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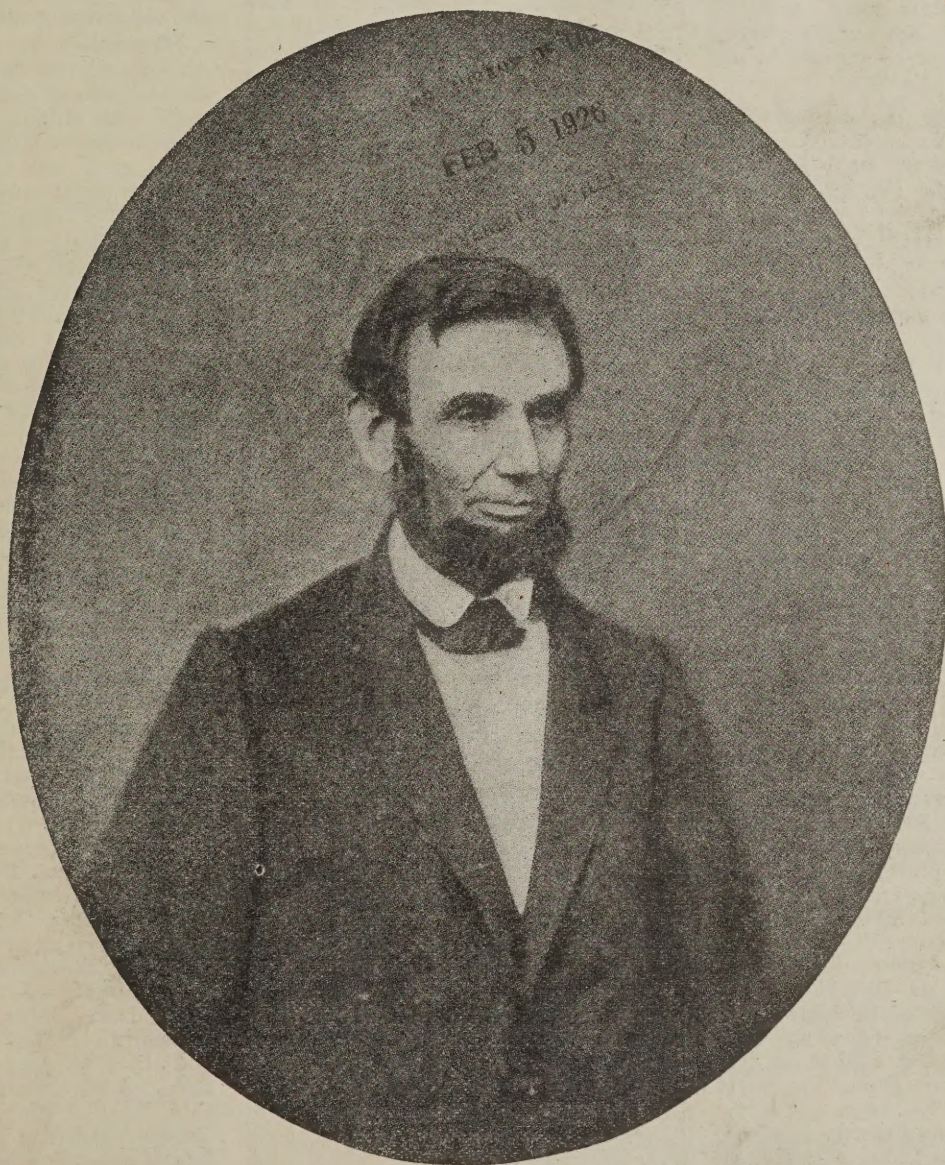
Volume VII

February 6, 1926

No. 1

The Baptist

Published Every Week by the Northern Baptist Convention



*For Mrs. Lucy J. Speed, from whose pious hand I ac-
cepted the present of an Oxford Bible twenty years ago.
Washington, D.C. October 5, 1861*

A. Lincoln



Folks, Facts and Opinion



New investments of capital from the United States in foreign bonds of nations, provinces, municipalities and corporations in the last year amounted to \$1,189,256,500.

Low-browed Neanderthal men have been traced in the Sahara by the Logan Sahara expedition of Beloit college, Wis. At a single spot in the vast emptiness of the desert the explorers found imbedded underground fifteen stone implements of the Chellean culture, coeval with the mammoth. This is the only discovery of paleolithic remains ever made in the Sahara.

"Can nobody stop the use of these absurd terms, fundamentalism and modernism?" inquires the *Outlook*. "They do not represent the two sides in this dispute in the very least; for the fundamentalists are contending for things that are not fundamental and the modernists are not modern. This use of labels is one of the most effective ways of chloroforming the mind. They are only quick ways of settling a dispute without the trouble of thinking. And, in any case, they are most unseemly on Protestant lips; for the term 'modernist' is an invention of the Roman church for describing the efforts of some of her own most distinguished sons to escape from the shackles of Roman scholastic theology. The reason for the use of the term is plain enough—it wounds by implying a sneer. For the information of the *Outlook* we may reply to the original question by saying that nobody can stop them. The use of those terms has become a habit, a cant, a psychosis, an intellectual rut. It is easier to use an epithet than to think.

Mr. Clarence Darrow was born lucky. It is said that the National Crusaders have established headquarters at Clearwater, Fla. A nation-wide crusade, to sweep evolution and modernism from the shores of the United States, has been launched by Mr. George F. Washburn, multi-millionaire, and close friend of the late Mr. Bryan. Mr. Washburn announced he had donated \$100,000 as an initial contribution, that he would give \$100,000 more and dedicate his fortune to prevent our nation from becoming pagan. Among other things the Crusaders have announced seven speakers will take the field and that a challenge had been sent to Mr. Darrow to meet any of them in joint debate anywhere in Florida, offering Mr. Darrow \$500 each for a series of debates to be held in Florida. This is an unexpected streak of fortune for Mr. Darrow. Whatever the merits of the controversy, he will win the money.

As a testimony of appreciation, the Y. P. S. C. E. is undertaking to raise a fund of \$100,000, the interest of which is to be used for the benefit of Rev. and Mrs. Francis E. Clark during their lives, and after their death it will be kept as a permanent fund for the benefit of the organization.

One of the most hopeful signs on the horizon of American life is the progress towards harmonious race relations in the southern states. The survey of the work of the Commission on Interracial Cooperation for 1925 may be secured in the form of a brief pamphlet by addressing the commission at 409 Palmer building, Atlanta, Ga. It shows how the southern whites are rising up to put an end to lynching, are opening up a scientific study of the subject of segregation, are interchanging committees between whites and blacks in education and on the whole are setting themselves in conference and cooperation with the negro people to achieve a Christian solution of the race problem.

Lincoln

BY CLARENCE M. GALLUP

FROM out the lowliest cotter's humblest home,
With less than meagre poverty's poor purse;
No schooling worth the name—yea, maybe worse;—
Could any good from such small sources come?
Ah, opens thus our history's grandest tome;
Broken the seals—shines forth his noble soul,
Showing a life which saved the nation whole,
And crowned its structure like a glistening dome.
Quickener of millions! Who thy secret shares?
Bearer of burdens! Whence thy mystic power?
Redemptive manhood! Tell us now thy name!
My secret waits for him who nobly dares.
My strength is shared by him who meets the hour.
Bearing a nation's cross, I fell on fame.

Sudden departure from the here a lifetime it is said caused the death of Thomas Parr, at the age of 1635, of Thomas Parr, at the age of 163 years. And the simple life, of whole grain bread, milk, and fruit, helped him to attain the phenomenal age to which he lived. He may have reached the 200 mark—who knows—if he had not gone to London to visit the king, the tenth monarch who had ruled England during his lifetime. Charles I, in mistaken kindness, feared the old fellow until he died.

My country, 'tis of thee the commitment on jails of the American Prison Association reports that the federal government with no jails of its own and with approximately 60,000 prisoners on its hands each year has been farming these prisoners—including thousands of unconvicted men and women simply awaiting trial—to city, county and state jails, many of which the committee reports "unfit for human habitation." It cites jails in which prisoners are "herded like hogs in a stockyard," and others "crowded to the point of suffocation." Bad sanitation, indiscriminate mixing of prisoners, enforced idleness, lack of a federal control over government prisoners housed in city, state or county jails and the practice of paying a per diem rate for feeding prisoners so that the come of the sheriff, the support of the family and the education of his children depend upon the amount that he can save out of the allowance for feeding prisoners are some of the evils described in the report.

Scientific investigation of the motion picture business is promised in the proposed program of the fourth national motion picture conference to be held at the Congress Hotel, Chicago, Feb. 10-12. Speakers contributed by the University of Chicago are President Max Mason, Dr. Thomas Vernon Smith, Dr. L. J. Thurstone, Prof. George H. Mead, Dr. Ellsworth Faris and Miss S. P. Breckinridge. Doctors Charles W. Gilkey, Herman Adler, Canon Wm. S. Chase and Charles Scanlon will represent the picture pit. Misses Jessie Binford, Maude Aldrich, Dora Wells, Alice Miller, Z. Youmans and Mrs. Robbins Gilman are specialists in dealing with educational problems affecting young people. Prof. E. A. Ross of Wisconsin University is a recognized master in sociology. A debate is scheduled between Congressman Swope of Pennsylvania and Upshaw of Georgia. It is hoped also to have speakers representing the motion picture industry. Mayor Kittleson of Madison, Wis., Major A. S. Hamilton of Ontario and Mr. Nelson L. Greene of Chicago will discuss methods of regulation. It is open to everybody.

League of Nations day comes once a year in Denmark and that day children in every school study and talk and hear about the league. For two years now, the little country of Denmark has been educating its school children to know what this society of nations is, and why their country is a member.

Extraterritoriality, concerning which there has been much discussion lately in connection with the disturbances in China, so far as the principle affects China is defined by H. B. Morse as that principle by which "the foreign resident in China is subject to no provision of the law of China either as to his person or to his property (except that in the tenure of land the *lex loci* must apply.) but at all times and in all places is entitled to the protection of his own national law administered by his own national officials." The nations enjoying extraterritorial rights in China at the present time are Belgium, Brazil, Denmark, France, Great Britain, Italy, Japan, Mexico, Netherlands, Norway, Peru, Portugal, Spain, Sweden, Switzerland, United States.

Among the signs of a Roman Catholic revival is the report that American young men studying for the Roman Catholic priesthood now number almost 14,000, an increase of 1500 within the past two years. They are studying in 170 seminaries, of which Baltimore has the largest number, and New York the next largest. Of these 6178 are studying to be regular, that is, to belong to some of the orders, and 7800 to be seculars, or directly under their bishops or archbishops. Schools which prepare young men for seminaries show a steady increase in number of students, and here again the majority are preparing for the secular priesthood. The number in these preparatory schools is exactly 9000. Seminary faculties show marked increase, the gain being 316 within two years. The religious order faculties have decreased in numbers, while the diocesan seminaries have increased their faculties.

On Dec. 26 there sailed from San Francisco on board the S. S. "President Cleveland" a group of young people interested in seeing the missionary work of the church throughout the world. This was the sixth party traveling under the direction of the world friendship travel service of the Missionary Education Movement, which is endeavoring to bring the Christian people of America into closer contact with the world wide work of the church and to foster better international goodwill by personal contact. The party is under the leadership of Dr. John Cobb Worley, travel secretary of the movement and consists of sixteen people from various denominations. This organization is vitally connected with all the denominations in America and seeks to promote a more intelligent interest in the world-wide work of the church. Detailed information concerning the various tours may be had by addressing 443 Chamber of Commerce Bldg., Los Angeles, Calif.

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However viewed, than to be

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Losing no opportunity to

Do and dare for the Master?

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THE BAPTIST

2320 S. Michigan Ave.

Chicago, Ill.

For many years Mt. Holyoke college has awarded the "perfect girl" in that institution. This year the award went to Fumiko Mitani who comes from far away Kyoto in Japan. This Japanese girl then is judged by her classmates to be the perfect girl in a whole college of American girls.

Tell it to the people. No less an authority on evangelical orthodoxy than the *Southwestern Evangel*, organ of the Southwestern Baptist theological seminary pleads for an end to esoteric secretiveness in dealing with problems of biblical criticism. Hear it: "It is generally supposed that the popular mind has no place for biblical criticism. We take it for granted that all problematic matters connected with the Bible are, and of right ought to be, kept from the masses. In consequence, little effort is made through our regular channels of denominational publicity to acquaint the people with these biblical problems and their solution. But the simple matter of fact is, the people are learning of these matters, and most often from sources not conducive to confirmation of faith. Through newspapers, popular magazines, and other non-Christian forms of publication, questions of biblical criticism are thrust upon the public. It is becoming increasingly a mistake for a pastor to ignore the demand upon his ministry which this situation creates."

A successful program of dealing with the liquor problem, according to one of the most influential religious papers must include a "determined and earnest and well directed effort to do at least these things: To suppress the manufacture and transportation and importation of intoxicating liquor for beverage purposes; to destroy the system of graft which has crept into the ranks of the enforcement officers of the federal government; to inspire local communities to help enforce the prohibition law; to destroy the saloons which are still unlawfully operating in many of our American cities; to demonstrate why the old liquor regime with all of its attendant evils must not be returned in this country; to bring the public up to the standards already enacted into law by a majority vote of the legislative bodies of this country, namely, the eighteenth amendment to the constitution; to educate the public, both those who believe in prohibition and those who are opposed to it, regarding the far-reaching influence of the bootlegging industry upon the entire life of the nation, undermining as it does constitutional authority and the personal safety and security of property of all of our citizens; to honestly study the actual situation regarding prohibition as it exists today, securing data from impartial sources, in order that the public may have the benefit of all the facts; to educate the public as a whole regarding the effects of the use of liquor, bringing to bear upon this subject substantially the same arguments which were originally employed in securing the passage of the eighteenth amendment."

There is serious worry among Jews over the question of the acceptance of Jesus as a recognized Jewish teacher. Rabbi Samuel Schulman is quoted in the *Jewish Daily Bulletin* as having said this: "We are on the parting of ways. If Reform Rabbis are to continue to urge the acceptance of Jesus as a teacher, with all that this implies, there will be a break in the Reform Jewish party of this country. I have always held that Jews and Christians can work together for social justice and for universal peace and for every good object, without committing themselves to a merger of Judaism and Christianity. Above all, I deny that the fundamental religious and moral teachings of Jesus are in complete harmony with the utterance of the prophets and the traditions of Judaism."

Bolshevik Russia seems wealthy and hilarious to a staff correspondent of the *London Spectator*. He writes: "This year's bumper harvest has created a new atmosphere of hope. The behavior of the Moscow crowd during the Revolution anniversary holidays reflected a better state of things. The people have money in their pockets. In 1922 the total gold value of money in circulation was about six million pounds, while today it is 120 million. There is over fourteen million pounds' worth of silver alone. Indeed, you see more silver in circulation here than in any of the continental war countries. Prices, except for food, are two or three times higher than in London, but in Moscow especially all the people seem to have money to spend. Wages in the capital are within 10 or 15 per cent of what they were before the war."

The Baptist World Alliance, acting through its executive committee, is asking the churches in all countries to regard the first Sunday in February each year as "Baptist World Alliance Sunday." The suggestion is that on that Sunday our world-wide brotherhood and its work shall be remembered in praise and prayer at the public services in all our sanctuaries. No suggestion of a collection is involved, but it is hoped there may be special sermons wherever possible.

What has become of the "crime wave due to prohibition?" The bureau of the census has just reported that on Jan. 1, 1910, there were in this country 111,499 prisoners, whereas on Jan. 1, 1923, the number had declined to 109,619. The total number of reported prisoners was 99.7 per 100,000 general population in 1923, as against 121.2 per 100,000 in 1910, a decrease of 17.7 per cent. It is estimated that the commitments for the entire year 1923 were 25.5 per cent fewer in number than for the year 1910. When population is taken into consideration the reduction is 37.7 per cent.

At the request of South American churches three special church leaders of wide experience in various fields of religious and social activity in the United States are to be sent this year to South America under the auspices of the Committee on Cooperation in Latin America, 25 Madison avenue, New York City, to assist South American evangelical churches in furthering movements now taking place in the twelve republics of that continent. One will be a specialist in public health, sanitation and in social service. The second will be especially trained to advise churches and schools in planning their curriculum of religious education. The third will be an especially qualified evangelist to assist the national churches in directing a continent wide evangelistic campaign.

Serious discussion is going on in Roman Catholic circles of the advisability of reopening the Vatican Council which, at its last meeting more than half a century ago, proclaimed the infallibility of the pope. The *Commonweal*, forward looking organ of Catholicism, thinks such an assembling of "the general congregation" is advisable because the church has grown fast and far; because the present generation of bishops is superior to the earlier ones in learning; because "the developments in the outside world have necessitated a new race of men, men of action, to guide the church"; because there is need for further consideration of "De Ecclesia, the church, its whole position, its component parts and their relations, its own relation to the world, to civil states for instance"; because the doctrine of the "Mater Mediatrice" needs further study; because the large questions of the rights of the church over the family and education and the Catholic view of the law of nations call for reconsideration. It would seem therefore that such a council, if reckoned faithfully with the facts might render a real service to religion.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Local Independence and Denominational Cooperation

BAPTISTS of the most diverse theological views hold in common the theory of the independence and self-government of the local church. They agree in principle that there must be no imposition of authority upon a local church by any other ecclesiastical organization. This principle is more than granted; it is urged by them in common with uncompromising emphasis as a fundamental principle of the Baptist movement. They vie with one another in professing loyalty to it, and declare with united voice that church autonomy must be preserved unimpaired and inviolate.

Under a pure self-government such as the principle so conceived involves, every local church has the inherent and unquestionable right to effect an association of its members within itself, to form its own constitution, to prescribe its own standard of doctrine and practice, to determine for itself the character, titles and personnel of its officers, to formulate its own program of activities, to choose for itself the methods and measure of its cooperation with other religious groups, and to do all of these things under no constraint of any sort except its own sense of loyalty to Christ.

So highly do Baptists regard this principle that they contend for it as a distinctive feature not shared by other great denominations. They go farther. In controversies between groups within the denomination itself one group often charges another, in most cases without warrant, with potential or actual lording it over the local church. A staple objection to the pending proposal to amend the by-laws of the Northern Baptist Convention to provide for the definition of a Baptist church is that such amendment will invade the inviolable right of the local church to constitute, define and identify itself as a Baptist church. No adequate answer has been found to that objection. Adherents of the Baptist Bible Union, speaking in the name of the sacred liberty of the local church, arraign the Northern Baptist Convention for the alleged exercise of central control over the local churches; while opponents of the Bible Union say that the most extreme attempt made by any denominational agency in this generation to impose creedal and ecclesiastical control over the local church is that of the Bible Union itself. Every group stands for local autonomy as an argu-

ment against some measure unacceptable to it proposed by another group. All alike are loyal to the ideal of a free church as inherent in the genius of Baptist polity.

How does practice correspond with this ideal? Baptists of all theological types demand as condition of accredited standing that a local church submit its doctrine and order to the approval of other churches through a council or an association. They demand alike as a condition for a denominationally accredited ministry that the pastor of a local church submit his doctrinal views and other qualifications to other ministers or churches. In some localities permanent councils or committees on ordination are maintained. Some have prescribed standards of qualification for the ministry, others require the acceptance of a common creedal statement. All of these measures place obvious limitations upon the freedom of the local church.

Among churches strong enough to carry on independently all of the work they care to undertake, such limitations may be disregarded. But if a church is weak enough to require financial help the required standard is enforced as a condition of such help and the church is compelled to choose between freedom with failure and success with submission. Or if stronger churches desire to engage in a common enterprise, they must submit to such common terms of faith and action as will enable them to do so. Thus, among Baptists as among other denominations, the principle of local independence is counterbalanced by that of denominational cooperation. The problem is to find an adjustment that will combine the maximum of efficiency with the fullest measure of liberty.

A frank recognition of this practical fact ought to free the several parties from stultifying and irritating sophistry in debating differences. Any one of them raising an outcry of overlordship against another is resorting to specious pleading for the purpose of exciting prejudice among the uninformed. Such an outcry may be used in good faith by honest men. There may be no conscious purpose to deceive. But the outcry is deceptive nevertheless. It is in itself a piece of demagoguery to which Christian men do not resort except when their minds are clouded by controversy or by lack of understanding. Any proposal for the

common ordering of Baptist fellowship, whether in doctrine or in program, is legitimate. Protest against such proposal that it involves too great a sacrifice of local freedom is also legitimate. And the question whether any proposal maintains the true balance between collective efficiency and local freedom is one to be considered in a temperate and fraternal spirit without rancor and misconstruction.

A responsibility for maintaining that balance rests upon the local churches themselves. Every such church is under obligation to do what it can do to establish between itself and all other churches concerned with it in any cooperative enterprise, the conditions of good understanding and harmony. It may not lightly disregard the beliefs and practices which they are known to hold as vital. It is not justified in departing from those beliefs and practices except by reasons that will justify it also in withdrawing from their common cooperative fellowship. If it does so depart it justifies them in refusing further cooperation with it. Although its intention may be sincerely fraternal, the consequence of its action is to place other churches in a position in which, although they are also animated with sincere good-will, they cannot consistently continue to cooperate with such church.

Thus, for example, Baptists hold as matter of conscience the baptism of believers only and by immersion only. Historically and by common practice throughout the world this is a recognized character mark of the denomination. Any church which practices the baptism of others than believers or otherwise than by immersion directly challenges thereby the common conscience of the denomination, strains denominational fellowship, precipitates dissension, invites the danger of rupture and imposes upon the denomination a problem of readjustment. That problem is how to prevent a rupture of denominational cooperation without invading the essential independence of the local churches.

Volume Seven

IF nature runs in cycles of seven then with this issue THE BAPTIST enters upon its first cycle. The sixth volume was completed last week. At no time in the brief history of the paper have there been more fine evidences of good-will than there are today. By closely adhering to its policy of service and quality THE BAPTIST has sought to earn the good-will of its patrons. It is a well-known fact that good-will cannot be bought, wheedled, or forced. It must be merited. With this principle in mind we who are charged with the responsibility of conducting the affairs of a journal owned by the denomination and designed to serve the evangelistic, missionary, educational and philanthropic interests of the Northern Baptist Convention, have constantly endeavored to produce a paper that would be worthy of the great name it bears. Therefore we have consistently labored to interpret clearly the historic position of the Baptists as to covenant, faith and fellowship. No group of Baptists has dictated the policy of the paper or inspired its utterances. No society or board has ever by word or gesture given a hint that the paper ought to be managed as a trade journal for their particular corporation. In council with the committee on THE BAPTIST the editorial policy of the paper was wrought

out and to that policy we have been faithful. THE BAPTIST stands for the denomination along the democratic and evangelical lines which have marked its unity and progress in the past without being bound up to any one set of fixed formula which attempts to explain either spiritual democracy or vital evangelicism.

In producing a denominational paper of quality the problem of paying its own way without financial assistance outside of the income received from subscriptions and advertisements is of course a serious one. If the paper is cheapened in stock, in print and in contents in an attempt to make it live within its own income, the income quickly drops off by the refusal of many subscribers and advertisers to support the paper with their patronage. If the paper is kept up to a high standard of quality in physical makeup and literary contributions, the expense of maintaining such a journal is always in excess of the natural income. This is true of all religious newspapers. Hence all of them have to be assisted financially from some source in addition to what they receive from subscriptions and paid advertisements. Some have an endowment, some conduct a successful book-selling business, some have their own presses and carry on profitable job printing, some have wealthy friends who send a check for the deficits and some have a denominational appropriation. The limited field in which denominational journalism works puts the religious papers outside the patronage of national advertising and confines them to a moderate circulation. If it is suggested that the subscription price should cover the cost of producing the paper, the problem is still unsolved, because the present price of the average denominational journal is all the people will pay. We see no way out of these necessary limitations but the way of the college with its productive endowments or the way of the missionary society with its annual contributions. Considering the work done, the field covered and the high class of contributions, each week found in its columns, THE BAPTIST today is operating on as modest a budget as any other religious paper in the same class.

With the opening of volume seven, the reader will see at a glance that we have enriched the artistic quality of the paper by giving to certain department headings a distinction that makes them stand out at the top of the pages with a pleasing effect. To the office editor our thanks are due for this improvement in the general appearance of THE BAPTIST as well as for the excellent form of the paper each week. Many letters are coming to the office commending the valuable news features which are more and more claiming our limited space. The assistant editor is worthy of the commendations thus received because it is his hand that forms the multitudinous news items that appear in THE BAPTIST. No editor ever had a better corps of associates in the work of producing a religious journal. Every one of us believes in the work we are doing. It is a labor of love and a service of joy. Our keenest satisfaction comes from the knowledge that THE BAPTIST is filling an important place in the unified work of the denomination. Our grateful appreciation is hereby extended to all our brothers and sisters who make our work lighter by their thoughtful impulse that finds expression in cooperation and good-will.

The World in Transit

By THE ASSISTANT EDITOR

ROME IS WELCOME TO ALL CHICKENS SHE HATCHES

The *Word and Way* editorializes with clear discrimination concerning the differences among Romanists, Protestants and Baptists, saying among many other good things: "Pouring and sprinkling for baptism, infant baptism, baptismal salvation, episcopacy, and sacramentalism are of Roman Catholic origin, and all of them have been imported from Rome." . . . "Let our evangelical denominations cut loose from all that is Romish in faith and practice and they will have filled the chasm which has so long yawned between them and Baptists." It sounds comforting, but is the deduction certain? Is it demonstrable that if those denominations should discard all that is akin to Rome they would stand where Baptists do? Would the Baptists be willing to go with them to such revolutionary lengths? Would all Baptists be willing to relinquish for instance the Romish ideas of church succession, of the imposition of episcopal hands as a condition of valid ordination, of ecclesiastical authority to baptize, of some external and visible infallibility as a necessary guide to Christian faith and life? Why would it not be good counsel for all of us to go all of the way from Rome to Christ?

RELIGION STANDS OR FALLS BY THE LIFE IT ACHIEVES

Religions may be classified by the method and goal they propose for the quest for the best life. For any religion the test of its validity is its value as a way of living. No religion which fails by this test can be saved by traditional sanctities. Christianity invites comparison by this test with all other religions. It claims to have assembled within itself all of the elements of vital worth in all other religions, to have given them coherence and rationality, to have set a transcendent goal for the best life, to have indicated the true method both individual and social for the achievement of the best life and, beyond all, to have contributed the spiritual power requisite to carry the quest for the best life to successful achievement. "I am the way and truth and life," said Jesus; "I came that they may have life and may have it abundantly"—like the springtime luxuriance of a surpassingly fertile land. This, in Jesus' own words of self-interpretation, is the fundamental redemptive fact. A faith that follows him wherever he invites it, exerts itself to the accompaniment of his power, and reproduces his life in the believer.

WHERE IS THE BAPTIST BASE OF AUTHORITY?

The *Baptist Record* of Mississippi honors THE BAPTIST by an occasional courteous reference. Among the latest of such references is the following: "THE BAPTIST of Chicago in its leading editorial recently spoke of the drift to Romanism on the part of many Protestants. To our minds that is a perfectly natural result of the Roman Catholic church holding stoutly to the idea of authority embodied in the church, and the abandonment of the authority of the Bible by many in Protestant churches. If there is no authority outside ourselves to which we must bow our wills, then there is no religion. The idea of authority is essential to religion. Rationalism is the negation of authority." It would be hard to find a flaw in that statement, even if one wished to find it. But if the center of supreme authority for Romanism is the church and of Protestantism is the Bible, if Protestants when they abandon the Bible as a center naturally drift back to Rome, and if Baptists as they are fond of saying, are neither Romanists nor Protestants, where is the "authority outside of ourselves" to which they may consistently bow? Would it seem im-

pertinent to nominate Jesus Christ himself in the light of all that we may know in any way and from any source about him?

MARTIN DURKIN IS CAPTURED, NOW LET THE GUSH BEGIN

Martin Durkin, charged with various crimes including murder, after some months spent in the role of a fugitive from justice, has been arrested and is now in jail awaiting trial. At once he has become the hero of sentimental publicity in the newspapers. Stories of his daring and skill in evading the police are played up with his pictures in interesting situations and poses. He has become "Marty." Girls weep for him. Schoolboys pant with indignation and hero worship while they condemn the officers for not giving him a fair chance to use his gun. Showmen are speculating on the possibilities in the case for a thrilling scenario. Profits to the papers depend upon the height to which they can urge the emotional excitement. Criminolatry has become an established religion in the United States. (Note—Two days after the foregoing sentences were written and before the copy went to the printer, the daily papers suddenly faced about and began to denounce the sensational exploitation of criminal cases. At this writing their stand is favorable to sanity, good government and the enforcement of law. Such a conversion is commendable and timely. May it be permanent.)

PLEASED TO MAKE THE ACQUAINTANCE OF FACTS

Dr. John Snape and THE BAPTIST are not wholly satisfactory to the *Searchlight*. Dr. Snape is able to take care of himself, but THE BAPTIST would invite verification of the statement that it is "the mouthpiece of Chicago University." In neither form, spirit nor manners is that statement true. Ask any representative of the university. Ask any pastor in Chicago who is in harmony with the organized work of the denomination. Ask any honorable man who knows. THE BAPTIST is nobody's private or personal organ, consequently everything about it is matter of open record that anybody who cares for the facts can read. It exists to interpret the historical Baptist movement in the world, to conserve the integrity of that movement, and in harmony with that movement to promote the work of the Northern Baptist Convention. Any other representation of this paper is misrepresentation.

WHERE RIGHTEOUS ZEAL OBFUSCATES JUDGMENT

The debate over militarism has provided the *Nation* with a poser. Referring to the action of the executive committee of the Federal Council of Churches, at its recent meeting in Detroit, in voting to continue its approval of the system of supplying chaplains to the army, after it had most commendably denounced war as the "supreme enemy of mankind" and its continuance "the suicide of civilization," the *Nation* asks why not supply chaplains "to the brothel and to the saloon, since these are only lesser evils and not the 'supreme enemy of mankind'?" Well, the question is valid; likewise the answer ought to be obvious. The government does not own and operate the saloon and the brothel, as it does the army. Patrons of those institutions can quit them and turn to the church when they please, as they cannot in the army. Finally, no matter how bad war may be, the army is the best form of public service that has yet been devised for certain exigencies, and men depend upon it to save their country from disaster. The chaplaincy is the best method the country knows for keeping the best in men alive while engaged in military service. Criticism is legitimate from anybody who knows a better way to serve them.

The Leadership of Lincoln

He had the conviction of a divine commission; the devotion to a great cause that led him to put aside personal advantage.

BY ROBERT GORDON

"IF," says Albert Edward Wiggam, "if you do not keep the people looking at the men of high intelligence and political capacity, the righteousness that exalteth a nation will vanish and its seed beg for bread." The author of "The New Decalogue of Science" makes many untenable statements but that warning is well warranted. The man who directs attention to a great life renders indispensable service.

I consider him a real friend who first called my attention to the excellent recent volumes by Doctor Barton. They might be entitled, "The Truth about Abraham Lincoln." He tells of a publisher who, wishing a word of commendation, sent to the White House an extravagantly eulogistic life of Lincoln. The morocco-bound volume was returned with Lincoln's reply written on the fly-leaf under the author's name—"The premium liar of history." Doctor Barton spent years in patient investigation. He explodes many myths. For instance, it is made clear Lincoln's ancestors were not "poor whites." They were poor and they were white but they were honest people, honored and active members of the anti-slavery Baptist church, and respected by their neighbors.

In a character so massive and many-sided, one can find material to support almost any thesis. At last year's birthday celebrations, seven addresses were noted which in turn interpreted Lincoln as a prohibitionist, a big-army man, a progressive, an isolationist, a success, a second Dawes, and a warning not to change the constitution. It is strange not more has been made of his leadership. There is nothing fanciful about that. Preeminently he was the leader of his people.

Decisions that Made History

It is true he said circumstances made him. Nevertheless, his decisions made history. He spoke of himself as being driftwood on the river but that was in his care-free youth. Bearing the responsibilities of office, he stood on the quarterdeck and guided the ship of state through tempestuous seas. Others, for long time, had temporized, compromised, and evaded the inevitable issue. At last one had appeared who knew what must be done. Not easily was his conclusion reached. But when, after years of brooding, the vision came, he held the prow toward his guiding star despite the worst of wind or wave. Before delivering his house-divided-against-itself speech, he read it to a group of friends. All but one condemned it. Sure his argument was irrefragably right, he went ahead and lifted men to his position.

In that memorable farewell to old neighbors, he spoke of the task before him as "greater than that which ever rested upon Washington." The occasion was piled high with difficulty. South Carolina had seceded immediately after his election. Within six weeks Mississippi, Florida, Alabama, Georgia and Louisiana had followed. Just four weeks before his inauguration the Confederacy had been organized. The South threatened war. The North was alarmed, if not panic-stricken. From Boston came a petition signed by 22,000 citizens asking congress to make any concession necessary to avoid bloodshed. Great editors urged that the "erring sisters" be allowed to "depart in peace." Lincoln maintained an ominous silence. It

was charged he had no policy. When the hour came they learned better. Two conclusions he had reached: there must be no extension of slavery and there must be no secession. The nation could not go on half slave and half free, and a democracy must learn that what citizens cannot get by an election they cannot take by war.

His policies were denounced. "Copperheads" plotted his overthrow. Even abolitionists found occasion for bitter censure. At the polls, he was rebuked. In congress he was all but deserted. The senate revolted against its ultimatum. That night to a friend Lincoln said, "I have been more distressed by this than by any event in my life." This broken-hearted man heard their complaints and answered scarce a word. Under the eternal stars, he reached the determination to keep his course and "let his opponents howl." Senator Browning wrote in his diary another significant line: "He said with a good deal of emphasis, 'I am master.'"

The Real Objective

But the test of leadership is in the loyalties of followers. Lincoln always had friends. Of course he had foes. The personal abuse he suffered seems incredible. He was caricatured as a buffoon and dismissed as the "Illinois Ape." In times demanding a statesman, they said they had been given a rail-splitter and an anecdotalist. But even when he was farthest from inspiring general confidence, men recognized "a something about him that commanded respect. At his nomination the *Chicago Tribune* reported, "the earth had heard no such tumult since the walls of Jericho fell down." Under flying flags and with beating drums, in response to his appeal volunteers marched singing, "We are coming, Father Abraham, three hundred thousand strong."

What was the secret of his way? It was not in social rank or financial standing. He came from the log cabin and even after marriage, the total expense for himself and wife was four dollars a week for room and board. The straw hat he then wore cost just twenty-five cents and was worth no more. His influence was not augmented by titles, martial or academic. He laughed at the blood he lost in the Black Hawk war, "drawn by mosquitoes." On the congressional biographical blank, he answered "education defective." The fact that he belonged to the plain people was attractive. His career was an epitome of American history. His grandfather was killed by the Indians. His father was a pioneer. He himself came from the South Fork of Nolan Creek and was a backwoodsman. His physical strength and stature helped. He could out-wrestle all comers and lift easily four hundred pounds. Once he lifted six hundred pounds. It is a disadvantage to be undersized. Lincoln seldom met one to whom he had to look up. When once a taller man was brought to the White House, the president was nonplussed. After getting his breath, Lincoln inquired, "Friend, would you mind telling me how you know when your feet get cold?"

He was endowed with great intellectual powers. A logical mind, lucid vocabulary and persuasive speech won support that would not otherwise have been his. But beyond all that was a character that men could

trust. As a youth he won the title of "honest Abe." None ever doubted his right to that. Fifteen years were required to pay a debt of honor but he paid it. Exceeding kindness made many friends. As a boy, at risk, he rescued a deserted dog that whined for help. At the White House standing orders were given that no one interceding for the life of a soldier should be allowed to leave until the president had reviewed the case. His patience held Kentucky to the North and won support from border states when such help was sorely needed.

Some somber souls were offended by his love for Artemus Ward and Petroleum V. Nasby. But a sense of humor not only relieved the strain in his own soul; it also helped him to radiate good cheer everywhere and the common laugh bound thousands to him in closer bonds of friendship. His magnanimity was amazing and magnetic. On occasion he could speak words that raised blisters. But he could truthfully say, "I have cultivated patience." Recall the insolence of McClennan. Lincoln had waited for an hour. Finally the general came home. But, disregarding the porter's information, he walked past the room where the president sat and went to bed. Yet Lincoln declared his readiness to hold McClennan's horse if only he would win battles. No man ever treated Lincoln more rudely than Stanton did. Yet he was given a place in the cabinet. Salmon P. Chase, who sought to supplant the president, was given the highest appointment within Lincoln's power and so lifted to the dignity of chief justice of the United States.

What gave Lincoln his leadership? I answer his magnanimity, good humor, kindness, honesty, physical prowess, and intellectual powers; but all that is not sufficient explanation. These qualities were rooted in a personality about which there was "a something"

that set him apart from and above other men. More impressive than all the eloquence of winged words was the depth of silence which men felt in him. A mystery was there unfathomed even by closest friends. I am persuaded that that "something" was more than genius. It was rooted in reverence. It suggested dependence upon the Unseen and Eternal. When he told the cabinet of his contract with God, opposition melted away. Lincoln was ambitious. But more significant far was that sense of duty, that conviction of a divine commission, that devotion to a great cause which led him again and again to put aside personal advantage for his country's good. Here was the answer to the nation's prayer, "a man to match our mountains."

Believing himself to be divinely guided, he led the nation through its severest crisis, preserved the Union, freed the slave, and wrought a change in the very spirit of the people. Today the proudest boast many can make is that they or their fathers followed Lincoln's leadership. About the time of our entrance into the world war there was a preparedness parade in Chicago. Doctor Barton tells us that on his way to the reviewing stand in front of the Art Institute he met an old man with an oilcloth cap and cape "the same that I wore in 1860, sir, when I marched for Abe Lincoln." Then in an interval between the noise of passing bands, recalling the rapturous huzzahs of other days, he lifted his cracked old voice in one of the songs they used to sing in Lincoln's honor. Hear him now:

"Ain't I glad I jined the Wide-Awakes,
Jined the Wide-Awakes, jined the Wide-Awakes,
Ain't I glad I jined the Wide-Awakes,
Down in Illinois!"

Blessed indeed are they who happen to be wide-awake enough to recognize God-given leaders while yet there is time to follow and to fight.

A Prayer

BY HARRY H. UPTON

*G*OD, our Father, who has called us into fellowship with thee,
And has giv'n us rightful freedom wherewith
Christ doth make men free;
Hear us as we join our voices, in a song of joyful praise,
Giving thanks for gracious guidance o'er life's pathway all our days.

In our seasons of communion with the Father and the Son,
As in fellowship together, may we be in spirit one;
Not by statement signed or spoken, ask we that our faith be shown;
Make our lives thine own epistles, by our brethren read and known.

Guard our lips and may our actions more than words show firm belief,
While our hands are ever busy bringing needy souls relief;
Grant the Master's loving spirit may be in our

hearts always.

Till earth's little time of service fades into eternal day.

*As the Master bore thy message to the wand'ring sons of men,
Leading from life's lone far country, straying souls back home again;
So would we, thy love proclaiming, follow in the path he trod.
Seeking still and guiding others to the outstretched arms of God.*

*God, our Father, who has called us, thou hast work for us to do,
Give us ears to hear thy message, make our love deep, strong and true;
Fields already white to harvest, all about us, Lord, we see,
Lead us by thy spirit, Master, and we pledge to follow thee.*

Christian Education on the Mission Field

BY R. L. HOWARD, FORMERLY PRESIDENT OF JUDSON COLLEGE, RANGOON, BURMA

"THE church in the wildwood" and "the little red schoolhouse on the hill" seem to be inseparable. They are found side by side wherever you go in America. In India, the Far East and Africa one finds many a building serving as a church on Sundays and as a school building on week days. As the church grows and develops, there may be a fine building for religious services only, but often there is simply the old arrangement expanded. Even the magnificent plant of the Sgaw Karen mission, Bassein, Burma, includes the Ko Tha Byu hall for student assemblies and for church services.

In America where the state assumes responsibility for universal compulsory education we do not often remember that the "Light of the world" is really the power that created that educational system. In mission lands, on the other hand, where the state may help but where, with the exception of Japan and the Philippine islands, it does not assume responsibility for general education, a vital connection between the coming of Christ into the lives of the people and the springing up of schools manifests itself. Clearly a casual link exists between the love of the Master and the desire to break the bonds of ignorance. Every station missionary knows of the pleas for a school which inevitably follow the winning of a few converts in any village. It is no urging of powers without but rather this force within that has led to the great growth in mission schools.

There have been, of course, the missionaries leading in the establishment of schools, but it is all too often little realized to what extent the missionary is simply meeting the pressure of the field. Appeals like this are naturally almost irresistible. For of what value is it to undertake the stupendous task of translating the Scriptures unless those who accept Christ can read for themselves his Word? How can the meaning of that Word be made clear unless there are raised up nationals who can vivify the gospel in the thought terms of their own people? And more, how can the church which the missionary has gone out to establish ever assume the responsibility for the evangelization of its community unless there are trained for the post of leadership those whose lives have not been twisted and distorted by years in "outer darkness"?

This is just a bit of the urge back of the educational work on the mission fields, a phase of that task which had an intense interest for every one present at the recent conference on foreign mission policies. The conference in Newton Centre in 1917 declared that "we are now coming to see that, in certain fields especially, it is essential that we lay yet greater emphasis on education." That policy ushered in a period of considerable growth in schools in many of our fields. A period marked not only by growth in numbers, however, but also by a far greater growth in self-support. When the missionaries from our ten fields met in New York City last November and looked over that eight-year period, they registered their conviction that "the schools are a direct and conscious evangelistic agency"; that "every educational missionary should be evangelistic in spirit"; and that our whole educational program should be carefully reexamined with these basic principles in mind. The conference urged as an "immediate goal that all schools have enough Christian students to insure a Christian atmosphere, sufficiently strong not only to dominate the schools but to reach beyond the schools to their homes." Any school which failed to maintain this evangelistic atmosphere and to play its part in developing a "strong Christian community with an ade-

quately trained leadership and an intelligent and responsible laity" should be closed. Together with this very clear conviction the conference was equally certain that "in the program for evangelizing the world Christian education occupies an indispensable place." When a man accepts Christ he clamors for an education for himself and for his children. The power of this plea is tremendous, and, more, we see India sweeping on toward home rule, China achieving a national self-consciousness, self-government being clamored for everywhere.

In these democratic movements our Christian youth, the graduates of mission schools and colleges, bid fair to be not merely the protectors of their own communities under governments predominantly non-Christian, but they also promise to be the saving leaven to make those great new governments of future India and China not merely democratic in name but also in spirit. The missionaries cannot, the nationals alone can and they are permeating those governments with the Spirit of Christ. Take Burma, for example; it together with another of our great mission fields, the Madras Presidency has been the most successful of all the provinces in India in exercising the powers of self-government which were conferred on it six years ago. Our Christian schools have made a real contribution to that success. Buddhists trained in those schools have not all accepted Christ, but for all the tenets of Buddhism have taken on a loftier meaning. As they live in friendly, daily contact with Christian students and teachers, there has been stirred in them a desire for the brotherhood of man, a desire which Christ alone can satisfy—yet a desire that has played no small part in successful self-government. Seven Baptists, products of mission schools, have been elected to the legislature and have been a genuine force in molding legislation in that body; hundreds of Christians, graduates of mission institutions, hold important government positions. Without Christian education these things could not have been.

Not content with the great things already accomplished by our schools, in making Christ the Master of lives, this important conference of missionaries, board members and secretaries placed on record its conviction that every school must play a real part in our evangelistic task if it is to draw on our "resources human and financial." Schools inevitably spring up wherever the church may penetrate but those schools must not forget the church which brought them into being; rather they can and must function to build up that church.

The Crisis

BY ROBERT WHITAKER

ON that high day when ocean's veil was rent,
And out of hitherto unvisioned seas
A melody of surf, and birds, and breeze
Choralled the matins of the Occident,
The world knew nowhere what the moment meant,
Nor East nor West forsook their ancient ease;
The day was as all days except to these
Who from that caravel a wondering went.

When has the world the day of doom discerned?
Or man the measure of the moment guessed?
How answered Rome the day Golgotha stressed?
Or England when the Mayflower westward turned?
What common doings filled the common earth
The day of Abraham Lincoln's humble birth?

Progress with Friction

Force or love; Christian decency or imperialistic grab; masterful push or brotherhood—which are our goals?

BY DAVID BRYN-JONES

THERE are disquieting factors in the religious situation in America today, but I am convinced they are factors that will pass away. We look out upon the ecclesiastical world and we see a rather embittered theological war being waged in practically all the denominations. It is waged more fiercely in some than in others. It flares up fiercely enough in our own denomination on occasion. But really the struggle is general and no church is exempt from it. It is foolish to deprecate differences of opinion. It is worse than foolish to ignore them. Discussion is healthy and invigorating. If it is unprejudiced, inspired by a sincere purpose, it never fails to be helpful. There can be no progress without discussion. As Socrates said long ago, it is in the travail of discussion that truth comes to birth. But the wordy warfare of our day is disquieting. It develops too readily an amazing lack of charity. Discussion is excellent but heresy hunting is deplorable. And the two things, of course, are absolutely incompatible. The struggle today is very largely unreal. Outside America it arouses practically no interest. In Great Britain thirty years ago echoes of the conflict were waning cries. In America it arouses some interest still. It flares up occasionally in sensational headlines.

The Modern Man's Religion

But it leaves the great masses of the people unmoved and I suspect uninterested. And the reason is obvious. The modern man has ceased to think of religion primarily in terms of creed. He thinks of religion rather in terms of experience. That doesn't mean that creeds are unimportant. It does mean that they are secondary. Men will always try to formulate their experience in terms of thought, and they will use the terms current in their day. But thought forms are subject to change. And men will certainly not be content with the thought forms of other ages. Some of the historic creeds of the church were shaped in the thought world of the fourth century; a world that has passed away. These creeds have been revised again and again. And they have been reinterpreted. And the process of revision will go on. There is a continuity of Christian experience which finds no parallel in Christian theology. Religion is a relation—a living relation of the soul to God. Theology is an attempt to define that relation in terms of human knowledge. It is never adequate. It can't be until knowledge is complete. Religion is eternal, theology in its essential nature is changing and expanding. It will be, it must be criticized, as age follows age and knowledge grows from more to more. The modern mind has become aware of all this, sometimes vaguely, sometimes definitely. It finds theological discussion natural. It finds dogmatic inquisitions unprofitable and futile. For a time it will be interested in a fight because it is a fight. But the interest will be superficial when the issues are outworn. It will pass away.

Naturally, the scientific spirit in religious thought has had profound reactions. I can indicate only one or two points of outstanding importance. It modified our conception of God's relation to the world. The idea of "laws of nature" has been dominant in science in our time. The scientist observes certain sequences in nature which he recognizes as causes and effects. In nature, things do not occur haphazard. We speak of

the uniformity of nature; we assume that uniformity. Things don't happen by chance. We have come to think then of God as working primarily through law rather than by the abrogation of law. God works reasonably. There are things in nature that we cannot understand. Of course there are. But we do not think of God today as working primarily by breaking in upon the order of nature. Divine activity is not something additional to the ordinary activities of nature. That activity sustains and permeates all that is and all that comes to be. God is the purposive Will and Spirit in this world.

We assume the same point of view almost unconsciously when we think of human life. We see God in history, not merely in isolated events which we call interventions. It isn't by way of "visitations" that God determines the destinies of men, at least not primarily. In the development of human thought, in the purifying of human motives in the ever higher and ever nobler ideals of men, God is realizing himself. In the steady growth of a broader spirit of charity and in countless ways, that at a given time may be obscure, he is bringing his purposes to pass. Not by fits and starts, but steadily, persistently, continuously, God is working in this world. I have no doubt that that idea was pushed to extremes and it was abused. It led, for instance, in the later stages of the Victorian era to an easy-going complacency against which there has been such a violent reaction in the post-war world. People believed in "progress" and their belief had no particular foundation in fact. Face to face with undoubted evils, we consoled ourselves that things would right themselves in time. And we found that things didn't right themselves. They went down into chaos in the world tragedy of 1914. The Victorian world put its faith in a kind of natural necessity that everything would turn out well. "God's in his heaven, all's right with the world" expresses the too-easy optimism of that point of view. Progress, evolution, development, these were the magic wands, that were waved until a catastrophe proved that we were waving straws and reeds that were impotent.

The World Must Be Made Better

We realize now that progress is not a matter of natural necessity. There may be sweeps back in history in which the gains of centuries are lost. Whatever evolution means, it does not mean that things are bound to come right in time. Wrongs do not right themselves. They have to be righted or remain forever wrong. Evolution does not convert a slum into a Paradise, men and women have to do that. Evolution does not mean that you can afford to neglect the weeds in your garden. The world does not develop if left to itself. It has to be *made* better. The idea of progress has its dangers. It passes very easily into a naturalism which rules out will and purpose. That transition was made all too frequently in our pre-war world. But the abuse of an idea does not prove the idea false. The conception of this world as the manifestation of God; of its activities as the expressions of creative purpose; of nature as the living vesture of the Infinite; that conception remains. The conception of history as the unfolding of his will—stayed, foiled on occasion, frustrated again and again by hu-

man perversity, that conception remains. God is not a deity merely outside the world that his power first made. He is not merely one who is throned in the heavens, ruling the world only by interfering in its course now and again. The modern mind will never think of him in that way again. He has never left this world. He is the sustainer of all that is and the creator of all that comes to be. "In him we live and move and have our being."

This general point of view expresses itself in all our religious thinking. Ideas of inspiration, for instance, were necessarily modified. One of the realms of thought in which the idea of development was particularly fruitful was the domain of history. The past came to have a new significance and a new interest. Documents were sifted and analyzed as never before. Historic criticism entered upon its task. The Bible could not escape attention. Who could wish that it should? The Old Testament is the literature of a people, it is the unique record of the development, the aspirations, the ideals of a people that in its religious experience was also unique. It is a priceless treasure from any point of view. It is not a book, but a book of books. Historical science applied to the history of Israel just the same method and just the same canons, that were applied elsewhere. The scientific study of the Bible began. The whole history of Israel was subjected to searching examination. For years rationalists had pointed out contradictions and inaccuracies and seeming impossibilities. And their attacks had point while the old attitude of an inerrant Bible was maintained. They really did have some ground for merri-ment over the consternation of the religious.

But this is the remarkable thing. The scholar and the critic almost silenced the extreme rationalist within a generation. A Tom Paine or a Bob Ingersoll is almost unthinkable today. The Old Testament became more precious and more interesting than ever before. There is no reason why we should not be frank and clear about it. The Old Testament does not mean for us just what it did for our fathers, but it does not mean less for us. We admit that in the Old Testament there are statements that are contradictory. We no longer cudgel our brains in a vain attempt to reconcile them. Truth has nothing to lose from candor and honesty. We no longer discuss the questions as to the historicity of the books of Ruth, Job or Jonah. The question of historicity is beside the point. Ruth is a sweet and

tender idyll, Job one of the inspired masterpieces of religious drama, Jonah the most splendid propaganda for universal religion. Here the question of historicity is meaningless. Are they inspired? Read them understandingly and judge for yourselves. Today we go to the Old Testament and there we find the wonderful record of God's guidance in the life and experience of a great people. We see that knowledge, which is life growing, age after age, and God becoming more and more real. Hebrew religion is unique. Unique because of the heights of spiritual knowledge reached and the depth of religious experience sounded by Israel. Unique because this guidance culminated in the life and person of Jesus. Here you are given glimpses into the minds and hearts of the men who come near to God—you see their lives touched to finer issues as there came to them the Word of the Lord. Inspired? God does not inspire parchments and manuscripts. He inspires men, Amos and Hosea and Micah and Isaiah and Jeremiah—if these men were not inspired, then inspiration has no meaning for me.

We are facing a real crisis. There is before us a stern conflict. And face to face with that conflict we cannot afford to squander our resources in wranglings about unimportant theological subtleties. The challenge about which I am concerned today is the challenge to Christianity as a way of life. Is the cross a principle adequate for the need of this world? Can a permanent social order be built up on the basis of Christian ethics? Can a real civilization be created by the Spirit of Love? All over the world that issue is being forced. In Europe, in China, in dramatic fashion just now, in America. Force or love, Christian decency or imperialist grab, masterful push or brotherhood? Which are our gods? That is the tremendous issue that is forced upon us by the social and international problems of our day. And it is in relation to these issues that I am anxious to range men and women of good-will under the banner of the Christ. Label yourself as you will, are you prepared to take your stand with him?

As we come face to face with the majestic figure of the Christ, do we recognize him as our Master and Lord? Looking out upon this world, perplexed, troubled and burdened as it is, do we feel that he has the words of life for humanity? Is he the hope of the future? Labels do not matter. Face to face with Jesus are you moved to confess "my Lord and my God"?

Evangelistic Leadership in Country Districts

BY SAMUEL G. NEIL

THE problem of the town is fast becoming the problem of the country. Auto transportation has brought the village and hamlet into direct touch with the big cities and the whole countryside has been opened up. Before the war our young people were fairly content with village life—today it is spoken of as "far too slow."

Instead of the church being the center of attraction, other things secure the attention, and the Christian worker in the country district is faced with the peril of drift.

The village church, as a rule, has not been sufficiently progressive, and stagnation is our greatest danger. The challenge of the present day is not being met, many of our people fail to realize that "new times demand new

methods." We need a new line of appeal, more widely embracing in its application, more sympathetic in its presentation, and infinitely more reasonable in its demands. Before revival can come there must be reform within the church.

Prejudice and Custom

Too many of our opinions are based on prejudice and custom rather than upon reason and conviction. The negative instead of the positive is still being stressed. Too often the "narrow way" has been interpreted to mean the joyless and purposeless way. Few churches have set out to foster the spirit of fellowship and comradeship; religion in the minds of many is a thing which operates only in a meeting of the old-fashioned type. We have men in the churches who are willing to

use scientific knowledge in connection with their treatment of the soil; they are prepared to accept the aid of anything that will assist them in their business; but they are quite unwilling to allow any change within or about the church. Frequently the differences and difficulties that divide churches can be traced to family feuds rather than to questions of doctrine.

But perhaps our greatest difficulty is that of leadership. Wherever we have strong, intelligent, spiritual leadership, we have wide-awake and aggressive churches, even in country districts. Our young people can be led, but not by men who imagine ignorance to be a virtue, or by men who regard all pleasurable things as sinful. Many of our country churches provide the finest kind of opportunities for recruiting and training young men and women for responsible positions in the church.

There are difficulties in country church work, but there are also great opportunities. American Baptists can never forget the debt they owe to country churches.

The church that hopes to retain its young people and win the outsider must turn its attention to week-day activities, as well as to Sunday service. The work of evangelism can and must be done on farm, in factory and on recreational fields, as well as in the church, and must not be left, as too frequently in the past, to one man who pays a flying visit; it must be the work of all.

The Methods of Appeal

The quiet, reverent service is as a rule the most effective and helpful. There must be ways and means of attracting people to the house of God, which each man must discover for himself. For ourselves, we have little faith in "stunt" suggestions like "politics," "gambling," "marriage" and other political and social topics. A few people may be attracted out of curiosity, but great evangelistic ministries are not built up in that way. The demand today is for an evangelism which directs its appeal to the will and reason, as well as to the emotions. A short pointed sermon, and a prayer meeting in which perfect freedom is given have been found to be effective. If the prayer is difficult, decision will be difficult also. Better and more definite preaching, better music and singing, greater soul-winning zeal on the part of the church membership, and, above all, more intensity in corporate prayer, are greatly needed. Silent prayer before making the appeal is invaluable. The gates of the new city are open on every side, and men are constrained to enter from various motives. The pastor himself has a right to ask for a verdict on his proclamation of the evangel. It is a good thing for the pastor to go into his Sunday school at least once a year and make a definite appeal to the young.

The Spirit Needed

With decision the work has only begun and it is at this point that the country church is faced with great difficulties. "The culture of souls" demands wise and consecrated leadership that keeps step with the times, and recognizes that the central verities of our faith are unalterable. The country districts wait to be won for Christ and this can be done, for the greatest forces of the known and unknown world are on our side. We need the spirit that ventures and reaps success in the place of the timid and "time-serving" spirit which makes progress impossible. Personal evangelism was central in the teaching of Jesus, central in the work of the apostles and was at the forefront of the tasks of the early church. The church must do intensive work, and then commit itself to aggressive evangelism.

The church should function not merely in matters of organization and finance, but in the more vital matter of personal evangelism. The church must go into training. It never occurs to the rank and file in our churches that it is any business of theirs to do a bit of personal evangelism—that has been left to the minister and a few choice souls, all of which is a mistake. The church as a whole must give itself up to this work. Ministers are the key men in this matter. If a church has confidence in its minister the members will follow him. Granted the ideal and moral passion, with discretion, and ways will speedily open for all. Forces are stored up within the church which if released would astonish their possessors and make for the coming of God's kingdom among men.

The Real Objective

There is a kind of casual evangelism we can all do if the desire to do it is present. But discretion must blend with enthusiasm. Too often a church is an end in itself instead of being a means to an end—the setting up of God's kingdom in the hearts of men and in the market places of the world. Each church must find out for itself the best method or methods to adopt for saving its own locality. No cut and dried arrangement can possibly do for all. The sensation monger has had his day. Granted the desire, and the thing can be done. Let the leaders lead, and the rank and file will follow. Spurgeon once said, "It is not, will the heathen be saved if I do not take him the gospel, but shall I be saved if I do not carry it." It is not primarily to get the people to church, but to Jesus, for if they find Jesus, they will desire to be associated with those who possess a similar experience and joy. We are told that five out of every six are outside our churches. We must go out and reach them. They can be reached, and it is our business to do it. A young fellow in one of our churches recently told his pastor that he had called seventy-nine times to get a certain young man, and yet, "the eighth time did it."

The Way He Leads

By G. A. LEICHLITER

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NO night so dark
Thy vision doth not penetrate
The gloom, and find the way
Past all the deep despairs,
And failing hopes,
And little cares,
That burden life and try the faith.
On rugged, upward paths,
And in the valleys dark with mystery
Thy voice, long pledged,
Has sounded in the heart
Of him who seeks the Holy Will.
"Fear not," Thou'st said,
"For all this dark despair.
No path runs by a way
I have not known!
Through every gloom I press
And seek along the way
The pilgrim fallen in the night
And offer strength and light."
So I move on full confident,
He leads the way.

Lincoln and His Bible

BY CORA SPEED REID

MUCH has been written concerning the religious opinions of Abraham Lincoln. This article is not intended to prove or disprove his belief in the Bible; but it is written to show the influence one Christian life may have on another. The few following extracts from the many articles and books written on the subject give us at least an idea of what those who have made it a profound study think about it.

The gift of an Oxford Bible to Mr. Lincoln by Lucy Gilmer Fry Speed, mother of Joshua Fry Speed, was so treasured by him that twenty years afterwards when he became president of the United States he had the special photograph, a reproduction of which is shown on the cover of this issue of THE BAPTIST, made for her and autographed it with the following "For Mrs. Lucy Gilmer Speed, from whose pious hands I accepted the present of an Oxford Bible twenty years ago. Washington, D. C., Oct. 3, 1861. A. Lincoln."

Lord Charnwood referring to the gift of this Bible speaks "of Lincoln's lasting friendship with Speed and his kind mother, who gave Lincoln a treasured Bible, and his kind young wife who made her husband's friend her own, and whose violet, dropped into her husband's letter to him just as he was sealing it, was among the few flowers that Lincoln ever appreciated, throw the clearest light that we can anywhere obtain on the inner mind of Lincoln."

A Crisis

The following is an extract from a sermon delivered by Euclid B. Rogers, pastor emeritus of Central Baptist church of Springfield, Ill., recently: "Then came a critical time in the life of Abraham Lincoln. Ann Rutledge was dead. The soul of young Lincoln was sad, his heart breaking, in all his sky he could find no shining star. (I quote from Coffin's 'Life of Lincoln.') He finds himself in a hospitable home. Flowers are blooming around it, balmy breezes sweep through the halls. He breathes an atmosphere of restful peace. A saintly woman sits by his side, opens the New Testament and reads the words of One who himself had been in the wilderness. The Oxford Bible which she presents him as a token of her respect and affection has given her comfort and consolation in every hour of trouble. She talks of God as a Father and of Jesus Christ as Brother. New truths dawn upon him, and the Bible becomes a different book from what it has been in the past. That home with its blooming flowers and atmosphere of peace and joy is the gateway to a new life. Little does Lucy Gilmer Speed know then God has crowned her with honor and glory to be a ministering spirit in leading a bewildered wanderer out of the despair and unbelief that he may do great things for his fellowmen. Weeks go by, the gloom and anguish disappear. The period of doubt has gone, never to return. From that hour the Bible is to be his rule of life and duty."

On one occasion Lincoln said to Speed. "Take all of this Book upon reason that you can, and the balance on faith, and you will live and die a happier man." (Extract from Speed's "Lecture on Abraham Lincoln.")

William E. Barton, one of the best known authorities on Abraham Lincoln, gives in his book "The Soul of

Abraham Lincoln" several instances of Lincoln's familiarity with the Bible and says "Only a man who has read his Bible much would have been so confident."

Lincoln's biographers, those who were near him late in life, have this to say. "The late but splendid maturity of Lincoln's mind and character dates from that time, and although he grew in strength and knowledge to the end, from this year we observe a steadiness and sobriety of thought and purpose discernible in his life. And so it is that his biographers and all who were familiar with his life history feel and say that when the great account is made up and the angels of God come from the harvest fields to lay their sheaves at the feet of the Master, to the influence of Lucy Gilmer Fry Speed will be credited the changed life of Abraham Lincoln. It was her life that bade him look up and stand up and front the stars."

The Son of Man

"According to the sacred biography, Jesus grew as a human youth grows, but he surpasses all the names in history, because he drank in the highest truth of all times and all races. He was more universal and perpetual than the great moderns whom we love. His laws were for the great kingdom of which Italy and America are only states. Washington and Lincoln absorbed and expressed man's love of rights and liberty but the greater One of Palestine, after expressing the most sweeping and delicate justice, uttered the world's feelings of piety and its hopes of a second life. To the nations of man he added that vast Fatherhood to which all earthly greatness moves with solemn steps. To him all the great statesmen and philanthropists look. He is the universal ideal and guide. These great names of February are the children of one continent, the leaders of one people, but the Nazarene surpasses them, for he leads all the multitudes of many periods, and was not the son of a nation, a state, but the Son of Man."

—David Swing.

The New Slogan

Christianity has come to a juncture where it is called upon to decide whether it will challenge, champion or compromise with a civilization that is frankly based upon avarice. So affirm a host of pastors, missionaries teachers in both religious and secular schools, writers in both religious and secular periodicals, business men of the very first rank, and new maxims of cooperation and service becoming current in Kiwanis and Rotary clubs. This issue is involved in the rising discussion of the meaning and range of Christian stewardship. Here then is the battleground of true religion in the near future. The old distinction between business and philanthropy can no longer be tolerated in Christian morals. This issue can no more be evaded than could those of slavery and the liquor traffic, which in their day were merely extreme forms of profiteering as a legitimate business. Hot lips of the Christian evangelist which a few years ago were crying, "The saloon must go!" will be heard a few years hence crying, "The profiteer must go!"



The Devotional Life



Our Divine Friend

BY RALPH M. JONES

KINGS have been friends with poor men. Alexander has for his choicest friend Clitus, a man of humble birth. Richard First makes friends with his minstrel. Charles Stuart has not so good a friend among his courtiers as he has in Meiklejohn, his jester. And so it might be proved in many cases. Friendship does not imply equality. Your friend may be your friend and yet have the right to command you.

It is so in this case. Though Jesus is our friend he abrogates not one iota of his divine ascendancy. "Ye are my friends," he says, "if ye do those things which I command you." This friend has the right to command us. He is not only friend but superior. He is not only friend but Lord and Master as well.

Our Incomparable Superior.

It does not do to detract in any way from the supreme dignity of Christ. To cast him down from his supremacy is to vitiate his authority, to take away from him measurably the right and power to command us. This friend is not in any way our equal; he is our incomparable superior. He is King and we are subjects. He is Lord and we are vassals. He is Master and we are servants. And yet our friend.

"Behold," he said, "I call you no longer servants, but I call you friends."

What a privilege it is to have for our Friend this One who is so highly exalted that he has the right to command us, who was in the beginning with God, who is the word made flesh, who is Alpha and Omega, who is the chosen Son of the Eternal Father!

Do you remember how in "Ivanhoe" King Richard of England mingles as the Black Knight with Saxon thanes and serfs and yeomen, and how even the jester and the swineherd are not beneath his kind and friendly consideration. Scott makes him out much finer than he was, but I am speaking now of the fine and chivalrous



Richard that Scott shows us—friend of Wamba the jester, friend of Cedric the Saxon, friend of Gurth the swineherd, friend of Locksely the outlaw. And then one day, after Torquilstone and other stirring events, he reveals himself to these humble friends. Suddenly majesty shines down upon them out of those familiar eyes. A new dignity exalts him. And down upon their knees go Robin Hood and his free foresters, and Athelstane and Friar Tuck, and Ivanhoe, and even rebel Cedric proffers his reluctant fealty. Richard is still their friend, but he is their king, too, with power to command, and with far more power to aid them than he had before.

So with Christ and us. Our friend is the King. And though we call him Friend, we bate not one jot the deference and worship that we owe to the exalted majesty of heaven.

"Ye are my friends if ye do the things which I *command* you." It is the voice not only of friendship, but of authority.

He is the *universal* Friend. No man is so high or so humble but that he can claim this Friend as his own. No man is so high that he can do without him; no man so humble that he can repudiate this high relation. No man can possess so many friends as to make this one superfluous. No man can call himself friendless with none but this one beside him.

He is the *everlasting* Friend. What calamity of life, what chasm

of sorrow, what bitterness of failure, what tragedy of death can separate us from his love and friendship? . . . "For I am persuaded that neither death nor life nor angels nor principalities, nor things present nor things to come . . . nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Friend."

He is the *incomparable* friend. Is there any human friend so divinely tender, so sensitive to every ache and sorrow, so wise in his sympathy, so strong in his composure, so sure in his comfort, so gracious in his ministration, so true and loyal and loving in his comradeship? "One there is above all other well deserves the name of friend."

There are certain men I should like to have had for friends.

The Highest Privilege.

I should like to have known Abraham Lincoln. I should like to have been intimate with that kind and gracious man (Catholic though he was) who died in Baltimore. To have known Plato would have made me wise. To have known Abelard would have made me learned. To have known Shakespeare and Michael Angelo would have made me a lover of beauty. All these were choice and precious friends, and in some meager way we may enjoy them even yet. But to know *Christ*—to have *him* for a Friend—surely that is the most gracious and exalted privilege known to man. And yet it is open to all of us without distinction: "Ye are my friends if ye do the things which I command you."

Obedience is the test by which our friendship is proved. I do not know of any other test. The test is not ultimately theological, though we must put the Master superlatively high that he may have the unquestioned right to command us, and his character demands a place at God's right hand. But the ultimate test is obedience. There he himself places it. "Ye are my friends if ye do the things which I command you."



The Chimney Corner



"Home-keeping Hearts Are Happiest"

The Faith of Abraham Lincoln in His Own Words

I BELIEVE in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in his eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of his Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are the punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our heavenly Father, I desire that all my words and acts may be according to his will; and that it may be so, I give thanks to the Almighty, and seek his aid.

I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to his care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.

—From "The Soul of Abraham Lincoln," by William E. Barton.

A Song Triumphant

EVERY one knows the history of Helen Keller—from birth blind, deaf and dumb—who has triumphed over seemingly unconquerable physical handicaps, with the aid of Miss Sullivan, her friend and teacher. Now this is the song of victory she sings under the title "A Chant of Darkness" and printed in the *Boston Transcript*:

Once in region void of light I wandered;
In blank darkness I stumbled,
And fear led me by the hand;
My feet pressed earthward,
Afraid of pitfalls.
By many shapeless terrors of the night
affrighted,
To the wakeful day
I held out beseeching arms.

Then came Love, bearing in her hand
The torch that is the light unto my feet,
And softly spoke Love: "Hast thou
Entered into the treasures of darkness?
Hast thou entered into the treasures of the
night?
Search out thy blindness. It holdeth
Riches past computing."

The words of Love set my spirit aflame.
My eager fingers searched out the mysteries,
The splendors, the inmost sacredness, of
things,
And in the vacancies discerned
With spiritual sense the fullness of life;
And the gates of Day stood wide.

Two Cures

CAN we imagine ourselves into an illness? If we can, perhaps we can also imagine ourselves out of one—at least out of an imaginary illness. There is more than a joke in the following story told by the psychologist, Dr. J. Shaw Bolton, which he vouches for as true according to the *Chicago News*.

"A young bank clerk, fagged out from a protracted cold, consulted a doctor. The doctor questioned him, pounded his lungs, and then said:

"I will write you to-morrow."

"The next day the bank clerk received a letter telling him that his right lung was

gone and his heart seriously deranged, and advising him to lose no time in putting his affairs in order.

"Naturally, the young bank clerk was very much depressed by this letter. Before noon he was having trouble with his respiration, while severe pains shot rapidly through his heart. He didn't get up all day, and toward midnight he had a sinking spell that caused his people to send post-haste for the doctor.

"The doctor on his arrival was astounded.

"'Why,' he cried, 'there were no symptoms of this sort yesterday! What on earth have you been doing to yourself?'

"The patient's face screwed up with pain, he pressed his hand to his breast and said feebly:

"'It's the heart, I suppose, doctor.'

"The heart? There was nothing the matter with your heart yesterday.'

"My lungs, then,' the patient groaned.

"What ails you?' the doctor shouted.

"But your letter, doctor—you told me I had only a few weeks to live.'

"Nonsense! Are you crazy? I told you to take a month's vacation in Florida and you'd be as good as new again.'

"The patient drew the fateful letter from a drawer beside his bed.

"Well,' said the doctor, glancing at it, 'this is a pretty mess. This letter was intended for another man. My secretary mixed up the envelopes.'

"The patient laughed. He sat up in bed. His recovery was rapid. That night, in fact, he was well again.

"And what of the dying consumptive who had got this young man's letter? Delighted with the prediction that a month in Florida would make a sound man of him, he packed his trunk and took the first train. That was ten years ago, and today he is in fair health."

Do You Say—

or write—*ingenuous* when you mean *ingenious*? For instance would you say, "Speaking of 'ingenuous' ways of getting people to attend church—"? Not unless you mean methods that are frank, free from dissimulation, high-minded or sincere—all of which might indeed apply to such a task as this. But if in the sentence you have in mind some new, clever, catchy method of getting at people who do not respond to the usual invitation then the word you want is *ingenious*. The words are as often mistaken for one another as ever were any twin sisters who look alike to the eye, but may be quite opposites in disposition. There is an *ingenious* way of doing things and there is an *ingenious* way—but each has its individual meaning.

MISS Lydia Clark, director of physical education for women at the Ohio State University gives these rules for adults as an aid to keeping in good health:

Stand and sit correctly.

Sleep eight to nine hours with open windows.

Drink six glasses of water each day.

Exercise one hour daily; if possible, take up some sport.

Eat fresh vegetables and fruit each day.

Have a hobby which will change your mental outlook.

Leave your business worries at the office, and learn to play.

Relax when sitting or lying down.

Have a yearly physical examination.

And we would add—Forget yourself and live for others.



BOYS and Girls



Exciting Moments with the Lhotas

By R. B. LONGWELL, IMPUR, ASSAM

"NOT in my day will this new custom of you foreigners come into my village!" The angry chief of Okotsu fairly threw these words at the missionary who smiled as sweetly as he could and asked calmly, "Why do you not want Christianity here? Are not the half dozen fellows who have been down to Impur to the Baptist Mission School good youths? Do they not work well out in the cultivations? And what would you do without the young schoolteacher or your village children?"

As the Sahib spoke, the chief shifted his position, dropped his eyes a bit, and when coming closer answered in a low voice rather sadly, "I know it is good. It will come—the young men—I cannot restrain them from learning—but,"—and again he stiffened up, drew back and said, "Not in my day."

Only once before had the missionary visited the little village of Okotsu, which is located in the eastern hills of Assam near the boundary line of Burma. Many sturdy mountain tribes such as the Nagas, Kukis and Lhotas are still uncivilized, and the language of some has not yet been put into writing. At the invitation of the Christian schoolteacher, the missionary had now come to inspect his work and also to examine for baptism about twenty of the Lhotas who wished to unite with the little church of which he was leader.

It was shortly before noon when the Sahib, as the natives called the missionary, arrived at the village and met the young teacher. To his surprise he learned that there were only about a dozen women and children in the village, as everybody else was out on the cultivations and would not return until the late afternoon. He was aware that the Christians were suffering some persecutions at the hands of the non-Christians and so suggested that if those that were to be examined for baptism could come soon, the baptism might be quietly observed in a secluded mountain pool in the presence of the other Christians before the rest of the villagers returned from their work. All went as planned and it was announced at the baptismal service that at four o'clock communion would take place in the crude school and worshiphouse combined, which the Christians themselves had built.

Four o'clock came, and as the missionary looked out from his tent to the other end of the village street, he could not see a person going to the little church.

"This is unusual," thought he, "as generally these hill people come very early to a service." Four-thirty and five

The Explorers' Club

CONDUCTED BY MARGARET APPLEGARTH

Our New Name!

Dear Boys and Girls:

A new name is always lots of fun, and there's a bit of mystery about ours, I think! The editors chose the "Boys and Girls" name, and I chose "The Explorers' Club" name, because I have some rather thrilling plans which will keep us all busy for months to come—Exploring! Exploring! Exploring! For every month there will be a special thing for you to explore; but before we begin I think we ought to know who some of the other (famous!) explorers were, so who can mail to me before February 15 the longest list of explorers and what they explored? Your "finds" will be printed on our page, and every week until March you will find stories here about famous explorers. Send your lists to Miss Margaret Applegarth, 21 Arnold Park, Rochester, N. Y.

came and passed and still no one went to the church! He did notice, however, that a crowd of rough men, about forty in number, were gathered at the upper end of the village. They were earnestly talking in subdued tones but he was so concerned about the "four o'clock service-to-have-been" that he gave this group only a passing glance. What surprised him most was that even the teacher did not show himself to offer any explanation. Had the Christians not understood the announcement? Or had he by some tactless move or word offended them? Six o'clock arrived. The full moon of January was just lifting itself above the eastern horizon. The evening meal was almost ready. The meeting house was as lonesome as ever. The crowd at the upper end of the village now numbered about a hundred and was decidedly noisy. At this moment the teacher appeared in front of the tent.

"What is the matter?" the missionary demanded. "Why have the Christians not come to the communion service?" The teacher replied calmly to the rather excited question, "I think we will omit the service." Indignantly the missionary asked, "Why?"

"They are making plans," the teacher said, "to do a lot of things against us Christians and the first thing is to kill you."

"Well, that is an interesting program, the first act of which you say is to cut off my head! What then?"

"Then I am to be killed," he replied with a shudder, "and Etsusao and all the Christians will be cut up and the little church destroyed. Oh, what shall we do?"

"What shall we do?" The missionary had seen more pleasant outlooks, behind was an almost trackless forest full of wild and ferocious animals, before them was a crowd of cruel, maddened men who wanted to kill a mere handful of their own number that had accepted "the foreigner's custom," after having cut off the head of the white foreigner to whom now the handful of native Christians were looking for advice and protection.

The missionary turned quickly and called his cook and the mission school boys he had with him, and said, "Pack everything. Get ready for quick flight if this is necessary."

Just as they turned to carry out the commands, the leader of the mob called out announcing their plans, which were even as the schoolteacher had said. The Sahib turned, and going into his tent, for one moment knelt in prayer. As he arose, the mob had come up to the tent even so close as to interfere with the guy ropes. The missionary picked up his new double-barrelled shot gun, loaded it and stepped outside of the tent. It was surrounded on three sides. At the front stood the group of Christians. He felt that he must protect the boys first, so told them to file past the mob and he would protect them and himself as best he could. But no,—they quietly said, "Sahib, we will follow you." He knew action must be immediate, and with his finger on the trigger and the muzzle of the gun just above the head of the crowd, he walked past the mob and out of the village, the two boys and a few of the Christians following. The mob stood as if transfixed by this coolness; or was it in the words of Daniel, "My God hath sent his angel and hath shut the lions' mouths?"

Out of the village about one-eighth of a mile the party came to a recently harvested field, and in it an elevation which had been used for a threshing floor. They concluded to turn aside and wait here until the rest of the village Christians should have time to overtake them. Two of those who were with the missionary were stationed at this place.

These guards had no more than taken their stand when two of the chief men of the village came, and, pretending to be friendly, demanded to see the Sahib. With gun in hand he talked with them, listening to all their explanations as to this sudden change of tactics. He utterly disbelieved them, however, drawing his own conclusion that they were afraid of being reported to the officers of the British government. As they continued to press their case the Christians kept coming up one by one, bringing with them the tent and other impedimenta

(Continued on page 30)



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topics for Feb. 21

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The entire set of books may be had from the American Baptist Publication Society. A few others may be added later.

* * * *

From pages 255 to 406 of "A Short History of the Christian Church" you will find a great deal about the Reformation and the divisions of the church thereafter.

If you will look back to the topic for Jan. 24, you will note that it was suggested that a Bible be locked in a cash box. If this method of presentation was not used at that time, perhaps you can do this as a preliminary, but very briefly.

Going on, tell of the period of time within which the autocracy of the pope existed—drawing the parallel of the key in his hands. Show that if the box containing the Bible had been put away for that long a time, the Bible therein would have become musty. Just so, the ideals and teachings of the church had become musty from being kept away from the people. The key to the box should be taken up, with the statement that the key to the church had been literally forced out of the hands of the pope, and the church opened, at the same time opening the box. Then tell that in order to get the mustiness away from the church, in order to rid it of all vileness, it had to be fumigated. Show how the Bible would be fumigated after having been laid away for years—by being placed in the sunlight and fresh air. Show that just so the church had had to be fumigated—brought into the sunlight of Christ's teachings and into the fresh air of godliness.

The result of this process, the growth of the church and the spread of the gospel should be shown, leading up to the beginnings in America.

Youthful Evangelism

An air of subdued excitement seemed to pervade the auditorium. Those at the rear of the church noticed that the front seemed empty. Excited whisperings were heard outside the doors. Hearts beat faster with a thrill of ex-

pectancy. As the first notes of the organ were heard, necks were craned—and eyes were well rewarded. A steady stream of children wended their way to the front of the church, followed by older girls and boys, those of the teen age. Clean, happy faces they had—that wonderful looking group. They seemed to be tingling with life—overflowing with the joy of living.

Through the first part of the program they seemed restless—as if anxious to get on to another part. And then their time came. As the Boy Scouts and Camp Fire Girls presented the flags, the others sang.

But as the evangelist arose to give his message, these young folks settled down in earnest, and they were well rewarded as they heard about the "Lessons from the Old Steamship."

So were the young people of the Temple church of Brooklyn initiated into the week of evangelism. Each day during that week there were two meetings, one in the afternoon for the juniors, and one later for the older young people. And how could these young people help but come when they would hear about "The End of the Rainbow" or "The Cup of Life" or "The Wordless Book" or "Kites and Aeroplanes" or "Doll Pageant of the Nations." When the appeal was made to them in such every-day interesting phrases, how could they but decide for the right way of living?

You are probably wondering why all of this—what relation this has to you. Don't you see? This is the "evangelism season" for the denomination. The young people are being depended on for a share in the work. What better way than this could there be to get the thing going?

If you are a pastor, perhaps you could decide to have your evangelistic services similar to this—by having a regular "children's program" on Sunday, and then continue during the week with meetings for them. Naturally, you will interest the parents as well as the children and young people.

After these young folks have the matter of Christian living presented to them in terms which they understand, they will more than likely take the stand for Christ. And what better way is there of evangelizing the world, than starting with the children and bringing them up from the start in the right way!

Or, if you are the president of a young people's society, perhaps you could talk over with your cabinet the idea, then present it to the pastor or deacons, and see if the society cannot sponsor such meetings for the younger ones of the Sunday school or neighborhood.

By the way, evangelism is one of the points under the Christian Life program. You know what that means!

March

You're going to hear it once. You're going to hear it twice. You're going to hear it three times, four times, five times—as many times as we can get you to listen. Hear ye: March—the month of self-denial—special Easter offering.

Get it? That means that during March we are asked to deny ourselves something—a luxury, perhaps a necessity—and give the money to missions. You don't have any luxuries? Well there surely is something which you can give up during this month. There is that candy at noon or that dessert. Perhaps it will be the gum we are so fond of chewing or a new book. Maybe it will be something big—a dress or hat, or shoes. Whatever it is, surely for one month we can deny ourselves something in order that missions may go on.


"Oh," you say, "but I am tithing now—giving my tithe to the church and missions." Good for you. But now, don't you think that God would like a little over and above that "debt"—a thank offering from you?

Or, perhaps you'll say, "But I can't give much. My little won't be missed." Yes, every little bit—no matter how small it may be—if held back will be missed. For you see "the whole is equal to the sum of all its parts," as they say in geometry, and if your part is withheld the "whole" will not be complete. There will be money missing. It may mean that some child will have to do without a meal—one of those hungry little children in far off lands. Or perhaps it will mean that some person here in our own country will not learn of Christ, because your dime or nickel is withheld.


Now you'll help, won't you? That's the way.

In Colorado they have already started on their campaign. The special banks which have been made for you to put in your pennies, nickels, dimes, quarters, dollars (you choose which it will be) are going out. It looks as if they were going to have two months instead of one, doesn't it?

All of this leads to this: If you notice that by the first of March you have not received one of these banks, you might go to your pastor and tell him that you would like to have one. If he hasn't any, both of you might tell your young people's society president. If he hasn't any either, you might all get after your state promotion director. Then maybe you won't have some action!



Among Ourselves



Advancing India

By W. L. FERGUSON

The close of 1925 is at hand, for Christmas is on the morrow; and this is not a bad time in which to take stock and find out what has been accomplished in this empire for good or for ill during the past months.

Though the unrest has not been so marked as at some other times since the great war, nevertheless, India is far from having attained to a state of settled equilibrium. Politically the conditions are very much upset. But on the whole progress has been making towards co-operation with the British in authority. It now seems to be quite generally recognized by all party leaders that if changes are to be brought about in a constitutional way, the thing to do is not to refuse office or membership in the legislatures, but to accept them and to work for and effect changes from the inside. The Swarajists (radical home rulers) have gained considerably in power and in representation in the various municipal councils and in the legislatures; and their program is much more balanced than it was a year or two ago. This is a hopeful sign.

Two Objectives

The two great things for which India is asking now are the abolition of diarchy as a method of administration in government, and total prohibition. Diarchy takes its name from the present scheme of reforms, which were brought into force in 1921, and which provided for certain parts of the government administration to be transferred and other parts to be retained. The transferred departments were put into the hands of Indian ministers, chosen from the local legislative councils; and the retained departments were kept in the hands of the British. The governor of each province serves as the coordinating head of the departments, and has the power of veto and certification over the heads of legislative councils. It is claimed that this system is impracticable. And what the politicians now demand is its abolition and in place of it a legislature with full powers of law-making and taxation, and with ministers directly responsible to it. A further installment of the reform is promised for 1929; but many are the voices saying this is too long a time to wait. As for prohibition of the liquor traffic, great progress has been made towards its attainment. Already four of the native states have adopted it for themselves and the question has been brought forward very strongly in most of the provincial legislative councils, and in the legislative assembly at Delhi, where a full-dress debate was held and a resolution passed

declaring that India wishes this relief. There are two great hindrances in the way of its accomplishment. First, the habits and desires of the Europeans resident in the land, who think prohibition is tyranny and a violation of personal liberty; and, secondly, the immense loss of revenues which government would have to recoup from other and now invisible sources. This sum is now Rs. 200,000,000 per annum, and in this Madras Presidency means some 38 per cent of the total revenue of the province. But the fight is on, and the demand is increasing that liquor shall be banished. An All-India prohibition convention is to be held in Delhi at the end of January, 1926.

The Financial Status

Financially depression has been upon us for the past four years, and only during recent months has the pressure been a bit lifted. It is too early to say whether permanent relief is in sight. What improvement has taken place has not been enough to cause a demand for increased labor. There still go about the streets thousands of workless people. Great strikes have been on in the Bombay cotton mills. The mill owners refused the increased wages demanded by the workers on the ground that the cotton duties were so oppressive that they could not pull on further with the trade if wages had to go up. Competition from abroad, Japan, say, would ruin them. After nearly three months of idleness, on the intervention of the governor of Bombay and the viceroy the strike came to an end. The government brought it about by suspending the cotton excise dues for a period pending fresh consideration, and the mill owners thereupon granting concessions to the workers. A royal commission is now at work in India looking into the whole question of exchange and finance. For a long time past exchange has been heavily against America and Britain. Instead of receiving Rs. 308 to the \$100, which is par, we have been getting only Rs. 270 or thereabouts. It is easy to be seen how seriously this affects missions and foreign mission societies. It is hoped that the commission will see its way to effect currency reforms and to bring exchange back to the pre-war

basis, that is to say, to par with the dollar and the pound.

The monsoon rains have been abundant this year, and famine conditions seem to have been averted generally. Planters are rejoicing over the boom which has come to rubber, tea, coffee and cotton during the past months. One of our local papers here in Madras is fond of preaching to American rubber manufacturers and dealers that the enhanced prices are not exorbitant and that they have nothing about which legitimately to complain; but Americans, according to papers coming from their land seem to think otherwise. Meantime the cost of "flivvering" increases.

The Women's Christian college, Madras, recently dedicated its fine new science building, which cost more than Rs. 500,000. This is one of the first fruits in India of the special fund raised in America some three or four years ago for the relief of seven colleges in the Orient, and in the campaign for which Mrs. H. W. Peabody did such noble service.

The Andhra Christian Council early in December held a very successful meeting at Bezvada. The council consists of delegates and representatives from missions of nearly all kinds at work in the Telugu country. The sessions were presided over by the Bishop of Dornakal, who is the first and only Indian to become a bishop thus far. He made a fine officer and kept the council hard at work all the time. The new Emily Coles memorial for the Nellore training schools is nearing completion. It is a handsome structure, with a beautiful clock with chimes in the tower. The whole plant is the gift of Dr. J. Ackerman Coles, of New Jersey, and adds one more to the many fine things he has done towards the equipment of the Telugu mission with buildings for its use.

Between Now and May

How much our mental condition has to do with our view of the task ahead! With the winter solstice past, Northern Baptists face, in respect to the unified budget, the necessity of accomplishing in three months, financing that should have been spread over a period twice as long. This is no new state of affairs, but there is something decidedly new about the spirit in which the duty is faced. Everybody feels it and probably very few doubt that we will end the year with our budget satisfactorily balanced. Considered as a state of mind, the Northern Baptist position shows a great improvement when one makes comparison with the situation a year ago.

Actually the amount to be raised during the closing months of the fiscal year

An Invocation

By NEWTON G. THOMAS

HELP us to know thy hand
Discern thy living word
What e'er, where'er thou
writest
Help us to reverence, Lord.

is a little less than the amount that was raised in the same relative period last year, but fortunately we have developed in something less than a twelve-month a mental attitude like that which gave rise to the French slogan at Verdun, "They shall not pass". Wherever Baptists have come together in recent months it has been easy to sense the surer feeling of solidarity that is gripping the denomination, the sort of teamwork spirit that found high expression in the Chicago conference last December. That is why, although the job is not to be minimized, the state and national officers who are responsible for rounding out the budget are going about the work in the cheerful conviction that the denomination will see them through to a successful issue.

To raise 64 per cent of our budget in less than one-third of a year—that is the measure of our task in terms of arithmetic. It is too high a percentage, but one may lessen its seriousness by reflecting that at this time last year the percentage that loomed head was still higher. Perhaps "gloomed" would be the better word to apply to that period in the early part of the year 1925. There is no gloom now. If we have not moved very far, we have moved in the right direction; we have made our gain by sound, non-spectacular methods that make for true growth in that basic unit of our organization, the local church. It will, of course, take time to conquer utterly the habit of "bunching" our missionary payments instead of distributing them with reasonable uniformity throughout the year, but think how a few years will cause that burden of interest charges to shrink if we keep climbing even at a moderate rate, and every year cut down somewhat the percentage that remains to be raised in the last few months!

We have always to beware of overconfidence and we should not, of course, be lulled into undue serenity by the fact that our budget is very small when one considers the financial power lodged in the elements that make up the Northern Baptist Convention. On the contrary we should all, from the largest organized body down to the individual member, exert ourselves to see that the budget total is provided not only on time but ahead of time.

Meetings in Easter Week

Plans for an all-congregational meeting in every Baptist church during the week following Easter are being developed, and more will be given out about them later. A poster to announce the meeting in the local churches is under consideration and will probably be issued. The general idea of the plan is to have each church, after the Easter offerings are all in, call a meeting to take stock of its position with respect to missionary payments. If some of the money is still unpaid, the church should be urged to take vigorous action to see that the money is raised during the remaining three weeks, so that the good faith of the denomination may not suffer. The planning and carrying out of the get-together

will be left to the local church to a much greater extent than was the case with the world outlook week rallies last year, but it is sincerely hoped that each church will call this kind of a "clean-up" meeting during Easter week. If the amount has been raised it will be in the nature of a celebration and a discussion of next year's plans. If the money is not all in, the meeting will resolve itself into a ways and means committee to plan how it can be raised before April 30.

First Church, Des Moines, Recalls Old Times

By JAY A. LAPHAM

As we count time in this young country it is a long stretch from Jan. 18, 1851 to Jan. 16-19, 1926. The earlier date is the time when Rev. John A. Nash and ten others organized the First Baptist church in a little log cabin in Des Moines. Mr. Charles McKay, at the age of ninety-eight, is the only one of the ten living. He sent words of greeting from Indianola, Iowa, where he now lives.

Mr. A. M. Piper was appointed chairman of a committee to make arrangements for the celebration of this important event in the history of the church. Saturday night, Jan. 16, saw a large number at the general reception given by the women's association for all members of the church and congregation. At this time a reception was given to Rev. Harold N. Geistweit and Mrs. Geistweit who have just come among us.

Dressed in costumes suited for the styles of seventy-five years ago, Mrs. Charlotte Van Ginkel Dye and Mrs. A. M. Piper gave old-time instrumental

pieces and songs. Bountiful tables were set with old-fashioned dishes and curries for over 300 people. The hours for social cheer and reminiscences were heartily enjoyed. Then the people wended the way to the miniature meeting house of 1851. A number were dressed to picture the church-going of that year. Mr. S. E. Wilcox had written a vivid history of the church. This was listened to with deep interest. Dr. Howland Hanson, for fifteen years pastor of the church, preached a powerful sermon of faith. Dr. H. L. Stetson, for four years pastor of the church and for ten years president of Des Moines college, was the guest of honor. Doctor Stetson is now eighty-two years old, but is still teaching in Kalamazoo college.

Sunday

The weather continued perfect through the celebration. Five of the twelve pastors that served the church in the seventy-five years were present and responded by letter. The letters were read by Mr. A. M. Piper and Mr. J. I. Cochrane, from Dr. Walter M. Walker, Dr. Howland Hanson and Rev. Robert T. Craig. A letter was also read from Mrs. H. W. Tilden of Maine, whose husband was pastor of the church at the time that the new building was erected 1890-1898. Dr. H. L. Stetson had a warm welcome as he told his experience in uniting the two Baptist churches that he found near each other down town in 1887.

The music all through the services was a great inspiration. A vast audience in the auditorium and gallery greeted Pastor Harold N. Geistweit as he arose to give the stirring message of the mor-



FIRST CHURCH, DES MOINES

ng from Paul's words, "I was not disobedient to the heavenly vision."

At the Sunday-school hour, former superintendents A. M. Piper, Frank True, Mills Alldredge, and J. H. Cochane sat on the rostrum. Miss Jessie Sankey gave an interesting history of the Sunday school. Superintendent Marcelus Kirtley, recently elected, gave a live talk and set a goal for the school of an enrolment of 1,000 by the close of the year 1926.

The young folks had an interesting and helpful part in all the services. They gave a reception for the young people at the regular hour of B. Y. P. U. Mr. Fred Freil led a song service and a short history of B. Y. P. U. was given by Prof. Charles Perry.

In the evening hour Dr. J. W. Million, president of Des Moines university faced a very large audience, with happy words of greeting from the university. Pastor Harold N. Geistweit gave a strong message on "For the Sake of Tomorrow." The day had been full and inspiring from morning till evening. God was manifestly with his people. The music was of a high order as is regularly true at the First church.

The Closing Service

President E. H. Rhoades of the Northern Baptist Convention sent hearty words of greeting as did Governor John Hammill and Mayor Carl M. Garver. Dr. G. P. Mitchell, executive secretary, brought greetings from Iowa State Convention. Dr. John A. Earl of Chicago held the large audience with an address on "What of the Future?" In earnest words he maintained that love, the love of God, must finally prevail in all the earth. Dean Raymond Carr and Mrs. Carr rendered excellent music, and the Shrine Chanters, directed by George F. Ogden, captured the audience.

The informal reception sponsored by several of the young people from Sunday-school classes was enjoyed by a large number. The history of the church that cost Mrs. S. E. Wilcox much research and study, revealed the fact that the church has given much more largely for benevolences since 1920 than ever before. The church has great reason to thank God and take courage. Pastor Harold N. Geistweit is warmly received by the church and congregation, and he has entered upon the large task with zeal and many promising plans.

Montana News and Notes

BY ROBERT W. SHAW

The most recent thing of importance in this state was the ministers' conference held at Bozeman, Jan. 19-22. Rev. Donald Williamson of New York, Rev. V. W. Dyer of Rangoon, Burma, and Rev. F. E. Eden of Denver were the leaders. About two-thirds of the ministers of the state were present and, taken all together, it was a helpful and inspiring conference. The vote was cast to have one next year.

During the conference there were several matters of local importance considered. It seems likely that practically every Baptist church in the state will

have an evangelistic meeting this year. Some evangelists will be engaged, but a number of churches are using local pastors. From now on evangelism will be the order in most of the churches.

Another matter was getting under the financial campaign. Montana fully expects to raise its quota.

The Assembly

Already Dean Smith of the assembly commission is getting matters under way for the coming assembly which will be held on the Baptist's own grounds beginning July 20. There will be several national workers present to take care of teaching, and one or two local men will be on the faculty. The plan this year is to take care of all who can come, but

Northern Baptist Convention

BY HENRY W. O. MILLINGTON

The Baptists of Washington are looking forward to the coming of the Northern Convention in May. Our great auditorium has been engaged, with its seating capacity of 6000. There is also an exhibit hall which will provide the finest accommodations that we have ever had on one floor for all our organizations. Already applications are coming in for hotel accommodations, and from now on our Baptist people in Washington will be increasingly busy in the matter of the entertainment of the convention. The chairman of the general committee is Rev. William S. Abernethy, pastor of Calvary church, who has selected an executive committee of five, and a still larger organization consisting of the chairmen of the numerous committees. The chairmen of the more important committees, with their addresses, are as follows:

Finance—W. W. Everett, % Woodward and Lothrop.

Hotels and Entertainment—Col. D. H. Sawyer, % Calvary Baptist Church.

Registration—Mr. H. Loren Fassett, 1408 Emerson Street.

Publicity—Rev. E. O. Clark, 217 East Raymond St., Chevy Chase, Maryland.

Banquets—Mr. E. H. De Groot, Jr., 1309 Spring Road.

Music—Percy S. Foster, 713 14th Street, N. W.

Exhibits—Mr. Alton L. Wells, 924 14th Street, N. W.

Information—Mr. John Ruthven, 4803 Illinois Avenue.

Women's Meetings—Mrs. O. E. Howe, 434 Park Road.

Entertainment of Missionaries—Mrs. H. M. Kendrick, The Cumberland.

Transportation—Mr. Clyde H. Freed, 613 Lexington Place, N. E.

Pulpit Supply—Rev. H. W. O. Millington, 320 Woodward Building.

All communications, according to their particular interest, should be addressed to the committees thus named. It is quite probable that the attendance at this convention will be the largest that Northern Baptists have ever known, and while we have exceptional hotel accommodations, it is quite desirable that those intending to come should secure their reservations without delay.

those who do not register in advance must come prepared to rough it for the ten days, as there are accommodations for only 100 at present. No doubt this year's assembly will be one of the best ever held.

State Convention

The state convention will hold its annual meeting at Bozeman in May. The church has appointed its committee on arrangements and they are at work getting ready to welcome the visitors and delegates and to take care of them. A strong program will be prepared.

Some Resignations and Other Notes

Two or three of our best leaders are leaving the state. Rev. Z. C. O'Farrell has left Butte and is now located in Florida. A change was necessary on account of Mrs. O'Farrell's health. The same thing was true in the case of Mrs. Millam and Mrs. Mack, whose husbands were engaged in the district work. The Millams have gone to Arizona, and the Macks to Michigan. We hope these brethren will return to us some day. They have labored well and have made large contributions to the Baptist work in this state.

The church at Belgrade with Rev. Roy E. Reece as pastor is cooperating in a union meeting. Rev. Paris Wells is the evangelist. The meeting will bring a number into the Baptist church.

The Bozeman church is greatly encouraged. A feature of the year is that at each communion meeting since October there have been members received. Others are to be received soon. It looks as if more members will be received this year than for several years. The Sunday school gradually is forging to the front.

The well known work of the Home Mission societies among the Crow Indians is in Montana. Gradually the work enlarges. A recent matter of interest is the erection of a chapel on the upper Big Horn at St. Xavier. This chapel was built by special gifts from brethren all over the world. On the day of dedication the Indians took an offering for missions.

Rev. W. F. Frazier, who has been engaged as state evangelist, is now holding a meeting at Missoula. Reports are encouraging. Other churches will claim his services during the coming months.

North Dakota News Notes

The holidays were saddened for Mrs. Fred E. Stockton and family by the death of Mrs. Stockton's youngest sister, Mrs. Carl Matthews, at Meadville, Pa., Dec. 22. Jan. 8, Mrs. Stockton's father, S. J. Swisher, died in the same city.

The Crystal church has suffered the loss of two of its faithful members, Hugh Ralston and Mrs. James Mitchell. Mr. Ralston was moderator of the Red River Valley association.

Mrs. B. L. Barckley of the Page church died in a Fargo hospital, Jan. 19.

The sympathy of the Baptists of North Dakota is extended to the bereaved families.

The two Baptist churches of Fargo are moving steadily forward. The First

church of which Dr. H. R. Best is pastor, expects to start work on its new Sunday-school plant early in the spring. Over \$36,000 has already been subscribed for this purpose. The Calvary church of which Rev. C. W. Finwall is pastor has closed a successful year. Reports at the annual meeting showed all bills paid and a substantial balance on hand. This church is also under the necessity of erecting a new plant in the near future.

The Valley City church with Rev. W. A. Weyhrauch, pastor, has succeeded during the year in wiping out a floating indebtedness. The pastor has opened a promising field near McHenry. A number have been baptized.

Rev. John Bucknell, our Russian missionary, has just completed six months of service in North Dakota. Twenty-one have been baptized. The Max church is raising a fund for a new church building. The Dogden church is planning to buy the Congregational church building in that place.

The city of Bismarck has just concluded a six weeks' service of union revival meetings. A number have united with our church. Rev. A. A. Holmes began work on this field April 1. About forty new members have been received since that time, twenty-six uniting by baptism.

Evangelist and Mrs. E. G. Aldridge held a series of meetings at Powers lake preceding the holidays. There were thirty-nine conversions and twenty-five who enlisted for life service. One woman drove thirty-five miles to follow Christ in baptism. During the holidays Mr. and Mrs. Aldridge held a series of meetings with the Rutland Swedish Baptist Church. Pastor Carl Olaf Hogfelt writes enthusiastically about the results. "I never felt so grateful to God as I did New Year's Eve when I followed into baptismal waters four young men and two young ladies." Jan. 15 four others were baptized. The evangelist and his wife are now conducting meetings at Bottineau where Rev. Stephen E. Gregg is pastor.

The board of managers of the State Convention will hold its mid-year meeting in Fargo, Feb. 26. On the evening of this day, Dr. J. Whitcomb Brouger of Los Angeles will be in Fargo to deliver his famous lecture, "Play Ball."

San Francisco Tidings

BY LOUIS J. SAWYER

Our five American churches gain one pastor in the person of Rev. Joseph B. Travis who comes after twenty years of honored service in California, to Twenty-first Avenue. The Tabernacle loses Rev. F. S. Lawrence who is retiring from a vigorous ministry of forty-five years, forty-two of which have been spent upon the Pacific slope.

Evangelist A. E. Lysell led a special series of meetings in Swedish with Pastor J. S. Lundgren of the First Swedish church, a large number of whose members were Brother Lysell's parishioners in the Salem church previous to its union with the First church. A gracious ministry is that of the Calvary Pres-

byterian church which has an annual week of spiritual uplift services, conducted this year by Rev. Cortland Myers of Los Angeles and which were of profound value.

The Baptist Ministerial association has had a series of superb addresses on its recent programs. Dean Cadman of the University of California and Prof. C. E. Rugh have presented the moral and social aspects of student life from an intimate understanding and with great practical benefit to their hearers. Rev. J. Orrin Gould of the Twenty-third Avenue church spoke illuminatingly of "The Sacred Books of the Mormons." Robert Newton Lynch, executive secretary of the chamber of commerce, addressed the association on "California and the Oriental" at its last meeting.

A dozen churches "tuned in" on Sunday morning to hear over KTAB from the Tenth Avenue church the address by Dr. J. Whitcomb Brouger pastor-elect of the First Oakland church, on "Play Ball." Oakland also welcomes Rev. J. Jensen as the new pastor of the Dano-Norwegian Church and Rev. J. D. Lincoln to the 85th Avenue (negro) church.

Hamilton Square celebrated its forty-fifth anniversary at its annual roll call on Feb. 5. The church is happy in the fourth year of the second pastorate of Dr. Louis J. Sawyer. The First church has recently secured Rev. William D. Holt, formerly associated with Johnston Myers in Cincinnati and Chicago, to assist Pastor James S. West in the pastoral care of his large constituency.

Two Baptist training schools are in operation, one on each side of the bay. Each school numbered 125 students at the opening session. Dr. Millard L. Thomas is the inspiring genius and is assisted by an unusually competent faculty.

The Bay district mourns with many friends the death of Mrs. E. A. Hanley, wife of our First, Berkeley, pastor. Funeral services were held on Monday, Jan. 18. Pres. C. M. Hill, Dr. C. E. Tingley, Dr. J. W. Johnson, Dr. J. W. Bailey and Prof. Herbert F. Evans, all members of Doctor Hanley's church, assisted in the service.

District of Columbia

BY HENRY W. O. MILLINGTON

The Chevy Chase church dedicated its first building with a series of services, Jan. 17-21. The service of dedication was held on Sunday afternoon, with the sermon preached by Dr. T. Claggett Skinner, of Columbia, S. C., and the dedication prayer offered by Dr. William Allen Wilbur. At the morning service the Rev. John D. Clark, of Towson, Md., father of the pastor, preached the sermon. During the week there were three services held, the first with the community pastors present, the second was denominational night when our Baptist pastors had their turn, and Thursday night was observed as church home night, when the different organizations of the church were represented by appropriate remarks with a concluding ad-

dress by Hon. Grant M. Hudson, Michigan.

This church is an association project having been organized two years ago what is probably Washington's choice suburb. There were thirty-seven charter members, and the number has now increased to 108. The church bought a fine lot, splendidly located, and has just completed an attractive house of worship. It is expected that eventually present property will be moved to rear of the lot to give place to a permanent structure that will be in keeping with the requirements of such a community. In June, 1924, Rev. Edward Clark was called to the pastorate. Mr. Clark has been faithful in his ministry, gaining the confidence of the people and has developed the work at Chevy Chase in a strong way. This church will naturally be, in all essentials, one of our best churches in the coming year.

On Jan. 15 a conference on evangelism was held under the auspices of the cooperative committee on evangelism at the Northern Convention. The leaders present were Rev. A. B. Strickland, I. W. E. Chalmers, and Dr. J. A. Hain. The conference attracted a large attendance from our different churches, and promises to be of some real value in Baptist life in Washington.

Dr. Samuel J. Porter has just closed his first year as pastor of the First church, and the event was marked with special services, on Sunday, Jan. 17. This year has been marked by substantial development along all lines. A Sunday evening club has been organized under the direction of the pastor, with a view to enlisting the whole membership in "go-to-church" campaign. This effort already demonstrating its value.

Shaohing Preachers' Institute

BY A. F. UFFORD

From Dec. 3 to 13 preachers from the Chakiang-Shanghai Baptist association together with visitors from the Presbyterian churches in Yuyao met at Shaohing for a ten days' institute.

The leaders were Rev. T. C. Bau, secretary of the Chekiang-Shanghai Baptist association; Rev. Tsoh Kyien-dor, district pastor in Huchow; Mr. Chen Ien-san of the University of Nanking; College of Agriculture and Forestry Extension Bureau; Secretary Zia of Ningpo Y. M. C. A.; Mr. Gordon Potter of Shanghai college; Mr. J. F. Williams, Sunday-school secretary of the Chinese Baptist Publication society; Dr. J. Shoemaker of Yuyao; and Pres. Robert Fitch of Hangchow college.

The main topics for the study period 9 to 12 in the morning and 2 to 3:35 in the afternoon, were the Sunday school, the Sermon on the Mount, evangelism, the rural church, civics, and the care of church members. Each evening was given over to a general meeting to which the Christian community was invited.

The fact that the meeting was held in the cool season of the year made possible a sustained attitude of serious study on the part of these present. One man

expressed the experience of all when he said that in both the lower school and in the theological seminary he had at times been troubled with drowsiness, but that during the institute he had not been drowsy once. It would be a mistake, however, to attribute the alertness of the members wholly to the cool weather. The enthusiasm of the teachers was at once compelling and contagious.

Two things that came out in the discussions are indicative of what a fairly representative cross section of the Chekiang ministry is thinking. In one of the periods on evangelism the question was raised as to whether the present was a good time for preaching. The response was immediate and unanimous. All agreed that the present is the best time for preaching that has ever been known and likewise the most difficult. It was felt that the old line of argument which attempted to prove the superiority of Christianity from the superiority of Western civilization was shattered, but that a new evangel which placed Christ at the center was the need of the hour. The question of finance received considerable attention, especially from the representatives of the Chekiang-Shanghai Baptist association in which group "devolution" has already reached an ad-

vanced stage. The declared policy of the association is to diminish the grants to the churches each year until such time as the churches become entirely self-supporting. Since the cost of living is rising rapidly the churches see little hope of reaching self-support on the present basis. The secretary of the association asked for the frankest criticism of the present organization and suggestions as to ways in which savings in the annual budget might be effected. He was taken at his word and several radical suggestions were brought in looking toward a general reduction in administrative expense with a view to establishing in this way a fund that would be available to aid the churches when the grants from the mission ceased.

At the close of these ten days two conclusions thrust themselves upon me. One is that the Chinese pastors have never been more keenly alive to their responsibility. This new alertness has brought with it a deepened longing for God as the ultimate resource. The other is that the missionaries have never been more sensitive to the fact that the only service that can justify our remaining in China is a spiritual service. With these two conceptions dominant 1926 is full of promise as "Chinese lead-

ers and missionary friends" enter the year together.

Shaohing, Dec. 28, 1925.

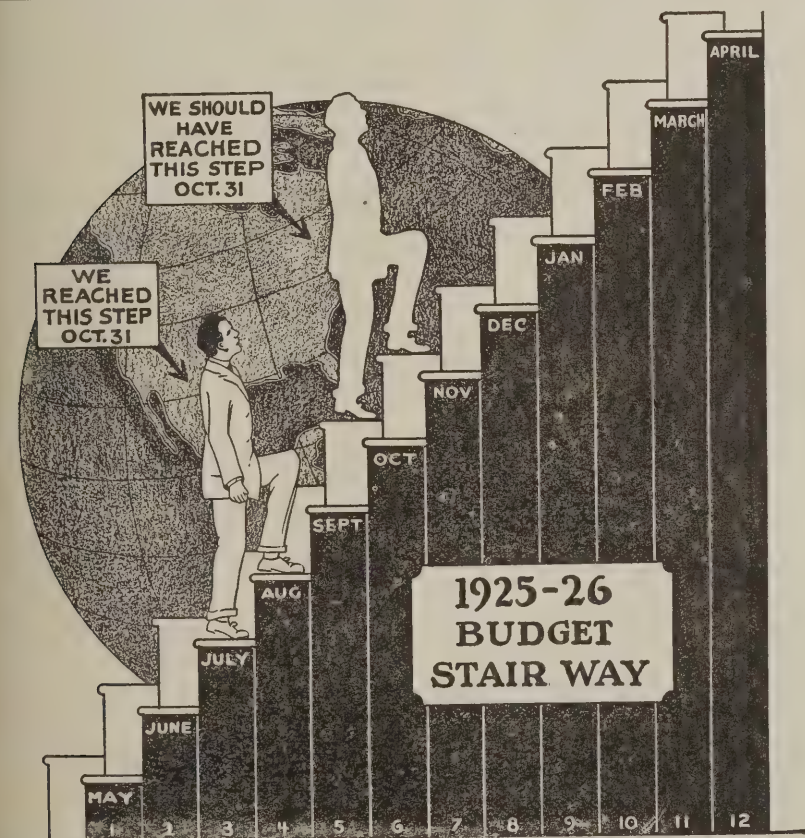
Our Missionary Dollar

Our denominational dollar makes provision for items of cooperative denominational work not all strictly missionary in character; for example, in granting retirement pensions or benefit grants to aged ministers and missionaries; religious education; and for the limited support of schools and colleges.

Our denominational dollar makes provision for various activities which are designed to benefit in perhaps equal measure all portions of our world missionary service. This is certainly true of our Board of Missionary Cooperation. There is nothing geographically restrictive in the ministry of the Board of Missionary Cooperation. Foreign missionaries are enrolled under the pension plan as well as home pastors. This is quite as true of our service in the field of religious education, in the field of missionary education and of our objectives in maintaining denominational schools and colleges. We are concerned in raising up a force of men and women with world vision and with ability and purpose to undertake world problems. All this relates quite as much to foreign missions as to home missions. Strictly speaking there is no geographic division of our denominational dollar. Our dollar is not provincial, every cent has a world outlook, or should have. Expenditures for such objectives should not be classified either as foreign missions or as home missions. If any percentage is quoted as applying to foreign missions or home missions it ought to be based on the division of the balance of the denominational dollar rather than upon the division of the entire dollar. This more accurate division would show quite a different percentage for any given organization.

As a denomination we are interested in projects; in types of work rather than in organizations. In the main a particular project or a particular type of work follows organizational lines, but not strictly so. For example, foreign mission work is done mainly through our two foreign societies, but a large amount of work strictly foreign is done through other agencies. Methodists, for example, classify work in Cuba, Porto Rico, Mexico, and Central America as foreign missions. We make provision for work in these fields under our home mission agencies. Is such work home or foreign missions? Provision is made for the care of aged ministers and missionaries through the ministers' and missionaries' benefit board, but considerable provision is made for precisely the same type of work through the Foreign Mission society for its own workers. An appeal was recently made to evangelize Italians in the Argentine. This would be foreign missions. To evangelize Italians in America would be home missions.

Any struggle of part with part in the human body at once produces fever, probably pain and certainly lower vitality and loss of efficiency. Current discussion has lowered our denominational



Here is the budget stairway again. This time the picture shows what we have accomplished as compared with what we should have done. At the end of six months, we had just passed the third step, which means that we had collected only a little more than three-twelfths of our whole year's budget. The outline man in white shows where we should have been—a good three steps ahead and halfway up the budget stairway. Now it is our task to bring our

actual achievement up to our ideal. The denomination has a stiff climb ahead to reach the goal by April 30, but there is no doubt of our ability to do so. Compared with the record of past years, and taking into consideration the size of our budget, we have made a good start. But every minute of the next few months will count and we cannot begin too soon to make up the gap between our aim and our achievement.

vitality and efficiency. May not our denominational dollar be a benevolent dollar in full. Yes, a happy dollar! Why should not this "organism", our denomination, function like a healthy body? A

healthy body loves action. Why not rejoice like a strong man to run a race? "Restore unto us the joy of thy salvation."—*From an editorial in the Metropolitan Bulletin.*

Here, There and Everywhere

PASTOR GUY G. BLEAKNEY welcomed eighteen new members Jan. 3, at Central church, Elizabeth, N. J.

DEACON JACOB J. COYNE of Central church, Elizabeth, N. J., the senior deacon of the whole state, recently celebrated his ninety-first birthday.

FIRST CHURCH, Wellington, Kas., held its annual church supper Jan. 14, with 170 present. Reports showed thirty-five additions, a present membership of 370 and financial receipts of \$7,498.81.

DR. A. W. CLEAVES at the old First church, Providence, R. I., is having an office fitted up in the church building.

THE THIRTIETH anniversary of Union City Mission of Minneapolis, and of the connection with the mission of its president, Twiford E. Hughes, was celebrated Jan. 19.

THE UNIVERSITY of Redlands celebrated Feb. 1 the completion of Grossmont hall for women and the library building.

TRUSTEES OF FIRST CHURCH, Glenn's Falls, N. Y., have placed insurance upon the buildings and furniture amounting to \$104,000.

ASSOCIATE MEMBERS of First church, Poughkeepsie, have all privileges except "voting on doctrinal and denominational questions."

PROGRESS IS BEING made in the campaign for the \$250,000 goal for building and endowment for the Baptist old people's home at Maywood, Ill. A number of personal gifts and pledges have been received recently amounting to nearly \$8000. The Woman's Board has turned over \$1000 more. The offering of Judson church has increased to \$1900. The trustees of Maywood church are taking hold of a local offering, and two pledges amounting to \$575 are on hand. These are additional. Other individuals and churches are considering substantial sums. The building fund is now over \$55,000.

BY THE JOINT action of the Y. M. C. A. and nearly a score of church bodies, a counseling commission has been created for the purpose of a more perfect co-ordination of the work of the Y. M. C. A. and of the churches.

AT JEFFERSON AVENUE church, Detroit, 100 men were present in the Bible class Jan. 17.

FIRST CHURCH, Joliet, Ill., increased its membership by fifty-eight last year and now has 659 members.

DR. CHARLES F. WELCH, the "grapejuice king," died recently and was buried at Westfield, N. Y.

PASTOR WM. R. McNUTT of Worcester, Mass., has accepted an invitation to join

the Eddy party which will tour Europe in a survey of social, economic and political conditions.

CLINTON N. HOWARD, chairman of the committee for prohibition enforcement, delivered an address at the conference in Washington which was interpreted as an attack on the administration of President Coolidge for laxness in the enforcement of prohibition. Curiously enough, he seems to have struck a responsive chord and is crowded with orders for copies of his speech. Mr. Howard himself is having many calls to repeat the address. He recently opened the campaign for Bryan Memorial University.

AMONG MULTIGRAPH calendars coming to this office the most perfect mechanically is that of Pastor Mark Rich of First church, Groton, N. Y.

FIRST CHURCH, Lebanon, Ind., is running an attendance in Sunday school of more than 400.

SAMUEL A. CROZER lectures for 1926 will be delivered at Crozer Theological seminary this year by Rev. John Humpstone, of Immanuel Baptist church, New York City. They will be delivered at 11 a. m. and 7:30 p. m. on Feb. 2, 3, 4, 23, 24. The general subject will be "Ten Eminent Preachers."

A "CHRISTIAN LIFE crusade" in the first church, San Diego, Calif., resulted in declarations by ninety-five young people.

REV. HARVARD GRIFFITH of Monongahela, Pa., has accepted a call to the First church, Newark, O.

A NEW EDIFICE to cost \$140,000 is nearly ready for the roof at Bethel church, Car-rick, Pa.

REV. L. B. STEVENS, after an absence of four Sundays from his pulpit at Emmanuel church, Pittsburgh, was welcomed by his church again Jan. 17.

REV. A. J. MEEK, after a pastorate of fourteen years at New Kensington, Pa., has resigned.

FIRST CHURCH, Lincoln, Neb., has invited Rev. Fred Young of Kankakee, Ill., to conduct a campaign of visitation evangelism in March.

REV. WALLACE WOOD is having a happy time after seven years of pastoral work on the combined field of Coan and Smithland, near Heathsville, Va., near the mouth of the Potomac river where it enters Chesapeake bay.

HOOVER STREET CHURCH, Los Angeles, has a membership of 300, a Sunday school with an average attendance of 340, and a brotherhood of 140. Pastor J. A. V. Pieters would be interested to see a better record from some other church.

A NUMBER OF MEMBERS of Emanuel

Swedish Baptist church regularly released met in the presence of a council of 3 members at the home of Sextus Salmon Mora, Minn., Jan. 18, and organized under the name of Hillman Baptist church.

THIS PARAGRAPH IS written in sadness. It notes the news just received of the death of Mrs. E. A. Hanley, wife of the pastor of First church, Berkeley, Cal., leaving him and his daughters with heartache and a broken home.

MRS. FLOYD KOOGLER becomes secretary to Pastor W. H. Geistweit at First church, Dayton, O.

FIRST CHURCH, Yakima, Wash., raised last year for local purposes \$14,126.07, and for benevolences \$4,343.80. Additions numbered sixty-seven last year, and since the beginning of the pastorate of Rev. Everett Henry, a little more than three years ago, 272.

MISS EFFIE GREEN, of Lakeland, Minn., returning to her home alone from church services Jan. 1, fell on the floor paralyzed without fire and with a temperature at below zero. When found it was too late to save her life.

FIRST CHURCH, Mankato, Minn., paid last year all bills and a debt of \$960, in financial canvass has increased its pledges by \$1100, has increased the salary of Pastor Alvin J. Lee and provided for the expenses of his attendance at the Northern Baptist Convention and advanced in many other directions. Mr. G. M. Palmer is in his fiftieth year of service as superintendent of the Sunday school.

DR. CHRISTIAN F. REISNER, noted pastor of Broadway Temple, New York City, who specialized on the subject of institutions and income producing church buildings, anxious to secure the names and addresses of every church in America which has buildings connected with it, the income from which they utilize, or second churches which have an endowment of any kind. Will readers of THE BAPTIST who can give such information please write him.

REV. AND MRS. GUY WIMMER of Hutchinson, Kas., are still surprised. A few evenings since the Business Men's class of the First church met at the home of M. J. Whitaker and marched to the Wimmer home in a body. They had been there about half an hour when about seventy-five of the ladies of the church came and surprised them. A few minutes later twenty guests from the Berean church arrived as surprise guests to the entire group.

PASTOR EDWARD DERBYSHIRE of Vallejo, O., church has procured a rotospeed machine and sends interesting letters to his scattered membership.

OF THE \$100,000 REQUIRED to provide a new house for the First church, Topeka, Kan., the amount now pledged is \$93,259.40.

DR. L. D. LAMKIN and wife of Vincennes, Ind., have just closed a great meeting with the First Baptist church at Murphysboro, Ill.; 131 were converted and restored, most of this number will be baptized. This is the third successful meeting that Doctor Lamkin has held with the church at Murphysboro. Pastor H. T. Abbott speaks in high terms of the work.

THE TOTAL BENEVOLENCE quota of the metropolitan area of New York for the current year is \$286,327. Total receipts to Dec. 15 were \$109,417.16.

MEMBERS OF FIRST CHURCH, Willows, Calif., presented to Pastor and Mrs. Garst a beautiful Hudson super-six brougham with all sorts of accessories and insurance, and now they are started merrily into the thirteenth year of service there together.

REV. E. A. DEAKE HAS GONE FROM Brainard, Minn., to Bemidji; Rev. E. O. Odegard has resigned at Brownsdale; Rev. A. N. L. Sorenson has taken up pastoral work at Alden and Rev. H. H. Sorenson at Tyler, and Mr. Donald D. Kennedy was ordained at Blue Earth, Nov. 10.

FIRST CHURCH, Blooming Prairie, Minn., has reshingled and redecored its house; Madelia has remodeled and redecored its auditorium and bought a new piano, and Calvary church at Albert Lea is preparing to move into a new building.

ELIM CHURCH, New Bedford, Mass., welcomed its new pastor, Rev. G. H. Rosenlahl with a reception, Dec. 11.

WENHAM CHURCH, Mass., has added \$300 to the salary of Pastor W. E. Brooks.

CHURCHES OF SALEM association, Mass., have engaged Rev. C. L. Everts to spend four months in evangelistic work among them.

FIRST CHURCH, Cheyenne, Wyo., will guard its doors of membership by carefully instructing prospective members in the duties of church life.

EMMANUEL CHURCH, Casper, Wyo., received twelve additions in December.

REV. CLYDE E. HAMPTON has transferred from Gebo to Worland, Wyo.; Rev. Claude Richmond, from Laramie First to Glenrock, and Rev. H. N. Johnson has begun work at Powell.

A HEAVY BLOW FELL upon Rev. H. E. Wilson of Michigan City, Ind., in the recent death of Mrs. Wilson. A similar affliction has fallen upon Dr. W. A. Jarrell of Dallas, Tex.

BY THE WILL OF Mrs. Sarah Grubb, Waldron church, Ind., receives \$6000 to apply towards a fund for a new building.

ADDITIONS ARE REPORTED from the following Indiana churches: First Lebanon, six; Gas City, one; Bethel, Flat Rock Asso., thirty-one; Young America, five; Elwood, ninety-seven; Hammond, seven.

IN THE DIFFICULT field at Gary, Ind., Pastor O. B. Sarber has held on six years with a shifting population coming and going. A church debt of more than \$5000 has disappeared. Improvements have cost \$8000. The membership has grown from 166 residents to 401.

FIRST CHURCH, Hammond, Ind., has organized a Sunday school on the south side with an average attendance running near 100.

SINCE THE COMING OF Pastor D. D. Sumrall to Lewistown, Mont., an ugly schism has been healed and recent meetings have brought about fifty additions.

REV. WILLIAM W. HACKETT died, Dec. 27, at Providence, R. I.

REV. CHARLES E. BURR resigned at Fourth church, Providence, Dec. 27.

MONTANA HAS RECENTLY lost the following pastors: Rev. W. R. Millam who goes to Casa Grande, Ariz.; Rev. Z. C. O'Farrell, from Butte to Milton, Fla.; Rev. H. J. Pritchard, to Cordell, Okla.

BELDEN AVENUE CHURCH, Chicago, has decided to purchase and refit an additional building at a cost of \$70,000 for Sunday-school use. The membership increased by the addition of 138 last year. Total money received during the year exceeded that of last year by nearly \$1000. In the five years of the pastorate of Dr. J. W. Hoyt, there have been between 700 and 800 additions. The church has just added \$500 to his salary.

EVERYMAN'S BIBLE CLASS of Bridgeport, Conn., announces that it will supply photographs of the deceased pastor, Rev. C. A. Decker at 50 cents each.

PASTOR J. BURT BOUWMAN of First church, South Bend, Ind., notifies his people who are saved and in good health that he expects them to get along without much pastoral attention and to leave him free to minister to the sick and unsaved.

FIRST CHURCH, Jamestown, N. Y., held a reception Jan. 20, for Mr. and Mrs. H. I. Frost who were leaving next day for their fourth term of missionary service at Balasore, Bengal-Orissa, where Mr. Frost is principal of the high school.

UNIVERSITY CHURCH, Baltimore, received for local purposes last year \$15,655.43, and for benevolences more than \$20,000.

WITH MANY FELICITATIONS from friends and leaders in many places, Euclid Avenue church, Cleveland, O., has welcomed its new pastor, Dr. John Snape, tendered to him and Mrs. Snape a reception in fine form and spirit, with 800 present and with Mr. E. H. Rhoades and Dr. A. C. Archibald as speakers, held its last service in its old house and with high hope has settled down to the work that lies ahead.



JOHN SNAPE

PASTOR JULIAN H. PACE of First church, Beaumont, Tex., has secured the services of Dr. George Truett for a series of revival meetings beginning Feb. 14.

PASTOR EATON B. FREEMAN of Lagrange, Ill., has a well organized school of missions, which meets on Wednesday evenings and will run to March 3.

AS A MATTER OF public interest these statements are taken from the weekly bulletin of the First church, Scranton, Pa.: "Recent statistics show that there are approximately 53,000,000 people in the United States under twenty-five years of age. About 16,000,000 are getting some kind of religious education—Sunday-school, week-day school, or parochial school—leaving 37,000,000 without any. There are about 43,000,000 Protestants under twenty-five; less than 16,000,000 are enrolled in any class for religious instruction—leaving over 27,000,000 or 66.5 per cent receiving none. In Chicago, several years ago, a very careful survey was made. Of the 1,000,000 children in the Chicago public schools, 800,000 received no religious education; 200,000 received some in Sunday school or other schools, i.e., four out of every five were without religious education."

"WHOSOEVER" MEN'S BIBLE CLASS, interdenominational, connected with Woodward avenue church, Detroit, had an average attendance last year of 186, and received within the year 153 new members. Mr. J. M. Griffin is the teacher.

MEN OF BERWYN CHURCH, Chicago, had a dinner and a fine program Jan. 25. Such dinners are held monthly and Pastor Paul Langhorne says that new men are present at every dinner.

MEN'S CLASSES OF NORTH SHORE, Chicago, and of Temple church, Detroit, are engaged in a membership and attendance contest which is becoming interesting.

HOW WE AMERICANS spend our money is indicated in the bulletin of Pastor S. D. Huff, Peru, Ind., as follows: The Luxury Budget—\$2,100,000,000, tobacco; \$1,100,000,000, movies; \$2,230,000,000, candies; \$1,950,000,000, cosmetics; \$500,000,000, jewelry; \$3,000,000,000, races, joy rides, pleasure resorts; \$300,000,000, soft drinks; \$22,700,000,000, total. The Service Budget—\$650,000,000, grade schools; \$150,000,000, college prof.; \$100,000,000, public H. schools; \$20,500,000, normal schools; \$25,000,000, churches and colleges; \$365,000,000, charitable and relief work (at home and abroad); \$158,000,000, health measure; \$15,000,000, recreation; \$20,000,000, fine arts; \$836,000,000, religious purposes; \$2,604,000,000, total.

PASTOR W. R. CURTIS of First church, Monroe, Mich., prints in his rotospeed bulletin wise cracks like this: "They say that even a mule can't kick and pull at the same time. So there's no use your trying."

SINCE JAN. 1, 1925, PASTOR O. M. BRES at Bradford, R. I., has welcomed fifty-two new members without special meetings.

PASTOR C. M. GALLUP gave the hand of fellowship to twelve new members at Central church, Providence, Jan. 3.

AT FEDERAL HILL ITALIAN CHURCH, Providence, R. I., Pastor John Di Tiberio baptized ten persons Dec. 27.

AT BROADWAY CHURCH, Providence, R. I., Pastor Ralph T. Andem has recently baptized fifty converts and received otherwise about twenty-five.

REV. D. B. LOTHROP, recently baptized nine persons at the People's church, Auburn, R. I.

REV. C. P. CHRISTOPHER is conducting a quiet campaign of personal evangelism at Newport, R. I., and an eight weeks' course of religious education for teachers and officers of the Bible school.

MT. VERNON CHURCH, R. I., recently received three candidates for membership, these being the first members received in twenty-two years and at the first business meeting held in twenty years.

AGAIN KANSAS claims a position at the top of the news page for evangelism. Howard church reports thirty-seven converts; Blue Rapids, twenty-five; Sedan, fifty-eight; McPherson, 100; Lansing, eleven; Fairview, thirty; Cleveland Avenue, Wichita, ten; Mt. Pleasant, fifteen; Latham, thirty; Huron, eleven; High Point, thirteen; Ellsworth, forty-eight; Coats, sixteen; Burr Oak, sixteen; Wathena, ten; Vinton, five; Cherryvale, thirty; Ottawa, sixty; Norton, twenty-seven; Chicaskia, thirteen; and at Topeka, eleven Mexicans.

MISS ESTHER PEDERSON of Des Moines has been appointed registrar of Ginling college, Nanking, China.

PRESIDENT JOHN W. MILLION of Des Moines university was a student under Woodrow Wilson at Johns Hopkins university in 1892.

PASTOR W. J. ROBINSON has resigned at Rockwell City, Iowa, to accept at Marion.

REV. CARL J. MCCOY, lately transferred from Memphis, Tenn., to Albuquerque, N. M., had eleven additions to the church in the first two weeks.

SIMMONS UNIVERSITY, according to the *Baptist New Mexican* has received from Dr. Robt. S. Simmons of New York the old pulpit Bible of his father, Dr. James B. Simmons, for whom this institution was named. The old book was presented to Doctor Simmons by the Baptist church at Indianapolis, Ind., Oct. 28, 1861. Almost every verse of this Bible has some mark or notation made by the hand of Doctor Simmons who preached from it for many years.

PASTOR JAMES F. FRAME has closed a series of meetings at Emmanuel church, Charleston, W. Va., which resulted in thirty-seven confessions and eighteen additions to the church.

FIRST CHURCH of Jamestown, N. D., is conducting a three weeks' evangelistic campaign, Rev. and Mrs. E. G. Aldridge, state evangelists, assisting the pastor, J. Maurice Hupp. Following these meetings five churches will unite in a union evangelistic campaign under the leadership of Evangelist Harry James. Recently, a woman who is a member of his church, and a consistent scriptural tither, presented the pastor with a draft for \$500 for a membership in the ministers and missionaries benefit fund. This assures the pastor a retiring pension at sixty-five.

SINCE REV. RUFUS KEYSER became pastor of the West Hollywood church, he has

gathered together a group of high-school boys and young business men. On Wednesday evening, Jan. 20, the largest prayer meeting ever held in the church was conducted by his young men's class.

THE NEW EDIFICE of First church, Hubbard, O., was dedicated Jan. 10, free of all indebtedness. The sermons of the day were preached by the Rev. Ulysses S. Davis, pastor of Trinity church, Marion. The pastor, Rev. Perry S. Calvin, began his work in Hubbard September 1, 1921.

REV. FRANK ANDERSON is having success at Ilion, N. Y. The Sunday school has gone over the 400 mark in average attendance and the church now numbers 740 in membership, 130 being received in the past two years. The morning congregations are on the increase and in the evening the auditorium and gallery are filled and sometimes overflow into the Sunday-school rooms.

MR. JOHN CHARLES WANAMAKER was ordained at West Elmhurst, Ill., Jan. 15. Participants were Mr. W. R. Hibbs, moderator; Prof. Jacob Heinrichs, Dr. Smith Thomas Ford, Dr. G. W. Taft, Rev. John H. Hughes, Rev. William E. Loucks, and Rev. R. B. Favoright. Mr. Wanamaker is acting pastor of the West Elmhurst branch of the First Baptist church at Wheaton, Ill. He is a student in the Northern Baptist Theological seminary.

PETRONILA NIEVES in Santurce, Porto Rico, writes of an increase in the Sunday school in the last few months so that there are now 450 attending.

GOLDIE BAILEY from Kodiak writes that more than thirty children have been refused during the last few months because of crowded conditions. The new building planned by the Golden Anniversary will provide adequate accommodations.

MISS GERTRUDE DE CLERQ of Chicago is serving as private secretary to Mrs. Katherine S. Westfall. Miss deClerq was formerly Christian Americanization missionaries in the Chicago district besides being office secretary.

RECENTLY THE Woman's Home Society accepted the resignation of Mrs. Clara D. Pinkham, president of the Baptist Missionary Training School. Mrs. Pinkham leaves to marry Mr. Frank Pinkham of New York City. For ten years Mrs. Pinkham has given of her services and inspiration to the girls who have come to the training school. During this time a church secretarial course has been initiated, plans for a summer school perfected and a tremendous increase in the amount and kind of practice work given. Miss Alice W. S. Brimson, well-known for her energetic direction of the Christian Americanization department and work with young people, has been the choice of the board of managers for this important task left vacant by Mrs. Pinkham. Miss Brimson's advance training and contacts throughout the Northern Baptist Convention will make her an able administrator.

FOR SEVERAL WEEKS Rev. George C. Sauer, formerly of Bangor and Belfast, Me., has been supplying the church at Norridgewock. Congregations have greatly increased and the Sunday school has multiplied. The church would be glad to retain his services permanently.

REV. E. H. STOVER during the war induced to become principal of the Classical institute, Me., where he and J. Stover did a very important service several years. He is now back in the torate at West Paris and North Paris. Sunday school, mission and all church interests, are responding to his efficient leadership.

THE UNIVERSITY of Chicago will on 1 next increase its tuition charges to undergraduates from \$75 a quarter to \$90 a quarter. Approval of this change has been voted by the board of trustees.

REV. FRANK A. KELLY began his torate with the Cobden Street church, Pittsburgh, on Sept. 1, and since his coming the field the church has taken on new and the attendance in Sunday school increased 30 per cent. A new lighting tem has been installed in the auditorium and a children's "happy hour" formed. Children from four to fifteen, which makes for their religious service once a week after school with an attendance of six. A men's club has been formed.

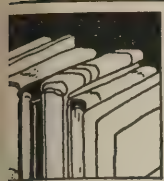
KINGSHIGHWAY CHURCH, St. Louis, Mo., Rendleman, pastor, had Dr. A. T. Robinson, tithing evangelist, and Mrs. Robinson for a five-day lecture engagement. Dr. Robinson discussed the financial obligations of the church, especially the scriptural basis of tithing and on the last night organized a tithers' league. Mrs. Robinson lectured on conditions as she found them in various foreign countries and made an appeal for greater efforts on the part of the church for the evangelization of the world. The Robinsons will spend some time in the churches of St. Louis and vicinity, and church wanting assistance in their work would do well to get in touch with them.

REV. S. W. POWELL of the First church, Anderson, Ind., was a recent speaker at Franklin College.

REV. ARTHUR E. COWLEY writes to claim credit for the poem on page 1583 of the Jan. 3 issue of THE BAPTIST. Rev. Andrew Gillies is the author of it.

ON THE FIRST SUNDAY in January a hand of fellowship was given to twenty-two new members at the Delaware Street church of Syracuse, N. Y. Eleven of these members had been baptized on the last Sunday in December. At the February communion service seventeen others will be received into the membership of the church, nine by baptism.

IN RECENT WEEKS the Baptist Institute for Christian Workers, Philadelphia, received the following legacies: Estate of Louisa L. Hartman, \$5000; estate of Oella Robertson, \$452.50; Miss Lena Fulmer, \$500; Robert Lees, \$500; Miss Laura Comey, \$200; and Jacob Davis, \$50. In addition to the regular curriculum the spring term will have a series of lectures by Mrs. Martha K. Lawson Ayer. It is also expected that Dr. Frederick A. Ayer will be one of the spring lecturers. One of the unique features of this school is that each member of the women's board of managers takes a B. I. daughter. On a recent occasion the "fathers" of the B. I. daughters were brought together at a dinner at the institute. It was a happy occasion.



New Books



Over, Brier and Tansy, by O. C. S. Wallace, M. A., D. D., LL.D. New York: Doran. \$1.75 net.

A book reminiscent of the garden, the old, the pasture of the boyhood home. Nova Scotia reveal where Doctor Wallace gained strength of purpose, a tranquil spirit, and the wisdom which is part of this world.
—O. E. D.

Timeos From Calvary, by J. W. G. Ward, D. D. New York: Doran. \$2.

Dr. Ward has brought into cameo relief personalities that had their small or large part in the drama of Calvary. Some are known—some unknown—but all acquire an intense interest through their relation to Calvary.
—O. E. D.

Sharing in Creation, Studies in the Christian View of the World, by W. Crosby Bell, D. D. New York: Macmillan. \$2.

This is a popular but a scholarly and vigorous discussion of the reasonableness of Christian faith. Belief in God as creator grows out of the many-sidedness of life-processes. The evolutionary method of creation, read forward instead backward, reveals man's moral supremacy. And the purpose of creation is "the kingdom of God," which can be realized only through human activity directed by Christ. Divine providence finds its meaning in Jesus. Involved in this creative process is the problem of suffering which finds its solution in its creative transmutation into the highest good, namely, fellowship with God. It was in the divine plan for man to share with God in the creative process of this world.

The book is a fresh and helpful presentation of a view of man's place in the world not often in our thoughts.

—H. L. STETSON.

Religious Dramas, 1924, edited by the Committee on Religious Drama of the Federal Council of Churches. New York: Century Co.

Abandon your pre-conceptions just long enough to scan these plays. Make a real attempt to imagine their effect upon a modern congregation. Contrast them with the pallid hue of most of our sermons. Sense the reality of impression here made possible. And then remember that each of these plays is definitely proposed toward the revealing of spiritual truth in the mood of the most reverent sermonizer. You will be forced to admit that this book is no device of art, but rather the epitome of a splendid effort to use an old, and traditionally religious, language for the preaching of the gospel. The fact that the vocabulary of the drama has fallen from its high state in the intervening centuries need not blind us to the wonderful new opportunity.

Four biblical plays, which attempt to dramatize an actual Bible scene; then three fellowship plays and pageants

which capture the mood of the gospel in symbol-form; finally three other plays, perhaps the most interesting of the collection, form the anthology. The editors announce the pious hope that this is but the first in a series of annual volumes, which will be standard collections to which religious leaders will turn instead of wading through a numberless collection of pamphlets and manuscripts. We may add the sincere hope that the ore of other yields will be as rich in pay-dirt as this which they have discovered in their first vein.

However dubious you are as you begin the book, you have only to read its selections consecutively to emerge with a sense of pleasant satisfaction. For the last play is the strongest of all, "Dust of the Road," by Kenneth Sawyer Goodman. A man and his wife, in a Middle Western farm-house, are discussing the possibility of embezzling funds left with them by a soldier in trust for his son. The soldier is dead, the son is grown and knows nothing of the circumstances, the opportunity seems absolutely alluring. To the door of the house through the howling storm comes a tramp, who pleads with them to be true to their trust. His life has been shattered because he let himself be sold for thirty pieces of silver.

"It isn't only your soul you sell, Peter Steele, and nothing you get will compare with what goes out of you when the first payment clinks in your hand. You'll miss the joy of small things crying in the grass, and the pleasant sadness that comes of watching the fall of yellow leaves. You'll take no comfort in the sound of a woman's singing, or the laughing of a child, or the crackling of a fire in the grate. You'll lie down to sleep with the crystal stars blinking at you, and have only the empty blackness of night in your heart. I know how it will be with you, Peter Steele."

With a sob, we recognize the tramp as Judas, and we see the determination to be true creep over the features of Peter Steele.
—B. C. C.

Looking towards the Heights, by O. C. S. Wallace New York: Doran. \$1.60.

This series of ten sermons, delivered to the students of William and Mary college in the spring of 1924, presents Jesus Christ and his salvation to the hearts of young folk at that critical period in their lives when facts and experience seem to contradict inherited beliefs. Salvation is defined as the power of God to set men free for development and service. Simple faith and intellectual belief are discriminated. Christ stands out as the ever-present companion to give richness and fullness to life.

—F. H. FAHRINGER.

The Twelve Minor Prophets, by George L. Robinson, Ph.D., D. D., LL.D. New York: Doran. \$2 net.

A sympathetic interpretation of the Twelve Minor Prophets with the true historical setting and environment. The work is modern and scientific throughout, without being hypercritical. It is evangelical in its belief in the prophets' Messianic vision and their authority. In an appendix is a critical analysis for advanced classes.
—O. E. D.

Child Marriages, by Mary E. Richmond and Fred S. Hall. Russell Sage Foundation. \$1.50.

More than 665,000 people living in the United States today have either been child brides or married child brides, that is, brides less than sixteen years old. Most of these brides are of native stock and not foreigners or children of recent immigrants. Are such marriages socially desirable or undesirable? What is the effect upon the parties to the marriage, upon the offspring, upon the home? How does it come about that so many very young people marry? The whole problem is here studied, evils are pointed out and remedies indicated. Cases are startling. Think of a girl of twelve, marrying a man of thirty-nine, or of a child of eleven with her mother's consent, a man who had a living wife. But the book tells the whole story.

—U. M. MCGUIRE.

My Religion, by Emil G. Hirsch New York: Macmillan. \$5.

Our generation has known and honored Rabbi Hirsch of Chicago. One is hardly prepared, however, for the statement of the publishers that he was "the greatest pulpiteer produced by Judaism in a century," and more in the same fulsome style. But he was and he deserved to be one of the foremost leaders of his race in his time, and his interpretation of religion may be accepted as an expression of the spirit and range of reformed Judaism. The book is composed of a collection of his sermons chosen for their interpretative value. They were doubtless better in the hearing when reinforced by the personality of the preacher than in the reading without such reinforcement. They exhibit a wide range of information, but not always clear insight and careful analysis. His criticism of Christianity is not bitter but keen, and seems to show a characteristic readiness to accept either facts or traditions that may be turned into arguments against the Christian faith. However, on the whole it is restrained and is marked by a desire to be fair. In these days when there is a revival of interest in efforts to evangelize the Jews, such an interpretation of Jewish thought is highly valuable for guidance in trying to find a true approach to the Jewish people.

—U. M. MCGUIRE.

Station WCOY

"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Tonight Elijah Squirk will tell us about a prayer meeting out on Swank Creek."

"Evenin' friends. I allow to tell tonite about a prayer-meetin' out in our Swank Creek church. I reckon there never wuz jest sich a meetin' before. It wuz a humdinger if it wan't jest reglar. Pastor reads a lesson an' we raises a tune or two. Somebody prayed an' nobody 'cept God heerd the prayer 'cause a baby whooped it up somethin' feerce. In the country we still take the kids to church. But what one baby with a pin stickin' into him kin do to a prayer-meetin' is amazin'. This kid sure had stayin' qualities."

"Pastor tried to expound the Scriptures but the kid beat him to it. An' finally w'en he wuz yelled out, he quit like a Ford on a steep hill. Then there wuz a real calm."

"That baby laid back an' went to sleep on its mother's arm and its cheeks wuz all red from violent exercise. An' nobody wuz upset. Everybody present, pretty near, wuz a parent an' full o' sympathy. I dunno who or how it started but some one sed it wuz time to renew our subscriptions fer THE BAPTIST. So about all us men chipped in our \$2 apiece fer renewals. Obe writ down their names and took the coin."

"Grandpa Jones riz up an' says that a part o' his New Year resolution wuz to send the paper to some boy in prison. He took off his specks an' wipes em on the linin' o' his coattail an' when he sets 'em on his nose agin, we knew somthin' was a-comin'. He says, 'I tell ye it 'ud be good fer our souls if twenty-five of us 'ud chip in \$2 apiece more, an' send the paper to twenty-five boys in prison, as the Field Editor is urg'in' us to do.' Then he up an' tells us to remember that pore boy o' Jerry Johnson's as wuz sent up fer ten years. He sed nobody ever did airy a thing fer the boy."

"An' we all knowed the pore kid didn't have no mother to love him or to pray fer 'im. We wuz all a-waitin' fer 'im to come back an' then we wuz a-goin' to be kind to

him, grandpa says, an' here one day Jerry's boy was dead uv the flu an' sent home in a box. An' grandpa wuz a-lookin' out the winder, black as ink outside, but he was a-seein' himself and coupla the rest uv us a diggin' a grave. This boy wuz laid out there by the side uv his mother with only a short prayer at the grave."

"I saw the mother with the sleepin' baby hug him up a leetle closer and it wuz awful still. Grandpa stood there a minute and jest looked out into the night. 'If it wan't so dark,' says grandpa, 'ye could see his grave now. It's too late to be kind to Jerry's boy. But there's a lot uv other boys we kin be kind to.'"

"Well, there wuz thirteen as sed they'd send the paper to some boy in prison. An' after the pastor prayed an' dismissed the meetin' Simon Flint takes Obe an' me to one side an' speakin' kinda low, he says that he felt uncommon stirred up. He says that he knew that Johnson boy an' felt that he'd like to jest take a little interest in some boy. An' he handed over the \$2. An' neither Obe or me cud press him to take it himself. We jest felt that now that Simon wuz willin' to do something fer some one else, he'd soon come around an' take it himself."

"As we drove home along the creek that night, my wife says, 'Lije, ain't the ways o' God wonderful an' past findin' out? Think uv all that's growed out uv you and Obe gettin' a few families to read a good paper. New idees, Thanksgivin' offerin' fer missions, seven children off to college, pastor in the M & M pension plan, and now fourteen families adoptin' a prison boy far a year an' sendin' him the paper. It'll be somethin' new to think about an' maybe some day we will hear the King sayin' 'Come ye blessed of my Father, . . . for I wuz sick an' in prison and ye ministered unto me,' cause we are doin' this fer Him.'"

"The office boy says in his opinion we got to make it hot for people and stew subscriptions out of them, as Mark Twain remarked about the precious ottar of roses that was stewed out of otters."

"WCOY now signs off. Start stewing tonight. So long."

Folks, Facts and Opinion

(Continued from page 4)

Steadily the Baptist denomination is increasing its collective demand for a more adequate preparation of its ministers. Take for example the New Jersey State Convention which has a standing rule not to "engage or to continue to employ any missionary, or to aid any church in the support of a pastor, who may be ordained without having met the requirements of the convention." Any council which recommends the ordination of a candidate without adequate preparation wrongs him as well as the denomination.

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Pastorate wanted by young, experienced pastor; would like a church in or near Chicago. Specialist in young people's and children's work. Free to accept call any time. Rev. R. McFarlane, 7547 S. Sangamon St., Chicago.

Ouch! The following paragraph from the *American Israelite* reports a community Christmas tree set up for Moslems, Jews and Christians by the Y. M. C. A. on the fields of Boaz where the angels sang of the birth of Jesus and concludes: "From this it would appear that the American Y. M. C. A. is busy in Palestine. It is to be hoped that they are doing missionary work among the Christians of the Holy Land. They need it a great deal more than either the Moslems or the Jews."

Congregationalists have their own way of looking at questions of current religious controversy. Their national council has expressed its position in terms that follow: "We pledge ourselves to the conservation of the spiritual values embodied in the time-honored statements of Christian truth, but believe that God makes himself increasingly known through the patient investigations of modern scholars. We declare our conviction that there is and can be no conflict between science and religion. We deplore any attempt of the state or federal governments to interfere with the teaching of widely accepted scientific theories, and encourage all reverent students in their search for the truth in whatever field, assuring them that we welcome all light that God can give us, and commend to our ministers and peo-

ple the preaching and acceptance of gospel consistent with modern scholarship."

Discovered needs reveal hidden realities. Many years ago the Russian chemist Mendeleef discovered that chemical elements that were then known could be arranged in a series of groups.

The Baptist

Chicago, Ill., February 6, 1926

Vol. VII

No

THE BAPTIST is published every Saturday by Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; clubs equal to 10 per cent of church members \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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spaces were left for the undiscovered ones. At that time there were many blank spaces, but they have gradually been filled, and now with the two new ones, which occupy spaces No. 43 and 5, there remain but three that are empty, Nos. 61, 85, and 87. It will be recalled that the planet Uranus was discovered in searching for an unknown body whose presence was needed to account for certain actions among the known planets.

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Comments on the Chicago Conference

Dr. Charles L. White, secretary of the Home Mission society says: "The recent conferences of missionary administrators at the Chicago Beach hotel filled me with great confidence for the near and long future of the missionary work of our denomination. The discussions were frank and the conclusions reached were constructive. The net impression left upon my mind and heart was of the highest order. This gathering furnished, as none has ever been given to us before, an opportunity to study the entire work.

"The separate conferences of the state secretaries and city mission secretaries, in which they reviewed every phase of their missionary undertakings, made each secretary familiar with the entire missionary work of the group of which he was a member. Every American problem stood out clearly as a missionary problem, whether it had to do with the frontier, Mormonism, mountain peoples, or rural and urban populations. The missionary work of Latin America, the educational work among the negroes of the South, and our foreign-speaking problems all emerged when, for the first time in the history of the denomination, the associated home missionary agencies, state, city and national, met for the study of their separate and mutual tasks. The work of all the groups was examined with care, compared and coordinated. A continuation committee was appointed by these home mission agencies to recommend at the next meeting some form of affiliation which would continue the studies already investigated and bring about closer and more fruitful cooperation.

"Out of an earlier conference between the representatives of the national societies and boards there emerged a clearer understanding of the work of each organization, whose budgets were studied with deep interest. The united conference of all the groups proved to be an epoch-making meeting. At this time the more important points that had been emphasized in an earlier group or associated conference were reviewed. Home missions and foreign missions at that time were brought into their true relationships and perspective, and those who were privileged to be present will never forget the impressions made upon their minds by the intimate and detailed expositions of our great foreign and home mission enterprises. Adjustments between the budgets were agreed upon which made it relatively easy for the finance committee of the convention to do its work. If the entire denomination could have listened in to the exposition of our home and foreign missionary work, the funds needed for next year would be over-subscribed. Our greatest problem and concern now is to transfer the information, the knowledge, the inner viewpoints and wider skylines of the Chicago conference to the members of our churches. If this could be done there would be the greatest revival in

missionary living and giving which the denomination has ever seen. Personally I

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am hopeful that in some way we shall be able to bring about this glorious result."

* * *

P. C. Wright of the ministers and missionaries benefit board: "The meeting of the secretaries in Chicago was significant chiefly because of the clearer understanding that each group gained of the work and problems of the other groups of workers. With the clearer understanding there came a greater sympathy and interest in the work of all. It was not difficult to adjust budgets when each had gained a wider prospect of the work. The final outcome was a unanimity and enthusiasm seldom experienced."

* * *

Mrs. Mary E. Bloomer, treasurer of the Woman's Home Mission Society: "Baptists, although they may not be

aware of the fact, have just completed a most significant conference in Chicago. Significant because for the first time the all-secretarial group reviewed the whole mission task of the denomination, and understood as never before each other's work and opportunity; secondly because by coming together and talking things through many misunderstandings were swept away and a real sense of co-operation and mutual trust manifested. It was as though we saw through a glass darkly but now face to face."

The Lhotas

(Continued from page 17)

which had been left in the village, until finally all had arrived. The question as to what should be done was then submitted to the cook. He gave the same "comforting assurance," that had been given before leaving the village, by saying the sahib could do as he pleased, but as for him, he was not going back into Okotsu but was going on to his own village.

"Why, what is your hurry?" all asked eagerly.

Grimly he replied, "The last I heard as I left the village was the whetting of the 'noks' (long sharp knives) and a remark to the effect that if they had lost us tonight they would yet have us on the path next morning."

So they did not make camp, but started down the jungle trail to the nearest Christian village, eight miles distant, lighted on their way by the clear shining of the January moon.

After about four miles of steady walking they came to an open place beside the path, where a crude platform had been made and used by the Lhotas as a resting place when traveling between the villages. Being somewhat in advance of the Christians who were bringing the goods, the missionary and his companions stopped here to wait for them. Two leopards were calling to each other nearby but made no attack. Soon the native Christians came up with the loads. All sat here and talked for a little while and then had prayer meeting in the open moonlight space. Afterwards they resumed their journey and arrived in the village of Lungkum about four o'clock in the morning. The hardships of the previous day were soon put down to the credit of experience in 1908, and today, with an infinite satisfaction, the missionary visits the same village of Okotsu and finds almost the entire village to be Christian. Here is a gem of a little church which cost some thousands of rupees (about 3 rupees to \$1.00), and not one cent of mission money went into it, as it was built entirely by the local church. It is surrounded by a beautiful flower garden and a fence to keep out the village cattle and pigs. This is the only church building—the only house used exclusively for worship of God in all that tribe of over sixty villagers, and it is located on almost the very spot where only thirteen years ago the missionary's tent stood.

"And His truth goes marching on."

Editor's Notes on the Lesson for Feb. 14

JESUS THE GOOD SHEPHERD

Lesson Text: John 10:1-30. Golden Text: John 10:11

The incident of the preceding chapter furnished the occasion for the message on the good shepherd. The Pharisees were the hirelings described in the words, "He fleeth because he is a hireling, and careth not for the sheep." The altercation between the blind men and the Pharisees is proof of the fact that religious leaders were spurious shepherds. The contrast of the chapter is between the official shepherds and the one who called himself the good shepherd.

The Shepherds

In a land where sheep-grazing and sheep-raising were among the chief industries the people would readily understand the metaphor. The shepherd and his flock was a familiar sight. There was a kind of mutual understanding and reciprocal affection between the shepherd and his sheep. In a sense they were friends. The true shepherd knew each of his sheep by name and the answered to their names when called. But the hireling cared nothing for the companionship between man and beast. He was in the business simply for the fleece and his care for the sheep was governed by this commercial motive. One looks in vain for a real shepherd among the leaders of Israel in the time of Jesus. They were leaders by official appointment only but not leaders in a real sense of having the interests of the people at heart. That is the reason Jesus saw the multitudes like sheep without a shepherd, and was moved with compassion. Lincoln, whose birthday we celebrate this week, was a genuine shepherd because he loved the common people and had a heart for the slave. But he was roundly hated by the hirelings of his day.

The Shepherd

Jesus seized upon every homelike pattern that would picture his relation to the people. He called himself a roadman the way." The daily necessities of bread and water served him as symbols of his own attitude toward the hungry and thirsty souls of men. Here he took up the pastoral picture of the shepherd and his flocks and as great David's greater Son he gives the world a New Testament version of the twenty-third Psalm. In fact he was so eager to make use of the whole simile that he called himself the door into the sheepfold as well as the shepherd of the sheep. And by this pattern he wished to impress upon his hearers the fact that God is Shepherd and not a sultan, that he loves all the sheep both white and black, and that he had sheep which were not in the Jewish fold. Our God is a Christlike God and Jesus is the Good Shepherd who laid down his life for the sheep.

Albert A. Gordanier of Rochester seminary has been called to the pastorate of the First church, Lincoln, N. Y.

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Students begin to sing,
Put away the textbooks
At least until next spring.

—Hamline Oracle.

There are now more than 12,000 men and women regularly employed as recreation directors in this progressive country, but of course they can't be on duty all the while, and we suppose the children contrive to have considerable real fun in between times.—Ohio State Journal.

Man from Florida—"Yes, sir, 500,000 in Miami by 1927. Why, we've got not so far from that now—"

Californian—"Counting the outlying population, of course?"

Man from Florida—"Naw! The outlying population lives in California."—Western Christian Advocate.

Willie's father was noticeably short of stature while his Uncle William was a tall and handsome man, whom Willie greatly admired. One day Willie asked his mother:

"Mamma, how did uncle grow so big and tall?"

His mother said: "When uncle was a small boy he was always a very good boy, and tried to do what was right at all times; so God let him grow up big and tall."

William thought this over for a few minutes, then said: "Mamma, what kind of a boy was papa?"

Father—What are you reading, my dear?

Daughter—A novel, papa, entitled "The Heart of a Poor Girl."

Father—The usual rubbish, I suppose.

Daughter—Yes, papa. It's a book you presented to mother twenty years ago.

—Boston Transcript.

The Journal of the American Medical Association gives this beauty hint: To get just the right tint on the cheeks buy only the best rouge, hide it in a safe place about two miles from home and walk out and back once a day to see if it is still there.

Teacher (shaking George by the arm)
—"I believe the devil has hold of you."
"Ss-s-so-d-do I," stammered George.

Teacher — "Johnny, why were you late?"

Johnny—"Well, you see, ma'am, they rang the bell before I got here."

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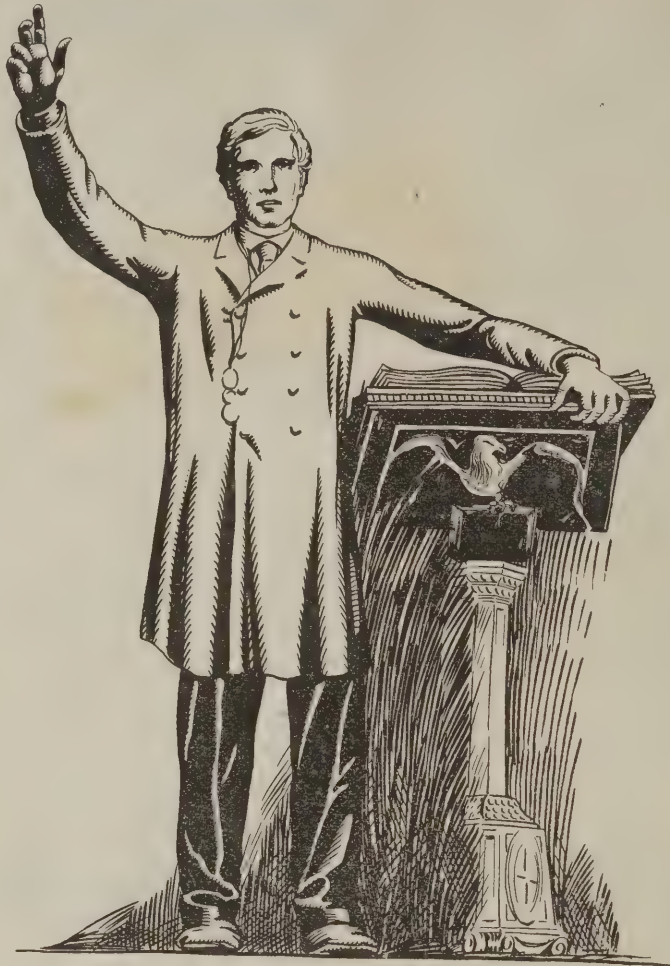
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of America or the power of Christianity in
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The Woman's American Baptist Home Mission Society
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BAP

Volume VII

February 13, 1926

No. 2

The Baptist

Univ. of Ill. Library

Published Every Week by the Northern Baptist Convention



THE NEW FIRST CHURCH OF PASADENA, CALIFORNIA—A SIDE VIEW



Folks, Facts and Opinion



Puritanism in its revolt against vanity gained good morals and lost good taste. So it comes about that a movement is promoted by leaders in the Protestant churches of the present generation to put more art into the expression of religion. The Federal Council of Churches has just held a conference in Chicago in the interest of that movement under the leadership of Prof. E. Augustine Smith of Boston university.

Will religion or science control the future of mankind? This question in this form was actually proposed for serious discussion before the National Republican club of New York City a few days ago. Prof. Henry Fairfield Osborn, president of the American Museum of Natural History, showed the fallacy of the question when he replied: "Religion and science will unite to control the future of mankind—a simplified religion and a reverent science."

Bishop William Montgomery Brown, who was deposed by the Episcopal General Assembly last October at New Orleans, now a prelate of the Old Catholic church, seems to be doing his best to justify the Episcopal church in deposing him. His idea of the issues involved in his controversy with the bishops, according to the reports in the papers, seems to cover two points. He represents the theology against which he rebels as "the idea of a universe composed of heaven in the attic, earth on the second floor and hell in the cellar." And he sets himself to champion "a religion of humanity in which the poor and people of the underworld receive a chance, and not in stilted dogma for the rich in golden palaces of worship, where clothes make the men." It would be interesting to know who opposes him on either point.

Albin E. Roumaine of Chicago notes in THE BAPTIST a statement from Doctor Rushbrook that there are no Baptist churches in Albania, Greece or Turkey and adds this information: "It is no credit to the Baptists that there are no churches of our denomination in these countries. It is a pleasing fact, however, that Rev. Theofil Vickman now has gone to Athens, Greece, to open up work there. He is supported by voluntary contributions from the Swedish American Baptists. Some years ago he went to Madrid, Spain, supported by the same methods. He established several churches there, which were subsequently taken over by the Southern Board, and are flourishing today. Here is a chance for those possessed of means to step in and help out. If the Baptists had put more money and men in the work in the capitals of Europe, Baptist work would have been in a different condition today."

From Holland comes an extraordinary news item concerning the draining of the Zuyder Zee. The dyke, which is to be built across its mouth, will cost ninety million florins, and will take eight years to finish. Then four "polders" will be dried, affording a quarter of a million hectares of fertile soil. A lake will be left in the middle, to afford navigation. Altogether, the total expense will be half a billion florins.

Pause in the rush and fret of American life a moment, and listen to the story of the Caroline islands as told in the *Geographic News Bulletin*: "These bits of land, scattered over a large area of the great Pacific, are far from any great land masses. They lie 3000 miles southwest of the Hawaiian islands and some 500 miles east of the Philippines. Life is easy and time drifts slowly by on the little tufts of green in the warm blue of the Pacific which now are under Japanese mandate. The largest is less than thirteen miles in diameter, while a half dozen cocoanut trees, surrounded by nature's breakwater of mangroves, tells the whole story of many of the smallest. Nobody knows how many or how large they are. One careful estimate is 1000 islands, with a total area of 970 square miles. The years of missionary teaching in the islands have made the natives a peaceful, friendly and hospitable people."

Prof. L. H. Marshall of McMaster university, called in question as to his orthodoxy from a fundamentalist point of view, stated his personal creed, as reported in the *Canadian Baptist* in these words: "I believe in God the Father, Almighty, Maker of heaven and earth; I believe in the deity of Jesus Christ, his Son our Lord; I believe that on all the great questions of morality and religion the absolute and final word is with Jesus Christ our God and Saviour. I believe in the virgin birth; I believe in the vicarious suffering of Jesus Christ as effecting the atonement between man and God; I believe in the glorious resurrection of Jesus Christ, in the empty grave—remember that, in the empty grave on the first Easter morn; I have already testified on that point. I believe that Jesus ever liveth to be the inspiration of all of his followers. I am a fundamentalist in the New Testament sense of the term—'Other foundation can no man lay than that which is laid, which is Jesus Christ.' And nobody in the wide world shall ask any other fundamentalism of me. I believe that the Bible is the inspired Word of God from Genesis to Revelation. I believe in the life hereafter, as the trust deed says, both for the just and the unjust. I believe in the necessity of conversion, in the need of people being born again."

In order to raise revenue the soviet government legalized the liquor trade last fall. Now liquor, according to habit, is raising in Russia something besides revenue. Consequently the bolshevist papers are mobilizing against the evils of drunkenness, and the government is bestirring itself to enlighten and educate the people on the subject.

The fortieth anniversary of the founding of the *General Baptist Messenger* was recently observed with enthusiasm. This journal is the denominational organ of the General Baptists, published at Owensville, Ind. Mr. James P. Cox has been its publisher from the beginning. The paper owns its printing plant with a small outfit of good modern machinery and it faces the coming years with good prospects.

Thomas F. Millard, an unusually reliable observer and reporter of Chinese affairs, thinks that the communist propaganda and leadership in China have become really formidable. He says "Radical Chinese elements combined with Soviet Russian agents who are discussing plans to form a new Chinese party outwardly professing Red doctrines—the announced program. While probably four-fifths of the Chinese political intelligentsia and also a major part of the people are unwilling to accept sovietism now, present conditions favor the bolsheviki because they are the only Chinese faction having a definite program designed to promote a fixed idea, while the conservatives are not united, have vague ideas and lack a program, thus making it possible for the minority to gain its ends. The trend of events, causing serious alarm among the foreign interests, which are taking steps to counteract it."

The last annual meeting of the Chinese National Anti-opium association, composed wholly of Chinese, enrolled representatives of the Chinese Medical association, the Red Cross, Buddhist association, Chinese chamber of commerce, National Christian council, Roman Catholic forward movement, Buddhist Temperance union, Chinese students' union and numerous other organizations. The Buddhist Temperance union reported opium sanatoria in 2,000 centers. A five year policy and program was adopted covering suppression of poppy cultivation, suppression of use of opium and narcotic drugs, suppression of traffic in opium, and survey of the narcotic situation throughout China and among Chinese overseas. The meeting called upon the churches of the United States and the world, and especially the young people's societies, to lend support in every way possible to China in its overwhelming task.

Definite developments indicating powerful fascist movements in both France and Hungary serve to spice up the news of recent weeks. Such movements may be expected to occur naturally where conditions favor them. Given an undisciplined and irresponsible communist movement on the one hand and a firm purpose to hold on to special privilege on the other, with a badly informed or misinformed, misguided and irresolute mass of the people, a resort to blind partisan force may be calculated with almost astronomical certainty. It is also said that Mussolini is negotiating with fascist groups in Austria.

Frank L. Miner, president of the Farmers Accident Insurance company, treasurer of the Northern Baptist Convention for more than twelve years and a honored member of the First church, Ames Moines, Iowa, passed away on Monday, Feb. 1. Mr. Miner had been living with a bad cold for about two weeks prior to his death but it was not considered serious. However, he died as he had lived, quietly, unobtrusively and with unshaken confidence in him as he said, "I am the Resurrection and the Life." In the going of Mr. Miner the denomination has lost a faithful and efficient servant. He will be sorely missed by the many interests with which he was identified.

Mexico is in the act of trying public ownership along a new line. According to press reports the right of exploitation of all petroleum lands belonging to the National Mexican railways has been taken from that organization and bestowed upon the federal government in a decree issued by President Calles, which explained that the railways were being turned over to private management, whose charter does not give the right to exploit petroleum. The decree includes both the railroad's and contiguous government lands which have been under exploitation by the federal railway management in the last year. The properties have given promise of developing production rivaling that of the largest companies. Their value will go into tens, perhaps hundreds, of millions of dollars.

Study this act of generosity which is supposed to be unexampled in the history of the world's organized industry: When the 3000 employes of the Arthur Nash company were formally inducted into membership in the Amalgamated Clothing Workers of America, at a meeting in Emory auditorium, Cincinnati, here, was witnessed one of the most dramatic steps in the progress of the labor movement of the Ohio valley. Not only did these workers come into the union of their trade in a body, but they presented to the annual meeting of the company—in which hundreds of them are stockholders—a formidable petition asking that henceforth the Christmas bonus be discontinued, and that the \$60,000 to \$100,000 that annually has gone in this way to the highest skilled and best paid among the workers be used to adjust upward the wages of the minority who now are not well paid.

The population of the United States is rapidly reaching the point, it is said, where it will be able to consume all of the cotton produced in the country and will no longer require a foreign market for that commodity. This condition will give a new turn to the tariff question. American capital invested in home production will demand protection and American capital invested in foreign production will demand free trade.

A proposal for the union of Congregationalists and Universalists is so far within the field of practical discussion the *Congregationalist* editorially regards such union as feasible. It says: "We believe that the outstanding leaders of the Universalist body desire union with us, and we believe that it would be acceptable to them on the basis of that liberty of faith in Christ commonly recognized as the very foundation of our present Congregational fellowship. It is our opinion that the Universalists as a whole represent in general religious belief a more conservative position than is taken by groups of Congregationalists, already under the fellowship of the National Council, numerically much larger than the entire membership of the Universalist body. A passion for truth and righteousness, zeal for a progressive, effective gospel ministry, characterizes the leadership of this body at the present hour. Laymen like 'Golden Rule' Nash represent a surging power of real religion in industrial and social life. It will not be to our credit if we cannot effect some closer affiliation with such men of simple faith and devotion. With them we have everything in common, and we ought not to be apart."

"Pussyfoot" Johnson, returned from a world tour in the interest of prohibition, brings encouraging news of the movement in many lands—Scandinavia, Lithuania, Poland, Jugo-Slavia, Serbia, Bulgaria, Turkey. The backward nations in the movement, he thinks, are France and England.

Bells rang, crowds cheered, schools were dismissed and there was general jubilation in Germany, because the British flag at Cologne, the French flag at Bonn and the Belgian flags at Moers, Dusseldorf and Aix la Chapelle had come down and on Feb. 1, more than 2,000,000 Germans saw for the first time in seven years the flag of the fatherland flying over their heads.

Thousands of Russians are seeking their fortunes in the recently opened gold territory along the Aldan River, an arm of the Lena River east of Yakutsk, Siberia, under conditions strikingly like those in the California of the middle of the last century or the Klondike of the late '90s. The soviet government is reported to have barred the field to all foreigners for the purpose of reserving its development for Russians only.

Commissar N. A. Semashko writes in the *Moscow Isvestia* that his department intends to establish concentration camps in the vicinity of the larger Russian cities to confine the homeless children, which number 800,000 in Russia. The street waifs are mostly morally defective and need the strict discipline of these camps, he says, adding that sentimentality must be abandoned in dealing with this problem. M. Semashko says the camps will follow the lines of the political police camp near Moscow, which houses criminals from ten to sixteen years of age. Whether this means hope or hell for 800,000 Russian children depends upon the way the enterprise is handled.

Here is fine material for an international entanglement. The German Railroad company, which is an independent organization under control of the transfer committee, provided by the Dawes plan, has brought suit against the German government in the supreme court at Leipzig. It demands that the arbitration law to settle disputes of employers and workers shall not be applied to the railroad. The minister of labor recently decreed that the railway company must increase the workers' wages two pfennigs an hour and grant the workers standard living wages. This would increase the company's expenses \$20,000,000. The directors, including the American member of the transfer committee, Mr. Mogarrah, and M. Leverne, the French member, assert this expense is unbearable. The government, under pressure of the labor unions, insists that an increase in wages be granted. The rail workers threatened to strike. The company retaliated with a threat to exclude strikers. Such action would lead to a general strike in Germany. American business men in Berlin contend that unless the company is exempted from the labor laws it will be unable to earn reparations funds.

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Two negroes were beaten with a hickory stick and the stick was rammed down the throat of each till the blood came, their deaths occurring soon afterwards. Henry Wooten was dragged by his chains behind a truck, then stoned by the boss and flagged almost daily. He died. Gregory Sides, working in the chain-gang, had his arm broken. No surgical attention was given to it. With his arm hanging by his side, he was kept at work, frequently kicked and beaten, till his sentence ran out. When you drive over the fine roads of North Carolina, remember that this is how they were built. It is a report of an official investigation by the state authorities that gives a long list of such atrocities. But why worry? There was money in it for the contractors.

Dr. James Whitcomb Brougner's visit to Chicago contributed greatly to a good understanding and to a spirit of cooperative fellowship among Baptists. In fact he seems to be repeating in the central states the same effective unification that was reported from the Atlantic states. Chicago was ready to welcome him and his fine personal spirit and inspiring messages fully justified the welcome. What is true of the city is true also of the whole Chicago area. Whether in pastors' retreats, in ministers' unions, in formal conferences, at banquets, or in smaller groups and more confidential interviews, the effect has been unvarying. In his presence and under his guidance men of the most remotely differing theological and ecclesiastical convictions sat down together and tried in the spirit of true brotherhood to arrive at a solution of denominational problems, not evading even the most difficult ones. Baptists of the Chicago area seem consequently to be far nearer to oneness of mind concerning the denominational task than at any time since the recent controversies began.

The *Advocates*, syndicated publications of the M. E. church, are in the habit of syndicating certain leading articles which may be desirable for use in order to produce a mass effect among their readers. A recent instance is the simultaneous publication in those papers of an article by Bishop Blake on the imperfection of creeds as expressions of faith, in which he makes some significant if not surprising statements. For example: "Why should we look askance at one who does not accept the virgin birth, and treat him as an alien and an outcast as certain churches do? One may turn aside entirely from this doctrine and yet maintain a profound faith in Jesus as the Son of God. As with the virgin birth, so with the bodily resurrection of Jesus . . . It is of little concern whether he arose in body or only in spirit . . . Or what matters it what theory of atonement—substitutional, governmental or moral influence—one may hold? or that he hold no theory at all. Redemption is a fact, not a theory . . . It is the experience, and not the explanation, that is the essential thing to be laid hold of." What reactions may be expected in the Methodist church?

By the terms of the Treaty of Versailles the Germans must send 10,000 volumes per month to Louvain to compensate the destruction wrought in 1914; the books thus to be sent are selected by the officials of the university, and the choice confirmed by King Albert of Belgium. In order to fulfill this treaty condition the libraries of Heidelberg, Leipsic, Jena, and Bonn have been called upon to surrender some of their treasures. For every manuscript that perished in the Louvain fire the Germans must give to the university one of equal age and value.

Among the great events that are making history for the Baptist denomination on the Pacific coast has been the erection of the great new building of the First church of Pasadena, California. Dr. John Marvin Dean is pastor of the church, and he is so well known to Baptists throughout America that an attempt to sketch him in the space at command here would seem trifling. The coast papers were filled with personal sketches and with pictures and stories of the church in connection with the dedication running through the week of January 18-24. The illustration on our cover and the accompanying picture tell better than a page of description something of the dignity and greatness of the structure. It is sufficient here to state that the auditorium will seat 1600 people and that the baptistery is lined with gold leaf.

The *Florida Baptist Witness* gives typical and fraternal southern view one of the problems of the Northern Baptist Convention thus: "It will be remembered that at the meeting of the Northern Baptist Convention in Seattle last May there was 'much ado' about the unsoundness of the missionaries employed by the Foreign Mission Society. Certain rabid brethren went so far as to offer resolutions looking to the recall of the missionaries, which resolutions they had been adopted, would have totally disrupted the work. However, better judgment prevailed and the brethren of the convention wisely decided to take time for investigation and to deal with the matter in a sane and fraternal way. A strong commission was appointed, headed by Dr. E. W. Hurst, president of Bucknell university, to make the necessary investigations and to report its findings to the society. The appointment of this committee was a sufficient guarantee to the sober brethren of the North that nothing would be covered up and no one would be whitewashed. This committee has now completed its work and made its report. It is eminently fair and confirms us in our conviction that the great rank and file of the Northern Baptists are just as sound in the faith as are their Southern brethren or Baptists anywhere else." And the *Witness* follows up this statement by printing the report in full.

(Continued on page 63)



THE BEAUTIFUL BAPTISTERY OF THE NEW FIRST CHURCH, PASADENA, CALIFORNIA

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

How Far Apart Are the Two Wings?

[N CURRENT doctrinal discussions in the Baptist denomination reference is frequently made to "the two wings," and there is an undertone of assumption which sometimes rises even to affirmation, that there are irreconcilable antagonisms between these wings. If such contrariety exists and to such degree that it will ultimately render fraternal cooperation impossible, the sooner it is clearly ascertained and recognized the better for the cause that Baptists are trying to serve. But if it does not exist, one of the first duties at the present juncture is to isolate and eliminate the misunderstanding based upon it. Let us therefore frankly face the fundamentalist and the modernist types of thought in their actual relation to each other in order that we may intelligently chart our course in the light of the facts.

Let us endeavor first to identify the fundamentalist type. Its formulated expression is found in a statement of doctrine set forth some years ago by the Christian Fundamentals Association. But that statement has not been accepted by any Baptist group as satisfactory and final. A second typical statement is found in the Des Moines Confession adopted by the fundamentalist conference of 1921. This confession was closely in harmony with the historic Baptist position; but it never became current. The next year at Indianapolis the New Hampshire Confession was substituted for it as a representative fundamentalist statement. This, however, was, in the nature of the case, a transitional gesture, which was later superseded by something more precisely definite, viz., the latest formal creed of the Baptist Bible Union, a statement of doctrine not yet sanctioned as representative, satisfactory and final, for the whole fundamentalist group. It is perhaps enough to say that this group stands for "the central values of inherited orthodoxy."

But is not the basic position of the reasonable modernist so far at variance with that of the reasonable fundamentalist as ultimately to compel their separation? That question is germane. What is the basic position of the modernist? Perhaps no man is better qualified to state that position than Dean Shailer Mathews. He has written

a book recently for this very purpose. In that book he states with studied precision and in italics the ground principle of modernist thinking in these words: "It is the use of the methods of modern science to find, state and use the permanent and central values of inherited orthodoxy in meeting the needs of a modern world."

Is the principle of modernism so stated by Dean Mathews antagonistic to the faith of a reasonable fundamentalist? Perhaps no man is better qualified to give an authoritative answer than President E. Y. Mullins. He also has written a recent book having for its express purpose the warning of Christians against the perils of an anti-evangelical modernism. What is his attitude towards the use of the methods of modern science in the investigation of religious truth? In this book he says: "It is most pleasing to say with the greatest emphasis, in this connection, that there is a common standing ground for Christianity and modern science. That standing ground may be summed up in three words: *Loyalty to fact* A sincere desire to know facts; a spirit of patient and painstaking investigation to discover facts; courage to proclaim what is clearly proven; modesty and self-restraint in refusing to go beyond the evidence; willingness to accept evidence of an unusual kind, provided it seems genuine; unwillingness to prejudge the evidence even when it tends against one's convictions; openness to evidence bearing upon reality of any kind, physical or spiritual—these are among the qualities of the true Christian and the true scientist The defender of the faith . . . is willing to apply every criterion and test which the field of investigation permits." Every fundamentalist who has spoken of the subject is in accord with this statement of President Mullins. And between his statement and that of Dean Mathews as they stand, there is not a shade of essential difference.

What is the conclusion? It is not, of course, that there is no difference between fundamentalism and modernism; but rather that so far as they are evangelical at all they are related as two complementary emphases of a common faith. Fundamentalism emphasizes the inherited doctrinal

content, and modernism the scientific method of investigation and interpretation of that common faith.

Since neither the fundamentalists nor the modernists are prepared to submit a formal, final and authoritative creedal statement, a valuable index to the possibility of continued cooperation between the two wings may be found in another quarter. The American Baptist Foreign Mission Society enunciated last year at Seattle its conception of the gospel to which it pledges and demands of its workers a steadfast loyalty. That statement runs in the following terms: "By the gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Spirit. The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures and the fact that we have experienced this salvation in our own hearts."

How far is that statement acceptable to the main body of fundamentalists as satisfactory for a basis of continued cooperation and fellowship? On this point we have a declaration which may be regarded as being as nearly authoritative as Baptist traditions will permit. It is the declaration of Dr. James Whitcomb Brougher. He proclaims himself without hesitation or evasion a fundamentalist. He has been recognized for years throughout the field of the Northern Baptist Convention as a leader of the fundamentalist movement. He is now touring the country in an official capacity for the Board of Missionary Cooperation. No man has greater reason than he to be careful of his words. Under this double or compound responsibility he is saying over and over and in the most public way that the gospel syllabus of the Foreign Mission Society, faithfully observed, "is all that any reasonable fundamentalist can ask."

What is the attitude of the modernist group? It is sufficient to say that if a single person of this group is unwilling to cooperate in the work of the denomination on the basis of that syllabus he has not publicly so declared himself. And if the principle of modernism stated by Dean Mathews, when pursued to its consequences, leads to a denial of any item in the Foreign Mission Society's syllabus, no hint of such consequence appears in the book.

Thus, in the absence of any contrary evidence, we may conclude that all Baptist modernists and all Baptist fundamentalists agree that the Foreign Mission Society's syllabus sets forth inherited values of Christianity acceptable to both groups as a basis for cooperative fellowship.

There remains only the question of baptism as a present factor in division. With the possible exception of the personal opinion of one man unofficially expressed, not another of the fifty thousand Baptist ministers and not a single Baptist church in the United States is publicly known to dissent from the position that baptism is for the believer only and by immersion only.

In view of all these considerations the Baptist denomination was never in its history in a better position to join hands, if so disposed, in a confiding fellowship for the united prosecution of its common task.

The Finance Committee

IN THE issue of THE BAPTIST dated Dec. 26, 1925, an editorial appeared under the heading, "A Unique Family Reunion." The editorial was a modest attempt to appraise the value of a great conference of the executives of the various boards, societies and conventions which cooperate in the unified program of the denomination. The conference was held in Chicago about the middle of December, 1925, and lasted for ten days. The object of the conference was a detailed survey of the needs and resources of each field of missionary, educational and philanthropic work carried on by the respective organizations represented in the conference. The general foreign and home mission societies were there in the person of their executives, the boards of cooperation, education and ministerial aid were present, the publication society had a place at the table, the city mission societies and the state conventions were represented. It was the first time in the history of the denomination when these distinctive interests reviewed their budgets and problems together with a view to adjusting differences in the light of all the facts. The conference marked an epoch of progress in the unity and mutual understanding of the various agencies engaged in the common tasks of extending the kingdom of God in the world through regular denominational channels. If the facts disclosed at this epoch-making meeting could once become the property of the members of our churches a new day would dawn in the missionary work of Northern Baptists.

We owe an apology to the finance committee for our unwitting remark in the former editorial to the effect that the conference was not all it might have been because of the absence of the members of the finance committee from the meetings until the last day or two. We now see the wisdom of the finance committee in staying away from the conference until the various interests having a part in the general budget came to a mutual agreement on the distribution of the missionary dollar and on the total amount of the entire budget to be raised for 1926-1927. In addition to the fact that the finance committee is made up of business men who serve without salary and who, because of the demands on their time, cannot give days in succession to such a conference, it was best for all concerned to leave the conference free to work out its own salvation. And this the conference did with such unanimity and enthusiasm that the finance committee was happy to approve the budget as suggested by the combined wisdom of the representatives of our organized work who had spent days together in council, fellowship and prayer. There is no more important agency in the organized work of the Northern Baptist Convention than the finance committee. It is charged with tremendous responsibility which demands a high type of business ability and calls for vast expenditure of time and thought on the part of the members during the year. The convention is fortunate in having men who can qualify for the exacting service which such committee work demands and who are willing and glad to give the time and energy necessary for such a service. We believe the work of the finance committee will be greatly simplified if the good results of the Chicago conference of executives can be conserved and if the precedent there established can be followed by a similar conference each year in the future.

The World in Transit

BY THE ASSISTANT EDITOR

The Assistant Editor Poses For a Sad Example

In the issue of January 23, page 1571, in writing about cancer, the present writer advised ministers to be slow to give advice in cancer cases, and recommended that persons desiring information on the general subject of cancer quackery write to the American Medical Association. His advice to ministers has come home to roost. A Baptist physician writes from Pittsburgh that while greatly concerned over the frequency of cancer and "fervently looking for some suggestion as to the means of relieving these sufferers," the source of information above named is one of the least satisfactory that could have been selected, and gives a number of vigorous reasons. If any minister wishes to know how one looks and feels when he has ventured with more sympathy than wisdom into the cancer problem, let him steadily contemplate the assistant editor.

Maybe Evil Insinuations Will Do As Well As Facts

Treatment of predatory business on this page can hardly be regarded as excessively tender, but any kind of business is entitled to fair treatment anywhere. And just now certain prominent if not influential daily papers are sounding an alarm over the insidious schemes of big predatory business to overthrow the constitution, to pervert the institutions and to sacrifice the interests of this country in order to facilitate and make secure the foreign investments of these big business interests. It is even more than hinted that these same interests have subsidized the Federal Council of Churches for the purpose of securing such religious support and sanction as it can control. That is a large accusation. It might be more impressive if supported by a tangible exhibit of facts, persons, firms, names, dates and occasions involved. It becomes a bit suspicious when alleged by papers whose owners, themselves carry large and increasing foreign investments.

The Radical Cat Has Got Out of the Clerical Bag

Margaret C. Robinson promptly opens the new year with a story in the *Dearborn Independent* revealing the "American pulpit captured by radicals" and "churches made links in a chain of 'red' propaganda." It is on the whole a rather dramatic story of multitudes of unfortunate and uncomprehending clergymen lured by splendid phrases into the support of the principles of the bolshevik revolution without knowing the real import of their own sermons, throwing down the defenses of their own religion, misleading and alienating spiritual and earnest members of their churches, and mostly dupes beguiled in the simplicity of their pious souls. We take her word for the matter. We are not in possession of the facts. The story is merely passed along so that the offenders may see themselves as at least one other person sees them.

Religious Self-Maintenance Requires Moral Optimism

It is a fine word of Prof. Douglas Clyde Macintosh: "Why should we not believe . . . that which we tend almost inevitably to believe when we are at our best, physically, mentally and morally . . . that ultimately the universe is on the side of the highest values. . . . Moral optimism is an act of self-maintenance on the part of the spiritual life of man." That is, when we have discovered what our nature in its fullest development and balance affirms as good, we have found a key to a true religious faith—the faith that the universe is built true to that affirmation. The universe and its Maker are as good as

we are at our best, and the farther we go in the direction of our ascertained and balanced best the more perfectly do we discover within ourselves the purpose of God and the working principle of the universe. We are compelled to be optimists in order to validate and maintain our own personal integrity, for if the best in us is not true to ultimate reality in both nature and God, our very sincerity is a deep and fatal falseness. No; the best that is in us and the best Person we ever knew both face the other way and welcome the morning.

Chicago Takes Her Prospect Of Future Growth Seriously

Fifteen millions of people spread over a radius of fifty miles, along a lake front of 100 miles from Michigan City to Kenosha, with a labyrinth of parks and woods and dunes and drives and flying fields and harbors and palaces and temples of religion, science and art—such is the serious dream of Chicago at the opening of the year 1926. And Chicagoans are foretelling such an achievement within fifty years. As a condition precedent to such greatness, Chicago will have to learn some new lessons in the art of just, clean and capable municipal government. Unless our increasingly urban civilization can conceive life in higher terms than movies, jazz and graft, a very different and troublesome experience awaits both Chicago and the rest of the world.

Will Britons Return to The Two-Party System?

The *Christian World* discusses thoughtfully the political trend in Great Britain and finds itself, in agreement with the *Nation* (of England), "driven by the sheer logic of things to the conclusion that to reestablish the old balance between the right and the left is essential, and that this can only be done by bringing together the greater part of the forces which liberalism and labor represent. In this direction, it is argued, liberalism must set its face, however discouraging and dreary may be the prospect. It is palpable that the country is groping its way back to the two party system. Upon that system democracy almost depends for its smooth working, and a frank and calm discussion of the means of escape from the present tangle must be welcomed in the interests of stable government."

Go Farther or Else Do Not Go So Far

The *Christian Century* is editorially responsible for the following note: "A national board of a leading denomination has entered into an arrangement by which the league of nations non-partisan association is to furnish the salary of a 'peace secretary,' who is to go to his denomination advocating America's entrance into the world court and the league. This peace secretary is not to be in the employ of the league of nations non-partisan association, but of the denominational board, yet his salary is paid by the association. He thus wears the mask of his denominational board while he derives his support from a propagandist organization. One cannot help wondering how many of our ecclesiastical internationalists are wearing this same mask! It is really a disquieting reflection. If this is being done in one denomination, why should it be assumed that it is not quite a general practice in many denominations?" The *Christian Century* needs no counsel on ethics from the office of THE BAPTIST, but the vagueness of the statement quoted does not relieve it from question. Who wears that mask? Does the group of "many denominations" include the Baptist denomination? Such an accusation compels the question. We have a right to know.

Death and the Life Beyond

I—The Question Nearest to Us

BY FREDERIC C. SPURR

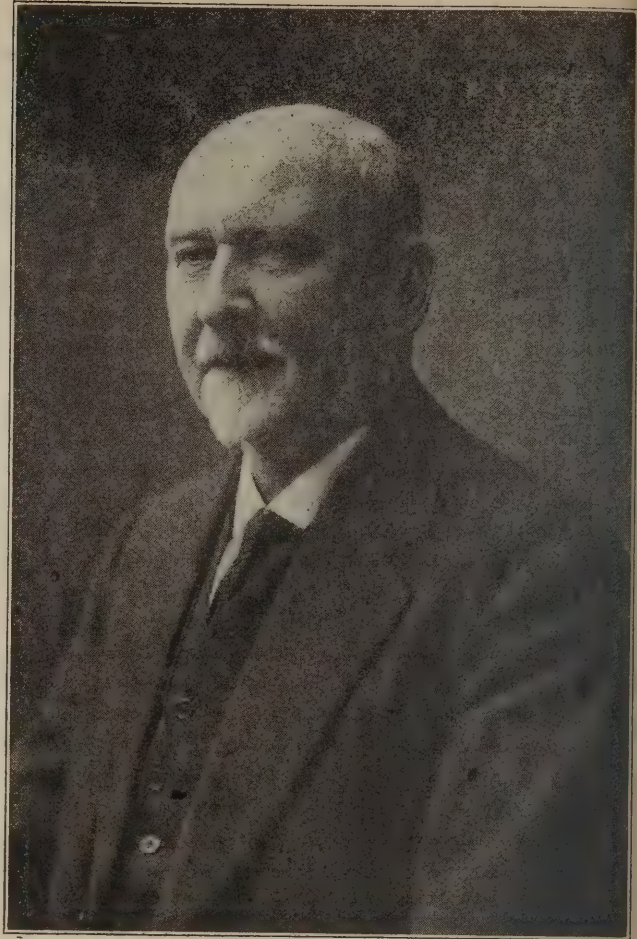
The enthusiastic appreciation with which previous articles contributed by Mr. Spurr to the columns of THE BAPTIST were received, is a guaranty of the pleasure our readers will take in following the series which begins with this article. No subject has more perennial interest for all the people in the world than "Death and the Life Beyond."—Editor.

I AM to deal in these lectures with the general subject of death and the life beyond. In undertaking this I lay myself open to a double charge: that of audacity in daring to discuss a subject concerning which it is declared by many that nothing can possibly be known; and that of irreverence in reopening a question which "Catholic" orthodoxy has settled once and for all. In answer to that possible double charge I declare, in advance, that I am neither audacious nor irreverent. On the contrary they are audacious who make their agnosticism the measure of all possible knowledge; and they are irreverent who close their minds against re-statements of old truths, supposing that, because the fathers have spoken, there is nothing further to be said.

Truth can never change. It is eternal. But our conceptions of the truth are bound to change. As the mind enlarges and wider horizons disclose themselves, we perceive things in different relations and in different perspective. Our eyes, as they grow stronger, can support fuller light. And the light of God, so far as our apprehension of it goes, is ever growing. In no department of life do we bind ourselves by the science of the ancients. We have outgrown their ideas of the universe, of chemical elements, of astronomy, of matter and the like. And even the most conservative of men have outgrown patristic and medieval theology. Ever growing light has given us new clues to the meaning of things. *Yet the things themselves remain unchanged*; it is only our view of them that alters. The Christian, of all men, should freely open his mind to light from every source since he alone is assured of the unity of all truth in Christ Jesus. Lovers of Christ who open their windows to truth share in the glory of God's evergrowing day.

The Awakening

The world today is demanding light upon the grave question of death and the hereafter. The war of 1914-1918 forced the whole subject upon the human conscience. Prior to that time ordinary men had been largely indifferent to it. It was possible, indeed, for a famous encyclopedia to appear without a single article upon the soul or immortality, while in the same encyclopedia seven pages were devoted to the subject of dogs, twenty-three pages to the subject of whiskey, wine and beers, twenty-one pages to the subject of apes and monkeys, twelve pages to the subject of angling and fishing, and more than a hundred pages to the subject of anatomy and physiology. And nothing concerning the greatest thing of which man has ever dreamed! In these easy days before the war, rationalism gave itself to the iconoclastic task of destroying the most cherished beliefs of humanity. Even a Doctor Haeckel, departing from his strict role of scientist, could commit himself lightheartedly to the purely dogmatic statement that belief in the survival of the soul is the "acme of super-



FREDERIC SPURR

stition." And that such a belief "is in hopeless contradiction with the most solid empirical truths of modern science." How antiquated and odd such a statement reads today, yet thirty years ago it was received with awe!

It was the war that gave the *coup de grace* to academic vaporings of this kind. Rationalism found itself suddenly dumb in the presence of a great human awakening. It had nothing to say to wounded hearts. Day by day came the story of vast numbers of men on the battlefield blown to pieces by high explosives. Where had these boys gone? Was that the end of them? Parents, wives, brothers, children and friends were no longer to be put off by icy discussions addressed to a hypothetical situation. They wanted to know the fate of their loved ones hurled from this world by a satanic outburst of lust. The cruel bereavements of the war made the question of the survival of the human spirit the most acute of all questions. And it still remains the first of all questions for many. One of the early questions of the world, "If a man die shall he live again?" is also one of the last. So long as man is man it will be upon his lips.

It is not only the war, however, that has forced the subject to the front. There have been other influences at work. Science has been busy upon the question. It was not so long ago that men eminent in the world of science confidently affirmed that "science had no certainty whatever of any life beyond the present." Life they said is a piece of mechanism that wears out and is then scrapped. Or it is a flower that blooms once only and then perishes, leaving behind it no seed. When death comes, the chemical substances of which man's body and brain are composed pass into the vast mass to

which they properly belong. Man, it was said, is a physico-chemical being of whom science can give a complete account without the necessity of positing a "spirit" or a "soul." "Thought is a function of the brain; the brain secretes thought as the liver secretes bile." Death is the final dissolution of the various elements which have bound man in a physical unity during his earthly existence. Man is purely and simply a creature of earth. To it and to nowhere else does he belong. As he sprang from it so he returns to it. There is no evidence whatever that there is anything in him which belongs to a spiritual world, nor is there any evidence of the existence of such a world. Neither the telescope which sweeps the heavens, nor the microscope which compels the earth to yield its uttermost secret, tells us a single word about this "soul" to which Christianity bears witness. As to the alleged disclosures of the spirit world, whether these emphasize the appearance of angels, the communications of the departed, or the reality of the resurrection of Jesus Christ—all alike belong to the world of myth or fantasy. Let it be said once for all, these savants cry, there is no future life. Life is largely a lottery and an affair of luck. All we can do is to make the best of it, to ward off death as long as we can, to enjoy to the full the pleasures which life presents, to secure as full an immunity as possible from disease and suffering, to aim at making the world a pleasant place to live in for everybody, to do our duty as citizens and neighbors and then to pass out without complaint. It may be a little humiliating to reflect that a fool and a philosopher can at last arrive only at the same goal of nothingness, together with vermin whose destiny is the same as our own; but this blow to our pride is inevitable. We have to take things as we find them. So spake many of the supposed wise men of yesterday. A few of them went farther, in declaring, as did Doctor Haeckel and Mr. Archer, that when men found life insupportable they should be permitted to terminate it by means of the lethal chamber, and that such suicide, so far from being regarded as an act of cowardice, should be respected as an act of wisdom. To such a pass were some of our philosophers driven!

The New Language of Science

The scientific men of today are speaking in another language. Science is enlarging its borders. Dazzled with the overwhelming discoveries of the physical world in the Victorian epoch, it is not surprising that many scientific men lost their bearings and became obsessed with the idea that the physical was all. But things have changed and are still changing rapidly. For one thing evolution is compelling men to reach out into fuller worlds. At first, the discovery of Mr. Darwin induced a kind of intoxication among his disciples, and, as in the case of physical intoxication, the victims of the cultus did not see clearly or they saw double. Supposed origins and processes filled the vision to the exclusion of other things of far greater importance. It was easier to link man, by reason of his vestigial remains, with the lower creation, than to discover in him, by means of another kind of science, a kinship with God—the Eternal Spirit. And so man was wholly accounted for by reference to his animal ancestry. His morality and his religion were traced to the same sources as his animal appetites.

But time has his revenges. The bases of the materialistic philosophy were challenged, first by the discovery of radium, and then by the emergence of the science of psychology. By means of the first the entire conception of matter was changed. By means of the second the conception of man was enlarged. Fifty

years ago Professors Balfour, Stewart and Tait, the two most eminent physicists of the day (who were also devout Christian men) published (anonymously at first) this startling volume, "The Unseen Universe," in which was set forth a hypothesis which the science of today is on the road to confirming as an established truth. It was a spiritual hypothesis of the universe almost identical with that which is known as the electrical theory of matter. And it means, in a word, that matter is not the creative principle of the universe; it is the medium of a spiritual principle behind it. Again, the older evolutionists saw in man in his mortal habitation, the term of the whole world process. Man, it was admitted, was the crown of a mighty and lengthy process, but there was no further coronation for him. The story was told of his development from lowly forms, until his body and brain achieved a marvelous degree of perfection. And there the story tellers stopped. All this vast process ended in the production of a being, who, by his mind, was able to embrace the vast scheme of things, to rise to the contemplation of the Infinite, and yet who was doomed to exist for a few brief years, soaring all the time, and at the end to be dashed to pieces and forever snuffed out. Little wonder that the brutality and grotesqueness of such a conception made many of its advocates disguise it as skillfully as they could, as if they were in their hearts ashamed of it.

Religion's Auxiliary

Evolutionists of today are asking pertinently by what right is it assumed that the process of "upwardness" ends in man as he is? If the order hitherto has been animal, human, mental, moral in the name of what science is it forbidden to continue, and to add "psychical, spiritual"? And here psychology enters and dealing with man's "behavior" and his ideas, opens the door into the holiest of all and discloses man as a spiritual being. It is not on one line that we reach the Christian conclusion concerning the nature of man, but by means of several convergent lines. Science no longer blocks the way. It never did block the way. It was man's misunderstanding of it and his failure to coordinate various branches of knowledge that really blocked the way. Now that misunderstandings are disappearing and cooperation is entering, religion will yet find in science one of its greatest auxiliaries. In the following lectures a number of the points of contact will be touched upon. It must suffice now and here to name the bare fact.

The strange idea still persists in some quarters that the question of the hereafter is purely speculative and has no relation whatever to practical life. "Be content to do your duty" said the agnostic, Justice Stephen, "and leave such highly controversial questions as God and the hereafter out of your calculations, since you can never solve them." But what a begging of the question! What is a man's duty? It is the sum total of what is "due" from him—the debt, the obligation of his life. Is nothing "due" from him to the Power which produced and which sustains him? Has he no obligations to the future if it exists? Will it make any difference to his present conduct whether he works with a limited or an extended end in view? Tell a university student, for example, that it is his duty to his father and to himself to throw himself heartily and nobly into his studies with a view to perfecting himself, and then as an incentive, tell him that on the day he leaves the university, the only thing of which he can be quite certain is that there will be absolutely no career for him. Will he be likely, with such an urge, to study with

ardor, inspired by the noble ideal "of working for work's sake"? And in what way can a man be inspired to do his duty if there is no worthy end in life, and if he and those for whom he works, together fall into the gulf when the day is done? It is no question of rewards or punishments; it is a question of sheer *worth*. There are noble souls who affirm that life and service for man can be as great and beautiful without belief in God or the hereafter. "Can we not have for ourselves and spread to others truth, beauty, honor and power" they ask "without tying up these things with religious beliefs?" The answer to the question is a simple one. On the severely practical side it is an established fact that the men and women who have most nobly served their fellows in the way of true charity, benevolence and social service, have been and are inspired by a faith, first in God, and then in the spiritual nature of man. For this reason their benevolence extends not only to the bodies, minds and surroundings of people, but to their spirits. Draw up a list of the great societies that give themselves to the work of helping men to a richer life, and see if it be not true that the vast majority of the workers are men and women who labor by the dynamic of the Christian ideal. As to those who, without belief in God or the hereafter, aim at social and intellectual betterment for their fellows, is it not true that the majority of them come from a Christian stock and are still haunted by Christian ideals? Where are the institutions of social service that are inspired by a *disbelief* in God and the future? More than this, can the highest service for man be sustained without the dynamic of faith in the future? Why, after all, should any man labor for the good of the race if the race be doomed to perish? Why should he lay himself out for posterity, if his descendants in their turn have no guarantee of the permanence of their moral achievements? Why should he seek to secure the greater material comfort of man when the irritation at having to surrender it all can

only be increased as the spiritual uselessness of it all is discovered? However the plea may be in theory, in practice it makes for sterility of effort.

The question of the hereafter is not only intensely practical as it concerns human endeavor for others; it is quite as practical with reference to our own personal lives. It is simply idle to say that it does not matter one way or another. It matters everything. The question of our destiny is fundamental for life and endeavor. It is to our humanity what the sun is to the solar system. Where it shines clearly and brightly everything is illuminated and vivified. When we are deprived of it we walk in darkness and in peril. Truth will be lacking, for how can life be true unless it be directed to its true goal. Wisdom will be lacking since wisdom is the relation between a worthy end and a worthy means of attaining it. But if there be no worthy end to be sought how is it possible to adopt a worthy means?

Liberty also will be lacking, for true liberty is not any kind of free action, it is that action which directs every movement in accordance with the law of our being and the end for which we are created. Does it, or does it not make any difference to practical living to know whether we are only like leaves blown about by chance, or whether we are spiritual beings for whom a high and divine destiny is reserved? We cannot believe the former and act as if the latter were true. Believe that death ends all, and nothing but despair and misery can seize that soul which is fully awake to the cry and call of normal humanity. If the human race could tear from its heart its deep-seated belief in the future, philosophers may say what they will, nothing is more certain than that we should return to the jungle sooner or later. Not at first, for the momentum gained by Christianity would keep us going for a time, but when that had ended, then the deluge. For man could not blot out the best he has believed and remain the best in character.

Religious Education in Action

Character after the pattern of Jesus Christ is the goal

By F. W. STEWART

WHEN the history of present-day religious life in America is written, no feature of the story will be more prominent than the new interest in religious education and the phenomenal development of week-day instruction in religion. Whether it be wise or not, even evangelism, in the thought of many, yields place to the new enterprise. This is a false discrimination, and doubtless there must come a renewed emphasis on sane and earnest evangelism in which religious education will play its essential role. But at present religious education is being written into the budgets of our churches never again to be erased. Indeed the day is not far distant when home mission societies will be aiding in sending religious educators into sparsely settled parts, as now they send the evangelist and the colporter.

Great caution is needed, however, lest in our enthusiasm we imagine that religious education is an easily acquired magic, an alchemy that will turn lead into gold, or a panacea to cure all human ills, social and spiritual. And wisdom is essential lest we thoughtlessly set up new means of repeating old mistakes. To avoid these errors, it will be well to remind ourselves of the new approach to the subject which religious education should seek to make.

The basic assumption must be that vital religion is not a body of knowledge which we can impart, as we have

tried to impart the multiplication table, but is rather a "set of the soul," a way of life, that can best be acquired by actual experience. Religion from this point of view is not so much a noun as it is an adverb; not so much a something which one can "get," as a mode of acting which one may achieve. It will not be enough to be able to repeat the Ten Commandments, or the two great commands, but rather to have these become part of the habitual machinery of life.

The idea is, of course, but a new emphasis on an old principle. Socrates said that virtue is knowledge. But Aristotle even more wisely said that it is practice and habit. We may impart to our boys and girls a perfect system of ethics which they can glibly repeat and yet leave them with a train of bad habits which they practice. It is the difference between the legal code of the Pharisees and the personal following of Jesus, who said, "I am the way," and again, "He that doeth the will of my Father shall enter into the kingdom of heaven."

Imagine a boy who can repeat his memory verse, "Thou shalt love thy neighbor as thyself," but who acts as if neighbors are to be found only on the Jericho road, while he has no idea how to be neighbor to the new boy that has just moved into the next block. Or again, the boy who has memorized the words, "Ask and ye shall receive," yet who, in the face of his boyish temptations, has no

knowledge of how to pray. And he cannot know how to pray if he has never prayed beyond mechanically repeating, "Now I lay me down to sleep." Picture Harry's mother calling him to run an errand for her and him pausing to say to himself, "Let me see; Exodus 20:12 (or is it Deuteronomy 5:16?) 'Honor thy father and thy mother,' " and then calling out to her, "Yes, mother, I am coming." The poor lad left to his precepts is in grave danger of confusion like that of the centipede:

"The centipede was happy, quite,
Until the toad for fun
Said, 'Pray which leg comes after which?'
This worked her mind to such a pitch
She lay distracted in a ditch,
Considering how to run."

If the habit track of obedience to the stimulus of mother's call has been formed by repeated acts of response, and the whole is colored by a happy and affectionate emotional glow, mother may be reasonably sure her request will be promptly met. Then Exodus 20:12 when learned, will come as an illuminating interpretation of existing habit, bringing the added social stimulus of binding Harry to all the obedient boys from antiquity to the present time. For the rule embodies the long results of social experience, and is the expression of united social judgment as to the highest human values, and so it endorses and clarifies Harry's own experience.

Wise educators see the relation of this principle to the field of general education and fashion their programs accordingly. Thus there has come the multiplication of laboratories and workshops, of kitchens and school gardens, and in every class purposeful projects are undertaken. Geography must not result merely in a memory rammed with statements regarding the capes of Kamchatka and the rivers of Thibet (if there are any), but also in skill in adjusting oneself to new geographical situations, whether actual ones which may arise on a family auto trip or those of the imagination when we follow Macmillan toward the Pole or seek to grasp the significance of Muscle Shoals. Even multiplication ceases to be a mere series of memorized tables, and becomes the habitual way of reacting to the high cost of living or the income tax, wave lengths or baseball scores.

Application of Principle

The application of this principle in religious education calls for a program in which there will be relatively less emphasis on precept and more on practice. To help Mary be truthful, we shall give her abundant opportunity and help for the practice of actually living truthfully, so that when a new situation in life presents itself, habit will already be set toward the truth, and there will be no wavering or uncertainty. To help Robert to purity of life, we shall see that he acquires skill in living purely in act and thought, skill in the use of the weapons available for fighting the inevitable battles against impurity. To insure our children becoming true worshipers, we shall not alone give them rules and instructions, but we shall secure for them actual participation in skillfully adapted exercises of worship till a joyous, reverent and trustful attitude toward the heavenly Father becomes the habit of their lives. And so the list might be extended. Religious education believes that what has hitherto been the happy good fortune of a privileged minority may become the heritage of all.

"But is there to be no place for instruction, for precepts, for ideas?" some one will say. "Where in such a program is the place of the Bible?" These, when fully understood,

do their essential work as vicarious experience. Through them the child supplements his own experience, clarifies it, enlarges it, socializes it. These help him to just the extent that they become his own. As he enters into the situation of the simple story of the Good Samaritan and himself becomes in imagination the hero of that tale, he partakes of the experience of that man, and his own life becomes enriched and strengthened. Jesus knew the profound principle of psychology that to be best acquired instruction must become concrete, must be interpreted in terms of experience. Hence his matchless parables. The experience of the race is available for the child of today, but even the Bible itself will be nothing to him till it becomes his own experience, directly or vicariously.

Let nothing that has been said be taken to imply that we can enlarge our wisdom and dispense with the activities of the Spirit of God. Rather we would seek to know how he would have us do his work, how we may cooperate with him by improving the means and methods of doing our human part. We covet his approval, "Well done, good and faithful servant."

Laboratories for Practice

Certain practical considerations follow from these principles. First of all we must realize that ideally the great institutions to which every child normally belongs—the home, the church, and the school—should be laboratories for practice in religious living. It is of the essential nature of a laboratory that the conditions under which work is done are controlled, so that the desired results are assured. So in these places in which a child spends so much of his life we should be able to control conditions, so as to give him just the type of experience needed to produce the best character. The ideal is high, but what are ideals for if not to spur to noble endeavor? Is it too much to add the playground to this group? Not if there is proper supervision.

In the next place in our purpose to give education that is religious, we shall introduce those things that give most opportunity for the acquiring of desired experience. The project, with its "purposeful activity," will find place in our instruction. Dramatics will be used, not for entertainment, but for the good of the participants, that they may get the emotional glow that comes with great deeds and noble aspirations. Camping, club life, scouting, and such things will be amply justified as instruments of religious education because through them wise leaders may direct the type of experience secured, and may give opportunity for that difficult but essential business of living together, while controlling the conditions of that life. Worship will be planned so as to give to each one the experience, appropriate to the conditions of his age and circumstances, of approaching the heavenly Father. And all of this should have suggested by this time the superior opportunities of the week-day school of religion and of the vacation school for practice as opposed to precept in religion.

If these principles are sound, what of the results? Wait and see. Wait patiently. Character is not made in a day, and character after the pattern of Jesus Christ is the goal. No generation has yet appeared that is the fruitage of such procedure as we have advocated, and the partial results at present attained may not easily be tabulated and exhibited. Character tests that will mark the progress from year to year are surely coming, but as yet they are in the experimental stage. So let us wait, and work. Surely God is in this thing for the blessing of your children and mine, for the children of our own country and of the world, for the children of today and for those of generations yet unborn.

The Church and Parenthood

BY LETITIA KNIGHT MINTZ

Young people are trained for everything in life except the biggest job of all—that of being parents.

AT AN older girls' conference recently, the subject of choosing a life work was presented in a helpful way. Leading women of various professions talked to the girls about the possibilities of their callings and the preparation required. The girls received the information with enthusiastic interest. So far as I have been able to learn, not one word was spoken with regard to the vocation of parenthood. Yet one may safely say that the majority of these girls are destined to marry and become mothers. One might add that most of those who marry will cease to function professionally after marriage. They are being encouraged to put a great deal of time and energy into preparation for an occupation which they will follow for perhaps five years. The occupation they will follow for the remainder of their lives is to be prepared for, if at all, only incidentally in connection with their vocational training, or by hurried chance reading when the need for information becomes imperative.

The conference mentioned is fostered by Protestant churches. It stands for the cultivation of high ideals and the development of Christian leadership among the young women of the community. Not for an instant would we question the value of the work it is doing. Undoubtedly girls should be trained for the professions, because the exigencies of life often demand that they support themselves and because they need a direct contact with the work of the world as much as boys do. We wish, however, to call attention to the fact that in regard to the training for parenthood this conference is abreast of most movements of the day, but in no sense ahead of them. Popular magazines publish frequent articles under such titles as "The Dub Father" or "The Parent Off the Job," many of which emphasize the fact that the writers of such articles were trained for everything in life except the biggest job of all—that of being parents. In the great Christian movements for young people, instruction is sometimes given in winning a husband or wife. There is no valid objection to this that we know of. But we wonder why it is not equally desirable that young people be taught to manage the family which ought to be the result of proper mating.

A Lack in Schools

Few institutions of higher learning offer courses calculated to fit the individual to bring up children. Many courses contribute to such training, but they are widely scattered among the several departments and no one person manages to benefit by even a majority of them. For the multitudes who never go beyond high school or the grades, there is no training for parenthood except the haphazard training of the school of experience, either first or second-hand. All education was once gained in this way. Only after ages of inefficiency and ignorance did humanity learn that the young could be fitted into the society into which they were born more quickly and more completely if they were trained in the accumulated experience of the race by a conscious, deliberate process. Schools were organized, and gradually larger and larger areas of human knowledge were reduced to didactic form and taught to the children. The tools for the acquisition of learning came first—the three R's. Then came the "content" subjects—philosophy, music, literature, history, science. More recently, vocational and trade courses have been added. The

process of fitting the curriculum to the demands of contemporary living is continuous. Old courses are being combined or discarded altogether and new ones are being introduced. When a demand arises for instruction in some new line, the need is met by the introduction of a new course. No one knows the limit of this process. It would appear that if a phase of knowledge can be transmitted by teaching, and if people feel that they or their children need to be taught, all that is needed is to have some books written on the subject and it can be made a part of the curriculum. It is not necessary to leave things to chance in the "university of hard knocks."

The Need of Parents

An increasing literature on the subject of child psychology, home and school hygiene and kindred subjects has aroused the interest of educated parents. On the other hand, a sense of inadequacy in the face of the complicated problem of rearing children in this fast-moving age has sent most thinking parents in quest of information to help them to a solution. They read the books that happen to come to their notice. Few have sufficient time or knowledge to sift the available literature and select what is best. They need the assistance of those who can master all that is being written in this field, compare points of view and opinions, and glean the conclusions as to both principle and method which they consider helpful guides to parents who are dealing with concrete situations. They need a chance for discussing together the application of principle and methods to the situations they meet in their homes and the results they obtain from their efforts at such application. Each home is much more liable to make uncorrected mistakes in isolation than it is if it is constantly impartially compared with other homes. In short, what parents need today is an opportunity for organized study of the function and duties of parenthood.

II

What has the church to do with this need? Long ago when education was for the church and the aristocracy exclusively, a movement in the Christian church gave the privilege of schooling to the common people. Protestantism, with its belief in the authority of the Bible and the sacredness of the individual, needed to know how to read and the result is to be found in the public school system of today. The debt of society to the church cannot go unacknowledged.

Today parents are asking themselves how they can learn to meet the problems which confront them in their children. They are turning this way and that for an answer. Should not the church meet this emergency as it met the needs of an illiterate constituency centuries ago? While the public schools are awakening to the demand for this type of education and devising means for meeting it, the church can do much to supply the immediate needs. Some local organizations are already doing so. Clubs for young mothers (seldom for fathers) and Sunday-school classes studying the religious rearing of children are to be found here and there. Courses of lectures sponsored by the church give some very real aid. Something better organized and more widely effective could undoubtedly be done.

That education for parenthood is within the scope of the church school becomes apparent at once. The Catholic

church remains strong through the careful training of its children. Most Protestant churches grow in proportion to the efficiency of their Sunday-school work. If the homes of church members can be made more effective in religious training, the position of the church will be strengthened accordingly. On the other hand the increase in child delinquency and crime is appalling. In many cases it is traceable to home training or lack of it. The conservation of childhood and the safe-guarding of our future citizenry demand the training of parents for their task.

Every child is regarded by the church as a sacred trust. Many churches emphasize this fact by a service of consecration in which the parent is enjoined to bring the child to a godly life. Following such a service, the parents and child are not isolated from the rest of the world, to work out their own salvation in the fear of the Lord and in company with one another. They are thrown into the midst of a complex social environment in which influences of all sorts are brought to bear upon them. The child is presently taken from home for hours each day while other adults teach him many things. He plays with other children, many of whom come from homes where the name of God is never mentioned. How are parents to make their child feel that he is a child of God under such conditions? The answer is increasingly hard when one considers that most young parents have only the faintest idea of the problem that confronts them. They have no conception of a definite goal to be attained—definite habits of action and thought to be taught, definite attitudes to be cultivated. Having no goal, they cannot have a method. Their home life is haphazard, unintelligent. Yet evidence is constantly accumulating to show that children brought up by intelligent methods under the guidance of what science has learned are well-trained children. The fact that many parents are successful without the aid of science is due to their native intelligence and consecration.

The Church Must Help Parents

If a child is to be brought up in the kingdom of God, his character must be founded upon a ground work of habits acquired in babyhood. If parents love God and their children, they want to bring the children into fellowship with God as early as they can. A spoiled child cannot be expected to learn the love of God readily. All of Christ's teaching implies the intimate connection of high moral living with the spiritual life. A child's moral life must be of the highest type possible for him if he is to find God in Christ. To help the child to this way of life is, then, the parents' greatest task. The church that would echo the Master's call to little children in this day must help the parents.

III

Judging from the general discontent of parents with their own methods, from the helpless admission so often heard that "I simply don't know what to do with him," it ought not to be hard to create a demand for organized instruction of parents in the church. The first necessity is to secure the cooperation and support of those in charge of religious education in our churches. Denominational boards of education should broaden their program to include training for parenthood. Handbooks and suggested courses of reading to be put in the hands of parents may be carefully prepared and constantly revised to make room for new literature as it appears. The organization of classes and clubs of both men and women should be encouraged and fostered. In most churches may be found some mature man or woman who has a wealth of practical experience and the ability to assimilate new ideas. Such a person, given the other qualities which go to make a

good teacher, would be very suitable as the leader of a discussion group of parents.

The organization of classes and clubs for training in parenthood could be encouraged by advertising the courses planned, and a national organization similar to the Philathea and Baraca movements or the Agoga and Amoma classes. Have we carefully surveyed the situation to see whether existing organizations are taking care of all within our reach who need their help? In many cases, local identification with a national movement would not mean a new local organization, but merely the reshaping of an old one. As a means for cooperative effort among Christian parents to raise the standard of child-training in Christian homes, a movement fostered by the church seems to be of the utmost practical value.

A story is told of a convention of mothers at which the question for discussion was the time at which a child's religious training should begin. One mother said that she began when the child said his first word. Another began when he entered public school. Still another thought religious training should begin at birth. At last an older woman rose and said that the suggestions made were all good, but she believed that the time to begin to train children was the generation before they were born. It is not enough that parents whose habits are fixed should be given help in the problems they face. Young people, not yet married, whose minds are wide open to new impressions should be trained for future responsibilities. We suggest, therefore, that an elective course for college-age men and women should be prepared dealing with the functions of family life, child psychology, the laws of growth, mental and physical hygiene of child life, and the religious training of children.

Parents as Teachers

The suggestion has been made by a leading religious educator that all parents should be enrolled by the church as teachers as soon as their child is born, and that they should be held responsible to the church for his religious training. Such a course may seem drastic at present, but to introduce courses for preparation for parenthood in our teacher-training institutes or to encourage all young people to take such courses already offered as are helpful to parents—might be done with little difficulty. In churches maintaining teacher-training classes of their own, parallel elective courses in child training in the home ought to be given a prominent place. Local conditions must dictate local methods. Whether the church is to take up this task permanently, or only until secular education assumes the responsibility, the present need is apparent and urgent.

"Falsehood, especially if you have a bad memory, is the worst enemy a fellow can have."—Abraham Lincoln.

Rev. Dr. J. H. Jowett once spent a few days in the house of a distinguished man of God. The thing in that man's house which made the deepest impression on the great preacher was the phraseology used in returning thanks for the meals. "We never had the same phrase twice, and I always sat down to a meal with delightful expectancy, wondering what the next phrase would be. It was very enriching and vitalizing. Every meal became the opportunity for a new expression."—*The Expositor*.

There is plenty of room today for the simple practice of old-fashioned principles. It is an age of new theories, cure-quicks, and cure-alls; but a little more practice of solid, old, ordinary virtues would do much to change the face of the world.—*Congregationalist*.



The Devotional Life



Wireless Telegraphy and Reality in Prayer

"When thou prayest, pray to thy Father which is in secret; and thy Father which seest in secret shall reward thee openly."—Matt. 6:6

BY G. W. CASSIDY

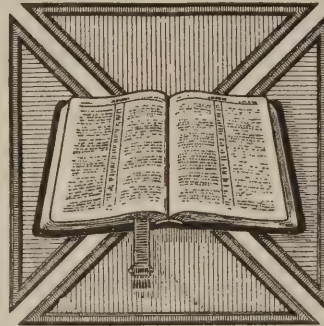
THE *Volturno* burned at sea, Oct. 11, 1913. The nearest vessel was seventy-four miles away; 657 souls were on board. It seemed that all were doomed; yet only 136 of the 657 were lost; 521 were saved. How was it done?

In a little cabin on that boat, a man sat at a wireless key. Message after message flashed out into the air. Seventy-four miles away in another cabin a receptor began flashing and sputtering. Its coherer was receiving the message of distress that its aerial had picked out of the quiet air about. The prayer of the *Volturno* was heard and relief hastened to her.

The first movements in the history of wireless telegraphy date back to experiments completed by Faraday in 1846 but the first steps in the present successful processes date from Hertz in 1888. Its practical use comes down to Marconi in 1896. It has practically revolutionized ocean travel. No longer can a man on the ocean drop out of the tides of life or live unconscious of the affairs of men and nations.

The Equipment

For wireless telegraphy there must be a transmitter by means of which the sounds are electrified and sent into space; and a receptor with its sensitive coherer by means of which the air currents are received and the message reproduced at the receiving station. At either end there is a living being—one who sends, the other who receives the message. If the message calls for action, the receiver is the one on whom depends the answer. The air is the only medium of transfer. All these facts give us a practical demonstration and help us grasp a great spiritual reality—the reality of prayer. *Prayer is the wireless telegraphy of the soul.* It unfolds the whole philosophy of prayer as taught by the Master in the model prayer. The main difference lies in the fact that in prayer we talk in terms of life. It is law



in a spiritual world.

Six steps are to be noted in the process.

1. There is a *virile transmitter*. The man who prays sees a need; possesses a desire; finds a possibility he wishes achieved. He realizes his inability. He believes there is a God able and willing to accomplish for him what he cannot accomplish, or at least give him ability or wisdom to do. He prays. How far may his prayer go? If audible, he only knows that those within range of his voice can hear. If silent, he has no immediate evidence that it has gone out of his own heart. Here comes the second step in the parallel.

2. By a man's prayer, a warmth of soul has come to him. If we seek the answer from the Word we hear, "We know not how to pray as we ought but the Spirit himself makes intercession for us with groanings which cannot be uttered." The Holy Spirit is the transformer in the transmission. He vitalizes that message. He speeds it on. The Holy Spirit is the *magnetizing power*.

3. Wireless telegraphy has a medium through which its message goes. The magnetic disturbance of the ether goes on and on and on. Impinging somewhere on a sensitized receiver, it conveys its message there. This is a material transference after all. In prayer the transference is not material but spiritual. There are *soul means* of

transference we do not understand, but they exist. Human actions—psychical phenomena have demonstrated the reality of this assertion. Mind reading is a manifestation of this truth. Spiritualism and clairvoyance are readily explained by it. There is no mystery in the fact. Nor are spirits, good or evil, essential for its explanation. It is telepathic communication pure and simple.


4. As our prayer wings its way it finds a *resolving coherer*. This is our Christ. He catches the message. So Paul tells us, "Christ liveth to make intercession." (Rom. 8:34.) "He is able to save to the uttermost for he ever liveth to make intercession." (Heb. 7:25) "If any man sin, we have an advocate with the Father." (I John 2:1) So he resolves the message for us as he presents it to the

5. *Sympathetic receiver*. The ear of God is open to hear our cry. So is our text true. We pray to our Father in secret and "the Father which seeth in secret rewards us openly." As John puts it, "This is the confidence we have in him, that if we ask anything according to his will, he heareth us." (I John 5:14, 15) So our prayer is heard by the Father.


6. The answer comes because he is a *powerful Helper*. So Jesus could positively declare, "Ask and ye shall receive."

In Tune

But one tremendously important fact needs yet to be noticed. Positive certainty of wireless communication demands that the aerials be in tune. Sometimes we ask why prayer is not answered. For the same reason a wireless message might pass by unheard. *We are not in tune with the Infinite.* David expressed it, "If I regard iniquity in my heart the Lord will not hear me." (Ps. 66:10.) The prayer of faith puts us in tune. Therefore we may ask with the expectation of receiving, for we have the certainty that he will hear.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topics for Feb. 28

NOTE: All references hereafter made to these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The entire set of books may be had from the American Baptist Publication Society. A few others may be added later.

This lesson is based on the fifth chapter of "Peasant Pioneers." Read this over several times to fix it in mind.

A leaflet "Baptist Progress among Slavic Races" will help you considerably. This may be had for five cents from the literature department of the Board of Missionary Cooperation (New York, Chicago, Boston, Los Angeles).

If you do not know of a Slav who could come and tell the young people of the many forms of worship prevalent among his people, this chapter could be subdivided among the members of your group and presented as a story.

Or if some of your members have had dealings with the Slavs and know of their worship life, perhaps this person could bring the message of the evening.

Should your group decide to give this topic themselves, they could make it a sort of trip among the Slavic communities in America. One could tell of his visiting the Roman Catholic church, where the people "worshiped an Unknown God." Another could tell of his visit to the Greek Orthodox church which was in many ways similar to the Roman Catholic. Others could tell of the Protestant churches and missions and the work which is being done there.

If there is a Slavic community accessible to you, perhaps you could get one or two of their songs and have them sung at this time.

Another member might tell of visiting a community hall where socialism and atheism seemed to prevail. Show that because of the oppression in Europe by the church, many of these people turned entirely away from God—because they never knew him as he really is, but as he was represented by the priests. Try to bring to the young people the lesson that because there are so many who do not know him, we must, by our actions toward them and by our daily living among them, show them the Christ as he is.

"I greatly enjoyed attending the 34th Anniversary Convention and was much impressed with the splendid program you put on at that time. I have no adverse criticism whatever to offer. It seems to me that you have done the work superlatively well."

—J. E. Dillard,
Birmingham, Ala.

What Kind of a Noise Does It Make?

Does it "clink clank?" Does it "rattle bang?" Or does it ring true?

Does it sound hard? Does it sound cold? Or does it sound new?

That's what the people wanted to find out. Maybe money talked to some people, but it didn't to them. That was all imagination and foolishness anyway. They'd see if it weren't. They saw—and they heard.

Perhaps money doesn't talk very often—so that we can hear or so that we *will* hear; but when it does talk, or when we do listen to it, we learn a lot. This time the people listened—and heard and learned.

They learned about the work which our missionaries were doing in Africa and India. They followed a colporter on a trip he made in the grand old West. They were living again in their school days, were back in college as they looked on at that picture of the Baptist work in colleges.

A High Percentage

The B. Y. P. U. of First Church, Washington, D. C., reported the following (six months):

Membership increased from 56 to 71, 30 per cent.

Average attendance at meetings, 91 per cent.

Daily Bible Readers during 6 months, 96½ per cent.

Monthly participation of members, 93 per cent.

Study course, members taking, passing, 100 per cent.

Attendance at Federation rallies, 68 per cent.

Every member participated in devotional meetings at least once each month for three successive months.

One hundred per cent of the members were reported as daily Bible readers for five of the six months.

Total funds raised \$725, including \$185 for benevolences and missions.

Again, they saw the business-like but Christian way in which the state office was run, caught an idea of the immensity of the work and of the results. They discovered what the B. Y. P. U. of America was doing—how it was trying to help the young people of our land to do their best for Christ.

They caught a glimpse of our Baptist headquarters in New York, and received an insight into the heart of our denomination's executive leader. And finally, they saw what the result of all of this had on two young people, who had been eager for a good time and indifferent to the work of our church.

What's all of this we're raving about? Why, haven't you heard? It's a play presenting the great cooperative home and foreign missionary program of the Baptists. The name of it is "Money Talks."

"Oh," you say, "we're not interested. We've had those sketches or plays or whatever you want to call them, and as soon as people heard that they were about missions they stayed away. That is, some of them did. Some came out, and were interested, but that's about all."

"Well," we'll answer you, "try again." This time you won't be showing the people the work of just one organization, but the work of the whole denomination.

"That may be, but those things are usually so dry and uninteresting. Most people want something human and interesting. Of course, they want to know about the work, but they can find out through reading about it."

"But," we'll counter, "do they read about it?" As a rule, they do not. But here is the chance for them to find out all about the work—in a "different" way.

"But what has that got to do with money talking?" That's right, we forgot to tell you that. Perhaps that is why this is a little different from other sketches.

All these "scenes" of the work are shown by "Money" who visited some young people who were not interested. They expected to be bored to death; but, they listened.

That's what your people will do, too, when "Money Talks" is shown to them. They will sit up and take notice. They will be convinced that if they but listen money can oftentimes tell them some interesting stories.

Now, don't you want to let your people—and all the church-folks, too—hear "Money Talks"? If you do, you may secure one free copy by writing to the B. Y. P. U. of A. After you look it over, you'll feel that it simply must be "put on." And after it is "put on"—well, we're willing to bank on results!



The Chimney Corner



"What My Father Meant to Me"*

BY GENE STRATTON PORTER

"Blow high, blow low, not all the snow

Can quench our hearth-fire's ruddy glow."

THERE was no man in our county who could point a finger of scorn at my father and whisper that when he held a position of trust in the church, in the schools, in the affairs of the county, he had managed matters to further his own ends, had used funds dishonestly, or had not faithfully administered his office. I have seen too many hearts wrung, too many lives ruined, too many fortunes wrecked by the machinations of men lacking honor, not to be devoutly thankful that I had as a birth-right from my father an honorable name, one which meant not only godliness but uplift and progress.

And next I admit my obligations to him because he was sanely religious. He had made a study of all religions; had read Confucius, Buddha, and all the great books of the world on the subject of worship—and the King James version of the Bible was the one in which he believed.

No human being could say that my father did not practice what he preached when he stood in our pulpit, or the pulpits of other churches of our own, or any denomination. Each hour of his daily life was given to fulfillment of his conception of the religion of Jesus Christ—put into actual living, daily practice. His religion was not a shelved thing for Sunday; it was oiled, regulated, and in working order from early Monday on to Saturday night. His religion was a religion of hope, of joy, of helpfulness. It was a religion of song, of good cheer, and loving kindness.

My father held himself to be a pioneer, not only in the literal sense of marching westward when he had his own road to carve before him, of cultivating soil and building homes and helping the neighbors and administering local government and establishing schools—these were material things—he also believed in mental pioneering. He did not care for progress which cleared land and built homes, unless the land were properly cleared, and the homes of a kind that would tend, in the aggregate, to make a safe and desirable community in which to live.

He always felt that any day was lost in which he had not learned, from books or from some other man, some way in which he could be a bigger man and a better man than he had been on the day before. He counted that day lost on

which he had not shown some especial kindness, carried some message of the gospel, helped a needy neighbor, or in some way furthered the cause of making his township, his county, and his state a little bigger and finer than they had been on the day before.

I owe to my father the privilege of having been born on a farm so lovely that I have never seen one to equal it, as I knew it forty years ago. Through the middle, from north to south, ran the public highway, a highway, so far as we were concerned, neatly fenced, with not a weed growing in a fence corner on either side of it. The only decorations were clumps of alder and of wild rose, left for adornment, the corners filled with long grass and wild flowers.

Three energetic brooks of running water, fed by half a dozen springs, crossed the land.

The house was at the height of an elevation—which was merely a gentle slope—and back of it lay a carefully planted orchard; rows of apple trees, selected with extreme care, and bordered by a peach tree in every fence corner, so that in early spring our big white house, surrounded by evergreen and fruit trees and flowering shrubs, was an alluring invitation to every passer-by on the road.

To the south of it spread a garden that would have deceived anyone into thinking its mission in life was flowers.

Father never was too busy to plant any kind of shrub or flower that needed the muscle of a man in comfortably placing its roots. One of the most beautiful decorations, even in a yard filled with every tree and shrub and vine possible to obtain, was a wild sweet brier. It grew so near the corner of the back porch that it was possible to stand on the porch and hang the dish towels to sun on its widely spreading branches.

Some of its older shoots were as thick as mother's wrist. Its leaves had the exquisite scent to which it owed its name, "sweet brier;" and the big clusters of wild roses that grew on it, with their varied pink satin shadings and their hearts of gold, were as exquisite as any flower I ever have seen.

There was a well, deep and walled, for drinking water, and back of the house a cistern of rain water for washing. There was a big woodhouse, in the front part of which the washing was done. Along one side of this ran a workbench, at which father was very expert in making anything that was needed in the repair work about the house. He even constructed a beautiful double-seated sleigh and beside it, in the big red barn that housed so many sheep and cattle and horses, there stood on the threshing floor a shining double carriage, with side lamps and patent-leather trimmings. On state occasions this was drawn by a team of long-tailed matched grays which were my mother's pride.

I do not remember any home in the neighborhood that had quite such pretty blinds, such billowing lace curtains, or such a wonder of red cherry and black walnut furniture upholstered with shining black haircloth. I never saw elsewhere anything to equal the papering of the parlor walls. There was a three-inch stripe of green velvet of the richest loveliest shade; then a wide creamy band of a foot or so; and crossing it were little flowery festoons on each of which was strung a quaint little flaring basket filled with red rosebuds, blue cornflowers, yellow daisies, lilies-of-the-valley, and lilacs—too dainty and pretty for words.

When three men had carried huge logs in to the fireplaces, and the storm was beating outside and frosting the windows with crystal ferns, and the flames were crackling and roaring up the chimneys when the doors of all the rooms stood open and the candles flickered on the mantels and highboys, and the lamps glowed on the tables, and the bright carpets over their soft paddings of wheat straw gave to our steps, we liked our home!

Dimly, from the time I was a little thing, I realized that it was because my father's shoulders were square, and his head was high, and his eyes were on the stars, and his hands were strong and capable, that we had this big white home and the patent-leather carriage and the gray team; that mother stepped out in her billowing silks of gray and brown and black, and her dainty little bead-and-flower-trimmed bonnets, and her pretty, shiny shoes, and the flashing pin of gold-stone at her throat, and the ring of gold from California on her finger.

(To be concluded)

Do You Say—

"I feel badly" or "I look badly?"

Correct—if you mean that there is something wrong with your sense of touch, or with your organ of vision. But if you mean that you are feeling ill or are grieved; or that your appearance is not up to par, then say, "I feel bad;" "I look bad." You need in this case an adjective to describe "I" and not an adverb to describe your manner of feeling or looking. There's a rule to the effect that the verbs seem, feel, appear, look, and a similar significance are followed by an adjective.

*Extracts from this article which appeared in the February, 1925, issue of The American Magazine are here published by special permission.



BOYS and Girls



Curly-Kews Explores

CURLY-KEWS was putting on airs. She wagged her head and swished her skirts as she walked past and was too important to stop and talk to Emmaline: "I'se gwine to trabel norf a very shortly, Emmaline," she explained over her shoulder, "that I'se got to get my duds togedder straight off. Pickin' takes a heap o' time. 'Deed it es!"

"I reckon," sighed Emmaline enviously, "if she had never been anywhere or picked anything in her whole life: couldn't I perhaps come help you? I'd jess admire to be of 'sistance."

"Mighty 'bliged, I'se sure," said the disdainful Curly-Kews, who perfectly shied for an audience, of course, but who really had so little to pack that she wondered if Emmaline might not sniff at such a small collection. But as Emmaline was already trailing along behind her, the matter really settled itself, and beside the log cabin Curly-Kews pointed out the corner of the family box which was hers to fill.

"I reckon up norf it am so monstrous old I likely won't be wearin' this old dico again," she said as she folded it.

"But what *will* you wear?" gasped Emmaline, who knew perfectly well that Curly-Kews had only two dresses to her name—the old faded blue calico now being packed and the bright pink calico ready donned for the trip.

"Why, honey chile," said Curly-Kews gaily, "ain't you nebber heard tell how cold up norf is, so dang'rous cold that folks wear *furs* all winter? Furs of bears and lions and things like that. Jess to keep warm. I 'spect I'se gwine to get me one of them hebbly coats, first of; 'cause when I 'tends the white folks' school I'se not gwine have them think I don't know nuffin."

Emmaline felt limp all over: "What you say—you gwine to 'tend the *white folks' school*? Oh Curly-Kews, you can't stuff me with such a tale; tell me the truth!"

Curly-Kews swished her pink calico skirt: "Shucks, that's nuffin! Jess 'tending white folks' school isn't nuffin. 'Course, they don't let colored chillen into white folks' schools down souf here, but up norf—oh, a heap different. Look here, Emmaline, I ain't gwine take this old no account hair ribbon along, not worth packin', so you can have it if you likes."

Emmaline grabbed the poor old tattered ribbon eagerly: "I'd jess admire to have it off you, Curly-Kews, and I'se a-min' to think of you kindly up norf, so stand and all! Oh me, oh my!"

As a matter of fact, it wasn't much of a trip. Her family seemed to do nothing

The Explorers' Club

CONDUCTED BY MARGARET APPEGARTH

but change cars, and carry heavy bundles up and down station platforms, asking bewildered questions, going in all the wrong directions, sitting in all the wrong seats, getting cinders in their eyes. Curly-Kews suddenly felt too little and tired and unimportant to swish her pink calico skirts. And secretly, down in her heart, she thought trains were altogether horrid . . . if you tried to stand up, they tumbled you down! if you tried to drink water, they spilled the water; if you tried to sleep, they blew whistles and frightened you awake; if you went to sit on the shady side across the aisle somebody would be sure to say: "This seat is reserved!"

Curly-Kews' city was made up of rumbling carts and roaring cars and dashing autos and whizzing motor-cycles: she needed a hundred eyes at once to see the hundred astonishing things always trying to run over her. She needed a hundred legs to carry her from street to street looking for a place to live.

"Get out of here!" thundered the first landlord, "do you think I'm going to let a lot of negroes rent such a fine house as mine?"

This "fine house" was a shabby queer little box of a place with all its windows broken and its front steps lacking entirely. "We don't want no such old *wiggilty-piggilty* house, anyhow!" grinned Mr. Wiggly.

Landlord Number 2 was almost as bad: "Not much, I won't let such a parcel of kids rent my house," he roared as he counted the young Wiggly noses, "What you think I'm doing—running an orphan asylum? Think I'm going to have you kicking my elegant walls, demolishing the window panes and dirtying the wall paper? *Good morning!*"

"Sakes alive!" said Mrs. Wiggly, beaming, "ain't he got a grand vocabulary? Don't seem to me like seven is such a big family of chillen. Wouldn't part with one of you, no, sir, not jess on account o' the grandest house on earth!"

"Same here!" said Mr. Wiggly, also beaming. And all the seven little Wigglys beamed all over their seven dear black faces. But somehow, *that night*, they couldn't beam another beam, for would you believe it? Every single landlord either refused to have them or else asked such terrible rent that Mr. Wiggly felt scared to remember the very sun.

So next time you see a colored person in your town, remember the Wigglys and say to yourself: "Now I wonder if that person is living where he or she *wants* to live, or just where he or she is

forced to live, since it is the only place they can afford?" And when you see a little colored boy or girl, do stop and remember Curly Kews, and wonder how this other child is being treated at school! For Curly-Kews lost her last proud kink at our white folks' school. For there were fifty-seven varieties of *white* boys and girls in her grade—*clean* white boys and girls, *dirty* white boys and girls; *bright* white boys and girls, *stupid* white boys and girls; *rich* white boys and girls; *poor* white boys and girls; yet every single one of them turned up his or her little white nose at the new black pupil.

"She's black all over!" they sniffed, as if that were something awful. But one girl in that grade was a Baptist, who thought that the things you learned on Sunday in Bible school were meant to be *practiced* on Monday in day school. And one of the things she had learned in Bible school was that the Saviour loved everybody alike. That he died to save everybody alike. That he has a heaven for everybody alike. That he can't have much use for a white child who feels too proud to speak to a black child.

This Baptist girl, Elsie, told this to her cousin named Bob, and they thought it would be fun to start a club. You gained your membership by doing something nice for Curly-Kews and you lost your membership *at once* if you did anything unkind to Curly-Kews. "C. K. W." it was called. Some people thought it was a Greek letter secret society, but of course you and I know it was just the initials of Curly-Kew Wiggly's name; although the club members later decided that C stood for "*courtesy*" to any black person anywhere; the K stood for "*kindness*" to every black person you meet; and the W stood for "*worth*" as much as white people.

"For," explained Bob, the president of C. K. W., "God made some folks black and some folks white, and one is worth as much as the other, I guess." And I can't help adding—provided, of course, they are all being shepherds of Kingdom Come, like Elsie and Bob!

Twisted Explorers

(You will find them correctly untwisted on next week's page.)

1. Loabba explored and found a strange ocean.
2. Lemangal explored and found some islands.
3. Bluscumo explored and found a new continent.
4. Shunod explored and found a river.
5. Yarp explored and found something which cannot be seen or handled.
6. Ctots did ditto!
7. Sanedumn explored and found adventure.



Among Ourselves



A Unique Method of Evangelism

By WARREN L. STEEVES

We feel that the Northern Baptist Convention did a great piece of work when it endorsed the movement to give the right of way to evangelism during the months of January and February. Many pastors do not like the stereotyped evangelistic meetings, still others are weary of the lonely effort of special meetings conducted by themselves; hence, each pastor must evolve a plan that seems suited and adequate for his needs.

We have just concluded a campaign which is unique and arresting in its dimensions, its aim and result. We pass it on through the columns of this paper.

We asked fifteen preachers throughout the state to come to our aid for two weeks. Six pastors came the first week and nine the second week. Only two stayed over on Sunday. The campaign was directed by the pastor of the church. It opened with considerable publicity. Electric signs which told of the meeting were placed on the church, and the city newspapers gave large space to the campaign. The first meeting was held Jan. 3, the pastor preaching and an augmented choir assisting under the direction of the regular chorister. On Monday the pastors began to come into the field.

One of the important parts of the work was the entertainment of the visiting brethren in certain homes of the congregation. This was for the purpose of creating an atmosphere of hospitality and responsibility on the part of the people. The outcome of this was that each home blessed with the presence of a visiting pastor felt that the guest was the finest man in the world, and each pastor felt that he had the best possible place to be entertained.

In Touch with the Outside

Shop meetings were arranged for each week day in the factories and from one to five of these were held every day. A noon-day luncheon was held in a downtown restaurant where we had one large room for the workers to meet. Here we gave reports of the work and had sweet fellowship and meditation.

Each morning all met at the church office at eight o'clock. After some time spent in devotion and prayer, the plans for the day were adopted. This meant visiting all the members of the congregation, and holding the shop meetings and luncheon together with a great meeting in the afternoon where the Bible was expounded and taught for one hour by two of the visiting pastors. These meet-

ings were largely attended and were appreciated by many people not members of the First Baptist church.

The entire membership and constituency were called on during the first week and everybody was alive to the opportunity that had come to the city to hear the gospel and feel the power of God. The evening congregations were large and each pastor who preached exalted Jesus Christ, the watchword of the meeting being, "And I, if I be lifted up, will draw all men unto me." At each service during the entire campaign, some were converted and came forward, making their confession of faith in Christ.

The place given to prayer in the meeting was possibly one of the main reasons for success. At the close of every evening service the congregation would separate into groups and remain in prayer for some time. Twenty-four of these groups were arranged throughout the church.

Filling the Church

The last Sunday, the pastor of the church was alone in the service and such was the interest that the Bible school was greatly increased and the morning service was one of the largest ever held in the church. At the evening hour, long before the time for worship, the church auditorium was filled and the Bible-school rooms and galleries were overflowing with eager worshippers. We are not counting the number of converts; they were many, but we cannot at this time estimate the blessing both to the city and the church of the wide spread sowing of the gospel seed.

All the expenses of the campaign were raised without the slightest commotion and every bill was paid when the meetings closed. No individual was asked to give anything, but some felt that the plan was so admirable and the blessing received so extensive that they came forward and gave their money voluntarily. The church is a great spiritual unit and the prayers of the congregation are following the faithful men who assisted the pastor in the work. These men are Revs. Marion Flint, Prospect, Ohio; Charles Walsh, Sidney, Ohio; J. H. Ansberg, Cleveland, Ohio; M. Hanenkrat, Findlay, Ohio; J. W. Hooper, Columbus Grove, Ohio; Amos Oyer, Lima, Ohio; W. T. Carpenter, Lima, Ohio; L. A. Wood, Mansfield, Ohio; A. W. Coates, Cleveland, Ohio; E. L. Holliday, Marion, Ohio; Earl Griffith, Toledo, Ohio; G. A. Cole, Cleveland, Ohio; A. D. Laman, Chicago, Ill.; F. L. Tinkham, Lima, Ohio; Mr. Manning, West Mansfield, Ohio.

We recommend the plan to any church with a membership and constituency of over 1800 in a city of over 50,000.

Baltimore, Maryland

By O. C. S. WALLACE

What is that old story of Cromwell and the twelve golden statues of the apostles? The sturdy soldier gave order that they be melted and coined, that they might "go about doing good," like the Master of the original apostles.

Something like this is happening in Baltimore if rumors as to the method of financing certain Roman undertakings are trustworthy. It is said that the late Cardinal Gibbons accumulated great sums of money, and that this is the source from which Archbishop Curley draws to finance these undertakings. Lately the Knights of Columbus building was dedicated. It was Sunday, and the governor was there, and our leading Jewish rabbi, and other notables. The building is located near our central Y. M. C. A. Though not remarkably attractive on the outside, it is said to have equipment so spacious and up-to-date within that this building is likely to become the "Social Center" of Baltimore. Please note the capital S and C. Fashionables will hold costly balls there. The "400" will eat costly banquets there. Other high-class hotels will feel the pinch, and the Roman church will gain some prestige. At least this is what some good folk, who are interested in this sort of thing, believe. In passing it may be remarked that the erecting of fine school buildings, combined with attractive chapels, in our rapidly growing suburbs is another form of activity made possible by the funds of the church. Here is an example: Near my suburban home the city has built a million dollar school. Not many months after it was completed the Roman church completed within its stone's throw of it a large and beautiful parochial school building. Archbishop Curley has not won the favor of Protestants as Cardinal Gibbons won it, but he is a mighty force for his church.

Down-Town Denominations

The Episcopalians are strong, aggressive and growing in Baltimore. Bishop John G. Murray, recently promoted to the primacy of the American Episcopal church, is a man of extraordinary personal force and administrative capacity. He will tell you that he was born a Presbyterian and educated under Methodist influences. In connection with his campaign for a cathedral he had here a couple of years ago Coadjutor Bishop Bay of Birmingham, England, son of a Baptist minister and grandson of a Baptist minister. In these affiliations do we find an explanation of Bishop Murray's "apathy" towards the members of other denominations? Whatever be the e-

planation the glad hand is extended to men and women of light and leading, and many there be that find it. Stories are told in corners that need not be proclaimed from housetops; but the social ure of Anglicanism, so well known in England, is reproduced in sacerdotal, sacramental Baltimore, and the Episcopalian are the chief gainers.

We have some strong pastors in down-town churches, and the continuance of these churches in strength is purposed. There are two notably strong down-town Presbyterian churches, three Episcopalian, and one Methodist. Eutaw Place Baptist is facing its future as a down-town church, though not yet so close to the pulsation of commerce as the six referred to above. Our Seventh church, though farther away from the great center of Baltimore's business life, is on the edge of a rapidly developing business area, and is making its plans to serve as a down-town church should do. This church has just called Dr. John H. Davis, of the Memorial church, Philadelphia, to the pastorate. The Eutaw Place church, manned by a group of men of rare quality and devotion, is facing the future with a song. A project has just been launched for raising a \$100,000 endowment. This is casting an anchor to windward, to quote from the late J. G. Blaine, remembering that the financial strength of down-town churches is liable to fluctuate, and intending that by means of this endowment the physical properties of the church shall be properly cared for in all weathers.

Maryland is maintaining its place as the largest per capita giver to Baptist causes among Southern Baptists. When the Foreign Board asked lately for \$1,000,000 towards its debt, Maryland undertook to raise \$20,000. Eutaw Place gave nearly two-fifths of this. Though Maryland has reached its objective, this is not true of the South as a whole. Perhaps two-thirds of the million asked for will be raised. Many in some of the states did not approve of the Foreign Board making an independent campaign. Baptist growth in the South has been so rapid that some improvements must be made in the machinery of the denomination if creaking is to be avoided.

Colorado Letter

By F. B. PALMER

Evangelism has the right of way these days in the Centennial state. The Taylor party consisting of the father and two sons are in the midst of a meeting of great promise at First church, Denver. On the opening day, Jan. 24 the capacity of the church was taxed at both morning and evening services. Rev. Francis W. Starring of Denver, on Jan. 24 closed a three weeks' series of meetings with fine results, assisting Rev. F. W. Hart of Berthoud. The Arvada church had one of the best meetings in its history early in January, when pastor W. F. Cole, was assisted by convention evangelist, E. M. Steadman, who is now in special meetings at Ault, assisting Rev. A. Z. Hall. The first two weeks in January, Rev. W. I. Fowle of Greeley, assisted pastor R. O. McCray in revival services at

Sterling, with most commendable results. Rev. E. O. Otto is now conducting evangelistic services at Boone. At Grand Junction, Rev. Franklin Fenner conducted his own meetings with exceptionally good results. Rev. E. B. Hart of Fort Morgan, is now assisting pastor J. C. Matthews in evangelistic services at Fort Lupton. The first of February evangelist J. M. Kramer began meetings at Canon City; about this same time Rev. H. W. Cole began meetings, assisting pastor C. B. Miller at City Park church, Denver. It now looks as though this year would pass the record-breaking year of 1925, in the number of baptisms.

Dedications

Feb. 21 the new church at Bethune is to be dedicated. Early in February the new \$10,000 edifice will be dedicated at Steamboat Springs. The church was organized within this last year and the building erected under the able leadership of Chapel Car Evangelist Frank I. Blanchard. A new \$40,000 edifice to accommodate the flourishing East Side church, Pueblo, under the leadership of Rev. W. M. MacIntosh, will be dedicated late in February. A fine new edifice is to be dedicated soon at Crowley, where pastor James M. Bennett recently organized the church; he is carrying on building activities at the same time at Ordway. Early in June one of the finest edifices in Colorado will be dedicated at Boulder, where Rev. John H. Skeen is the untiring and successful pastor. Our state convention will be entertained by this church the third week in October.

Pastoral Changes

Dr. W. J. Bingham, who has had charge of a fine hospital in Puebla, Mexico, for the past two years under the Home Mission society, recently returned to Denver. Soon after his return he came down with typhoid fever and is now at St. Luke's hospital.—Rev. E. O. Otto has closed his work at Bethany, Denver, and is devoting himself to state-wide evangelistic services.—Rev. C. H. Uttley has closed his work at Boone.—Rev. A. C. Huff has moved from Fountain to Craig.—Rev. G. W. South of Nampa, Idaho, is now located at Longmont.—Rev. Fred Isler moved from Mesa, Pueblo, to a joint work at Peyton and Victor.—Rev. Geo. F. Lowe is now pastor at Mesa, Pueblo.—Rev. H. C. Murphy recently closed his work at Eaton, and is now residing at Fort Collins, but is without pastoral relationship.—Rev. W. A. Pipkin has accepted the unanimous call to become pastor of the First church at Rocky Ford. This church is now doing its best work in recent years.—Rev. Jas. H. Davis, after more than a decade of very successful work as colporter missionary, is to close his work the last of April, by reason of having reached the retirement age.—Rev. Lester F. Sage, recently state evangelist in New Mexico, is doing a fine work at Montrose.—Ill health and advanced age has compelled Rev. D. S. McGlashan to close his work at Eckert. Brother McGlashan has given more than forty years to a number of successful pastorates in Colorado.

Second Annual Pastors' Conference

A state-wide pastors' conference was held at Colorado Woman's college, Jan. 20-22. Some seventy-five of our pastors attended the conference, and all speak in the highest terms of appreciation of the conference leaders—Dr. A. W. Rider and Dr. A. M. Petty of Los Angeles; Rev. W. H. Rogers of Wichita, Kan., and Dr. Thomas S. Young of Philadelphia. Others bringing helpful addresses were Mrs. F. I. Smith, Rev. Robert Lynn, Dr. W. I. Fowle and Dr. C. B. Miller. The college graciously entertained out-of-the-city delegates for lodging and breakfast. We thought high-water mark was reached in the conference last year, but the institute this year, by reason of a larger attendance, established a new record.

The state convention quarterly board meeting was held on the morning of the last day of the conference.

General News

Rev. J. Franklin Day is now in the state in a set-up visitation, arranging for the Dr. James Whitcomb Brouger meetings in Pueblo, March 18; Greeley, March 19; and in Denver, Sunday afternoon, March 21. It is difficult to find an auditorium large enough to accommodate the crowds. Automobile parties are being worked up by churches within a radius of fifty miles.

On Saturday, Feb. 27, Dr. W. H. Bowler is to hold a conference with Inter-Mountain state secretaries at Baptist headquarters, Denver.

The writer is to assist in the dedication of the fine new church at Ogden, Utah, Sunday, Feb. 14.

Laymen Fred W. Freeman, D. T. Pulliam, A. H. Stockham and A. I. Foote, the "big four" from Colorado, recently enjoyed a reunion in Los Angeles. We are glad to say that all of them will soon return home.

Under date of Jan. 16, A. W. Armour, acting comptroller of the finance committee of the Northern Baptist convention, said that "State Convention Treasurer Smith's balance sheet is a splendid presentation, and I am pleased to note the sound condition in which you find yourselves. If every other treasurer submitted such a clear cut statement as the one you forwarded, the troubles of the finance committee and its acting comptroller would be mighty few."

Dr. Frank E. Eden was the pastoral leader for the state-wide pastors' conference at Bozeman, Montana, while Dr. C. B. Miller sustained the same relation with the Kansas pastors' conference at Norton. Both report exceptionally fine annual meetings.

Connecticut

By HORACE B. SLOAT

Dr. George A. Huntley spent a week in Connecticut, speaking in the First church, Bristol, Waterbury, New Britain, and Asylum Avenue, Hartford. He addressed also the New Haven ministers' associational conference at Shelton and spoke to the Baptist students in the Yale divinity school. He was present and delivered an address at the mid-winter meeting of the Fairfield associa-

tion in the First church, Stamford. He spoke to the boys and girls of the Central church, Norwich, and in the evening of the same day addressed a representative meeting of the three associations in that section of the state. Doctor Huntley won men, women and children by his simplicity, sincerity and the vividness of his presentation of things missionary.

The co-pastorateship at the Central church, Hartford, will end on Feb. 14. Pastors J. N. Lackey and H. J. White having resigned on Dec. 27. Doctor White, after seventeen years in Hartford, goes to the White Plains church, New York. At the annual meeting of the Central church on Jan. 18, Doctor Lackey was asked to withdraw his resignation and accept the full pastorate of the church, which he will assume at the expiration of the co-pastorate. The Central church expects to occupy the new plant on or about April 1. The going of Doctor White is deeply felt by the citizens of Hartford and the Baptists of the state. His ministry has been outstanding in many respects. His cordiality, integrity and unselfishness won him the affection of all types of folks of every group.

Golden anniversary luncheons were held in the state as follows: Norwich, Jan. 14; New London, Jan. 15; Willimantic, Jan. 19; Winsted, Jan. 20; Waterbury, Jan. 22; New Haven, Jan. 23; Bridgeport, Jan. 26; Danbury, Jan. 27; Stamford, Jan. 28; Hartford, Jan. 29. Rev. Ellis Gilbert, formerly pastor at Danbury, has assumed his new duties as pastor of the First church, West Hartford.

Women's N. E. District Rally

There was a record attendance at the mid-winter rally of the N. E. District societies on January 21, at Tremont Temple, Boston. Mrs. N. R. Wood conducted the devotional exercises. Mrs. G. M. Chisholm, literature secretary, stressed missions. Mrs. C. N. Arbuckle spoke for "our girls in college." Miss Esther Palacios of Caquas, Porto Rico, talked on her work—she has served in this field for twenty years. Mrs. Streeter of Tarcy, Burma, spoke hopefully of the work in Burma. Rev. A. A. Forshee, secretary of the Boston Baptist Bethel city mission society, spoke in the interest of the West End community house, a model of which was exhibited at the meeting. Dedication day is to be observed on Feb. 14, and a series of teas for all the associations given Feb. 15-16-17. It is hoped that every one interested may visit the new community house on one of these dates. Dr. Richard M. Vaughn of Newton Theological institution, gave an inspiring address on the holy, comprehensive and ceaseless love of Christ.

At the afternoon session Mrs. A. E. Reynolds conducted the devotional exercises. Mrs. P. R. Bakeman, of Shanghai Baptist college, spoke encouragingly of her work. After this address Miss Mary Howard stepped to the platform and in a fitting way told Mrs. Coleman that the women of N. E. wished to honor her as their president on her Ruby anniversary

and the gift that she was to receive at this time from the women of N. E. was to be used to furnish the new dormitory at Mather school, Beaufort, N. C., to be known as Alice B. Coleman Hall. Each state president marched in with her gift in a golden satin bag and deposited those in a golden basket held by Mrs. Budgell, who with a few words of appreciation of the forty years of faithful service Mrs. Coleman had rendered, presented \$1139.25 as the Ruby anniversary gift of the women of New England. Mr. G. W. Coleman added \$1000 to this amount.

Mrs. A. E. Watkins of Arlington presented a golden bough (\$1000) in memory of her aunt, Mrs. Almyra J. Byam, for thirty-five years a member of the New England board. This gift was designated to the West End community house. Mrs. Sherman Perry, of Winchendon, presented a bough in memory of Mrs. Emily Spencer, home mission director for Connecticut for many years. A bough in honor of Mrs. E. C. Herrick, a former president of the N. E. district of the Home Mission society, was presented from a member of the First church of Fall River. A bough in honor of Miss L. M. Hayward, of the First church of Malden, Mass., was presented by the president of the missionary society. A gift of \$500 was given by a friend in honor of his wife who is actively identified with the work of the Foreign Mission society. This amount was also designated for the West End community house.

Mrs. Coleman spoke on the budget, the

On the Honor Roll of States

Nineteen state conventions, the Board of Missionary Cooperation announces, won their right to a place on the honor roll by bringing in more money for the united program in the first seven months of the current fiscal year than they did in the corresponding period of 1924-25.

The states are listed here in percentage order: Utah, Montana, South Dakota, Nevada, East Washington, Idaho, New York Metropolitan, Arizona, Southern California, Vermont, District of Columbia, Kansas, West Virginia, Ohio, New Hampshire, Connecticut, New York State, New Jersey and Massachusetts. In addition these are given honorable mention for coming within \$500 of attaining the honor roll.

It is a cheerful duty to record the fact that not a single state included in the six months' honor roll dropped out in the month following, whereas two important states, Ohio and Massachusetts, appeared in the list for the first time. These states started rather slowly and for a time fell behind their record of last year, but like some other slow starters they developed plenty of power when once actually under way and since autumn they have been going grandly.

The record for the whole denomination, as disclosed in missionary receipts, shows that we are gaining momentum. Receipts for seven months of the present fiscal year were 6.5 per cent more than the total for the corresponding months last year.

"cuts" that had come and some of the results. Golden anniversary reports were most encouraging. All pledges for the fund must be made by April 30, 1926.

Dr. Hugh A. Heath, secretary of the Massachusetts State Convention, made the closing address.

A New Adventure for the Baptist Missionary Training School in Chicago

BY CLARA D. PINKHAM

For several years missionaries from their fields have sent requests to the training school for a month's study and recreation. They have felt that the newer methods both in subject matter and field activities would prove beneficial to them. Many whose work had deprived them of the privileges and opportunities of a large city have longed to hear again some of Chicago's leading pastors and professional men; to visit the various civic and mission centers; to take advantage of the recreational and musical opportunities offered here; in other words to find in the heart of a great city a helpful, useful and restful vacation.

When these requests continued to come to us, we wondered if there were not others who would like to share these same opportunities; pastors and their wives from rural and small town churches; Christian Americanization secretaries and leaders who feel the need of more definite information and also really different vacation; leaders of B. Y. P. U. and W. W. G. work who crave more than the summer assembly can offer and yet cannot find a way to go to college or find just the kind of Bible and religious educational work they would like.

To fill this need, we are opening our first summer school from Aug. 2 to Aug. 30, 1926, in our building at 2969 Vernon Avenue, Chicago.

There will be standard courses in Bible, religious education, Christian Americanization, kindergarten, church school methods, with special emphasis on week-day and church vacation school methods and curriculum; and instructional courses in mission study books for the current year. The instructors will include the resident faculty of the school; Dr. Thomas S. Young, director of week-day and church vacation school for the Publication society; and other leading educators located in Chicago.

Room and board will be \$8 a week for two persons in a room; \$9.25 a week for a single room. Each four-week course will cost \$5; and the two-week courses will cost \$2.50 each.

All persons interested in Christian work of any type are invited to take the courses. There are no educational entrance requirements. Day students will be accepted on equal terms with those who live in the dormitory, and may take luncheon in the building for 3 cents.

We expect these four weeks to be filled with all that is worth while for missionaries, Christian Americanization workers, church workers, Sunday-school

teachers, leaders of church vacation schools, those working in week-day schools of religious education, and all types of Christian lay work.

We are anxious that our students could make their vacation a real play time too. There are the Chicago busses to parks, beaches, and recreational centers; visits to the art galleries, Field Museum, stadium, libraries, and board of trade; opportunities to see real mission stations in action at Katherine house, Cooks house, Aiken institute, and the famous Olivet church just two blocks from the school. Then there are the foreign groups in various sections of the city, the Ghetto, with its echoes of Old World customs; China town, a bit of the Orient in the heart of a western city; by no means the least interesting is the great motley group of foreign peoples surrounding our own Raymond institute, where Greek, Pole, Rumanian, and Slav strive to learn American ways while they labor in the Union stockyards.

For registration information, address the president, Mrs. Clara D. Pinkham, 19 Vernon Ave., Chicago.

Porto Rico Outgrowing Her Clothes

By CHARLES S. DETWEILER

This little island, scarcely one hundred miles long and thirty-five miles wide, has increased its population from 950,000 in 1899 to 1,300,000 in 1920. Most fitting is the scriptural figure of speech: "The land is shorter than that a man can stretch himself on it; and the covering is narrower than that he can wrap himself in it." Porto Rico has a density of population of 377 inhabitants to the square mile; a record surpassed only by the states of Rhode Island, Massachusetts and New Jersey, where the people are supported by manufacturing. In Porto Rico three-fourths of the people live in rural districts not even classed as villages; and though engaged in agri-

culture, very few own any land. With the advent of the American flag twenty-seven years ago, a great change came over the social and economic life of the inhabitants. Sugar factories were established by great corporations and little by little small farms disappeared to give place to the big sugar-cane plantations. Where formerly the people needed little money with which to buy their food, the land producing most of what they needed, now most of the staples used on their tables have to be imported. Where formerly cattle were exported to Cuba, now refrigerated meat is brought in from New York; and the number of cows has decreased from 104,000 to 61,000, necessitating the importation of much canned milk, and a great increase in the price of the native product.

In the midst of poverty and squalor it is astonishing to see the many beautiful school buildings in both town and country, and to know of the larger number now under construction. Three hundred consolidated rural schools have been built in the past two years, giving a full eight-grade course to children in the country, who formerly could not receive education beyond the fourth grade. And yet the department of public instruction is unable to provide seats for all who desire to learn to read and write. It is not unusual to see school desks in the Sunday-school rooms of some of our larger churches, which are making an effort to see that some of the children shut out from the public schools shall learn to read and write. In Carolina the board of education is using one room of our chapel for one grade of a nearby school.

In view of the above facts it is not surprising to learn that Baptist chapels are bulging with crowded Sunday schools and evening congregations. It also made the eyes of four visitors from the States bulge to see a magnificent Sunday school in Santurce with an attendance of 572, housed in a little one-room frame chapel and in an adjoining

two-story frame residence, and some of the classes in the pastor's residence half a block distant. It was a well-organized graded school. A Porto Rican young woman, principal of one of the magnificent public schools in the neighborhood was superintendent of the intermediate department, occupying the whole upstairs of the residence. And the teachers in the primary department certainly were trained, and understood how to teach their little charges. Some day, please God, American Baptists are going to build a \$40,000 dollar building for this heroic church that is struggling onward toward self-support, and at the same time paying for a \$3500 parsonage for its pastor.

That night we visited the Baptist church in Caguas and listened to an anthem by a mixed quartet of Porto Ricans, led by a Porto Rican organist, a young woman, converted and trained in the church, now a music teacher. This church is entirely self-supporting. An audience of 400 crowded the building to the doors. When we asked the pastor how many were in the Sunday school that morning, he said that he was ashamed to confess as the school had fallen below its average that day; there had been present only 340. The superintendent of the Sunday school is a young man who is a public schoolteacher. Indeed were we to inquire into the secret of the well organized Sunday schools in so many of our Baptist churches, it would be explained in part by the large number of evangelical public schoolteachers who also teach Bible classes in the church.

People Who Love To Sing

The next Sunday we were in Ponce and a shower in the morning interfered somewhat with the attendance, so that there were only 443 in the Sunday school. Only 443! How many pastors in the States would be glad to talk of their churches in that style! One reason for the good church attendance is the love of singing. There is no lack of heartiness. They sing as heartily as Joshua's army shouted, as if they also expected to see the walls of Jericho fall. What we missed in their singing was the majestic rhythm of "How sweet the name of Jesus sounds," "Rock of Ages," and others of the great hymns of the church, which nurture the soul on the realities of the person and work of Christ. But they are not to blame if they have learned to sing about "dwelling on the mountain underneath a cloudless sky," and other spiritual unrealities. No church hymnal is obtainable in Spanish. Those that were in common use twenty years ago are now out of print. The great denominational publishing houses have no money to finance the issuing of a hymn book for our Spanish-speaking churches, and consequently they have allowed their emotional life and their public worship to be exploited by pentecostal pamphleteers with syncopated songs.

In five of the churches that were visited by the deputation appeals were



THE DWELLINGS OF THE POOR IN PORTO RICO

made for larger buildings for the growing Sunday schools. The speakers were young people who addressed us in English discourses carefully prepared, but evidently unrevised by any whose native tongue was English. One of the gems with which we were delighted was as follows: "Venerable brethren: The Biblical school of the Baptist church gives you a hot and cordial greeting." This on a night when the thermometer was nearly ninety and the church crowded to suffocation! We were then told that to obviate the difficulties of lack of room the Sunday school has been divided, only the children coming on Sunday morning, and the adults coming Monday night to study the Bible. But even then, "those difficulties have run fastened to our plans. The hall is not wide enough to give room even to the children that come every Sunday." The pastor of the church in another town had figures prepared to show us the growth of the town, and the growth of the Baptist church. When the church was founded there were only 300 inhabitants; now there are 2000. Then the Sunday school had an average attendance of twenty-seven; now it has an average attendance of 217. The one-room frame building with which the church began its career, is no longer sufficient. But the best exhibit of all in this church was that of a vigorous old man of sixty-eight, a Spaniard, who was converted about twenty-five years ago. He told us that including himself, his wife, his sons and daughters, sons-in-law, daughters-in-law and grandchildren, his family now numbers thirty-eight souls and every one of them is converted and a member of a Baptist church. One of his sons is a Baptist pastor and one of his daughters is in training for missionary service. Thus the kingdom of God grows!

Protestant missions have created in Porto Rico a hunger for the Word of God and for a new type of church life. The whole population is open to receive the gospel appeal. Shall we turn a deaf ear to their entreaties for larger buildings in which to develop their new life? "The ostrich leaveth her eggs on the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may trample them. She dealeth hardly with her young ones, as if they were not hers." The ostrich is not an example for Northern Baptists to imitate.

A Letter from the Crow Indian Baptist Mission in Montana

Dear Friends:

It is the custom in the business world to take an inventory about this time of the year, and we on this field have been applying this business principle to our work here and have been doing a little "stock-taking." Last year Mr. Bentley made out a list of nineteen objectives toward which to work during 1925 and of the nineteen we find that thirteen of them have been attained wholly or in part. Here are a few of them and the

results of the year's work. The first one says, "twenty-five new members for our field." Of that number sixteen were actually added to our membership, all by baptism. One of the objectives fully attained was to "refinish and decorate the interior of the church." "Seventy-five per cent of all church members at the association" was another aim fully attained.

The attendance at church in the districts of Reno and Black Lodge have been rather discouraging the last two months, but there are reasons for it, and there are encouraging spots even in that. Many of our most faithful church attendants in the Reno section are living in town this winter and they come to the evening church service at the Crow agency chapel, and the children attend the Sunday school here in the morning. We have been having exceptionally large congregations at the evening services here, which are all in English, and many who live out in the districts come in for the preaching. We have the added attraction now of a choir. The majority of the singers are Indian so we have special music nearly every Sunday either by the choir or a solo or duet. Several times during the past month the attendance has reached seating capacity and we have even had to bring out the small chairs from the primary room for the numerous children, so that there might be enough chairs for the adults. The attendance has ranged from eighty to one hundred and the majority of the congregation have been Indians.

A Full House

Our Sunday-school attendance has been up as high as ninety-two more than once during the last two months, a large majority being Indians. Frank Shane teaches the adult Indians in their own language, and he has had a large and interested class. I have charge of the primary department where twenty-five to thirty meet in the little back room. If we had many more we should have to hang them out the windows, or on hooks for we should have neither space at the tables nor chairs for more. Last winter we had thirty in attendance every Sunday.

The Sunday night after Christmas we had a "white gifts for the King" service. The gifts were of "service," "substance" and "self." Over \$35 was taken in money. After the singing of the two Christmas songs by the congregation all the lights were turned out except the one in the star and two at the front of the platform. The choir was out of sight. At appropriate intervals during the service Christmas songs were sung. As the different classes were called on for their gift one of the members went up on to the platform and laid the gift at the foot of the picture of Bethlehem. Besides the money, two boxes of groceries and provisions were given by one of the classes for two needy families in the community. There were several gifts of "self" to the King and two or three reconsecrations. Deernose spoke

a few words which were interpreted in substance were: "I don't understand English so I don't know all that's gone on tonight but I can see that there have been giving, and it seems to me that the best gift a person can give is Jesus is to give themselves."

Of course, there are still our old activities with the young people and women. In fact if we could only multiply ourselves by two or three it would still be more than we could do. That is not possible, but there is a way in which we can be multiplied, that is through the power of prayer, only our own but that of the Christian people all over the land.

In His service, Clara E. Olds.

Philadelphia Letter

BY ARTHUR C. BALDWIN

Our city has just passed through a well-directed campaign of visitation evangelism under the direction of A. Earl Kernahan of Boston. The first was in West Philadelphia and included ten churches of various denominations; the other was north in Logan and included about the same number. The result in people won to a personal decision or to bring their letters and enter into an active church relationship, was impressive in both campaigns. In North Philadelphia about 600 were thus won to one church—the Christian—winning about 180. In West Philadelphia under more difficult conditions, 318 signed cards. One church is receiving fifty; other forty; and the Chestnut Street church, about twenty-five.

I have been intensely interested and have watched the work and its reaction to see its effect on the church itself without a single extra meeting or departure from the ordinary routine of the church. We have constantly seen newcomers in our congregation. On four Sundays I have given the invitation at the close of our morning service and had responses each day, totaling two up to the present time, with a number of others whom we expect shortly has been a glorious surprise to people to discover that they can bring others to a Christian decision and that they are determined to go on in a continuous campaign to win others. It has been most wholesome experience and I want to commend the method to my brother pastors. It should be added that Doctor Kernahan does not profess to be the originator of this method of evangelism. It merely happens that he has the personality and the practicality to put the campaign across in spite of the incredible inertia. The entire method is being well exemplified by Doctor Stiles and those cooperating with him.

The Philadelphia association had a mid-winter rally on the theme "Baptism and World Missions," in the Chestnut Street church, Jan. 25-26. A strong program was presented beginning with the ministers' conference, which held a meeting in conjunction with the association. Speakers of national reputation

Ray Petty and Dr. James H. Frank of New York and Dr. Frederick E. of Indianapolis, gave great messages. Rev. Harold Stanley Stewart gave a most impressive address to the conference. The women's conference Tuesday afternoon was particularly able in its interest and practical suggestiveness.

Rev. Ivan Murray Rose, minister of First church, has been enjoying increasingly large Sunday evening audiences. For the month of February he announced a series on "Pressing Questions That Still Press"—"Is Prostitution a Failure?" "Is Christianity a Failure?" "Is War a Crime?" "Is Socialism a Menace?" I think the reception of these subjects will be enough to indicate the practicality of Mr. Rose's preaching. He is handling large themes in a fearless manner and has the hearty enthusiastic support of his church. At a recent prayer meeting he was presented with a gold watch which had been carried by Dr. George Dana Boardman, who for thirty-nine years was pastor of that church. The presentation was made by Dr. W. W. Keen on behalf of relatives of Doctor Boardman. Doctor Rose slipped away for a ten days' well-deserved vacation toward the end of January.

A Unique Advertisement

A few weeks ago a most interesting advertisement appeared in our *Public Ledger*: "Wanted, a Baptist minister! Not easily discouraged. Not afraid of hard work. New church, modern equipment, Philadelphia residential suburb, particulars confidentially desired." It was not difficult for us to locate the church that had thus advertised. The publication of their ad that many Baptist ministers could be easily discouraged was a reaction of our laymen. Evidently it is well for us ministers to see the reaction of our laymen. Evidently we do not think that we are all mighty men of valor. As to the ethics of a church advertising for a pastor—why? Why should not a church adopt business methods and do what other corporations would do when the man they want is not immediately in sight? From the standpoint of business there is nothing to be said against it. Actually the officials of this church tell us that they are now in touch through their advertisement, with men whom they could otherwise never have dared to approach. Undoubtedly it is good business and the expression of hard common sense and yet some of us may be shocked if we make a reservation in our minds, and feel that the business of a church is somehow different. We feel the method may be successful but there is a world of meaning in "but."

Dr. Groves W. Drew has entered his twenty-third year with the Third church. This is the record of a notable pastor. During this time he has baptized

1200. During his service the people have given more than half a million dollars to current expenses and benevolences. The present house of worship was erected, congregations have kept up, there is a Bible school of 598 and four Christian Endeavor societies. Four young men are now pastors, one a chaplain, four young women trained nurses looking to the foreign field, a young man a missionary to the Indians, two students in training for the ministry, one of whom has just been licensed to preach. The last year was the best yet, in congregations, attendance in the Bible school; \$25,000 was raised for all purposes, including \$2000 paid on the mortgage and \$4500 on refurnishing the building.

North Frankford church, Rev. Horace Hunt, pastor, is feeling the tide of new life that is being brought to that locality by the Elevated. They have completely renovated their church at a cost of \$20,000. The other day they raised \$2000 to clean up some extra bills and then quietly made a generous increase in Mr. Hunt's salary.

The campaign for the Christian Association building at the university, has been vigorously pushed. They desired \$750,000. At the present writing it looks as though almost the entire amount will be raised. It has been a mighty effort and the response from the churches and people has been most heartening.

The South Broad Street church, Rev. John V. Ellson, minister, has just celebrated its golden jubilee.

Resignations

Now we must sadly report some resignations of recent date. Dr. Frank MacDonald, after an eight months' pastorate, has gone back to his former church in Alabama. He told the people here that he should not have left the South, but we are sorry that he had to go back. Rev. George Lockett has resigned from New Berean to begin a new pastorate at Palmyra, N. J. Dr. John Henry Day has accepted a call to the Seventh church, Baltimore, and so leaves the Memorial church here without a pastor. His service during his three years in this city has been a notable one. His message has commanded attention and his usefulness outside his church in larger activities has been marked. Memorial's loss is a great one. Last of all we must report that Dr. Charles H. Dodd, who has for twelve years been pastor of the Second church, Germantown, has handed his resignation to the church and will retire from the active ministry toward the end of March. The gracious ministry of Doctor Dodd in this city, as in Baltimore and in Newark, has been one of marked effectiveness. No one can be near him without loving him. His friends deeply regret the ill-health that has made it necessary for him to retire. To an unusual degree he holds the affection and esteem of multitudes beyond his own church. We shall all miss him here.

The Non-Resident Member

By JOHN C. AUSTIN

One of the problems which confronts the conscientious pastor is, "What shall we do with the non-resident members?" There are various types of them in our constituency. There are those who, being away from their home church for but a brief period of time, do not feel like taking their membership to the place of their temporary residence. Others have not continued with the same ardor and loyalty with which they began. Still, others are wilfully and carelessly unmindful of their pledges and covenant. It would be helpful to both the church and visiting member if on going for a protracted visit to another place he should be given a fraternal letter, to present to the church where he expects to worship. The advantage of this arrangement to the individual is quite evident.

The Indifferent

The indifferent are perhaps the hardest to bring back to right church relationships. They may be sensitive because of some real or fancied slight given them while in the church. They may feel self-conscious because financial reverses make it impossible for them to continue either paying or pledging as was their former custom. It may be that they have become indifferent because the person or persons who constituted their social contact with the church have passed out of their lives. Winning these back is a problem.

Letters of inquiry as to their spiritual and material progress could well be addressed to them by their nearest friends in the old church. If this is done promptly through friendly interest rather than through church investigation a more natural response will be guaranteed. The pastor of the church where these non-resident members are located should be notified and urged to form their acquaintance and seek their enlistment in his church. Those who ignore their covenant obligations are not beyond the reach of faith and prayer. Courtesy must characterize our approach to them. When we fully realize that they have gotten away from the church life, many of them because they have gradually grown cold, it is only logical to infer that they can be reclaimed through a faith in them. Perhaps the method of approaching them would require the same tact and the same points of contact as with the approach the second group describes.

By some churches a letter is written on this order:

"Dear Friend: We are anxious to revise our church roll and keep a record of such members as are actively interested in the progress of the kingdom both at home and abroad. You are identified with this church although you have not worshiped with us for some time. Will you tell us if you are anxious to retain your membership here or do you desire a letter of dismissal to unite

with a Baptist church in your city? You will be interested in knowing that the church life is going along harmoniously. Our current expense budget is \$— and we have assumed \$— as a benevolent obligation. We have put on an honest effort to secure the assistance and cooperation of every member whether active or non-resident to meet these obligations. In your reply to this letter will you state your decision about uniting with the church in your own town, which is most to be desired, or a pledge stating how much we can expect from you for these obligations during the next year? We are cordially yours." If the person written to, fails to respond to this letter a second letter should be sent calling attention to the subject matter of the former letter and asking if "a reply as to his desires could not be forthcoming within the month so his name

could be acted upon at the next monthly meeting."

If the second letter is ignored a third letter should be sent calling attention to the two previous letters and attached to that letter should be a copy of the resolution previously adopted by the church stating the action of the church to drop the name of the person who fails to respond after three efforts have been made to reestablish active fellowship.

If the churches honestly set themselves to follow up the non-resident members in this manner and if the pastors will reciprocate with each other in the matter of furnishing information concerning the movements of their members and if less emphasis is put upon numerical strength and more upon real spiritual life, we shall take a long step toward the solution of this difficult problem.

Here, There and Everywhere

DR. M. P. BOYNTON, pastor of Woodlawn church, Chicago, is spending a few weeks on the Pacific coast, principally at Seattle, where he is assisting Dr. Ambrose W. Bailey at the First church in evangelistic meetings. Mrs. Boynton is with him.

THE WINTER MEETING of the Los Angeles Baptist Social Union will be held at the Elite Cafe, 633 S. Flower St., Los Angeles, on Friday, Feb. 19, at six o'clock in the afternoon. Doctor Bustard, formerly of Cleveland, Ohio, now temporary pastor of the Temple church of Los Angeles, will be the guest of honor and will deliver the principal address.

THE NORTH ORANGE CHURCH, of Orange, N. J., held its annual meeting Tuesday evening, Jan. 19. The cash receipts for the year 1925 were: church expenses, \$25,266.50; benevolences, \$45,595.31. The church treasury showed a cash balance of \$1,928.90 for the year. The present membership is 1050. One of the members presented the pastor with a new Packard sedan for a Christmas present.

A UNIQUE WEDDING ceremony was performed by the pastor of the Delaware Street church, Syracuse, N. Y., Jan. 18, when Deacon and Mrs. Charles Foreman were remarried upon the occasion of the celebration of their fiftieth wedding anniversary. Mr. and Mrs. Foreman were charter members of the church and are the only living couple among the charter members of the church at present. Miss Ida M. Hay, bridesmaid of Mrs. Foreman fifty years ago, stood with Mrs. Foreman again for the ceremony. Rev. A. B. Sears, former pastor and now a member of the church, and Dr. H. Clarke Colebrook, New York state director, also a member of Delaware church, took part in the ceremony. Following the wedding ceremony a reception was given by the two sons of Mr. and Mrs. Foreman, who are both physicians in the city of Syracuse. The Adirondack League club, of which Mr. Foreman is a member, sent him \$300 in gold, and the Delaware Street church presented Mrs.

Foreman with a mantel clock, and Mr. Foreman with fifty dollars in gold.

AT NORTH WOODSTOCK, N. H., Pastor George A. Smith has begun his work under very favorable auspices. While summer time in the White Mountains regions is the occasion for big congregations, even in winter time there are fine audiences and forward religious movements. An unusual undertaking is the formation of a men's club for the consideration of the live issues of the times—social, governmental, economic and religious.

MRS. ALICE WILLIAMS Linsley, was ordained at the First church, Whittier, Calif., Dec. 29. Moderator, Judge Arthur Wray of Whittier; Clerk V. K. Ledbetter of Anaheim; sermon, by Dr. S. Fraser Langford of Fullerton; other parts by Rev. John Bell of Brea, Mrs. Merriam of Pasadena, Rev. Alva Earley of La Habra, Rev. E. M. Hulett of Whittier. Mrs. Linsley was born in South India, where her father, Rev. R. R. Williams, was president of the theological seminary at Ramapatnam. She was educated in this country, graduating from the Ottawa university, Kansas, and took her M. A. degree at Redlands university. She was a member of the Redlands faculty as associate professor of English for three years. She has been identified with the educational work of Whittier churches during the past two years, as director of education in the Baptist church, superintendent of the inter-denominational daily vacation Bible school, and is a member of the faculty of the community school of religious education.

THE TAYLOR PARTY is spending the first half of February in an evangelistic campaign with Pastor A. H. C. Morse at First church, Denver. This church was organized in 1864 with nine members; now it has 2200.

PASTOR MILTON M. MCGORRILL has delivered a series of drama sermons in the last few weeks at Normal Park, Chicago.

THE CHICAGO Y. M. C. A. announces that

a bequest to it of \$3,000,000 from the late Victor Lawson will be applied towards fund for new association buildings in various parts of the city.

DR. LEMUEL CALL BARNES is preaching a series of sermons on world betterment at First church, Milwaukee.

THE SCHOOL OF MISSIONS in the First church, Jamestown, N. Y., has a high school class, intermediate classes for boys and girls, three classes for adults and no suppers.

THE FIRST CHURCH, Marengo, Ill., Rev. A. C. Riley, pastor, has 230 members with an annual budget for all purposes about \$3500.

REV. JOHN S. STUMP, supervisor of missions for Nevada and Utah, recently visited his son, Capt. Felix Stump, U. S. M. C., at San Diego, going from New York via the Panama canal.

REV. N. C. COGGIN has resigned at Lasswell, Nev., and moved to southern California.

MR. AND MRS. J. L. KEYSER of Elko, Nev., celebrated their golden wedding anniversary, Dec. 30.

AFTER EIGHT MONTHS of labor at Las Vegas, Nev., Pastor Samuel L. Wilson has resigned to take up work in California.

MR. H. A. BUTLER was ordained to the ministry at Delphos church, Iowa, Jan. 14.

A REVIVAL AT Eldora, Iowa, brought over fifty confessions in eight days.

FIRST CHURCH, Woburn, Mass., having lost its building last winter by fire, has assembled a fund of \$54,000 for a new building.

THE SILVER WEDDING of Pastor C. Burgess and wife gladdened the social life of the First church, Rockland, Mass.

REV. J. H. BRUGGINK has closed his work at Clinton, Wis.

REV. L. M. KITZMILLER goes from Adamsville, Ind., to Bethel and Washington churches near Eau Claire, Wis.

MR. A. E. JAMES was ordained to the ministry at Juliaetta, Ida., Dec. 15.

A GREAT REVIVAL at Calvary church, Charleston, W. Va., resulted in over 200 confessions.

WOODRUFF PLACE CHURCH, Indianapolis, is assembling funds for a new building.

DISTRICT SUPERINTENDENT G. C. Mitchell of North Vernon, Ind., is taking a well earned and needed rest in a sanitarium at Martinsville.

EVANGELISM IS the order of the day in the "Hoosier state." Pastor J. W. Quinn at River Avenue, Indianapolis, received nine; H. R. Waldo at Second church, two; H. L. Proppe at College Avenue, four; P. J. Morris at Emerson Avenue, eleven; O. E. Miller at Decatur, thirteen; Eighth Avenue, Terre Haute, C. D. Canahan, twenty-eight; J. G. Saunders at Paoli, "greatest revival in the history of the church"; Liberty, O. W. Bowman, forty-four; R. E. Davidson, Brazil, ten.

REV. W. A. NICKERSON of the Manlius church, Wyandot, Ill., assisted by the Moody and Littrell evangelistic party of Columbus, Ohio, closed a series of meetings.

s on Jan. 17. -Twenty-five decisions
e made for Christ. Mr. Nickerson
tized four candidates at the close of
service and six others were received
experience.

ORD'S CHRISTIAN REPOSITORY" in any
bers is wanted by the library of the
thwestern seminary. Will any of our
ers who have any copies to dispose
r who know of those who have please
te Rev. L. R. Elliott, Librarian, Semi-
y Hill, Texas.

EV. THOMAS W. GALES, pastor of
nsville church, Wis., has been named
e superintendent of the Anti-Saloon
gue in North Dakota.

R. G. ARVID HAGSTROM, president of
hel institute, made a trip during
uary and a portion of February, in
interest of the diamond jubilee fund
\$350,000 which the Swedish brethren
planning to raise by 1927. Dr.
gstrom's tour includes among other
es: McKeesport, Brockton, Quincy,
ton, New York. He attended the
rd meeting of the Foreign Mission
ety while he was in New York.

NDER THE AUSPICES of the Milwaukee
tist union a laymen's banquet was
l Feb. 1. Joseph C. Robbins, foreign
retary of the Foreign Mission society,
the guest of the union and the prin-
l speaker upon this occasion.

HEVY CHASE CHURCH, Washington, D.
dedicated its new church edifice on
day, Jan. 17. Dr. T. Clagett Skinner
olumbia, S. C., Dr. H. W. O. Mill-
on, executive secretary of the Colum-
association, Dr. William A. Wilbur,
n of George Washington university,
tor Edward O. Clark, and his father,
John D. Clark, participated. The
gregation, two years old and with 100
nbers, subscribed about \$11,000 in all
the new project.

EV. WILLIAM PIEFFER, of Columbus, O.,
has been engaged in evangelistic
rk for the past two and a half years,
returning to the pastorate. The First
rch of Mount Vernon, O., extended
all which he has accepted. He will
in the pastorate March 1.

OMEN OF JUDSON MEMORIAL CHURCH,
neapolis, gave a "ship luncheon".
H. A. Vernon, chairman of the mis-
sary committee, directed the luncheon
ngements. Tables decorated in col-
with ships as centerpieces furnished
setting for an after-luncheon pro-
n when a representative at each table
e the missionary history of each ship.
women were the first in the Twin
es to get their quota for the Golden
iversary gift pledged.

HE PROBLEM of getting the golfer to
rch has been solved by the Rev.
mas Benjamin Powell, of the Coral
les Congregational church, Florida.
has instituted a special "golfers' serv-
which is held each Sunday after-
n at five o'clock. At that hour many
and women pass the church on their
from the Miami Biltmore country
two blocks away. The innovation
proved popular with them.

ANGELIST JAMES W. KRAMER is en-

gaged in great meetings with Dr. M. L.
Wood at Fifth Avenue church, Hunting-
ton, W. Va. Audiences pack the houses.
At the last report of the incomplete cam-
paign 150 had been added to the church.
In the last fourteen campaigns there
have been an average of 162 additions to
the churches.

A COBWEB PARTY is the innovation intro-
duced by the primary teachers at Rapid
City, S. D.

CENTRAL CHURCH, Norwich, Conn., has
trust funds to the amount of \$61,000. It
received last year on its operating bud-
get \$17,497.79 and on its missionary bud-
get \$7,360.62.

ROYAL AMBASSADORS AND W. W. G.'s at
Central church, Springfield, Ill., are en-
gaged in a contest for honors in securing
subscriptions for THE BAPTIST and Mis-
sions.

ON THE OCCASION of the decision of Dr.
F. E. Taylor to decline the call of the
late Doctor Conwell's church and to re-
main with the First church, Indianapolis,
1000 people attended a reception in his
honor. During his long and notable
pastorate the membership of the church
has grown from 700 to 2000.

FIRST CHURCH, Grinnell, Iowa, will hold
a church school of missions during the
week of Feb. 22.

FIRST CHURCH, Jamestown, N. Y., has
850 members. Several years ago it had
200 tithers, now it has thirty-five. Pas-
tor Wilson wants to know what has be-
come of the others.

THE BROTHERHOOD OF THE First church,
Barry, Ill., banqueted Friday evening,
Feb. 6, with Dr. E. A. Peterson as
speaker.

PASTOR T. L. STEVENS of Immanuel
church, Elgin, Ill., is engaged to conduct
a series of Bible studies for the Y. M.
C. A. of that city. His church has re-
ceived thirty-four additions in the last
eight months, and the men's evening
Bible class now has an enrolment of
seventy-four.

PASTOR F. P. FREEMAN of the First
church, Ansonia, Conn., has been pro-
moted and is dean of a standard school
of religious education for the community
which has registered 115 students.

THE BAPTIST CHURCH at La Grange, Ill.,
is carrying on a school of missions and
its house is also the meeting place of a
community Bible class engaged in an ex-
tension course of lectures on Matthew.

THE RELIGIOUS EDUCATION program of the
United church of Lewiston, Me., is or-
ganized to meet the needs of both the

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The Baptist

2320 S. Michigan Ave., Chicago, Illinois

Station WCOY

"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Tonight we invite everybody to join our little party. We surely have some fine things to pass around. Just listen a minute—no just half a minute, to Mark F. Sanborn, pastor First church, Detroit: 'The Survey Number was certainly wonderful.' Of course it was.

"And then here comes a letter from Frederick E. Taylor, First church, Indianapolis, with \$30 and lots of love and prayers behind it for the boys in prison. You ought to hear what those fifteen prisoners are saying who are now getting the paper. We have a letter from them. Maybe we'll read you a little of it one of these times. Sounds good.

"And then there is Dan Bryant, pastor at Corvallis, Ore., who romps in with his eyes shining, as he sings out, 'It can hardly be avoided that THE BAPTIST will be the organ of education and development as well as the informative and inspirational periodical of the Baptist clergy.' Why we have believed that right along. But when Dan says it, we feel confirmed and comforted.

"Oh, radio fans. Get ready to shed your tears. Listen to this. 'Dear editor: We come down here to Florida to spend the winter and instead we spent all our money. Now we got to return home in the dead of winter. Please change our address from Coral Strand, Palm Gardens, Fla., to Frosty Lake, Minn., R. F. D. 2. Pray for us. We learned a lot.' But this is too painful.

"Steady now. We will let you in on a little office secret. We do not know whether to laugh or to cry over this next letter. Honestly now, what would you do? 'Deer editor: I got some worries. our corn only maid sixty-too bushels to the akar last fall. The price wuz fare but we run our otto twenty-three thousand miles throo this Ioway mud and only got twelve miles to the gallun. Our taxes is something feece. Interest on debts is eetin us up alive. This compels us to be more eckonomikal in the future than we bin in the past. So wood you pleze stop the

Babtist. With awful sorrer,'—but we will withhold the name.

"We picked ourselves up however when A. P. Mihm, one of our German Baptist editors wrote us: 'I have been a close reader of THE BAPTIST since its first appearance and think it is a better and more valuable paper all around today than it ever has been. This is no mere taffy but straight goods and an honest opinion from the heart.' Now, in the classical words of the cartoonist, 'Can you beat it?'

"Well, another lawyer breaks in the other day with a nice letter and twenty-one brand-new subscriptions from a church out in the Illinois corn belt. All paid for by one good farmer. That helps Illinois to keep in the lead with the biggest subscription list in the Northern Baptist Convention.

"But, Secretary J. E. Smith of Michigan is on the job to give Illinois a good run. He has a little fund on the side for subscriptions for THE BAPTIST. The other day he duly warned us to look out for a letter with fifty new annual subs. And he told us that this was just a beginning of Michigan interest. With Detroit recently sending in around five hundred new annual subs, it looks as though Michigan means business. 'Well, why not? It auto.'

"Bouquets and brickbats keep us on an even keel. Last week we were handed an awful wallop about WCOY. Brother said it was the bunk. 'Cut it out,' he said. And while we were writing him our best answer, in comes another brother with \$10 which his wife sent for the prisoners after reading WCOY. And then he laid another \$10 b'll down with his wife's gift. One brickbat on the ear and twenty of our boys in prisons to get THE BAPTIST six months each as the healing bouquet.

"But we don't get sore when some one criticizes us. Doctor Brounger says that is what millions of people pay their money for—the right to criticize the umpire. Let's play ball. We're bound to win. We've got the greatest Captain in the world. THE BAPTIST is for Him.

"WCOY now signs off. Think it over. Goodnight."

local community and the student body of Bates college. The Sunday sessions are held in sections to accommodate different groups and occupy the hours beginning at 9:30 and at 12.

THE CHICAGO BAPTIST SOCIAL UNION met at the Hamilton club, Jan. 28, with more than 300 present and with President E. Y. Mullins of Louisville as the speaker.

THE MONTHLY CHRISTIAN life conference of the Baptist ministers union of Chicago was held in the auditorium of Immanuel Building Feb. 1. Dr. John A. Earl led the conference which developed unusual spiritual intensity. Men who have attended the meetings of the union for years say that they have never seen such deep earnestness and unity as now exist among Chicago ministers.

CLERK'S REPORT of First church, Springfield, Mass., shows a net gain in membership for the last year of fifty-one; present membership, 1,497, with twenty-eight associate members; average attendance in the morning, 491; in the evening, 390.

PASTOR D. L. WOODWARD of First church, Marion, Ind., baptized four on Jan. 31. Men's brotherhood, "one of the best in the state," has an average attendance of 150 and brings such speakers as Arthur Nash of Cincinnati and Prosecutor Wm. H. Remy of Indianapolis.

FIRST CHURCH, Terre Haute, Ind., has a continuous program of evangelism without special campaigns and has received

sixty-seven members in the last five months.

WEEK-NIGHT SCHOOL at First church, Osage, Iowa, in two successive weeks of weather below zero had an average of 115 at supper and 105 at the study classes following. The report of thirty-three in classes on Jan. 7, should be corrected to eighty-three.

FIRST CHURCH, LEBANON, IND., raised last year a budget of \$9000 and had the largest average attendance at Sunday school of any year in the history of the church.

FIRST CHURCH, SYRACUSE, N. Y., has adopted a rule requiring a month's course of instruction for all candidates for membership.

FIRST CHURCH, JOLIET, ILL., has adopted a current expense budget of \$15,905 for the year 1926.

IMMANUEL BUILDING in Chicago has formally passed from the control of the Immanuel church corporation to that of the Baptist denomination, and a board of trustees representing the denomination now holds the property.

BRIG. GEN. WM. G. EVERSON of Muncie, Ind., will assist Pastor S. D. Huff of Peru in a series of meetings beginning Feb. 15.

ON FRIDAY, FEB. 5, the "Forward class" of the church at Berwyn, Ill., had a banquet with an address by Coach Stagg of the University of Chicago.

The Baptist

Chicago, Ill., February 13, 1926
Vol. VII

THE BAPTIST is published every Saturday by Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; clubs equal to 10 per cent of church member, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hands two weeks before a change into effect. Give key number as it appears on label.

Remittances: Should be made payable to BAPTIST. Acknowledgment is through change label date. If check on local bank is sent, exchange.

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LAND AVENUE CHURCH, Toledo, had Campbell Morgan in a series of lectures on the Bible in the last week in January.

ANGELIST T. M. HOFFMEISTER is ended during February in a campaign in Pundaigua, N. Y.

AND MRS. OSCAR O. HUYCK, deacon and deaconess of Judson church, Chicago, elaborately and with a host of guests celebrated their fiftieth wedding anniversary at the church Monday, Jan. 23.

THE ANNUAL report of Dr. Perry J. Johnson to First church, Chicago, it shows that in spite of difficult surroundings and an incoming negro population, the church has received seventy-one new members in the last year, thirty-four of these by baptism and forty of these by heads of families.

MIEN FIRST CHURCH, Bloomington, Ill., gives new members it appoints sponsors for them whose duty is to see that they are introduced to a number of families in the church.

PASTOR MYERS of South Chester church, says that when he works he is pastored by the church and takes his job seriously, but he has a hobby of collecting scraps of all kinds and he wants them.

MIDWAY CHURCH, Pa., the new pastor J. Cobb was formally installed and greeted with a reception Jan. 21.

ABOUT 200 PEOPLE assembled at Berwyn church, Chicago, Jan. 24, to celebrate the birthday of Mrs. F. Paul Langhorne, wife of the pastor.

GO MONNAHA, son and grandson of Indian chiefs, was recently ordained to ministry at Bethany church, near Prescott, Ariz. He will preach to his people in their own language.

ST. CHURCH, San Diego, is carrying on a flourishing school of missions.

PASTOR J. E. TRELOAR had Dr. Wilson of Kansas City with him in a series of meetings at Corning, Iowa, which developed a deep interest and resulted in many additions to the church with as much more expected. A new baptistry has been installed and was first used Jan. 27.

FIRST CHURCH, Phoenix, Ariz., has purchased three lots favorably located for its projected new building.

THE MEN'S CLASS of Dr. John Bunyan Smith at San Diego, meeting in a theater, is working for 500 before Easter. Ground has been purchased for an extension to the church building.

A SCHOOL OF MISSIONS, under the leadership of Pastor Ernest H. Shanks as dean, will run six weeks at Salem, Ore.

WOMEN OF RUTHERFORD CHURCH, N. J., had Rev. Edward Eels of Connecticut in a public lecture on "Cheer Up."

MR. GEORGE E. FISHER, for fourteen years organist at Lake Avenue church, Rochester, N. Y., has resigned to go into the business of organ architecture.

REV. AND MRS. KENNETH G. HOBART missionaries at Kityang, China, need a stereopticon lantern for their work. Who will supply it?

YOUNG PEOPLE'S SOCIETIES in the Baptist churches of the District of Columbia raised last year for local expenses \$3,792.44 and for benevolences \$2,786.95.

A "VANISHING TEA" is the attraction offered by the ladies of the First church, Yakima, Wash.

WHAT IS THIS? Pastor Ostergren of First church, Winona, Minn., announces the institution of "Bayopeuns" to occupy the hour of the evening service, and to consider among other things Prof. Harry Elmer Barnes' interpretation of the world war. From the looks of the name, we are "for it."

AFTER A HIGHLY successful work at Albany, Ohio, losses by deaths and removals have so weakened the church financially that Pastor Harley C. Fletcher finds it necessary to close his work there. He is ready to consider a call elsewhere.

A RECENT REFERENCE in THE BAPTIST to "the late Joshua Levering," is (copying from Mark Twain) "greatly exaggerated." It would be more nearly correct to call him "the everlasting and ubiquitous Joshua Levering," for he is alive, on hand and active as ever in both business and church work. He and his twin brother, Eugene, will be eighty-two years old next August. Apology is hereby offered to "the early and perpetual Joshua Levering."

WOODWARD AVENUE CHURCH, Detroit, received last year for current expenses \$45,688.89, and for benevolences \$34,339.90. It has endowment funds amounting to more than \$80,000.

ACTING PASTOR J. W. WEDDELL at Clarksburg, W. Va., organized his men into a flying squadron with autos to notify the churches for twenty miles around of the Brougner meeting held there Jan. 21. He is preaching a series of expository sermons on "The Seven Gospels of Jesus."

MRS. ELIZABETH JOAN LITTLE, the mother of Rev. J. G. Little of Sterling, Ill., died in Chicago, Jan. 18, at the age of eighty-one.

PROF. H. L. CHAPLIN, superintendent of schools at Sterling, Ill., and a member of the First church, died Jan. 13.

MR. ALLAN H. BISSELL has been em-

ploied to lead a campaign for an endowment of \$250,000 for Frances Shimer school at Mt. Carroll, Ill.

REV. R. V. MEIGS of Quincy, Ill., will aid Pastor E. E. Clayton of Roseland in meetings beginning Feb. 14.

FIRST CHURCH, Colorado Springs, has under consideration the erection of a Sunday-school building. The brotherhood has now seventy paid-up members. Pastor Charles A. Fulton was the speaker recently before the city forum.

FIRST CHURCH, WATERTOWN, N. Y., burned mortgages Jan. 20 amounting to \$29,550. The church, organized in 1823, has long carried a burdensome debt from which it is at last free. It occupies one of the most valuable sites in the city and

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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recently received an offer of \$300,000 for its property.

PASTOR E. L. BAYLISS of First church, Winchester, Ill., is specializing on the teaching of the Bible. He has formed a Bible readers' league with more than 100 members.

DUDLEY STREET CHURCH, Boston, received from all sources last year \$47,587.97.

REGISTRATION AT THE Northern Baptist Theological seminary has already reached 170 this year with a prospect of reaching nearly 200 for the year. Of the students, representing fifteen denominations, 139 are Baptists. The average age is twenty-eight. Seventy-five of the men are married. Twenty-six women are enrolled. Fifty-six students had college work before coming to the seminary.

NORTH TOPEKA CHURCH, Kan., has called to its pastorate Rev. W. Harley Smith of Clay Center.

REV. B. J. LEHIGH has finished ten years as pastor at Barre, Vt.—not by resigning but by receiving fifty-six persons who expressed a desire to unite with this church during a recent campaign conducted by the director of evangelism, Rev. Raymond W. Cooper. Through a driving snow storm on the last night there came a crowd which filled the auditorium.

BETWEEN SEVEN AND EIGHT HUNDRED men and women from Baptist churches in Western Michigan gathered in Sparta Jan. 22, to hear Doctor Brougher deliver his lecture, "Play Ball." It was the quarterly meeting of the Kent-Muskegon associational brotherhood, enlarged to include the wives and also visiting delegations from many other churches in this part of the state. At the conclusion of the lecture strong resolutions were unanimously adopted by the twenty or more delegations comprising the audience, in which they pledged themselves to encourage their churches to do their very utmost in support of the whole missionary program of the Northern Baptist Convention.

REV. ERNEST J. CHAVE, pastor of the First church of Sioux Falls, S. D., resigned Jan. 24, to take the position of assistant professor of religious education in the divinity school of the University of Chicago. Doctor Chave will leave about June 1 and will begin his courses in the summer quarter. Since coming to Sioux Falls, October 1921, he has received into membership nearly 300 members and the church has conducted a constructive program of work. Mr. and Mrs. Chave are Canadians, coming to Sioux Falls from Vancouver, B. C., and he is a graduate of McMaster university, Toronto. Last year was the jubilee anniversary of the Sioux Falls church and throughout the year various events helped to celebrate the anniversary, chief of which was a very fine pageant with eight episodes recalling the history of the church. This pageant was written and produced under direction of the pastor. At the close of the year the church report showed a membership of 670.

MR. F. H. HOUSE, with the beginning of 1926 entered upon his thirty-first year as

superintendent of the Baptist Sunday school at Galva, Ill. The event was celebrated at a fellowship social, at which Mr. House was presented with a bouquet of thirty roses on behalf of the Sunday school, and with an American Revised Bible on behalf of the church.

PASTOR EDGAR L. MULLINS, of Immanuel church, Fort Wayne, Ind., recently welcomed twenty-seven new members. Attendance in Sunday school has increased over 100 in last few weeks, and the attendance in the services of worship has increased more than 100 per cent in the past two months.

ON CHRISTMAS NIGHT all of the Indians of Winnemucca, Nev., consisting of twelve families, gathered at the church and saw the pictures and heard the story of "The Christ Child." Through the hospitality of the citizens of the town boxes of food, candy, oranges and nuts were given each family at the close of the service.

REV. SAMUEL G. NEIL, OF THE HOME Mission and Publication societies, left Philadelphia, Feb. 2, enroute to California. He will make stopovers in Illinois, Missouri, Kansas, Texas, Arizona, California, Nevada, Utah and Colorado. He will have conference with many of the state convention secretaries and almost all of the chapel car and colporter-missionaries in the states visited. He is booked to conduct a series of evangelistic meetings with the First church of Pomona, Calif., Floyd I. Beckwith, pastor, Feb. 14 to 21.

MORE THAN 700 attended the first two popular lectures in the auditorium of the First church, Indianapolis, and the enrollment for the classes January 31 was almost 500. The night college activities are under direction of the educational committee of the church. Covers were laid for 230 attendants at the first session and 250 at the second session.

REV. J. F. TIFFIN, who is completing his studies at the Northern Baptist seminary, has accepted a call to Union Grove church, Wis., and has already begun his ministry on this field.

FIRST CHURCH, Youngstown, Ohio, finds that \$56,000 has been contributed by the church during the year. Rev. A. C. Archibald, the pastor, has welcomed 150 new members by baptism. A director of young people's work and religious education is taking up his work on the field.

REV. S. W. PHELPS is spending the winter in California. His last work was in Dearborn, Mich., where, under his pastorate, a church of fifty-five members was organized and a fine church building was erected. Mr. Phelps has taken *The Standard* and *THE BAPTIST* since 1886. He has served continuously as pastor for over forty-two years in the Baptist ministry.

A "NEW MEMBERS RECEPTION" was held at the First church, Oakland, Calif., Jan. 27, in honor of those who had united with the church during the preceding six months. A unique program of "spicy" welcome talks with responses in behalf of the children, young men, young ladies, men, and women, interspersed with musi-

cal numbers, had been arranged by Mr. G. M. Thomas. Mr. V. S. Silke, director of religious education, was master ceremonies.

A REVIVAL WAS held at Shelby, Ohio December with eleven added to church. Since Rev. A. M. Stansel took charge in October, 1924, twenty-thirty have been added to the church membership, the Sunday school and church attendance has increased 30 per cent. A new parsonage has just been purchased and the pastor's salary advanced several hundred dollars.

PASTOR A. A. HOLMES of First church, Bismarck, N. D., since recovering from a break-down in health last summer, led over fifty into the church, thirty-four by baptism. There are conversions nearly every Sunday.

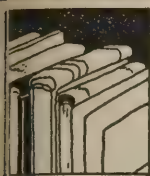
DR. H. A. SMOOT of Kansas City, Mo., closed a fifteen days' meeting with Rev. F. E. Cary at Dearborn, Mich., with several professions of faith and several additions to the church. There have been seventy-four additions to the church less than three years.

REV. HENRY CLAY MILLER of the Marion Avenue church, Aurora, Ill., who has been in Hollywood-by the Sea, Fla. since November, following a severe illness, is recovering sufficiently to be able to return to his work. During the past three months the pulpit has been filled by members of the men's forum and other organizations of the church. The usual large congregations have continued at all services. Since the destruction of the church building by fire, March 27, 1924, activities have been carried on in the Marion Avenue pulpit school and community house. Although without a home, this has been a period of remarkable growth in new members and in all of the departments of the church and Bible school. The partial finished new building of pure English Gothic design will be ready for occupancy in March.

HYDE PARK CHURCH, Chicago, sets its sights on a big enterprise. It will build an educational building to cost \$250,000. It is able to realize \$50,000 from its regular budget. On Sunday morning, Jan. 17, the congregation easily subscribed more than \$50,000.

BY AGREEING TO MAKE liberal contributions toward the cost of additional insurance, the National Baptist publishing board, of Nashville, Tenn., has enabled its employes to double their protection. More than sixty employes ready have taken advantage of this offer and have increased their insurance \$33,000, bringing the total in force more than \$70,000.

THE Forum, is publishing each month this year an article by some leading member of the foremost denomination on reasons for being of that particular faith. The first article was by Gilbert Chesterton on "Why I Am a Catholic." President Edgar Y. Mullins has been invited to write an article on "Why I Am a Baptist." His article will appear in the May issue.



New Books



Sermons on Books of the Bible, Vol. II, Job to Daniel, by William Wistar Hamilton, Th.D., D. D. New York: Doran. \$1.75 net.

A notable series of sermons on the books of the Old Testament. Each sermon covers an entire book of the Bible, and is prefaced by an outline. Dr. Hamilton not only tells about the books, but he forcefully points out the lessons they teach for the men and women of today.

—O. E. D.

The Epistle of Paul to the Romans, by Charles R. Erdman. New York: Westminster Press. \$1.00.

An old fashioned exposition amounting almost to a paraphrase. The space of a little book is limited, thus confining the expositor to the briefest kind of treatment. However, it is helpful to see how well the author has caught the spirit and message of the great apostle in that letter of his which fittingly is called "the cathedral of the Christian faith."

—JOHN A. EARL.

Believe in God and in Evolution, by Wm. F. Keen, M. D., professor in Jefferson Medical College, Philadelphia: Lippincott. \$1.

An enlargement of a lecture delivered before the Crozer Seminary students. It is clear—neither academic nor technical, but a nourishing pabulum for the average distressed mind. We see no inconsistency or contradiction in the claim that we are a believer in both evolution and in angelical religion. We have not been able to see that any straddling or compromising is needed for that fact.

—H. O. ROWLANDS.

The Greatest of These, by J. D. Jones. New York: Doran. \$2.

A volume of sermons based upon the thirteenth chapter of first Corinthians. In these sermons are found under four main divisions—the excellency of love, the realities of love, the permanence of love and the supremacy of love. It is difficult to write anything on this chapter in first Corinthians since Henry Drummond wrote "The Greatest Thing in the World" which has become a classic. But this eminent Congregationalist of England succeeded in adding another contribution of real worth to the literature of the enduring realities of the Christian religion.

—JOHN A. EARL.

Excellent Ministers, by Joseph M. M. Gray. New York: Abingdon Press. \$1.

A volume of the Matthew Simpson lectures before De Pauw university for 1924. In the surging outflow of this type of literature there might seem to be a lack of freshness; for in Great Britain and the United States the greatest teachers in our pulpits have within a few years delivered a "course of lectures" to theological students. However, Doctor Gray in this "course" of five lectures has prepared and delivered a series of ad-

resses that do not suffer in comparison with any we have read. The average homiletical professor would profit as much as the student in studying them.

—H. O. ROWLANDS.

Kathie's Diary, edited by Margaret W. Eggleston. New York: Geo. H. Doran Co. \$2.

Mrs. Eggleston has edited the original diary written fifty years ago by a "pig-tailed little girl in crinoline," from 1876 to 1886, begun when Kathie was twelve years old; but the editing has not shorn the writing of any of the charm of childish ways and thoughts and loyalties. A book that old and young alike will enjoy.

—DELLA ROBERTS.

The New Standard Bible Dictionary. New York: Funk and Wagnalls. Cloth, \$7.50 net.

This is literally a key to the Bible. It is put up in one volume adapted to the

use of busy people and fitted to the needs of the intelligent layman who is interested in Bible study as well as to the needs of the educated ministry. "The Approach to the Old Testament" and "The Approach to the New Testament," which constitute the introduction, furnish the student with a clear and interesting account of the principles upon which the dictionary was constructed. In approaching the Old Testament, John E. McFadyen, professor of Old Testament language, literature and theology in the United Free Church College, Glasgow, Scotland, has analyzed a situation which perplexes the ordinary student of the Bible. By approaching the Old Testament first on its literary side and then on its historical side which involves also the critical approach, Prof. McFadyen logically finally arrives at the religious

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The author indicates some of the signs and tokens of the ampler life of spiritual fellowship in which the Christian may rejoice and be glad. Price, net, 75 cents, postpaid.

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The aim of the author is to present the Master's own picture of what he went out to see in the realm of folks as they are on his journey from Nazareth to Calvary. Price, net, \$1.75, postpaid.

OUTLOOK ON GOD

Or, A House of Many Windows

By WILBERT C. BLAKEMAN

This volume is devotional in its character; it has no place for controversy, and is not a treatise on theological doctrine. Price, net, \$1.00, postpaid.

WESLEY'S RELIGIOUS EDUCATION

A Study of John Wesley's Theories and Methods of the Education of Children in Religion

By JOHN W. PRINCE

Applies to modern pedagogical requirements in the area of religious education those principles which were the basis of religious education in the rectory at Epworth. Price, net, \$1.50, postpaid.

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approach and by the religious approach reaches the conclusion that unity of spirit and theme holds the many variations together.

Prof. James Moffatt of the same college does a similar bit of work for the New Testament. Frankly facing the problems involved in the language, text and canonicity of the New Testament, in the relation of the two Testaments to each other and in the fact that the New Testament writings belong to a particular age with its own special character, Doctor Moffatt finds that the New Testament is the Word of God charged with vitalizing power as it brings the believing soul into contact with the living God.

Among the outstanding articles found in the dictionary are "The History and Religion of Israel," "Exploration and Excavation," "Semitic Religion," "Disease and Medicine," "The Temple," "Palestine," "Jerusalem" and "Jesus Christ." Many illustrations in half-tone and several fine maps in colors add value and interest to the volume. The fifty-eight editors and contributing editors responsible for the dictionary are men whose reputation as reverent Bible scholars gives sufficient guarantee to the value and reliability of the New Standard Bible Dictionary. —JOHN A. EARL.

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Marching with Morgan, by John V. Lane.
Boston: L. C. Page & Co. \$1.

How Donald Lovell became a soldier of the Revolution is the theme of this thrilling tale of the struggles and heroism of the men who won independence for our country. The right kind of book to give to a boy who wants tales of adventure.
—GRACE ROLLINS.

The Just Weight and Other Chapel Addresses, by Francis J. McConnell. New York: Abingdon Press. \$1.

Perhaps no man in America has made a larger number of addresses to college students or is better able to make them than Bishop McConnell. This little book contains thirty-one such addresses, every one of them a sermon with a regular text, and every one so short that it can be read in five minutes. They are not only readable but they are also usable. The preacher who finds in himself a tendency to become prolix, dry and sterile can find in them material, method and stimulus for his own improvement as a preacher and as a popular speaker. In fact every one of these addresses can be used to enrich a fresh sermon.

—U. M. McGUIRE.

The Religion of Benjamin Franklin, by James Madison Stiffer. New York: Appleton & Co.

The product of a busy pastor who became interested in the subject and found special sources of help in a private library rich in Franklin material. Though busy every day with the multitudinous demands of a great church, Doctor Stiffer found the time to delve into original sources with the result that he has produced a book readable in every line, throbbing with human interest and yet reliable in its treatment of a subject hitherto beclouded and misunderstood. Franklin was a modernist of his day. He had religion, but it did not bear the imprimatur of the official theology and ecclesiology of his time. He was in reality 200 years ahead of his generation. It is refreshing to read the religious views of a great statesman, editor and man of affairs who anticipated a scientific age before it dawned.

—JOHN A. EARL.

Stranger than Fiction, by Lewis Browne. New York: Macmillan, \$2.50.

The epic of Jewish survival is told dramatically. There are fifty animated or cartoon maps showing the endless treks of this Semitic group. The main effort is to state and explain the psychology of the Jew. The Old and New Testaments, the Talmud and other Jewish literature are all evaluated critically. There is no attempt to gloss over endless rewriting of Hebrew holy writings. The fiction of a pure Jewish blood is mercilessly exploded and the Jew is set forth as an age-lasting mixture. The tenacities, absurdities, and endless divisions are pitilessly set forth along with the ethnic elements of nobility, vision and service which the Jew has contributed to the race. It covers in a general way the status of the Jew from his emergence in Arabia, through every century, to date.

—G. CLIFFORD CRESS.

Editor's Notes on the Lesson for Feb. 21

JESUS RAISES LAZARUS FROM THE DEAD

Lesson Text: John 11:1-12:11. Golden Text: John 11:25

This is the outstanding miracle of the New Testament aside from the resurrection of our Lord. Jesus rose to die no more. Lazarus died again. His resurrection was temporary. But John introduces the resurrection of Lazarus as one of the seven miracles of his gospel to prove that Jesus is what he claimed to be—the Resurrection and the Life.

Death

Death will never cease to be regarded as the enemy of mankind until it is swallowed up in life. Science may tell that death is as natural as birth, but common sense will continue to rejoice at birth and mourn over a death. Certain philosophies may deny the fact of death but that does not leave the spade idle in the cemetery. Religion may call death by a more euphonious name, but the word "sleep" does not disguise the grim reality of the grave. It was death in its naked ghastliness that drove the sisters of the stricken home into the shadows and wrung the tears from their eyes. It was the death of a young man, the only brother of Martha and Mary, that brought the mourners to Bethany and filled the house with impenetrable gloom. Into this atmosphere Jesus came after he had delayed his coming apparently without cause. The grave had closed upon all that was mortal of Lazarus and his body had begun to disintegrate. It was a hopeless situation. All the sisters could say was, "Lord, if thou hadst been here our brother would not have died. To them it appeared that Jesus had lost his opportunity to do something for Lazarus and for them in their emergency.

Life

But the sisters did not appreciate the fact that while death was the overshadowing present reality with regard to their brother, Life stood before them unrecognized and unutilized. The resurrection was to them a far-distant event in the dim future. What comfort they could extract from the old doctrine of a physical resurrection at the last of they leaned on in their sorrow. When Jesus said, "I am the Resurrection and the Life," they were so absorbed in the idea of a postponed resurrection that they could not appreciate the radiant and present Resurrection that stood before them in the person of Jesus. Jesus was ready right there to demonstrate the truth of his words that though Lazarus was dead he would live. In fact had the sisters believed in the broken immortality of Lazarus it is doubtful if they would have mourned so about his death or asked to have him back. Are we who live nineteen centuries later any closer to the tremendous truth that Jesus is now the Resurrection and the Life or are we postponing the utilization of the abundant life until some distant date in the sweet by and by?

The Saving Sense

During the world war one of the great steamships that was used as a transport for soldiers was on her way across when a torpedo boat was sighted. In anticipation of the danger they were in, all on board were lined up on deck.

There was a deathly hush for an instant, when suddenly from down the line a voice rang out: "Is dar ennybody heah who wants to buy a gold watch en tin?"—*Everybody's Magazine*.

France wants a strong man; but not too strong; not a Mussolini.—*Philadelphia Record*.

Where was Jack Dempsey born?" asked the boy of his father. "I don't know, son," was the reply. "Where was Boe Ruth born?" inquired the persistent lad. "I don't know that, either," said the father. "Well, then, dad," remarked the young hopeful, "will you buy me a history of the United States?"—*Chicago News*.

Ronnie had grown tired of blowing bubbles, so he asked his mother to read him the story about the city with the golden streets.

"Very well, dear, but have you taken all soap out of the water?" she asked.

"I'm pwetty thure I have," said Ronnie.

When she reached the words "And where shall in no wise enter into it any that maketh a lie," he slid from his knees and said:

"I fink I'll go and thee about that chap."

A few minutes after an alarm of fire was given in a hotel, one of the guests turned the group watching the fire, and clapped them on their apparent excitement. "There was nothing to be excited about," he said. "I took my time about dressing, didn't like the knot in my necktie, so I tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "it why didn't you put on your trousers?"—*Everybody's Magazine*.

It was nearing election time. A man approached the Jones house at the end of a lonely country road.

"Is Mr. Jones at home?" he asked the raggy female who answered his knock at the side door.

"He is not."

"When will he be home?"

"I don't know."

"Will it be a matter of minutes or hours—or days?" asked the man.

"I don't know when he'll be home. What's your business?"

"I just wanted to know what party he belongs to—perhaps you can tell me."

"What party does he belong to? Sure I can tell you that all right. I'm the party he belongs to."

Folks, Facts and Opinion

(Continued from page 36)

Jews, Protestants and Roman Catholics are said to be uniting in an effort to secure a by-law of the board of education of New York City which shall permit the reading of the Ten Commandments in the schools every week. Presumably the newly organized association of atheists will oppose the effort.

Almost all of feudalism that could die is dead. A law recently passed in England nullifies the ancient law of primogeniture. The first-born among the noble families of England will no longer inherit ancestral estates by the law of entail, but will share on an equal footing with other heirs, unless the estates be directly willed to them.

Prof. E. A. Ross, sociologist in the University of Wisconsin, expresses his judgment of the effect of the moving pictures thus vigorously: "Never has there been a generation so much in revolt against their elders as this. In my judgment this psychic revolt springs chiefly from the motion picture films, with some aid from the automobile. We have a generation of youth, sex-excited, self-assertive, self-confident and parent-critical. There can be no doubt that the arrival of overmastering sex desire in the boy's life has been antedated by at least two or three years, thanks to stimulation from the films."

Federal Judge Albert W. Johnson is quoted as having said in an address in

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Philadelphia: "The constitution, the Bible, the Christian Sabbath and the home are all linked together in this country and he who is an enemy of one is likely to be an enemy of all these bulwarks of our nation." It sounds all patriotic, religious and homey, but trouble arises when one attempts to identify that enemy. For instance, many patriots believe that the constitution might be amended to advantage, lovers of the Bible believe that it can be better understood, church-goers think that there is no such institution as "the Christian Sabbath" and the home is undergoing a searching scrutiny. Are these beliefs and inquiries marks of enmity to any good thing?

Antioch college, Ohio, has its educational schedule arranged on the work-study basis, five weeks' work in some industry, alternating five weeks' study at the college. This is not primarily for the purpose of enabling a student with little money to work his way through school, but in order to develop a new standard of culture for college men and women and to prepare them adequately for real life. How the idea is spreading may be judged by suggestions which are coming from various parts of the country that branch Antiochs be started in Michigan, Tennessee, Missouri, Oregon, and even in the Philippine islands. A young woman who recently returned from a tour of European educational institutions reports that every great educator with whom she conversed asked eagerly about the Antioch idea in education. A constant stream of visitors at Yellow Springs includes committees and officials from leading universities.

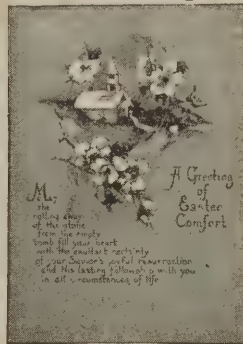
Founders' Day at the Baptist Missionary Training School, Chicago, was fittingly observed on Feb. 2. The program began in the morning with an alumnae chapel service which was followed by an alumnae luncheon. In the afternoon, following a business session, greetings were presented from the Woman's Home Mission Society by Mrs. R. R. Donnelley, from the Woman's Foreign Mission Society by Mrs. H. E. Goodman, from the Illinois Woman's Mission Union by Mrs. W. P. Topping, from the Central District by Mrs. George W. Taft and from the Chicago Union by Mrs. A. W. Charles. Other addresses were given by Mrs. Lewis C. Walker, Mrs. Washington Laycock and Mrs. John H. Chapman. Special music by Mrs. Edna West Grindon enriched the afternoon greetings. A vesper musicale preceded the reception given by the faculty and members of the Training School committee to the many friends who had come to the Founders' Day dinner and evening program. As a fitting close to an excellent meal Mrs. John Nuveen announced the anticipated retirement of Mrs. Clara D. Pinkham as president and at the same time introduced Miss Alice Brimson as her successor, presenting each with a bouquet of flowers as a token of love from the school. The address of the evening was

a plea for the vital things of the Christian life and was delivered in the earnest and eloquent fashion which characterizes the preaching of the new pastor of the Austin church, Dr. York A. King. Preceding the address, greetings from the Chicago Association and from the Social

Union were offered by W. R. Hibbs and Rev. Francis Stiffer. Rev. Norris Tibbets sang a group of songs. A nouncement was made by Mrs. Nuveen of a recent gift to the endowment fund of the Gray estate which will net the school \$2500 a year.

SUPPLIES FOR EASTER

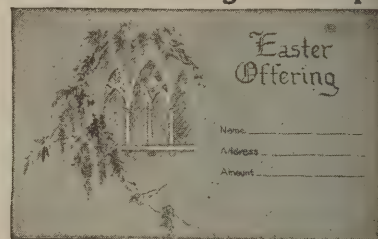
Easter Greeting Card



No. 1131

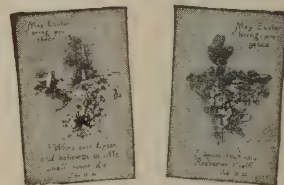
No. 1131. For pastors, teachers, superintendents, and Christian workers. Pretty church design with delicate spring flowers. Appropriate message. Size, $3\frac{1}{2} \times 5$ inches. Each card with envelope, \$2.50 a hundred, postpaid.

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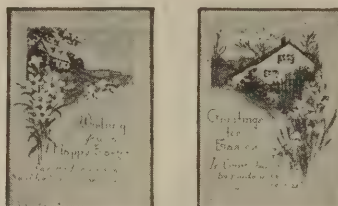
An appropriate design of a Church and Easter flowers, lithographed in full colors. Well made of a good stock of paper. Space is provided for name, address and amount. Size $3\frac{1}{2} \times 2\frac{1}{2}$ inches. 50 cents a hundred; \$4.00 a thousand.

Easter Post-Cards with Scripture Verses



No. 1122. A series of religious post-cards with appropriate Easter verses. Beautiful designs in full colors. \$1.25 per hundred.

Easter Cards



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No. 1105. This series has been designed with the idea of combining the home with the Easter thought. The designs are beautifully printed in full colors on cream ripple stock. Size, $3\frac{1}{4} \times 4\frac{1}{2}$ inches. Gold edges. Set of ten cards with ten envelopes, 35 cents, postpaid.

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No. 1126

Nos. 1125 and 1126. Two folders for the children. The designs on the front are very clever and the Easter poem and Bible verse will be appreciated by the young folks. Size, $2\frac{1}{2} \times 3\frac{1}{2}$ inches. Gold edges. Set of ten folders and ten envelopes, 30 cents, postpaid.

Easter Cards



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Volume VII

February 20, 1926

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Folks, Facts and Opinion



The cover picture for this week is a reproduction of Gilbert Stuart's Lansdowne portrait of George Washington, which is in the Pennsylvania Academy of Fine Arts. The photograph for reproduction was loaned by the Chicago Art Institute.

Efforts to unite all China in a national program continue to gain support. It is proposed to arrange for a truce among the militarists on the basis of the status quo; to reorganize the provincial assemblies and place the provincial governments closer to the people; to reconstitute parliament on a new basis of representation; to provide a method of electing a president and replacing the provisional government at Peking; to discuss a program of national recovery of rights which can be accepted by all sections of the nation and which will be supported by all parties.

If Hon. Arthur Meighen, Conservative leader in the Canadian parliament, is correctly quoted, he has experienced a remarkable political conversion on the subject of war. In 1922, when it seemed likely that Great Britain would go to war with Turkey, he demanded that the Canadian government promise to support the mother country with arms without even consulting the parliament. But according to the newspapers he recently announced at Hamilton and repeated at Quebec in deliberate public addresses, the Conservative attitude in these words: "We of the Conservative party believe that if another crisis should arise which might threaten our country—which we do not expect—this country should not send troops out of Canada without the people being consulted."

The *Jewish Daily Bulletin* reports that "an interdenominational pilgrimage to Palestine has been organized quietly throughout the United States during the last few months and the pilgrims embarked on the steamer Republic, of the United States lines. Almost 500 people are going, some of them after selling their farms to raise the minimum fare of \$600. James W. Boring, former advertising manager of the United States lines, is directing the cruise. The announcements stated it was worth a little self-denial to tread the soil of the Holy Land where Jesus of Nazareth trod 2000 years ago; to view Mount Carmel where Elijah challenged the priests of Baal; to see the Sea of Galilee where fish abound, as they did when Jesus performed the miracle of the drought of fishes; to Jericho to see the ruins of what may be the very walls which fell at the blast of Joshua's trumpet. Many of the pilgrims took with them bottles which are to be filled with water at the River Jordan."

No; the American people have not yet exhausted their resources of stupidity. A proposal to make the raising of a religious issue in a political campaign a legal offense is under consideration in New Jersey. The constitutional principle that no religious test of office may be applied is sound, but a religious issue in a political campaign is quite another matter. Let the people make their own issues, even against Baptists.

"No one could listen to these students without concluding that, soon or late, our present denominationalism is doomed. Above all other issues, in the thinking of these youth, the obsolescence of our denominational divisions stood forth stark and unrelieved. They apparently felt that our existing denominational lines are characterized by no present-day reality. To quote the language of one of the findings, our denominational loyalties rest upon 'ancestor worship' rather than upon a facing of our real tasks in the modern world." Referring to the interdenominational student conference recently held in Evanston, Ill., so writes Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches—an organization built upon the validity and permanency of denominationalism.

Corrections come from two apparently well-informed correspondents referring to a paragraph about the trial of Miss Anita Whitney in the issue of Jan. 30, page 1599. One of them thinks that whether the law under which she is accused is just or unjust, it ought to be obeyed until its repeal can be effected by constitutional methods. With this principle there is no dispute in these columns. The other objector is a trained lawyer and a leader in denominational work, who believes both that the law is just and that Miss Whitney has been fairly tried and is guilty of a felony deliberately committed. The information upon which the paragraph of Jan. 30 rests was taken from a survey of facts and a statement of opinions in one of the religious exchanges. These two counter statements are submitted as being not less authoritative. Concerning the general subject of laws against "criminal syndicalism" there is serious question of their legitimacy and value. Acts of crime can be objectively proved and are proper subject for legislative prohibition. But "criminal syndicalism" is so largely a matter of political propaganda, and its investigation in court so liable to be colored by political and economic prejudice, that the proper place to counteract it is the forum rather than the criminal court. To make political opinion, however indiscreetly expressed, a felony, is to subject all political freedom to a perilous hazard.

Word is received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feh's leading officers, has purchased from the society's China agency 8000 copies of Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency.

President E. Y. Mullins, trying to appease factional strife by mediatorial definitions, is saying a good many things, but not many wiser than the old saying, "I do not fully understand the Trinity. But I can easily see that God is revealed as Father and as Son and as Holy Spirit. They are of course not three Gods. God is one. But there is a threefold distinction in God, perhaps beyond our present ability to grasp."

The Federal Council of Churches, in its earnest protest against the Asiatic exclusion law of the United States, officially records its conviction "that the dicta of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation; that maintenance of justice, humanity, courtesy, and good-will between the people of the far West and the far East is essential to the permanent peace of the Pacific and of the world and that we have at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from those three sections of the Orient."

The following castigation of decadent wit at the expense of sacred things comes from J. S. Kirtley now acting pastor of the University Place church in Baltimore, Md. "It was a union meeting. The presiding preacher played the game robber and exhumed the buried skeleton of a decadent bit of humor about Baptist water. I love humor. Sam Johnson once said, 'If a man has plenty of religion, plenty of money and plenty of fun, what more does the fool want?' I almost applaud that. But I never smile at irreverent jokes about sacred things. The death and resurrection of our Lord is the spiritual experience of the believer symbolized by a resurrection and a final resurrection of all who die in Christ are the greatest realities in our religion. Yet all these realities are expressed in baptism. Why then should baptism be made an occasion of cheap and silly wit? Has not the time come again when we should do some very simple, elementary thinking about this expressive Christian symbol?"

The last horse of Chicago's surface trolley system was sold recently. The number has been dwindling since 1893, when electrification was commenced. At that time 10,000 horses were required to move the people of Chicago. Now it would require 575,000 horses to do the work of the electric motors, the management states. Since 1904, horses have been used only for emergency wagons or trucking in some of the yards.

A curious quotation from Lady Cynthia Mosely and comment thereon appeared in a recent number of the *New York Christian Advocate*, as follows: "Referring to the criminal mess which capitalism has made in England, the appalling waste, she indulges in this prophecy: Socialism will avert this waste and make Great Britain the most efficient commonwealth on earth. Mines, factories, banks must be nationalized. It will come by swift evolution instead of revolution. We do not advocate force in any way. Under national operation, mines and factories will not curtail production to create prices. Despite our present prosperity, it will come to us in time. The socialistic prophecy of the whole Englishwoman, whose mother was an American heiress, will not greatly alarm those who are familiar with the history of socialism, but it is significant of those who are in mortal dread of even socialistic whispers, but who are the very people doing most to make the socialistic scheme feasible or seemingly tolerable. How did Lady Cynthia get into this country?"

Have we fallen from grace or just stumbled into it?" So inquires Pastor James R. Shank of the First Baptist Church, Lincoln, Ill. "Editors are supposed to know," he graciously concludes. "Circumstances are these: This church has been accustomed to granting letters of dismission to churches 'of like faith and order.' But the church has voted to grant letters hereafter as indicated in the following letter addressed to the North End Methodist Episcopal Church, Pittsburgh, Pa.: 'It is desired by this church to certify that Mrs. Dwight F. Bracken is a member of this church in good and regular standing, and is at her request dismissed from us to unite with the Methodist Church. We wish at the same time to extend fraternal greetings to your church as well as to Mrs. Bracken, whom we regard as one of our daughters, and whose Christian character we commend to you. We trust that this our first 'church letter' to a sister denomination, will be received in the same fraternal spirit in which it is sent.—Done by order of the First Baptist church of Lincoln, Ill., Jan. 27, 1926.—Heman H. Henry, church clerk.' Solomon does not sit in the office of THE BAPTIST. If he did he would endeavor to know more of the facts in order to pronounce on the state of grace of Pastor Shanks and the church. He would be hopeful however in the light of present information. But he would be restrained as a consistent Baptist from trying to tell a Baptist church how it should carry on its own business. Did the letter do any harm?"

An attempt at creed making in the Southern Baptist Convention is developing some hopeful reactions. The *Biblical Recorder* remarks editorially: "The Southern Baptist Convention was organized to promote the work undertaken by the churches which cooperate with the convention, and has nothing to do with the formulation of creeds. Each local church has its confession of faith, and every member of a local church is amenable for his faith and conduct to the local church to which he belongs. The sooner we come back to that fundamental Baptist principle, the better it will be for our work."

Public ownership has been tabu in the religious newspapers until recently, but now it is breaking into their columns with increasing frequency. The latest reference at hand comes from *Unity*, which says: "The mines must sooner or later be taken over by the public and run not for profit but for service. Such a situation casts fresh light upon the issue of public ownership as we face it in this part of the world. Public ownership comes to the fore, as a matter of genuine interest and importance, only when an industry has gone all to pieces and is at the point of extinction. If an industry is powerful and prosperous, it is taken for granted that it must remain in private hands for purposes of public exploitation. When for any reason, however, profits begin to diminish and difficulties to increase, when capital gets so beset that it can no longer make large returns to investors, then, when everything else has become impossible, public ownership is resorted to. The business is turned over to the government, as the railroads were during the war, for the government to stand the loss. Then, because the government finds it difficult to do what private ownership found it absolutely impossible to do, we appeal to high heaven to bear witness to the failure of public ownership. Even under these conditions, as a matter of fact, government ownership isn't so bad, as see the parcel post or public express business. Give it any kind of a fair show, and it will be as efficient as it is just."

The mysterious organism causing sleeping sickness, which has hitherto kept its identity a secret, has been definitely tagged by Miss Alice C. Evans, bacteriologist of the United States Hygienic Laboratory, and Dr. Walter Freeman, pathologist of St. Elizabeth's Hospital for the Insane, at Washington. This is the first step toward conquering the disease which has caused thousands of deaths in Europe and America in recent years, and which leaves its survivors injured mentally.

More and more out of the southland are coming voices of returning denominational loyalty to the faith of the Baptist fathers. Hear the *Florida Baptist Witness*: "The convention is a missionary and not a law-making body. The creed-making business ought never to have been introduced. Our creed has long since been made and through the ages it has been the proud boast of Baptists that the Bible and the Bible only is their rule of faith and practice. It is the business of the churches, if it must be done at all, to formulate statements of what Baptists believe. Our last attempt (blunder) ought to teach us a lesson. The committee appointed relative to the matter transgressed its bounds. Its province was to report to the convention whether or not a credal statement was necessary. Instead they prepared and submitted a credal statement and there is where the trouble began. Alas, they could not agree among themselves and majority and minority reports were brought in. It came near of hopelessly splitting the convention. It has caused such agitation as the Baptist denomination had not known in a hundred years, has cost us millions of dollars, and not only made us ridiculous in the sight of the world but it has made thousands of people skeptical as to our polity and our policy if not about the religion we profess. Those of us who have concerned ourselves about the matter believe just what we believed before, while the rank and file have never taken pains even to read what the convention said and have been in no wise interested on the subject."

An Apology from The American Baptist Publication Society

Recently a false statement of doctrine crept into one of our periodicals through the oversight of one of our assistants.

It was utterly contrary to our belief and was acknowledged by both the author and the editor when their attention was called to it. We apologize for such a mistake.

We desire to teach the whole Gospel in our publications and to stand squarely against anything that would even seem to question the authority of God's Word or the Deity of Christ.

Beside the writing we do in the editorial department we receive an average of 60 manuscripts a day from outside sources. To select suitable articles from such a quantity and variety of material, and to edit them without a mistake for sixteen of our periodicals is no small task. But we are adopting a new check-up system in the details of our editorial work to make such a slip impossible in the future.

We are indebted to our critics whose reminders help us to improve our service, and we gladly acknowledge such indebtedness.

THE EDITORS

The wilderness is preparing to blossom in the Soudan. The great Sennar dam built by the British on the Blue Nile far above Khartoum will add 100,000 acres to the cotton-producing area next year and is expected ultimately to irrigate 3,000,000 acres of land. This means modern civilization in the heart of Africa on the scale of modern industrial magnitudes.

Last summer Dr. Len G. Broughton announced in the southern Baptist papers that at the next meeting of the Southern Baptist Convention he would offer a resolution definitely committing the convention to a denunciation of evolution. He has since changed his mind and so announces in a circular letter to the papers. He thinks that the southern Baptists have spent enough time, energy and temper in disputes over that subject, and that they may well turn their united attention to the main business of Christianity. Southern papers are divided in opinion. The *Religious Herald*, the *Biblical Recorder* and the *Florida Baptist Witness* are emphatic in approval of Doctor Broughton's action and of his reasons for it.

Educational standards for the ministry agitate Baptists, who may be interested in a statement of Dr. Alfred Inwood, registrar in charge of Methodist correspondence courses for ministers, as follows: "We do not now receive young men on trial (for the ministry) unless they have the A. B. degree. . . . Each conference can add to the minimum requirements, and we have done so in Southern California. This at first might seem a hard requirement, which would keep many out of the ministry. We have not so found it. . . . We feel that the day is past when we can afford to have untrained men in the ministry. The day is too critical for unprepared men. We must have men who are at home in the intellectual movements of the day; consequently we are urging men to get their full training before they begin their very important life work."

More power to the president would seem to be the motto of some Americans. Witness two bills pending in the present congress. The Johnson bill (H. R. 4800) would provide for drafting into service all persons between the ages of twenty-one and thirty (or such limits as the president may fix) in case of war "without exemption on account of industrial occupation." The president would also have power "to determine and proclaim the material resources, industrial organizations and services over which government control is necessary," to create agencies for such control and to take the necessary steps "to stabilize prices of services and of all commodities declared to be essential." The French bill (H. R. 287) is still more drastic since it provides for similar conscription of individuals and resources "in the event of national emergency declared by the congress of the United States to exist." It would fix the age limits for drafting "all citizens" as between twenty-one and forty-five, or such limits as the president may decide.

The chief theater of the conflict between modernism and fundamentalism at present is Canada, and the war is on in earnest. The *Canadian Baptist* and the periodicals of the Baptist Bible Union are at odds, the former insisting that as the term is being used in this controversy there are no "modernists" among Canadian Baptists, the latter declaring that McMaster university is a hotbed of modernism to be cleaned like the Augean stables. The strife seems not yet to have reached its peak.

General Pangalos the new Greek dictator follows the traditional form. He proposes to solidify his position by a grand military gesture. He will fortify Salonica. He has sent a commission of leading staff officers to prepare plans for the fortification of the city. This will involve a total expenditure of more than 1,000,000,000 drachmae (\$13,000,000) in order to make Salonica an impregnable fortress. "I regard Salonica," said the general, "as the national acropolis of the future, and its existence is bound up with that of Greece as a nation."

Dr. Franz Spunda has been exploring the archaeology of Crete. He finds it "a land of darker and more fascinating riddles than Egypt." Knossos, the capital of ancient Crete, has revealed itself as a city built upon many other cities and settlements, and a section from the disinterred upper layer down to its deepest roots is like a cross-section of time, for the lowest levels have brought to light tools and weapons belonging to the Stone Age. Thus, there was a settlement of men of the Stone Age dwelling in this spot at a time when the Stone Age men of Europe were still living singly in caves like bears and wolves.

How far the earth is from being subdued in Russia is indicated in a recent paragraph from the *London Morning Post* that wolves and other wild beasts are attacking Russian villages under broad daylight. In cattle breeding areas the damage inflicted by the wolves is estimated by Soviet authorities as 25 per cent of the young cattle and 15 per cent of the cattle generally. In two months wolves have destroyed more than 100,000 head of cattle. All along the banks of the Volga and as far west as Moscow province, the damage from these castles is increasing. Villages are abandoned at sunset like camps in the wilderness; children have been attacked on their way to school.

How long were the days of creation in Genesis? Dr. J. Boyce Taylor has a positive opinion on the subject. An article of his appearing with editorial commendation in the *Baptist New Mexico* affirms that the creative days were ordinary days of twenty-four hours each and gives ten reasons for his opinion. Among other reasons he adduces facts that creation days had evening and morning, were of the same kind as sabbath was, had night and day, were ruled by the sun and moon; that the word "day" when used with a numeral never means anything but twenty-four hours; that there was no death in the world till man sinned, but without death animal life in the course of ages before man would have overrun the world; that if the days were long periods Adam must have lived perhaps millions of years, since he lived through at least ten of them; that the Bible was written for the common people who would not naturally understand it to mean ordinary days. It makes interesting reading.

It is not an easy matter to gather up a miscellaneous mass of news and views an actual statement of facts in controversy. The *Baptist Standard* of Texas supplies an example: In a long editorial survey of the current discussions among northern Baptists it makes several statements which there is no space to quote but which in material items miss the precise facts. Corrections following will sufficiently indicate the errors: (1) The proposed amendment to the laws of the Northern Baptist Convention were not introduced by Judge Freeman. (2) So far as known, Park Avenue church has not agreed to accept a form of baptism other than immersion. (3) There was no debate between Dean Shailer Mathews and President Taft before the Chicago ministers' union. There was a statement made by each in the most fraternal terms from their different personal points of view, and there was no conflict between them in regard to either facts or conclusions. In every material point to which both gave attention they were in agreement. (4) Although in the most positive terms, both stood for the principle of the baptism of believers only and by immersion only. Dean Mathews (named in particular) did not concede the right of a church to modify baptism; he expressly denied that anybody has such a right.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Baptist Youth Movement

IT MAY not be generally known that the Baptist Young People's Union of America under the creative and inspiring leadership of Edwin H. Phelps and his associates in the executive work of the organization is forging to the front with accelerated movement and taking time by the forelock with a determination to anticipate the future in the most practical utilization of the present. It was a great forward step in the efficiency of the organization when the life work department was organized under the direction of Miss Emma Umstot, who is so eminently fitted for such a vital responsibility. Altogether too many Christian young people drift for want of guidance in selecting their vocation. The consecration pledge of the Baptist Young People's Union is designed in a general way to commit individual young people to the search for definite vocation as Christians. It would be difficult to improve the pledge. Here it is: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than for personal success. I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the kingdom of God. As I find it I will prepare for it and follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may." That is a tremendous pledge, potential with heroism and adventure. It is the duty of the life work department to transmute the pledge into actual fulfillment by every means suited to that end. And it is being done every day, without blowing of trumpets or waving of banners, under the steady guidance and by the creative genius of the splendid young woman who leads this department.

And now, with the characteristic vision of youth and with the courage to follow the vision to realization, the executive committee of the Baptist Young People's Union of America has recently mobilized another department and provided in its budget the means necessary to finance it. This is the department of evangelism. We have just read the outline of the program which this department has adopted and it fills us with hope and enthusiasm. Evangelism is

preeminently a youth movement. Young people have always made the best evangelists. They respond most readily to the appeal of evangelism and embody all the elements that fill evangelism with the dramatic interest of the personal quest for souls. For the purpose of yoking young people up to an evangelistic task suited to youth the department of evangelism has been projected. The program is thoroughly worked out and it is enough to say that when this department becomes active in the field of evangelism under the direction of an able and enthusiastic leader, every church in the denomination will feel the thrill of a new energy expressing itself through the local young people's societies which will function in harmony with existing agencies. One part of the program calls for special emphasis. It is to be known as "The Judson Circle." Since thousands of foreign youth have come to our shores and are still coming, an organized attempt will be made by the department of evangelism through the circle to reach these young people and lead them to Christ. Any Baptist young person giving evidence that he has led one such soul to Christ will be given a certificate of membership in "The Judson Circle." The department of evangelism will not confine its work to Baptist Young People's Unions, but every young people's society by whatever name known and all young people in our churches will be enlisted in this new crusade.

We are delighted with the evidences of the practical cooperation of the Baptist Young People's Union of America with the Board of Cooperation. As we write, exhibits of successful cooperation lie before us. "Money Talks" is a one-act play written by Margaret L. Clague, the headquarters' secretary. The play is designed for young people, the lines are peppy and easily learned, the costumes and stage setting are simple and the object of it all is to develop the sense of stewardship among youth. It is in reality an intelligent attempt on the part of the Baptist Young People's Union of America to promote the work of the Board of Cooperation. We might call it a back door approach to the Northern Baptist Convention. The young people are probably unconscious

of such an approach and the officers of the society have no such object in mind. None the less it may be the initial step in a providential and natural way toward a closer articulation of the Baptist Young People's Union of America with the Northern Baptist Convention. This suggests potential lines of activity and sources of energy which we dare not follow at this time for want of space. But when the Baptist Young People's Union of America is lifted out of its segregated isolation so far as activity and membership in the Northern Baptist Convention is concerned and when by some wise method the energy, vision, courage and good-will of youth can be geared up to the council and work of the convention, we have a feeling that this will give the spiritual resilience necessary to lift the convention out of its chronic controversies and start it on the way to harmony and enthusiasm in the prosecution of the work which God expects the convention to do.

Prohibition and a Pandering Press

THE silent forces of the universe are tremendous. The noisy forces are negligible. We take comfort in this fact when we read the noisepapers which are committed to a wet policy. Recently these noisepapers have seized upon every clanging cymbal and sounding brass within reach and with more vigor than vision they have beaten their tom-toms in token of their exuberant pleasure over an alleged change of front with reference to prohibition on the part of the Episcopalian Brotherhood. It turns out, however, that all the noise is a bit of misspent energy because the great Protestant Episcopalian Church in the United States, through the voice of a large majority of its bishops who speak with the authority of the facts, repudiates the inference that the vote of the brotherhood commits that church to the overthrow of prohibition. This great religious body stands with all the other evangelical churches of the country for the perpetuation of the eighteenth amendment and for national prohibition of the liquor traffic.

Wet propaganda is a good deal like crime. A small amount of crime can crowd out of the columns of the newspapers a large mass of constructive news. One automobile in an accident on the highway will create more interest in a few minutes than a thousand automobiles which keep the road normally all day. This rule holds for everything and especially for wet propaganda. Hence when an officer of a great church body of men falls from his former position as a defender of prohibition to the level of an insurgent against the law, the whole noisepaper fraternity hails him as a prophet and endows his questionnaire with an authority which it does not possess. People are slowly learning to take the noisepapers with a big margin of discretion. Only the uninitiated swallow without question all that such papers print.

And now the latest as we write is the widespread report in the noisepapers that a great prelate of the Roman Catholic Church has come out defining the position of that church on prohibition. He asserts that the Roman Catholic Church stands for temperance as against legal prohibition. This of course is nothing new to well-informed people. As a great religious or-

ganization with headquarters in Italy and doing business with practically all western nations on a large scale, the Roman Church is slow to join in any general crusade which has to do directly with legislation and especially legislation which is regarded as summary. But in spite of the attitude of the church toward legislation, thousands of good Catholics in the United States have exercised the franchise in voting for prohibition and in sustaining the law after it was passed. The noisepapers would give the impression that the Roman Catholic Church has changed front recently with regard to federal prohibition in the United States but when the Boston cardinal speaks on this subject he is simply running true to form and voicing the consistent attitude of his church toward the liquor traffic.

We do not write this to lull anybody to sleep or to relax the vigilance of a single soul. The fight is on. We cannot blind ourselves to the fact that a reaction against federal prohibition is in evidence. That reaction is being capitalized by the wet interests and every shred of encouragement for a return of the saloon and legalized liquor-selling is seized upon with avidity by the forces having a speedy repeal of the present prohibition laws in mind. The public hangs between repeal and enforcement. Talk of modification of the present law as a relief from violation is only sugar-coating on the pill of repeal. Prohibition laws can be enforced with as much success as all other laws. If federal prohibition enforcement agencies can be placed under civil service rules and thus freed from political control, a long step will be taken toward a higher respect for the prohibition laws and a fuller enforcement of the same. In the meantime every believer in the cause of prohibition must keep awake and with true evangelistic zeal do his utmost personally and in cooperation with approved organizations to lift the moral of public opinion up to a fresh respect for the eighteenth amendment.

Church and State in Mexico

THE old conflict of powers between the church and the state seems to be coming to a head in Mexico. Mgr. Moray del Rio, head of the Catholic church in that country, regards certain laws of the government inimical to the activities of the church and to what he calls "religious liberty," and intimates that he as head of the church will disobey and resist them. Minister Tojeda, representing the government, regarding the utterances of the archbishop as "open rebellion and an attack on the fundamental laws and constitution of the country," has entered criminal proceedings in the courts against the prelate. He says: "The government permits the church full liberty of worship and the church is functioning up to the point where further liberty in this direction would be opposed to the development and uplifting of the Mexican people." When one recalls the persecutions of Protestants instigated by the Catholic priests in Mexico within recent years, one wonders just what is Mgr. Rio's idea of religious liberty. The state would seem to have done its full duty where it has placed all religions on an equality before the law. What are the Protestants in Mexico saying and doing about this question?

The World in Transit

BY THE ASSISTANT EDITOR

Some Ecclesiastics Join The Hue and Cry as Usual.

Headlines regale the public with stories of church leaders who express themselves in favor of a weakening of the Volstead law. The story is a familiar one. At every stage of the temperance movement there has been a group of ecclesiastics who stood aloof in moral superiority just far enough to count on the side of the vicious and lawless. In the "Blue Ribbon Crusade," in the local option movement, in local and state prohibition, as well as since the eighteenth amendment was adopted, their symbol has been the figure of a balking horse, and their hoary arguments of liberty and moderation have served to protect the hog-wallows of society. In the present instance they happen to be useful to the confederated vultures which are trying to break down prohibition. The weakening of the Volstead law will not satisfy them. If that is achieved they will find its remaining restraints too much for their moral dignity. Simply reckon them for what they are and go ahead with the enforcement of the law.

Who Expected More Than Prohibition Has Achieved?

If there were any Americans who thought that the passage of the eighteenth amendment was the final battle of war against alcoholism, they have probably already discovered their mistake. Those veterans who have served in this war for a half or even a quarter of a century, knew better from the beginning. To achieve the adequate enforcement of prohibition involves at least another twenty-five years of struggle. Vast business and political interests will still join hands to nullify and discredit the law. The technique of enforcement must be learned by experience, with the probability of blunders and failures in particular cases. The enforcement organization itself will be infested to a greater or less degree with political parasites whose elimination will absorb time and effort. Many features of the law must be tested by appeal after appeal to the courts. Human misunderstandings and factions are likely to arise amongst the prohibition forces themselves. Yet, by almost common consent, a wonder has taken place: the saloon system is gone. There is vastly less of drinking and of drunkenness than formerly. We are learning by actual experience what to do next to make prohibition more effective. An obvious increase of industrial efficiency and of general economic welfare has ensued. The beneficent results of prohibition are already impressing the other nations. Who was so ungainly as to expect greater achievements within six years? Who that ever understandingly believed in prohibition, can find a sufficient reason now for turning back, slacking hands or losing heart? Rather, it is a time to stand firm all along the line.

This Proposal Is Fringing, What Is Right?

Wrongs quiescent are none the less real, and they still hold dangerous possibilities. So thinks the Federal Council of Churches concerning the discrimination against Asiatics in the immigration law of the United States. In its latest utterance on the subject, adopted December 11, 1925, it calls such discrimination, in the

words of Ambassador Woods, "an international catastrophe," and says, "We see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from those three sections of the Orient." And some day when the people of the United States shall have recovered their faith, their courage and their sense of kinship to humanity, they will undo that blunder.

Taking Account of Shop Imponderables

Under the head of "shop imponderables," the *Inquiry*, congratulating the friends of industrial democracy upon the gains of representative government in organized industry, says: "All this is progress. It means that untoward incidents are settled not by threats of strikes or of forfeited jobs, but by declarations of principle. The law of the shop becomes not the boss's law but the law of the situation." But goes on to ask: "Is democracy enough? Does this new process for settling differences further morale, magnanimity, fellowship, or does it merely canalize the spirit of strife through channels of law and order?" Of course democracy is not enough. The best that can be said for it is that it is the best discovered substitute for war where oneness of mind is lacking. Whether in industry, politics or religion, it merely suspends strife to give opportunity for finding a way to a good understanding of facts and folk. It gives a chance to put unity into the community.

Cigaretts for Women and Sentimental Ethics

Is conduct which is sinful for a woman lawful for a man? Bryn Mawr woman's college is said to have permitted its students to smoke and to have fitted up for them a comfortable smoking room. Thereat the *Florida Baptist Witness* moralizes. It says: "All of the southern schools canvassed in this connection are pronounced in their attitude to the question of women smoking. In not one of these schools, according to the authorities, would smoking be tolerated, but in a number of them, the penalty for smoking is expulsion. This is as it should be, and we trust evermore will be." But this rule would have expelled many a mother from good old southern homes. When the old-fashioned father and mother lighted their pipes together by the old-fashioned fireplace, which was sinner more than the other? Likewise, when a boy and a girl smoke cigarettes together, is it likely that God discriminates against the girl?

Will Englishmen Please To Avoid Unseemly Hilarity

Complaint is made that the British have got control of the rubber market and have run up the price on American users of rubber. Surely our British cousins ought to have a heart. Can they not remember how in the world war we held prices down upon the supplies they bought from us, and how disinterestedly we refused to profit by their necessity? Do they not remember? We fear they do. If they remember, and if they are not indeed destitute of a sense of humor, how they must laugh at our outcry about the price of rubber. What are the qualities of a good sportsman? An answer would be useful to the United State at the present juncture.

Washington, a Christian Patriot

He saw his country's need and in his conscience heard the very voice of God

BY ROBERT GORDON

AT THE national capital recently, the novelist Rupert Hughes, in an address before the Sons of the American Revolution, said, "George Washington was a card player, a distiller of whiskey, a champion curser, and of course he never prayed." However, his distinguished hearers, on filing out, were not greatly surprised to find the Washington monument still standing against the sky. Hughes is said to know something of everything from numismatics to Hollywood but, so far as I can learn, he is not recognized as an authority on anything. He writes fiction fairly well. His slanderous statement was sufficiently answered when Doctor Cadman remarked, "This is only another illustration of the old saying, a cat may look upon a king."

Washington has suffered at the hands of extravagantly eulogistic biographers. Idealizations have been set up in flawless marble by some who foolishly sought to have us forget he was a real man sprung from the common dust. Let historical criticism cut off every apocryphal anecdote. After searching scrutiny has swept away the last shred of the last adulatory adumbration, we may rest assured this God-given man will still tower above his contemporaries, mountainous and magnificent. It is not necessary to come to his defense. Let it be acknowledged he did use lurid language when Benedict Arnold betrayed his country. Despite the calm composure of that impassive countenance, he had a temper that on occasion could leap hot and high in scorching flame. But none knew better than did he the difference between strong language and language that has strength in it. His opinion of profanity is on record. "This is a vice," he wrote, "so mean and low that every man of sense and character detests and despises it." As to his manufacture or use of strong drink, it remains only to be said that no eighteenth century man can be judged by the standards of our day. All sensible readers will resent the futile, fantastic effort to put him in a class with Schlitz, Pabst and Gettelman. And for the rest, we have the scholarly volumes of Lodge and the high estimates of Webster, Emerson and Gladstone. The conclusions of a century and a quarter will not be overturned. Passing time but enhances Abraham Lincoln's glowing tribute, "To add brightness to the sun or glory to the name of Washington is alike impossible." We shall not attempt it. Instead, we shall simply try, if possible, to add a little fuel to the fires of true patriotism by recalling how passionately he loved and served his country.

Pseudo-patriotism

All are familiar with the story of that eventful career. Yet parents and teachers need to be urged to read it often that they may the more vividly portray that character and relate those sacrifices and achievements that for so long have moved thoughtful men to speak his name "in solemn awe." A prevalent confusion of thought on the subject of patriotism makes it all the more necessary now to direct attention to Washington, the great Christian patriot. Some indeed are saying no patriotism can be described as Christian. It is called an evil, provincial spirit that should be deplored rather than fostered. Much may be said to support that contention. The most sordid purposes have been promoted under the guise of patriotism. Flags of course waved over the plant of that munitions manufacturer who declared, "I don't care how long this war lasts so long as I get my money." Conceptions of nationalism are held

with which no thoughtful Christian can agree. If unbounded ambition, or windy pride, or provocative flapping is patriotism, then the church will more and more hesitate to give approval. The time is past when earnest Christian men could sing with gusto and good conscience,

"We don't want to fight, but, by Jingo, if we do
We've got the ships, we've got the men, we've
got the money too."

"My country right or wrong" is the cry of a pseudo-patriotism, a blind passion that is neither good Americanism nor good sense. Those who deny our obligation to any higher law than our own sovereignty are defending an inflated nationalism that cannot be called either moral or Christian.

But George Washington loved, defended and served America! He did, and so may we. There is nothing in our Bible to rebuke one who loves his homeland above every other spot on earth. Indeed we would suspect a man did Scott, any man "who never to himself hath said, this is my own, my native land!" We are glad Maud Roydon has passed on for us the thoughts of that British sailor at the battle of Jutland. Finding himself ready to die for Britain, he was distressed because "that great Heart of Bethlehem died for men he never knew." But that seaman followed fundamental truth when he added,

"And yet I think, on Golgotha,
When Jesus' eyes were closed in death,
He saw with a most passionate love
The little streets of Nazareth."

We have obligations to humanity but clearly he thought careth not for his own is worse than the most parochial patriot.

Peace-time Patriotism

So adventurous and thrilling were the eight years Washington served as commander-in-chief we are inclined to slight the more significant peace-time patriotism that sustained his public service for almost half a century. Four times bullets winged with death passed through his uniform. Twice his horse was shot under him. But the mettle of his manhood and the high quality of his patriotism were far more severely tested through the long trying years in which he gave up personal ease, pleasure and gain that the public weal might be conserved. We have often lost in peace all that war has won. That we might have happened here had the young nation not been guided by one so self-denying, sane and far-sighted as was Washington. It took sixty years and the bloodshed and waste of the awful Civil war finally to convince America of the wisdom of his plea for a strong central government.

But was not his patriotism altogether too provincial? Did he not refuse the calls of France for aid? Did he not counsel attention to affairs at home? He did. But they misunderstand his whole attitude who use his name in defense of isolation. He fought the small American of his time. The arguments he had to overcome in widening the thoughts of his opponents were strangely like the arguments now offered by those who would keep America from assuming larger obligations. The strong federal government for which he contended was a new idea but he saw that "new occasions teach new duties." Thirteen states stood apart, jealous and afraid. They acted toward

continental government precisely as if they were dealing with a foreign power. Each insisted upon all the rights of sovereignty. What reservations they wrote! Each specifically reserved to itself the right to put up with, to strike money, to levy taxes, to open and close ports. Congress had no real power. It was little more than a debating society. Men of no mean ability mocked and argued against federation. They were supported by that natural repugnance of parties to any relinquishment of powers. Then there was the natural fear of the abuse of power in other hands than their own. But the greatest hindrance was the prevalent pessimistic opinion that Congress could never hope to depend on the voluntary compliance of so many independent communities, each consulting its own particular interests and convenience.

Not until ships lay rotting in the harbors and business stagnation brought general suffering did the need for a central government win recognition. History is repeating itself. And are not they right who insist that Washington, if here today, would be foremost among those now striving for some larger federation? Would not the man who saw the essential interdependence of those thirteen separate sovereignties see today the fact that our world is so interrelated politically, economically and every other way that some corresponding world organization is necessary to peace and prosperity? Certainly those who turn against entangling alliances in the name of Washington are doing him an ill service. He changed with a changing world. Conditions are not now what they then were. In that day we were thirteen poor colonies struggling for life. Today we are a nation of forty-eight great states, a hundred million people, the most prosperous on earth, and our flag respected round the world.

What moved this man to battle against such odds and to give himself to his country's service for so many years? You say the joy of leading cheering armies urged him on? In the snows of Valley Forge soldiers cursed him and the government, and deserted at the rate of a hundred a day. But he stood firm. You say the Continental Congress was back of him. They were often so far back of him that he did not know just where they were. With their papers in a single wagon, the Continental Congress fled from Philadelphia to Baltimore, to Lancaster, to York, to anywhere, and still he stood by his task. Do you say the praise of a grateful people sustained him? It is doubtful whether any man in our whole history ever suffered more from vitriolic vituperation. Of course there always have been those who say he fought and held office

for what he got out of it. Instead he served at financial loss. But, you say, he was a rich man. Yes, and that makes his attitude all the more remarkable. Many other such men took ship for safety across the sea. He was perhaps the richest man of his time. He loved his home and great estate. "Mine own vine and fig tree" is a phrase that echoes pathetically through his private papers. No place was more dear to him. Nothing gave him greater pleasure than his home life and the care of his herds and crops and the business of his estate. What do you think moved him to set aside his own preference for privacy and accept the uncongenial responsibilities of public office? What kept this rich man away from that attractive home and at the disagreeable work of a public servant through almost fifty years?

There can be just one answer. He saw the need and in his conscience heard the very voice of God. If proof of that be sought, turn to his private correspondence. What he there wrote cannot now be gainsaid. That glorious life was rooted in this great faith—"I, believing that man was not designed by the all-wise Creator to live for himself alone . . ." Your "peace-time patriotism" is needed now. Read again "If America Fail," the last warning of the late, lamented Dr. Samuel Zane Batten. Note the evidence of an ominous increasing social pressure, the growth of an industrial proletariat, the decrease of the American stock, the waste of our resources, and the dominant mammonism of our time. If we fail! No wonder he said, "The words tremble on our lips. If we fail, the most splendid experiment of the ages has failed. If we fail, men will question whether Christianity is really potent enough to redeem any nation. If we fail, the progress of the kingdom may be delayed a thousand years."

Where you and your children can often see it, hang up the picture of George Washington on his knees beside his war horse. A nation that has had the sacred privilege of overhearing this strong man offer humble petition to the Almighty ought not to need any poet-prophet's warning, "Lest we forget." And surely no Baptist will feel any essential conflict between the most passionate patriotism and the deepest concern for the welfare of mankind. It was a Baptist who wrote, "My country, 'tis of thee." And it was the same American Baptist who gave us that world-encircling song, "The morning light is breaking." It was that type of loyalty to native land and that high regard for the interests of all mankind that makes it possible for us now to lift our hearts in gratitude to God for Washington, the Christian patriot.

The Glory in the Grey

BY A. CHESTER MANN

THOUGH sighing, sobbing winds may chant
unrest,

And solemn dirges in the tree-tops play—
Yet I may still have music in my breast,
And catch a glint of glory in the grey.

Though hills may hide the crimson-fretted west,
And stand in somber, adamant array;
Yet need I fret not 'neath each shadowing crest,
If shafts of glory glint but in the grey.

The seas may moan beneath a leaden sky
Of fear and death, of loved ones borne away;

Yet I, within my soul rejoicingly,
May catch the glint of glory in the grey.

The night may tell of questionings I've hurled
Into the dark—of days when none could pray,
Yet I may still—to cheer my soul-chilled world—
Have gleams of glory shining in the grey.

The road I tread, may dip down into night,
Where purple shadows close the gates of day;
Yet still, at evening time, I may have light,
As radiant glory pierces through the grey.

Death and the Life Beyond

II—The Fundamental Question—Body and Soul

BY FREDERIC C. SPURR

THE nearer question of survival which presses upon us in moments of anguish, reposes upon the great fundamental fact of man's nature, and it is this that we must now consider. It is necessary to insist upon this, since rationalistic philosophers generally assume that they who believe in the life immortal are inspired by nothing more substantial than their own vanity. "Man is of no more value for the universe at large" wrote Doctor Haeckel in his "Riddle," "than a fly on a summer day." Yet this insignificant mite dreams of continued and fuller life—the preposterous egoist! But the fly on a summer day has no conception of anything beyond its ephemeral existence in the moment of its gaiety, and man, rational man, has. There is a reason for his belief. We shall not, at the bidding of a few pompous persons, brand the entire human race as a collection of vain imbeciles. Man has always believed himself to be more than material. He has always spoken of his "ghost," his "soul," his "spirit," and it is on this account that he has cherished a belief in the survival of that spirit when the material frame has fallen to pieces. It is not his vanity that has urged him to this, but his nature. At a later stage we shall see how impressive is the testimony he has born, in many ways, to the reality of this belief.

Beyond the Ken of Science

There have been always those who, on one ground or another, deny the existence of any soul or spirit. The way is always open to doubt since the demonstration offered can never be of the same character as that with which we are familiar in the laboratory. The existence of the soul is not capable of a physical demonstration; it is none the less real for all that. It is only within the last few decades that the existence of the soul has been denied in the name of positive science. But it is important to observe that science as science offers no such denial. Those scientists, eminent in their various departments, who have lifted up their voices against the commonly accepted belief in the existence of the human spirit, have not been compelled by their science to utter their protest. Physical science can neither affirm nor deny the existence of spirit. It can merely report on things which come within its ken. Beyond that it has no jurisdiction. We are not to imagine that those aggressive men—great enough in their own sphere—who dogmatically declare that the soul is a myth, do so because established facts demand that they should. If science had established the nonreality of the soul, then every man of science would be compelled to proclaim its finding. But many of the greatest scientists of the day refuse to make any such proclamation. Physicists, biologists, astronomers and chemists such as Kelvin, Wundt, Virchow, du Bois-Reymond, Lister, Ramsay, Crookes, Lodge, Macalister, Horsley, Wallace, Duckworth, Thomson and Flammarion, with hosts of others, are acknowledged great men of science. They have never in the name of physical science sought to prove the existence of the soul, but for other reasons they held and hold a belief in spirit. When Vogt declared dogmatically that there was absolutely nothing in man which could not be accounted for chemically, he spoke, not in the name of science, but in the name of his own philosophical prejudice. There were fields of human investigation and knowledge he had never entered, but which others had entered.

We may admit freely that materialism has a great deal to say for itself when in the name of physical science seeks to tear the crown of immortality from the brow of man. On the one hand the telescope has revealed to us a boundless universe, so vast and terrible that our poor little globe is seen to be but a mere speck in space. From the point of view of size we are of no account whatever. It is hardly surprising that persons who weigh and measure everything with physical apparatus should regard man as little more than a microbe in the whole scheme of things. Yet they overlook the simple fact that it is the who measure a universe which cannot measure itself. "The physical universe is great" says Pascal, "but man is greater for the universe does not know that it is great and man does." Size, therefore, ceases to count when the mind comes into play. Follow this thread of thought right through and see where it will take you. On the other hand the microscope has revealed to us the basic structure of the physical world, and of our own physical nature. We are now aware of our kinship with lower forms of life. The chemical elements that are found in us are found also in other creatures. The chemist discourses to us of the lime, sodium, potash, phosphorus, iron, etc., of which the human body is composed. The physiologist points out that slight physical changes can seriously affect our mentality and our morals. The introduction of thyroid extract into the organism of a backward child can work almost a miracle and restore his feeble mind to a normal condition. Injury to the brain may involve loss of speech or of movement. Pressure upon a certain section of the brain may add a new "criminal" to the population. The physiologist perceives that consciousness disappears under the influence of an anaesthetic. Brain and mental activity are closely related. What more natural then, than to assume that the "mind" is nothing more than an effect of brain activity, since the two never act apart from each other. From that it is easy to infer with Carl Vogt that "free will does not exist, neither does any amenability or responsibility such as morals, penal justice, etc., would impose upon us. At no moment are we our own masters; any more than we can decree as to the secretions of the kidneys. The organism cannot govern itself, it is governed by the laws of its material combination." And then the further deduction follows, there can be no other destiny for man than a material one. "Death dissolves the elements which have bound man together. He returns to the dust from which he came. The personal being called man ceases to be. His body goes to enrich the soil. His influence, if it has been good, goes to enrich the race."

Materialism Tells Less Than Half

It certainly seems as if materialism could give a good account of itself. Its fatal weakness, however, is that it tells only one half of the story, and that the lesser half. Obsessed with the imposing display made in the laboratory it has closed its eyes to a whole world of facts which are even more impressive than those with which it deals. Two of these will occupy us for the present. They are the large facts of life itself, and the larger facts of mind.

Men have been so absorbed with life as organized that they have often enough failed to allow for the organizer. Modern science demonstrates two things from which we have the right and the obligation to deduce a third. First

shows that life is the cause of organization while it differs from it. Secondly, it shows that life transcends organization. Given these two things we are entitled to deduce a third thing, namely, that life which precedes and transcends organization can and must survive organization, and is equal to the task of preparing further organizations in different conditions of life.

The first thing then is that life creates organization while it differs from it. Man's life is revealed to us here below as physically organized. The organization begins in the very simplest manner. Examined under the microscope the naked bioplast is the merest speck, resembling jelly, very much alive, and wholly without organization." This is slowly built up until it attains the dimensions we find in the fully developed man or woman. The physical organization starts in the humblest way and reaches the most amazing goal. "The body is composed, organically, of particles extracted from food and air, and woven together by the process of digestion and assimilation." The most wonderful and delicate part of the organization is the brain. Now the whole of this physical organization, brain included, is in a state of continual flux. It is always changing. Our bodies are continually wearing out and are as continually being repaired. Old particles disappear, being replaced by new ones. One day there will come an end to this process and further repair will be impossible.

The "Mysterious Weaver"

Concerning this physical organization, which starts so simply in the mother's womb and attains such marvelous proportions we can say two things. First, that it creates nothing, but on the contrary, itself is created. Behind it is the "mysterious weaver"—to use Mr. Huxley's word—that we call "life"—that great mystery which ever eludes us and which remains invisible. This "weaver" never commits an error. Operating with the same basal stuff all the time it produces here a fish, there a bird, yonder an insect and here a man. To type it ever remains true. Life is the grand mystery, the grand reality, the mother of all things. No man has ever seen it; we behold only its manifestations. Beneath and behind organization there is that creative and elusive force we call life. What is the relation of this organization to that which causes it? An organ is simply an instrument—but of what? Behind the organ there is the living performer who remains unchanged. The instrument changes; not so the performer. The particles of our bodies are ever in movement, but the real self lies deeper than the body as manifested at any one time. The last body we carry no more represents the essential self than did our first body." (Sir Oliver Lodge). The body we possess today is wholly different, so far as its particles are concerned, from that of ten years ago, but the underlying self—the personal being—remains unchanged in essence. Unchanged in essence, but when life is normal ever growing in richness and depth. What is this unchanging thing? Men name it differently. Some call it "soul," some "spirit," some "self," some "personality." It matters little what we call it, but we must say, with Sir Oliver Lodge, "we do not know what it is, but it is ridiculous to say it is nothing." Shall we agree to say that the "soul is that controlling and guiding principle which is responsible for our personal expression under the conditions of our physical ancestry and environment?"

The unity of that self or ego is preserved intact amid all the changes which pass over the physical organization. We continue to say "I," although the brain of today is not the brain of a decade ago. We can trace our personal self right back to the time when we commenced to think at

all. Memory supplies all the necessary links. Further, while it is demonstrably true that while physical and mental conditions act and react upon each other, it is also true that portions of the brain may be removed without interfering in the least with the identity of the self. A half brain removed by a surgical operation does not involve the removal of half the personality. Further, the personality remains intact even when the organs through which it expresses itself are not normal or are dulled. Who has not been thrilled with the magical music of Beethoven, which has in it the music of the storm, the fall of the cataract, the laughter of children and every note of which nature is full? Yet the great musician was stone deaf and heard none of the sounds which he gave to the world. Partly sealed to the world through a defective physical organization, yet he heard within his soul those marvelous harmonies with which he ravished the world. The most striking instance in modern times, however—perhaps the most striking in the history of the world—is the case of Helen Keller. When an infant she became blind and deaf and dumb. Her physical organization was sealed up on three sides. For years she lived in an enclosed world. She never heard a sound from the material world that her brain could resolve into figures and images and ideas. She was sealed, almost entirely, to the physical universe. Yet what happened? Deep down in her soul she had fought her own personal battles, and when one of America's greatest men spoke to her—through Miss Sullivan, her teacher—about God, he discovered that she knew him already. That blind, deaf and dumb woman came to "speak" several languages, she plays beautifully on the piano, she has written books and poetry, she is no mean philosopher, and yet organically she was handicapped more heavily than perhaps any other woman. Yet, despite the organic defects, her personality remained intact.

Soul Develops as Body Decays

Further, it is a fact that the self—the soul, the personality—often grows richer and more beautiful as the physical organism through which it acts falls into decay. Old men and women whose physical powers are failing, not only maintain, but continue to develop beauty of character. They develop within to the very end. Their outward man decays, but the inner man is renewed day by day. If it were possible to provide them with a physical organism capable of expressing their advancing selves, they might exhibit a vivacity which would astonish all. It is not the self that fails, but only the physical medium through which they express it. Here then are indisputable facts concerning life and its organization. These facts justify us in assuming that as life has created this physical organization, it is equal to the task of creating a further organism of another order to meet a different set of conditions when the occasion demands it. Further, if our real self has already survived numerous physical changes it can surely survive a final one! Again we are entitled to say that when the "organ" wears out this does not in any way involve the annihilation of the performer. When an organ breaks down we are not entitled to say that the living performer has ceased to exist any more than we can say that New York and London have ceased to exist as cities because the cable by which we communicate with each other has suddenly been cut. And when a body "dies" we have no right to assume *a priori*, that the personal life which has manifested itself through an ever-changing organization has ceased to be.

The study of life, however, takes us much farther than this. Life not only creates organization, it *transcends* it. If the old materialistic dictum were true that "the brain secretes thought as the liver secretes bile," and that man

at the highest is nothing more than "matter in a certain disposition" then we should be limited by that which has produced us. Nothing can rise higher than its source, and if we are the product of matter then we cannot rise higher than the limits of the material. But every day of our lives we do rise above the material. The "soul" can create. Out of sound we can create harmony. Out of spectacles we can create art. We meditate upon certain facts and from these we can deduce principles. Chief of all we can rise to the notion of the ideal. In the presence of conflicting duties and demands we can choose; and the highest type of man will often choose to do things which are against his interests and his feelings. The doing of them will cause him pain and inconvenience, yet he does them because he is urged by a sense of right—a great "ought" which becomes to him a final imperative. The Christ chose Gethsemane and Calvary rather than fail to accomplish the work of human redemption. The highest things to which we can, in thought rise, are not capable of being measured or expressed in any material way. Who can weigh honor or virtue or love? These are spiritual conceptions and pass beyond all material boundaries. We can rise to the conception of the highest of all and think of God. All this means that the essential self is spiritual or it means nothing at all. There is an inner self which links us to the eternal. This soul or self is not demonstrable to the senses, but this is no argument against its reality. There is in the universe an element without which there would be no light or life for us and no unity for the world. It is known as the ether of space. Yet it is not directly demonstrable to our senses. With difficulty many people have persuaded themselves that it exists at all. Yet, as Lord Kelvin said, there is nothing more certain than its existence. It explains the phenomena of light and color and much else and it *alone* explains them. So is it with the soul. No man has ever seen it, yet it alone explains the phenomena of our life. Suppress the spiritual explanation of existence and life becomes an insoluble enigma before which humanity must eventually break its heart.

Powers of the Mind

The larger facts of life are one of the fundamental bases upon which belief in the hereafter supports itself. The other fundamental base is the larger facts of mind. And here we are in the highway to the laboratory, for the whole processes of the mind have been subjected, during recent years, to rigorous scientific investigation. It would not be possible today for Doctor Haeckel to return and to repeat his gibes against his former confreres at Jena who deserted his materialistic theories in favor of a more exact psychological and spiritual explanation of the nature of man. It is now known that the mind is a far deeper and more marvelous thing than was suspected a decade or two ago. It is infinitely greater than a mere "registering machine." It can create and dominate. It is one of the main factors in promoting physical health. It aids powerfully in banishing certain diseases from the human body. It can be far more potent than drugs in its effect upon nerve and tissue. Now if mind be a product of unreasoning matter how comes it to pass that it can perform what is little less than a miracle upon the substance that has produced it; in a word, how can the effect be greater than the cause? But grant that mind is superior to and wholly different from matter, the explanation of the various phenomena is simple even if the process be not understood. The dominance of mind is a fact which must be set over against the other fact—that mind, as it operates in human life, is generally associated with some department or other of man's physical life. But it is unwarrantable to draw the conclusion that it can act only in this way.

There is more than this, however. There are the facts of *hypnotism* which open up a new and mysterious region of activity, and disclose the operation of a mental force which cannot be forced into the framework of the old materialism; the facts associated with *prevision* in which events not yet upon the horizon are perceived long before their appearance and rehearsed in advance in startling detail; the facts associated with *telepathy*, that amazing communication of mind with mind over vast spaces between which there is no visible or material medium; the facts associated with the *clairvoyant* power of the dying who see and describe persons long since "passed over," in such a way that it is impossible to doubt the reality of their mysterious experience or to refer it to mere memory or to any "material" cause; the facts associated with *inspiration*, that invasion of the personality by a power which exalts the whole being and raises it to an altitude which it could never reach if left to itself. These are facts which the old materialism either would not or could not consider, but which the new sciences dealing with mental and spiritual processes are forcing to the front. The discovery of the "subconscious" or "subliminal" mind has revolutionized modern thinking and banished forever the easy explanations of the mental life which a few decades ago were regarded as finally settled. Personal identity can no longer be expressed in terms of the *contents* of the mind, since these continually change. The roots of the personal self have to be sought in a larger sphere, beyond the material and beyond the mental. They can be found only in the spiritual. Man has a threefold manifestation of his essential life, physical, mental and psychical, but the life itself is spiritual, drawn from the Eternal Spirit—God.

"We Are the Sons of God"

No other account of man covers all the ground and completely explains man as he is. The way is open as never before to a full belief in the spiritual nature of man and in his consequent survival of the event we call death. "We are," says a Christian apostle, "even *now* the Sons of God and we *shall* be . . . like Christ." The "are" always carries the "shall be," even as the oak is carried in the acorn and the man in the infant. The promise of complete life is found everywhere and is everywhere fulfilled where things are normal. It will not fail in man who is the masterpiece of God here below. For him there must be reserved a finer body than that which at present hampers him while it only partially expresses him; and a finer society in which the gains of the age-long struggle and pain of earth will be perfectly conserved. When Christianity speaks of the life everlasting it does not employ the language of poetic illusion, but the language of spiritual science which affirms the completion of the "end" for which man was made in a spiritual comradeship beyond under the direction of the Lord and Saviour Jesus Christ. Nothing that positive science has discovered invalidates this truth of the Christian gospel. On the contrary, where positive science carries forward, with courage, its central doctrine of evolution it finds itself one with the Christian faith. We may ask with Professor Richet "Why should not intelligent and powerful beings exist apart from the worlds of which our senses inform us? By what right can our limited senses and our defective intelligence warrant us, after a bare three centuries of scientific thought, affirming that in the immense Cosmos man is the only intelligent being and that all intellectual reality implies nerve cells nourished by oxygenated blood?"

Some Civic and Social Imperatives of Discipleship

"Shame and disgrace will be ours if we trail in the dust the golden hopes of men."—Theodore Roosevelt

BY OLIVER C. HORSMAN

THE Apostle Peter in the second chapter of his first epistle regards the Christian as a citizen of two kingdoms, an earthly and a heavenly. "Ye are a holy nation, a people for God's own possession," he says. There he is speaking of the heavenly and eternal kingdom to which they belong. "Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme; or unto governors, as sent by him," he continues. There he is speaking of the earthly and temporal kingdom, to which they belong. A Christian is born by nature into the one, and born again by grace into the other. Each kingdom has its own advantages and responsibilities, and the Christian, as long as he lives in the world, may enjoy the privileges and must discharge the obligations pertaining to both kingdoms. While he walks with his head in the clouds, he should keep his feet solidly on the earth. There are still Christians who hold the mistaken idea that political activity is incompatible with saintliness. But Peter said, "Be subject to every ordinance of man for the Lord's sake," that is, as a part of the duty you owe to Christ—and he bade his brethren "by well doing to put to silence the ignorance of foolish men." There were those who claimed that some good Christians were bad citizens, and Peter was anxious that such an accusation should never be true.

The relation of a Christian to the Roman government under which he lived in the first century was profoundly different from the relation of a Christian to the American government under which he lives in the twentieth century. When Christians were only subjects of the government. Now Christians are the government itself, for they elect their own representatives to make and execute the laws under which they desire to live. A big burly violator of the law once exclaimed to a diminutive constable who was serving a summons upon him, "Clear out or I'll shake you in pieces." "Do as you please," returned the constable, "I remember, when you shake me, you shake the whole State of Massachusetts." So Christian citizens are the State itself, and they must identify themselves with all its interests, institutions and activities. The duties they owed the Roman government were purely negative. The duties they owe to the American government are both negative and positive.

Negative Duties

First, among negative duties, the Christian should submit to the laws and statutes of his city, state and country. It is wrong for me to violate a law because it does not please me personally and is pure anarchy. If I may choose what laws I will obey and what laws I will disobey, then every neighbor of mine may do likewise. That way lies chaos and ruin. I commend the attitude of Lieutenant Blaney of the Atlantic Avenue police station, Brooklyn, who, when his own son, twenty-three years of age, was brought in for fighting on the streets, promptly locked him in jail. The boy had boasted that he could not be arrested because his father was a police officer. His father taught him that even a policeman's son must obey the law. The New Testament writers repeatedly insist upon submission to governmental authority.

Second, the Christian must submit readily to the demands upon his time and service which his community or his country may legitimately require of him. In time of war, he must give himself for the defense of his country's integrity; in time of insurrection, for the preservation of

law and order; and in time of peace, for jury service. One very conspicuous weakness in the enforcement of prohibition has been the failure of juries to convict after officers of the law have done their duty and have produced overwhelming evidence. Christians should covet the opportunity to put their wisdom and moral strength into jury service.

Third, Christians should submit with good grace to the payment of taxes. "Render to Caesar the things that are Caesar's," "Tribute to whom tribute is due, custom to whom custom." The Bible makes tax-paying a religious duty. Rebuke and punishment fell from God upon Ananias and Sapphira when they entered a false return to the minister of God representing the church. What kind of punishment, think you, will fall from God upon men who enter a false return to the tax-collector, a minister of God representing the state?

Positive Duties

There are three positive duties owed by the Christian citizen under our American form of government that were unknown to the Roman.

First, he should think through the problems that belong to our social and political life. They are the problems of all of us, and we must all help solve them. Our country was founded by Christian men upon Christian ideals and principles. Not all of our laws, customs and institutions are perfect. Some are bad, some foolish, some antiquated. When the capitol at Albany, N. Y., was being built, not enough granite of the right color and quality was available. In order not to delay the work, wooden blocks were cemented into one of the walls at various points. These were later replaced by the required granite. So whatever is bad in our community or national life must give way to something better. We, the Christian citizens, must think out the solutions for crime, child-labor, bootlegging and every other evil thing.

Second, the Christian citizen must vote for the best measures and the best men. The privilege of the ballot is "the fruit of long, arduous and costly experiment. Let us esteem it highly. Evil-disposed men vote early and vote often, if they can get away with it. Law makes election day a holiday; the Christian ought to make it a holy day. I read that 8000 persons in our country, eligible to vote at the recent primary election, failed to go to the polls because it rained. The judgeship was won, or lost, by 1500 votes. Shame upon every citizen who allowed the weather to deter him from a civic duty so vital and precious. No Christian should vote for a candidate as a matter of friendship or personal favor, or for any selfish end whatsoever. The greatest good of the greatest number is the sole criterion by which to determine one's ballot for both men and measures.

Third, the Christian citizen should volunteer for public service. If he possesses any talent, moral or intellectual, that can be invested for the social and political welfare of his country, God will hold him accountable. There are school boards, health boards, trade associations, civic clubs, charity organizations and numerous other groups where volunteers are imperatively needed. All honor to the men who give their best to the community or the state at salaries less than they might earn in personal pursuits. Let every Christian say, not "my country owes me a living," but, "I owe my country a life." Then will the kingdom of God be near.

It should be the unwearied ambition of Christians to infuse the spirit, the ideals and the principles of their Master into governmental conditions and arrangements. There have been three stages in the development of democracy. The first, when political power was taken from the few and given to the many. It was supposed that if the masses could vote, they would vote for their own good. But an ignorant citizenry wrought injury to itself with the ballot. Then it was thought that universal education would save democracy. But increasing crime has gone hand in hand with increasing enlightenment. Education does not make men virtuous. Now we know that the greatest need of democracy is the Christian religion, that men and

women may have the disposition of Jesus Christ in the conduct of their social and political life. This is the task of the church, to enthrone Christ in the state, not name only, but in fact.

Said Theodore Roosevelt in Carnegie Hall, 1912: "the long fight for righteousness, the watchword for us is spend and be spent. It is of little matter whether a one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind. We, here in America, hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men."

Four Great Americans Speak

GEORGE WASHINGTON: "This government must have support and respect for its authority, compliance with its laws, acquiescence in its measures, duties enjoined by the fundamental maxims of true liberty. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

Abraham Lincoln: "Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others."

"As the patriots of seventy-six died to support the Declaration of Independence, so to the support of the constitution and laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty."

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and almanacs; let it be preached from the pulpit, proclaimed in the legis-

lative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

Warren G. Harding: "There can be no issue in the land paramount to the enforcement of law."

"I do not see how any citizen who cherishes the protection of law in organized society may feel himself secure when he himself is the example of contempt for law."

"I am convinced that they are a small, and a greatly outnumbered minority who believe the eighteenth amendment will ever be repealed."

"I am convinced that whatever changes may be made will represent the sincere purpose of effective enforcement rather than modification of the general policy."

"The issue is fast coming to be recognized, not as an issue between those who believe in prohibition and those who do not, not a contention between those who want to drink and those who do not—it is fast being raised above all that, to recognition as an issue of whether the laws of this country can be and will be enforced."

"Ours must be a law-abiding republic and reverence for obedience must spring from the influential and the leader among men, as well as obedience from the humbler citizens, else the temple will collapse."

"Whatever satisfaction there may be in indulgence, whatever objection there is to the so-called invasion of personal liberty, neither counts when the supremacy of law and the stability of our institutions are menaced."



—Courtesy Baltimore and Ohio Railroad.

HOME OF GEORGE WASHINGTON AT MOUNT VERNON, VIRGINIA.



The Devotional Life



Fear and Faith

"What time I am afraid, I will trust in thee."—Ps. 56:3.

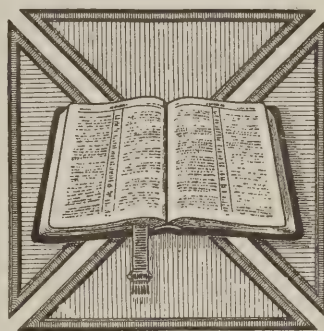
BY GEORGE H. MORRISON

PEOPLE who are highly sensitive are far more apt to be fearful than their neighbors. There are a hundred fears that never touch the man of stolid, unimaginative nature. That is why for a certain type of person to be brave may be comparatively easy, and for another infinitely hard.

The worst thing about the fear rooted in the imagination is that reason is powerless to allay it. You might as soon allay a fire with good advice. Argument is cold. It cannot banish the spectres of the soul. It has no brush that can obliterate the pictures of the imagination. But there is another way, more powerful than reason, to overcome imaginative fears, and that is the way of this inspired psalmist. Faith is the antidote to fear. It quiets fear as the mother quiets her child. The child still dreams, but the dreams are not reality. It is the mother's arms that are reality. So we, his children, dreaming in the darkness, and sometimes much frightened by our dreams, find "underneath the everlasting arms."

The Microbes of Misery

Another common source of fear is *weakness or frailty of body*. Everyone is familiar with that. When we are strong and well it is not difficult to keep our fears at bay. Fears, like microbes, do not love the sunshine. They need the darkness for their propagation. That is why, when the lights of life are dim, we readily become the prey of fearfulness. Burdens we can bear without a thought when we are strong and vigorous and well; tasks we can meet with quiet, equal hearts; difficulties we can bravely face. These seem insurmountable when we are worn, and often plunge us into the lowest pit. We must never forget how the temper of the mind is affected by



the condition of the body. Health is not alone the source of happiness; it is one of the perennial springs of hope. Many of our vague uncharted fears which haunt us and rob us of the sunshine, are rooted in the frailty of our frame.

There are very few of us who could be described as physically perfect. And to all such, whatever their condition, I want to give these noble words of Scripture: "What time I am afraid, I will trust in thee." He knows our frame. He remembers we are dust. He made us and he understands us. He alone can perfectly appreciate the inter-actions of body and of mind. And when we trust him, in a childlike faith, nothing is more evident in life than the way in which he disappoints our fears. His grace is sufficient for us. Often when we are weak then are we strong. Drawing from him we find we have our fulness, given us daily as the manna was. Until at last the "body of our humiliation" shall be fashioned like his glorious body, and then such fears will be laid to rest forever.

Conscience and the Cross

One other source of fear is the *faculty of conscience*. A guilty

conscience is a fearing conscience—conscience doth make cowards of us all. Could we get rid of conscience, what fears would go whistling down the wind! But God has so created us, that *that* is the one thing we cannot do. We may drug and dope it, we may silence it, we may sear it as with an iron, but, like the maiden, it is not dead, but sleeping. It awakens in unexpected seasons, sometimes in the stillness of the night, or when our loved ones are removed in death, or when we see our sins bearing fruit in others; perhaps most often in our dying hours, when the flaming colors of time no longer blind us, and we draw near to the revealings of eternity. All the fears of our imagination, all the fears that spring from weakly bodies—all these, however haunting, are nothing to the fears of conscience. And the tremendous fact, never to be gainsaid by any theory of its evolution, is that *God* hath put conscience in the breast.

Pardon and Peace

But he who has put conscience in the breast has done something more wonderful than that. To minister relief to fearing conscience, he has put his only begotten on the tree. There, explain it how you will, is freedom from the hideous fears of conscience. There, explain it how you will, is release from the terrors of our guilt. One trustful look at the Lord Jesus Christ, dying upon the cross of Calvary, and the fearfulness of conscience is no more. There is now, therefore, no more condemnation. Pardon, we have joy and peace. God is *for* us on the cross, and if God be for us, who can be against us? Blessed Saviour, who didst die for us, and whose blood cleanseth from all sin, "*What time I am afraid, I will trust in thee.*"—*The British Weekly*.



The Chimney Corner



"What My Father Meant to Me"*

BY GENE STRATTON PORTER
(Concluded from last week)

I think the next thing for which I would make my acknowledgments is the fact that my father had a deep sense of obligation to his children. He believed that no man had a right to bring a child into the world unless he intended to make himself responsible, so far as lay in his power, for its physical growth, for its mental culture, and for its loving and careful rearing.

No matter how badly he wanted to read, or to study for the thoroughly prepared sermons which he delivered in our church and the neighboring churches—for he was an ordained minister of the Northern Indiana Methodist Conference—no matter how exacting the work that must be done on the farm in order to give comfort to his large family, no matter how much time was needed when he was filling the office of a member of the church board, a supervisor of the schools, a county commissioner, or occupied with the affairs of his political party, he always had time to give loving and careful instruction, both moral and educational, to his children.

All the money he could possibly afford he spent for books and papers. From these things he read aloud at night; and the performance ended by the reading and expounding of a chapter from the Bible. Then all of us knelt before our chairs while father prayed; not at us, but for us.

I have always thanked God that father used the Bible as a lure, as an enticement, not as a menace or a threat. When morning came, before we had our breakfast, the reading of a chapter and the word of prayer were repeated; and three times a day, before we ate our food, he asked God's blessing.

He had time to love us. He could tie up our fingers expertly, carefully trim the broken nail of a stubbed toe, and with a stout waxed thread extract a loose tooth. He could doctor us in the common ailments of childhood, and did crude surgery.

Every winter night of my memory, up to the time that I was big enough to go to school and to take my place at the table with my slate and pencil, I went to sleep in my father's lap.

He could repeat the entire Bible, barring the books of the generations, which he said were a waste of gray matter to

"First firesides, then neighborhoods—that is the order in which life works itself out."

commit to memory. I have heard him quote Wilson and Gibbon and Macaulay and Hume on the same point in history; and he loved Tyndall on "The Forms of Water," and scientific books, and works on astronomy. Everything he gathered, from any field in which he could glean, he brought home and passed on to mother and to us children.

He always had time to explain what kind of fruit he set in the orchard, and why. It was my job to hold the trunks of the small trees while he tucked in their toes, wetted fine sand, rolled it in, and carefully packed the soil to keep out the air. Before I was ten years old I could set a tree as expertly as he could.

I knew how the grain was cut and threshed and measured; how the sheep were sheared and the geese were picked; how the wool was washed and dried before it was taken to market. Down the long rows of the cornfield I went with him many a spring, dropping the corn which he covered with his hoe; and as I went I chanted the lines that he had taught me:

One for the blackbird,
One for the crow,
One for the cutworm,
And four to grow.

It was from him I learned that he did not lay down his hoe and start to the house the instant the dinner bell rang. No matter how hot the sun was, nor how tired and hungry he might be, he worked on to the end of his row; then he set his hoe up, so that the blade was out of the reach of stock or of the small bare feet of children.

When I was near the age of ten, my mother went on her long journey. And then, with an older brother and two sisters, I was turned over completely to father. He must have had all sorts of annoyances with our attempts at house-keeping, and with the inferior work of women who were hired for that purpose. I know he must have been exasperated

Do You—

ever find yourself in the quandary of the advertising copywriter who used the word "judgement" in a sign that was painted all over the signboards of a big city in red letters a foot high on a blue background? Later the signs were all repainted and the word had lost its "e"—judgment. The generally accepted rule in this country is that words ending in "dge" drop the "e" when the syllable "ment" is added, as judgment, lodgment, acknowledgment.

with the food he was supposed to eat because he had been accustomed to highly expert cooking of the freshest and most delicious food in all the world—fruit straight from the trees; vegetables fresh from the garden; the finest of milk, butter, and lard; and meat of his own curing. But he never uttered a word of complaint. He made the best of every thing. He taught us patience, and he taught us, as nearly as he could, how our mother had done things about a home.

The first stroke I made in my own behalf was when I found that the price Mrs. Grant charged for teaching the other girls to paint on satin, canvas, and china was out of the question for me. Yet as I watched the work they did I saw that in almost every instance they did not know how the stem of a flower, the coloring of a petal, or the shading of a leaf should be managed to be right. My fingers itched and my brain fomented with desire. So, at last, I stood between father's knees and, with my hands on his shoulders, I told him all this as diplomatically as I could; for at no cost to myself would I purposely have hurt his feelings. I asked him if there was any possible way in which he could help me.

He thought for some time; then he said: "This Mrs. Grant has a family?"

I could name at least five children in the Grant family.

The next question was as to where the Grants lived; and that noon, when I went to school, father walked with me until we came in sight of the Grant house, and then I went on alone. That evening, when I raced home from school and stood before him, he told me that the following Saturday morning I might go to Mrs. Grant at eight o'clock for my first painting lesson and remain until twelve. And I learned that potatoes, apples, turnips, and beets had to be bought in the Grant family; that fresh vegetables straight from a big farm would be considered a great luxury by them. Vegetables would pay for the painting lessons and for material with which to work.

It was to my father that I carried the first line that I ever wrote—a line that awoke in me the feeling that I might ultimately be able to paint a picture with a pen as well as with a brush.

I had been assigned a paper on "Mathematical Law," and faked it, because my subject was out of the bounds of my comprehension. I do not know why such a beastly subject ever was assigned a sophomore. What I knew was how the flowers bloomed and seeded how the birds lived their lives, and the

(Continued on page 95)

*Extracts from this article which appeared in the February, 1925, issue of The American Magazine are here published by special permission.



BOYS and Girls



An Explorer Who Took a Gentleman's Word

HEAVY clouds hung over the African forest. It was a dark night and the buds hid even the light of the moon and the stars. Suddenly the roar of a thunderclap sounded. In the gleam of the next flash of lightning a party of men with thirteen oxen could be seen making their way between the trees of the forest. They were all black except one whose skin was white. He was David Livingstone. By his side was Sekeletu, the eighteen-year-old African chief, who had learned to love the white man as a father.

For about fifteen years David Livingstone had been in Africa, teaching the people of the true God, fighting slavery, and discovering new country. Now he was trying to find a way down the Zambezi river to the east coast.

His friend, the young Chief Sekeletu, had chosen more than a hundred of his best men to go with his "white father," he called Livingstone.

Livingstone was deeply touched by the love of his young African friend, but Chief Sekeletu was not yet through.

"And I myself will go with you part of the way," he said, "to lead my father to see the Sounding Smoke."

On their way they came to a patch of forest filled with tsetse flies which killed horses and oxen. Some of the older men were sent ahead to pitch camp for the night while Livingstone and Chief Sekeletu waited with the younger men, bringing the oxen through the forest at night when the flies would not trouble them.

As the rain poured down after the thunder and lightning, Livingstone saw he could not get through to the camp that night in the storm and when he came to a deserted campfire in a sheltered spot he turned aside with his friends to spend the night.

There were no beds, and after the intense heat of the day the night was cold. Livingstone lay down on the ground shivering in his wet clothes. He looked up as he felt some one touch his shoulder. Chief Sekeletu was bending over him to wrap him in his own blanket. Livingstone tried to make the young chief keep his blanket for himself but Sekeletu's strong young arms trapped it around his "white father" in spite of protests.

One day as they journeyed they heard a mighty roar. Looking ahead, Livingstone saw five columns of smoke mist rising in the air in the distance.

"It is *Mosi-oa-tunga* (Sounding Smoke)," said Sekeletu.

The waters of the Zambezi were getting more and more swift. The men paddled the canoes carefully into the quiet eddies and Livingstone landed on an island. The river, which was more than a mile wide, disappeared as it rolled over a precipice four hundred feet high. Five tall columns of spray rose so high that they hid the sun, reflecting its rays in a great double rainbow which stretched from one bank to the other. The waters dashed over the precipice with a deafening roar.

Livingstone was the first white man to see "Sounding Smoke" with its falls that are much larger than the great Niagara.

"'Victoria Falls' shall be its name," he said, "in honor of England's great queen."

He spent several days there learning more about the falls. On a trunk of a tree on the island above the cataract he carved his initials to show that he had really reached the falls, and, after saying goodbye to his friend, Sekeletu, who had to return to his people, Livingstone started again on his journey.

When the party came to the place where the Loangwa river runs into the Zambezi, a fierce chief met them. Some time before, a party of men who were half Portuguese and half African had passed through this country and angered him. When the chief saw Livingstone he thought he was of the same race as that party and that now he would have his revenge.

Livingstone stood up fearlessly before the angry chief. The African sun had burned his face until it was brown but he tore open his shirt and showed his white skin where the sun had not touched it.

"Do the Bazinka look like that?" he asked.

"No," said the chief, "the Bazinka are not white as you are."

But Livingstone could see that the chief was still suspicious. He knew that in the morning when he was to cross the river orders might be given that he should be shot with poisoned arrows or knocked on the head and killed.

The great missionary explorer was very tired. Along the way he had had a fight with an angry elephant. Another day a savage man had rushed at him swinging a battleaxe. Now he was in the country of an angry chief who might kill him at any moment.

"Shall I cross the river secretly during the night and get away?" he said to himself.

He was not afraid for his life, but he knew that in his tin box were the valuable records of all his discoveries, and that if he were killed and the box destroyed the world would not have the benefit of them.

He opened the box and took from it the Bible he always carried with him. Turning to a page that was worn because he had studied it so often he read, in the flickering light,

"Go ye therefore and teach all nations . . . and lo, I am with you always."

"That," he said, "is the word of a Gentleman of the most sacred and strictest honor. I will not slip away to cross the river in the night as if I were put to flight. I will take observations for latitude and longitude tonight, though they be the last."

In the morning he borrowed a canoe to cross the river. As his party went toward the banks, the subjects of the angry chief gathered around them armed with spears. It seemed as though they planned to let some of the party escape by crossing, and then kill those who remained. First to cross in the canoe were the men who carried the burdens, then the oxen were taken over, and after them, the other men, leaving Livingstone until the last.

As the canoe went back and forth and the armed savages gathered about him, he took his watch from his pocket. He showed them the moving wheels, and, motioning them to come closer, let them listen to the ticking as he explained how the wheels made the hands move and keep time.

He took from his pocket a magnifying lens and showed how it gathered the sun's rays until they burned.

When he had finished, the last load had been taken across the river and the canoe was waiting for him. He turned to the savages all about him, who had come to the river bank expecting to kill him, and not a spear was raised to strike.

"I wish you peace," he said, and stepping into the canoe he was taken across the river.

(This story is as told in "Brave Adventurers" by Katherine Scherer Cronk; published by Central Committee, West Medford, Mass.)

Answers to Last Week's Twisted Explorers

1. Balboa.
2. Magellan.
3. Columbus.
4. Hudson.
5. Peary.
6. Scott.
7. Amundsen.



Young People and the Kingdom



"Meeting Helps" on C. L. P. Topics for Mar. 7

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The entire set of books may be had from the American Baptist Publication Society. A few others may be added later.

* * *

On pages 143-161 of Fosdick's "Twelve Tests of Character" you will find a great deal of helpful material. Also read the last chapter of Barton's "The Man Nobody Knows" beginning on page 193 and on to 220.

In presenting the lesson at meeting, have a vacuum cleaner or carpet sweeper on hand. Scatter on the floor pieces of dust and paper, and some very heavy objects—perhaps silver dollars or chunks of lead. Then, using the sweeper or vacuum, take up these pieces of paper and dust. Try also to take up the heavy objects which will no doubt remain where they are.

Have on hand, also, two flowers (white if at all possible). One of these should have a porous stem (such as the aster) and the other a very "close" stem (such as the rose). Place these flowers in a glass of water which has previously been colored red, black or blue, with ink. You will notice that soon the porous-stemmed flower becomes the color of the water, while the other remains unaffected.

If you cannot get the flowers, a whole carrot and perhaps a bean may be used. After a short time, the carrot may be cut in half lengthwise and it will be noticed that the inky water has spread through the whole carrot, while the bean remains unaffected.

Then the parallels may be drawn. Just as some people are like paper and dust and become easily the victims of their environment—so some are like the heavy objects and will not be "swept away" by circumstances, but rise above them.

And, as some people are like the porous-stemmed flower or carrot and become tainted and impure because of environment, so others are like the rose or bean and in spite of circumstances, remain pure and beautiful.

Perhaps a few illustrations, gathered either from your reading or from personal experience, may be cited. The conclusion should be the resolve to make better our own environment, not only for

our own good but for the good of others with whom we come in contact and who must live in that environment.

In the Meantime

"One unified church substituted for the denominational organizations beginning by having the young people's societies immediately join forces regardless of denominational lines, preferably under the Federal Council of Churches." Thus decreed the student conference at Evanston recently. Yes, it was a decree—a sort of mandate. No method whereby even these young people's societies might proceed was suggested.

Many good people have become almost panicky about what is to become of the present machinery, tomorrow. Other folk are "laughing up their sleeves," so to speak, at such unregulated optimism of youth, saying to themselves, probably, "Oh, well, they're inexperienced, they don't understand how things are—or how they have to be."

While this and other youth meetings have been "decreeing" what ought to be, other youth agencies of the church have actually been bringing to pass things which, if not actually fulfilling the spirit of these decrees, hold promise of setting up a more united front in the church's approach to the problem of meeting the spiritual needs of youth.

Leaders at Work

Two groups—interdenominational and international in make-up—have for something over a year been at work on the matter of how the program of study and activity for young people ought to be revamped. Both groups are thinking and working in terms of a correlated all-round program for the young people of the local church; a program built in terms of needs of the local situation rather than the adoption of material handed down from "these sky-scraper Sinais", to quote a leader in one of these groups.

These two groups are the Interdenominational Young People's Commission and the Committee on Christian Life Program for Youth of the International Council of Religious Education. And, as noted above, these groups are both interdenominational and international—at least to the extent of representing the entire North American continent.

The Commission

Something over a dozen of the denominational national young people's societies are represented on the commission—the United Society of Christian Endeavor, Baptist Young People's Union of America, Epworth League of the Methodist church, Young People's Alliance, etc. Topics for the weekly meetings of the young people's society have, perhaps,

in the past been the major function of this commission. And it still is. However, that work is now paralleled by study of programs, standards and service activities. A sub-committee of the commission made its first report at the annual meeting of the commission at Columbus last December. It was based upon a survey of a rather limited number of churches of different denominations and varying sizes covering, however, rather wide territory. Incomplete though the survey was, yet it revealed recognized need and tendency toward rather unified program for young people, a program unified in its principles, however, rather than its details.

This commission committee is continuing its study in an attempt to find a surer and larger measure of unification of the principles of young people's work. Moreover, it is seeking to work hand in hand with this other committee of the International Council.

The Council Committee

To refer to "committee" again is like not to register distinction. However the other group above referred to is a committee also, but it is a creation of the International Council of Religious Education. Hence it may probably be called the "council committee" and thus be distinguished from the other—the commission committee.

The council committee represents even a larger constituency than the commission committee, for it has on it representatives of agencies that are working more largely with the young people—the Sunday or church school. Yet, it has also representation from the young people's society agencies. Moreover, it has representation from the Y. M. C. A. and the Y. W. C. A.

This council committee likewise is seeking to find a basis for building a somewhat uniform program of study and activity for young people. And it is to be a program unified in its principles rather than its details. And what more, it is searching for that program with a view to its being comprehensive in its make-up but flexible enough to be adapted to the needs of any local church regardless of denominational relationship or local conditions.

A Worthy Promise

Is there not hope in these two enterprises? It takes time to get out of "ruts." If these two groups can have the sympathetic assistance and counsel of workers with young people, we may expect movement in the right direction. Whether it will result in a condition fulfilling the decree above quoted cannot be foretold. Nor is that important. It has the promise of something better. Accordingly it merits encouragement.



Among Ourselves



Boston Letter

BY CHARLES H. WATSON

Samuel Macauley Lindsay

The gifted Brookline pastor was the speaker at the first joint annual meeting of the Backus Historical Society and the New England Baptist Library. It was an ideal deliverance for such an occasion. It had the flavors of history and learning, the finish of a careful manuscript, yet was given with the perfect freedom of an unconventional talk, on a theme that so absorbingly interested the speaker that none of us ever saw a scrap of paper, or thought of it. Pastor Lindsay is much given to that sort of thing, and does it well.

His theme, "John Wesley," was evidently a favorite one. He could hardly connect with such a dynamo of conviction and action as John Wesley was, without reaching his own utmost in thought and expression. By the way, speaking of historical discourse, what is there that smacks of inerradicable record like the living biography of a man who did little else than make history? So, with Wesley in view, the speaker took us to the roots of things in eighteenth century England, and described what was picked up and what planted. Like Prometheus, Wesley was "small of stature." He did not "climb a tree," but he planted one, and the branches thereof spread over the world. God has an amazing method of thus compacting in a little seed the germ of a great matter, and giving him with all the pith and courage of it.

An Expositor

That is what Pastor Lindsay of Brookline chooses and loves to be. The writer heard him give the seventeenth morning sermon on the parables of Jesus, "The barren Fig-tree." Another long course of morning expositions on biblical characters preceded this one. To see the large church compactly filled, hundreds of students and visitors sitting in grateful silence just to get the sense, meaning and lesson of the parable, without shrieking preannouncement or vaudeville expectation, was a refreshing experience. The worship, the graphic, faithful, close-fitting exposition, the baptism, the Lord's Supper, the hearty hand-shake to the close with minister and deacons, hundreds coming up to participate, all fittingly completed the picture of a gospel church. It was good to be there. Pastor Lindsay is drawing from an inexhaustible well. True, there are "itching ears" and much tickling of them. That there is heart hunger, many an expositor may also prove.

Outstanding Events

A recent event informing and inspirational, was the address of our missionary

to Osaka, Japan, Rev. J. A. Foote. Mr. Foote is a Brown and Newton man, and clearly showed his training in his thoroughly intelligent grasp of the entire situation in Japan. But the best feature of all was his ringing appeal for an advance in Japan, and his delineation of the opportunity, and the evident heart-pang of the man because enforced "economy" may jeopardize what has been won by sacrifice and labor. It is good for the churches to hear Missionary Foote—he has a message.

Tremont Temple church has been much quickened and enlarged by a series of evangelistic services which have brought in over a hundred new members. In such special effort Doctor Massee is an awakening and convincing preacher, and resourceful spiritual leader. Always, winning souls is with him a ruling passion and purpose, and a perennial joy. This accounts, in great part, for his enduring freshness and kindling power. With him to preach, and bring and persuade people to a decision, a professional evangelist, with his sometimes elaborated machinery, would be a superfluity or an impediment. Doctor Massee proves that pastoral evangelism is the ideal arrangement.

A Great Rally

It is too late to more than mention the notable missionary rally of the two women's missionary societies held in Tremont Temple on Jan. 21. Everything went off with the usual strength and precision that characterizes all that our

Baptist women do when they are not interfered with by the men. They covered the whole New England district, and included in their program not only a full line of missionary information that took in the whole world from center in the cities to circumference on the foreign fields, but added many kindling inspirations in their report of mission strength and extension, and especially in the rolling up of special golden missionary funds by queenly gifts.

All the well-known leaders were present and were heard from and some of our strongest men in kingdom activities were called upon to add a masculine accent to mission energies and enthusiasms. It was voted in every way one of the most successful assemblies that our New England women ever had.

Et Cetera

Doctor Rosselle has been well reenergized by the coming of Rev. David W. Witte of Detroit, whose experience and training gives him unusual equipment for an assistant minister of the First Church, Malden. His enthusiasms have been for evangelizing and education among the young people, and he bids fair perfectly to fit into a fine opportunity in that great church.

First Church, Lynn, has just completed a job of complete renovation inside and outside. They have also rebuilt the shapely tower which went down in a storm a few years ago. That is a good church, where strong ministers and laymen have long wrought together. Pastor Eben F. Francis is six years deep in their confidence and affection, and is one of the best of us.

The removal of Rev. F. W. Peakes from the West Newton church to East Poultny, Vt., after a five years' pastorate, adds the Lincoln Park to the list of pastorless churches. That is one of the choicest sections of Newton, and though in close proximity to some of the strongest churches of other faiths in the state, Lincoln Park offers a challenge to a leader with pluck and initiative.

One of the constantly fruitful fields in suburban Boston, is that of the Blaney Memorial church in Dorchester, where for four years Pastor E. D. Dolloff is the wise and spirited leader. They are always ingathering and growing there, and are kindled by the Christian spirit and devotion of their minister, and beautifully responding to it.

Dr. O. C. S. Wallace of Baltimore gave us the joy of his face on the eighth. Of course it was benedictory. Years of high-minded occupation and interest, a warm, ripe brotherliness that comes from living in the spiritual sunshine these many years, make him stronger and better than ever. His chief errand

To All the Days

BY ROBERT WHITAKER

WHAT if we waited not for special days

To word our love, and wing our gifts of cheer?

What if we kept glad Christmas all the year?

And every morning sang the New Year's praise?

If we but dared to walk uncrowded ways,
Far from the multitude's conforming fear?

To voice, on any day, in any ear
Just for ourselves, our own memorial lays?

How would the money changers cease their cries;

And everywhere the courts of love be cleared:

And word and token would be more endeared,

Gemmed in unscheduled motive and surprise.

There would be joy enough for every day,

If love were given love's unfettered way.

was to heighten the centennial celebration of his old flock at Lowell, the First church. Of course he could do it, and the rest of us got the incidental blessing.

Pacific Coast Letter

By LEONARD W. RILEY
Linfield Trustees Meet

The semi-annual meeting of the board of trustees of Linfield college was held at McMinnville on Wednesday, Jan. 27. Of the thirty-four members, twenty-six were present including State Secretaries A. H. Bailey, W. A. Shanks, J. F. Watson and O. C. Wright; and Pastors C. Oscar Johnson, W. B. Hinson, C. L. Trawin and T. J. Villers. Among the four lawyers present was Honorable O. P. Coshaw, associate justice of the supreme court of Oregon. For the first time since his election, Marshall N. Dana was present. Mr. Dana is one of the number President Coolidge has under consideration for appointment to the United States shipping board. The fact that all these men come such long distances to these meetings at their own expense is evidence of the interest Baptists of the Northwest have in Linfield college.

The reports of the officers indicated that the first semester of the current year maintained the high standards of last year. For a year and a half Linfield college has not had a single case of discipline. The treasurer's report indicated that all bills were paid and that, for the first time, all the expenses of the first semester would be met without drawing on the tuition fees of the second semester. During the half year covered by this report there was a total gain in assets of \$8005. The total receipts amounted to \$37,679 and the disbursements, to \$37,273. The board, as usual, was greatly pleased with our treasurer's report. Since his election Jan. 31, 1917, expert auditors have not found an error in his accounts.

The new members of the faculty have proved acceptable and have entered fully into the spirit of Linfield. Faculty and students are working together in a most effective manner. Life on Linfield's campus is a source of joy to all who participate in it.

Election of Trustees

For several years past there has been some agitation in the Northwest over the method of electing the trustees of Linfield college. This problem for Linfield is made more difficult of solution because four conventions constitute its field rather than one as in the case of most of our colleges. One of these conventions has insisted on directly electing twelve trustees, two others ask the privilege of nominating a certain number and the other apparently is satisfied with the present situation. Under these circumstances the board could not meet the desires of all. Very serious consideration has been given to the matter and in this meeting the board decided to reduce the number from thirty-four to twenty-eight. The president of the college is a member ex-officio. The alumni

elect three approved by the board. Nine others are to be elected by the board upon its own nomination and the other fifteen will be elected from nominations made by Idaho, Oregon and Washington conventions—Oregon to have six, each of the Washington conventions three and Idaho three. The conventions will nominate three for each one to be elected. This plan, it is hoped, will prove satisfactory to all concerned.

The board carefully considered the plans laid for the raising of the \$500,000 for new buildings. This is now the great task before them. They are enthusiastically lined up for the promotion of this campaign. The next few months will mean much for Linfield college. A united effort will provide the new equipment which is so greatly needed on our campus.

Church News

Dr. Melbourne P. Boynton of the Woodlawn church of Chicago, on Jan. 24, began special meetings with Dr. A. M. Bailey at the First church, Seattle. This series continued through Feb. 7.

During the calendar year of 1925, 209 new members were received by the First church of Portland, Dr. Thomas J. Villers, pastor.

During the two years Rev. E. H. Shanks has been pastor of the First church at Salem, Ore., 267 new members have been received, the net gain being over 200.

During the three years of the pastorate of Rev. W. E. Henry at the First church, Yakima, Wash., 272 members have been added to the church membership, sixty-seven of whom came during the year 1925. This church raised a total of \$14,126 for the expenses of 1925, and \$4343 for benevolences. During this year the pastor, his assistant, Miss Bessie L. Carmichael, and the women of the church made 2888 calls in connection with the work of the church. The missionary reading contest of this church is proving much more effective than in previous years.

Rev. C. E. Dunham has conducted a two weeks' meeting on his new field at Prosser, Wash., which resulted in twenty-five conversions, six of whom united with the Baptist church.

In December, Rev. J. M. Nelson assisted Pastor A. C. Rickel at Opportunity, Wash. As a result, six were baptized and two received by letter.

At Juliaetta, Idaho, on Dec. 15, Rev. A. E. Janes was ordained to the work of the Baptist ministry. Rev. W. E. Monebeck preached the sermon, Rev. John R. George gave the charge to the candidate and Rev. Edkar Burton offered the ordaining prayer and gave the charge to the church.

Rev. R. B. Shoun at Aberdeen, Wash. had sixteen conversions and five baptisms on Sunday, Jan. 18.

In response to a desire expressed by some of his people, Dr. J. Newton Gars of the First church, Spokane, has printed in booklet form his sermons on "The Foundations of the Church," "The Place of the Church in the Heart of Christ," and "The Contribution of the Church to the World." Copies of these sermons may be had at 20 cents each.

The annual meeting of the First church of Tacoma, Rev. C. Oscar Johnson, pastor, was held on the evening of Wednesday, Jan. 13. On this occasion Dr. and Mrs. J. F. Watson and Rev. and Mrs. Frank B. Matthews were the speakers.

A Bit of Fun

"A little nonsense now and then is relished by the best of men." The best of us mix our metaphors occasionally, and thus provoke a pleasant smile. No long since, a speaker in our college chapel thus urged our students: "Be rock in that desert of barrenness, square your shoulders and try to stem the tide. This recalls a similar utterance on another occasion. A splendid new building was being dedicated by an institution which has had a most remarkable growth. A certain brother invited to offer the dedicatory prayer evidently appreciated the honor of so doing: "Lord God, we thank thee for this institution which was conceived in faith, brought forth in prayer and which has been going forward by leaps and bounds—(pause on its knees." After the exercises were past, doubtless many had a good laugh over this utterance, even the president of the institution remarking, "Can't you see it go?"



NEW EDUCATIONAL AND COMMUNITY BUILDING AT ENGLEWOOD

Englewood, Chicago, Celebrates Expansion

Pageant, B. Y. P. U. program, missionary addresses, business men's luncheon, Chinese reunion, educational exhibit, special musical recital, sermons and general felicitations filled a joyful week at



MR. W. G. BRIMSON TURNING THE FIRST SHOVELFUL OF DIRT FOR THE NEW CHURCH HOUSE

Englewood, Chicago, in celebration of the completion of the building and improvement project that has occupied several months past. The heart of the project is a new educational and community service building connected with the original house of worship. There is also extensive redecoration and re-furnishing. The cost of the whole project was \$220,000.

When Dr. Charles A. Brooks turned from his world-wide service of missionary supervision and promotion, his friends wondered whether he would be able to settle down to regular and prosy pastoral work again. Englewood is his answer. It is one of the most notable pieces of constructive leadership and of church achievement in the history of Chicago Baptists. This celebration comes at the close of two years of pastoral work on the part of Doctor Brooks at Englewood. Dr. Myron W. Haynes, former pastor, and other notable teachers assisted in the program.

This triumph crowns the thirty-second year of service of Mr. W. G. Brimson, superintendent of the Sunday school. The church enrolls over 1600 members and the Sunday school 1340.

Mr. R. E. Akin has been secured as educational director and executive.

The whole budget of the church for the coming year has been fully subscribed, and the outlook glows. Look at the pictures.

The Judgment of Those Without

Some Legends Concerning Baptists

By J. H. RUSHBROOKE

GOODWILL, the organ of the British Council of the World Alliance for Promoting International Friendship through the Churches, has in its issue of Jan. 15 an article on Roumania.

The writer refers to the "political and material difficulties under which the Roumanian churches, more than any others, are laboring" and states that in addition there are "internal troubles, especially those aroused by the sects now spreading everywhere, which originally came over from America, espe-

cially the Baptists and Adventists." Of the Adventists I know little; but the Baptists I do know, and the reference to them is simply perverse. In more than one country of Europe their critics (disturbed by their energetic preaching and the popular response to it) are trying to fix upon them the stigma of a "foreign religion" or an "American sect." The facts refute the legend. In the smaller Roumania of pre-war days Baptists were few, but the few did not originate from the States. Most of the Baptists in the enlarged Roumania live in territories acquired after the war. During the period of Hungarian rule, German-speaking and Magyar-speaking Baptists had influenced men of the Roumanian race; and when the change of frontiers came about many thousands of Baptists were transferred. The great majority were in organized churches of Roumanian membership and under Roumanian leadership; nor had these people ever seen or heard a Baptist from America. A few Americans of Roumanian descent have

explain the success of Protestant propaganda. So far as Baptists are concerned, the explanation fails. Bulgarian Baptist origins are due to German colonists from Southern Russia, to Russian Baptists expelled during the czarist period through the influence of the Orthodox church, and to a spontaneous movement among Bulgarians themselves due to their reading of the New Testament. Some fraternal aid has been furnished by American Baptists, but the driving force of the movement is Bulgarian and its leading preachers are natives.

Other articles reveal conditions curiously at variance with British and American ideas. Of Lithuania, for example, Superintendent Yokubenas tells—with appreciation—that "the clergy of every religious community—including even the Jews—all receive as civil servants the same pay from the state." Again I remark that Baptists are few in the land—Superintendent Yokubenas has perhaps not heard of them—but they are a "religious community"; and the all-inclusive



MEMBERS OF ENGLEWOOD BIBLE SCHOOL. DID THEY NEED MORE ROOM?

since come over and worked for a short time, but such could be counted on the fingers of one hand. American post-war assistance has been the fraternal help of fellow-believers offered to a definitely native movement, whose autonomy has been carefully respected. The article (by Dechant Pfarrer R. Honigberger) contains otherwise much valuable information, and it is peculiarly interesting as a revelation of the way in which practically all groups except the "sects"—the writer cannot allow to Baptists the name of "church"—value state connection and support.

In the same review Professor Stefan Zankow writes on Bulgaria. Baptists again come under the lash. There are few of them in the land, but evidently they count for more than their mere numbers suggest. (With them are named Congregationalists and Adventists.) The assumption of Professor Zankow is that "exceedingly generous monetary assistance from the United States" and "missionaries (who are even today of exclusively American origin)"

"every" becomes inaccurate through their presence. However few, they are bearing a necessary witness to the fact that the church of Christ is not a department of the state, nor its ministers "civil servants."

Norway is considered by another correspondent, who is warmly appreciative of the Free Churches, including the Baptists. "The relation between the State church and the Free churches is friendly. What the Free churches are missing compared with conditions in England and America is that complete freedom and consideration which the Free churches in those countries enjoy." It is a little surprising that a writer on Poland (who even names the town of Lodz) should apparently know nothing of Baptists, unless a reference to "the agitations of the numerous sects" is intended to cover them.

Goodwill is the organ of a movement in which British Baptists participate, the aim of which is to enlist the churches on behalf of international friendship. There is some risk that the movement

may be manipulated in other interests. I was council was formed in Rou-nath the Baptists were simply ignored, n. ave they been subsequently in- r. I earnestly hope that the ten- to use the influence of the Alli- and the columns of its British gan, against them, will be promptly and effectually checked. They cannot be acknowledged as a "church" in some lands where their support is valuable, and gibbeted as a "sect" in others where they are relatively weak.

A British Causerie

BY FREDERIC C. SPURR

Our Educational System

January is the month when our chief educationalists meet in conference and discuss matters of vital importance in education. We generally get a shock or two, but this year the shocks have been particularly stunning. The public school system has more than once been seriously challenged on the ground of its ineffectiveness. Doctor Lyttelton had a great fight, when he was headmaster of Eton, to obtain a few reforms. He found himself opposed by a mass of conservatism which lived wholly upon the past and refused to face a new situation. Boys were set to learn subjects for which they had no aptitude. They were compelled to take Latin and Greek, the mere rudiments of which many of them mastered, and nothing beyond. And so with other subjects. This meant a purely superficial education of little use for creative work. Now Professor Armstrong enters the lists against the whole idea of "exams." "Under this examination system," he says, "intelligence is being absolutely sterilized. An 'exam,'" he said, "stresses the *memory* too much and tends to suppress creative effort." This great authority repeats what many know to be only too true. I know the case of a French boy who was educated in one of our public schools. He spoke his mother tongue beautifully and correctly, yet he failed in the French examination. The boy who took the honors knew the grammar, but could not speak the language. Surely an examination of this kind is a farce. Some of the world's greatest men were failures at school—Gladstone, Darwin, Spencer. They took their own way afterwards and rose to eminence. These and thousands of other examples seem to have been lost upon conservative teachers who are bound to a system which holds them in an iron embrace. When will educationalists learn the first principles of a true education?

The Anglo Catholic Controversy

The controversy in the Church of England between the Anglo Catholic section and the modernists and Evangelicals is assuming grave proportions. The storm center at present is this city of Birmingham, whose bishop, Doctor Barnes, has set himself resolutely against "the magical ideas" associated with the Lord's supper in Anglo Catholic teaching and worship. The bishop frankly labels these as "pagan." Dean Inge associates himself fully with the bishop of Birming-

ham. It looks as if a battle royal would soon be upon us, and much as religious controversy is to be deplored, it will probably be a good thing to fight this thing out. There is no wavering on the part of the Anglo Catholics. They say unequivocally that they are out to "undo the work of the Reformation and to re-establish the mass in the English church." The Evangelicals are preparing a monster petition to be signed by a million people, Nonconformists included, and presented to government, urging the government not to permit certain alterations in the prayer book. I do not think, however, that Free church people will interfere in the matter. We do not belong to the State church; we have no voice in its councils, we are not welcome to its "altars"; why then should we interfere in its quarrels? We are out for a much bigger thing, namely, complete religious liberty and the autonomy of each church, with no state patronage or interference in the case of any. Certain Protestants are fearful that if this should happen Protestantism would be in deadly danger. Our reply is that if truth is so infirm that it cannot stand on its own feet, without the support of a state made up of all sorts and conditions of men, it had better fall. It can then go to the hospital to be treated. Besides it is overlooked that already the patronage of the state has failed to prevent the very thing that so many dread.

Meanwhile a most illuminating article from the pen of that great scholar, Dr. Carnegie Simpson, appears in the current number of the *Review of the Churches*. The writer draws a parallel and a contrast between two great movements which have been contemporaneous; namely, the Anglo Catholic movement, and the struggle for freedom in the Scottish church. These movements started within a year of each other—one in 1833, the other in 1834. But how differently they have progressed and how differently they have ended! Both were genuine revivals of religious life; protests against prevailing deadness. But Anglicanism took the sacerdotal way, and the Scottish church the spiritual way. The one stood, as Doctor Simpson puts it, for high clericalism; the other for High churchism. The difference is worthy of note. The keynote of the one was "our Apostolic descent"; that of the other "the crown rights of Christ in his church." Doctor Simpson will not allow the Catholic to call himself a High churchman; he is not that; his main interests are in an office, not in the people of God. The end, says the writer, is that the Scots churchman has *achieved* liberty; the other has *taken* liberties. And he terminates by saying that peace in the English church cannot come until truth rather than tradition is loved and followed. The whole article is brilliant, as is everything that Doctor Simpson writes, and it is very timely.

The Dearth of Preachers

A few months ago the Archbishop of Canterbury delivered at the Church Congress a provocative sermon on the decay of preaching in his church. It was this, he alleged, more than anything else, that

was emptying the churches; and incidentally preventing desirable men from entering the ministry. Now a similar law comes from France. A piquant article the *Figaro* deals with the dearth of priests in that country. In the diocese of Amiens there are only 400 priests more than 800 communes; while in the *sauvages* there are 300 churches with "curés." The reason alleged is a financial one. It is stated that in England as well as in France, well-educated young men prefer one of the settled professions to the hazardous adventure of the ministry. That there is some truth in this I do not doubt, but it is not the whole truth. Ministerial stipends have fallen and are still in many places, a disgrace to the church. It is impossible for a man to maintain himself and to see the books necessary for his work in the beggarly pittance he receives from his congregation. If he be a married man his life and that of his wife, become an agony. The Church of England, trying to mend matters, but it has a long way to go before anything like the old is in sight. Our Baptist people are struggling to some extent their problem on the line by means of the sustentation fund. A new fund is about to be raised for securing retiring allowances for old and disabled men. If the financial question, however, were solved tomorrow, the difficulty would remain. Why is the dearth of Catholic priests in France, and of Protestant ministers in the Church of England? I believe the radical reason is a slackening of the grip of vital religion upon the minds and hearts of thinking men. Three or four decades of disintegrating criticism, of questioning of new discoveries; the new orientation of thought, the emergence of the sciences of psychology, and the clamor for social justice—all these have left their mark upon the minds of men and tend to create disquiet and uncertainty. Added to this is the growth of practical materialism, the increase of the means of pleasure and the like. For my part I believe these things to be but transitory elements in the religious situation. A period of readjustment is bound to come and with it there must be a great spiritual awakening. This will, as it has always done hitherto, give us men money. Under the impulse of a great love for Christ the best men will offer themselves for his service. When a passion possesses the soul men do not place money considerations first.

A Great Book

Since the war ended we have been waiting for the appearance of a great book dealing with the doctrine of divine providence. The war itself raised in the minds of innumerable people the whole question of God's action in human life. Thousands who went to the front returned to their homes with a wrecked faith. The rock upon which they were to pieces was that of the providence of God. How could a good God, it was asked, have permitted that bloody shambles which disfigured Europe during more than four years? Apart from war, however, and chiefly as the result of new views of the universe, vast num-

men and women have lost all belief in the old views of the providential order. A new justification of the ways of God to men has become necessary. At last a really great book dealing with the subject has appeared. It is from the pen of Dr. Griffith Jones, principal of the United College, Bradford, and it bears the title, "Providence, Divine and Human." Doctor Jones' previous book "The Atonement through Christ" has passed through ten editions—proof of the hold it has upon thinking people. Doctor Jones accepts the general principle of evolution, and in the most skilful manner he turns it to a Christian account. The point to which he works is stated in summary at the end of the volume in these words: "Only a religion of redemption can save such a world as ours. We can only slough off our sinfulness and return into the ideal pathway from which we have wandered, by entering into the new relation with God whereby we cry, Abba, Father, which has been made possible by the atoning sacrifice of his dear Son on the cross, whereby our sin was condemned in our humanity, and forgiveness was made possible for all sin; and by receiving into our hearts a helpful grace, whereby, through his Spirit he will give us power to become one with God and to rise into newness of life." The ring of that evangelical note is unmistakable, and it permeates the entire volume. The approach to the subject is quite new and modern, but the final conclusion is that which the church of God has always believed and proclaimed. I commend this fine work to all ministers and teachers, especially to those who are seeking to preach the gospel in terms of modern knowledge. The argument is sound and solid and cumulative. To many the book will prove to be a gold mine. It has taken years to write, but it has been worth waiting for.

The Turning Tide

At the annual meetings of the Metropolitan Free Church Federation held at the City Temple a week ago, a new note of optimism was struck by nearly every speaker. The wave of depression which has been so marked during recent years is passing, and the religious tide is beginning to turn. Ever since the war officially ended the churches have been working time. There has been practically no advance. The necessary work of readjustment has been long and often painful. The bishop of London, in a most unwise speech, counselled youth to "shut their feet off." There was no need to urge men and women to further pleasure. The bishop's advice was certainly followed, for dancing has become a mania in the country. But there comes a time when the mind awakens and demands its satisfaction, and we seem to have reached the beginning of that time. It is highly significant that the secular press devotes more space than ever before to the subject of religion. At least the leading newspapers, since October, have opened their columns to special articles and to a voluminous correspondence upon the Christian faith. The articles have varied in value and some of

them are worthless; the same is true of the correspondence. But it is a remarkable thing that for these four months the most vital subject of all has been ventilated in the columns of the secular press. It is proof that men are keenly interested in the whole subject. This gives to the church a fresh opportunity for teaching and for evangelism. I never remember a deeper seriousness amongst our leaders than there is at the present time. All feel that the hour is ripe for a new movement. What form it will take is problematical. We can leave that to God, whose Spirit fulfills itself in many ways.

Personalia

Doctor Rushbrooke is busy preparing his presidential address for the Baptist Union. The National Free Church Council has issued its program for the March meetings. Amongst the speakers are Doctor Keller of Zurich and Doctor Adolf Deissmann, the famous German scholar. Mrs. George Cadbury, the first lady president of the National Free Church Council broadcast to all stations on Sunday last. Her message was a most searching and inspiring one. It was a real "preaching of Christ."

Mr. Aubrey meets his council next week to present the final draft of the Baptist Union program, to be held at Leeds in a few weeks' time. Doubtless I shall have a good report to give you of these meetings.

Frank L. Miner

An Appreciation

By W. C. BITTING

In 1912 the Northern Baptist Convention met in Des Moines, Iowa. Mr. William E. Lincoln, of Pittsburgh, had been the treasurer, but declined to continue in service, as his duties had increased beyond his strength.

The nominating committee of the convention that year reported: "On motion of Rev. A. B. Sears it was voted, That the nomination of a treasurer be referred to the executive committee to be reported upon at a later session of the convention."

This action proved to be exceedingly wise. Mr. Frank L. Miner, of Des Moines, was chosen treasurer, and annually since has been unanimously re-elected to serve in that capacity.

When the board of education of the Northern Baptist Convention was formed, it also selected Mr. Miner as the treasurer of that organization. He has served in both these capacities ever since.

No officer of the convention has ever received any compensation whatever. Mr. Miner was glad to give his great business ability to the convention. During fourteen years his interest, fidelity and skill have been enthusiastically given to the convention and the board of education. His personal characteristics of modesty, thoroughness, promptness, unselfish service have shown themselves in his discharge of this high trust. In the aggregate probably more than a million dollars has passed through his hands.

When the convention needed money and had no ability as a corporation to

borrow, he generously pledged his own personal credit for money which was sorely needed to serve the convention. Like all officers and members of the executive committee, he attended the sessions of the convention at his own expense. He was present at all meetings of the executive committee between the convention sessions. His quiet manner, inherent gentlemanliness, business ability and unfailing fidelity were always at the service of the convention. As is always the case when men and women together seek to serve our Lord, there grew up between Mr. Miner and those with whom he was associated, strong personal friendships, deep regard, and a sweet fellowship in the work of the kingdom. The spirit of Jesus Christ was in our faithful treasurer, and drew all who knew him and had relations with him into the tender bonds of Christian love.

In his specific work he was accuracy incarnate. With unfailing promptness he attended to his duties. The most rigid compliance with business ethics dominated his daily service. Underneath all of it was his sense of service to Jesus Christ and to his fellowmen. It was this that made these fourteen years of service to our brotherhood essentially religious in its nature, joyful in its performance, and full of the fragrance of fellowship in its attitudes. From intimate and close association with him throughout these fourteen years this incomplete tribute to his worth as a man, to his faithfulness as a denominational servant is most gladly given. He had many qualities of soul and life, which both in their detail and in their grouping made laurels of appreciation to be at home upon his brow, and kind words of love no strangers to his ears, and the memory of his devoted ministry a joy in the hearts of all who knew him.

Burma

By J. HERBERT COPE

When the British government turns over to the people the government of India there is going to be trouble. It will be growing pains. And the Christian church will not escape the same experience. The Indian and Burman Christian is about the same as the Christians in England and America. An example of this difficulty has been seen in Rangoon. The Indian Anglican church was in a very bad location. It ought to move; but it is the dear old church where they have worshiped for years and the fond associations were very tender. The people refused to move. The bishop urged and urged, but to no purpose. He then dismantled the church of things which he controlled. He went in person. There was a fracas and in the mixup some one was knocked down. In true Indian fashion this one rushed into court and accused the bishop of assault and battery. An attempt was made to quash the proceedings at the hearing but with no success. The bishop must now stand public trial for his supposed misdeed. It is a bitter pill for the British officers, almost all of whom are members of the Anglican church. Nor

have the Baptists escaped unpleasant experiences. But our organization saves us from any experience like this. For the next few years the missionary must be wise and harmless and be able to meet the aspirations of the national Christians in the spirit of John the Baptist.

As I picked up the missionary monthly sheet the first thing that attracted my eyes was a headline declaring Darrow had had a breakdown and has gone home. He has carried heavy burdens since coming out alone a short time ago and not being willing to shift them to some one else has found them too heavy and he is on his way home. May he soon be sent back once more. He has been the unofficial mission builder for years and is willing at all times to lay aside other duties when it is imperative that he lend advice to others putting up expensive buildings. He has been the only Talain missionary for a number of years and the work among that people has been about as difficult as among the Burmans.

There are a million Indians in Burma, half Hindus and half Mohammedans. This means 7 per cent of the population. And still they come. In one day 3000 sailed from Madras and this in spite of a law imposing a tax on all entering the country. We have but one missionary for all this number, although the Roman Catholics and the Anglican churches are also working for them. But the needs of this community are crying out. Burma is the America of Asia and people are going to continue to pour in where they believe they will find milk and honey.

I attended an association last week where they held an examination in the book of Matthew which had been their Sunday-school study for the year. Most of those taking the examination were unlettered; they had been taught week by week. I was surprised at the knowledge shown by all and especially by those who were unable to read. Prizes were given for the best marks and all received some remembrance.

With the Board of Missionary Cooperation

"Something New Under the Sun"

BY FRANK W. PADEL FORD

EVER since the New World Movement began, and in fact long before that, the task of adjusting the budgets of the various cooperating organizations of the Northern Baptist Convention to each other and fixing the total limit, has been an annual problem. Moreover it has been a problem involving a large amount of work on the part of officials, great patience and wisdom on the part of the finance committee of the convention, and more or less disappointment and heartache on the part of many, since no organization could ever secure enough funds to meet the demands for work which the denomination persisted in making upon it. The apparent necessity of an annual reduction in the budget, owing to our diminishing returns since the glorious year of 1920, has added greatly to our perplexity and our difficulty, at a time when the cost of missionary work has been steadily advancing, and the demands for increased service have been more and more insistent.

It is no secret that this has created an unhappy frame of mind in our boards and societies and conventions. This has frequently been voiced not only in board meetings but in open convention sessions. In many quarters the question has been presented in one form or another, "How can we get a larger share of the missionary dollar?" This is not to be wondered at when one city organization after another faced the rapidly extending horizon of its territory with diminishing funds with which to meet the obligations; when state conventions faced problems, old and new, which could

not be met without increased funds; when some schools were face to face with bankruptcy; when the increasing cost of living was making harder the lot of incapacitated ministers; when one national society (the Woman's Home Mission Society) had actually recalled eighty missionaries; when the foreign societies met the necessity of abandoning whole fields of long established work. It is not strange that misgivings, misunderstandings and even jealousies arose; and this not on the part of the secretaries primarily, but of board members, interested contributors and an increasing number of our constituency.

When Doctor Bowler became executive secretary of the Board of Missionary Cooperation, he faced all these facts and saw at once that a new situation must be created and a new morale established before we could hope for better days. Toward the attainment of these ends he set himself assiduously. His plans matured in a large conference of official representatives of the cooperating organizations which he called in Chicago just before the Christmas holidays. It was a propitious time, for the spirit of generosity was in the hearts of all attendants.

There have been secretarial conferences, and conferences of the official representatives before. They began long before the New World Movement. In some of these conferences we studied budgets and tried to make adjustments. But this conference was, by common consent, "something new under the sun." We were called together, not to study our own problems, but to study the problems of the other man and to see ourselves as others see us. It was a most wholesome experience.

For two days we met in groups: representatives of the state convention in one group; those of the cities in another; and those of the national organizations in a third. In these groups "laid all the cards on the table"—if Baptists have used that phrase long enough to understand it; we presented our budgets to one another and explained in detail why we needed the money which we asked. We asked all sorts of questions of each other; we voiced our criticisms; and by actual experience we found that "confession is good for the soul." We discovered how much better and also how much harder, it is to stand to a brother's or a sister's face just what we had thought behind his back if only we say it in the right spirit. Then we tried to bring the budgets of the various members of the group into harmony with each other.

After these most profitable days spent in group meetings, we all came together in one large meeting. Here we spent two more days viewing each other's problems. Representatives of each group, in extended statements, set the work before the whole company, explained their problems and difficulties and answered questions.

When we had spent nearly two weeks in this study we brought our various budgets together to see what the total was. We decided that with this new spirit in our midst, with the rising tide of benevolence and with some new plans, we could hope to raise in the convention year of 1926-1927 the sum of \$6,360,000. But we found that our combined budgets considerably exceeded this amount. Then we began our readjustments. So anxious had we become for "a happy issue out of all our troubles" that some of us, despite the pressing burdens upon us, made reductions in our askings—two very large reductions we made—that the total might be brought within the sum of \$6,360,000, and that some organizations, which we felt had too small budgets, might have more. In a short time the adjustments were made and the state secretaries, who had the most difficult task of all, had allotted the total sum to the various states. Then we waited to present our results to the finance committee.

The presentation of the budgets to the finance committee has usually been a hectic experience. The representatives of each interest have presented the case and tried to prove to the committee why their full askings must be granted. The experience of the finance committee has been even more hectic, as they have tried to balance the claims, to do justice to each cause, and yet derive a total budget that should be within reasonable limits. The task has usually consumed several days.

When we appeared before the finance committee this time, we simply stated them the results of our work, told them how we had united upon a budget which we believed we could raise and expressed the hope that it might commend itself to them.

Within a very short time they called

before them and told us with what satisfaction they had received our report and with what gladness they had unanimously approved our action. Then we had one of those rich moments in life which we never forget, when Mr. Amos Swasey, a member of the finance committee, our "grand old man"—no one ever thinks of Mr. Swasey as old, it is simply our term of honor and clearment—told us with what longing he had waited for this day, with what he had seen its dawn, and with what assurance he looked forward to the large results which this day must usher in. There were tears in his eyes and in our eyes as he spoke. We sang the Doxology and then returned to our several duties, feeling that we had really seen something new under the sun" and that a new day was coming in our kingdom work. Its full significance can be appreciated only by those who shared

in the experience, but our entire fellowship will surely realize that we have come to a new day.

It would not do to close this sketch of this wonderful new experience without saying how much we felt we all owed to the wise statesmanship of Doctor Bowler, whose unobtrusive leadership was always evident, and in whose leadership we are having more and more confidence.

Just a word of assurance to the churches. The budget to be allotted to the churches next year, if the convention approves our action, will be the same as this year, \$5,360,000. The Board of Missionary Cooperation plans to raise the difference, namely one million dollars, in individual gifts from those who are ready to give more than they care to subscribe through their churches. The preparations are already being made.

Here, There and Everywhere

THIS WEEK INDIANA has the front page reports of evangelism. Pastor J. R. Dick at River Avenue, Indianapolis, received four; C. G. Roadarmel at Central Church, Marion, nine; W. C. Polson, West Etna, nine; I. C. Overman, Shelbyville, eight; Newton E. Blackwell, Morocco, twenty-three; C. H. Thomas, Louisville, eight; S. E. Hamilton, Marshall, eighteen; C. D. Garner, Northampton, forty-four; S. A. Gordon, Liberty (near Greensburg), fifteen; Donald J. Dunkin, Aurora, forty-two; Elmer Street, Terre Haute, H. B. Owens, fifty-six; O. A. Cook, Linton, twenty-two; Joseph Belcher, Columbia City, sixteen.

THANKS ARE DUE TO those pastors who, in response to a request in these columns, have begun to send in the church bulletins and short news items. Will others please to do so? The readers enjoy them.

IMMANUEL CHURCH, Salt Lake city, has the largest attendance at Sunday school in its history.

DR. A. W. RIDER DELIVERED an address at Grinnell, Iowa, Feb. 11, on the subject, "On the Trail of the World's Unrest."

SUNDAY-SCHOOL ATTENDANCE at First Church, Springfield, Mass., is crowding the place up to 600.

MRS. A. E. COWLEY, wife of the pastor, has been elected superintendent of the Sunday school at First church, Lebanon, N. H.

SOMEBODY GAVE NOTICE that the men of First church, Joliet, Ill., would meet in the basement of the building. They enter with notice that any such meeting place is beneath their dignity, they would have you understand. They meet in a well-lighted room on the first floor.

PASTOR DURDEN of First church, Bloomington, Ill., gives notice that the post-

office department has accepted his church paper for mailing at second class rates.

REV. EDWIN W. ANNABLE has accepted a call to Mendota, Ill., for a second term of service, his former term running from 1905 to 1909. In the interim he has served other churches and was for several years chaplain of the Illinois Reformatory.

ON JAN. 27, BETHANY CHURCH, Chicago, honored its new pastor, Rev. Burrill H. Hutto and family with a reception, and Galilee church extended the same courtesy on the same date to its new pastor Rev. A. O. Odegard and family.

THE WOMAN'S MISSIONARY UNION of Chicago held its January meeting in the second church with enthusiastic interest and addresses by Mrs. C. L. Conrad, Rev. Joseph Clark and Miss Alice L. Timson.

MISSION STUDY CLASS at First church, Colorado Springs, resumed its season course of study Feb. 10.

THOUSAND OAKS CHURCH, Berkeley, Calif., is holding a series of "good-will" services to bring together the forces of the home, the church and the school.

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Station WCOY

THIS is station WCOY (We Count On You) broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Tonight we will have a specialist propound ten intelligence tests for our diversion and profit. Here they are:

* * *

I. GRASSHOPPERS: If a man thinks of himself as a mere grasshopper, isn't he likely to act like one? What trait indicates hopper mentality?

* * *

II. MOURNING or MORNING: Does it make any difference? If a man is only sincere, isn't he all right? Isn't pessimism painful? Is optimism a painkiller? Does it matter what a fellow reads?

* * *

III. DYSPEPSIA: Is it a state of grace? Will mental indigestion prevent a man from getting interested in a good book or THE BAPTIST? Why do dyspeptics crave highly seasoned food? Do people with brains have dyspepsia?

* * *

IV. ELASTICITY: What is low visibility? Is feeble mentality a prerequisite to spirituality? Check your mind by the following test: What type of mind have you? Township? County? State? National? Worldwide? What makes you think so? For proof, give three reasons. How apply the scripture: "As a man thinketh in his heart, so is he."

* * *

V. ANGER: Is anger a part of your mental equipment? Do you go off half cocked? Why? Do you get holy joy out of roasting others, especially editors? When people get mad at a paper because it says something they don't like, what is the scientific term to describe them? What is the difference between an angry man and a mad woman?

* * *

VI. PREJUDICE: What is prejudice? Would a normal mentality say, "I'll never read that paper again"? Is prejudice due to brain tissue or bone tissue? Would

you employ a blind chauffeur? Why not? Give four reasons.

* * *

VII. DIFFERENTIAL: If an auto requires a differential to enable it to turn a corner and still keep both drivewheels pulling, wouldn't a mental differential help some people? What is a one-track mind? Illustrate. What is the difference between a grave and a deep rut?

* * *

VIII. ARTERIO-SCLEROSIS: Which will bring on a stroke of paralysis quicker, hardening of the arteries or "hardening of the heart"? What is the mental defect of the man who gets red in the face and raves about "the continuous appeals for money," in THE BAPTIST? Are stinginess and low mentality first cousins? If not, what is the relation, if any?

* * *

IX. FAITH: If faith is the ability to see things that are hidden from others, why remain blind? THE BAPTIST is a stimulator of faith. Reading it regularly is an evidence of cultured mentality. What is your score here? Please check. Does your brain fiber seek affinity with gray matter or with the blues? If a man sees "red" all the time, what kink has gotten into his cranial cavity?

* * *

X. LOVE: If love is the quintessence of life, why not develop that streak? Testing your mentality by the "love that never fails," what is your rating? What makes you think so? "Love is the doorway through which the human soul passes from selfishness to service and from solitude to kinship with all mankind," and THE BAPTIST builds on that ideal. Does the decay of love presage the perpetual brainstorm?

* * *

"The office boy says that in his opinion the man who subscribes for THE BAPTIST, keeps paid in advance, and then lets Love have the steering wheel shows positive proof of a highly developed mentality. He prays that his tribe may increase and every son be like his father, only more so.

"WCOY now signs off. The proof of a paper is in the reading of it."

TURKEY SUPPER with all of the trimmings, including folk songs of many nations and plenty of good fellowship, cost the folks only 75 cents at First church, Worcester, Mass., Feb. 9.

BOY SCOUTS HAD charge of a church supper at Clara Hall Elliott Memorial church, Willington, Conn., Feb. 12. Miss Esther Palacios of Porto Rico spoke.

PASTOR PHILETUS McDOWELL of Glenn's

Falls, N. Y., has introduced a combined Sunday evening program of instruction, worship and expression designed to tie up all of the interests of the people in making the Sunday evening service the culmination of the day's work.

PASTOR M. EARLE SMITH of Ontario, Calif., invited the Masons to his evening service and opened with a discussion of the question, "Can Free Masonry Live in Italy under Mussolini?"

FROM PASTOR CLARENCE Shirley Donnelly of Oak Hill, W. Va., comes a copy of his parish paper, the *Church Messenger*. It far surpasses any other parish paper coming to this desk.

THE SOCIAL SERVICE committee of the Detroit Baptist Union publishes ten brief studies from the Gospels upon the major problems of today, written by Ben T. Leonard—a beautiful and instructive booklet.

THE DIVINITY SCHOOL of the University of Chicago and the Chicago Theological Seminary will hold an inter-seminary conference on "church cooperation," Feb. 25.

REV. JAMES GOODMAN, who has been under the care of Wesley Hospital, Chicago, has moved to 5147 Cornell avenue.

DR. DANIEL F. RITTENHOUSE of Columbus, O., is helping Pastor Clarence W. Kemper of Baptist Temple, Charleston, W. Va., in evangelistic meetings.

MARCY AVENUE CHURCH, Brooklyn, maintains a training school for church mu

FROM COCKTAIL DOWN through roast b and trimmings to cream and coffee, the menu to which 127 men sat down Greece community church, N. Y., and put them in proper state of mind to r \$8000 towards a new building.

SOUTH PARK CHURCH, Los Angeles entertained a rally Feb. 5, for south California, at which Judge Witty and Frank Padelford were the speakers.

THE MEN'S CLASS at College Ave Indianapolis, is growing, having reached an attendance of more than thirty.

THE TWENTY-THIRD annual convention

Want Ads

Collection Envelopes at 15% discount ordered this month, February. W Dufold-Trifold Co., Trenton, N. J.

Baptismal Garments — Finest Quality. Guaranteed. Trousers, Robes, Sleeves. Write for Illustrated Price List. B. Tillinghast Rubber Co., 236 Market Philadelphia, Pa.

Mrs. Kern's Home for Travelers. N White House and Auditorium. 1912. Street, Northwest, Washington, D. C.

Pastorate wanted by young, experienced pastor; would like a church in or near Chicago. Specialist in young people's children's work. Free to accept call time. Rev. R. McFarlane, 7547 S. Saunton St., Chicago.

Evangelists Mr. and Mrs. Frank Keegan, 159 W. Chestnut St., Chicago.

The Baptist

Chicago, Ill., February 20, 1926

Vol. VII

No. 3

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hands two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; cash to accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.

Religious Education Association
be held in Toronto, Can., Mar. 9-12.
The program is built to conform to the
high standard of these conventions
and the theme, "Religious Education
Participation in World Affairs." All
invited. Address for information,
Association Office, 308 North
Michigan Avenue, Chicago.

AGRANGE, ILL., Council of Religious
Education was entertained at supper by
the First Baptist church, Feb. 8.

PASTOR J. A. V. PIETERS told the
congregation about signs of the times and
modernism at Hoover Street church,
Los Angeles, Jan. 31.

DURING THE LAST year under the pastoral
charge of Dr. W. Holt Smith, the First
Church, Billings, Mont., has shown in-
creases in membership of 15 per cent;
number of givers, 75 per cent; in
amount pledged, 63 per cent; in Sunday-
school attendance, 50 per cent. The
educational work has been placed upon
standard graded departmental basis.

EVANGELIST DAVID NYGREN has just
closed a successful series of meetings
with Pastor Eric Scherstrom, Swedish
Baptist church, Chicago.

REV. E. W. GIBBONS of London will visit
the United States next summer and for
several weeks will occupy the pulpit of
the First Church, Washington, D. C.

FIRST CHURCH, Topeka, finding that Pas-
tor Charles F. Mathews has refused to
be pulled to another church, ex-
pressed its appreciation by a present of
a beautiful coffee service to Mr. and Mrs.
Mathews.

PHILADELPHIA DEFINITELY announces the
centennial international exposi-
tion to open in that city June 1.

FIRST CHURCH, Oakland, Calif., men sat
down with the Roger Williams League
dinner, Feb. 9, with Will C. Wood,
superintendent of public instruc-
tion, for the speaker.

FOR LACK OF DATA for a fuller notice, a
brief mention of the fact of the death
of Mrs. E. A. Hanley appeared in a re-
cent issue of THE BAPTIST. Fuller data
are now come to hand, as follows: Sarah
Hanley, daughter of Mr. and Mrs. Edgar
Foster, of Indianapolis, Ind., was born
in 1874. She was married to Dr.
Mah A. Hanley in 1903. Two daugh-
ters came to bless the home, Frances
Hanley, now in the University of Red-
lands, and Ruth Elizabeth, in the first
year of high school. Mrs. Hanley had
been in failing health for a year and dur-
ing the last few months the decline was
marked. She passed away at nine
o'clock in the evening of January 7, 1926.
She is survived by her husband, the two
daughters and three sisters. Mrs. Han-
ley's life has been vitally joined with
that of her husband in his pastorates in
Cleveland, Ohio, Providence, R. I.,
Manchester, N. Y., and also in the presi-
dency of Franklin college, Franklin, Ind.
In all these fields of labor and the church
at Berkeley, she was greatly beloved by
all the people.

THE SEVENTY-FIFTH anniversary of the

organization of the First church, Man-
chester, Iowa, and the fourth anniver-
sary of the pastorate of Rev. Charles G.
Wright, coincided upon Feb. 1, and were
appropriately celebrated together by an
interesting program.

ROYAL AMBASSADORS were entertained
with free meals and pictures at Prospect
Avenue, Buffalo, Feb. 5.

TENTH AVENUE CHURCH, Columbus, Ohio,
added to its membership last year fifty-
five, raised a budget of more than \$17,-
000, made some improvements on its
buildings and has adopted Rev. and Mrs.
Joe Taylor of Chengtu, China, as its
missionary representatives. Pastor Thos.
J. Hopkins is president this year of the
Columbus ministers' union.

NEW PLYMOUTH CHURCH, Idaho, is en-
couraged by a vigorous growth in its
Sunday-school.

THIRTY ADDITIONS resulted from a series
of meetings held by Evangelist J. W.
Hickerson and wife with Pastor J. W.
Bayles at West Side church, Wichita,
Kan. Similar meetings with Pastor W.
A. Holladay at Wamego, added eigh-
teen.

SOUTHERN PAPERS report the death of Dr.
William Warren Landrum on Sunday,
Jan. 24. For nearly forty years he was
one of the great-souled leaders of the
Southern Baptist Convention, whose
spirit and ability were felt throughout
the entire denomination.

DELAWARE STREET CHURCH, Syracuse,
N. Y., having dropped 200 names, now
numbers 942 members.

FIRST CHURCH, Elmira, N. Y., has opened
the church institute for the third season
to cover a period of ten weeks.

UNION THEOLOGICAL seminary at Rama-
patnam, South India, in which the Bap-
tists of the United States and Canada
cooperate, has enrolled this year 107 stu-
dents.

A TELEGRAM FROM Dr. George E. Burlin-
game announces that Dr. James Whit-
comb Brougner's mother died at the
Claypool hotel, Indianapolis, Saturday
night, Feb. 13. Funeral services were
held on the Monday following. Univer-
sal sympathy goes out to Doctor
Brougner and the family.

THE REPORT OF A sample week at the
Mariner's Temple, New York City
shows from twenty-five to forty-five in
attendance almost every night. One

group enjoys singing, another checkers,
another conversation, another reading,
and always there are will-
ing hands to prepare a simple repast
and to clean up the dishes. Tues-
day night all the sub-groups joined to-
gether and ate pancakes. The girls
served the boys and the latter were very
willing to be served and to fill up.

TEMPLE SCHOOL OF missions in Dr.
James Whitcomb Brougner's church,
where in Doctor Brougner's absence Dr.
W. W. Bustard is serving as acting pas-
tor, started off Jan. 24, with an enrol-
ment of 942, and expects to reach 1000.

PASTOR HERBERT FORD of First church,
Lincoln, Neb. has secured the services of
Rev. Fred Young of Kankakee, Ill., for
a campaign of visitation evangelism.

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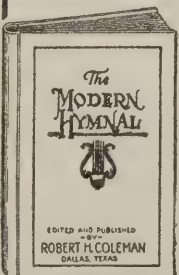
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MR. HUGO KIRCHHOFFER, director of music for the Temple Church, Los Angeles, has a greater name than THE BAPTIST gave him credit for. We spelled it "Kirchoffer."

UPON THE RESIGNATION of Pastor Walter B. Goodsall at New Britain, Pa., the church passed warm resolutions of regret and esteem, with which THE BAPTIST is in accord, but following a standing rule is unable to print.

PASTOR W. H. ROGERS of First church, Wichita, Kan., is carrying on a class in evangelism to run six weeks.

ENROLMENT OF THE Sunday school at Central church, Bloomfield, N. J., has reached 289.

THE CHURCH of the Redeemer, Yonkers, N. Y., made a net gain in membership last year of thirty-one and has now a total of 538.

AT A BREAKFAST at 11:30 a. m., at Ashland Avenue church, Toledo, O., the guests were invited "to find the pot of gold at the end of the rainbow," with what success is not reported.

AN "OPEN BIBLE CRUSADE" was a feature of the January program at the First church, Bridgewater, Mass.

PASTOR FERDINAND F. PETERSON was greeted by an audience of 287 on a recent Sunday morning at Central Square church, Portland, Me., and 267 in the evening. There were 267 in the Sunday school.

CHURCHES IN IOWA are passing resolutions against any attempt on the part

of the general organizations of the denomination to fix standards of ministerial ordination or standing, holding that these are matters entirely within the competence of the local churches.

MORNINGSIDE BAPTIST CHURCH was constituted in Sioux City, Iowa, with forty-eight members.

REV. ARCHIBALD A. CAMERON died Dec. 30, in Ottawa, Can., at the age of eighty-five.

EAST SIDE CHURCH, Pueblo, Colo., has a new edifice nearing completion to cost \$40,000.

REV. CHAS. H. UTTLEY has resigned at Boone, Colo.

THIRTY ADDITIONS are reported from Grand Junction, Colo., six from Judson church, Denver, and twelve from Mount Olivet.

AT SHARPSBURG, Pa., seven additions to the church were welcomed on a recent Sunday evening, and ten at Charleroi.

FIRST CHURCH, McKeesport, Pa., has elected and will soon ordain three deacons for life.

DUQUESNE CHURCH, Pa., dedicated its enlarged building Jan. 31.

AT SUNNYSIDE CHURCH, Los Angeles, Rolla Earl Brown, pastor, forty-one new members were received in 1925; current expenses were more than met by contributions; the church's quota for missions was paid, also \$79.51 for the golden anniversary fund, and a 15 per cent larger quota approved for this year. A

school of missions held six Sunday nights had an average attendance of fifty-seven and a training school. Christian workers had about twenty-five. Additions to the church building have provided more rooms. The Bible school had the largest attendance in its history with an average of over 350.

EVANGELISTS MR. AND MRS. McKEE have closed revival meetings in eleven Canadian churches. The meetings, withstanding severe weather conditions, were well attended. Christians were led to a fuller consecration, and a number of young and old brought to a knowledge of Christ. Mr. and Mrs. McKeeg may be addressed at 159 West Chestnut street, Chicago, Ill.

REV. WALTER A. KING has begun the second year of his second pastorate at the First church, Ashtabula, Ohio, and enjoyed the privilege of burning notes on Sunday morning, Jan. 31, for \$400 and one for \$5000. Mr. King was pastor of this church from 1904 to 1911, and was called to the second pastorate in January, 1925. Early in the first year of his present work, \$1200 was raised to pay the balance of the \$5000 and at the 101st anniversary of the church, held Jan. 5, over \$2000 was raised to pay off the floating indebtedness, some of which has existed since 1911. Through the generosity of one of the members a gift of \$1000 reduced the building fund debt to \$8700.

MRS. MARY A. (BANKS) HOWLETT passed away at the home of her son, Frank Howlett, Middleboro, Mass., Jan. 1. Another son, Rev. Hinson Howlett, pastor of the First church, Atlantic City. The services for Mrs. Howlett were conducted by Rev. G. Raymond Chappell, of the Central church, Middleboro, and her son, and held in the parlors of the Winthrop Street church, Taunton. To this church she had brought her children thirty-five years ago, from Canada, after the sudden death of her husband, David Howlett. She was a woman of devout life and strong faith. At the funeral, her son spoke of the simple, but sublime, quality of her trust in God, which enabled her to leave the Canadian home, and bring her young children to New England, where they might enjoy the advantages denied to her. She was 74 on Christmas day. Her son, Frank L. Howlett, is an active member of the Central church, Middleboro; and her daughter, Mrs. Arthur W. Livermore, of the First church, Mansfield, Mass.

AFTER THREE YEARS as pastor of the First church at Oroquieta, Calif., C. Aaron King has accepted a call to the First church at Tulare, Calif., starting March 1. During his ministry at Oroquieta Mr. King witnessed a steady growth which more than doubled the membership of the church. Two years ago a mission Sunday school was organized in Cutler, a neighboring town, which is now supporting and a movement is on foot to secure building property to care for future development. Four months ago an out-station work was launched.

(Continued on page 95)

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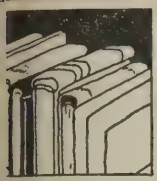
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The Baptist

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New Books



Treading the Winepress, by Ralph Connor. New York: Doran.

A story of the war in Gordon's best vein. All human moods and tenses are incarnated in the subjects who make up the caste. The title of the book indicates that suffering is the chief problem of the story and the glory of suffering merging in the discovery of the larger and richer life. There are characters in the book as stern and unrelenting as the Scotch granite of their native quarries and there are other characters who reveal the finer feelings. It is difficult for an author to beat his best, but Ralph Connor in "Treading the Winepress" almost reached the height of "The Pilot."

—JOHN A. EARL.

Unchanging Quest, by Philip Gibbs. New York: Doran Co. \$2 net.

In "Unchanging Quest" Philip Gibbs poses a mammoth canvas and paints with no uncertain strokes the Europe before and after the World War. Obviously it is the story of Katherine, mother of Michael, told by the devoted mother whom she never married—but Katherine, Michael, and all the other stirring English, Russian and German characters that are realistically delineated are but a part of the story of the turmoil of Europe. This work shows that the author was close to the heart of the war and that he has made a study of its social consequences since. When you have read the book, you are not through with it. It has given you food for serious thought—and it will keep you thinking.

—DELLA ROBERTS.

Fanny Crosby's Story of Ninety-four Years, by S. Trevena Jackson. New York: Revell.

A fascinating record of a woman of international fame whose name and influence ran like threads of gold through the revival movements of the last third of the eighteenth century. Her hymns are as much if not more than those of any other hymn-maker to stir the hearts of the souls of men. She was born in 1820 and died Feb. 12, 1925. She lived during the administration of every president; Washington alone excepted. She was educated in a school for the blind in New York where she became a teacher at twenty-three years. The rhythm and spirit of poetry pervaded her whole nature from childhood. She was blind from the sixth week of her life. Her career as a hymnist began when Wm. B. Bradbury set on her for a hymn. She wrote the well-known lyric: "We are going, we are going to a home beyond the skies." That was in 1864. She said the hymn which first won for her a world-wide reputation was prompted by a request of Wm. Howard Doane: "Pass me not, O little Saviour." This memorial volume contains a goodly number of her best hymns. She wrote in all over 8000

hymns; 5000 were published. Fanny Crosby was a member of the Methodist church and her hymns are the outflow of a deep and consecrated spiritual nature.

—H. O. ROWLANDS.

Four-Wheel Brakes and Other Essays, by Roy L. Smith. New York: Revell. \$1.25.

This is in the racy, epigrammatic style of the author who syndicates sentence sermons in the daily press. It is a rare gift that some men possess of concretizing eternal truth in the language of business and of every-day affairs. Jesus followed this method and the crowds followed Jesus. In "Four-Wheel Brakes" Doctor Smith is at his best in moralizing on the frailties, follies and forgetfulness of mankind. Self-control, self-respect, self-expression and self-realization are some of the big individualistic things dealt with under the catchy titles of the essays.

—JOHN A. EARL.

Osman Pasha, by William Jourdan Rapp. New York: The Century Co. pp. 145. \$1.25.

Americans of the old school—Gladstonian Americans, let us say, with a vivid memory of the horrors of Armenia—have found it difficult to appreciate the resurgence of Turkey as a sovereign state. Mr. Rapp, in a four-act play, depicts a tragic episode which suggests a possible justification for the strange tolerance of the European powers; his dramatic story shows Moslem Turkey disintegrating, undergoing transformation, through the conquering spirit of Jesus of Nazareth, greatest of all the prophets, and the Hope of the Moslem world. The ambassador of the Turkish Republic one year ago, when he presented his credentials at Paris, recited the passing of the old Ottoman Power in the following remarkable words: "The Ottoman Empire has disappeared, not only geographically and politically, but it no longer exists as a moral entity. In place of it is the Re-

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public of Turkey, a popular Government of the Turkish people, restricted to the ethnical frontiers of Turkey and determined to become in European society an element of peace and a factor striving for international fraternity." Less than a month ago the Turkish Assembly adopted the Gregorian Calendar, and henceforth the birth of Jesus displaces the Hegira of Mahomet in reckoning time. This amazing act of submission to Him to whom an ancient pagan Emperor, dying, cried, "O Galilean, Thou hast conquered!" finds in part its explanation in Mr. Rapp's "Osman Pasha", which is not a "missionary tract", but a dispassionate account of an irresistible spiritual leaven at work in Asia Minor.

—GEORGE E. BURLINGAME.

American Writers and Compilers of Sacred Music, by Frank J. Metcalf. New York: Abingdon Press. \$3.00.

Genealogies, biographies, correspondence, and the publications of authors have been the sources for the compiling of this volume during the past ten years of research by the author who has made the history of sacred music his specialty. Nearly every one of the composers whose work was done before the year 1800 appears in this book chronologically. The fact that Mr. Metcalf owns a library of over 4500 volumes including 1500 hymn books and 150 reference volumes on the writing, composing, and compiling of sacred music, attests to his inexhaustible materials for this work.

—F. H. FAHRINGER.

How to Enjoy the Bible, by Anthony C. Deane. New York: Doran. 219 pp. \$1.25.

The writer is in violent protest against the common attitude of reading the Bible from a sense of duty. His contention is that the right perusal of the reading of the Word can bring an enjoyment in and of itself. We should read through a whole book of the Bible at a sitting,

leisurely and unhurriedly in order to realize the soul of the book. It should be read with some thought and knowledge of its background—the purpose and occasion of its composition. For the better exposition of this principle the author treats in more detail the Epistle to the Galatians. He recommends that one should begin, not at the beginning of the Bible, but with the Acts of the Apostles and then the Gospels. He would have us read the Old Testament as biography rather than history, and omit passages that break the thread of the story. "There is nothing more fit to end the pettiness of religious strife than the larger vision, the true sense of values, which the Bible gives."

—HERBERT W. HINES.

The Wooing of Rebekah and Other Bible Plays, by Rosamond Kimball. New York: Charles Scribner's Sons. \$2.50.

People who are interested in the growing practice of dramatizing religious teaching will appreciate this series of twenty Bible plays from the time of Abraham to the resurrection of Jesus. Not only is each play developed in a form for use just as it is written, but the introduction discusses the principles and method of the religious drama in a luminous fashion.

—U. M. MCGUIRE.

Church School Improvement, edited by William E. Chalmers. Philadelphia: Judson Press. 170 pp.

The director of Religious Education of the Publication Society has edited a manual of study and work for the workers' conference, or church school conference, in which manual there are ten chapters, each written by a different field worker of the society. The subjects of the ten chapters are the ten factors that Sunday-school workers are coming to agree upon as those of prime importance in a standard church school. This manual of the fundamentals of Sunday-school organization and method will be found useful for study and discussion at the monthly meeting of teachers and officers. The chapters are of varying worth, those on "Worship in the Church School" by Morgan L. Williams, and "Finance and Stewardship" by Ben T. Leonard being of particular competency.

—HERBERT W. HINES.

Seven Professions and the Teaching of Jesus, by Matthew Hale Wilson. Philadelphia: Westminster Press. \$1.50 net.

The general thesis is that as the physician, the lawyer, the clergyman, the banker, the editor and the teacher have developed a professional code of ethics which is essentially conformed or conformable to the teachings and ideals of Christianity, and have thereby become Christian professions; so the pursuit of business, considered as the administration of the economic life of the community must develop for itself a similar code of ethics, and must become a Christian profession. Chapter VII, which develops the theory of "The New Profession" of business, is worthy to become a classic. The book ought to be in the study of every pastor and on the desk of every business man, so that these two classes may learn to think of the subject in common terms.

—U. M. MCGUIRE.

Editor's Notes on the Lesson for Feb. 28

JESUS TEACHES RESPECT FOR LAW
Temperance Lesson

Lesson Text: Matt. 22:15-22. Golden Text: Matt. 5:17

This lesson text does not teach respect for law so much as it teaches respect for honesty. The question of the Pharisees was inspired by the desire to ensnare Jesus in his answer. It was a little plot to make Jesus out to be a traitor to Rome if he answered the question in the negative, and if he answered the question in the affirmative it would be evidence that he was untrue to his own country and people. There was no honest word in the question, "Is it lawful to give tribute to Caesar, or not?" In his answer to the question Jesus did not intend to teach respect for law. It was his aim to teach his interrogators a lesson in plain honesty and at the same time to rebuke their poorly concealed hypocrisy.

The Question

It would be an interesting and profitable study to go through the gospels with a view to collecting and classifying the many questions put to Jesus. Never having made the study, I have no idea how many questions were put to our Lord during his earthly ministry. But memory registers quite a number. There were questions asked by sympathetic friends and questions like this one shot at him by designing enemies. His disciples asked him about a good many things. But there was really no question put to him that has a direct bearing upon the temperance situation today in America. The eighteenth amendment and the Volstead act are wholly modern and American, and must be defended upon their intrinsic merits and good results and not upon categorical Bible statements. Bible principles may be applied with telling effect to modern questions but not Bible texts. The writers of the Bible did not anticipate the eighteenth amendment to the constitution of the United States.

The Answer

The answer of Jesus to nearly all the questions put to him reveal a wonderful knowledge of human nature and express an uncommon measure of common sense. Jesus seldom gave categorical answers to questions. In almost every case he showed that the question contained its own answer if the one asking the question would only be honest and think the thing through. This question illustrates the point as well as any other question. The current coin with Caesar's image on it circulating among the Jews in their own country was the answer to their question. Tribute to Rome was paid in money of Roman mintage. Therefore as long as that coin was current in Palestine as legal tender the question of paying tribute to Rome was settled. The Palestinian Jew might not like the foreign coin but that was no excuse for not paying tribute to Caesar. So with the Volstead act. It is the law of the land and ought to be obeyed.

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There, There and Everywhere

(Continued from page 92)

has been gradually growing until chapel has now been included in the regular program of the church.

THE FIRST CHURCH, Centralia, Wash., John G. Grace is closing his first year's work. A new church home built of brick under the leadership of Rev. Edgar Burton, has been paid for. Previously to the conducting of revival services by Rev. John M. Currie of Grose, Mass., the pastor had received 1/2 members into the church by baptism, letter and previous experience. With the coming of Mr. Currie renewed efforts resulted in the decision of seven-ty-three to live the Christian life.

VANGELIST EDWIN S. STUCKER, of Ottawa, Kan., will lead a two week's revival campaign at the First church, Washington, Iowa, beginning Feb. 14. He has dates following this meeting. Rev. D. Kern is pastor at Washington. CROWDS OF HUNGRY, lonely, discouraged are coming to Immanuel church, Chicago, every day at two o'clock for lunch. They are incompetents for the most part. It may be that they are worthy, but they are hungry. Many of them walk three miles and stand in cold waiting for the doors to open. The number of good looking, intelligent among these who have met with fortune is surprising.

LEARWATER, KAN., with a population of had 125 men in one Bible class on a cent Sunday.

Obituary

Mrs. Mary F. Skinner, widow of Deacon A. Skinner, for many years members of the First Baptist church of Bridgeport, Conn., passed away Nov. 14, 1925, of pneumonia and heart failure. Mrs. Skinner was one of devotion to her Lord and faithful service in his work. A large circle of loving friends inside the church and outside her and mourn her loss. Possessed of a mild sunny disposition and many amiable qualities, she endeared herself to all who knew her. She was much interested in the work of missions and in her will left \$500 to The American Baptist Foreign Mission Society and also \$500 to the American Baptist Home Mission Society.

The Saving Sense

A man of the world had slipped and fallen on the icy sidewalk. A deacon came along and remarked solemnly, "The wicked standeth in a slippery place."

"I see that they do, but I can't," replied the fallen man.—*The Continent*.

"I would not for the world cast any reflections on your ability as a cook, my dear," said the young husband, "nor on your ability to read—so would you mind bringing me the cook book and letting me see what it says. I am positive that this er-er concoction must be the fault of a misprint in the book."

An old story is going the rounds. A minister was caught in a thunder shower on the way to church and got dripping

wet. He sat in an unheated ante-room, trying to dry off a little before he appeared before his congregation. An old deacon found him there.

"I'm hardly a fit object to stand up before the people, am I, Brother Brown?" he said.

"Oh, I'd go ahead in," said Deacon Brown. "You'll be dry enough when you get in the pulpit."

"A caterpillar," defined a small boy, "is an upholstered worm"—overstuffed at that.

Jimmy: "You look worried, old man. What's the matter?"

Charlie: "I called on Sylvia last night, and her mother met me in the hall and demanded my intentions."

Jimmy: "I say! That must have been embarrassing!"

Charlie: "Yes; but that wasn't the

My Father

(Continued from page 80)

moths and butterflies reproduced, and the seasons ran, and Nature conducted herself; and so from an old book I had revamped and made personal the telling of Santine's "Picciola," the history of a flower, the darling of the exiled Italian count of Charney, who, through his barred window, watched its growth from a faint hint of green to an exquisite bloomful maturity between the cobblestones of his prison yard.

I had read one page of my paper when my teacher stopped me and called in the superintendent from his office to hear me. Suddenly I realized that when I was being asked to go back to the beginning and read my paper again, something was happening that never had happened in our school before. There was a reason. My father never lifted his head higher when he tried to tell an audience his conception of the uttermost glory of God, than I lifted mine when I went at the job of telling the four assembled years of the Wabash high school and the superintendent, the principal and the assistant, about the exiled count and the flower that was his only interest in life.

When I had finished my paper, I slowly swept that entire assembly with one long look; and in that hour I realized that I had something in my heart, something in my fingers, something in my brain that, through the help of my father, would bring to me lovelier dresses and fancier shoes, and a finer method of conveyance than any of the other girls had or would possess.

And—a wilder vision than that—I might be able to bring to others beauty that I had learned for myself; I might teach to others what I had been taught of persistence, patience, and sane, economical marching straight ahead, with my head high, as my father's always had been, toward any goal I sought. I would reach my goal through the satisfaction of a something in my soul that would make things possible to me through my own effort.

worst. Just as the old lady finished speaking Sylvia called over the banisters, "Mother, that isn't the one!"

A cheeky person asked a bishop who possessed a gift of repartee, "Can you tell me, my lord, the way to heaven?" "Certainly," was the bishop's instant reply, "turn to the right and keep straight on."—*Christian Register*.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Executive Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padel-ford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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W. H. BOWLER

Executive Secretary

276 Fifth Avenue New York City

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News Notes

During the last three months of 1925, Dr. James Whitcomb Brougner visited thirty-one centers in twelve eastern states. In these meetings 1000 churches were represented and the aggregate attendance was 35,000. During the same period forty-nine every-member-plan conferences were held, under the general direction of Secretary Bowler, besides many local conferences, five pastors' institutes, and the work of deputation speakers in fifteen states.

According to a report just received at the headquarters of the Foreign Mission society from the mission in South India, 6700 converts were baptized on profession of faith in Jesus Christ on that field during the calendar year 1925. This compares with 5725 for the year 1924 and 3617 for the year 1923. This is the largest number ever reported in a single year in the history of the mission with the exception of the year 1878, when the great ingathering took place under the ministry of Dr. John E. Clough.

At the last meeting of the administrative committee of the Northern Baptist Convention it was voted on motion of Mrs. C. D. Eulette that a committee be appointed "to consider the findings and resolutions adopted by the interdenominational student conference at Evanston, Ill., Dec. 29 to Jan. 1, and to make recommendations: concerning the significance which the idealism and genuine concern over the church's responsibility for bettering world conditions there exhibited may have for the efforts which we, as a denomination, are making for extending the kingdom of God through individual, social, industrial and educational movements for evangelism throughout the world."

Rev. S. F. Bawden, missionary at Kavali, has a full share of human experience in dealing with the natives in the industrial and reformatory settlements. A recent case was that of a boy who wanted to run a motor car. Mr. Bawden tells the story: "Monday morning I was busy in the monthly meeting of our Kavali Field association when Miss Holman and Miss Ferguson had to go to the train, so I let him drive them over. The next I knew the car was wrecked and the engine still racing, which the boy did not have sense enough to stop. I hurried over and found that he had taken a narrow path between the trees faster than I had authorized, and at the last minute a woman appeared in his path and he lost his head, and bent the left mudguard, radius rod and the front axle. Nothing very serious, as we got things all straightened up again yesterday. But the serious thing was that he had disobeyed my instructions and had tried running in high without knowing surely how to stop, hence the smash. I was very thankful he had not run over anybody, for I should have been responsible, of course."

Our Societies and How to Reach Them.

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Volume VII

February 27, 1926

No. 4

The Baptist

Published Every Week by the Northern Baptist Convention

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Folks, Facts and Opinion



Evidences of primitive man in Egypt are among the most interesting and significant things brought back to the University of Chicago by the university's famous Egyptologist, Dr. James Henry Breasted. They consist in part of a thousand pieces of flint, chipped by the hand of prehistoric man, which have recently been classified for the department of anthropology and been found to date back at least to the paleolithic era from 50,000 to 100,000 years ago.

For the last two years the Baptists of Massachusetts have held a three-day Bible and missionary conference in Cambridge with remarkable success, both in regard to numbers and the high quality of the addresses and conferences. One difficulty in these conferences has been that of securing representatives from the outlying sections of the state. This year instead of holding a conference for the whole state the Massachusetts Baptist Convention has arranged a series of one-day Bible and missionary conferences that will cover the entire state.

"Shoot first, investigate afterwards," is a motto not merely for policemen in emergencies, but also it would seem for excited heresy hunters. One Baptist editor with ready valor, pledges his editorial voice "in the struggle against modernism, which is the parent of scepticism, immorality, anarchy and religious bolshevism." What then is this foe which is to be resisted as the mother of several undesirable kinds of progeny? The best authoritative definition available is that it is the use of the scientific method in investigating the facts of religion. And some people recognize a divine call to fight it first and possibly to discover afterwards what it is.

"The surplus wealth for the common good," is a slogan of the British Labor party which is appropriated by the Methodist Federation for Social Service. To this end the official bulletin of that church organization proposes the nationalization of railroads and coal. It reasons this way: "The transportation crisis precipitated by the war made necessary the temporary government operation of the railroads. Recurring coal crises of which the present anthracite situation is an acute example force to the front consideration of the possible coming necessity of nationalizing coal. Many even among the more conservative students of public policy believe that the time is not far away when the government will have to take over these facilities permanently. To those who think of the instruments of production and distribution as means of human service, their collective ownership seems appropriate and desirable."

Road building to the amount of \$1,000,000,000 a year is a note of the swift material change now going on in the United States. On nearly 3,000,000 miles of highways 21,000,000 motor vehicles are flying back and forth. Presently one can drive from Alaska to Patagonia, crossing the Panama canal on new bridges already projected. Before the close of the year 100,000 busses, most of the de luxe type, will be carrying millions of passengers.

European armies have been invading America since the beginning of the sixteenth century. One of the latest invasions is that of the corn-borer. Against this enemy American science has set up a curious defense—the *Habracon Brevricornis*, a little parasite which stings the borer, lays its eggs and hatches its brood in the wound it has made and thus insures the sucking of the life out of the borer. The University of Illinois is breeding these little defenders of the country by wholesale and distributing them in different parts of the corn belt.

In Atlanta, Boston and Pittsburgh business men are forming clubs and giving money and spare time to the task of getting other business and professional men to join churches. Atlanta is the home of a real estate operator, Martin Thrower, who is president of the Men's Evangelistic Clubs of America. In that city teams of men have been formed, each consisting of one expert and one beginner, who go out, after the manner of people who secure gifts of money. In Pittsburgh Protestants have inaugurated what they call retreats, which are held after the manner of Catholic retreats.

"Birds of a feather" will of course follow their natural preference as may be gathered from a comment by the *American Israelite* on a decision of the Argentine government to restrict the immigration of Nordics on the ground that they are "undesirable." It says: "A swarthy mass of people from the Argentine, Latins, inferior Latins, challenge the Nordics. Argentine, too, has studied the immigration problems. Argentine, too, desires to admit only the best. Argentine desires to exclude the unfit, the inferior races, and Argentine has decided to exclude the Nordics. Italian, Spanish and French immigrants are to be welcomed. They represent the desirable races, who will produce superb citizens, while the Germans and English, the Nordic races are to be excluded. The worm has turned. No longer are the Nordics the chosen people. In Argentine the Latins have usurped their places. All of which proves that the superior race in every country is the race which can marshal the most votes. Not quality, but quantity is the criterion."

Senate bill 291 to provide for a federal department of education, introduced last December by Senator Curtis, is recommended and urged by the National Education Association. It proposes not a centralized control of the educational system of the country, but an assembling of the several national agencies engaged in one way or another with the subject of education, and to constitute of them so assembled a department of research and information for the benefit of the school administrations in all of the states.

Were witches burned in New England? A paragraph whose contents were taken from the Southern Baptist Handbook so stated in THE BAPTIST of Jan. 16, page 1525. But Rev. D. L. Esterline challenges the statement thus: "Sufficient investigation some time since showed me that all competent historical students agree that no witch was ever 'burned' in New England, though nineteen were hanged at Salem. I recognize that the statement is in a quotation, but as many of your readers will fail to recognize that it is not given on the authority of THE BAPTIST, and as THE BAPTIST is responsible for using the quotation, it seems to me that you will naturally wish to correct this repetition of an old, old slander as soon as you satisfy yourselves of its falsity."

Among various accounts of the fascist movement the *Baptist Message* of Louisiana offers this one: "The fascist movement in Italy is nothing more nor less than the Roman Catholic church in arms. It has not attempted to overthrow the national government of Italy as yet because the leaders of the movement realize the time is not opportune and that it would be disastrous to their cause to do so, but they have gone far enough with their plans to show beyond a doubt that the 'little papa on the Tiber' is the real head of fascism. The pope had long been watching for an opportunity to regain the temporal power in that country which he lost fifty years before. Fascism offered this opportunity. The communists were dealt with forthwith and order was restored in a short time. Had the pope been at the head of this movement, fascism would have died when the emergency was past. However, after the restoration of order and the communists had been routed, the fascists turned their attention to the Masons, Protestants and Baptists of Italy and began a persecution the like of which the Roman Catholic had not sponsored since the days of the Inquisition. Moreover, they have made it dangerous for any man to speak against the Catholic church in Italy."

"I am only a layman, but I listen and think," writes a reader from Maine. And here is one of the results of his thinking: "We saw in yours of Jan. 31, the announcement made at Seattle that it is purposed to define a Baptist church. Please let that definition die 'aborning'. We have trouble enough in the world without deliberately making more. No man living today can see the end of what might happen if that definition should be accepted."

A scientifically trained man, Mr. Simon Benson, with degrees in philosophy, arts, and science, has been added to the staff of the department of physical culture and athletics at the University of Chicago. The new trainer has been especially interested in the study of the action of ultra-violet rays on the human body, and his treatment of the athletes of the University of Chicago will include the use of the ultra-violet ray equipment in Bartlett gymnasium, the results of which will be reported to the chemistry department.

Pres. Clifton D. Gray of Bates college, chairman of the social service committee of the Northern Baptist Convention, has called a meeting of the committee to be held in the Immanuel Building, 2328 South Michigan boulevard, Chicago, Wednesday, March 3, 1926, at 11 a. m. in order that there may be full conference concerning the future program of the committee, a general invitation is given to all Baptist pastors, laymen and women, who are able to attend, to be present throughout the sessions and participate in the proceedings. Also, the committee would welcome letters from any who cannot attend, giving such information or suggestions as the writers may be able to offer as the basis for a definite and adequate denominational policy for the social expression of our Christian and Baptist faith. Communication concerning the meeting with the secretary, U. M. McGuire, 2328 South Michigan boulevard, Chicago.

According to official information received the date of the Washington Convention is fixed May 25-30, 1926. Mr. Grimson, the manager of transportation, advised by the manager of the Western Passenger Association that it is impossible to put summer tickets from the Pacific coast to the East on sale earlier than May 22, on account of inability to arrange for the equipment necessary for the summer travel. They will need to gather the sleepers and rolling stock. There are not to be any special rates to conventions. There were none last year. These rates, when they existed, did not serve as cheap transportation as the summer rates in existence last year. It will be possible for delegates from the Pacific coast to leave on the morning of May 22. This will allow seventy-two hours of travel to reach Washington on the morning of May 25. Probably those from the extreme Pacific coast could not reach Washington on the morning of May 25, but delegates from states east of the coast certainly could reach Washington by that date.

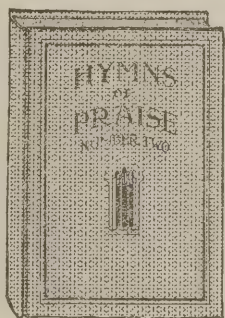
Capital is leaving France. Capital is leaving England. Capital is leaving the United States. Capital has left or is leaving Germany. It is emigrating in a steady stream in hundreds of millions of dollars. Where is it going? It is going into foreign countries wherever it can find larger profit and lower taxes. What does it leave behind it in the homeland? It leaves the people subject to penury and unemployment and with the burden of the war debts to carry. Owing to unexampled plenty the people of the United States, excepting the farmers and possibly the miners, have not felt the grind of these results. In other lands they feel it. America will feel it later.

Now it is reported that German missionary societies have recovered 80 per cent of their pre-war strength, and it is estimated that by 1927 they can realize their old position in world mission support in foreign lands. American Lutherans have to date contributed \$567,400 to the support of these German foreign missions. Their budget is compelled now to carry no more than \$75,000 a year. It is an unfinished task, but likely to conclude, so far as American support is needed, by another year. The salvage consists of 500 stations, 200 missionaries of German birth, 1500 native workers, very large populations and very valuable properties.

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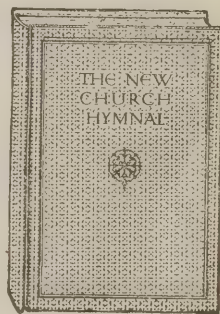
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A subscriber in Iowa Falls, being stirred by mention of cancer fakes, calls attention to offers to preachers of various kinds of merchandise to be promoted by questionable methods, saying, "I believe a lot of our preachers bite on all this stuff." Maybe they do. Their theology may be infallible, but they are still gullible.

Prof. James Hayden Tufts, head of the department of philosophy at the University of Chicago, who for three years has been vice-president and dean of the faculties, has resigned from these positions and will withdraw April 1 from the general administrative work of the university to devote himself to the work of his department and to the writing and revision of books in his special field of scholarship.

The United States has received an invitation to take part in the League of Nations Passport Conference, to be held at Geneva on May 12. In a resolution passed by the assembly of the league it is stated that the conference is for the purpose of "at least taking a step toward the abolition to the widest extent possible of the passport system, and to mitigate considerably the disadvantages of the expense which the system entails."

To every registered delegate to the Birmingham Convention of the International Council of Religious Education to be held April 12-19, there will be sent a certificate entitling the registrant and all members of his family to purchase a round-trip ticket to Birmingham and return at the reduction of 25 per cent from the regular round-trip ticket. This is commonly called the fare and one half rate. The tickets can be purchased at any time between April 7 to 13 in most parts of the United States and Canada, the final return limit being April 26, 1926. From Colorado, (except Julesburg) Montana, New Mexico, Utah and Wyoming, the dates of sale are April 6-12 inclusive and the final return limit is April 27. From Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, the dates of sale are April 2-8 inclusive, final return limit May 1.

Again the schemes of modernism are discovered and exposed. The Baptist church at Eldora, Iowa, declares itself convinced "that the creating of so-called 'committees on ordination and ministerial standing' in our state Baptist convention and our various Baptist associations, is a long step towards the final abolishment of the God-given independence of our local Baptist churches, and will be a further step toward the setting up of a super-ecclesiastical machine with more or less arbitrary power over the local churches, a scheme of destructive modernism, un-scriptural, and therefore un-Baptistic, and that their further continuance will only cause further division and confusion in the ranks of our denomination." This would seem to indicate another simple and easy test by which to detect a modernist, namely, he is a Baptist who favors an associational committee on ordination.

Score one for toleration in Evansville, Ind. Clarence Darrow, noted agnostic, was announced to lecture in that enterprising city. Immediately church people set about preventing his appearance and succeeded. But note the gentleness of their procedure. The most violent threat made against him was that of a minister who threatened, in case of Mr. Darrow's coming, to challenge him to a debate.

The sultanate of Nejd, the new power on the Arabic peninsula, which suppressed the Hashimite kingdom in Hedjas, is eager to join the League of Nations. Sultan Ibn Saud, ruler of Nejd, has designated Sheik Hafez Wehbeh to proceed to Paris and other European capitals for the purpose of representing him in paving the way for Nejd's entry into the League of Nations.

Mr. Spurgeon's position on conditions of church fellowship continues to receive attention. A mediating interpretation is that suggested in a note from Prof. E. B. Pollard of Crozer Theological Seminary. He thinks that Mr. Spurgeon's practice was neither so "close" nor so "open" as some suppose, and he tells this story: "In the late eighties a student came from London to an American Baptist Theological Seminary. He said he had been admitted as a member of Spurgeon's church, but had never been immersed, coming to America shortly after being received. When asked how it was he had not been baptized, he replied that not feeling it to be his duty to be immersed, Mr. Spurgeon received him, with the expressed thought that further teaching would bring him to express his faith in baptism. He was later immersed in an American Baptist church, and was still later ordained to the ministry, serving a number of American Baptist churches as pastor."

The University of Chicago board of trustees-announces the election of Prof. Frederic C. Woodward, of the law school, to be vice-president of the university, the appointment to begin on April 1.

The perpetuity of Winona Lake as a Christian institution has been assured by the action of the board of directors in amending the constitution and by laws of Winona assembly and Bible conference and providing for the creation of a board of voting trustees. Seventy per cent of the 20,000 shares of stock is now in the hands of the board of voting trustees, which is a self-perpetuating body. This board now controls all of the property of Winona assembly of voting trustees and Bible conference, valued at \$300,000.

Prof. S. E. Dibble of Carnegie Institute of Technology, president of the American Society of Heating and Ventilating Engineers, believes that it is no more improbable to broadcast heat waves than it was to broadcast sound waves. The problem of sending heat to consumers via the air is now the problem of research men and laboratory workers, who must "discover instruments to control heat waves, especially a detector which will pick them up and hold and amplify them," says Professor Dibble, adding "the day is not far off, in my opinion, when we will see huge centralized heating plants broadcasting heat to homes, industries and office buildings."

The American Eugenics Society, Inc. announces through its committee on co-operation with clergymen the competition for the best sermon preached in America on the subject of eugenics. This competition is open to any minister, priest, rabbi or student in a theological seminary of any denomination. The sermon must be preached before July 1, 1926, and the awards will be made on Oct. 1, 1926. Prizes of \$500 for the best \$300 for the second, and \$200 for the third best sermon are the rewards. Printed rules, announcement and other information will be mailed on application to the American Eugenics Society, 185 Church street, New Haven, Conn.

The Associated Press reports that "accepting the ultimatum of the Mexican government, which gave them twenty-four hours to leave, Rev. J. L. Phillips, president of the People's Institute of Piedras Negras, across the Rio Grande and seven teachers of the college left today. The school was established in 1912 and has been supported by the Methodist Episcopal Church, South. This is believed the first ousting of Protestants. The decree in Mexico which forbids foreign Catholic priest from presiding over churches in the republic, is being extended to churches and educational institutions of all denominations, as is the decree which provides that pastors and educational workers must be married." One observation seems to cover the case: The rest of us can stand this kind of thing in Mexico can.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Function of the Northern Convention

THE Northern Baptist Convention is a clearing house for all the activities of the various boards, societies and state conventions cooperating on the basis of a unified program through this general agency. The unit of cooperation is called the Board of Cooperation. This board and its administrative committee work out all the cooperative plans of the convention in council with representatives of the different organizations participating in the unified program. The Northern Baptist Convention is therefore a great Christian business organization designed to prevent overlapping of effort and at the same time to promote unity and efficiency. In this organized attempt at doing the business of the kingdom according to the principle of cooperation northern Baptists have found their fellowship strengthened and enriched. The inspiration of concrete tasks undertaken and definite objectives set up, together with the unified effort to complete the tasks and realize the objectives, has given spiritual tone and enthusiasm to the denomination.

In building the structure of the convention great care was exercised by the original framers of the constitution and by-laws to avoid anything that might be construed to mean that the convention could ever act for the local church in any matter that violates the principle of local church autonomy. The membership of the convention was deliberately defined to include any Baptist church in the United States cooperating in the financial support of at least one of the cooperating organizations. It was felt that this was as far as the convention could go in limiting the basis of representation without invading the independence of the local church. The rights and responsibilities of the local church were left intact. The convention became a clearing house for the missionary, educational and philanthropic work carried on by the fifty-seven varieties of organization in the denomination cooperating in a unified program without interfering with the autonomy of the ten thousand local churches which constitute the membership of the convention.

It is a well-established principle with Baptists that the local church is supreme under Christ in the realm of ecclesiastical authority. The local church recognizes no

higher power than itself in the form of council, association or convention. Councils may be advisory, associations may be fraternal and conventions may be cooperative, but the local church is independent and free from all control on the part of any other body. It determines its own constitution, selects its own covenant, adopts its own articles of faith, selects its own titles, decides upon its own program, calls its own pastor, builds its own meeting house, accepts its own budget and takes care of its own affairs. If the local church joins an association or cooperates in a convention it does so voluntarily and on the express understanding that its autonomy will be respected and that no attempt will be made by the association or the convention to violate that principle. Of course, should the local church so far depart from sympathy with the structure and aims of the association or of the convention to which it belongs as to create a breach of good faith, then the association or the convention might reasonably withdraw the hand of fellowship from such a church, or better, the church might withdraw from a fellowship with which it was no longer in harmony. But that does not affect the autonomy of the local church. A Baptist church may live and thrive and call itself a Baptist church without affiliation or cooperation with any other body. We have never heard of such a church; but we see no good reason why such a church might not live and thrive apart from the larger fellowship. This, to be sure, would be autonomy carried to foolish extremes. It is cited here simply to emphasize the right of the local church to determine its own affairs.

The Northern Convention exists only as a voluntary organization on the basis of respecting the autonomy of the local churches which cooperate in the general work of the denomination through this agency. When it invades the right of local churches to be autonomous and attempts to hand down a rule which would bind all of the churches cooperating in the fellowship of the Northern Convention to follow a certain procedure in receiving members, it invades the province of the local church and attempts to legislate in matters over which it has no rightful authority. Such a rule is an inversion of Baptist practice. The unvarying custom of Baptist churches has always been local

church initiative in organization, in membership and in the adoption of such articles of faith and conduct as would harmonize in general with the structure of Baptist churches everywhere. This freedom leaves room for considerable variation, but strange as it may seem, it also makes for spiritual uniformity among the churches. As an illustration of uniformity, the subjects of baptism are believers only and the form of baptism is immersion only in all the Baptist churches of the world. And this without any legislation outside of each local church.

Why then should northern Baptists depart from a principle which is recognized and respected by their brethren in every other part of the world? All Baptist history and precedent register a protest against such a departure. The remarkable growth of the Baptists and their loyal adherence to the spiritual democracy of Baptist polity argue strongly for a continuance and strengthening of local church initiative. There will always be a demand for well-organized cooperation among the churches in order that the churches may function efficiently together in kingdom service. But when cooperation ceases to be a spiritual fellowship in the furtherance of the gospel and becomes a congress for legislation or a court of law or an ecclesiastical council handing down statutes and decisions and creeds to the local church, disintegration is bound to follow. We believe the genius of Baptist churches which expresses itself in local church autonomy with voluntary association of churches on the basis of cooperation is all that is needed to meet and solve every problem that may arise in our common fellowship.

When Wealth Becomes Illth

THE legal right of those who give for the support of philanthropic agencies to share in the control of their policies is indubitable. The legal right of taxpayers to control all agencies supported by public taxes is unquestioned. The supporters of religious and missionary agencies have the right to regulate their activities and program. Taxpayers may control the subjects taught in the schools. Therefore they may prohibit the teaching of the laws of gravity, sex hygiene or the theory of the evolutionary unfolding of life. But what is legally right and what is morally right are not always the same. To bind all life by material control is sheer folly. It is too easy for mammon to take a strange hold. The domination of the spiritual by the material is an age-lasting menace. In the very nature of life it will always be so.

Money largely controlled the Jewish church of Jesus' day. High priests bought the sacred office and farmed out the concessions for filthy lucre. Bribery, simony, graft and extortion are mild words to describe their priestly activities. Jesus refused to regulate his message or his ministry by the canons of a religious organization in which the mammon of unrighteousness had so much power. Neither its age, nationality or orthodoxy made any appeal to him who said, "Ye cannot serve God and mammon." He put his missionaries and gospelers under obligation to no moneybags but bade them trust God for daily bread and life's necessities. He himself preferred to be homeless and without a pillow when the night fell rather than compromise his spiritual liberty. And he taught that the disciple was not above his teacher.

The autocratic spirit of religious organizations does not assert itself until wealth increases and the vested interests of the church and the vested wealth of society have common grounds to conserve. The testimony of history shows a preponderance of evidence that as wealth increased and controlled, spiritual freedom and prophetic vision decayed. Money control usually meant priestly conservatism strangling prophetic liberty. The priestly class has always been the conservator of money built social and political systems. The prophet of true righteousness has always been regarded as an enemy by both priests and mammon worshippers. It is easier to crucify a prophet than to correct a crystalized custom, especially when it touches the sanctity of property.

History shows clearly that mammon-controlled institutions are not easily reformed or corrected from within. Prophets of a new order cannot expect much support from intrenched material interests. Compromises seldom prove constructive. Heralds of progress have always had to walk the way of poverty, suffering and cross-bearing. Progress must justify itself by its worthfulness.

Whenever any organization arrives at the place where money has unquestioned control, the sentence of death is on it. Richness of life, noble and unselfish ideals and sacrificial service exhibited in living personalities alone can emancipate humanity. The new birth from above always has a spiritual impulsion. God or gold are always before us. Every living soul must make his choice. Baptists have usually been of the prophetic type of mind and life. They have never boasted wealth or authority. They have never sought to impose their will on any living soul. One is their Master, and any moneybags who seeks to impose any yoke on them which is not in harmony with the free spirit of Christ must forever be anathema to them.

Ishmael on the Baptists

THAT Ishmael of the magazine family, known as the *American Mercury*, in the February number contains an article on "The Baptists" by a newspaper man called James D. Bernard. Evidently Mr. Bernard spent most of his time in the South getting material for the article. He tells the truth in spots, but large areas of his article bear the finger prints of a writer who likes carrion. We once heard Sam Jones say that some people do not have the sense of an old cow. The cow noses out the thistles and eats the luscious grass. But Mr. Bernard noses out the grass and chews on the thistles. We agree with some of the things said about the Baptists in the article referred to. Indeed, we knew the facts long before Ishmael went out to find them, but we also know many more facts on the better side that offset the liabilities involved in the depressing things which make up the bulk of Mr. Bernard's back-fence gossip. It is unfair to caricature the Baptists without a label or footnote designed to enlighten the reader with regard to the real content and object of the article. A drawn cartoon is never found in the art section of a newspaper. It is always known for what it is. But when the *American Mercury* puts a caricature among the leading articles and heads it "The Baptists," we are justified in charging the editor with unethical conduct in using a good label on a can of garbage.

The World in Transit

BY THE ASSISTANT EDITOR

Perhaps This is Unlawful But Wherein Is It Wrong?

The Ward Food Products corporation, recently organized at Baltimore, has a potential capital estimated at about two billion dollars. This is represented by 10,000,000 shares of common stock of no par value and 10,000,000 shares of preferred, which the directors reserve the right to buy in at \$110 a share. The contemplated bakery merger would own 157 plants stretched across this continent, producing 500,000,000 loaves of bread annually. In the application for its charter the Ward Food Products Corporation asked for the right "to perform any act permitted by the law" to the end that "every child may enjoy the right to be born well, reach school age well, and be fit mentally and physically for American citizenship." Perhaps there are people even yet who think that big business is bad business, and the prosecution of this corporation is threatened under the Sherman law. But why do they think so? Business is simply community service. Combinations are economically advantageous up to the point of the most highly efficient unit. Why not permit experiment? Of course the law ought to be obeyed, but the Sherman law is as archaic as the laws of Solon.

Should All Americans Learn in Such a School?

National Commander John R. McQuigg of the American Legion is not pleased with the ordinary Americanization work as carried on in this country. He thinks that the Legion is specially qualified for such work, and reasons thus: "The men who make up the Legion do not need to be told what loyalty means. They learned that in a school where it was taught in a way that no human being who went through that school will ever forget. They learned what obedience to law meant, where violations were followed by speedy discipline." But certain questions arise. Is military discipline or a campaign in France to be prescribed as a method for making aliens love America? Does loyalty consist in compulsory obedience? Is unquestioning submission to the will of another a good training for democracy? Does the discipline which aims to make men efficient killers best fit them for a society in which killing is a crime? The Legion is loyal of course, but its spokesmen ought to be selected with care.

The Man Who Cried "Stop Thief!" Has Been at Last Discovered

A prominent Baptist layman in the West points out what he regards as the source of the "mysterious propaganda" against business men which was mentioned in THE BAPTIST of Jan. 23, page 1571. His explanation is that socialists began it more than twenty years ago, then preachers took it up, then the churches, then the government and various agitators howled about profiteering during and after the war, and at last it has become a chronic habit. This account seems to be fairly correct, but the essential thing is to inquire whether there was and is occasion for the complaint. "A Layman" says that there are good and bad men and practices in all classes—"Why pick on business men?" The reason is this: Business men largely hold the power and claim the right to rule the country economically, socially, educationally, politically and religiously. Their power is the power of the purse. Their claim of right to rule rests on the assumption that the possession of wealth is a mark of superior competency to rule. That is a purely analytical view of fact and carries no sentimental color. They are therefore in the eye of the public as no other

class is. And in consequence the Christian principle of trusteeship, that responsibility is measured by power, applies to them with special insistence. They are the makers of good or ill fortune for the people and for that very reason they are subject to special moral scrutiny. They ought to be morally equal to their position. Some of them are so. Let the others consider. And let no man, great or small, try to escape the moral demands of Christ.

What Are Wage Workers If They Are Not Citizens?

In the various forms of civic revival in the last few years there has been a curious accident of classification. Over and over there have been leagues for civic betterment composed of various professional, business and socially elite groups, with impressive gestures of federation for the public good. A significant—if significant—feature has been the absence of the representatives of organized wage workers in such movements. Why have they been absent? Do they not count as social factors? Have they been overlooked, by intention or otherwise? Do they refuse to cooperate with the citizens generally for the general welfare? Is there after all a class war that actually divides neighbor from neighbor? These are questions of high portent. How insistent they are may be seen by an article in the *Federation News* dealing with such an organization described by it as "fake reformers who are now posing in a mock effort to reduce crime which they themselves have promoted by indulging in their favorite lucrative diversion of dodging taxes, depriving the city thereby of adequate funds to prosecute crime." Fellow citizens, a federation to suppress crime towards which organized labor reacts in that fashion leaves much to be desired.

For Liberty's Sake Enforce the Law.

A loud outcry in the name of liberty is raised against the present method of enforcing prohibition. It has the sympathy of every consistent prohibitionist. Extreme measures for the enforcement of law are always undesirable and dangerous to liberty. But liberty is not the only thing that government has to consider. It is concerned equally with the general welfare, and liberty must always submit to such restriction as the common good requires. Wherever the liquor business operates it blasts the health, wealth, morals, efficiency and happiness of the people. It is itself one of the greatest foes of a sane, social and ordered liberty. It has always prostituted the name of liberty as a cover for bestiality. Can anybody remember any movement in the interest of sobriety that the liquor interests did not oppose in the name of liberty? Was there ever a law, no matter how mild, for the protection of the people against the evil effects of the liquor business that the business would obey except under positive compulsion? Bootleggers and their sympathizers are precisely the same kind of people with exactly the same philosophy of government as those who have fought the temperance movement at every stage. Strict law and strict enforcement are now employed for the simple reason that the lawless liquor business has demonstrated that all milder measures are futile. It is the incorrigible foe of both law and liberty. To save either we must crush it. And the Volstead law burdens only those who always place their own avarice and appetite above both law and the common good. For liberty's own sake, carry on.

A Revival of Personal Responsibility

"Whom shall I send and who will go for us?" Isaiah answered, "Here am I; send me."

BY ROBERT A. ASHWORTH

IT HAS been said that the world may be divided into two classes of people. One says, "Some one ought to do this; but why should I?" The other says, "Some one ought to do this; so why should not I?" All who have left their impress upon the world have belonged to the second class. Take the young Isaiah, for example: "Also I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me!'"

Many influences today tend to weaken the sense of personal responsibility and initiative. The farmer must learn to do things for himself. He must be a bit of a mechanic, something of a carpenter and chemist and biologist and butcher, and a good deal of a merchant, as well as an agriculturalist. The farmer's boy and girl were matriculated in a school of farm work almost as soon as they could walk. They learned by doing. In the olden time all the processes of weaving were carried on in the homes. The wool was shorn from the sheep, washed, carded, spun and woven and then cut out and made into clothing. But the development of the factory, city life and the complexity of civilization have changed all this. We have learned to depend upon some one else to do things for us. Some one else builds a house for us. We buy our vegetables from the grocer, our milk from the milkman and our clothes from the tailor. What chance has the boy or girl today to reach that rounded development of hand and brain that characterized an earlier generation? What can you give your boy to do? Coal the furnace, perhaps, or clear the snow from the walks, or mow the lawn, unless you live in an apartment with steam heat and janitor service. And what is the result? With nothing to do but read books, go to the movies or attend parties after school hours, most of the girls are sophisticated at fifteen and most of the boys blase at eighteen, as though they had experienced every emotion and the world had gone stale. This may be the reason why the high places in the city are for so great part occupied by men born in the country, and the city boys and girls are working for them.

The Let-Some-One-Else-Do-It Spirit

Such conditions have as serious an effect upon the life of adults. We can remember when the farmers would leave their work on town-meeting day and go to the schoolhouse to do the public business. They did it themselves. Little was delegated to officials, and those officials were their friends and neighbors whom they could watch and call to account. But in the modern city we have some one else to do this for us also. We can hardly be said to be self-governed. We are content to let some one else do it. Thus there is coming over a large proportion of the population a feeling of sensuous and fatuous self-satisfaction, a love of ease, a desire to be freed from every responsibility except that of making money, and to be let alone.

This tendency to depend upon some one else to do what ought to be done, in the sublime confidence that somehow it will get done, has affected the church. Every true Christian desires that the kingdom of God shall come, but there are many willing that it shall come by efforts other than their own. All Christians

want the church to prosper, wish its finances to be adequate, its services well sustained, its missionary enterprises to be supported adequately; but many, apparently, expect it to be done by others than themselves. They want all their work to be done by proxy. When some definite task involving sacrifice confronts them, they have an alibi.

Such was not the spirit of Isaiah: "Then said I, Here am I, send me!" A more common response is, "Here is my check, send some one else," and they often forget to enclose the check! Many church members are content to hire ministers and missionaries to love and save souls in their stead.

The spirit of the age has borrowed from other realms many methods of carrying on the work of the kingdom that were unknown to the fathers. There is the check-book system to which I have alluded, which consists of hiring experts and setting them to work. Then there is the addressograph, card catalog and follow-up system of evangelism, a sort of long-distance method of reaching men for their good. Then there is what we may call the conference and convention system which consists for the most part in getting large or small groups of people together to discuss how to reach the people—eventuating in the passage of resolutions and the spreading of them upon the minutes.

Many Methods

There may be merit in each of these methods: we would not disparage them. But when we come to depend upon them and to expect that by means of them the kingdom is to be brought in, we are doomed to disappointment. All of them are forms of "absent treatment," and whatever may be said for this as a mode of dealing with disease it will do nothing for that disease of the soul called sin from which people are suffering.

Men are easily persuaded that there is somewhere, if only it could be discovered, an easy and agreeable way of getting things accomplished, some method that will cost nothing, some way in which they can serve both God and self. There is no such way. There is no substitute for prayer, the sacrifice of time, money and energy, or for individual, personal effort.

The great need of our day is a revival of a sense of personal responsibility in the affairs of the kingdom. "Let each man," said Paul, "prove his own work, and then shall we have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden." The church cannot save any man, but individual members of the church, each bearing his own burden, can save multitudes of men. There is no such entity as a church apart from the individual members that compose it, any more than there is such a thing as a state apart from its citizens. The church, therefore, can do no more than the aggregate of what its individual members are doing. It will bring only the men to Christ who are being brought by you and me. There is no one to depend upon but just ourselves as we are led and energized by the Spirit of God. What you and I do will be done.

It is well to remind ourselves of such considerations

just now when the thought of the churches is concentrated upon the work of evangelism. Christian men, very many of them, have excellent excuses, in which it is difficult to find a flaw, for not doing what imperatively must be done if the church is to become the power it might and ought to be. Men are busy with many things. Life is a strain. But what we do not

do will not be done. Without doubt God waits until you and I are ready. He does not address to us a direct summons any more than to Isaiah, nor lay compulsion upon us; but his voice may be heard now as then calling for messengers: "Whom shall I send and who will go for us?" Isaiah answered it for himself in particular: "Here am I; send me!"

Christianity in China Today

By E. L. PAN, RELIGIOUS DIRECTOR OF SHANGHAI COLLEGE PREPARATORY DEPARTMENT
AND A GRADUATE OF SHANGHAI COLLEGE

THE history of the spread of the Christian gospel and Christian education in China is coming upon a critical era. The spirit of nationalism that has been stirred up among the students during the last three or four years is bringing in its trend many accusations against Christianity and all its institutions and functions. Strong attack has been launched against missionaries whose evangelistic work has been accused of involving political motives. The existence of missionary schools has been taken to be a program of racial assimilation and a purposeful infringement on the sovereignty of China. The Christians have suffered persecution for being unpatriotic, and as a consequence those of weaker faith are induced to deny their allegiance. All of this opposition is consummated in the May 30 event, yielding the anti-British spirit, which has been utilized for the generation of anti-foreign and anti-Christian sentiments.

Christian Internationalism versus Narrow Nationalism

At such a time of commotion and disturbance, while we as Christians ought to keep ourselves calm and steady, pending the return of reason—for such a state of affairs cannot endure and truth must be revealed sooner or later—there also comes the call for us to get ready to bear the standard of our Master and sing his battle song. Here is a test for the strength of our faith—for a real Christian is not one who can bear witness in time of safety, but one who can stand the trial of danger and through it prove his devotion true. Are we Christians able to stand the persecution and opposition of today with such a persistent strength? Are we Christians, in utter disregard of nationality and race, ready to show by our very lives and actions, that whether foreign nations have imperialistic intentions or not, or whether missionaries are all earnest or not, Christianity as a religion has its place in China today? Are we able to demonstrate to the people that Christians are preeminently patriotic and that it is when we put our love for China on a high and noble level that out of it grows the conviction that narrow nationalism must give way to a sense of Christian brotherhood and internationalism? It is very difficult; but it is a test that we must stand!

But it is more than a test. It is an assumption of responsibility. It is the time when Chinese Christians should wake up to their own task instead of depending for good upon the help of foreigners. Talk all you can against missionaries, but the Christian religion is not thereby affected. Missionaries may go—nay, they must go, at least from the positions of authority that now are held by them—but Christianity must stay. I appeal to all the truly patriotic Chinese Christians to be on their job for this new responsibility of building a genuinely Chinese church.

Last of all, may it not be overlooked that the time is no less than a good opportunity. This is the time when those who are interested in the spread of the Christian religion can do their work most effectively. Everything

grows best when it is combatted most, including religion. Time was when people would accept Christianity without even understanding its basic principles. Now they want to oppose it, and in order to do so some earnestly study it. And this is the chance for truth to win out. Christianity which is capable of standing any degree of thorough scrutiny can truly penetrate into the hearts of people only by careful study. Now that it is no longer a fashion and style to become Christians, it takes one thoroughly converted in heart and soul to stand out among the mocking crowd and announce his belief. The few that are thus gained are in substance worth more to Christianity than many more superficial ones. The trumpet is sounded; let every brave soldier of the cross accept the challenge and win the battle.

At a critical time such as exists today, the Chinese Christian, while he must keep his love and loyalty to his country right up to the point of the non-Christian National and exceed it, he must also be on his guard to hold to his Christian principles and allow no compromise. On the other hand, while he should live out the difference between a Christian and a non-Christian, he must also adapt himself and his religious ideas to the conditions of the Chinese people and their traditional background, and thus truly answer their need. This is his unique contribution to the wholesome diffusion of patriotic and Christian ideals. And this also is his challenge for being not only a Chinese Christian but also a Christian Chinese.

The Pilot

GREAT Pilot, is our ship bound for the strand?
O whither are we steering?
And tell us, are we guided by thy hand
As fainter grows behind us Life's dim land?
Are we a new shore nearing?

I fail to trace the highway through the sea
O'er which our ship is sailing;
The golden gates of morn I cannot see,
Can they be phantom shores that lure me,
With phantom hopes prevailing?

O Pilot, is thy hand upon the wheel?
Thy compass rightly telling?
Strong currents meet and break around our keel;
O tell us, will the end be woe or weal
With tides so highly swelling?

Saith he, "O faithless man! Why doubt and fear?
Behold yon fleets of stars
Which I have piloted ere thy small sphere
Launched on Time's ocean on its fleet career!
Thou surely then canst trust that I will steer
Thee safely past Time's bars."

—T. CYNON JONES in the *British Weekly*.

Death and the Life Beyond

III—The Real Meaning of Death

BY FREDERIC C. SPURR

DEATH, it is a mere platitude to say it, is the one obvious and certain fact of life. Physical dissolution is the lot of all mankind. Certain things may be done by proxy; other things may be bought off or evaded. But we cannot evade death. Saints and scoundrels alike pass through the portal of the tomb. Life in some respects is like a game of chess. Upon the board during the progress of the game, the pieces occupy different positions and possess different values; but when the game is over all alike, bishops, kings, knights and pawns go into the common box. In life here below one is a king, another a railway magnate, another the director of commerce, another a menial—a mere pawn.

The Inevitable

But when death comes all are reduced to one common level in the solemn silence of the sepulchre. The time of it is uncertain as it is inevitable. No man knows the day or the hour of its coming. Sometimes notice of dissolution is given in sickness, or in the natural decay of the physical powers; sometimes its comes without warning. But whatever be the manner of its approach, it is the one experience which befalls the whole race of man. Few men can seriously contemplate death without emotion, for upon the simplest showing it means farewell forever to many things that they have grown to love and to cherish. It is the end of the physical organism. What in creation is more noble than the human body at its best? How fascinating is the well poised head, the clear eye, the alabaster skin, the developed muscles, the graceful curves of neck and arm, the bloom of health upon the cheek! Verily the human body is a fit temple for the Holy Ghost. But this unique organism, at present so vital and supple, will one day lie immobile in the final rigidity of death. The blood now circulating in the veins will be dried up; the eye which now sends forth magnetic flashes, will be dulled in a final heaviness.

Death is also the end of our material possessions. There is in most men a passion, more or less developed, for the accumulation of wealth. It may grow upon them until it becomes an obsession to leave behind as much material wealth as possible. It is a salutary thought for every man that one day he will be forced to relinquish whatever material possessions he may have accumulated.

Death also terminates earthly honors. It is a legitimate thing to strive after the true prizes of life; the honors of the university, the good-will of fellow men, the rewards which fall to honest and arduous service. But when death comes these honors will be as faded leaves. The posthumous praise which men may offer will possess no value to the dead; they are beyond human praise or blame. Slave and master will be together in the common resting place of the tomb.

But worst of all, in the esteem of men, are the human separations which death effects. Wives and husbands, parents and children, lovers and friends are torn asunder. One is taken, the other left to mourn. Only they who have been through it can understand the terrible loneliness and sense of loss which overwhelms the surviving partner of a life-long comradeship, or

crushes to the dust the parents who lose, in a moment by a tragedy, a young child whose life gives exceptional promise of beauty and usefulness. At those awful times heaven is blotted out from view and earth seems to be no more than a gulf of horror.

It is these things, separately and in conjunction, which have caused death to appear to many as the king of terrors, a monster, a robber, a descending curse upon the human race. But to regard death thus is entirely wrong. When it is calmly contemplated it is seen to be, not our enemy, but one of our best friends. The things incidental to it, such as accidents and the suffering due to disease, must not blind us to the mercy of the thing in itself. Strictly speaking, the incidental things have nothing whatever to do with the main thing. They may be considered as things apart; as contributory to the main thing, but not necessarily allied with it. The main reason why death is regarded with feelings of gloom and terror is that life is viewed falsely and lived falsely. The majority of people are practical materialists and death presents to them an aspect of horror because it attacks them on the material side of their lives. It is a spoiler, hence it is regarded with aversion. To live well is to solve in advance much of the mystery of death. He who has learned truly to live will not misunderstand the mission of death. Upon a never-to-be forgotten day, I witnessed in a semi-public place and in the presence of seventy persons, the "passing" of Dr. John Clifford at the ripe age of eighty-seven. Ten minutes before his spirit left forever its frail tabernacle of flesh, he spoke to the men assembled in committee, with remarkable fire and force, upon the necessity of enlisting youth in the service of Jesus Christ. It was apparent to all that his royal soul was as young as ever, and certainly riper than ever. Yet in ten minutes, and without a moment's warning, he bowed his head and passed on. As we stood before his still body, it was utterly impossible for any of us to believe that for him death was the termination of all, or that it was for him even an enemy. We viewed his departure in the light of his long and noble life and there was neither sting nor terror in his going. It is from this angle that death must be viewed in order to be understood.

Life Is Ascensional

What then is the real meaning of death? Let us place the question under three lights—biological, social and religious.

1. What is death scientifically considered? To the biologist death is a simple necessity of nature. It is part of God's plan for us; and to die is as natural as to breathe, to eat, to think and to speak. Considered biologically, death is involved in the act of living. It sounds paradoxical but it is true. Because we live we must die; death is part of the process of life. It is the fulfilment of one stage of life. It is a step on the way to something larger and more wonderful. We are not concerned here and now with what life is in itself. It is enough for us to know that we live. Life is the positive thing, the dominant thing, the victorious thing. The last word will be with life. Life is ascensional.

It mounts ever upward and grows ever richer. Things that "die" are born into a higher sphere. The plant dies when it is consumed by the animal that eats it, but in dying it passes into the animal. The animal, in its turn, is consumed by the man who absorbs it. What happens is not so much extinction as assimilation by a higher life. Lower organisms die in the interests of the higher. The process is general in our world. All here below exists to serve man who is never complete until he achieves a perfect personality. The goal at which God aims in our world is the production of a complete human personality and all else is made subsidiary to that. To this point we shall return later, it is mentioned here to give completeness to the thought we are pursuing.

Death Ends Only One Relation

Life, considered biologically, is a process of waste and rebuilding; waste through work and action, and rebuilding by means of food. The process of repair, which begins at birth, must keep pace with that of waste in order that growth may take place and physical life arrive at its full term. But this process of waste and repair has a natural limit assigned to it. It cannot go on forever. Considered academically there would seem to be no reason why we should not continue to live physically. All that is required is the persistence, without interruption, of this natural process. But as a fact there is a natural limit to the process, the reason for which has never been discovered. As science progresses and disease is conquered human life may be prolonged here below, but end it must one day. Death occurs when waste exceeds the process of rebuilding. Then we "slow down into the station" and die. But it is important to observe that death ends one relation, one process only. *It does not involve the end of all relations.* "It is not" as Professor Gaston Frommel says, "a ceasing to be, it is simply a ceasing to appear." It is the end of one stage of life for the purpose of securing higher relations in another sphere. "When I go down to the grave," wrote Victor Hugo, "I shall have finished one day's work, and another day will begin." This, however, belongs to another order of thought and has nothing to do with science. Science is not authorized to say more than that death terminates one set of relations. So far as science is concerned, the curtain falls there. It must be lifted again by other hands. Death, moreover, is the law of all living creatures; it has always been their law. Long before man appeared upon this planet death was in the world. Before human sin blighted human progress, creatures of a lower order were born, they lived and they passed away. The story of the rocks is conclusive upon this point. It is no longer debatable. Fossil remains do not lie. The same law that is now in operation was at work in the world prior to the appearance of man. Throughout the whole hierarchy of existence, death has been the natural ending of "life" upon this planet. Biologically, then, death holds no terrors. It is a purely normal and natural occurrence. There is nothing to be afraid of. It is an event, not a catastrophe.

2. What is death, socially considered? It is not only a social necessity but a positive social boon for the human race. If there were no death there could be no true human race. Humanity as we know it would be impossible. Physical immortality is absolutely unthinkable. If people never died life would become a nightmare. The world would become uninhabitable. Use your imagination. Suppose that all the people who have ever been born on our planet were now alive, what would be the state of things? According to the natural

law of increase the numbers would be appalling. It is doubtful if we could live at all. If there were no death, then there would be no other life than this—no hereafter. Doctor Alger has stated the case so well that I cannot do better than quote his convincing words. "Consider," he says, "what would be the result if death were abolished and man endowed with an earthly immortality. At first they might rejoice and think their last dread enemy was destroyed. But what a mistake! In the first place, since none are to be removed from the earth, of course none must come into it. The space and material are all wanted by those now in possession. All are soon mature men and women; not another infant to hang upon a mother's breast or be lifted in a father's arms. All the prattling music, fond cares, yearning love, gushing joys and hopes associated with the rearing of children, *gone!* Ages roll on. They see the same everlasting faces, confront the same returning phenomena, engage in the same worn-out exercises, or lounge idly in the unchangeable conditions which bear no stimulant they have not exhausted. Thousands of years pass. They have drunk every attainable spring of knowledge dry. Not a prize stirs the pulse. All pleasures permeated till ingenuity is baffled, disgust them. . . . They have no future. One everlasting now is their all. Full of loathing and immeasurable fatigue, a weariness like the weight of a universe oppresses them. What would they not give for a change?" To remain here forever would be to remain in a horrible prison, an enclosed outpost in this vast creation. Life should be regarded socially, as a banquet, to which many guests are invited and where there are many sittings. They first take their place and, having finished, make way for other relays, until all are served. If we were here forever the first comers to the banquet would gain all, the last comers—nothing.

The Christian Dies to Live

3. What is death religiously considered? If death be perfectly natural, if it be biologically and socially a boon, how is it that religion has often given an account of it very different from this? Death is said to be due to sin; it is God's punishment of the human race. Even the passing of little children, who have committed no sin, is declared to be a punishment for racial if not for personal sin. This view of death is supposed to rest upon Bible authority. "In the day thou eatest thou shalt surely die." "As by one man sin came into the world and death through sin." "The wages of sin is death." These words seem conclusive. They appear to teach that death is the result of sin. In reality, however, they teach nothing of the kind. Nowhere does the Bible teach that physical death is a punishment for sin. Let us turn to the root passage of all, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17). But Adam, did *not* die in "the day" he ate. According to the Bible story he reached a ripe old age and then died. The difficulty is avoided by some in attaching to the word "day" a moral meaning, while they retain for the word "death" the literal meaning. This will not do. It is a mere juggling with words. Both are literal or they are not literal. If the word "day" does not mean a day in the ordinary sense of the word, neither does the word "death" mean death in the ordinary sense of the word. Physical death cannot be intended since Adam did not "die" on the day of his sin. Further, Genesis 3:19 represents physical death as normal—"dust thou art and unto dust shalt thou return." That is the announcement of a fact, not the pronouncement of a sentence. Man physically had been drawn from the materials of the earth and would

return to that from which he came. To understand how death is conceived in the Christian sense, we must turn from all poetic representations of an earlier age to the clear light of the gospel, in which we shall at once perceive that "death" has a spiritual rather than a physical content. The emphasis of the New Testament falls, not upon the physical dissolution associated with death, but upon the quality of the human spirit which is conceived of as "dead" if it is out of harmony with God and "alive" if it is reconciled to him. The Christian is "made free from the law of sin and death" (Romans 8:2). Yet he dies physically. He who believes in Christ passes out of death into life. (John 5:24.) Yet he dies physically. The millions who in the Christian era have "believed" in Christ and found in him life eternal according to his word have all passed away in physical dissolution. "Death" in the Christian sense is referred to man's spirit and not to his flesh. The prodigal son who was very much alive physically was spoken of as "dead." "This my son was dead and is alive again." Alive physically, he was dead morally, until he was restored to his father's love and home. The "death" then that is caused by sin is not physical dissolution; it is spiritual wryness and discord. Whenever a pupil of the school of Pythagorus deserted his master a coffin was placed in the seat he had occupied to signify that on the day he left the class he became intellectually "dead." In this moral sense the word is used again and again in the Bible. The wages of sin is the death of the spirit.

The Sting of Death

But if physical death is natural why does it appear so dreadful to many? It is not terrible to the lower creation why should it be to man? St. Paul has said the last word upon the subject—it remains forever true: "The sting of death is sin." (1 Cor. 15:56) The presence of human sin gives a new moral significance to what is in itself a perfectly natural event. If men were living normal lives, harmonious with God and their fellows, they would dread dying no more than they dread sleep. The natural event is rendered dreadful for many; it stings because the spirit is wrong. It is not theology that has the last word here, but *conscience*. The gospel, which in man's interests shows him the source of his terror, also offers him the secret of his relief. It offers him Christ who went to the depths for us and "tasted death" for every man. He entered into the experience of that moral death by which the race has been oppressed. Twice he suffered the pangs of death, once in Gethsemane where his soul was crucified ("My soul is exceedingly sorrowful even unto death") and once upon Calvary when his flesh was crucified. By that double dying he removed forever the "sting" of death for all who live in union and friendship with him. The physical dissolution remains, but not the moral dread. Since he tasted death for us, the whole atmosphere has changed. Death is now a "sleep." This does not mean unconsciousness, but an absence of all terror. It need be no more than the repose after a hard day of toil with an awakening to freshness in the day beyond. It is a "departure"—a pulling up of the anchor and a setting sail for the brighter port. It is our "exodus" (Luke 9:31)—a passing from bondage to liberty. It is the exchange of a temporary tent for a permanent house. (2 Cor. 5:1) So through Christ death has been transformed. Elsewhere there is no hope or brightness.

All the speculations and experiments of mankind pale before the substantial fact of the death and resurrection

of Jesus Christ with all its implications for the future of humanity. Because he lives, we shall live also. That is both starting point and terminus for the Christian. Compare this faith and hope with the cold-blooded oration delivered over the remains of M. de Sainte-Beuve in Pere Lachaise—"Accept thanks in his name. The ceremony is concluded"; or with the appalling pessimism of James Thomson in his "City of Dreadful Night"; or with the half lights of the spiritualistic seance. The faith of the gospel alone is resplendent. To speak jocularly of death, on the one hand, or gloomily on the other, is unworthy of enlightened men. Seen under any aspect, it is a solemn event for every one. It ends one phase of life and commences another. But it makes no difference to any person's character. There is no magic in the act of dying. Thousands imagine that when they die, extreme unction or the prayers of a clergyman will effect a miracle. Never was error more profound. The act of dying makes no greater change in character than does the act of removal from one house to another. We remain the same persons. We awake on the other side of death as we depart hence—for good or bad. This life determines that. The law of habit is rigorous and applies in all worlds. The solemn thing is to live well—we shall then die well. Let us order our life in view of the inevitable future and (to use the word of Bourdaloue) "lift from death the power to betray us."



The picture shows an oriental rug in the process of making. The weavers are girls in a Near East Relief orphanage, perpetuating an art in which their mothers excelled.



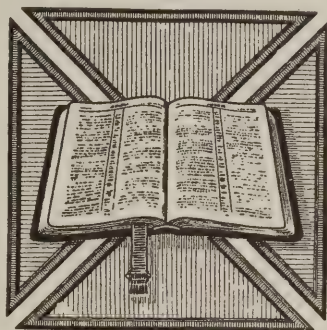
The Devotional Life



Not Meaning It So

Howbeit he meaneth not so, neither does his heart think so.—Isaiah 10:7

BY OWEN PHILIPS EACHES



IN Isaiah 10:7 is the significant expression, "Howbeit he meaneth not so, neither does his heart think so." It is the affirmation that Jehovah looks not so much at the results as at the motives that move the man. God had chosen Assyria as the mighty agency with which to destroy Israel. Would not Assyria therefore have a moral standing in God's sight as carrying out God's righteous purpose? The answer is that Assyria was doing this not with any high moral aim but in pursuance of a selfish and cruel national policy. The motive had in it no desire to do a righteous act and therefore in God's sight it had no moral standing.

In the ministry of Jesus God manifests in the flesh the same principle of procedure. Three disciples of Christ went with him to the entrance of Gethsemane. They had been chosen to help him in bearing his mediatorial suffering, but they fell asleep at the switch. He might have censured them with terrible invective, calling them traitors to the faith, indifferent to the claims of love and duty. But generously he looked at their hearts, not at their sleeping bodies. They had not meant to be recreant to their trust; their spirit was willing, but their nervous system had outweighed their devotion and intention. He did not look at the outward act but at the inner motive that beat true to him.

Doing Wrong Ignorantly

Paul in the first century was as intensely against Christ and his followers as was the inquisition against Protestantism. But behind his intensity of spirit and his seeming savagery was his aim to be a protector of God's truth and of the supremacy of the Old Testament religion. Therefore he received mercy and found salvation because he did wrong ignorantly.

antly. (1 Timothy 1:13) The inference is that if he had acted not ignorantly but knowingly, it would have been more difficult for him to receive mercy from God. His aim was right, but his activity was utterly wrong.

Believing the Best

Looking at the divine procedure of having regard to the impelling motive in fixing the moral standing of men, we should be governed by the same rule in our treatment of others. Our judgment at the outcome of a foolish movement will be more lenient if we can say the leaders meant well. We should never impugn the motives of others. This was Paul's method, always eager to believe the best. (1 Cor. 13:7) Religious controversy often begets a bitter spirit and degenerates into the calling of names and the impugning of motives. John Wesley and Augustus Toplady were leaders of opposing theological parties. They stepped down from the high level of discussing religion with the aim of finding out the real truth of God and called each other names that would have disgraced quarreling fishwives. It is obligatory in disputants on religious doctrines to keep an even disposition and to respect the motives of others.

In Paul's ministry at Ephesus

he was in direct opposition to the worship of Diana and his success interfered with the leading business of the city; but he retained the esteem of the leaders of the heathen party. Some of the official supporters of Diana worship were concerned for Paul's safety. (Acts 19:31) Paul was a defender and an outspoken witness for the truth, but he knew how to deal with his opponents in so just and generous a way as to retain their respect. We censure the narrow-mindedness of the Puritan leaders for banishing Roger Williams, for whipping Obadiah Holmes in Boston Commons, for breaking up Baptist prayer meetings; but we respect them as good men who were intent, in a mistaken way, on building up a community on their interpretation of truth. We judge them as Jesus judged the three disciples in Gethsemane.

God's How and Why

If we give to the motives of men the weight to which they are entitled we shall be able to express a fair judgment. Xavier, on account of his relation to the Society of the Jesuits, is usually condemned by common Protestant judgment as an unworthy man; but when worn out in body he traversed torrid India with the words on his lips, "More Souls, More Souls," we see an intense missionary spirit united with imperfect conceptions of Christ's kingdom and the method for its extension. God is fitted to be the moral governor and judge of the world because he takes cognizance of the real man, the innermost man. John Oxenham has given these fine words:

Life's real harvest is what we would

And strive our best for,
Not trust in what we could.
The things we count supreme
Stand, happily, not so high
In God's esteem as How and Why.



The Chimney Corner



The Country of Books

THIS workaday world is so trying at times,

Folks chatter and squabble like rooks!
So the wise flee away to the best of all climes

Which you enter through History,
Memoirs, or Rhymes,

That most wonderful Country of Books.

And griefs are forgotten. You go on a tour

More wondrous than any of "Cook's."
It costs you but little—your welcome is sure—

Your spirits revive in the atmosphere pure

Of the Wonderful City of Books.

Your friends rally round you. You shake by the hand

Philosophers, soldiers and spooks!
Adventurers, heroes, and all the bright band

Of poets and sages are yours to command

In that wonderful Country of Books.

New heights are explored; and new banners unfurled;

New joys are found in all sorts of nooks—

From the work-weary brain misgivings are hurled—

You come back refreshed to this workaday world

From that wonderful Country of Books.

—John O'London's Weekly.

The Chimes

By MATILDA A. FRASER

THE evening was chilly for early November, with a nipping touch of frost in the air that conduced to brisker movement among pedestrians and the turning up of fur collars about the ears. On the busiest corner of the Common the subway entrances were still like giant maws swallowing their quota of hurrying people, but doing it on the reduced scale appropriate to Sunday evening. Not far away on benches along the walks and facing the fountain, now chilled into silence, were one or two huddled groups of young people and a few solitary masculine figures.

Up the hill the white bulk of the State House, dimly visible through the gloom, reared its dusky outlines, mellowed a little by the soft radiance shed by the gilded dome, cunningly lighted from some hidden source. On a corner across the narrow street bordering one side of the Common a beautiful old church

"Without hearts there is no home."

—Byron.

raised its delicate spire toward the sky. With its warmly lighted windows, its walls of century-old brick lit to a soft rose-color by the light from tall street lamps and electric signs flashing from the tops of many-storied buildings, and its heaven-pointing spire, the church seemed to hover over the scene like a benediction.

Suddenly the doors were flung wide, and down the steps flowed the congregation, a stream of people with white leaflets in their hands, singing as they moved:

"For all the saints who from their labors rest;

Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blessed.

Alleluia. Alleluia.

"Thou wast their rock, their fortress and their might;

Thou, Lord, their captain in the well-fought fight;

Thou, in the darkness drear, the one true light.

Alleluia.

"But lo! there breaks a yet more glorious day;

The saints triumphant rise in bright array;

The King of glory passes on his way.

Alleluia. Alleluia."

The singers massed themselves about the steps and along the curb, traffic officers gently directing the movement and keeping a way clear for passers-by. Some of the latter, realizing that the dedication of the new chimes must be taking place, joined the throng about the steps. Reverently they listened to the Doxology as it pealed out on the frosty air, and then to the words of the minister who from the top of the flight of steps ended the solemn dedica-

In a Recent Conversation

three different words were used following *different* in making a comparison:

"My book is *different* than yours."

"Your handwriting is very *different* to mine."

"This weather is quite *different* from the weather they're having in the East."

Than is not a preposition and its use here is incorrect.

To following *different* is used by some of the best English authorities—Jane Austen so used it; Boswell, however, used *from*.

From is the word accepted by the best authorities in this country.

tion of the chimes "to the glory of God and the service of man," and stretched his arms out over the assembled crowd in benediction.

As the throng melted away into the night, some disappearing down the subway entrances and others lingering along the walks of the Common to hear on loved hymn after another rung out by the sweet-toned chimes, a little drama was being enacted near the frozen fountain. On one of the benches two young seamen in the small flat caps and wide flapping trousers of the Naval uniform had been joined by a couple of brazen-looking girls, the four gradually huddling together in a wriggling group from which there issued from time to time giggles and little squeals of laughter. As the strains of "Sweet Hour of Prayer" broke out, the clean-looking young chap at the end of the seat suddenly lifted his head to listen, and drew a little farther away from his companions. He was back in the village church at home beside his mother, whose slightly tremulous voice was singing:

"Sweet hour of prayer! Sweet hour of prayer!

That calls me from a world of care,
And bids me at my Father's throne,

Make all my wants and wishes known;
In seasons of distress and grief,

My soul has often found relief,
And oft escaped the tempter's snare

By thy return, sweet hour of prayer."

Obedying a sudden impulse he reached out behind the back of the gum-chewing girl next to him and giving the other lad's shoulder a sharp pull, said: "Come along, Jim, let's be going."

"Aw, what's your hurry?" protested Jim, catching up with him on one side while on the other a girl slipped her arm through his. The three drew him down on another bench, and soon the four figures, one to be sure a little stiff and reluctant, were huddled together as before. But the chimes were not through with him yet. A program had been planned, and at short intervals one after another of the old familiar hymns was played. "Abide with Me" made Jim restive, bringing vivid memories of the laying away of his work-worn father for the long sleep, and of the high ideal that father had cherished for his son. Jim's cigarette was tossed aside, and when after another short interval the strains of "Just as I am, without plea" thrilled through the air by an impulse both boys were suddenly on their feet, moving away with a terse "Good-night" flung behind them.



BOYS and Girls



There's Nothing Like Persistence

By JEREMY T. JONES (AGE 11),
BUFFALO, N. Y.

I read you wanted lists of explorers so I made up one, and I was interested to see that every one of them was a man who had tackled a hard job and then stuck to it through thick and thin. This is one of the stories I know about explorers, but I don't know the man's name. He wanted to find a certain place, and the natives thought that place was sacred and made up their minds no white person should see it and live. So this white man browned his face with powdered berries, and browned his whole body, before he started to travel there. The sands were so hot in the desert that even the toughened caravan drivers refused to go that day, so he tied sacks around his legs to protect them, and wore heavy clothes to keep out the sun's rays and a pith hat and off he set alone. His water was giving out when he noticed that even his camel was getting red out, so after some debate he gave all his water to the camel, since it was important that the animal should keep going if he was to get where he wanted to go. He got there, of course, because he had pluck and persistency. Every explorer needs these two things, and I guess everybody needs them, too.

In closing I can say how much I like our page.

How a Deed of Kindness Saved the Fort

By ELEANOR PARSONS (AGE 11),
BELLINGHAM, WASH.

Marion Bradley, twelve, and her brother Dick, fourteen, together with an old soldier, Bronson, had been left to guard the fort. The women and smaller children had gone berrying, and the men were on a hunting expedition. It was in the Indian times, and of course the fort could not be left alone. Marion was seated at a table, sewing; Bronson was reading, and Dick was carving a wooden doll for one of his smaller sisters.

Suddenly she heard a knock at the door, and running to open it came face to face with a tall Indian. She was very frightened at first, but seeing how tired and hungry he looked she felt sorry for him. He was faint and weary, for he had traveled almost a day without food or water.

Marion at once took him in, and although food was getting scarce, made him a good meal. While she was preparing this Dick called her aside and said, "Marion! don't take an Indian into the house. Mother and father won't like

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

it at all, and the captain said that the Indians were getting dangerous around here." At the same time Bronson came up, and he also advised her to "send that Indian where he belongs."

"I won't!" she cried. "He looks so tired, and he wouldn't hurt us, anyhow." "Well, I guess not," Dick admitted. "But still, I wouldn't, Marion." "And remember, if anything happens, I warned you beforehand," said Bronson. Marion went over to Rising Sun, the Indian, and told him to rest before going on to his village.

When he woke up an hour later he seemed somewhat refreshed, and said he must start on his way. He thanked Marion heartily, and his last words were "Indian never forget kindness. Me do something for white girl some time." And sure enough, he did.

Marion did not tell her parents about the Indian's visit, and as both Dick and the old soldier said nothing about it, no one knew it until later, when she told them herself. She often thought of the Indian and his promise, and believed he would come back, and would, at some time, make true his word. But as the months went by she began to lose faith.

There had not been any trouble from the Indians for some time now, in fact, not for many months. More supplies had been sent to the fort, and everything had been going smoothly.

So what was every one's surprise when a tall Indian came riding up and asked for Marion Bradley. The children were all frightened, and began to cry, for Marion was a favorite, and they thought she was going to be taken away. Mr. Bradley stepped forward. "What do you want?" he said curtly. "Don't, father," cried Marion. "He wants me. I know him."

She stepped up toward the Indian, who

We Begin Exploring!

Dear Boys and Girls:

So far this month three stories have come in for our page, and I am hoping more will come in for next week's issue.

For next month the general subject for which you are pleased to go exploring is "The Negroes." Who can send in the longest list of facts about negroes in the United States, or names of famous negroes and what they have done, or a story about some negro? Whatever you send will be printed here on our page. Mail your contributions to Miss Margaret T. Applegarth, 21 Arnold Park, Rochester, New York.

was Rising Sun, her friend of a few months before, and he told her why he had come. His tribe of Indians, the Chicopees, had decided in the council the night before to make an attack on the little settlement. As he was the only one who was not in favor of it, the attack was to be made some time soon. So he thought the best thing he could do was to warn them.

Marion told her father what the Indian had said, and he was very grateful to Rising Sun. He gave him some food, and then Marion's friend started back for his village.

The next day when the Indians made the attack they were surprised to find the men all ready to defend the fort. It was a short battle, in which the Americans were victorious. The Indians, defeated, crept back into the woods. But Rising Sun stopped for a while, and when he was thanked again, said, "White girl kind to me. I help her," and pointed to Marion. Then he too disappeared into the woods.

When Marion's story was told every one was surprised except her brother and Bronson, the old soldier. "Well, now I am sure it is a fine thing to do a kindness to any one, no matter who he is," said Mr. Bradley, patting her on the back. And so it happened that a deed of kindness, done by a little girl, had a great deal to do with saving the fort.

This Happened in China Last October

By FLORENCE M. SKEVINGTON,
CHENG TU, CHINA

Every Sunday morning I help Miss Downer in Sunday school and children's church. I was most interested the other morning in watching a street urchin who has attended regularly since we began our fall work. As we left our compound he was at the gate to greet us with a smiling face and a happy "Good morning." Then he started work. All the way to church he gathered the street children together. We could hear him telling them that the foreigners would give them pictures, the children would sing, and a Chinese gentleman would tell them a story. By the time he reached our church he had six small boys with him. It took a lot of coaxing and persuading for our little missionary to get them inside. When he finally got them all in and seated, he sat down in the middle. When the time came for them to sing "Jesus Loves Me" his voice was heard above all the others, for he was trying to help them along with the tune. As I caught his eye, he smiled the dearest smile which said, "Now I'm happy, because I was successful, aren't you proud of me?" And I was.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" for C. L. P. Topics for March 14

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys To Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The entire set of books may be had from the American Baptist Publication Society. A few others may be added later.

If you have the time to read again all of Bruce Barton's "The Man Nobody Knows" you will see there several portraits of Christ, each in a different "pose."

Then in Robinson's "Gates and Keys to Bible Books" you will find a great deal of help. Under "The Christ of the Book" on pages 267-268; 274-275; 280-282; and 288-289, Mr. Robinson has given us an explanation of the portraits found in the Gospels.

If you will get a few of your group members to help you, you may be able to show the young people why there are so many portraits of this one man. Get four of the members to read the story of Christ's birth in Luke, but do not let them confer as to their conclusions.

In meeting ask these four people to leave the room and then, one at a time, have them come in and tell of their impressions and conclusions as derived from their reading of this story. It is quite probable that each person has a different viewpoint.

Similarly, get four other young people to report some event (such as a party or a hike or a game) to which all have been. Each person will more than likely have something different from the other—each person will put a different interpretation on the event.

Then explain that just so the writers of the four Gospels had seen Christ in a different light. Show that these disciples saw only what they were interested in in the Christ. For example, Luke the physician, dwelt on the physical reality of Christ. John the great heart, saw his love, etc.

In order to impress further the lesson, four pictures in which Christ is the central figure may be hung on the wall, one right next to the other. Call attention to these pictures and explain that the artists drew Christ as they knew him. Hence, the variety of portrayals of this man. Try to show the young people the real Christ, who can appreciate our every feeling and thought and who can sympathize with us.

A Week "On"

Every one is familiar with the "week off"—vacation time, or sick leave, or something like that. Quite often people are having a "week off." But the Baptist young people of the Northern Baptist Convention are being asked to give a week's time to introduce friends to Christ.

Evangelism is the keynote for all Baptist churches in the North this year. In some churches there have already been evangelistic campaigns with good results. In other churches the effort is to precede Easter. The denomination is asking the young people of the church, Sunday-school classes, young people's society, mission study bands, to cooperate with the church in having a "Win My Friend" week—March 21 to 28.

It's Friendly

The effort to win others is to be made through friends. For instance, if you

My Chum

HE stood at the crossroads all alone,

With the sunrise in his face;

He had no fear for the path unknown,

He was set for a manly race.

But the road stretched east,

And the road stretched west;

There was no one to tell him which way was best;

So my chum turned wrong and went down, down, down,

Till he lost the race and the victor's crown,

And fell at last in an ugly snare,

Because no one stood at the crossroads there.

Another chum on another day,

At the self-same crossroads stood;

He paused a moment to choose the way

That would lead to the greater good.

And the road stretched east;

And the road stretched west;

But I was there to show him the best;

So my chum turned right and went on and on,

Till he won the race and the victor's crown;

He came at last to the mansions fair,

Because I stood at the crossroads there.

Since then I have raised a daily prayer,

That I be kept faithfully standing there,

To warn the runners as they come
And save my own, or another's chum.

have a friend who is not a Christian, and you have volunteered to serve during this week, you will be asked to take care of that friend. Throughout this whole effort, "friendship" will be in evidence—the effort of a friend to introduce another friend to the great friend, Christ.

It's Outlined

The agencies promoting this evangelistic effort have prepared a little booklet telling just how the "machinery" may be set up for this week—only the lack of machinery and the evidence of planning and praying are noticeable. For example, a program, complete in outline, is given for the whole week. Sunday is to be spent in a final check-up on "friends." Monday is to be "boys' night"; Tuesday "girls' night," etc. Suggestions are made as to what might be done—generally.

These agencies, however, are leaving the detail of the plan to the local church. Because one thing might work out in one church is no reason it will work the same way in another church. Conditions may be altogether different. What will appeal to one group will probably not appeal to another group. Therefore, the details of the suggested plan are left to the church itself.

It's Quiet

Did you say that you don't believe in these "revival meetings"—that people usually step forward under the stress of emotion, and it "doesn't mean anything"? Well, this is not that kind of an affair. This effort is a "personal" one—friend speaking to friend—presenting the cause of Christ in a quiet but sincere way. It is merely the introduction of a non-Christian by a Christian to his friend Christ.

With adequate preparation the "introducing" is to center in this one week with prayer and thanksgiving. The those who have decided to take Christ as a life-long friend should be present on Palm Sunday (March 28) in order to tell others about this meeting with Christ. The following Sunday (Easter) the newly pledged friends of Christ's will be baptized.

It's Lasting

The plans suggest that the matter not going to rest there, however. The new members should be asked to do something in the church. It is felt that only by giving them something to do will they keep that first glow of interest. By serving they will be more adequately expressing their friendship.

Did you say that you want to observe this week? If you do, you may have free of charge, a copy of the leaflet telling of the plans. Write either to B. Y. P. U. of America, the American Baptist Publication Society, or the literature department of the Board of Missionary Cooperation.



Among Ourselves



Chicago Letter

By C. T. HOLMAN

"Play Ball!"

"Jim" Brougner—as the ministers in their retreat at Peoria insisted on calling him—has come and gone. But his "Play Ball" address has evidently had about the same stimulating effect on Chicago Baptists that the coach's words of admonition at half-time have upon a football team. I did not hear Doctor Brougner give his famous "Play Ball" address in Chicago, when an enormous crowd gathered in Immanuel church to hear him, but I heard the same address at Peoria, and I also heard him at the Chicago Baptist Ministers' Conference and at another smaller evening gathering in this city. He reminded me of coach A. A. Stagg at a "pep session" before a football game. Not that Stagg was Brougner's fund of humor; but both now how to appeal effectively to the strongest motives and call forth the greatest possible effort. The denomination is under a real debt to Doctor Brougner. However, I am left with a feeling that denominational programs cannot permanently be conducted on pep sessions. Processes of education, and perhaps fundamental adjustments of method, will be necessary to sustained effort.

"Old Englewood—and Youth"

The Englewood church is one of the best and strongest in the city. But however it may age, it will always renew its youth so long as young life pours into it and the church adjusts itself to the needs of this young life as it now is living. The week of Jan. 31-Feb. 7 was given to the dedication of the beautiful new educational building and church house, erected at a cost of \$220,000 primarily to house the church school of over 1300, and also to provide for that expanding program of community service which the Englewood church proposes to render. In addition to the dedication of this building the interior of the fine old stone church itself has been remodeled and redecored. The dedication sermon was preached by Dr. Myron W. Haynes, who was pastor when the present church edifice was erected; and the services of dedication were brought to a close with an address by Dr. C. W. Olney of Hyde Park church on "The Outfeach of the Church." The Englewood church is to be congratulated on this achievement. Especial credit is due Dr. C. A. Brooks, the pastor, who brought to his task a rich background of experience gained in dealing with city community problems while in the service of the Home Mission Society and

under whose dynamic leadership this work was accomplished; and to Mr. W. G. Brimson, for over thirty years the efficient and contagiously enthusiastic superintendent of this great church school.

A Victorious Retreat

When I saw the great canvas sign "Pastors' Retreat!" over the entrance to the First Baptist church, Peoria, Jan. 11, the opening day of their sessions, I wondered if it was a command or an affirmation. Whatever it was, I soon discovered it was a way to victory. The registration at this Illinois Baptist ministers' retreat was, I understand, over 150, and the ministers came from all parts of the state. The program was remarkable for its informality. There were a few set speeches to be sure. James Whitcomb Brougner was there as already stated. Among other headliners were Bishop Edwin H. Hughes of the Chicago area M. E. church, Pres. Harley Marsh of the Illinois State Convention, Prof. A. G. Baker of the divinity school of the University of Chicago and Dr. C. A. Brooks of Englewood. Francis Stifter of Wilmette was chairman and admirably led the retreat through unhurried, yet never draggy discussion, conference and prayer. The most significant achievement was the cultivation of a fine fraternal spirit which never once was remotely threatened. It is a strange commentary on our religious life that this should even be worthy of remark; yet any one who has been through state or Northern Baptist Conventions knows that such a spirit is not always characteristic of our gatherings. I have a feeling, however, that this annual ministers' gathering will have to do something more than repeat the same type of program each year if it is to continue to hold interest and to render increasing service. It would be very easy for the devotional services to become sentimental. Perhaps it is because of

the Episcopal training of my youth that I am more readily awakened religiously by a beautiful and orderly service of worship than by the typical Baptist devotional meeting. Our usual devotional meetings seems to me almost morbidly introspective; there is too much feeling of one's spiritual pulse, too much concern about the present state of one's spiritual health. Such meetings inhibit rather than release my religious emotions. Thus my criticism may be merely a confession of my own limitations. Even so, I think that the manner of conducting the devotional periods will bear watching. Further, it does seem to me that these sessions might very profitably be made an occasion for frank interchange of opinion—with regard to doctrine, polity, or what you will—in which no one will try to coerce and perhaps not even to persuade anybody else, but in which points of view might freely be expressed and in which an effort could be made by different individuals and groups to understand one another. Questions which easily become divisive are going to be discussed anyway. Our customary procedure has been to permit discussion to be carried forward by partisan groups until misunderstandings have deepened and feeling has become inflamed. Then one party or the other, feeling that the issue is so vital that a decision must be reached, attempts coercion of the other group. Inevitably there follows debate between antagonists, the taking of a vote, with its sundering of fellowship, its doubtful victories and defeats, and its irreconcilable minorities. The question I raise is whether these pastors' retreats might not avert much of this by providing an opportunity for frank and fraternal discussion, in an objective and irenic spirit, unembarrassed by the idea that a vote is to be taken at the close to determine who shall have his way. Among the results which might be hoped for would be mutual understanding and the discovery of many mutual vital interests which demand cooperative service. Continuing fellowships are built up, not around mere protestations of love one for another, but around common interests and activities.

The Social Union

The mid-winter dinner of the Chicago Baptist Social Union was held on Thursday evening, Jan. 28, at the Hamilton Club. It was quite a cosmopolitan meeting. Foreign-speaking Baptist students, numbering over sixty, from all the schools, colleges and seminaries in Chicago were guests of various members of the club. It was highly appropriate that

WE must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers.

—J. W. von Goethe.

the speaker of the evening should be Dr. E. Y. Mullins, president of the Baptist World Alliance.

Smith Thomas Ford

No minister of any denomination in Chicago and vicinity is more deeply beloved or more highly respected than Dr. Smith Thomas Ford, for many years pastor at Englewood and more recently pastor at Wheaton. He has had about all the honors that can be given him by his brethren. He has been president of nearly everything, including the Chicago Church Federation. Now he has resigned, his resignation, on the generous insistence of the Wheaton church, not to take effect until Sept. 1, 1926, when he will have completed seven years' service. In the meantime Doctor Ford has had the honor of preaching the one hundredth anniversary sermon in a former pastorate, the First church of Lowell, Mass. Not only will Doctor Ford be greatly missed in all gatherings of Chicago Baptists, but also his gracious wife, who has been looked to for leadership in a multitude of activities, will be greatly missed.

Two Great Conferences

Two great conferences, both under the auspices of commissions of the Chicago Church Federation have recently been held. The first was an industrial conference running the entire week of Jan. 10-17 under the joint auspices of the commission on church and industry of the Chicago Church Federation and the commission on the church and social service of the Federal Council of Churches. Among the speakers were Jane Addams, Hull House; William Green, president American Federation of Labor; William Hapgood, president of Columbia Conserve company; Hubert Herring, national secretary of social service for Congregational churches; Sam Higginbottom; Arthur E. Holt, professor of social ethics, Chicago Theological Seminary; Mary E. McDowell, head resident, University of Chicago settlement house; James Myers, Dutchess Bleachery company at Wappinger Falls, N. Y.; Worth M. Tippy, secretary of the social service commission, Federal Council of Churches; Alva W. Taylor, national secretary for social service of the Disciples of Christ; and many others. Prof. Arthur E. Holt, the chairman, in speaking of the significance of the conference, said: "One test of such meetings is of course in the number of people reached. Judged by this test, it was, in the estimate of Dr. Worth M. Tippy of the Federal Council of Churches, the most successful conference of its kind ever staged. There were fifty-five meetings, arranged for by the commission. In addition to these meetings, there were a number of meetings held during the week which were in keeping with the general plan of the conference, but were not directly planned by the commission. One such occasion was a meeting of 400 foremen under the auspices of the South Chicago Y. M. C. A. Another was a meeting in the Oak Park First Congregational church. Five services were broadcast over the radio and were known to have been heard as far west as Colo-

rado. Hundreds of newspaper clippings have been received, coming from all parts of the country." It was indeed an important gathering. In the words of one of the speakers, Alva W. Taylor, "No more prophetic activity is on foot today than that of the social service commissions, joining, as they are, under the Federal Council and local Church Federation auspices to lead capital and labor to sit down with one another, together with the religious and social leaders, to talk it over. Men with whom the Christian spirit has carried through will be willing not only to talk it over, but to do their best to get into the other man's shoes and see the thing from his angle. They will be willing to meet one another on the basis of personal sacrifice rather than on that of personal self-interest. The striking anomaly in these attempts at conference under united church auspices is the fact that labor leaders, who seldom or never attend church, have been more willing to accept the overtures than have business men who regularly attend. It would seem strange that some excellent churchmen can reserve their personal affairs from such Christian intervention on behalf of industrial peace."

The second conference referred to was of a very different character, and was under the auspices of the Chicago Council of Religious Education, which is also a department of the Chicago Church Federation. This conference, held on Monday, Jan. 25, had to do with "the fine arts in religion" with Prof. H. Augustine Smith of Boston university as the chief speaker and conference leader. There is reason to believe that this conference will do much to lend new beauty and dignity to many services of worship in churches and church schools in Chicago.

Dr. and Mrs. Melbourne P. Boynton of Woodlawn are on the Pacific coast. In Seattle Doctor Boynton has been conducting special services for the First church of which Dr. Ambrose Bailey is pastor. Before returning to Chicago he is to preach in First church of San Francisco (a former pastorate) and Oakland.—Dr. Perry J. Stackhouse broadcast a drama sermon, "Thomas, the Twin," on Sunday afternoon, Feb. 7, from Station KYW. This drama sermon with twelve others written by Doctor Stackhouse will appear in a new book to be published by the American Baptist Publication Society, probably early in the spring. This will be Doctor Stackhouse's fourth book.—Mr. John Charles Wanamaker, pastor of the West Elmhurst branch of the Wheaton church, was ordained Jan. 15.—Bethany and Galilee churches recently held receptions for their new pastors, Rev. Burrill R. Hutto and Rev. A. O. Odegard.—Mr. Alfred C. Karmouche has been engaged to open up work among the Jews in Chicago under the auspices of the Baptist Executive Council. The Garfield Park church will be the center of Mr. Karmouche's activities.—Ninety-three Chinese students in various Baptist Sunday schools of Chicago held a great union meeting on Sunday afternoon, Jan. 31, with Englewood.

West China Letter

BY JOE TAYLOR

We are having, or perhaps by this time one should say, we have been having, another war in China. And as this letter has a long way to travel and will not be printed until this year is three months old, one should also say that we may be having another war in China. Indeed, it is possible to use all the tenses usually given in a self-respecting book of grammar. When one lives in topsy-turvydom, he must be prepared for anything or everything; and China is peculiarly topsy-turvy at this time; the future will reveal what she will look like when the bits left over have been picked up and the dust swept away and China will be China. It must seem slow and prosy to the dwellers in Europe and America to have to live in order and peace. Out here one will never be allowed to rust away; for he will find enough to keep him awake and hard at it.

But to come back to "de war." I started off like a whirlwind, for Sun Chuang Fang, the starter, is nothing unless he is swift. He simply blew up from Chekiang, incidentally calling on Shanghai, rushed on to Nanking and was half way up to the Shantung border when the next news came off the press. He is some boy, that same Sun. Well, the forces of Chang Tso Lin managed to keep ahead of him and there was little fighting until they were caught at Hsuehowfu, a railroad ganglion. They had to give that up and move on into Shantung where they were again attacked and did some more "moving on." About that time, some of Chang Tso Lin's troops rebelled and formed an army to attack him. They have been doing this in Manchuria, and, if one dare to believe the press reports, the old ex-bandit, Chang Tso Lin, is about *hors d'combat*; but the old fox has apparently been run to earth more than once only to come out of another hole that the dog had not discovered. We had better "wait and see."

China and Feudality

But one or two things are evident and can be seen without the aid of field glasses. And the first is: *China is being rapidly feudalized*. If the reader will remember the trend of events since 1911—the year of the Chinese revolution, when the "republic" was born—he will see that the feudalizing process has been going on for about fifteen years; but that it has been speeded up during the last third of that time. Sun Yat Sen became president; but gave way to Yuan Shi Kai who determined to found a monarchy and did so; then he died and there was a scramble for what he left. A strong man got possession of Yunnan, another took over control of Kwangtung and spread out to Kwanghsi. Then some one got control of Chekiang, some one else settled down in Nanking, and some one took over Hupeh, while another was rifling Hunnan. And Chang Tso Lin staked out Manchuria as his private preserve. Once in awhile a shake-up would occur in the form of civil war and the chessboard would look different. But

Chang Tso Lin "castled" and stayed in his corner in Manchuria. Wu Pei Fu attacked him and would have "mated" him but lost his knight when Feng Yu hang turned against him and refused to fight. Now Feng is lord of a big slice of China, Wu Pei Fu is in "the wilderness" and Sun Chuang Fang is fastened on Kiangsu. One of Chang Tso Lin's generals has turned against him and is fighting for Manchuria. Significantly, Japan has despatched troops to Manchuria to sit on the side lines and see who is going to kick the goal. Here in Szechuan, we are treated to a cabal of present which seems to be afraid to agree on anything except a demand for several millions of dollars.

The student of things Chinese can clearly see that these barons are doing just what their medieval prototypes did in Europe in the middle ages. By a system of feudalization, each is endeavoring to get control of as much of the country as possible. To do this he must have the allegiance of several lesser barons. These lesser chiefs in turn have their followers who depend on the greater power for protection and in turn give their support in time of battle to their overlords. It all means that China is under a form of personal government. None of these barons can speak for any of the others. The central "government" is the weakest of the lot. At present, it is taking its orders from Feng Yu hang. I read the other day that Dwan Jui had sent a messenger up to Peking with a list of names for a cabinet. Feng approved, he (Chwan) would receive a presidential mandate announcing that appointment of the new cabinet. Think of a self-respecting statesman being at the beck and call of a military strap! If it were not so tragical it would be laughable and beat a Gilbert and Sullivan opera all hollow.

One of the Chengtu city papers carried these two items of news about three weeks ago: "On the fourteenth, in the evening, on Tung-chen-ken-kai, two soldiers seized a young woman and tried to ravish her. The woman defended herself and they shot her in the breast and then died. Afterward, the police office sent the woman to a hospital for medical attention." "Yesterday evening soldiers killed a woman on Tsing-kueh-luh because she resisted them when they tried to ravish her." This is what the military have brought this city to. The very people who are supposed to exist for the defense of the weak are attempting to assault them and when opposed kill their victims. Personal government cannot succeed; but as long as this country is not crossed with it, any protection that foreigners, especially foreign women and girls, have should not be bartered away. It may be easy to argue theoretically for the abolition of extra-territoriality; but the real facts in China hardly back up a doctrinaire statement about it. The real name of China is that these overlords have saddled themselves and their armies as parasites upon this people, and there does not seem to be any force strong

enough to drive them away. These people no longer have an opportunity for the pursuit of life, liberty and happiness.

Chengtu, Jan. 6, 1926.

Wisconsin News Letter

By R. C. SPEER

Religious Education

The present stage of progress in the week-day church school movement is one worthy of careful study. In many communities where two or more years ago it was heralded as the hope of the church, it is now suffering its ebb tide. Most of these places are the victims of over-zealous promoters who have loaded their citizenry with phenomenal budgets, running into the thousands of dollars. The result is failure to raise the money, discouragement and, temporarily, retrogression. Milwaukee and environs have tried to obviate this difficulty. Under the Council of Churches the churches of various faiths are cooperating to bring about a wide use of the provision whereby children are dismissed for religious training one hour each week. The beginnings are slow. The schools are small. There is no inclination to march in torchlight procession about it. Several of our Baptist churches are getting into the movement, notably Grace, Underwood Memorial, South church and Tabernacle.

Dr. D. W. Hulburt at Woodlawn has a school that is in every way unique. His instruction is based on the pamphlet which the pastor published some thirty years ago and has revised several times since. This is entitled "Convert Culture." It is a splendid course for the preparation of young people for church membership. They go through the Bible to get the various biblical statements of belief in the great verities of religion. Then the pastor talks on these beliefs as they arise. All kinds of interesting questions have been discussed in this way. It is especially fitted to the community in which he works. He will gladly furnish copies to any one desiring them.

Lincoln and Our Chains

By ARTHUR E. COWLEY

O LINCOLN, lover of mankind,
Come back, for we have strayed,
Through love of ease our eyes are blind,
Come, grant us once again, thine aid.

Teach us, anew, thy rugged love
Of simple virtues, gentle deeds.
Come, as of old, yet from above,
Stoop to our weakness and our needs.

Strike from soft hands
These golden chains;
Snap from our wrists the jeweled bands,
Save us, too willing slaves of gaudy gains.

Emancipate us from the snare
Of snobbish power and plan;
Give us thy spirit, till WE dare
Claim for OUR brother, every man.

Catechumen and Catechisms

These have a long and honorable history in the church. When large groups of heathen people were to be received into the primitive church they had to be given insight into the nature of the Christian religion. In most of our sacramentarian churches it is the grist-mill process by which the children of Christian parents are inducted into the church. How it does stick in the minds of some pastors! It is hard to get many churches and pastors to see that what religious education intends to do is to prepare boys and girls to live the Christian life. At best the catechism can but prepare them for union with the church. Dr. L. C. Barnes recently stated that 80 per cent of the Christians of Milwaukee are avowedly of the sacramentarian branches of the Christian church. Evangelical Protestantism has its battles to fight yet in the average American city.

Evangelism Over the State

Several of our pastors are exchanging services with good results. Recently Rev. C. C. Browne, director of religious education, was loaned to the little church at Lancaster. Eleven conversions and a wonderful spiritual tonic for the church resulted. Pastor Salter of Appleton is being loaned in a similar way to the rural field at Wild Rose. Rev. R. N. McDonald of Beloit will help at Dodgeville. Thus some of our stronger churches scripturally "bear the burdens of the weak." At Kendall the return of the former pastor, Rev. J. M. Wilson, has brought new life and a gracious work is going on. This field was nearly lost a year ago. Menomonie recently had an awakening of new interest with the visit of Rev. Kirby Chapman of Marinette.

Michigan News

By MINNIE L. KENTON

Many of our Michigan churches have been experimenting with surprising and very satisfying results, and these results we are glad to pass on to others. Pastor Wright of Calvary church, Muskegon, holds shop meetings each week, and estimates that he reaches at least a thousand men in this way. He is also carrying on a ministry among the Jews. Incidentally, the members find that their building must be enlarged to accommodate their audiences and their growing Sunday school.

First church, Kalamazoo, celebrated the ninetieth anniversary of its organization Feb. 14-15. Dr. J. E. Smith, state executive secretary, who was pastor of the church for eleven years, preached Sunday morning, and Dr. M. W. Haynes, another former pastor, in the evening. At a recent evening service, the Young People's Council sent invitations to about 450 young people to be their guests for lunch at six o'clock, and then attend the evening service to hear Dr. Frederic Goëdrich of Albion college deliver an address on the topic; "Is the Bible a Book for Young People?" The result was most gratifying.

Pastor Harold Slocum has adopted this program, which seems to be meeting the needs in Corunna: Sunday evening at six o'clock the young people meet and a member conducts the first half hour, using the topics in the *Young People's Leader*, then the pastor has half an hour, using as the basis of his talk, "Young People and the Church." At seven, the evening service program is varied, using sermons, talks by young people, musical programs and stereopticon lectures, stressing inspiration and evangelism, and following the service there is a fellowship hour, with refreshments. For their prayer meetings, they have a once-a-month church family night, meeting at seven o'clock for pot-luck supper; devotional meeting at eight o'clock, and a social hour at nine o'clock—food, faith and fellowship, their motto for this meeting. Attendance, especially at Sunday school and B. Y. P. U., has greatly increased.

Rev. Donald T. Grey, during his some more than five years pastorate has seen his work at Lansing develop from a small mission to an independent church of more than 220 members. The Sunday school now is obliged to hold three sessions; one class meets in an abandoned automobile body (formerly used as a traveling grocery store) set up in the rear of the church. This comfortable "room" has stove heat and electric lights. A campaign of visitation evangelism resulted in several baptisms.

Rev. W. F. Dissette recently received twelve members into the South church, Lansing, by baptism. The young people presented the church with a beautiful service flag, having four stars, in honor of the young men who have entered the ministry from the church. A new organ, which is given by the members in honor of the mothers, will be dedicated February 28. Rev. Ralph W. Hobbs, of First church has been asked to preach the sermon. Mr. Dissette recently gave an interesting talk to the high-school department of First church on "The Ministry," one of the topics in the class studies.

Music has an important place in the program of the Benton Harbor church, of which Rev. Herbert Winston Hansen is pastor. The May Tompkins Chapter W. W. G. presented the church with a table and chair for the prayer-meeting room. A nursery is maintained for the children during the morning service.

Pastor F. E. Carey has received seventy-four additions to the Dearborn church in the less than a year of his pastorate. Dr. H. A. Smoot of Kansas City has closed a successful fifteen-day evangelistic campaign, which has proved a great spiritual uplift to the church.

The Story of a Bell

From Grass Lake comes this item of interest. From 1860 to 1918, the bell in the Baptist church steeple regularly called the members to worship. In this latter year the Baptists and Congregationalists united and held services in the Congregational church. Then both churches were destroyed by fire—the intense heat melted and spoiled the bell

in the Congregational church; but the old Baptist bell across the way fell from the blazing steeple into the ashes, and was later taken out unharmed. Now it has been hung in the new Federated church building, and again peals forth its invitations to worship every Sunday.

Rev. D. Martin has entered his tenth year as pastor at Bad Axe, and was given a very substantial increase in salary for the coming year, which goes to prove that there are still some sensible members left in our churches. As a result of special meetings in which Dan Shannon assisted, there have been nearly twenty additions to the church.

Dr. Henry H. Ford drew large crowds to the special meetings held in Conlay Memorial church, Detroit, by using choirs of negro singers—a different choir each evening. There were many conversions.

Pastoral Changes

Rev. Joseph Priest has resigned the pastorate at Sturgis to take charge of the ministers' home at Fenton during the year's absence of Miss Lou LaTourette, the superintendent.

Rev. H. B. Pilcher, for nearly three years director of religious education in First church, Lansing, has accepted the call of the Community Baptist church, Dover, Idaho, and will begin his work there March 1. Mr. Pilcher put on a progressive program in the First church, notably, the organization of a high-school department in the Sunday school, together with a thorough organization of the school along departmental lines. He was an active worker in the Lansing Council of Religious Education. He will be both pastor and director in his new field.

Rev. George W. Lawrence, for several years director of town and country work for the Michigan State Convention, will assume pastorate of the Owosso church, Mar. 1. This church has been pastorless since the resignation of Rev. Harvey Waite, Nov. 15.

Rev. C. P. Kirby, formerly of Elkhart, Ind., began his pastorate with Cadillac church, Jan. 31.

Gorham Street church, Jackson, called a council on Jan. 29, for the purpose of ordaining the pastor, L. M. Thompson. Dr. W. B. Hartzog, Mason, was elected moderator, and O. B. Ansted of Rives Junction, clerk. Forty-four delegates representing eighteen churches were present. A thorough examination was made of the candidate's fitness for the gospel ministry. Ordination service was held in the evening, and Rev. J. W. Thompson of Georgetown, Ky. (father of the candidate), preached the sermon, and was also pastor of one of the delegates, Mrs. Ella Kelley of Columbia church, now past ninety years of age.

Montana News and Notes

By ROBERT W. SHAW

Looking at the map of Montana one would hardly suppose that it took twenty-four hours for a fast train on the Northern Pacific to cross it from east to west. But such is the case for it is 767 miles from the Idaho line to North

Dakota. Until about nine months ago was 150 miles from the eastern line before one came to the First Baptist church which was at Miles City. But now have a church organization at Glend a railroad town, but they have no building and must be supported as a missionary proposition for a long time.

At Miles City we have a good church but it is still in the mission stage, though it hopes soon to become self-supporting. Pastor R. D. Brittain has been located here for several years and the work has grown under his leadership. Here is headquarters for two of our district workers, and the districts stretch as far north and south for more than a hundred miles. These district missionaries have from four to seven preaching stations in their districts using homes, school houses and halls for meeting places. This territory has been allocated to Baptists and they are responsible for it. Rev. Olaf Sutherland and Rev. J. Dryden are the efficient workers.

One hundred miles farther to the west we come to Billings. Here we have one of our best churches. A few years ago they undertook to build a modern church plant. They have now the educational and social unit, though this is not complete. The depression and a bad failure have handicapped them in their plans. This is the only modern educational plant the Baptists have in Montana. Dr. W. Holt Smith is an efficient pastor.

The Crow Indians

South of Billings is the famous Lost Grass mission among the Crow Indians under the leadership of Rev. W. Pedzoldt. Rev. R. O. Shannon is in charge of the work among the white people living on the reservation. Ten miles west of Billings at Laural we have a small church whose members are heroically endeavoring to hold the fort. Rev. C. L. Nilson is the pastor. A few miles just north of the Crow Indian reservation and near to the old Custer battlefield we have a small church at Hardin with Rev. C. R. Norwood as pastor. They have a new church building.

One hundred miles west of Billings is Livingston, a railroad town. Here we have a self-supporting church with Rev. T. D. Huxley as the minister. Twenty-eight miles farther west and over the divide is Bozeman, one of the best of our Montana churches. Here is the seat of the Montana State College, with approximately 1000 students each year. For years they have struggled with a troublesome debt and just now have come to a place where the debt is practically wiped out. Just beyond this place are Belgrade and Manhattan, two small villages each with a Baptist church. Rev. Roy E. Reece is holding the fort here as well as at Dry Creek a country appointment. The work is taking on new life and the churches are encouraged.

One hundred miles farther to the west is Helena where J. F. McNamee has served for twenty-five years. For a church in a capitol city our church has is not what it should be, though it

of our good churches. On the cut-off is Butte, the largest mining camp in the world. Here we have a good building located down town. Rev. C. O'Farrell has just left this field. The population is a moving one, and it makes the work difficult. At Missoula which is near by we have two churches where one would be sufficient. The English church is small with a modest plant, and our Swedish church is much better.

One hundred miles farther to the west is Missoula, the seat of the university with Dr. Henry Van Engelen as pastor. A new building is imperative if the Baptists are to hold their own in this growing university center. To the south of Hamilton and Stevensville, two small towns where H. H. Longenecker serves a fine teaching school. He also serves a small country point called Victor.

Nearby is Darby, where E. Clutterbuck has been for some time. We have a good church here, and by reason of our Montana plan the church is a sort of a community church. A community hall was recently dedicated.

South of Butte is Dillon, the seat of the Normal School, where we have a small church and a little box building. Here Rev. E. L. Hurley has wrought well, but how much better he could do if he had the right kind of a building in which to work. He has 100 prospective teachers to minister to.

Montana is still one of the Home Mission States. Its opportunities are limitless, but the people are pioneers and at such distances from the railroads the church centers that their interest in the work of the churches is passive. It is said that Baptists bring everything they have to Montana except their church memberships, which they have mostly in Missouri.

The Mother of Dr. J. Whitcomb Brougher

Mrs. Euphemia R. Brougher, the mother of Dr. J. Whitcomb Brougher, passed to her reward on Saturday night, Feb. 13. She made her home with her daughter, Mrs. Chas. I. Beecher at Jackson, Calif.

She was born Nov. 27, 1842, at Madison, Ind. Her husband, Frederick C. Brougher, died about twenty-five years ago while visiting his son, Doctor Brougher, at Paterson, N. J. Mrs. Brougher, therefore, has been a widow many years. She had good health until about a year ago at which time she had to undergo an operation for a stomach tumor. About six weeks ago the operation had to be repeated. In referring to her Doctor Brougher says: "She was cheerful and hopeful and expected to rally from the operation and until I completed my speaking tour of the denomination. Nevertheless she said to me, 'My son, if I should pass before you get back do not break your speaking engagements to return to California for my funeral. My daughter and the grandchildren can look after lay-

ing my body away. If you should come back I will not be here for I will be at home with the Lord. You would find only my body here and it is far more important that you should attend to the work of the Lord that you have been especially called to render at this time. The King's business requireth haste and you must be about our Father's business. It is my earnest desire that you keep right on filling your appointments and not disappoint the people who are expecting you and wanting to hear your message. If I should leave this tabernacle of flesh before you return I will be at home with the Lord and be waiting there to welcome you. I love and appreciate all my children and grandchildren—they are so kind and good to me, but I am especially grateful and praise the Lord for giving me three preacher boys—you and Russell and James, Jr. I pray for you all every day that you may preach the word with power and win many for Christ and his church. Tell Russell and James, Jr., always to be loyal to the Word of God and I am sure with the talents they have Christ will make them efficient ministers of his and greatly honor them in his service. I am continually praying that you may have the needed strength for the great task that you have before you.'

"It was in response to this wish," said Doctor Brougher, "that I did not return to California to attend my mother's funeral. I am doing exactly what she wanted me to do. She was a wonderful Christian. She was loyal to Christ, the Bible, her church and her pastor. In all my life I never heard her or my father, who was also an earnest Christian, criticize their pastor or their church. They belonged to the old-fashioned family-altar, praying and living Christian type. My mother's unwavering faith, sincere love, and high ideals, combined with her prayers, made me a preacher and have continually inspired and upheld me in my ministry. She had a Christ-like spirit, trusted her heavenly Father implicitly and loved all of God's children. She was kind and forgiving, generous and hospitable, cheerful and patient, unselfish and self-sacrificing. She had a keen sense of humor, enjoyed telling and hearing a good story, and was naturally sociable. She was a good mixer. She was a devoted mother, a beautiful Christian, a loyal faithful church member and a sweet noble woman."

Her life was completed in many ways years ago. She lived in these later days for her children and grandchildren only. She had her highest wish gratified in seeing her son, now Dr. James Whitcomb Brougher, become a preacher. Her cup of joy overflowed when her two grandsons decided to enter the ministry. One of them, Russell Morse Brougher, is the honored young pastor of the First Baptist church, Paterson, N. J. He is one of the successors of his father, in this great church. The other grandson is James Whitcomb Brougher, Jr., a prom-

ising young preacher, and a student at Newton Theological Seminary. All of "Mother Brougher's" children and grandchildren join heart and voice in thanking God for the memory of her Christian life and character. They rise up to praise her and call her blessed.

Letter from India

By W. L. FERGUSON

Yesterday a party of seventy American tourists arrived in Madras by the morning train; they hopped into taxicabs and began to "do" the city,—we have only 520,000 people here, and cover an area of more than thirty square miles—and by two o'clock p. m. they had "done" the place, and by three o'clock they were aboard a special train bound southward, for Madras and its historic temples, which they propose to "do" and then proceed to Ceylon. One wonders what this sort of hop-skip-and-jump method of going around the world can do for its votaries. What do they see, and what can they remember to have seen—really to have seen? I do not know what they were shown in Madras, of course, for they were under the pilotage of a professional tourist guide; but if they were spending a worthwhile period here, they might have seen some such things as these.

Fort St. George, which is the oldest possession of the British on this coast; St. Mary's church, within the fort, which is the oldest English church in India; its interior, which is a sort of Westminster Abbey for South India; the wonderful tablets erected to the memory of governors, generals, colonels, captains and civilians; the mammoth tablet erected to the memory of Christian Frederick Schwartz, Christian missionary and regent of Tanjore, with its elaborate inscription reciting the history and achievements of this great man—the chief monument in the church; the "Last Supper"—a beautiful painting of extraordinary size, which has a history connected with warfare between the British and the French for possession of these regions; the monument to the infant son of the Honorable Elihu Yale, founder or rather patron of Yale college in colonial America, and one time governor of the East India Company, resident in Madras; the statue of Lord Cornwallis and a fountain to his memory—the Cornwallis who surrendered at Yorktown, Pa., and so brought the Revolutionary War to a close—who was afterward commander-in-chief of the King's Forces in India, and governor-general; the cathedral of St. Thomas the apostle, who is said to have preached the gospel in these parts and to have been martyred just outside the city; the many fine colleges of arts, law, medicine, engineering and applied science; the missions with their churches, schools and hospitals; the lighthouse tower from which a panoramic view of the city can be had; the harbor, one of the best in all the Orient; and dozens of other objects of interest. None of these things seem to have crossed the vision of these tourists. The news item about them says they went to the aquarium, to the park, to the museum and the

high court; and then they skipped for the next place, Madura. As Mr. Kipling says, (but not about Americans specifically), "Laws! wot do they understand?" They were on the most historic spot in all this part of Asia, so far as recent centuries are concerned, where the final battles for empire were fought by Franks and Anglo-Saxons, where Yale, and Clive, and Munro, and hundreds of others who have achieved have done their bit and their great best; but all the tourists seem to have seen in Madras was fish, fossils, a park with a zoo, and the high court of this Presidency of Madras. How much of what they saw will stick and be an abiding possession?

A Big Conference

The missionaries of the American Baptist Telugu mission met in Ongole for their annual conference at the close of the old year and continued over into the new for five days. The task of entertaining a gathering so large as this has come to be heavy, and more and more is it becoming difficult to obtain invitations for the assembly to meet at the mission stations, now one, now another. This year a new plan was adopted. Instead of having a common dining shed or room in which all would be seated and served, the conference was broken into parties, some of which catered for themselves, and others of which were cared for by the families living in the mission bungalows. The plan worked well; but many felt that this was not the final or the ideal way of solving the problem. What is needed is a permanent meeting place for the conference, say at Ramapatnam, where there is ample space for the gathering, and where permanent kitchens, dining-room, storerooms, etc., could be provided, and the conference tables, dishes, cutlery, and such equipment might be stored. The present method of shipping these things from station to station year after year is expensive and destructive, for breakages and losses are heavy. The only thing which stands in the way of having a permanent meeting place is lack of funds to provide it with the equipment required.

Many and thorny were the problems tackled, and few were the decisions reached. We rejoiced in the news that the home churches had successfully completed the Lone Star fund; but were sobered when we recalled that this did not permit us to increase our work by as much as one solitary worker. The success achieved simply means that for the present we are able to hold the line and not retreat or yield stations, fields or institutions which have cost years and years of prayer, labor and energy. What we need is a strong advance in our work. We are ready for it, and India is ready; but the "sinews of war" are lacking. When will our American Baptist churches reach the bottom of this financial decline and begin to strengthen their foreign mission cords and to strengthen their stakes? All plans for advancement, which involve increased expenditure, had to be shelved, and tentative consideration had to be given to a further combining

of stations and work in case the order to retrench comes out from the boards.

Bright spots there were in the conference. The times of prayer and devotion were both solemn and stimulating; the ministry of music and song was beautiful and abundant; the reports of missionaries were interesting, so far as we had time to hear them, but business robbed more than half the members of a chance to be heard; and the total number of baptisms occurring on all the fields of the great Telugu mission was "the best in forty years." 6700 was the number given as the preliminary total. The final figures may be a bit below or above this amount. We have held on; we have struggled under great limitations; we have won so far; but what of the future? How far can we go on reducing staff? How long can we wait for new men and women to be sent? What provision is to be made for these new thousands whom the Lord is giving to us annually, that they may be instructed in the "all things" of Christ and be built up in him, a spiritual house? These are searching questions, and it is for the churches at home as well as for the missionaries on the field to give answer, and in such a way that the kingdom shall not suffer loss.

Madras,
Jan. 21.

Doctor Rohrbach in America

BY FRANCIS C. STIFLER

Among the sojourners in the Chicago Association for the next three months is Dr. Ernest A. Rohrbach of Stockholm, Sweden. He is here primarily to see his aged parents and especially his mother who has been very ill for over a year. Dr. and Mrs. Julius Rohrbach, the parents, are residents of Wilmette where they make their church home.

Dr. Ernest Rohrbach was born in England and was educated partly in Germany and partly in England. For more than twenty years he has been serving Christ in Sweden. For a large part of that time he was pastor of a prominent free church in Stockholm. Latterly he has been engaged in evangelistic work for the Y. M. C. A., of Sweden. He preaches fluently in three languages—English, German and Swedish.

In the course of his ministry Doctor Rohrbach spent some time in Burma in connection with the American Baptist work there and has 100 slides made from his visit there.

Dr. C. E. Benander, president of the Bethel Baptist Seminary and vice-president of the Baptist World Alliance, has furnished Doctor Rohrbach with a most cordial letter recommending him to the Baptist brethren of the United States and Prince O. Bernadotte, brother of the present king of Sweden, commends him with equal earnestness to all Americans.

Doctor Rohrbach is anxious to be of service where he may during his visit and is prepared to do either evangelistic work or tell of the kingdom progress in Sweden or as he saw it in Burma. He may be addressed at his father's home, 1123 Linden Ave., Wilmette, Ill., or through Dr. A. E. Peterson, 2328 S. Michigan Blvd., Chicago.

In the Heart of Burma

BY WILLIAM G. EVANS

SEVERAL months ago I applied to the Foreign Society for a loan of Rs. 1000 to enable the Telugu Christians to build a small chapel for their service. As a result of the favorable action of the board of managers, we were to proceed with the erection of the church, and I am glad to report that the building is completed and on Sunday, Oct. 18, it was dedicated. We began the day and the dedicatory service of the church, by having a special meeting, with a hymn, Scripture reading and prayer; then we journeyed to a lake nearby where I had the privilege of baptizing five Telugu men. To me this was an impressive service of dedicating the new church and I wish you could have been present to see and hear for yourself. As the Telugu Christians marched back to the church singing their religious hymns, they showed very clearly how happy they were because they were able to have their own church building at last. They had been renting from a non-Christian Burman for some time previous, and this had not been at all satisfactory; in fact at times it had been very unpleasant. But all is changed now, and I want to assure you that they greatly appreciate the kindness of all who have made their new building possible.

The Communion Service

Shortly after the baptismal service we had our communion service. I was joined by our Karen Christians and this was a delightful service indeed. To see so many Indians and Karens who had responded to the invitation of the Lord and Saviour Jesus Christ and to see what a remarkable change it makes in the lives of the natives of India or Burma, was in itself a sight really worth while. This truly added to the impressiveness of the dedicatory services, and we were all very grateful to God for all that he has done for us.

At four o'clock in the afternoon we had an open meeting. At this service our Karen Christians joined us again and also the Chinese M. E. church and the pastor of Mergui, as well as some of our Anglican friends, including a pastor from Rangoon who was in Mergui for a few days. We also had the honor of having with us Mr. and Mrs. J. Anderson. Mr. Anderson is the commissioner of Tenasserim division with headquarters in Moulmein, but he was in Mergui on official business, and readily consented to come to the service and speak a few words to us. The Andersons are very fine Christian people, Scotch Presbyterian, and are a great influence for good wherever they go. He gave us a very helpful and encouraging address, and the Indian people were proud to have this high government official present at their church dedication. (I should think Mr. Anderson's position would correspond to that of governor of one of our states.) T

West Virginia is not the easiest place to arouse a countryside to active interest in a religious meeting in mid-winter. The people are earnest and faithful Baptists,

but the difficulties of winter travel in that region of mountains and forests and swift streams are very great. With the best of intentions, church members often find themselves unable to get to denominational rallies. Therefore when the series of Brougher meetings arranged for West Virginia proved to be extraordinarily successful in point of attendance, those who had planned the meetings were well pleased indeed. Secretary Kelley writes in a letter, "We have just closed what I regard as the most helpful series of meetings in many years. The attendance was large and the people were enthusiastic. It was a fine piece of kingdom work when you secured Doctor Brougher's consent, and that of his church in Los Angeles to give this six months' period of time to a tour of the Northern Baptist Convention in the interest of the united missionary program."

At the four meetings in West Virginia, at which there was a total attendance of 4500 Baptists, resolutions were adopted as follows: First that the representatives of the Baptist churches in West

Virginia extend their appreciation to Doctor Brougher for his "strong, helpful, unifying missionary messages"; and second that they pledge him and the denomination united and earnest effort in carrying into effect the message he brought them. In the true "play ball" spirit, they resolved to do their best "to bring West Virginia in on the home base by April 30, 1926."

Another place where Doctor Brougher "came, saw, and conquered" was Sparta, Mich. Representatives of about twenty Baptist churches in western Michigan were thrilled by the message which he brought them there on Jan. 26, and they too adopted resolutions pledging wholehearted support to the missionary program of the Northern Baptist Convention.

In connection with the special Christmas offering, of which the women's organizations had charge, Miss Ina Burton makes the following announcement of comparative results:

Largest gifts from local churches—

First, Lake Avenue Baptist church, Rochester, N. Y.; second, United Baptist church, Saco, Maine.

States making largest gifts—New York; second, Michigan; third, Connecticut.

District making largest gift—England.

"Less than five years ago," writes Allyn K. Foster, concerning Keuka College, "this institution was closed. What the effort was made under the leadership of Dr. A. H. Norton to revive interest in the college, as usual, proved declared that it could not be. The college, under Doctor Norton's leadership, has completed its fourth year and is on the fifth. There are two new buildings, magnificent in structure and appointments, a dormitory for women, an administration building with classrooms. This equipment represents expenditure of nearly half a million dollars. Does this look like a dead institution? Doctor Norton and his faithful associates had set the marks, with eye of faith, and considerable faith that, of 200 students by 1931. There are present 205 students and as fine a group of young women as I have encountered in any college in America."

THE SELF-DENIAL BANK



Not only our missions but those who give to missions are benefited by the plan of a designated self-denial period. Last year, when special emphasis was lent to the week so set apart by the use of paper savings banks in which the Easter offering was accumulated, the expressions of approval were many. This year, with the whole month of March dedicated to self-denial, Northern Baptists are to have a more attractive and

slightly larger carton to serve as a bank. Its panels bear designs printed in two colors, appropriate to the purpose and bright enough to make it unlikely that the relation of self-denial month to our missionary work will be overlooked in any house where one of these banks is established on the living room table. Enough of the banks have been distributed through state offices to provide one for every Northern Baptist family.

The Baptist

Chicago, Ill., February 27, 1926

Vol. VII

THE BAPTIST is published every Saturday by Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; clubs equal to 10 per cent of church membership; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hands two weeks before a change into effect. Give key number as it appears on Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change label date. If check on local bank is sent exchange.

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No manuscripts returned unless accompanied full return postage.

Want Ads

In Demand. Organizes male chorus. Interests young people. Soul stirring service. Pastors, call John Imrie. N. evangelistic singer. Springfield, Miss.

Position wanted as music director, pastor's assistant, director of young people recreation or church secretary. Write for the West or S. California. Address "M" care of Baptist.

Collection Envelopes at 15% discount ordered this month, February. Write Duford-Trifold Co., Trenton, N. J.

Baptismal Garments—Finest Quality Guaranteed. Trousers, Robes, Suits. Write for Illustrated Price List. B. Tillinghast Rubber Co., 236 Market Philadelphia, Pa.

Mrs. Kern's Home for Travelers. 1 White House and Auditorium, 1912 Street, Northwest, Washington, D. C.

Here, There and Everywhere

BURG, S. D., HAS dedicated a new organ costing \$6000.

THE WILLIAM JEWELL alumni in Chicago recently met and elected Dr. J. R. Stey, professor in the Northern Baptist Theological seminary, as president, and D. J. Evans of Kansas City was president with them. Dr. H. C. Wayman, president of William Jewell, is to be president at their next meeting.

MEMORIAL CHURCH, Williamsport, Pa., has dedicated a fine large pipe organ. Decorating and other improvements are going on. The Sunday-school attendance is about 400. Seventy-six were in the men's class Sunday, Jan. 31. Baptisms have been frequent.

REGIONAL CONFERENCE of the Y. W. C. A., which included delegates from Springfield, W. Va. Institute, Morgan and Ward, held a three-day session at their college. The students of Storer are supporting a student in Africa, thus helping where they cannot go.

ANY CHURCHES, prior to conducting preaching or lay evangelistic campaigns, have found it helpful to conduct a school of evangelism. They have used this purpose the regular mid-week meeting of the church for a period of from four to six weeks. Pastors desirous of doing this may receive a copy of "A School of Evangelism" by addressing Rev. H. F. Stilwell, general superintendent of evangelism of the American Baptist Home Mission Society at 1132 Schofield Building, Cleveland.

TEN NEW MEMBERS were enrolled in the day night Bible class in Immanuel church, Elgin, Ill., taught by Rev. T. L. Spens. This brings the number up to eighty-one. The goal is set for 100 and it is expected to be reached in a month.

TEN PERSONS were welcomed into the membership of Delaware Street church, New York, N. Y., at the communion service on Feb. 7. This makes a total of two new members who have been received since last Easter, twenty-seven baptisms. The children's church was organized last November and reached an average attendance of over sixty. The school is conducted under the direction of the director of religious education, Miss Elsa Berg.

TH PARK CHURCH, Los Angeles, Calif., Dr. Gordon Palmer, pastor, reported at its annual meeting, recently held, that 1207 new members received into the church during the year 1925; of this number 101 came by baptism, eighty-five by letter and twenty-four by experience. The average attendance at the church meetings exceeds 100.

ST CHURCH, Reynoldsville, Pa., Rev. K. Crossman, pastor, is having

a church night service every Wednesday night for six weeks. The weekly program is a supper and fellowship hour; a church school of missions with classes for adults, young people and juniors; a devotional period; and a teacher training class.

THE ANNUAL MEETING of the Manayunk church, Philadelphia, was a pleasing function. The union of the Mt. Vernon and Manayunk churches has been a very happy one, and Dr. G. Morton Walker has led a united people in ways of prosperity. In round numbers \$20,000 has been given for all purposes during the year and a score of new members have been added to the church.

A NEW COURSE in contemporary world politics will be given during the second semester at Carleton college, Northfield, Minn., by Dr. David Bryn-Jones, pastor of Trinity Baptist church, Minneapolis. Doctor Bryn-Jones has been on the faculty of the college since 1920. Last year he wished to resign to devote more of his time to his church, but the resignation of one of Carleton's outstanding faculty members left a vacancy hard to fill, and Doctor Bryn-Jones was prevailed upon to remain as professor of economics and political science.

A SERIES of articles on the English language by Lionel Crocker is now appearing in the *Japan Advertiser*. These lectures were first given at Waseda university where Mr. Crocker was associated with Mr. Benninghoff.

FOLLOWING A RECENT revival at the church at Belle Haven, in Prince William county, Va., a congregation that had been without a pastor for many years, twenty persons professed faith in Christ. When the time came for baptismal services, they preferred to be baptized in an open stream, although there was snow on the ground at the time and the water was icy cold.

REV. F. W. PEAKES has resigned the pastorate of Lincoln Park church, West Newton, Mass., and become pastor of the East Poultney, Vt., church.

ON SUNDAY, JAN. 31, the new building of the Mexican Baptist church at Banning, Calif., was dedicated in the afternoon, and the new Mexican church at Colton, Calif., was dedicated in the evening. Dr. W. F. Harper, convention secretary, gave addresses at both places.

FIRST CHURCH, Phoenix, Ariz., has purchased additional property, giving a frontage of a full block on one street and more than half a block on adjoining side streets. The average attendance at Sunday school is more than 700. A fine new church building will be erected soon.

AFTER FIVE YEARS at Jacksonville, Ill., Pastor A. P. Howells has resigned in order that he and Mrs. Howells may be with their son, Arthur L. Howells who is teaching in Piedmont high school,

Oakland, Calif. Mr. Howells has not only large and successful experience in pastoral work but has also been active in the general work of the denomination.

PASTOR A. W. BEAVEN is receiving enthusiastic responses from his radio congregation.

BROTHERHOOD MEMBERSHIP drive at First church, Springfield, Mass., "is off with a bang."

PRESIDENT GRANT JARDINE of the Carman "class for men with ideas," Joliet, Ill., has given notice that by Aug. 1 the class will have 100 men or a new president.

THE W. C. T. U. is opening a campaign, May 9, to enlist 100,000 new members.

FOR THE SECOND YEAR in succession, Boy Scouts of First church, Bloomington, Ill., carried off all honors in a competitive drill contest.

PASTOR R. B. DEER of First church, Terre Haute, Ind., set aside six minutes at prayer meeting one week for gossip about the church, with special honors to be given to the prize gossiper.

BOY SCOUT NIGHT was held at First church, Portland, Me., Feb. 7, with President Gray of Bates college and Whitman E. Smith, scout executive, as speakers in addition to Pastor William S. Jacobs.

MR. FLAG HERRICK was ordained by a council of nineteen messengers at Ames, N. Y. The clerk was Morris Collins; moderators, Revs. Paul Swarthout and Leon Davis; other ministers participa-

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

Annuities

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

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"Where your heart is, there should your treasure go."

Station WCOY

"THIS is station WCOY (We Count On You) broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"This evening we are to have some highlights from the field. Hundreds of pastors are giving their congregations fine publicity materials concerning the paper in their weekly bulletins. We want to present a few of them and let each speak a few words:

"E. LeRoy Dakin, Brooklyn, N. Y., says, 'Every home should subscribe for THE BAPTIST and Missions.'

"Wm. S. Abernethy, Washington, D. C., says, 'Our denominational newsstands contains copies of this week's issue of THE BAPTIST. Get a copy on your way out.'

"G. H. Young, Kalamazoo, Mich., says, 'Next Sunday morning we shall give any in the audience the opportunity to subscribe for any or all of our denominational papers.'

"Johnston Myers, Chicago, says, 'THE BAPTIST is one of the best religious journals published. This good paper will be a blessing to any home. A club is being formed and we will be glad to have our readers join.'

"York A. King, Chicago, says, 'A special campaign is on to increase the number of subscribers for THE BAPTIST and Missions in all the churches in Chicago. The pastor earnestly hopes that these two splendid denominational channels of information and inspiration will be received and read by every family in this great church.'

"Herbert Waldo Hines, Springfield, Ill., says, 'The boys of the Royal Ambassadors and the girls of the Guild are contesting for honors in securing subscriptions for THE BAPTIST and Missions. Give your three dollars to which ever comes first and save yourself a lot of future bother.'

"Clarence Hill Frank, Poughkeepsie, N. Y., says, 'What is going on? Are you in touch with the progress of Christianity in our modern world? You may give your soul some fresh air and good food by reading THE BAPTIST.'

"George Ferguson Finnie, Lewiston, Me., says, 'THE

BAPTIST is a most excellent, all-around, fair, able, informing and interesting publication, coming every week to your home for \$2-a-year club rates. There is no other way of being well-informed as to what our denomination is doing in this and other lands.'

"Herbert Ford, First church, Lincoln, Neb., says, 'THE BAPTIST and Missions are our official publications. Their announcement is not made because they are official but because they rank at the very top among religious publications. If taken and read by every family they would at least double the spirituality and efficiency of this church.'

"We would like to present all the state secretaries and have them tell you the fine things they are saying at the time for the paper. Special mention should be made of a whole page given to THE BAPTIST in the February number of the *Wisconsin Baptist*, edited by Secretary A. Legrand. Also a special article on THE BAPTIST covering one and a fourth pages in the *Baptist News* of Southern California, edited by Convention Secretary W. F. Harper, in the January-February issue.

"The following communications are stimulating: 'Dear Mr. Cress: Herewith check for \$50. Please send paper one year to fifteen old ministers and to ten prisoners. Signed, 'A Layman, Plainfield, N. J.' Also, 'Herewith \$106 from Men's Bible Class, Oak Park, Ill., First Baptist church, for fifty-three annual subscriptions for prisoners in the Illinois State Prison at Joliet.'

"The office boy says that in his opinion 'smog' is responsible for the dullness of some people, without mentioning any names. 'Smog' is defined as a combination of smoke and fog. It is of two kinds viz physical and mental. The latter type is more 'fizzekal.' The best antidote for 'smog' is regular reading of THE BAPTIST.

"WCOY now signs off. We will be on the air as usual next week."

ting, G. M. Case, F. Van Valkenburg, D. C. Herrell, Scobey, L. C. Eveland.

THE HOME DEPARTMENT of Calvary Sunday school, Minneapolis, enrolls 158 members.

MRS. BRANDE OF GRINNELL, IOWA, soon to enter her ninetieth year, has been a subscriber for *The Standard* and THE BAPTIST continuously for sixty years. In renewing she expresses the feeling that this may be her last year on earth. Her friends hope that she may be spared for years to come.

REV. A. C. EARLY has resigned at La Habra, Calif. In four and a half years the church has acquired a good house and a parsonage and has held up well in spite of the shifting of population connected with the adjacent oil fields.

IN THE GREAT STORM that swept New England recently, five men and one woman braved the storm to attend the prayer meeting at First church, Norwich, Conn. The men turned their piety into the direction of shoveling snow and helped the janitor to clear the walks.

A NEW ENGLAND dinner with colonial costumes and "great food, you know," carried the folks back to old times at First church, Waterloo, Iowa, Feb. 19.

PASTOR ALBERT B. COHOE has arranged for a series of lectures on religious education by distinguished specialists at First church, Montclair, N. J.

PASTOR W. QUAY ROSSELLE recently wel-

comed twenty-seven new members at Malden, Mass. The church has set a goal of 1500 in Sunday school.

PASTOR A. E. RAPP gave the hand of fellowship to five new members at Summit Avenue, Newark, N. J., Feb. 7. Fathers and sons held a banquet Feb. 9.

PASTOR AND MRS. ROY L. PALMERTON have been at work at Pierre, S. D., since last June. Since that time the church has received twenty-five additions, and encouraging growth is manifest in both the young people's work and the Sunday school.

PASTOR PERRY J. STACKHOUSE of First church, Chicago, taking his cue from the declaration of Rabbi Wise that "the Jews must embrace the teachings of Jesus," is preaching a series of sermons showing what Jesus taught on a number of vital subjects.

SPECIAL MEETINGS at North Shore, Chicago, in which Pastor H. W. Virgin had the assistance of Evangelist G. H. Crutcher, closed Feb. 7 with excellent interest and a number of additions to the church.

NORTHERN BAPTIST THEOLOGICAL SEMINARY honored Rev. Julius Andrew Jensen of Chicago, with the degree of doctor of divinity on Feb. 4.

UNIVERSITY CHURCH, Baltimore, presents in its calendar a beautiful halftone of a proposed new church building.

PASTOR MARTIN S. BRYANT of the Uni-

versity church at the University of Illinois, has developed an extensive series of studies in religion for students of several grades.

"WHEN IS A BAPTIST not a Baptist a question which Pastor Forestbrook answers in a sermon to his people at First church, Adrian, Mich.

FIRST CHURCH, Joliet, Ill., received 1925 fifty-eight additions, forty-seven by baptism. It now has 659 members.

PASTOR A. E. COWLEY of Lebanon is engaged to conduct a Bible course for boys in the high school. The course covers twelve weeks.

SOUTH PARK CHURCH, Los Angeles, having completed and dedicated a new building, has remodeled its old one into a community house for the young people.

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NEED MONEY

DR. A. C. HAGEMAN HAS SUCCESSFULLY financed other church building projects. Correspondence solicited. Box 352, Minneapolis.

Sunday school has 800 members and organized in nine departments with a pastor for each.

INDIANA COMES again with reports of angelic achievements. Indianapolis churches report these figures: Temple lived two; Emerson Avenue, nine; Cedar Park, sixteen; College Avenue, twenty-six since last May; First, sixty from May to December, nine on Feb. in the state, Pastor O. A. Cook baptized thirty-one at Linton; Thos. Bush at Bethel, two; Wm. Fox at Warsaw led a revival with twenty-five; A. S. Egson, Mentone, eighteen; A. T. Lighter, Warren, eight; H. B. Stevens, Star Street, Terre Haute, eighty-six during the revival just closed; R. B. First, Terre Haute, 125 during the year; D. L. Woodward, Marion, baptized four Jan. 31.

Rev. H. B. PILCHER, assistant pastor, First church, Lansing, Mich., has been called to Dover, Idaho. He begins his work March 1.

THE DIVINITY SCHOOL of the University of Chicago is now moving into its partially completed building. Among the lightful activities to be carried on in new quarters will be an informal tea on Thursday afternoon from four to five o'clock. Mrs. J. M. P. Smith was hostess on Feb. 11. Judge Barthelemy, a Roman jurist, of the Juvenile Court of Chicago was the speaker.

FIRST CHURCH, Asbury Park, N. J.,

David A. MacMurray, pastor, the annual business meeting and roll call was held, Feb. 3, afternoon and evening with a supper at 6:30. Rev. Marshall Sewell of Lakewood, N. J., was the speaker at the afternoon session, and Rev. C. E. Goodall, executive secretary of the New Jersey State Convention, was the guest and speaker of the evening. Reports show that the church is making progress in every direction. The ladies' aid society has assumed the raising of \$500 toward the budget of the year.

REV. CAREY W. CHAMBERLIN completed twenty years in the pastorate of the First church, Beverly, Mass., on the first Sunday of February. The years have passed swiftly, smoothly and fruitfully. More than 1000 new members have been received. At this anniversary Mr. and Mrs. Chamberlin received many tokens of esteem from the deacons, church societies, Bible school classes and individuals.

LEADERS OF THE First church in Indiana Harbor, cooperating with the workers at Katherine House Christian center are organized to put over a program of activities in the city to stimulate the religious life of the community and thus contribute to the lifting of the life of the people to a higher tone. This has resulted in the forming of a Baptist pastors' and workers' organization, the purpose of which is to stimulate co-operation, and further a more rapid assimilation of the various foreign groups

into the real life of this rapidly growing city.

INTERNATIONAL FALLS, MINN., is an important field where the Home Mission Society and the State Convention have spent several thousand dollars. Last June a well-equipped new plant was dedicated here, Rev. Earle D. Sims having labored for several months to that end. Rev. Stewart Bain is the present pastor. As special missionary worker of the convention, Rev. E. L. True was on the field for six months beginning early in July. In November a Christian life mission was held by Rev. Edgar A. Valiant and Pastor Bain, resulting in the addition of thirty new members.

TWO NOTABLE PERSONS died recently at the First church, Philadelphia—Dr. S. Lewis Ziegler, the eminent ophthalmologist, formerly director of public health and charities of Philadelphia; and Mrs. Frances M. Wayland, wife of the late Dr. H. L. Wayland. Mr. Rose, pastor, and Mr. Nichols, assistant, conducted funeral services. President Emory Hunt of Bucknell, where Doctor Ziegler was trustee, and President Evans of Crozer Theological Seminary, assisted in the services for Doctor Ziegler. At Mrs. Wayland's funeral, Mr. Bulson, pastor of the Wayland Memorial church, which Mrs. Wayland built in memory of her husband, and Rev. G. T. Berry, American secretary of the McCall mission in France, which had been a life interest of the deceased, assisted.



BAPTIST PASTORS OF INDIANA HARBOR—LEFT TO RIGHT; REV. ELIAS REVV, HUNGARIAN; REV. E. M. RHOADES, AMERICAN; REV. MR. TRUTIA, ROUMANIAN; REV. M. S. ANUTA, POLISH; REV. FELIX GALINDO, MEXICAN.

SINCE THE AGITATION in South China has become so acute, and so many things are being said about the Chinese Christian church, the stereopticon lectures on China are being found helpful in forming a correct background. There are many

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A \$4,000,000 GOTHIC CHURCH with a tower approximately 400 feet high will be built on Riverside drive opposite Grant's tomb with funds largely furnished by John D. Rockefeller, Jr., to replace the Park Avenue Baptist church, New York City. The tower will overtop all existing church pinnacles, and rise a few feet higher than the spire of the Cathedral of St. John the Divine. The material probably will be Indiana limestone. Architects have been at work on the plans for two months, but will not complete them for six months more. The church tower or campanile will hold the carillon of fifty-three bells which was given to the Park Avenue church by John D. Rockefeller, Jr., in memory of his mother, Laura Spellman Rockefeller.

PASTOR HERBERT W. HINES gave the hand of fellowship to thirty-two new members, Feb. 7, at Bloomington, Ill.

LITTLE FORK, MINN., reports good attendance and good general interest. Sunday school has made a particularly encouraging showing throughout the year.

AT CANTON, ILL., during the winter months forty-six new members were taken into the church. One-third of these came through the efforts of Evangelist Ray E. York.

IMMANUEL CHURCH of Erie, Pa., M. R.

Sheldon, pastor, has been taking part in a home evangelistic campaign. Members, as in apostolic days, have been going to the homes and winning people to Christ and the church. At the end of two weeks there have been three decisions. Twenty-nine have joined with the church, eighteen by baptism.

BUSINESS WOMEN of Ontario, Calif., guests at a recent Sunday evening service in the First church, when the speaker, W. Earle Smith, spoke on the subject "Selling Your Service in the World Market-places."

AT THE COMMUNION SERVICE Feb. 7, Pastor Smith extended the hand of fellowship to twenty new members at San Diego, Calif. There were 554 communicants. The school of missions opened with an attendance of almost three hundred.

FIRST CHURCH, Olean, N. Y., closed its doors for a week, the services extending over ten days. Pastor Frank Houser did the preaching, assisted for five days by Rev. Arthur Slag, song leader. Sixty-seven converts to Christ. During the past three and a half years Mr. Houser has baptized 377 persons, received more than 500 into the fellowship of the church.

THE LEBANON CHURCH, Pa., has notably increased its apportionment for missionary work about 25 per cent. This action is due in part to missionary education through pictures and lectures.

REV. HUGO BONNAHA, a Yavapai Indian, was ordained, Jan. 26, by the Bethel church of Clarkdale, Ariz., to the office of the gospel ministry. He passed an excellent examination covering the history of his conversion, religious experience, doctrinal belief and call to the ministry.

DR. T. M. HOFMEISTER recently addressed the convention of the Ohio Farm Bureau Federation at University Hall, O., Columbus, Ohio.

SINCE OCT. 1 CONLEY MEMORIAL CHURCH of Highland Park, Mich., has been demonstrating the worth of personal evangelism in a drive for members. On Oct. 10, a banquet was given to fifty-four united with the church recently. Henry H. Ford is the happy pastor.

THE DEMAREST EVANGELISTIC PARTY concluded a campaign under the auspices of Bethel temple, Chicago, Rev. A. L. Fraser, pastor.

MISS ETHEL RYAN, a missionary to the upper Big Horn Crow Indian Mission field in Montana, has been obliged to leave the work temporarily on account of illness. She is now at the Montana Parks Sanitarium in St. Paul for treatment and rest. Miss Ryan's home is in Massachusetts and she was formerly a missionary among the Hopis in Arizona.

REV. A. C. BLINZINGER and wife, chapel car "Grace," have been at San Jose, Calif., for a few weeks. They report a number of conversions and baptisms, and the purchase of a commodious school building and a large lot. The building will be remodeled for church purposes.

REV. V. A. VANDERHOOF, colporteur

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ary, is working at Flagstaff, Ariz. has found more than 100 Baptists in town. It is hoped that a church be organized soon.

ALL EVANGELICAL CHURCHES in Palo Alto, Calif., are joining in their Sunday evening services for a month for the study of missions in Latin-America and among negroes in this country.

FIRST CHURCH, Danville, Ill., had sixty men at a men's Bible class banquet, Feb. 1. The church has also adopted a plan of a church night with good interest and prospects. Pastor John R. Stevens writes that the other Baptist churches of the city are also in encouraging condition.

Dr. HENRY DAY, PASTOR of the Memorial church, Philadelphia, has resigned except at Seventh church, Baltimore. He will go with the good-will of his present charge expressed in warm resolutions.

THE EXPECTED COMING of a pastor to University church, Baltimore, will resign Dr. James S. Kirtley, to repeat elsewhere the work of interim pastor. He has become so skillful in doing. He does not want a permanent pastoral appointment, but while serving a church he has buried himself in the life of the people, and his fine qualification for the office and other duties makes the period of his service a distinctive one in the history of any church.

Rev. H. B. PILCHER has closed his work as pastor of religious education in the church of Lansing, Mich., and become pastor at Dover, Idaho.

L. J. WHITCOMB BROUGHER has rendered

a magnificent service to our work in northeastern Ohio. In an association where some of our churches were not wholeheartedly in the denominational work, he has left a magnificent influence. On Feb. 9, over 1200 people greeted him in the First church of Youngstown. For two hours he thrilled the great audience. The next day the pastor, Rev. A. C. Archibald, had six phone calls from people wishing to increase their pledges. Four large conferences were held in the afternoon with a supper which over 200 attended.

AFTER REDECORATION and the installation of a heating plant, the auditorium of the church at St. Clair, Mich., was reopened Feb. 7 with an interesting program covering a week in which many persons and activities were represented. On Friday night, Doctor Smith of Lansing spoke, called for subscriptions to cover the cost of the enterprise and secured enough for the purpose. Pastor H. Z. Davis starts out with renewed enthusiasm.

PASTOR ROY STARR of Toulon, Ill., baptized twenty-two candidates as a result of meetings in which he had the assistance of Evangelist H. F. Holbrook.

"JACK'S FIRST SUNDAY IN PRISON" was delivered as a monologue in costume by Pastor Herbert C. Carnell at Bay View church, Milwaukee. This church sends ten copies of THE BAPTIST to prisoners in the state prison at Waupun.

Rev. H. Q. MORTON, general missionary and corresponding secretary for the Arizona State Convention, has accepted a call to become convention secretary for the Nebraska State Convention. He will begin work in Nebraska, Mar. 1.

EVANGELIST F. M. DUNK closed a successful meeting with Godfrey church, Ill., Jan. 31. Eighteen were received into the church. Sixteen were baptized the following Sunday. A class of fifteen high-school students has been organized to study "Jesus' ideals of living" led by the pastor, F. J. Luedicke.

UNDER THE DIRECTION of the Rev. John Morgan Currie, director of evangelism for the Western Washington Baptist Convention, twelve of the Seattle Baptist churches conducted a simultaneous evangelistic campaign, Jan. 24 to Feb. 7, the following ministers acting as evangelists: Rev. Melbourne P. Boynton, John M. Currie, L. M. Carter, F. W. Wightman, L. J. Butcher, J. S. Moore, Benjamin P. Richardson, Evangelist Wheeler, F. B. Matthews, D. E. Hatt, Emil Friberg and D. W. Townsend. A total of 429 decisions and accessions were reported, Catholics and Japanese being among those converted. Simultaneous campaigns are planned for Tacoma, Feb. 14-28; Mt. Vernon, Mar. 7-21; Bellingham, Mar. 28 to April 18.

THE ILLINOIS POWER AND LIGHT company employes attended the First church, Danville, Ill., in a body Sunday night, Feb. 14. J. R. Carstens, pastor, is preaching to large congregations every Sunday. Five persons were received into the church Sunday morning on their Christian experience.

THIRTY NEW MEMBERS will be added to

the church at Milton, Iowa, as a result of the revival campaign recently closed there, in which Rev. Wm. S. Dixon of Wheaton, Ill., preached and sang every night.

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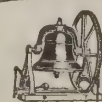
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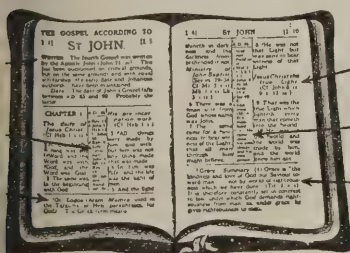
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Helps on pages where needed

REV. L. E. FORD pastor First church Salamanca, N. Y., welcomed seven new members on the morning of Feb. 7. After the mortgage burning Jan. 1, special meetings were held with Rev. George B. Newcomb, as preacher and Rev. P. F. Hawthorne as song leader. These meetings began the evangelistic effort that is now being carried on in the regular services and cottage meetings.

ON FEB. 5 a council convened by the First church of Cherryvale, Kan., examined and recommended by unanimous vote the ordination of Edgar Cook, a

young man who had grown up in the Cherryvale church but who for three years had been attending Ottawa University. Revs. W. H. Briggs, Earl Riney and M. H. Young officiated.

BY VOTE OF THE COMMITTEE on denominational day of the Northern Baptist Convention, Sunday, April 18, will this year be observed as denominational day. The subject on which emphasis will be placed is "Beginnings of Baptist History in America." Pastors will receive early in April a folder treating of this subject, Dr. Arthur W. Cleaves, pastor of the historic First church, Providence, R. I., has been chosen chairman of the committee.

THE ANNUAL MEETING held recently at Longmont, Colo., showed all bills paid. There were over 200 persons present. The building is almost paid for at a cost of \$44,000 and is one of the most adequate for the purpose of religious education in the state. The records show 500 members, 400 of these being resident. One Sunday recently there was a gain of ninety-six in the church school with no special program. The young people are evidencing special enthusiasm and interest in the work. The average attendance is from forty to fifty with sixty at the monthly business meetings.

PASTOR SAMUEL C. WELSH, Milford, Del., stencils the copy for his church calendar with a pen and then runs it off with the mimeograph. It is a unique and interesting little sheet.

Editor's Notes on the Lesson for Mar. 7

JESUS WASHES THE DISCIPLES' FEET
Lesson Text: John 13:1-17. Golden Rule
Matt. 20-28

Knowing

Contrast is a primary law of dramatic art. Laughter and tears, love and hate, hero and villain, are always found playing their part in the classic works of the great authors. The writer of the Fourth Gospel knew the art of composition in which the Greeks excelled. Therefore we find in the three verses of the chapter a striking statement of the divinity of Christ. These three verses are an attempt to dramatize the consciousness of Jesus with regard to what has come to be called in theology the Deity of Christ. "Jesus knowing that his hour was come . . . Jesus knowing that the Father had given all things into his hands, that he came forth from God, and goeth unto God." What does one expect to read after that tremendous statement? He naturally expects to read that Jesus ascended an improvised throne and called upon his disciples to bow before him in reverent adoration and in praise to exalt his glory. Instead, he humbled himself to wash their feet. The best revelation of Deity is love in service. Therefore the element of surprise is introduced when we read "Jesus knowing that the Father had given all things into his hands, he riseth from supper, and layeth aside his garments, and he took a towel and girded himself." Then comes the dramatic incident of Jesus washing the feet of his disciples.

Doing

God is never so godlike as when he is active, and Jesus was never so much like the Father as when he was serving suffering humanity. We used to be taught that Deity was best seen in omnipotence, omniscience, omnipresence and all the other attributes of an infinite and eternal Being. But Jesus disclosed the great truth that God is best known in the terms of fatherhood and motherhood and service. In other words, Jesus was just as godlike when he washed the disciples' feet as when he stilled the tempest on the lake, just as divine when he sat weary on the cross as when he curbed the devil and talked with an erring sinner about the way of life as when he raised Lazarus from the dead. We speak of the humanity and the divinity of Jesus as though they were distinct and different. But his humanity was divine and his divinity was human. Jesus washing the feet of his disciples was simply an illustration of the law of service that operates from the very heart of the universe to the outermost rim of the illimitable cosmos.

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This new Easter service of song and recitation contains a **Pageant** for those desiring to use it. The service is complete, however, without it. The lyrics and pageant were supplied by the well-known writer, E. D. Yale. The music is by Ritter, Nolte, and Thomas. The service is a reverent presentation of the Story of Calvary for the Sunday School.

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The American Baptist Publication Society

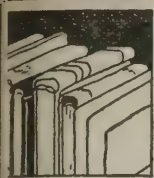
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New Books



The Reading Circle

By ROBERT GORDON

One of the most notable achievements of Bishop Vincent's fruitful life was the promotion of the Chautauqua reading circle. He enlisted mature people of all classes by hundreds of thousands in the reading of serious books. For an interesting account of his influential career, read "John Heyl Vincent" by John H. Vincent. He revolutionized Sunday-school methods. He was a pioneer in proving vacations need not imply mental vacuity. He added a new word to our vocabulary—"Chautauqua." Always his favorite theme was education. He was determined it should not be forgotten that Methodism began in a university and its founders were scholarly young men. The charge that scholarship is hostile to fervent piety is in his opinion superficial and pestiferously false. Early and late he preached the necessity of the sort of training to be had through good books. Bishop Vincent came of a reading family. It was not strange that the young suit rider packed his saddle-bags with substantial books. And to the end, on ships, or in hotels, wherever he went he had books at hand. Everywhere he read and wrote. Here was a man of rare gifts, editor, lecturer, organizer, teacher and always a preacher of the Gospel who sent his auditors away both intellectually stimulated and spiritually refreshed.

For a shocking illustration of the extent of illiteracy, consider Mexico. Only 75 per cent of her people cannot read. Religion divorced from education has been the taproot of all kinds of evil. "Modern Missions in Mexico" by Wheeler, Day and Rogers voices again the appeal of that belated country. These men were sent to Mexico to investigate Presbyterian missions. After six months on the field, they report, "Anyone who knows Mexico cannot question for a moment that the one thing she needs above all else is Christian education." In this they support the conclusion of Professor E. A. Ross. He declared the one hope for a better Mexico is the children "provided they receive the right kind of education." Have seen the fruitage of a mission school in Mexico, Frank Tennenbaum wrote an article to the *Century Magazine* entitled, "The Miracle School." The New Testament has a deeper meaning after one reads of the modern martyrs of Mexico. The book is beautifully illustrated. Perhaps no picture is more impressive than that of the group on horseback with uplifted hands taking an oath to be true to the Protestant faith. Their leader had just been killed by Roman

Catholics. He that hath ears will hear a ringing call for volunteers to cross the Rio Grande with an educational evangel.

Many will read and be profited by a little book of sermons just issued by our own press—"Sifted but Saved" by W. W. Melton. This is a series of simple gospel messages. I imagine they were much more impressive delivered than they are in cold type. All will not agree that the preaching of sufficiently conservative doctrine will fill the churches. One day the common people heard Him gladly but the next day they howled for His crucifixion. Many will not think we have fully met our social obligations when we have fed the hungry or healed the sick and preached an individualistic gospel. But let us hope an increasing number will agree with him in putting the supreme emphasis on "the orthodoxy of life" rather than creed. And where we differ let us pray that in this preacher's spirit we may deplore all bitterness. "Each individual needs to do his own thinking," Pastor Melton asserts. Let us all join the reading circle; see both sides, nor be afraid.

Through Science to God, by Floyd Darrow.
Indianapolis: Bobbs-Merrill. \$2.50.

Another attempt to demonstrate to the average man who has no scientific training that there is nothing to fear for religion in the rapid development of science. The book "tries to relate the everlasting spiritual truths of sacred literature to the changing forms of modern thought." That is a fine distinction which too many people have failed to make and by this failure they are confused and somewhat distracted. Many people used to think that if the old geocentric idea of the world were not maintained the Bible and religion would suffer. But we now see that the Bible and religion did not suffer. On the contrary the new knowledge of the universe greatly enriches both the Bible and our religion. It is with this distinction in mind between the changeless truths of the Christian religion and the changing forms in which the changeless truth may be expressed in the light of modern scientific discoveries that the author of this book proceeds to deliver his message which is well worthy of a wide and studious reading.

—JOHN A. EARL.

Life Exultant, by Mary Clark Barnes.
New York: Schulte Press. 35 cents.

The new and poignant interest in every phase of the subject of life separated from a physical body has led to repeated requests for publication of the record of actual experience contained in "Life Exultant."

Science and Religion, by William North Rice. New York: Abingdon Press. 50 cents.

It is the thesis of this booklet by the emeritus professor of geology in Wesleyan university that there can be no conflict between science and religion. Science knows nothing about final causes, directing attention only to natural phenomena. Religion and science are therefore like trains running on parallel tracks and there can be no collision. There have been, of course, conflicts between certain interpretations of Scripture and scientific beliefs. The author deals with five questions over which scientists and defenders of an inerrant Bible have battled: the form of the earth, the relation of the earth to the sun, the age of the earth, the antiquity of man and the origin of species of living beings. Occasion for strife passes with the acceptance of the Bible as a progressive revelation. The writer maintains none of these scientific questions touches the central truth of Christianity, that "God was in Christ."

—ROBERT GORDON.

On the Doctrines of Grace, by A. S. Pettie.
Nashville: Sunday School Board, Southern Baptist Convention. pp. 189. \$1.25.

In the "landmark" country of West Kentucky, where the reviewer began his ministry more than thirty years ago, the most cultured and scholarly preacher of those days was the Mayfield pastor, Dr. A. S. Pettie. After two notable pastorates there, and splendid service in other fields, Doctor Pettie still lives at Mayfield; and still preaches as a minister at large. The sermons under review were delivered a year ago at the Edgefield Baptist church of Nashville, whose pastor vouches for their "vital orthodoxy." The series constitute a fine summary of sturdy old-fashioned Southern Baptist pulpit work, and they suggest an explanation for the fact that the southern churches have a fair working knowledge of "Baptist doctrine" which is less in evidence in other parts of the world. Aside from their devotional and exegetic value they are typical of a worthy and historic school of American preaching, and as such worthy of careful study.

—GEORGE E. BURLINGAME.

Khama; the great African Chief, by J. C. Harris. New York: Doran. 112 pages. \$1.25.

This small volume contains a congested biography of a noted chief of one of the large tribe of the Bantu race. His province was in Bechuanaland and under British protection. He was the progeny of a cruel, depraved and savage ancestry; but was converted and became, for over fifty years, one of the wisest, kindest and most heroic chiefs known in history. Livingstone and Moffat were among his instructors and exemplars. Surrounded as he was by savage and

treacherous natives, his nearest kinsmen conspiring for his life, hated by vicious white adventurers whose depravities he restrained and would-be assassins among his own people on account of his puritanism, he died without a stain on his name and conduct as an exemplary and devout Christian ruler. As has been true in the history of Carey, Judson, Paton and other Christian pioneers—the most virulent and wicked of his foes were the white traders and politicians from the coast. They were the constant importers of strong drink, conspiracies and diseases. He was born in 1828 and died July, 1922.

—H. O. ROWLANDS.

Pollyanna's Jewels, by Harriet Lummis Smith. Boston: L. C. Page Co. \$2.

The name "Pollyanna" the country over stands for gladness—so it is needless to explain that we have here another "glad" book—the fourth of the series. Pollyanna has her own following and it is sufficient to announce that she is appearing in a most delightful story in this book. Well illustrated by H. Weston Taylor.

—GRACE ROLLINS.

The Saving Sense

Many a player in the orchestra of life spends all his time merely in tuning up.
—*Forbes Magazine*.

"A regular verb is one that we use every day," is a test-paper definition.

When Jimmy came in from his play covered with mud, his mother cried out, "Why, Jimmy, you dirty little pig!" The next day Jimmy's father came in after cleaning his car, and his appearance resembled Jimmy's on the previous day. "Why, papa, you dirty pig!" cried Jimmy. Jimmy's mother reproved him sharply for speaking in that way to his father, and Jimmy said, "No, you're not a dirty pig, papa! You're a nice, clean pig!"

Life is impossible unless one can be an insignificant private individual occasionally.—*George Bernard Shaw*. On that score few of us find life impossible.

The Canton, Mo., *Press* gives this as "Johnny's" rendering of the first stanza of "The Psalm of Life":

"Lize Grape men allry mindus
Weaken maka Lize Blime,
Andy Parting Lee B. Hindus
Footprints Johnny Sands a time."

A ducky named Sam borrowed \$25 from his friend Tom, and gave his note for the amount.

Time went on, the note became long past due, and Tom was very impatient for its payment.

One day the two men met on the street. Tom stopped and said, with determination: "Look heah, man, when ah you-all gwine t' pay thet note?"

"I ain't got no money now," replied Sam, "but I'm goin' to pay it soon as I kin."

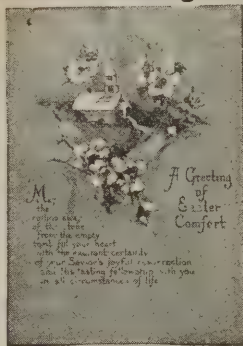
"Yo' been sayin' thet fer months," retorted Tom, "but it don't get me no money." Yer gwine t' pay thet money here and now, thet's whut yer gwine t'

do. Ef y' don't, y' know whut goin' t' do? I'm goin' to burn yer note; then whar'll yo' be at?"

"Yas yo' will. Yas yo' will," shouted. "Jes' yo' burn dat not mine and I'll pop a lawsuit onto yo' *The Outlook*.

SUPPLIES FOR EASTER

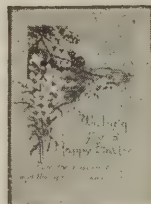
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No. 1131. For pastors, teachers, superintendents, and Christian workers. Pretty church design with delicate spring flowers. Appropriate message. Size, $3\frac{1}{2} \times 5$ inches. Each card with envelope, \$2.50 a hundred, postpaid.

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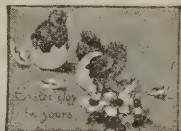
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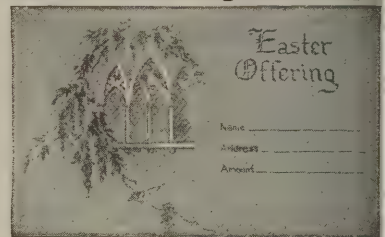
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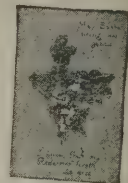
Nos. 1125 and 1126. Two folders for the children. The designs on the front are very clever and the Easter poem and Bible verse will be appreciated by the young folks. Size, $2\frac{1}{2} \times 3\frac{1}{2}$ inches. Gold edges. Set of ten folders and ten envelopes, 30 cents, postpaid.

Easter Offering Envelope



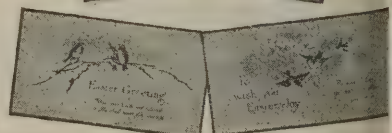
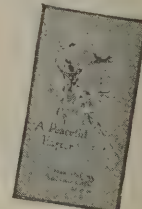
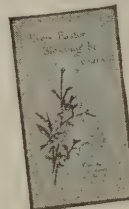
An appropriate design of a Church and Easter flowers, lithographed in full color. Well made of a good stock of paper. Space provided for name, address and amount. Size $3\frac{3}{4} \times 2\frac{1}{2}$ inches. 50 cents a hundred, \$4.00 a thousand.

Easter Post-Cards with Scripture Verses



No. 1122. A series of religious post-cards with appropriate Easter verses. Beautiful designs in full colors. \$1.25 per hundred.

Easter Cards



No. 1102

No. 1102. This series of Easter cards comprises very beautiful designs of birds and distinctive Easter flowers, printed in colors on Crane's ripple finish stock, with gold edges. Size, $2\frac{1}{2} \times 4\frac{1}{2}$ inches. Set of ten cards with ten envelopes, 20 cents, postpaid.

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Volume VII

March 6, 1926

No. 5

The Baptist

Published Every Week by the National Baptist Convention



FROM A PAINTING ENTITLED "MATERNITY", BY G. MELCHERS, WHICH HANGS IN THE LUXEMBOURG MUSEUM.



Folks, Facts and Opinion



As a result of a race conference recently held in Louisville, Dr. James Bruce, eminent child specialist of this city, has issued a cordial invitation to the colored physicians to attend his clinic at the children's hospital every Monday. The announcement was made through Mrs. Helm Bruce, a member of the state and local interracial committees and one of the city's prominent women.

Have our Baptist conventions become so large as to be impracticable? The *Religious Herald* renews a suggestion made by it last year that the Southern Baptist Convention be composed of a limited body of delegates small enough for efficient action, and that much of the inspirational and promotional work now done through it be undertaken by three district conventions representing territorial divisions of the field now included in the Southern Baptist Convention as a whole.

Dr. Len G. Broughton's magnanimous act in giving notice of his purpose in the interest of harmony to withdraw a resolution which he was expected and announced to present at the next meeting of the Southern Baptist Convention, continues to win approving comment from southern Baptist papers. The resolution proposed was intended to commit the convention to a denunciation of evolution, and its aim was to check the inroads of heresy among the churches and schools. Doctor Broughton has become convinced that there is a better way and shows his bigness by being brave enough to acknowledge publicly that he has discovered his mistake. It would be a happy outcome if other Baptists both north and south could see their way clear to imitate his example.

Proof that another universe with bright and dim stars and nebulae in a heavens like our own exists out in space inconceivably distant from the earth, together with photographs and accurate measurements of the mass of celestial bodies that compose it, has been presented by Dr. Edwin P. Hubble in a study published by the University of Chicago in the *Astrophysical Journal*. Dr. Hubble found that it is about 700,000 light years away from us, or approximately 66,609,872,000,000 miles. According to his computations it is 4000 light years across. Its general appearance is like that of the Magellanic clouds, a mass of nebulae like the Milky Way in the skies of the southern hemisphere. Prof. E. E. Barnard, who was on the staff of the Yerkes Observatory of the University of Chicago up to the time of his death in 1923, first saw the galaxy in 1884.

That increasingly ridiculous pronouncement of the Church Temperance society against prohibition moves the *Living Church*, organ of the same denomination, to this reflection: "We hope that the policy of prohibition will at least continue long enough to enable the church to recall her own people to the practice of such abstinence and self-denial, as will enable them to speak their sentiments with respect to that policy without conveying the unpleasant feeling that they are speaking rather from the dictates of their stomachs than from sound minds. When men who scrupulously obey the law speak on the subject, we attach much weight to their views. We shall be glad to know more of the questionnaire of the Church Temperance society."

Is Wisconsin University to take up again the role of pioneer in educational progress? After the calling of Glenn Frank to the presidency of the institution, comes the announcement that Dr. Alexander Meiklejohn, former president of Amherst college, has been appointed professor of philosophy. Doctor Meiklejohn resigned from the presidency of Amherst in June, 1923, as a result of criticism that his views were too liberal. He went to Amherst from Brown in 1912 with a special program of modernizing the curriculum and developing courses in history, social sciences and political economy. He is expected to have a large part in the proposed reorganization of the curricular and advisory systems at Wisconsin, designed to furnish better contact between the university and the growing body of students.

Persons who have an impulse to go gunning for our country's foes may find a good game range by following a hint from the *Central Christian Advocate*. It says: "Who are America's enemies? Bolshevism? Revolutionary communism? Nay, verily. These poison weeds will never really take root in this land. We notice that some authority or other says they are less numerous than even three or four years ago. Their experiment in Russia, too, is helping put a quietus on them in this kind of a country. No, the real enemies of America are little Americans, men moved by prejudice, ignorance, fanaticism, and by the bigotry of race. It is the tyranny based on the assumption of 'the man who pays the bills,' who conceivably may know very little of what he is talking about. But that is not a trait solely of any one class. Let us have team consultation. Let's all sit in at the church council table and if we don't know we can keep still and learn."

"An Outline of Christianity" in five volumes is announced, conceived by R. Harold Paget, financed by John D. Rockefeller, Jr., and "prepared by editorial councils covering a wide range of subjects." The idea seems to be to do for Christianity something like what H. G. Wells did for history, but to do it in a more extensive and scholarly way.

The executive committee of the Missouri Conference for Social Welfare announces a state-wide meeting at Booneville, March 14-16, in which men and women of state-wide and national reputation and experience will discuss the best ways of dealing with delinquency, prison administration, county welfare, child welfare, public health, race relations and other social problems which the church and its leaders are constantly facing.

The present agitation for a return to the licensed liquor traffic by the repeal of the Volstead act and the eighteenth amendment is stirring up religious organizations all over the country to protest. At a recent meeting of the board of managers of the Iowa State Convention the report of executive secretary G. P. Mitchell, contained a rousing call to the Baptists of Iowa to support the present law and to condemn all attempts at nullification. In view of the call, a series of resolutions were adopted by the board commending heartily the members of congress who stand for prohibition, deprecating all attempts to discredit the eighteenth amendment and urging all citizens to stand firmly in support of the Volstead act.

More and more the question of the recognition of Russia is awakening discussion in America. At a recent luncheon of the Foreign Policy Association Major Gen. William N. Haskell, who was head of the American Relief Administration in Russia in 1921-23 and was appointed recently as head of the New York State National Guard, and Dr. Boris A. Bakmeteff, Russian ambassador to the United States during the Kerensky regime, agreed that economic conditions under the soviet government had improved within the last two years, and that the trend was for further improvement. About the same date Capt. Patton Hibben was telling the same story at the Chicago Forum. All parties, even the bolsheviks themselves, declare that Russia has now a government which is neither communism, socialism nor sovietism, but a partial adaptation of them under a dictatorship, which tends to give place to a modified socialism with a sovietized democracy.

Word from Mr. Harry S. Myers informs us that a cable was received at the headquarters office in New York on Monday, Feb. 22, from Cairo, Egypt, announcing the sudden death of Mrs. J. N. Mauck. She and Doctor Mauck, resident emeritus of Hillsdale college, left last summer for a winter in Europe. In January they met a friend in Athens and traveled to Egypt. Mrs. Mauck was attacked with appendicitis and did not survive the operation. Doctor Mauck is due in this country on March 6 on the Aquatania.

The bridging of the old chasm between the papacy and the Italian state can best be accomplished through mediation by the League of Nations. An important member of the Sacred College is authority for this belief. The cardinal, whose identity he insists must not be made known, is of the opinion that the breach between church and state which has existed since the fall of the temporal power could be surmounted if Italy would consent to the setting up in the confines of the city of Rome of a small papal state, over which the pontiff would hold the mandate of the League of Nations.

Carl Marx would be astonished, were he alive today, to see socialists in many countries participating in parliamentary proceedings in a constructive way and accepting positions in the several national cabinets. The latest example is Poland where it is said that the socialist party, with forty-one deputies in the national parliament and two ministers in the cabinet, headed by Count Skrzynski, will continue to support the coalition government of the republic in its efforts to weather the economic storm, while at the same time the socialist leaders will neglect no opportunity to see that the measures taken in the interest of the nation's finances contain no provisions calculated to injure their constituents—the bulk of the industrial workers.

It is curious that the year of the Day of the trial should also be the year of unprecedented paleo-anthropological discovery. At the beginning of the year the places where authentic remains of men of the Old Stone Age had been found were all in Southwestern and central Europe. But beginning in the early spring, one discovery after another rolled back the frontiers. First, a Russian scientist named Bontsch-smolovsky found parts of two skeletons of the Neanderthal type in a cave in the Crimea, which carried the boundaries of this race to the edge of Asia. Then came the reports of Roy Chapman Andrews from Mongolia, of undisputed races of a Neanderthaloid people. Near the miracle-famed city of Capernaum in Galilee, an Englishman, Francis Tuttle-Petre, discovered a skull of an "advanced" Neanderthal type. From Egypt, the Sahara, Florida, Arizona, South Africa, Moravia and other localities remote from one another, a whole series of interesting and related discoveries has placed science in a position to trace human life millenniums farther back than had before been possible.

The Federation of Churches of Greater New York announces its purpose to fight the Freethinkers' Society of New York and the new Society to Advance Atheism in their efforts to stop by injunction and otherwise the dismissal of children from public schools that they may go to religious schools selected by their parents or guardians. The federation is backed in its stand by practically every Protestant agency in New York, including lay people in the churches, who promise the funds to pay the cost of the contest. Resort is to be made to the courts and, if they fail, the legislature of New York is to be asked to change the law.

A citizen of North Carolina objects keenly to an account in THE BAPTIST of Feb. 13, page 36, "of the deplorable and savage way the road contractors treat the negroes" in that state. His criticism is based on three grounds, namely, that he has never heard of such cases, that slavery is abolished and that such stories are not fit for religious papers. His sense of loyalty to his home state is pained. Well, nothing was said about slavery. The brutalities were reported as incidents of the penal system of the state. As to state loyalty, North Carolina happens to be the ancestral home of the writer of these notes. As to the matter of fact, refer to the secretary of state of North Carolina. If such wrongs are not the concern of the religious press, what is its business in the world? They are carefully noted in a publication that is far holier and more dignified than THE BAPTIST, namely the *New Jerusalem Record*. And to the honor of North Carolina be it said that she was the first to give attention to these atrocities, as the previous news note was careful to record.

According to the *British Weekly* of Jan. 7, news has arrived of the birth of a son to Dr. and Mrs. Hubert Wilson at Chitambo, in Northern Rhodesia, on Dec. 12. Doctor Wilson is a grandson of Dr. David Livingstone, and is at present working under the Livingstonia mission, near the place where his grandfather died. It is therefore of peculiar interest that little more than fifty years after Doctor Livingstone's death, and within a few miles of the spot where he laid down his life, his great-grandson should have been born.

Sovietism as it is taking hold of China is first graphically shown by Henry Kittredge Norton in the *New York Times* of Feb. 7. By a map sketch he indicates the strategic areas already occupied by soviet forces or soviet ideas in Mongolia and Manchuria, and they are somewhat impressive. His thesis is that at the present juncture soviet Russia is endeavoring to break up China and encouraging rival factions while the European powers are trying to hold China together. As a part of the intricate scheme, it is even suggested that both Feng Yu Hsiang and Chang Tso Lin are supported by Moscow. If his interpretation is true and if to these factors of soviet control we add the powerful Kuo Min Tang, the party of Sun Yat Sen in south China, we seem to face a situation in which the European nations must choose sooner or later to abandon China or to prepare for a war more terrible than that of 1914.

No, brother, the quoted words confute you. The *Word and Way* devotes considerable space to a discussion of an editorial in THE BAPTIST of Jan. 23, dealing with the Wallace Lodge conference. It quotes from this paper: "The extreme fundamentalist has the duty of giving clear assurance that if the substance of the old saving faith can be preserved on the basis of the old liberty he will be content to accord full and harmonious fellowship on that basis without insisting on a formal creed. This clear assurance has not yet been given in terms of irenic finality by any representative group of extreme fundamentalists. On the other hand the extreme liberal group has the duty of giving clear assurance in terms that common folks can understand that its message preserves everything vital in the values of the gospel." From that quotation the *Word and Way* draws this remarkable inference: "If we understand THE BAPTIST, its idea is that differences between fundamentalists and liberals are to be composed by mutual concessions and compromises. This, according to THE BAPTIST, is the way out of discussion and contention and into a condition of peace, fraternity, fellowship and cooperation. The thing strikes us as impossible. The fundamentalists would still be fundamentalists and the liberal would still be a liberal. No juggling of terminology or phraseology can change the real situation."

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The first negro woman lawyer admitted to practice before the supreme court of the United States has become a member of that bar. She is Violette N. Anderson of Chicago, admitted upon a certificate which showed that she had practiced for more than three years before the highest court of Illinois.

President Irving Maurer of Beloit college, an avowed liberal, has written an article on "The Failures of Liberalism," in which he gives to liberals generally something fit for reflection. The failure to say the positive word, to develop the technique of a devotional life, to become biblical preachers, to be completely and thoroughly liberal and to exhibit Christian saintliness is charged up thus by a liberal against liberals. Let liberals weigh his indictment.

Antics and aches of American Baptists move our British brethren, if not to laughter and tears, at least to interested observation. Witness the following note from the *Christian World*: "President Mullins is the latest target for American fundamentalists. The eminent Baptist scholar has said that 'Christianity must be able to defend itself in the open court of a sound scholarship and by scientific methods if it is to abide; no doctrine of authority will save it, whether of an infallible pope, authoritative church, or infallible Bible.' The *Baptist Messenger* is, consequently, out after Doctor Mullin's scalp. 'One simple question,' it says, 'the verbal inspiration of the Bible, is the decisive test of orthodoxy, and the controversy,' it declares, 'cannot stop unless one side withdraws from the denomination that retains the other side.'"

Hand-clapping as a blasphemous nuisance has not received sufficient attention. George Bernard Shaw disposes of it in his decisive fashion thus: "As far as serious work in the theatre is concerned I should put applause during a performance on the footing of brawlings in church. The first condition of an artistic performance is that the players should be able to forget the audience and the audience to forget itself. The moment the audience makes an uproar and the players are compelled to stop and wait until silence is restored there is an end of artistic conditions. The only entertainments at which loud laughter and applause should be countenanced are those which have laughter and applause for their object. Therefore, what I said does not apply to clowning or political oratory. As you pay the clown to make you laugh, it would be ridiculous to deprive yourself of the thing you paid for. At political meetings no man would dare to talk as political orators are expected to do unless the audience encouraged him and intoxicated themselves by a dervish-like uproar and antics." The other day an audience of preachers listened to a gospel song so tender that it moved many to tears, and at its close, rewarded the singer with loud and clattering applause.

Fundamentalism seems to the *Baptist Advance* to be far deeper than loyalty to a creed. Among the deeper fundamentals the editor of that paper names willingness to suffer and sacrifice, obedience to the will of Christ, sensible evangelism, missionary cooperation and giving for the support of the gospel, and he goes on to say: "Personally we are not at all interested in any person's fundamentalism unless it does include these fundamentals." On the supposition that he would be glad to include also all the fruits of the Spirit as indispensable fundamentals, an approving "amen" is due.

THE current of life runs ever
away
To the bosom of God's great
ocean.
Don't set your course 'gainst the
river's course
And think to alter its motion.
Don't waste a curse on the uni-
verse.
Remember it lived before you.
Don't butt at the storm with your
puny form
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter
Some things must go wrong your
whole life long.
And the sooner you know it the
better
It is folly to fight with the infinite
And go under at last in the wrestle.
The wiser man shapes into God's
plan
As the water shapes into a vessel.

Sane utterance is such a habitual practice of the *Biblical Recorder* that only extraordinary instances of it impinge on the reader as exceptional. But this one does so impinge: "Believing what is not true about the Scriptures no more makes the belief true than believing what is not true about anything else. Saving faith is not built up on believing what is not true, but fanaticism is. The difference between the two may seem slight, but it is wide as the poles. They have some traits in common, but are no kin whatever. Faith is trust based on belief of what is true; fanaticism is trust based on belief of what is not true. Much supposed interpretation of Scripture is only theory. Theorizing about the Scriptures and their meaning has never yet saved a soul; only personal trust in a personal Redeemer can do that. Theory when accepted as Scripture and later found to be mere theory may drive one into skepticism and infidelity. Skeptics and infidels usually start from this station and travel by this route. Knowledge in the Scriptures and about them does not undermine faith, does not make fanatics, does not beget superstition; it does nourish faith, convert fanatics, and starve superstition."

It is reported that on condition leave the country, Marcus Garvey, provisional president general of Africa, head of the Universal Negro Improvement Association and one of the picturesque figures in New York City may receive a commutation of sentence within a few days and be released from Atlanta penitentiary, where he has served one year of a five-year sentence for using the mails to defraud.

At the national council of Congregational churches held in October in Washington, the dominant issue was the reorganization of the missionary societies, and a forward step was taken. The American board of commissioners for foreign missions will, by the action taken, absorb the three women's boards which now have work in the foreign field, the women being given equal representation in the board and leadership on the field. The eight organizations of the homeland are likewise to be merged into one board. It is expected that fully two years will be necessary to make the merger even partially effective.

Referring to the late Dr. Henrik Gunderson concerning whose death a notice and appreciation have already appeared in *THE BAPTIST*, the school committee and the executive committee of the Norwegian Baptist Conference of America wish to add their tribute of love for the distinguished fellow-countryman and co-worker. Reciting essentially the facts of his life as already reported, they add: "Yes, this loyal and faithful man of God and beloved brother has gone from us, but the influence of his life remains with us. Treasured up in memory, too, his life and labor will continue to bless. We record our most heartfelt appreciation. This tribute bears the official signature of O. Breiding, Ole Larson and T. Knudsen."

When puzzled over Genesis, look to the League. Such would seem to be the program recommended by the *Alabamian Baptist*, since it reasons thus: "The Bible says that 'in the beginning God created the heavens and the earth.' Just what the 'beginning' was, this writer does not know and probably no one else does. Probably no authentic record of the human race can be traced further back than five thousands years. And, of course, all the things that went on before records were kept can only be guessed. So far as we know every man has a right to a guess. In the meantime this generation has seen a thing that no generation ever before saw or dreamed of; that is, the combination of forty-six nations now united in the League of Nations which are standing collectively for the settlement of international differences without resorting to the means of tooth and claw, of battleships and standing armies. After everything else is said that can be said or can be thought of, the biggest idea that has struck the world in this twentieth century, or in all of the centuries, is the League of Nations."

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Is the Amendment Advisable?

IN a crisis of controversy, agitation and alarm, when time and opportunity were not available for careful consultation and when a present emergency seemed to call for immediate and decisive action, notice was given at the meeting of the Northern Baptist Convention at Seattle last year of a motion to amend the by-laws of the convention by adding to Article I, Section 2, the following words: "A Baptist church as defined for the purposes of these by-laws is one accepting the New Testament as its guide and composed only of baptized believers, baptism being by immersion." The movers must be credited with a desire to protect the principles and integrity of the denomination, to promote harmony and effective cooperation in the convention, and to take the most direct and practical step to this end. Their purpose was to give time for reflection and discussion, as required by the by-laws. If in the light of later information the proposed amendment should be found not likely to accomplish the ends they sought by it, they would be among the last to favor its final adoption. It is still pending and it ought to be carefully considered. A careful consideration of the whole subject involved in the light of the facts as they are now known indicates that the proposed amendment is needless, dangerous as precedent and likely to be divisive.

Its single clear aim is to prevent the churches of the Northern Baptist Convention from departing from the New Testament as the trustworthy guide of Christian faith and order. Is there any danger of such perversion? So far as known, only one Baptist minister in the whole field of the Northern Baptist Convention has expressed himself unofficially as willing to use any other form than immersion for baptism, but no church has done so. It does not appear that a single minister or church objects to the New Testament as the authoritative guide for Christian life and conduct. The mere suggestion of a departure from immersion only as baptism has awakened within the denomination an instant, resolute and apparently unanimous reaction against it. No by-law can make that reaction more decisive and none can give it clearer expression. The adoption of a by-law for this purpose would be futile because it would not effect the

result sought. It would not change the practice of any local church or the membership of the convention, or the future course of the denomination. It is defective because its terms inadequately define a Baptist church. Under it a Mormon or a Seventh-Day Adventist church would be entitled to representation. It is contrary to the historic principles and practice of Baptists, for they have always held that the local church has the right to determine its own conditions of membership. That power has never been conveyed by them to any other ecclesiastical body. A valid organ of cooperation among Baptists must recognize the final authority of the local church in this particular and must sacredly protect that principle as essential to the genius and life of the denomination.

The proposed amendment is dangerous as a precedent. If adopted, its insufficiency for purposes of definition is likely to become soon apparent. Somebody, alarmed at some teaching or practice in some church or churches which appears objectionable and seeing that such peculiarity is not covered by the proposed amendment, will naturally seek additional amendments restricting the right of representation. The fact that the convention has so acted in this instance will constitute an undeniable precedent for such further restriction as may seem necessary in order to secure the desired uniformity. There is no stopping place. If we ought to prescribe terms of local membership as a condition of representation in the convention, we ought to carry such prescription far enough to satisfy all reasonable scruples of any considerable group. Logically this leads to the conversion of the convention from a cooperative association of self-governing churches into an authoritative synod for the common government of the churches. The time to prevent such a development is before it begins.

Finally the proposed amendment is certain to be divisive. A host of conservative Baptists who in the strictest conscience stand for a New Testament church and for the baptism of believers by immersion only, will feel themselves impelled by an equal devotion to the principle of full local autonomy in the local church to

oppose such an amendment. They hold the direct and sole lordship of Christ in the local church as supreme and jealously guard the authority of his word and the sacredness of the ordinances as he gave them. In fact, as circumstances have developed since the meeting at Seattle, this pending amendment seems to be the only seriously divisive subject that is likely to arise in the next meeting of the convention at Washington.

If through fraternal conference and common understanding proponents of the amendment could find a harmonious way to eliminate this subject from consideration, they would thereby make a large and magnanimous contribution to the future peace, integrity, harmony and progress of the denomination.

Shall We Pay Our Bills Monthly?

The rule for the payment of bills in America is settlement once a month with a ten-day margin of grace. The year is divided into twelve parts and all the books of commercial institutions are balanced according to this calendar arrangement. In this way the habits of the people are formed in receiving salaries and discharging financial obligations. Even the unsalaried farmers who do business with the banks receive their monthly statements of account, and the wage-earner who gets his pay every Saturday is subject to the same rule if he is a bank depositor. The thirty-day limit rules America in practically all business transactions.

The churches being primarily spiritual bodies do not readily take their place in the long line of business organizations. The sense of financial obligation for the support of the church and its benevolences is not so strong among the members as the sense of financial obligation of the same people to the grocer. The monthly bills for merchandise are paid promptly but the pledge to the church can wait. This is the situation among thousands of people in our churches who are thoroughly honest and who will pay their pledge to the church before the year is up. They do not seem to realize that deferred payments create a condition which forces the trustees of the church to borrow money at the bank to pay the monthly bills of the church and compels the missionary societies to pay large interest on borrowed capital in order to meet their financial obligations which come due with the regularity of the first day of each calendar month.

About the first of this fiscal year a movement was started by the Board of Missionary Cooperation to educate our churches to remit one-twelfth of their pledge to benevolences each month. The movement has made a hopeful start and the evidences of substantial progress are encouraging. Up to December, 1925, the increase in payments to benevolences over the record last year reaching headquarters in New York for the support of the unified missionary budget was quite marked. December receipts dropped a notch, thus reducing the general percentage of increase over last year for the same period. But this drop is only temporary and it is expected that January receipts will more than make up for the accidental slip of the previous month. But we are still a long, long way from paying as we go. At this writing we have two months only in which to raise in actual cash, if our budget of benevolences is fully met by April 30, at least 60 per cent of the whole budget of the year or nearly three million dollars. If the churches

had paid in month by month the full quota of the unified budget allotted to them, on the first of March, 1926, the general receipts would have amounted to \$4,570,140. But as it is the books on the first of March will probably show, when the report is issued, about half of the amount received.

We are informed officially that the smaller churches of the Northern Convention are to be credited with a partial success of the movement this year to remit benevolences monthly. The larger churches in the main and especially in the bigger cities have not responded appreciably to the effort of the denomination to remit one-twelfth of their quota of benevolences for the unified budget each month. This is the problem which gives us concern. It is quite within the realm of possibilities for several of the larger churches to neutralize the laudable effort of the smaller churches to work a reform. We therefore appeal to the larger churches which have large quotas to meet the challenge of the smaller churches and to respond to the effort of the Board of Missionary Cooperation in its business-like attempt to pay as we go and to remove the occasion for the grand rush at the eleventh hour to do the work of eight months in two.

An Unfriendly Church

A YOUNG man visiting in a town not more than a night's journey by rail from Chicago went to the Baptist church for the Sunday morning service and also attended the young men's class in the Sunday school. In talking of his experience to a friend he said, "The church is the coldest proposition that I can imagine exists anywhere in the United States." It appears that no one greeted the young man when he entered the church or when the service was over though he stood around hoping that some one would offer the glad handshake of welcome. He went to the room where the young men's class gathered, but no chair was offered and not even a gesture of good-will was made toward him. The next Sunday found the young man in the Presbyterian church across the street where the atmosphere was warm with sympathy and friendship. During his stay in that town he gave the Baptist church a wide berth. If this had happened in the life of a man more mature and with larger experience he probably would have hunted up the pastor and sought a private interview just as a customer in a department store reports to the manager the discourtesy of a clerk.

Many pastors and officers claim for their churches a friendliness which they do not show. Groups of members are "chummy" with one another, and little coteries may be seen here and there in the aisles and in the foyer at the close of the service exchanging greetings with evident relish; but the stranger stands and looks on with a deepening sense of loneliness because he is not in the charmed circle. Indeed the stranger may hang around the outskirts of the various groups and fail to get a greeting because the members and friends are so fully occupied with their own mutual interests. Of course no church deliberately plans to be unfriendly. It just happens. No check having been kept on greeting strangers and no provision having been made for acquainting them with new friends, the average church appears to be friendly when it is only evidence of "inbred amiability."

The World in Transit

BY THE ASSISTANT EDITOR

How Many a Peasant Girl Who Went the Same Road

Here is a tale that accentuates the tragedy of the Russian revolution and is an echo of a thousand such tragedies in the past history of that long and deeply suffering land. In the days of the czar, the Obolenskys were an old and noble family, one of the proudest of that proud aristocracy. When the revolution came, the Obolenskys were driven into poverty or exile. One beautiful girl fifteen years old, in order to keep from starving, turned to a life of crime and shame. The other day the newspapers carried this paragraph about her from Moscow: "Princess Obolensky, twenty-three years old, and member of one of the oldest families in Russia, was found murdered today in the snow outside a bathhouse."

American Liberalism Lost and Something Better Found

About five years ago the essayists began to note the disappearance of English liberalism, particularly of the Victorian liberals. Now a dirge in the same key is playing for the American liberals. Mr. H. L. Mencken particularizes, and accounts for their apostasy by several causes: they were sidetracked by the war, their arteries have hardened, they have ceased to dream, they are disappointed in the people, they have lost faith in democracy—particularly, they have discovered that democracy is false in principle and is an essential humbug. But he has substituted mere academic enumeration for an analysis. Liberals have ceased to be liberals because they were never anything more than liberals. They had never thought through the social problem with which they dealt. Liberals never change. The men who knew where they were going before the war are standing fast. They were loyal to the government and immune to the war hysteria. They are not disillusioned because they were not illusioned. Where one liberal has become tired, a dozen commonplace preachers are becoming constructive social prophets. And the millions who have learned of Jesus are still believers in democracy. Many men as old as the retired liberals have arteries that show no sign of hardening and they have lost nothing of their idealism and faith.

Will the Gospel Go Abroad Without the Gunboat?

Christianity is having difficulty in its efforts to unshackle itself from imperialism in foreign lands. People in the mission fields, and indeed people in the homeland, question whether the missionary is not a pioneer for the exploiter. In fact it has been argued in the support of the missionary movement that it prepares the way for the exploiter. And by natural sequence the battleship follows the trader. Sometimes the missionary and the most iniquitous kind of merchandise have gone on the same ship to the same country. There is just one way for the missionary enterprise to free itself from the odium of such a connection, namely, to set itself openly, in thorough and resolute fashion against all imperialism and all exploitation of human life and labor both at home and abroad, and to let the world know it.

Is a Good Thing May Be Introduced by Question Marks

Are the religious denominations organized around anti-Christ worship? Was the church born in an atmosphere of autocracy? Does it foster an arrogant nationalism? Has its passion for service been given over to a passion for power? Has it chosen corruption to crucifixion? Is it

under intellectual bondage to traditional beliefs? Has it often stood for a bigoted racial discrimination? Has it resorted to the boycott and other forms of intolerance? Such things were affirmed in the mid-winter interdenominational student conference at Evanston. The form of statement is not that of reasonable intellectual balance and discrimination. No church has gone over wholly to these things. No church is wholly free from them. The true question is this: How far in specific cases do such characteristics of church life appear? That question offers the possibility of investigation and amendment.

The Heresy of Presenting Religion in the Wrong Way

Dean Inge is quoted as saying, "The conflict of science and religion is still a long way from being reconciled. It is an open sore which poisons the spiritual life of the civilized world. It is difficult for a man to accept orthodox Christianity, as the churches present it to him, without treachery to his scientific conscience. The injury thus inflicted upon religion can hardly be measured." On the other hand, many voices assure us that there is no conflict between religion and science. Where is the truth of the matter? Between true religion and false science, between false religion and true science, and among people who are not well acquainted with either science or religion, there is conflict. Also there is difficulty when people try to apply to truth in one field tests that are applicable only in other fields. Approach religion scientifically, science religiously and both intelligently, and there will be no difficulty.

He Lost His Leadership But Retains His Discernment

Alexander Kerensky, emerging from his silence in Paris to give the world his opinion of the bolshevik government in Russia, is hailed as another potential savior of the world because he thinks that Russia ought to pay the debts of the czar's government. Mr. Kerensky adds a thing or two besides. Concerning the persevering and repeated interventions in Russia by the allies in the early stages of the bolshevik régime, he says: "There is no doubt that intervention and boycott measurably served to perpetuate the bolshevist dictatorship in Russia, and even to stabilize it." Even concerning the debts, referring particularly to France in terms applicable to other nations also, he expresses this opinion: "It seems to me that a rehabilitated and laborious Russia would bring greater profits to France than the payment of the Russian debts and interest to the last sou."

When the People Discover Their Newest Frankenstein

Norman Thomas has written a pamphlet of luminous quality on the subject of "Industrial Democracy." He points out three lines of effort which he thinks must mark any effective program towards a finer civilization, namely, public ownership of basic utilities with democratic administration, a steady development of workers' representation in private enterprises, and the strengthening of cooperative enterprises. He thinks that the public ownership movement if normally carried on "will require continued development of labor unions and the growth of a political party consciously based on the interests of the workers," and that the socialization of super-power is the transcendent immediate issue. Of course such opinions readily classify him. But what will happen in this country when the people begin to comprehend the economic and social meaning of super-power?

The Romance of the Bread-Line

By H. CAMPBELL-DUNCAN

THE pale winter sunlight, filtering through filmy window draperies mellowed the delicate colors of fragile breakfast china, set on snowy damask, and flung back opalescent reflections from the polished surfaces of silver and crystal.

Outside lay the frost-gripped city.

The man finished his fragrant cup of coffee and leaned back. He was at peace with himself and the world. Beside his plate lay the talisman that would carry him from the bitter chill of winter to the genial warmth of perpetual summer—a through ticket to a southern resort.

Glancing at it, he surrendered himself to luxurious contemplation of lazy days; motoring beneath swaying palm fronds, golfing over mint-sauce courses and swimming in sun-warmed surf. He had worked hard of late. His holiday, he felt, had been well earned. To get, by contrast, the full thrill of the prospect, he rose and looked into the blustery street.

Across the way a slouching figure lurked in a doorway to escape the cutting wind. Shoulders sagged. The threadbare coat was clutched about the throat by one grimy hand. The other was thrust deep into a ragged pocket. The head, drawn deep into the upturned collar, was covered by a soggy cap.

The man at the window saw, and understood.

His mind, wrenched violently from dreams of a sunny southland, raced back a score of years. He saw himself, young, a stranger in Chicago, broke and jobless, trudging the friendless streets and once a day wolfing great slices of bread and butter and gulping down steaming cups of coffee with a hundred or more out-o'-lucks like himself in a church basement.

In those days there had been no choice. It had been the bread-line, or starvation.

To his ears, once more, came the words of courage spoken by the man in charge; words that had straightened his sagging spine and given him the impetus to go after that first job, the job that had eventually brought him creature comforts and an honored place among his fellow men.

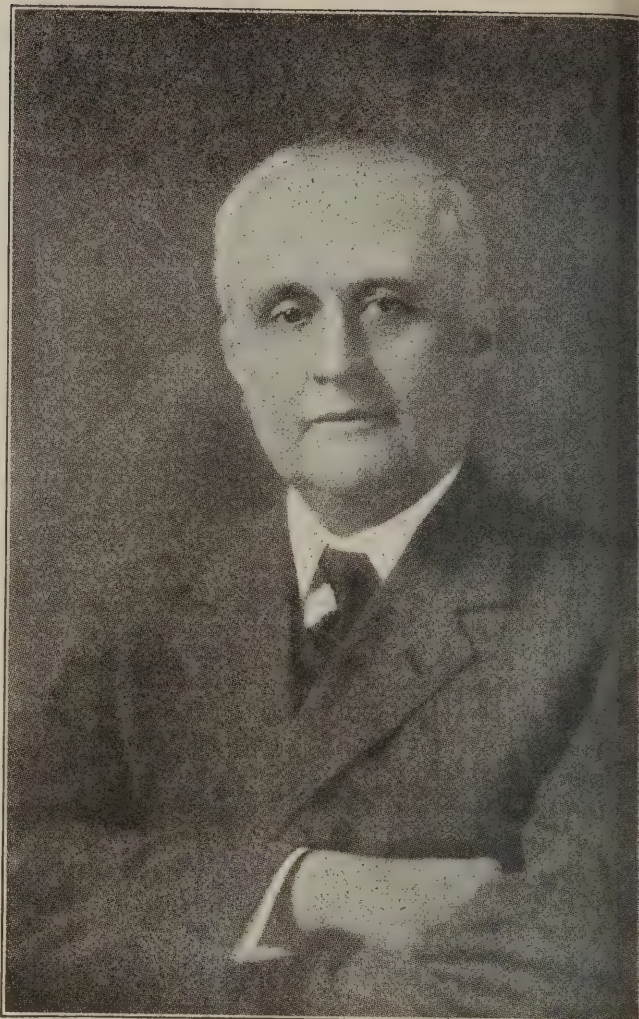
His heart moved with gratitude to the old bread-line and the man who conducted it.

Down in the street a burly policeman rounded the corner. The shivering wretch gave a swift glance and vanished on shuffling feet.

Pictures of the Past

A hundred vivid pictures swept through the mind of the man at the window. He saw again the fetid "flop-houses" and barren police stations where he had slept, and the shadowy hallways wherein homeless men lurk through the long, bitter, hungry days. A ghostly procession passed before him; disheartened men with peaked and unshaven faces, all the down-and-outs and out-o'-lucks he had known, the old bread-line their only hope of keeping body and soul together as they sought the elusive and ill-paid job.

Memory stirred him to action. His bags were packed. Sun-washed sands beckoned. Train time was near. He must hurry. A swift ride down town, his taxi weaving through the traffic on Michigan boulevard, on past the station where his train already was made up, until just below



JOHNSTON MYERS—HE BELIEVES IN A SEVEN-DAYS-A-WEEK CHURCH; IN MINISTERING TO THE BODILY AS WELL AS THE SPIRITUAL NEEDS OF MEN.

23rd street it drew up before a large stone building—Immanuel Baptist church.

Twenty minutes later, seated in his Pullman, the man was slipping away southward; in the basement of the church a long double line of hungry men was forming and in the hands of the man in charge lay a check for four figures to help carry on Chicago's all-the-year-round bread line.

This is a true story. That is to say it is true in its essentials, if I have elaborated the details. The man is a real man, and he is not the only prominent business man in Chicago who has taken his place in Immanuel Baptist church bread-line, which has been feeding the city's unfortunates for thirty years, ever since, in fact, Rev. Johnston Myers accepted the pastorate of the church. Of course it is not permitted to name names, but there is scarcely a class of business in Chicago that has not among its most important executives a man who has made one of that daily line in the church basement.

And they do not forget, these men. Their gifts of money are in large measure responsible for the continuance of the work. Two hundred, three hundred and some times as many as five hundred hungry men are fed, but even in the simplest way they cannot be fed for nothing. Money is always needed. The food may be like manna from heaven to the starving recipients, but some one has to pay for it.

They are of all kinds. Should you happen to be in

neighborhood of 23rd street and Wabash avenue between one and two o'clock, any day out of the 365, you will see them gathering—shabby figures converging upon the mouth of the alley behind the church. Some slink along nervously, confirmed street-prowlers and work-dodgers; some come boldly, old-timers who have lost their shame at being regular wards of charity; some white-haired and bent, fallen upon evil times in their declining years and fill others with baffled eyes, reluctantly forcing feet, laden with much tramping in search of work, to carry them toward a necessary but unwelcome goal.

A few days ago I stood with Doctor Myers in the church basement and watched them enter. A heavy snow was falling outside. The streets were deep with half-frozen slush. With soggy coats and soaking shoes that quivered as they walked, they were a sorry and pathetic crew. They were very quiet and very orderly. Dejectedly they stood in silence. They exchanged no words with one another. Only here and there was to be sensed a feeling other than despair, and this invariably emanated from those who were still young.

Doctor Myers himself was in charge, greeting each as he entered with a word of cheer. He did not preach, but spoke to them fairly as man to man, seeking to kindle, or keep aglow in their hearts a spark of hope. Walking down the line he drew out one on whose sagging shoulders dejection seemed to sit most heavily.

"Come," he said, "you'll never land a job if you go after work with your chest caved in and your chin on your wishbone. Stand up straight, man, and let's see how tall you are. Straighten your spine. Up with your chin. Take a deep breath and look me in the eyes."

"There," he continued, as the man obeyed, "you look a different fellow already. Two minutes ago you looked like a fellow who hadn't strength enough to lick a stamp, now you look ready to take off your shirt and fight a bear."

A ripple of laughter ran down the line. The man himself grinned. Chins rose. Shoulders straightened. Stilled hearts grew warmer.

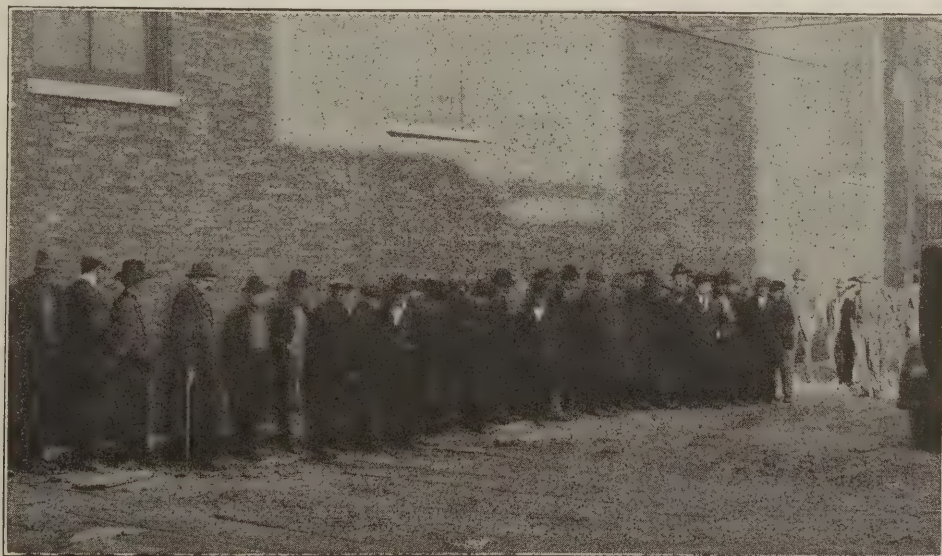
"That's the way to go after a job," continued the preacher, slapping his object lesson on the back. "The man who can hold his chin up and look the boss straight between the eyes has the edge on the other fellow every time."

Thus he talks to them, treating them as human beings and seeking to maintain their self-respect. It is for this reason that the bread-line forms in the privacy of the alley behind the church, instead of, as in other cases, subjecting the men to the humiliation of lining up under the public gaze in the open street. As I said, he does not preach, neither does he capitalize their adversity for the sake of dubious conversions, as witness the complaint of one of the men, of the superintendent of a mission bread-line—"He preached to us a couple of hours before he'd let us eat."

As the men waited for the food to be got ready I talked with several of them. One, a young Swede, had worked on a farm all summer and had come to the city hoping for work that would tide him over the winter months. He had done nothing steadily since November. His days he spent job hunting and at night he slept on the bare floor of a police station or in the municipal lodging house. But he was philosophic. The snow would mean a shoveling job tomorrow and there was always one meal a day at the bread-line. In the spring he would go back on a farm. From another came a tale of sickness and exhausted savings. Some whined. Others were optimistic. Here and there I noticed men giving promise of good things if ever they got their chance. But for the most part the line was made of human derelicts having neither the training, the minds, nor the stability of character to surmount failure. Odd jobs would be their only portion and but for the bread-line they must starve.

Presently the call came and the first batch of men moved up to the tables. For each there was half a loaf of bread cut into slices and surmounted by a large chunk of butter and on each table stood great jugs of steaming coffee. Some ate slowly and deliberately with bent heads, in silent concentration. Others fell upon the food ravenously and gulped down cup after cup of coffee. As each finished he faded away through the door into the swirling snow, to wander ghostlike until—tomorrow.

For forty years Doctor Myers has been ministering to the bodily as well as the spiritual needs of his fellow men. His first bread-line was in Cincinnati, where he began his ministry. For years he rose each morning at 5:30 to meet his out-o'-lucks and see to their feeding. This is one form of service, he says, that the church as a whole has over-



THEY COME BY THE HUNDREDS—SHABBY, SILENT, ORDERLY—THE BREAD LINE.

looked. It is with a touch of indignation in his voice that he speaks of the many churches standing with locked doors for the greater part of the week. He would have every church a seven-days-a-week church, feeding the bodies as well as the souls of its parishioners. If every church fulfilled its obligation to the poor at its door, he believes, poverty and hunger could be banished from the city.

Little change is to be had by talking to him of pauperizing these men whom he feeds daily without question. He will admit that for the most part they are chaff, but his experience tells him that in the chaff is to be found the occasional grain of wheat, the saving of which is worth all the rest. A score of untoward events may force an industrious, ambitious man into the bread-line. Hunger is neither a crime nor a disgrace. Sickness, hard times, seasonal trade fluctuations—many things may be responsible. It is only if he stays there that shame creeps in. But Doctor Myers makes every effort to prevent this; to "shoo" them out to where work is more likely to be found and bread-lines are not available, and to find them jobs.

Without divulging names, for, oddly enough while a successful man will boast of his erstwhile poverty, he locks the secret of the bread-line deep within his heart, Doctor Myers will recount case after case of men whom he has

fed rising to places of varying importance in the world. And if their stories could be told they would spell Fortune with a capital "R". As I looked along the line I could not help wondering whether I was one day destined to see any of those faces again under happier and more prosperous circumstances.

But it is not food alone that the out-o'-lucks receive from the hands of Doctor Myers. Medical attention always to be had at Immanuel church. It is nothing new for men to keel over and collapse after reaching the church door simply from long fasting, and these are given a physician's care. Warm clothing, too, is supplied and here is a significant side-light upon the eighteenth amendment. In the old days of the saloon an overcoat seldom stayed with a man more than a few hours and the saloonkeepers literally dealt in old clothing on the side. Now, I was told, there being no need to part with his coat for food, because of the line, and the saloon having gone, a man, once equipped was equipped for the winter.

And so for thirty years Immanuel church has been feeding and clothing all who have come to it in need, and I know of the work. A great work, done without noise without shouting, or plea for praise, how great a work of those of the bread-line know—and they are silent men.

The Mexican Religious Crisis in Protestant Missions

BY FRANK A. SMITH

THE public press has been filled the last few days with reports of a disturbing religious situation in the republic of Mexico. The apparent meaning of the information is that Roman Catholic priests and Protestant missionaries are being driven out of Mexico solely because they are of some other nationality than Mexican. A careful examination of the Mexican situation will reveal the following fact: The Mexican constitution of 1917 provided that only Mexican citizens could serve as priests and ministers of religion. It guarantees to Mexican churches and Mexican ministers of religion the fullest measure of liberty in the exercise of whatever faith they may profess, but plainly prohibits foreigners from engaging in ministerial or priestly functions. The attitude which is now being taken by the Mexican government, with relation to teachers of religion and religious properties, is strictly in accord with the constitution, and as such is entitled to the respect of law-abiding people. It might easily be inferred from the public press that the various Protestant home mission societies were calling upon the United States government to intervene in Mexico in behalf of religious interests. Church and state are separated in Mexico even more widely than in this country, and the only aim of the government is to preserve religious liberties and religious buildings for the people without the domination of foreign religious leaders. The nine denominations represented in the committee on cooperation in Latin America have made no application, either to the president or the department of state, for any special consideration. This is in entire accord with the time-honored principle of Baptists. It has been reported that the Mexican government is seeking to expel from Mexico all foreign missionaries, but a cable from the president and the secretary of the Mexico City evangelical committee on cooperation received Feb. 18, says, "Facts misrepresented in press. No evangelical missionaries expelled nor schools closed."

These provisions of the constitution have been well known since its publication and the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society have requested their missionaries and

members to live within the Mexican constitution. The pastors of our Mexican Baptist churches are all Mexican citizens. The Home Mission Society maintains three missions in the republic: Dr. A. B. Rudd, for many years an honored and successful missionary, is the superintendent of our work. He is not the pastor of any church nor does he exercise any pastoral function. His work is that of representative of the Home Mission Society in many of the financial interests which are involved in all mission enterprises, and also the administering of such funds the society spends in support of native pastors. In all visits to the churches he has shown excellent judgment and has made constant effort to keep within the provisions of the law. No special communication has been received to this writing, but it is believed that the Baptist situation is not materially different from that outlined in the telegram from the Mexican city evangelical committee. In addition to this the society supports Prof. G. F. McKibben, a teacher in the seminary at Saltillo, and Dr. F. B. Meadows, superintendent of our hospital in Puebla. The Woman's Home Mission Society also supports two teachers and two nurses, all in Puebla.

The Home Mission Society is keeping in close touch with the situation. It is counselling the pastors and church members to be loyal in their support of the constitution. Regarding church property the society conforms strictly to the provisions of the constitution and is now, in cooperation with other missionary bodies, seeking to take up with the Mexican government the question of titles to church property and guaranteeing the use of such property for church services.

These are trying days for our fellow-Baptists in Mexico. They are deserving of our sympathy and confidence in the largest measure. It is an hour in which our Northern Baptists should feel deeply that our God, who rules by infinite wisdom and mercy, will ordain all things to the establishment of his kingdom, and we should pray that the presence of him who has promised to be with his church always, may be realized in the fullest measure by our fellow Baptists in Mexico.

Has America a Youth Movement?

Where is the flaming sword of righteous indignation over any vital matter being lifted?

BY WILLIAM L. STIDGERS

IS THERE a youth movement in America? Answer: There is not!

I interviewed a dozen of the keenest editorial and ministerial minds in the press group and the ministerial group at the Evanston conference, and unanimously these men agreed that there is no actual youth movement in the United States.

Stanley High has stated the case for a youth movement in Europe, but he would be hard put to it to convince anybody that there is a youth movement in America.

Each year since the war the so-called youth movement in America has been diminishing in spirit and size. At Louisville the Easter meeting was a tumultuous gathering, with most of the tumult over the protests of ex-soldiers against war.

The Indianapolis conference was milder than the Louisville conference, and the Evanston conference was not so turbulent as the average meeting of a ladies' aid society.

It was made up largely of cane carrying crusaders, and it once did the flaming sword of righteous indignation over anything seem to be lifted.

About a thousand students were present and registered, with about three hundred registered non-combatants in the galleries. These non-combatants were largely made up of teachers, teachers, and the curious who like to travel during the holidays to any spot where something may be going on.

We non-combatants went with the idea there would be something going on; that great international questions could be discussed with some glimmerings of intelligence; that racial questions would be faced frankly and handled with ungloved hands; that social questions would be met with intellectual honesty and sincerity; that family skeletons would be trotted out and dusted off in this annual gathering of the clan.

And mentioning klan—up to Tuesday evening it had not even been whispered. There was not as much frankness in the discussion of this question as one may find in the average annual church conference.

About the sanest thing that was said—and the frankest—was said by a negro girl in these words: "We don't ask you white people for social equality. We don't even ask you to help us up. All we ask is that you will get out of our way and let us help ourselves up!"

Classifying the Conference

In fact the conference could well be classed as a conference for conservation of conservatism. The youth of our denominational colleges are suffering from three things, according to an innocent bystander who happens to be one of the most brilliant minds in America: "With ignorance of international affairs; with a lack of discipline; and with conservatism that would be a shame to their elders."

Compared with either the Louisville or the Indianapolis meeting, this conference was mild and gentle. It would have stood unhitched. It might honestly have been called a "horse and wagon" conference.

There was more talk about a young University of Michigan teacher who went on a hunger strike than there was about the World Court. I heard rumors all day Tuesday and Wednesday of this chap's devotion. He had the executive committee worried. One of the prime movers of the conference confessed to me that he hadn't slept one night for thinking about that martyr who was on a hunger

strike. He got me curiously interested in this heroic chap. I pictured to myself a pale, anemic, Lincoln-like fellow, devoted to an ideal.

I sought him out and found him to be a little round-bellied, temperamental boy born in Czecho-Slovakia, who looked like Humpty Dumpty—as fat as a cream puff, with enough superfluous fatty tissue to hibernate all winter. That chap could have gone on a hunger strike for weeks and never have known it. He had enough food stored up to last indefinitely.

When I asked him why he was going on his hunger strike and why he was burdening this harassed executive committee and making them stay awake nights when world affairs demanded their immediate attention and unceasing devotion, he said: "They won't let me make a speech!"

"Are you a student?" I asked him.

"No! I'm a teacher of engineering in the University of Michigan."

"Then you have no right to make a speech, for you are not a member of this conference."

"But when the committee sent out their invitations they said that anybody could make speeches, and I want to make a speech! I've just got to make a speech! I'll starve myself to death if they don't let me make my speech!"

He Would Speak or Starve

Then the tears came into his eyes. That boy certainly did want to make a speech. He was willing to starve in order to get a chance to make a speech.

So far as I have been able to discover, he did not make his speech and he did not starve. But there was more gossip in the lobbies and more talk in the executive committee over this lad's hunger strike than there was over the question of capital and labor.

I even went so far as to take this boy to lunch, but he steadfastly refused to eat. He was in earnest about that desire to make that speech.

He was a symbol of the whole conference. Nearly everybody there had come with that same desire to make a speech. And—most of them made one. A few who were denied this privilege—about four out of the thousand delegates—expressed themselves in the lobbies. What they said was not highly complimentary to the committee that had charge of the speech-making, or to those who actually made the speeches. In fact, I gathered from those devotional sessions in the lobbies that all the real speakers had been eliminated by the committee on oratory. These out-cast orators, these eliminated elocutionists admitted to me and other curious onlookers that much priceless eloquence was being overlooked.

The only reason why more of them didn't go on hunger strikes was because my friend from Czecho-Slovakia thought of it first and it had lost its originality.

About the only persons who didn't make speeches at that conference were myself, the men who really sat behind the scenes to manipulate the lights and the smoke screens, and the janitor. And even the janitor broke over one afternoon when the session lasted until long past his mealtime, but his speech would not be fit to print in this pious paper.

The most momentous question settled at the conference was the decision of one speaker, shouting with a grand gesture of eloquence and a ring of renunciation: "Let's not scrap the church!"

I felt greatly relieved at this. I looked in the newspapers the next day to see if the reporters had caught its full significance. I expected to see a big black headline across the front pages of the newspapers of the world: "Youth Decides Not to Scrap the Church!" But they were not there! The speaker's magnanimous oratory, however, seemed to meet the unanimous approval of the students. I trembled to think what might have happened if they had decided to do away with the church entirely.

At the time the Evanston conference was proceeding, another momentous student conference of the Methodist Church South was in session at Memphis. A preacher friend of mine was in attendance. There were five thousand registered students. They too attempted to decide one of the great world-shaking questions. They were discussing the "amusement question." Some desperate Daniel asked whether dancing might be permitted in churches.

A church official arose in the meeting—a watch dog of international morals—patted that body of five thousand students patronizingly on their heads and said: "My boys and girls, you are now getting into deep water. There is a little book called the Methodist Discipline which settles that question, and I fear you are treading on dangerous ground. You had best not discuss that!"

Wow! "Boys and girls!"

Which reminds me that the only real excitement of the Evanston conference was when Dr. Ralph Diffendorfer of the Methodist Episcopal foreign mission board in answering a question from the platform, in a slightly patronizing but friendly manner, said, "Now, my boy, just be calm!"

That "my boy" was just like dropping a pile driver on a ton of dynamite, or playfully hammering a tube of nitroglycerin up against a brick building. There was an explosion.

The conference didn't like that "my boy" phrase. It was old stuff. They had had enough of it. Would the speaker kindly take it back and tie it up in its Egean stall back in the past where it belonged? Would he please apologize to the conference for such a terrible insult? Would he please banish himself from the platform? And all this was said to one of the men who had made it financially possible for them to be there! But that crowd just wouldn't, and couldn't stand to be "my boy'd!"

Except the hunger strike for the sake of the sacred rights of making a speech, the "my boy" incident was the most

talked-about incident of the conference. Mere matters like the World Court, the racial questions that confront the United States, and the question of social justice, were more or less subordinated to these two questions as to the inalienable right of every delegate to make a speech, and the question as to whether or not the men of forty years of age or over have any right to call college students "my boy" in addressing them in a friendly gathering.

When these two questions were fully settled the time was up, the referee's whistle blew, the seconds wiped off the chests of the participants, the resolutions committees played hob with war, peace, the World Court, the Ku Klux Klan, labor, capital; a package of Wrigley chewing gum was distributed to each delegate as a fitting souvenir of the conference, and everybody took in the Loop in Chicago. They were somewhat prepared for this hilarious adventure in the regions of the Loop, because they had just been through a series of loop-the-loops at the oratorical outing in Evanston.

Dr. Reinhold Neibuhr said in his speech: "There is no youth movement in Europe because Europe is bankrupt. There is no youth movement in America, in spite of the morning headlines, because America is rolling in wealth."

Which leads me to say, in conclusion, that the only enlightening moments on the set programs of this conference were those moments when some adult spoke.

If a thousand or more students from colleges all over America know and care as little about the great problems of life, and dare as little about them as this conference disclosed, it is a serious matter.

If this keeps on "we will be in the position of having perfectly wonderful places in which to say something and have nothing to say!"—to use an expression of Dr. H. Luccock.

Such was the conference held in one of the most beautiful church structures in America, the First Methodist Episcopal church of Evanston, Ill.

These students did not lack honesty of purpose. Most of them were in earnest and evidenced the deepest kind of sincerity. But, frankly, they did not know what they were talking about. Students who are isolated for four years from actual life and living cannot know. The professors themselves suffer from this isolation. These students were intelligent, they were enthusiastic, and Christian in the spirit. But it was plain to be seen that they were lost to facts.—*The Dearborn Independent*.

Open-Air Evangelism

BY SAMUEL GRAHAM NEIL

THE call to the open-air proclamation of the gospel is loud and urgent. Notwithstanding all the work of the churches the majority of the people are outside. Indifference to the claims of religion and neglect of public worship are to be found on every hand, while in some quarters there is unveiled hostility to Christianity. These facts constitute a challenge and an appeal. The churches must arouse themselves to meet a serious situation.

It is to be questioned whether there is any more effective method of doing this than by open-air preaching. The history of Christianity demonstrates this. Indifference to religion, hostility to righteousness, flagrant iniquity, have again and again driven believers in God to cry aloud in the streets.

But the open-air preacher finds his supreme inspiration in the example of our Lord and Saviour, Jesus Christ. He is the open-air preacher of all time. The greater proportion of his notable utterances were delivered in the streets, on the mountain side, and by the shore of the lake.

He ever sought the lost. The first triumphs of the gospel were won because his word was obeyed. "Go out into the highways and hedges and constrain them to come in that my house may be filled."

The truth is that the churches have no more difficult work than this. Personally, I am more than ever convinced that if we are to reach the man in the street we shall have to go into the street for the man. It is conventional to preach inside four walls; it is the ordinary method of propagating the gospel; but Wesley said: "Nothing great is accomplished by ordinary methods." When the man outside sees that the preacher and the church are interested in him, he will begin to be interested in the preacher and the church. The politician, during election, will visit from house to house to secure votes. He goes where the people are because he is anxious for their votes. Surely Christians should reveal their anxiety for the souls of men by proclaiming the gospel where the multitudes congregate. There are some outside of

hurch who think that because we make so few attempts to reach them, we do not want them inside.

It is a mistake to suppose that any ordinary speaker is good enough for the open air. It is foolish to assume that the man in the street is eager to hear the gospel. Remember that in the realm of politics gifted men and women take to the open air while great economic and industrial organizations have their well-trained open-air speakers, and the weakness of much of the religious propaganda will be more easily understood. Too many of our places of worship have come to be regarded as provided almost exclusively for the religious enjoyment of settled congregations, with little or no relation to those outside.

This is an open-air age. The open-air cure is famous in the realm of medical science. We are getting more in touch with nature and nature's remedies. Open-air picture palaces, open-air concerts, and open-air "Pilgrim and Passion Plays" are exceedingly popular.

Christianity is Jesus Christ; therefore, "preach Christ," proclaim the great principles he proclaimed, dwell on the great theme of the gospel, show the relationship of Jesus and his teaching to the world-wide, national, social and individual aspects of life. And just as the sun disperses the clouds, so the revealing of Christ and his teaching will disperse the mists of misconception and misunderstanding. The most valuable defense of religion is the proclamation of the positive gospel with conviction, passion, yea, with enthusiasm.

Whose Weakness Is Scatteration

The present-day preacher is a multifarious person whose weakness is scatteration. There was a day, and there were circumstances, when the minister was allowed to concentrate on the most important duty—preaching, but no longer may we call the minister the preacher, for this is reckoned among the least of his tasks. He is the organizer, the executive, the parish visitor, the debt-raiser, the church builder, the committee chairman, the marrier, the buyer, the baptizer, the lecturer, the talker, the speech-maker, the janitor, perhaps—but there is no assumption that he is par excellence the preacher. No man can be a good preacher, not to say a great preacher, who does not read widely, write extensively, think deeply, pray constantly, and keep in touch with the best minds available. A distributed mind develops neither power nor passion. A distracted mind is not capable of great concentration in the moments that come from study and meditation. Musing is a matter that takes time. You cannot warm emotion in a minute. No fine action is possible without a heart heated to the point of production. Preaching, real preaching, great preaching, is an essential in the establishment and maintenance of the kingdom of God on earth.

For all-round effect in open-air preaching, a positive gospel is essential. It is necessary sometimes to defend the faith against the attacks of unbelievers. Yet it is a foolish policy constantly to be advertising the opponents of the Christian religion. Much skeptical literature would have had little circulation but for the publicity given it by religious apologists.

"It's a good thing to remember,
But a better thing to do,
To work with a construction gang,
And not with the wrecking crew."

A banned book generally circulates far beyond its merits or demerits. The gratuitous advertisement given to such by some well-meaning defenders of "the faith" have doubtless gratified many opponents of religion.

If we really want large congregations to hear the gospel, we can be sure of getting them by taking an hour some time in the open air. It is not essential to begin the meeting with a hymn; neither is it necessary to pray. Just start speaking to the people around and others will draw near. Get the people in devotional mood—this cannot be forced. A short prayer at the end and the benediction is preferable. If you cannot get any singers a speaker is quite sufficient; and if you cannot get a speaker, get some singers to sing some popular hymns. Singing is often preaching.

The results of open-air preaching are greater than can be estimated. Outside my window is a yard. When the owner was sowing the seeds, it was a windy day and the seeds were blown about and he could not see where all of them fell. The lawn now is one mass of green. Open-air preaching is like the sowing on a windy day. People constantly pass and re-pass—only a word may be remembered; but the seed is sown and it often grows up where it is least expected.

An open-air meeting was proceeding at a sea-side resort, when a stranger asked to be allowed to speak. He said, "Several years ago I was here for my vacation. I heard a few words at a similar meeting to this. Those words led to my conversion. Afterwards I became a medical missionary and now I am home on furlough."

It is still true that nothing interests men so much as religion. Rationalism never has secured and cannot now secure anything like the audiences that gather together to hear about Christ. "Preach the Word." "Be instant in season and out of season." "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper or whether they both shall be alike good."

The Problems of the Physicist

THE learned physicist and the man in the street were standing together on the threshold; about to enter a room. The man in the street moved forward without trouble, planted his foot on a solid, unyielding plank at rest before him, and entered.

The physicist was faced with an intricate problem. To make any movement he must shove against the atmosphere, which presses with a force of fourteen pounds on every square inch of the body. He must land on a plank traveling at twenty miles a second round the sun; a fraction of a second earlier or later the plank would be miles away from the chosen spot. He must do this whilst hanging from a round planet head outward into space, with a wind of ether blowing at no one knows how many miles a second through every interstice of his body. He reflects, too, that the plank is not what it appears to be—a continuous support for his weight. The plank is mostly emptiness: very sparsely scattered in that emptiness are myriads of electric charges dashing about at great speed, but occupying at any moment less than a billionth part of the volume which the plank seems to fill continuously. It is like stepping on a swarm of flies. Will he not slip through? No; if he makes the venture, he falls for an instant, till an electron hits him and gives a boost up again; he falls again, and is knocked upwards by another electron; and so on.

The effect on some minds of this presentation of the universe by modern science reminds one of the scene in Bunyan's "Pilgrim's Progress," as the pilgrims were struggling in the slough of despond, Pliable called out: "Where are we now, Brother Christian?" to which he presently made answer: "Verily, I do not know!"



The Devotional Life



Taken for Granted

BY JOHN MASON WELLS

CERTAIN virtues and ideals are taken for granted in connection with a Christian personality. It ought not to be necessary to say that a Christian is honest, that his word is dependable, that he pays his bills, that he fulfills the common duties of a responsible citizen. If he is a minister in a Baptist church, certain beliefs are taken for granted. It is assumed without question that he believes in the fundamentals of Christianity.

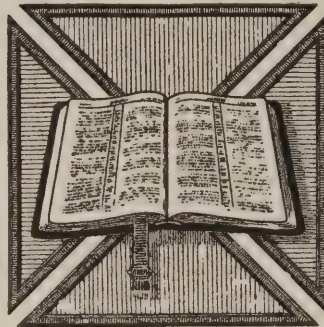
In a conversation with one of our leading missionaries regarding the present financial situation, he said he believed Christian people were paralyzed by the spirit of fear and distrust. Instead of taking it for granted that our Christian brothers are living for Christ and his kingdom, that they are true to the fundamentals of the Christian faith and that they are consecrated to the furtherance of its cause, we seem, at the present time, to be taking the opposite attitude. Unless they state that they believe in these things we assume that there is a measure of uncertainty in regard to their religious beliefs and conduct. Such an attitude is paralyzing and has resulted in a serious loss in spiritual inspiration, in cooperation and in loyal giving.

Faith in Folks

Would it not be better for us to assume that our brothers are true to the gospel of Christ and go ahead in the spirit of faith and confidence? I believe it is better to trust people and occasionally be deceived than always to distrust them and occasionally find one's skepticism is well founded.

But how can we return to a position of mutual confidence?

In the first place it ought to be taken for granted that the church of Jesus Christ is the body of Christ and is the agent for carrying forward the work which Jesus began. As he fulfilled the hopes of the past, so the church of today ought to fulfill the hopes of the loyal Christians who laid the



foundations on which we are building.

In the second place, it ought to be taken for granted that as Jesus taught important truths of the kingdom of God, so the church is continuing this teaching function. In our Sunday schools, from our pulpits and through our schools and colleges the things which Jesus regarded as important and the things which he emphasized in word and deed, should be declared to the world with no uncertain sound.

A Healing Mission

In the third place, it is the business of the church to carry forward the healing work which Jesus began. In part we are doing this by making use of the health knowledge which has been given us. Our doctors, nurses and hospitals in the name of Christ are carrying forward this work. We are coming to realize, however, that there is a great deal of sickness which is mental and spiritual in character and this kind of illness can be healed only by faith, by the right attitude toward life, by confidence in men and in God and by living the rational and optimistic life. It is the business of the church to heal these people as Jesus healed them by bringing them into right relations with God.

In the fourth place, Jesus came as the Saviour. He brought sinners to repentance and men who were laden with sin, to the cleans-


ing fountain. The church should carry forward this saving work and in plain language should call black, black; covetousness, covetousness; greed, greed; and sin, sin. It is the business of the church to make men and women realize their own iniquity and the church should lead them to cry unto God for forgiveness and salvation.

In the fifth place, the church should achieve results by the same methods as were used by Jesus. It is not enough for us to wish for good things. It is not enough for us to criticize other people. It is not enough for us to pray and worship. It is our business to bear fruit, to get results, to bring things to pass. Jesus did this not only through his own efforts but by calling about himself a group of men who became loyal co-workers and followers. The church has advanced when it has had this same spirit of cooperation and loyalty and it has failed when this spirit has been lost.


Is it not time for us to take the same attitude that Jesus took and in true partnership and devotion, join hands again, with Christ in the center? I believe that the great hosts of Christian people are loyal to Christ in their heart of hearts and that the present criticism, fault-finding and trouble-making is of the devil and not of Christ.

Galilee and Gethsemane

In the sixth place, it is the business of the church to follow Christ not only over the beautiful fields of Galilee, but through the garden of Gethsemane and to the cross of Calvary. Is it not true that too many of us are now busy saving ourselves, whereas we ought to be busy saving others? Our Master taught us that he that saves his life will lose it and only he that loses his life for Christ's sake will find it. Do we believe these words of the Master? Are we ready to work long hours, to endure hardships, to think not of ourselves but with Christ-like devotion carry on the work that he began?



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

'Meeting Helps' on C. L. P. Topics for March 21

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible History" by Robinson; "How We Got Our Bible" by Smith; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

On pages 353-354 and 411-412 of "A Short History of the Christian Church" by Moncrief, you will find very briefly something about the Baptists in Europe and America.

In order to impress this subject on the members, fix up two "fences" out of cardboard, these to enclose a small area, say a foot square, of space. Perhaps you can just knock the bottom out of two boxes for this purpose. In meeting have one of these "fences" on the table and explain that it is representative of the restrictions placed upon the religious thinking of people in the early days. Then tell briefly of the Reformation, of the beginning of Baptists in Europe. Show that here, too, the people were restricted, by a "fence" so to speak. Then tell of how they broke away from these restrictions and went to a new country. Perhaps as this is told, the leader can really break the cardboard "fence" and leave it lying on the table.

Tell of the life in the new country, and of the religious restrictions that were duly placed upon the people there. In telling this, the other "fence" may be brought into view and "erected" on the table. Tell the story of Roger Williams and of his breaking down the "fence" of prejudice and restriction. Here, too, the "fence" may be broken by the leader and allowed to lie broken.

Perhaps the question can be raised as to whether there are today people who want to place "fences" of restriction around the religious thinking of others.

"Ephphatha"

Backward denominations have always held the philosophy of our grandmothers' saying: "Let sleeping dogs lie." It is a saying which works well so long as it is confined to dogs. But the minute you generalize upon it, you find yourself in difficulties.

For example, if you apply the philosophy to Baptist young people, you

muzzle them and give them opiates and get no response but snores. It is peaceful now. But twenty years hence, when they should be waking from this sabbatical nap, it will still be peaceful—peaceful as death—and about as fortunate.

Forward-marching denominations have another and a different philosophy. It is well pictured in the story of Jesus and him who was deaf and had an impediment in his speech. And He said unto him "Ephphatha," that is, "Be opened!" "And," the story continues, "his ears were opened and the bond of his tongue was loosed, and he spake plain." Apply this to the Baptist young people in our country and you have results that may astound, but which certainly point out the facts.

For they will, when they are given the opportunity, speak plainly—these young people. And the Baptist denomination has ever held the door of tolerance ajar, that their sayings might be candid.

It was nearly two years ago that the Denver convention of the B. Y. P. U. of A. brought into being a commission on current life problems, or, as it is now called, a commission on interests. At Indianapolis the commission made its first report. It had made a gigantic effort to get at the opinions of the young people. By conference, by interviews, by questionnaires, the commissioners had gathered together some two and a half thousand opinions on peace, industry, education, morality, religion, politics—and had recorded them. They were an interesting collection. Some groups approved of lynching. Some thought war would never cease. Some thought their fellows were losing their morality. On the other hand, there were those who believed that the World Court could help

to foreshorten the causes of war; and some thought that the young people were on the whole genuine and eager, not bad; and not a few gave hearty disapproval of all unlawful means of disposing of criminal cases, whether suspected or proved. There was certainly no unanimity of belief. Thinking was on manifold bases. The commission felt that the groups interviewed showed on the whole very little critical ability, but bountiful interest. Its members urged the convention to extend the life of the commission, so that it might make a more thorough job of what it had to do.

On April 11 of this year the commission's work will come to a head. On that day, so it is hoped, young people all over the country will release a "conversation record" containing material which, as they check it, will register, in some elementary sense at least, their frank interests and opinions and attitudes on diverse topics of public interest. It is an attempt by some of the young people themselves to repeat in Christ's words the doctrine of Ephphatha, "Be opened." It is a measure designed to get from all the young people of our churches on the continent a spontaneous expression of what they really believe, as opposed to what others merely have judged that they believe. And the returns are to be tabulated in such fashion as to make accessible to every one interested the facts of opinion so expressed.

The commission has proceeded in the belief that the Baptists do not want to crush the young people's thinking into a squat unanimity, but that they want rather to stimulate independence and courage and care in thought. "Tuning in" with the "Conversation Record" ought to stimulate critical evaluations, as well as to record them. Certainly for the churches which send in for their copies, there is little danger of being lost in a pipe-dream with its illusions about sleeping dogs.

TUNING IN-CONVERSATION SUNDAY

April 11, 1926

I want to "tune in" to the extent of copies of your "Conversation Record." The young people of church will be doing their part on April 11.

Name

Address

Clip and send this to the B. Y. P. U. of America, 2328 S. Michigan Ave., Chicago.

"They say" about the results of the C. L. P.

(being interpreted, Christian Life Program)

"We feel that real progress has been made in our young people's work over last year. The W. W. G. gained seven new members this year through their efforts and we feel that more of our young people have been interested in definite service."

—C. E. and W. W. G.,
Chestnut Street church,
Philadelphia.



The Chimney Corner



The Woman Who Wrote "Uncle Tom's Cabin"*

BY CONSTANCE MAYFIELD ROURKE

THE year was 1851. Suddenly, amazingly, Mrs. Stowe had begun "Uncle Tom's Cabin," stirred by letters from Mrs. Edward Beecher, who was in Boston, describing the cruel operation of the Fugitive Slave Law, and urging her to write something in protest. "I will," she had said, clenching her hands. "If I live," she added, with her perennial picture of herself as on the brink of eternity. Tranced, surrounded by her family, she had begun without plan or forethought, breaking into ecstasies of tears and sobbing as she wrote. In utter distress she produced her great book, writing installment after installment for publication in the *National Era* hastily, under pressure. The book was a miracle, a greater miracle than was guessed by an enormous public. Slight as had been the little sketches written in her Cincinnati days, Mrs. Stowe now commanded structure—for, carelessly combined as it seems, the book has structure and a wealth of invention, and a free mastery of the great flow of narrative . . .

Out of her narrow and sheltered experience Mrs. Stowe had produced this book—how? Why? She herself wondered; everything she had known of slavery took on a bewildering magnitude; her mind fluttered and wavered. When she remembered her visit in Kentucky it somehow seemed an extended sojourn; perhaps there had been many visits. Building on the episode of the escaping slave whom her husband and her brother had assisted, she declared that the Underground Railway virtually ran through her house at Walnut Hills . . .

Propaganda sole and simple "Uncle Tom's Cabin" never was; it declares no platform and is unconcerned with measures. What it offers is a sweeping picture and an outcry. Destined to shake and shatter a national apathy by its blind, dynamic force, this immense protest was nevertheless rooted in Mrs. Stowe's private rebellion. Tired, unpracticed, isolated in an extraordinary measure, no longer young, she had drawn from an overwhelmed and exacerbated consciousness the fuels of war.

These deep-laid patterns of bondage and rebellion and escape were cloudy but familiar patterns for a public whose heritage in the main was identical with that of Mrs. Stowe, which had been

*"The beauty of the house is order;
The blessing of the house is content;
The glory of the house is hospitality;
The crown of the house is godliness."*

bred largely in the same faith, and was breaking away from this with a prodigious sense of fortitude. The binding, highly personalized emotion of the book seemed to envelop something elementary in the feeling of the time. It was an era of sentiment, of tears, of a billowing luxuriance in emotion; an intensive pleasure in feeling had welled up in the late forties and early fifties as if after an age of suppression, cresting in the appearance of hundreds of weeping heroines in the novel and on the still precarious stage. With its half-hidden urgent power, its sensational picture of slavery, its demand for endless tears, the career of "Uncle Tom's Cabin" became torrential; it ran through numberless editions in this country and in Canada and England, and was quickly translated into languages which ranged from French and German and Italian to Finnish and Wallachian and the Hindu dialects. It swept the stage in innumerable versions that were repeated with all the casual changes incidental to the production of a folk play; indeed, on the stage the story was in all ways taken completely out of Mrs. Stowe's hands; through a hiatus in the copyright law she reaped none of the benefits of a vast dramatic production. Licensed or not, its influence continued to sweep in great widening circles. Unwittingly, Mrs. Stowe had written an abolitionist tract; her book gave momentum to an enormous volume of gathering anti-slavery sentiment. As a result of it, more than through any other cause, the enforcement of the Fugitive Slave Law became impossible. . . .

"So you want to know what sort of a woman I am!" she wrote gayly to Mrs. Follen in London, in response to a brief little note. "To begin, then, I am a little bit of a woman—somewhat more than forty, about as thin and dry as a pinch of snuff, never much to look at in my best days, and looking like a

You Would Not Say—

"He casted the seed into the ground."

"She casted her eyes on the distant scene."

"The sky is overcasted with clouds."

They whv say—

"Rev. Mr. Blank broadcasted his sermon last Sunday."

"The series of lesson talks are broadcasted over SASO."

used-up article now. I was married when I was twenty-five years old to a man rich in Greek and Hebrew, Latin and Arabic, and alas! in nothing else. When I went to housekeeping my entire stock of china for parlor and kitchen was bought for eleven dollars. That lasted very well for two years, till my brother was married and brought his bride to visit me. I then found, on review, that I had neither plates nor teacups to set a table for my father's family; wherefore I thought it best to reinforce my establishment by getting a tea set that cost ten dollars more, and this, I believe, formed my whole stock in trade for some years . . . The nursery and the kitchen were my principal fields of labor. Some of my friends, pitying my trials, copied and sent a number of little sketches to certainly liberally paying 'Annuals' with my name. With the first money that I earned in this way I bought a feather-bed! for as I had married into poverty and without dowry, and as my husband had only a large library of books and a great deal of learning, the bed and pillows were thought the most profitable investment. After this I thought that I had discovered the philosopher's stone . . . When a new carpet or mattress was going to be needed, or when my accounts, like poor Dora's, wouldn't add up, then I used to say . . . I'll write a piece, and then we'll be out of the scrape. So I became an author . . . I lived two miles from the city of Cincinnati, in the country, and domestic service, not always, you know, to be found in the city, is next to an impossibility in the country, even by those who are willing to give the highest wages; so what was to be expected for poor me, who had very little of this world's good to offer? . . ."

Most of her glamorous excitement was spent in writing; among people Mrs. Stowe was noticeably vague and quiet and absent-minded. Once before a dinner in her honor in Boston she remained upstairs while the guests waited; and her hostess found her standing before a bookcase, still in her bonnet and shawl absorbed in "Sir Charles Grandison." But quiet or not, she persistently left Brunswick; she traveled; she visited friends and relatives; she spent weeks with her now famous brother, Henry Ward Beecher, in Brooklyn; and though she told Calvin Stowe not to murmur he seems to have murmured a great deal. He disliked this translation of his wife into inaccessible spheres; he resented being thrust into a position of relative obscurity. He was proud of her achievement in an inarticulate fashion.

*Excerpts from "Harriet Beecher Stowe," appearing in the *Woman's Home Companion*, and published here by special permission.



BOYS and Girls



Exploring for a Word

(Number I is taken from the letters of Bishop Hannington to his little nieces and nephews at home in England while he was in Africa; Number II is given in "Sketches from the Dark Continent," by Willis R. Hotchkiss.)

I

Says Bishop Hannington:
In some of the places I passed through in Central Africa, they had never seen a white man before. They would gather round me in dozens, and gaze upon me with the utmost astonishment.

One would suggest that I am not beautiful—in plainer language that I am amazingly ugly. Fancy a set of hideous features regarding a white man, regarding your uncle, as a strange outlandish creature, frightful to behold.

As with other travelers, my boots hardly ever failed to attract attention.

"Are those your feet, white man?"

"No gentlemen, they are not. They are my sandals."

"But do they grow to your feet?"

"No gentlemen, they do not. I will show you."

So forthwith I proceed to unlace a boot. A roar of astonishment followed when they beheld my blue socks, as they generally surmised that my feet were blue and toeless. Greater astonishment still followed the withdrawal of the sock and the revelation of a white, five-toed foot. I frequently found that they considered that only the visible parts of me were white, namely my hands and face, and that the rest of me was as black as they were.

An almost endless source of amusement was the immense amount of clothing, according to their calculation, that I possess. That I should have waistcoat and shirt and jersey underneath a coat seemed almost incredible, and the more so when I told them it was chiefly on account of the sun I wore so much. My watch, too, was an unfailing attraction.

"There's a man in it!"

"It is Lubari; it is witchcraft!" they would cry.

"He talks; he says 'Teek! Teek! Teek!'"

My nose they compared to a spear; it struck them as so sharp and thin compared with the African production. Oftentimes one bolder than the rest would give my hair and beard a sharp pull, thinking them wigs worn for ornament only!

II

Mr. Hotchkiss writes:

The caravan is slowly and painfully winding its way among the rocks up

The Explorer's Club

CONDUCTED BY MARGARET T. APPLEGARTH

the steep mountain sides into the part of Africa known as Ukamba land. Women and children working in the fields run in terror before the white man's approach, but a few young warriors, bolder than the rest, come closer, and when we stop to rest, spring up like magic all around us.

Stork-like, they stand on one foot, the other being drawn up and resting on the knee. Stolidly they gaze for a little while, but curiosity finally gets the better of them, and they begin pointing, and—is that language? Are they really talking? What a meaningless jargon! And we must learn that! Without grammar or vocabulary we must bring order out of this chaos of sounds.

An inquisitive young fellow, pointing to something, utters a single word, "NICHAU?"

What does he mean? We conclude that he is asking, "What is it?" In order to prove it, I point to the nearest object, which happens to be his bow, and to his surprise I say, "Nichau?" He hesitates and then answers, "Uta."

The two words are hastily jotted down phonetically and we have the beginning of the Kikamba vocabulary.

Day after day, through the months that follow, we fling that word "Nichau?" in their teeth, and pester them with it on every occasion, until we have mastered several thousand words. How we long to preach the gospel to the multitudes who are perishing all about us! Yet it was long after we were able to converse on ordinary topics before we could intelligently set before them spiritual things.

For two years and a half I searched in vain to obtain one word. But it was the word that has belted the world in praise; the word that brings order out of the chaos of man's vain search for God; the word that is yet destined to make dark Africa light in the Lord. That word was "Saviour." Never had it seemed so sweet, so incomparably beautiful!

Hour after hour I sat with Kikui and others, trying in every conceivable way to draw out the magic word. The very day on which my search was ended, I had no less than five persons in my room, questioning, explaining, but all to no avail.

With the master passion tugging at my heart, I went to the men's quarters and seated myself with them around the blazing campfire. Minutely they recounted the incidents of the day, and

Kikui—the most intelligent and trustworthy native I ever saw—launched into a story that made me hopeful of getting the long-sought-for word.

Brother Kreiger, laboring in another tribe, had been badly torn by a lion, and Kikui had been the means of his rescue. Surely the word must come now! Two years and a half of disappointment were put into the eagerness with which I listened. He went through the whole scene most eloquently, but concluded, even to having frightened the lioness away, without using the word for which I was seeking. Finally, however, just as I was about to give up again in despair, in a modest sort of way, he remarked: "Bwana nukuthaniwa na Kikui" (The master was saved by Kikui).

Being afraid of losing my precious possession, I immediately changed the verb from the passive to the active form, and said:

"Ukuthania Bwana?" (you saved the master?) This proving correct, I said: "Why Kikui, this is the word I have been trying to get you to tell me these many days, because I wanted to tell you that Jesus, the Son of God came!"

"O yes," he interrupted, and his black face lighted up as he turned to me in the lurid light of the campfire, "I see it now, I understand! Jesus came to 'kuthania' (save) us from our sins, and to deliver us from the hands of 'Muimu' (Satan)."

Completely overcome, I rushed into the house and fell on my face in thanksgiving before God.

Next day was the Sabbath. In the early morning I was sitting in my house singing a rough translation of a hymn I had just made, and accompanying it on my guitar, when Kikui came in and said there was a crowd outside who wanted to hear me. I went out with joy-bells ringing in my soul, and sang for them. But I wanted to preach—to set before them my great discovery.

"Muthania! Saviour!"—it rang through my being like music.

I began to speak to them, but before long I was interrupted by Kikui with a query relative to the resurrection, which is always an amazing thing to them. This was encouraging, for questions betoken interest and aid greatly in the work. His question answered, he surprised me still more by saying:

"Master, let me talk a little."

Wondering what he would say, I gave him permission, and in a truly marvelous way, he began to tell the "old, old story."

I listened in amazement. I could scarcely believe that he had grasped the thought so intelligently from the frag-

(Continued on page 156)



Among Ourselves



A Layman and the Proposed Amendment

BY JAMES C. COLGATE

COMING home from business the other afternoon, I noticed on the table where we keep our periodicals a copy of *THE BAPTIST*, side by side with the *Watchman-Examiner*. Fearing spontaneous combustion from such proximity, I hastened to separate them, and in doing so noticed on the front pages of each the picture of a church—the First church of Pasadena. Had it not been that the name was given in each instance, I never would have recognized them as pictures of the same church. One gave the front view, the other the side view; both doubtless accurate, but totally unlike. The thought came to me immediately, does not this throw light upon the controversy waged between the fundamentalists and the modernists? Can it be that they are giving impressions of truth from different angles?

I remember once hearing some one ask my father his opinion of the stock market. My father replied: "The red-headed man says buy and the black-haired man says sell." The human element, the individual turn of mind, the personal mentality, has much to do with deciding to which group one belongs. Should we not therefore be charitable toward each other in this regard rather than pugnacious?

In both papers I noticed something about "The Amendment."

I am opposed to that amendment, for several reasons. In the first place, I do not think it is within the province or purpose of the Northern Baptist Convention to pass upon questions of this kind. That it is within its right, I do not deny, unless it interferes with the contract or agreement by which the Free Baptist churches were admitted to the convention. This is a question of law, and I should be guided by the opinion of the law committee after it has given the question due consideration.

The convention has the right to pass a by-law that would make a church ineligible to membership in the convention that worshiped in a building any part of which was used for commercial purposes. It might make ineligible any church whose pastor wore a gown in the pulpit.

Inasmuch, however, as the convention is a business corporation—without the slightest New Testament sanction—organized simply for the purpose of carrying on in a cooperative way the business of the denominational societies, it seems a mistake for it to attempt to regulate

the procedure of individual churches, to become instead of a business organization a sort of house of bishops or general assembly.

I am opposed to the principle of this amendment, for the reason that it lays an emphasis upon the rite of immersion which makes it appear that this rite is the main thing for which the denomination stands and has stood, overlooking the fact that the strength and glory of the Baptist denomination is, and always has been, religious liberty, the direct responsibility of the individual, the separation of church and state, and believers' baptism.

Again, I am opposed to this amendment because it is unnecessary. Its obvious purpose is to exclude the Park Avenue church from membership in the Northern Baptist Convention. I am not a member of that church, though I have worshiped with it for some years and have contributed through it to the work of the convention. I have no authority to speak for that church, but I am sufficiently familiar with its aims and spirit to venture the opinion that its attitude would be that expressed by Doctor Woelfkin in his address at Seattle. If a direct vote of the convention showed that a representative portion of the convention—not a mere faction—is opposed to its continued membership in the convention, it would withdraw without controversy. It has deliberately taken the position taken by English churches. It will accept members by letter from other evangelical denominations and will upon profession of faith accept into its membership those who for various reasons do not appreciate the spiritual significance of baptism as we understand it and are therefore unwilling to submit to a rite with which they do not fully sympathize. This position has been taken in the belief that it is in accordance with the historic position of the Baptist denomination, and, what is more important, that it is in accord with the spirit and teaching of Christ.

It has no desire to urge other churches to accept this view, but believes that on this basis it can accomplish its best work for the Master in this city and in the world.

If this position renders its cooperation unacceptable to a substantial working portion of the convention, I would be greatly surprised if it made any attempt to assert its rights, but I believe it would regretfully withdraw from an association in which it was not wanted.

All of which is suggested by the pictures of the church on the front page of *THE BAPTIST* and the *Watchman-Examiner*, totally different, but the same church.

Evangelism in a Boys' School

BY R. W. SWETLAND

LET us understand at the beginning that we are thinking of evangelism in its definition as the preaching or promulgation of the gospel, and the "preaching" to boys includes every word and act of life on the part of the preacher, not merely what he may say from the platform or the pulpit in a set and formal way.

With this understanding it is easy to see that evangelism is a continuous and progressive process, not to be confused with spasmodic "evangelistic meetings" nor to be measured in its results by the number of "converts" reported. Evangelism in its proper and normal meaning thus becomes the daily, yes, hourly, task of every Christian teacher, whether his contact with the boy be at a religious meeting, a Bible study, a class-room recitation, a football practice, or a quiet chat in the dormitory.

To this every-day evangelism boys are readily responsive. For youth is naturally religious. As Headmaster Drury of St. Paul's has well said in his chapter on "The Education of the Modern Boy", "You do not have to carry in religion—it is there. . . . You will not have half sensed the education of the modern boy unless you recognize him as a natural disciple of spiritual things. . . . The school years are intensely sensitive years, aglow with religion or God-consciousness."

The task of the school, then, is to stimulate, direct and develop this "God-consciousness" and weave it into the warp and woof of the boy's character. For it is not the foundation or the denominational background that makes a school Christian, nor is it the daily chapel service, the required Bible study, the compulsory church attendance, or the pious exhortations of teachers though these all have their place and their influence. That is a Christian school which centers all its activities about the fact that God is in all life and that Christ is the challenging and compelling example of what each man's life should become.

Results? God and eternity alone can tell. You may see them in the sudden change of life of a boy who is what we call "converted," though his numbers are few among modern boys; you may see them in other boys in the gradual but steady development from a frivolous purposeless boyhood into a sturdy Christian manhood; you may see results only in later years as in the case of a peppery profane and pugnacious football captain who wrote me recently to say that he

was now a deacon in a Baptist church in a Georgia city and proud to fight as hard for his Master, Jesus Christ, as he once had been to fight for his team on the gridiron; and all, he said, "because fifteen years ago Peddie taught me what Christian manhood means."

Evangelism in a boys' school, then, is to practicing the presence of God amid the lives of youth that they may see the beauty of it, accepting the challenge of it, experience the joy of it, and thus, like the Master, "increase in wisdom and stature, and in favor with God and man." It's the finest, most exacting and most fruitful task the world affords.

Iowa Letter

By JAY A. LAPHAM

DURING the holiday season Pastor R. A. Smith and his people had an unusually interesting time at Red Oak. A pageant, "God Is Love," was presented to a large audience. Mr. Smith is now rounding out seven years on this important field. He has been one of our useful men in southwestern Iowa. In the church at Red Oak the Sunday school is well organized, with departments up to the senior grade. A short time ago Mr. Smith was called to Monroe for the funeral service of Mrs. William Livingston, who has for many years taken a live interest in the church and in the life of the denomination.

Pastor L. L. Smith is now at Webb where a good interest prevails. Brother Smith takes a strong interest in our rural churches and knows how to reach the people on these fields.

Pastor W. C. Moore has served the church at Fairfield for five years. W. H. Dickinson, a graduate of Parsons college, was recently ordained by a council called at the Fairfield church. He has now gone to the seminary at Kansas City. Another Baptist student in Parsons college has been appointed for special rural missionary work near the city. Pastor Moore and his church have been active leaders in Sunday-school work in the city and county. They are now interested in missionary work among a colony of Mexicans.

Frank H. Webster has been bishop of the church at Algona for about seven years past. The church has moved steadily on with seasons of refreshing and ingathering and other times of slow growth. This church has a live interest in missions and in the whole program of the denomination. The Sunday school is one of the carefully organized schools in the Northern Association.

Pastor J. C. Clark has organized his forces with care at Emerson. The field that he tries to cultivate is twenty miles long and ten miles wide. He has eight districts and a captain for each district. Each captain has three teams. These are asked to visit every Baptist home in the district once each month, and other homes where the way may be open for winning neglected people. The interest on the field is steadily increasing.

In the Des Moines Western Association, Pastor B. M. Osgood is the senior pastor in the city in length of service. Baptist interests in the city have grown well in keeping pace with the growth of the city. A fine work has been established with a new building on the west side, and a lot has been secured for a mission in the east part of the city. A strong church night program is now in progress, running from Jan. 13 to March 10. Pastor Osgood is the director of this school. Courses of study in the Old Testament, in stewardship, teacher training, missions, for young people's work, intermediate pupils and for juniors, are covered in the school.

Pastor W. J. Coulston is in his fiftieth year in the gospel ministry. He recently held a special meeting at Mount Ayr where he is pastor and six have been baptized thus far. Brother Coulston came west from Pennsylvania where he had been active as pastor in Pittsburgh. There and since he came West he has been strongly evangelistic in his preaching. At the same time he has labored untiringly in Christian education. For a time he was pastor at St. Joe, Mo., and later he was state evangelist in Nebraska. He has been with us in Iowa for some sixteen years, and many friends

congratulate him over his long and useful ministry. We are all glad that he keeps so strong and well for service. Mrs. Coulston is an excellent elementary teacher and no little part of the success that God has given this church has come from her faithful labors.

Pastor William Welsh of Denison rejoices in a revival that has seen twelve come into the church by baptism and one by experience. The pastor and Mrs. Welsh did much of the work, but the members of the church responded well. They gave a week to prayer, a week to visitation and a week to special meetings in the church.

People's church out in the country, with Pastor Charles C. Boyd as leader has had an encouraging year. Nearly \$388 was raised for benevolences, \$55.25 was given to Iowa Assembly. The women raised \$545.25. The total budget raised for the year was \$2356.98. A vacation Bible school was maintained, with an average attendance of sixty-three. This is a fine country church. It sent out no statements and asked no one for a cent, but paid all bills promptly. That sounds good.

In the passing away of Mr. Frank Miner a keen loss is felt, not only in the First church in Des Moines, but in our denominational interests generally. Dr. W. C. Bitting of St. Louis, corresponding secretary of the Northern Baptist Convention, who was present at the funeral, spoke feelingly of the delightful fellowship he and others on the board had enjoyed with Mr. Miner, and of his large help in the perplexing questions that arose. In the February Baptist Brotherhood meeting a memorial service was held for Mr. Miner, who was beloved by all the men. His winning smile and warm handshake won him friends in the church and all over the city in business circles and in social life. Words of appreciation were spoken by Messrs. Carl Proper, A. M. Piper, J. A. Lapham, S. E. Wilcox, E. G. Davis, E. L. Daugherty. His long-time friend in business and in social life, Mr. George Carpenter, was too deeply moved to speak. Pastor Harold Geistweit spoke of the personal loss he felt, because in just coming as a stranger, Mr. Miner had received him so warmly. We say, all hail and farewell, brother. We deeply sympathize with Mrs. Miner and other relatives.

Women's Baptist Mission Union of the Chicago Association

By MRS. G. A. EASTWOOD

FEB. 12, the Women's Baptist Mission Union of the Chicago Association held one of its most cheery meetings of the year at the First church, Evanston. Mrs. A. W. Charles, president, presided over the morning and afternoon sessions. Mrs. Robert L. Scott, president of the women's society of the Evanston church, and Dr. James M. Stifter, pastor, welcomed the Mission Union to Evanston. The ladies of the Evanston church

Next Sunday

MR. SPEEDS will clean his auto,
Mr. Spurr's will groom his horse,

Mr. Gadds will go to Findlay,
With all the little Gadds, of course.
Mr. Flight will put carbolic
On his homing pigeons perch,
Mr. Weeds will work his garden,
Mr. Good will go to church.

Mr. Cleet will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle,
Round and round the state will mote.

Mr. Swatt will watch a ball game,
Mr. Take and son will search
Through the beaky wood for mushrooms,

Mr. Willing will go to church.

Do you ask me what's the matter;
Do you wonder what is wrong?
When the nation turns from worship,

Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To a cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud,
What I think is the real reason
It would queer me with the crowd.
You'll be popular, dear reader,
When you yield the critics birch.
You'll be safely in the fashion
When you blame things on the church.

—Tiffin Baptist.

served luncheon to over 500 representatives from forty-eight churches.

The guests for the day were the ministers of the Chicago Association and their wives. The churches in the association now number seventy-one. Rev. Francis C. Stifler of Wilmette gave a clever welcome to the new ministers. Mrs. Charles in her cordial welcome to their wives said she was reminded of the story of Adam and Eve. After the Lord created Adam he saw that his work was good and he created Eve. And the woman pleased the man. However, had God first made Eve and then Adam, he would still be "tinkering at him, trying to please Eve."

It was city and state day and the address of the morning, delivered by Dr. A. E. Peterson, secretary of the Illinois State Convention, emphasized the importance of the state work and its far-reaching influence.

In the afternoon Mrs. W. P. Topping, state president of the Women's Missionary Societies, led the devotional service, and in telling of women's work in the state said that individual consecration is most manifest by the volunteer work of 400 women who give their time to Christian Americanization, and the more intelligent response to all endeavors in missionary work which results from the reading of missionary books by nearly 800 interested people in the state.

It was recognition day for the W. W. G. and Miss Gladys Shillstead, president of the guilds of Chicago, told of the work of the young women. Her report was followed by a candle-lighting service for the four missionaries who are entirely supported by the guild girls.

Special music was rendered by Miss Louise Stilphen of Evanston who sang "I do not ask," with a violin obligato by her mother, Mrs. C. A. Stilphen.

The sermon of the afternoon was preached by Dr. Benjamin Otto, superintendent of the Executive Council, on "Change and the Unchangeable."

With a spirit of encouragement for past work done, and a spirit of deeper consecration in completing its many unfinished tasks, the Mission Union adjourned to its annual meeting to be held at the Englewood church, March 9, 1926.

Nebraska Notes

By R. R. COON

Meetings of unusual opportunity and importance will be those held in Omaha and Lincoln when the special leader, Dr. J. Whitcomb Brougher, will visit Nebraska at those points. At the meeting of the Northern Convention in Des Moines four years ago scores of delegates left the regular meeting of the convention Sunday morning to hear Doctor Brougher in the Christian church. He comes with a ringing message to Baptists; one in Omaha, Mar. 7, and two in Lincoln, Mar. 9 and 10. Hundreds of out-of-the-city members ought to hear him.

A vacation Bible school was held in

Grand Island college, conducted by Dr. Thomas S. Young of Philadelphia, with special assistants. This lasted two days and was a source of decided information to students as well as others.—The Prairie Union church, entirely rural, has filled an important place in a large country community. It is becoming fully organized in new lines of work; and just now enlarged improvements in the church building are going on.—"The Old, Old Story," a Christmas pageant, was given in the First church, Lincoln, recently, one of the best ever presented in the church.—Colporter J. F. Judkins has been spending some time in the Republican River valley with the smaller churches. This seems to be his forte—to help the weaker churches. Fortunate for them, one state worker remains as years come and go.—The church of Cedar Rapids has called to the pastorate Rev. C. V. Bittiker of Liberty, Mo.—Dean Firth of the college is supplying the church of Fairhaven. Rev. W. H. Parker has been visiting the church Sunday afternoons.—Rev. Oscar A. Creech, who came from Albany, Mo., is doing good work as pastor at Tecumseh.—Rev. Roy M. Lewis has led the important church work at Broken Bow so efficiently that we hope calls elsewhere may not remove him.—Chapman and Prairie Creek have long shared the same pastor. They present a most excellent field, one continuous territory, for service, now attractive by renewed buildings in each case. Maybe before this is printed they may secure a pastor.—Rev. Claude Neal, Rev. H. G. Smith, of Lincoln, and Director Duncan have conducted some profitable meetings in "visitation work" at Alexandria and Beatrice.

Rev. F. M. Sturtevant has thoughtfully sent to the historian an appropriate history of the Mead Immanuel church, an example we hope others will follow.—The Grand Island church has recently lost by death two prominent members, Mrs. Jorden, wife of Dr. E. F. Jorden, and Mrs. M. J. Wilcox, who was one

of the few remaining very old members of the church.

Texas Notes.

While in southern Texas a few weeks we notice some items of interest, some variations to northern thought and practice. Texas of course is quite an empire and Baptists a great host here. Their state paper, the *Standard* has over 20,000 subscribers and is just now making big efforts for an increase of 10,000. Southwest Texas Baptist paper also circulates in this section. Association missionaries are numerous; as a rule on to an association. And their meetings. We have already attended three or four gatherings representing ten, twenty, fifty churches; and others are fast coming. At a meeting last week two addresses were given that would have honored a state convention program: one "A Living Christianity," by Dr. George Green, pastor at Austin, and one on "Gospel Comfort," by Rev. J. J. Kellam, of Yoakum.

Real Bible themes are treated in pulpits. Such topics as "The Periphery of Life," as "The Superman," "A New Gospel for a New Day" and the like find scant welcome in this section. But "Alien Immersion" is pressed vigorously a topic we haven't yet heard really explained.

This little part of the country called the Rio Grande Valley claims to be a very choice bit of the state; in fact we had heard of its beauties before coming south. A very superior cement driveway, seventy miles long, has on its line nearly a score of towns. Its fertility may make almost a continuous urban country! There is a Baptist church in nearly every town on this line, which is barely twenty-five years old; churches of from 150 to 400 members! Nebraska take notice. This last item we get from the printed minutes of the state convention distributed in the state three weeks after the convention was held! Next week we have "B. Y. P. U. Training School" in the next town under leadership of C. C. Gardner, state secretary of B. Y. P. U. By the way, they have "adult"



CONGREGATION AT DEDICATION SERVICES AT MINIDOKA, IDAHO.

young people's societies down here that beat Grand Island where Baptist young people's societies first started.

Today, Feb. 18, we ferried across the muddy Rio Grande into Mexico to the city of Reynosa where the Northern Baptist Convention has a mission. After an hour's seeking we found the mission, under Rev. Alphonso Gwznan, a graduate of the Baptist Theological Seminary of Stalitto, Mex. The mission has forty-one members where he preaches every Sunday and at four outstations during

ple and no church of any denomination laboring here. The superintendent of evangelism of the Idaho Convention sent Mr. Sims a tent which he pitched next to the bank. Here the whole town turned out to hear him night after night. The Sunday school and the B. Y. P. U. conducted services in the tent. A ladies' aid was reorganized and the First church of Minidoka was organized with perhaps twenty members.

Mr. Sims immediately made plans for a building and raised money sufficient

a membership of over forty, all the work well organized and all at work, all debts paid and the mission budget raised up to date, Mr. Sims bade them goodbye.

Besides this work Mr. Sims gave missionary sermons and lectures in the First churches at Boise, Caldwell, Weiser, Shoshone, Rupert, Twin Falls, Buhl, American Falls, Pocatello, Blackfoot and Idaho Falls, and also at the State Convention. He is now at his home in Chicago taking a little vacation before starting for South Dakota where he has promised a campaign in the Dakotas commencing at Spencer.



FIRST BAPTIST CHURCH, MINIDOKA, IDAHO.

the week. He expects to build a chapel this year and hopes to receive aid from the convention. The only approach to anything like a church we saw in the town was an immense Catholic cathedral, but walled and locked "egress or in" preventing. The thing next most noticeable was a graveyard of startling appearance; this, too, protected by a bold stone wall with gates well-locked; an illustration of "safety first."

A Six-Months' Campaign in Idaho

A SIX months' campaign in Idaho has been closed by Rev. Earle D. Sims, church invigorator of the Home Mission Society. First Mr. Sims assisted Rev. J. L. Taylor in meetings at Mountain Home. The church was discouraged. Its building never had been completed, and it was running behind in pastor's salary. Mr. Sims preached for three weeks, and the church took on new life. The pastor's salary was all raised and paid, and improvements amounting to \$1400 contracted on the building. When the building was finished it was dedicated without a debt, a fine baptismal service was held and the work of the church increased in every way.

Mr. Sims then conducted a two weeks' meeting at Hagerman. He found the town of Minidoka, situated on the main line of the Union Pacific, with 300 peo-

ple to commence the work. The German Baptists had a building 18 by 30 not in use and this was deeded to the Idaho State Convention. Mr. Sims rented an ex-saloon building in which to conduct church activities while he proceeded to build a house of worship. The little German church was turned around and enlarged to 30 by 52 feet. Oct. 20 the new building was commenced, Mr. Sims making plans, purchasing all the materials and equipment, hiring all the workmen he could pay for. On Jan. 24 a modern church house valued at \$7000 was dedicated without a dollar indebtedness. The building has an auditorium, pastor's study, parlors, kindergarten room, kitchen, baptistry and dressing room, all modern in every way. Rev. A. M. Petty of Oakland, Calif., preached the dedication sermon.

Rev. W. A. Shank, executive secretary of the Idaho Convention backed the work all in his power and the Idaho Convention contributed \$1000 towards the building.

In the completed building Mr. Sims conducted two weeks of evangelistic meetings, assisted by any of the brethren who would help him. The house was packed at every service. Many people who had opposed the project yielded themselves to the Lord. A big baptismal service was held and many people baptized in the new baptistry. With

Connecticut News

BY HORACE B. SLOAT

Miss Esther Palacios, missionary to Porto Rico, has been in Connecticut, speaking in the Ashford association at the Stafford, South Willington, West Willington, Willimantic, First Putnam, First Danielson and East Killingly churches. Her message interested and aroused the churches to greater endeavor in the work of our missionary program.

The laymen of Connecticut are becoming deeply interested in the promotion of the denominational program among men. The State Laymen's Council, consisting of a president, a vice-president and a secretary, and a council man from each of the six associations, making in all nine men, has been set up. The council men are securing a key-man in each local church. Two meetings of the council have been held and the third meeting will be held on March 23 in New Haven. At the meeting of the council held in Hartford, on Feb. 16, Ray L. Hudson of Philadelphia delivered an interesting address which was greatly appreciated by our men.

Rev. Lester T. Mallery, pastor of the South Norwalk church, entered upon the third year of his pastorate, Feb. 7. Since Mr. Mallery's coming to South Norwalk there have been seventy-three additions to the church, fifty-seven by baptism, all incurred indebtedness has been cleared off and repairs to the extent of \$4000 have been made. The Bible school is growing and the church is in a happy frame of mind. The pastor is specializing on two series of services: in the Bible school his topic is "The Essentials of the Christian Life"; in the church "fireside services," he deals with such subjects as "Honor Thy Father and Thy Mother," "Courtship," "Marriage," "A Young Man and His Purpose," "A Young Woman and Her Character," "The Bible as a Home Builder."

The work in Willington, as carried on at the South and West churches, Rev. E. E. Sundt, pastor, is well organized and aggressively prosecuted. Perhaps no rural parish in New England has a more varied and up-to-date program which ministers to men, women and young people. The pastor is alive to every interest—for example, Prof. Leroy Jones from Storrs agricultural college, poultry expert, spoke to the men's civic club recently to good effect. The pas-

tor was greatly cheered, Feb. 7, to have twelve boys and girls definitely declare themselves as followers of Christ.

At the Central church, Hartford, Rev. J. N. Lackey, has assumed full pastoral charge. The financial report, as presented at the annual meeting, showed \$36,317.92 raised for current expenses and \$49,188.76 raised for benevolences during 1925. A school of missions opened on Sunday, Feb. 7, with an enrolment of more than 300. There was also conducted, beginning the week of Feb. 15, a teacher training school of religious education. The faculty consisted, in addition to local talent, of Rev. Seldon L. Roberts, Philadelphia; Miss Frances Simonds, New Britain and Miss Rose W. Greenleaf, Springfield, Mass.

First church, Waterbury, Rev. D. P. Gaines pastor, is also conducting a school of missions with a registration of 115. The president of the State Laymen's Council, Mr. A. L. Mulloy, is a member of this church.

District of Columbia

BY HENRY W. O. MILLINGTON

The weather in Washington for some time past has been not only sunless, but oppressively gloomy. There has been a gloom, however, of a different sort. A pall of sadness has settled upon our Baptist church life, owing to the death of some of our best known and most useful members. In this respect, Calvary church has been most heavily burdened. Mr. Charles I. Corby, one of the trustees of the church, and one of the largest givers, died while in Florida. Death came very suddenly while Mr. Corby and his wife were witnessing a polo game at Miami Beach. The funeral services were held on Wednesday, Feb. 17, from the home of Mr. Corby near Rockville, Md. Dr. W. S. Abernethy, pastor of Calvary church, conducted the services, assisted by Dr. J. Stanley Durkee, president of Howard university. Mr. Corby was born in Binghamton, New York, but he spent most of his life in Washington, and was the president of the Corby Baking company. Another member of Calvary church who was also a trustee, Dr. Charles A. Pfender, died in Boston, following an operation. He was professor of roentgenology at Georgetown university, and during the World War served as a roentgenologist on Medical Advisory Board No. 3. Ever active in teaching and learning in the various forms of X-ray work, Doctor Pfender was associated with leaders in that work in various societies. He was a member of the Roentgen Ray Society, the Radiological Society of North America, the District Medical Society and the Society of Paristology. Funeral services were conducted at Calvary church Saturday, Feb. 20, Dr. W. S. Abernethy officiating. The Brookland church is seriously bereft in the death of Mrs. Sarah Stevens Lynch. She and her husband were among the early members of this church, and had much to do in giving it character and strength through all the years.

Our senior pastor, Rev. J. J. Muir, chaplain of the United States Senate, is under the shadow of a great sorrow, owing to the death of his son, Major John Muir, of Philadelphia. Doctor Muir has the sympathy and prayers of his host of friends.

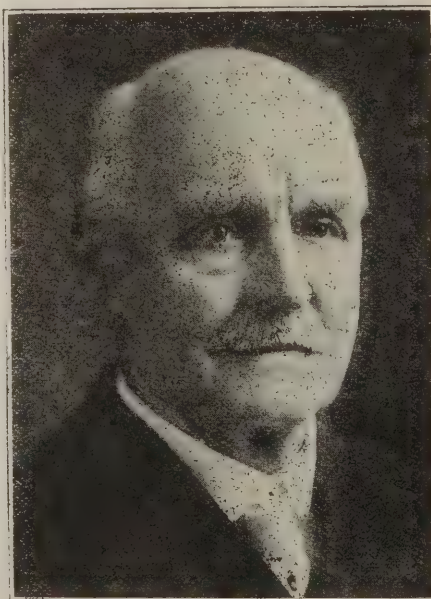
A number of our pastors have been suffering from the prevailing influenza, but most of them have continued in the main undertakings of their work. Rev. H. M. Lawson, of the Maryland Avenue church, however, is confined to his home by reason of a nervous breakdown, and Rev. C. B. Austin, of the West Washington church, is suffering from a severe cold. Rev. Hugh T. Stevenson has been obliged to slow up in his work, and Rev. W. E. LaRue has been kept out of his pulpit by illness.

This may seem like a doleful tale, but the spirit of our people remains strongly optimistic, and the work is going forward with unusually encouraging results. Several of our churches are conducting campaigns in personal evangelism under the leadership of Dr. H. F. Stilwell and Dr. A. B. Strickland. Dr. E. E. Richardson, the successful pastor of the Congress Heights church, has just celebrated the thirteenth anniversary of his pastorate. The superintendents of our Sunday schools recently entertained the pastors of our churches at a banquet at the City Club. This event in its practical and social values was a pronounced success.

James Percival Abbott

BY GEORGE W. TAFT

REV. James Percival Abbott, born in Woonsocket, R. I., December 8, 1846, died in Pasadena, Calif., February 17, 1926. He was a graduate of Brown University and Newton Theological institution. He became pastor of the First church of Medford, Mass., in 1877 and remained there over twenty years. In February, 1899, he went to Oshkosh, Wis., as pastor of the First church and



JAMES PERCIVAL ABBOTT

later became pastor of the State Street church of Rockford, Ill., giving fifteen years to work in these two places. For a number of years he was instructor in Bible history, ecclesiology and Christian doctrine in the Northern Baptist Seminary, Chicago. Some three years ago, advancing years and failing health compelled him to relinquish his duties, and he went to Pasadena, Calif., making his home in that place until his death.

Doctor Abbott was wholeheartedly patriotic and intensely American. As a boy in the teens he enlisted in the Union army and this same burning love for his country was manifest to the end of his life. As a preacher he was clear and convincing, vigorous and strong, positive and winsome. He was a wise and helpful pastor, aggressive and kindly, firm and fearless. As a teacher he was the incarnation of sincerity, brotherliness, and love. As a husband and father he won and kept the affection and loyalty of his household.

Doctor Abbott leaves a wife and five children. He had three sons and three daughters, Prentice W., of Medford, Mass.; Mrs. Marion Onion, Brooklyn, N. Y.; Miss May D., deceased, who was with her father in Pasadena, caring for him when she herself was taken; Carroll B., of San Francisco; Allen C., of Seattle; and Mrs. Helen Messner of Rockford, Ill. He leaves parishioners who are now scattered in many places, and students who are all over the world. They will all rise and call him blessed.

A memorial service was held at the Northern Baptist Theological seminary on Wednesday, Feb. 24. The burial took place in Medford, Mass., on Feb. 25.

Samuel H. Meyers

BY W. P. LOVETT

Detroit Baptists, particularly Woodward Avenue church, suffered a tragic loss in the unexpected death of Samuel H. Meyers, for more than seven years assistant pastor of Woodward Avenue church. As the great Woodward Avenue institution is at the heart of Detroit filling with wonderful success a place of continued usefulness, so Mr. Meyers was at the heart of this great church, always eager and efficient in assisting the pastor, Dr. John W. Hoag, the officers, and all of the members, particularly the young people, in initiating and promoting a great array of original projects whose success has spelled spiritual victory.

Mr. Meyers who was fifty-eight years old, graduated from Ohio Northern University, and spent a time in business at Columbus, Ohio and Chicago. Coming to Detroit in 1912, he served first Westminster Presbyterian, and later Woodward Avenue Presbyterian churches, as educational director and assistant pastor. His denominational connection has always been Presbyterian, but Baptists have never been conscious of it except as an asset to fraternal activities.

It is doubtful if any great metropolitan church in any city has enjoyed a more

fruitful ministry in the office of assistant pastor than that furnished by Mr. Meyers' record. He and Doctor Hoag have worked together like twin brothers, each supplementing the other. In the Sunday school he originated ideas developing into organizations which remarkably enlarged the work both in size and value. Evangelism and education have gone on parallel lines. A great ministry for young married people and unattached youths and maidens has told mightily for good in the down-town district. The B. Y. P. U. of seven years ago has been multiplied by five in number of unions, and more than double in enthusiasm and real educational program.

As an administrator, Mr. Meyers has been a master of assemblies, fitting into every possible situation in the interests of harmony and progress. He was adept in directing congregational singing in a way which contributed much to the great Sunday evening evangelistic service of Woodward Avenue church. In his relations with all other religious organizations in the entire community and state, Mr. Meyers was a powerful, though modest, leader. He was one of the organizers of the new Lincoln International club.

The unfortunate situation in which Woodward Avenue church finds itself began with an injury suffered by Doctor Hoag through a fall on the ice; he was compelled to submit to hospital treatment followed by a southern trip which promises full restoration of vigor. In his absence, the church secretary, Miss MacKinnon, was taken seriously ill and was not yet recovered. These conditions greatly increased Mr. Meyers' responsibilities, and he literally burned himself up. Three weeks before his death, he collapsed after a brief noon-day talk before the Lincoln International club. He was taken home and never recovered.

An impressive memorial service in the church was conducted by Supt. H. C. Gleiss, Dr. M. C. Pearson, secretary of the Detroit Council of Churches, Dr. Mark F. Sanborn, pastor of the First Baptist church, and Rev. W. B. Gantz, representing the Presbyterian denomination. Interment was in his home town, Stoutsville, Ohio. The sympathy of churchmen throughout Detroit is extended to the bereaved family and to Woodward Avenue church.

Maine Notes

By E. C. WHITEMORE

Ten additions to the church in Farmington, four by baptism, encourage Pastor Wallace S. Boardman and his co-workers. This addition will mean new strength for the church. Seventy at the young people's service, 275 in morning congregation, and 300 in the evening indicate that the work is going forward. Financial support of church and worldwide work is significant. The young people will cooperate in the observance of self-denial month.

At cottage prayer meetings in Passamaquoddy and Enfield, under the lead of

Pastor C. L. Smith, eight young people have begun the Christian life. These churches also will share in the self-denial month for world missions. The size of a church does not always indicate its significance.

The missionary education conferences conducted by Rev. Floyd L. Carr and Missionary M. L. Streeter have been held in Portland, Brewer, Waterville, and Livermore Falls. Methods for the development of a missionary church have been well presented and the actual service that the gospel is rendering in mission fields has been brought home. The new organization for boys, "The Royal Ambassadors," of which Rev. H. A. Welch of Brewer is high counsellor for Maine, was attractively explained. The conference helped the churches to do their duty all the time, instead of making spasmodic campaign efforts to do it occasionally.

Cortland, N. Y., Association

By G. A. FAIRBANK

We hear good news concerning the Marathon church since the coming of Rev. Russell Moore about seven months ago. He came directly from the Louisville seminary from which institution he graduated last year. The church has recently received eleven persons, five by letter and six by baptism. Early in the year the church had a week of personal evangelism with several conversions reported and an increased interest on the part of all. Pastor Cutton and some of the people of the First church of Cortland assisted in starting this lay evangelistic campaign. This was followed by a series of evangelistic meetings conducted by Evangelist Weakland in which there were several more decisions for Christ and a general uplift of the spiritual tone of the church. The church is not asking aid from the state convention this year as it has done for several years. It had on Jan. 31 paid 87 per cent of its benevolence quota. Thus the church was ahead of what was due at that time. It stands second in the association in this regard. The Virgil church stands first having already paid its full quota. A woman seventy-eight years old has requested baptism but will wait until she can be baptized in the stream outdoors. There has been an addition to the personal family of the pastor. On Jan. 28, a son, Robert Arthur Moore, came to bring joy to the hearts of father and mother.

Pastor and Mrs. Cutton of the First church, Cortland, had a son born shortly before Christmas. In honor of this the church presented Mr. and Mrs. Cutton with an even \$100 at Christmas.

Since the coming of W. T. Barnes to the Summer Hill church as pastor that church has also decided not to ask help from the state convention. A strong band of tithers has been organized. This is an open country church and has a devoted membership willing to go on for greater and larger conquests of self and others for Christ and his cause.

Pastor Fairbank completed five years

of service in the McGrawville church the end of February. There are three other pastors in the association at present who were there five years ago. Rev. F. W. Allen who is in his seventh year with the Memorial church of Cortland; Rev. E. E. Knapp, who has been with the Etna church for nine years and Brother A. R. Tice who has served the church at Solon for seven years. These latter two give only part time to their churches. Mr. Tice who was injured by his automobile running over him last fall is able to be out at present.

Rev. C. J. Knepek has resigned the pastorate at Pitcher, having accepted the call of the Duaneburg-Florida church at Delanson. He entered upon the new pastorate March 1. The church at Pitcher asked Pastor Knepek to reconsider his resignation but he concluded not to after having resigned. He has been with the Pitcher church for about two years. There have been several additions to the church, some by baptism and others by letter during his pastorate. Some improvements have been made to the church property. We regret his leaving the association but we rejoice in the larger opportunity which will be his in his new field.

Pacific Coast Letter

By LEONARD W. RILEY
The Spirit of Evangelism

The spirit of evangelism seems to be abroad in the land. Our pastors are quite generally following the advice of Paul to Timothy, "Do the work of an evangelist." While some professional evangelists are in the field, the greater part of these meetings are conducted by pastors. The results of such cooperation are likely to prove more satisfactory than those following in the wake of the average professional campaign. The results in the long run of years are still more likely to prove substantial and permanent if the pastor finds himself able to do his own preaching.

Trawin at Eugene

During the month of January Dr. Charles L. Trawin of Eugene, Ore., preached every evening and twice on Sunday. For the first ten days his subject was "The Holy Spirit." During the last ten days he preached a series of twelve sermons on the book of Revelation. The large audiences were attracted by no other than the power of a clear presentation of the vital truth of the gospel. The results are a marked increase in the spiritual life of the church and a substantial ingathering of young people and of men and women of mature age. Mr. Fred G. Fisher of Chicago was song leader and added much to the success of the meetings, which were followed by three sermons from Evangelist Harry Anderson.

Boynton at Seattle

The First church of Seattle, Dr. Ambrose M. Bailey, pastor, was greatly blessed by the coming of Dr. M. P. Boynton and his wife from the Woodlawn church of Chicago, where Doctor Boynton has labored for the past twenty

ty-nine years. Doctor Boynton delivered thirty messages during his fifteen days' stay, speaking not only for the church but for other organizations in the church and the city. Already ninety-one applications for membership have been made, while the hand of fellowship has been given to thirty and twenty-three others have been baptized. Doctor Bailey writes that, "Boynton proved a genuine find for us and brought us a great blessing."

West at McMinnville

The First church, McMinnville, Ore., Dr. M. E. Bollin, acting pastor, has seldom enjoyed any series of meetings as much as those conducted by Dr. James S. West, of the First church, San Francisco. These meetings closed on Sunday, Feb. 21. The number responding to his invitations, while not large, has been gratifying. The fruits have not yet been gathered. Doctor West has spoken frequently to the faculty and students at the chapel services in a most acceptable way. He has preached the truth as revealed in the word concerning God, sin, and salvation through faith in Jesus Christ. It has been most refreshing to hear a man preach these truths in that loving, persuasive manner in which such message surely is designed to be proclaimed. Doctor West evidently has neither time nor disposition to denounce those extremists who are beclouding the real issues of revealed religion in the minds of so many people today. May

God bless him and give us many more like him.

Smith at Tacoma

Dr. John Bunyan Smith of San Diego, Calif., spent Feb. 14-28 with the First church of Tacoma, Dr. C. Oscar Johnson, pastor. Good reports are coming from this meeting.

While this effort was going on the other Baptist churches of Tacoma were similarly engaged, Dr. J. M. Currie preaching at the Sixth Avenue church, Dr. E. H. Hicks, at Bethesda, Rev. A. McIntosh at Fern Hill, Rev. Eric Lundholm at the First Swedish, Rev. W. A. Litphard at the First German, Rev. E. K. Williams at Bethlehem, Rev. C. H. Graves at Borean, and Rev. J. C. Kellogg, at "K" Street.

Good Work Elsewhere

On Feb. 7, Rev. John M. Currie closed a meeting with the Fremont church, Seattle, Rev. Elbert H. Hicks, pastor, which resulted in ninety-five professions of faith. Already forty-nine have united with the church, thirty-one by baptism, with others to follow.

A two-weeks meeting at Colfax, Wash., Rev. J. L. Perringer, pastor, was conducted by Rev. J. E. Naylor, director of evangelism for the East Washington and North Idaho Convention. There were thirty confessions of faith, ten of which were baptized on Feb. 14. The singing was under the direction of Richard Dierks.

Convention Pastor Rev. J. E. Kanarr is rejoicing over a meeting held at Emmett, Idaho. Already he has baptized twenty, with others to follow. He was assisted by the Doctor Hubbard evangelistic party. Mr. Kanarr has organized this church in such a way that specific tasks have been assigned to more than fifty of the members. In this way the responsibility is divided and the field systematically cultivated for all departments of church activity.

University Baptist Church

The right man with the right kind of equipment is able to meet a magnificent opportunity in any one of our great educational centers. Not many of our university students today are attracted by organizations with poor leadership and poorer equipment. The Baptists of the Northwest ought, therefore, to rejoice over the achievement of Rev. Frank B. Matthews in placing the first unit of a splendid equipment along side the University of Washington. The educational plant recently dedicated and the ground on which it stands, have cost approximately \$105,000. The architecture is Gothic and beautiful. The construction is solid brick and concrete with stone trimmings. In arrangement the departmental idea of Bible school work prevails. There are eight separate departments, each with its own assembly room and separate class rooms. There are forty-seven rooms and the plant has ample space to care for a school of 800. Plans are already drawn for an auditorium which will cost an additional \$90,000. Meanwhile services are held in the social hall of the educational unit. The

building is equipped with all the modern conveniences for effective church and educational work. Let us hope that the building of the auditorium itself may not be too long delayed.

Death of C. R. Lamar

Rev. Charles Robert Lamar passed away at Springfield, Ore., at the age of seventy-three years. He was born at Andersonville, Tenn., and spent the earlier years of his life in Tennessee. Twenty-five years ago he came to the Pacific coast and gave fifteen years of faithful service to various churches in Oregon, Washington and California. He was ordained by the Grubville church of Grubville, Mo., in 1883. For the past ten years he has lived in retirement at Springfield.

Other Items

On Sunday, Feb. 14, Rev. F. R. Leach at Bremerton, Wash., baptized six, which brings the additions up to sixty-two since Mr. Leach's pastorate there began last June. Doctor Leach has been elected to fill a vacancy on the board of managers of the West Washington Convention.

Rev. V. W. Dyer of Rangoon, Burma visited Bellingham, Ferndale, Lynden Laurel and Sedro-Woolley churches during the week of Jan. 24-29. He has also spoken recently to the faculty and students of Linfield college and at other points in the Northwest. His messages are unusually effective and should be heard by as many of our churches as possible.

At the close of the mid-week meeting more than seventy-five members of our church at Lynden, Wash., surprised their pastor, Rev. T. M. Marshall, with reception and program, in which the heartily expressed their appreciation of him and his work. Such events are always helpful and should occur much more frequently than they do.

Rev. W. E. Monebeck this month is preaching a series of four sermons on the general topic, "How They Differ"—"How the Bible Differs from all Other Books," "How Christ Differs from All Other Religious Leaders," "How the Christian Differs from All Other People," "How the Church Differs from All Other Organizations."

Dr. and Mrs. George E. Whitman, of China, are supported by the First church of Tacoma. Recently certain members of this church made Mr. Whitman happy by the presentation of a new Remington portable typewriter.

The American Baptist Publication Society has just published a tract on "The Saving Experience," by Dr. T. J. Viller, pastor of the First church of Portland, Ore., which is well worth the reading and may be secured from our publication society.

The budget for 1926 adopted by the First church of Seattle, calls for a total of \$50,870 of which sum \$22,000 is for missions.

The Baptist

Chicago, Ill., March 6, 1926

Vol. VII

No. 5

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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The Baptists in Esthonia

By ADAM PODIN

To describe the situation of the Baptists in Esthonia it would help me to take clear by looking back in the not far away past when they were looked upon as the most feared and despised people. No wonder that from the highest officials, church pulpits down to the lowest policemen all condemned them as such, and in many cases they were outlawed and found no protection. This I have been overcome by persistent work, Christian life, prayer and preaching the old apostolic gospel. Great change has been wrought and Baptists have gained full confidence by the people everywhere.

Esthonian Baptists are all loyal to God and his word, which is no more than right. Where there is a right witness in a Baptist chapel the places are full and the blessing follows. Our situation is firm. We are respected and esteemed by all as trustworthy people, and to prove this I can say that prison doors, leper asylums, other government buildings are open, waiting for the gospel messenger. I think the time is not far ahead when the Lutheran and Methodist churches will be open without money and without price, people begging us to take possession of them, being tired of empty words, ready to listen to the message that leads to truth and life.

The past was like a cold winter, and the future could be compared with a fine summer. We are looking forward to a great harvest.

With the help of the English, American and Canadian Baptist boards we could educate our first group of preachers in our seminary who graduated this spring. They are working in many work places of Esthonia. It is a great delight for us as their parents to hear of their victories all along the line. With the help of those preachers we have drawn up this plan:

1. To work systematically through our Sunday schools to reach the child throughout the whole land, using various methods and helps, music choirs, Bible courses, illustrative pictures.

2. Our net has been cast to reach the young people in our university, the towns and the country, to lead them on the way to real enjoyment of life and satisfaction. As we have good fellowship with believers from other evangelical free churches, this helps us greatly to reach our point.

3. The Scripture distribution association, burdened with a heavy load of books, still peddles on faithfully and sends patient and silent messengers into thousands of houses and families from which we expect much fruit.

4. Our organized woman's society with its own officials at the head has tended to do its duty during the winter to bring the gospel to its own sex and kin.

5. The new students in the seminary give me much hope of their calling.

Every week-end they are out preaching in different parts of the country, spreading the sound doctrine of the Baptists, and are welcomed by the people.

To sum up the various branches of our mission work, you can clearly see the deep longing and prayer in our hearts:

God speed the day when those of every nation

"Glory to God," triumphantly shall sing,

Ransomed, redeemed, rejoicing in salvation,

Shout, "Hallelujah, for the Lord is King!"

Capitalizing Baptist Genius

ALLYN K. FOSTER

He asked a distinguished college president the other day—a man with whom he had been in college many years ago: "Will you give me a job in your college?"

"No," was the crisp answer.

"Haven't I got brains?"

"Yes," he replied.

"Then do you mean to tell me that you cannot place the maturest products of my life at the disposal of your students? I am now at top speed, my health is good, you admit that my brains are still functioning. I have amassed considerable experience and have carried with a fair degree of success many responsibilities. In short, I know to some extent life, thought, religion and I want to be of use to a younger generation."

The answer this college president made

was perfectly natural. "We have to think about pensions. In the natural course of events you probably would not be going strong for longer than ten years."

This is not written to criticize the policy of modern colleges—much as it may be deserving of criticism—but to raise a larger question as to what a great denomination like the Baptists does with its maturest men and women. When they reach the sixties and particularly when they reach the end of the sixties, must we necessarily put them down in alcohol (denatured, of course)? Ought there not to be a Court of Honor composed of these experienced exponents of Christianity? They are still active, vigorous in their thinking, and radiant with light. What happens to them for the most part? They drop out, that is all. In this matter we are very unthrifty. Several examples will illustrate. Cannot this great denomination capitalize the genius these names connote?

Last spring George E. Horr resigned from Newton. There is no greater intellect among Baptists, in my judgment, than is Doctor Horr. Can we use him? Cornelius Woelfkin soon closes his pastoral experience of forty years. Are there no wires along which the radiant energy of a life like that can be scattered? William C. Bitting has finished a magnificent term of militant service for the cause of Christ, and still keeps his golf score at par, with body and mind as vigorous as ever. Shall we count such a live wire a "has been" or can we use such men as he? And what

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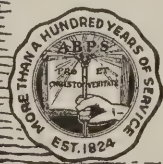
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Station WCOY

"THIS is station WCOY (We Count on You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Tonight we will have a few greetings from friends and then a couple of messages concerning our prison work.

"Chas. F. Leek, Southern Baptist Seminary, Louisville, Ky., says, 'Deep appreciation for the splendid cooperation you have given the seminary.'

"Joseph C. Hazen, pastor, North Orange, N. J.: 'Congratulations on the World Survey Number. In my humble judgment it is the best you have issued.'

"Paul E. Alden, Home Department, Foreign Mission Society: 'May I express our hearty appreciation for your assistance throughout the entire effort of the Lone Star Campaign. Your cooperation has contributed largely to its success.'

"Mitchell Bronk, Editor Adult Division, Publication Society: 'I have been noticing a steady improvement in the paper. Especially during the past two months have your issues been exceptionally excellent. I think you are showing great good sense and fine judgment in your treatment of the denominational problems.'

"E. M. Stigers, Director of Educational and Religious Department, California State Prison, San Quentin: 'I have been reading THE BAPTIST from its first issue and have been delighted with the improvement that I think has taken place from year to year. At the present time I think you are giving us a paper which would be difficult to surpass.'

"Now listen to this bit of news fresh from the field: 'On Sunday evening, Pastor Herbert C. Carnell of the Bay View church in Milwaukee, gave a monologue on "Jack's First Sunday in Prison," to a full house. The prisoner appeared in uniform. The lesson to children and parents was very impressive. In the state prison at Waupun there are about twenty prisoners that give their faith as Baptist. The Bay View church has seen here an opportunity to do some good and has secured permission to send to

that institution ten copies of THE BAPTIST to be placed in the general prison library for the use of all the prisoners. "Cast thy bread upon the waters; and it shall return unto thee after many days." This church hopes by this ministry of friendship to keep in touch with these prisoners during their sojourn there and thus help them find their place again in the life of the denomination when they are released.'

"Tonight we want to introduce one of the young men from a prison in an eastern state. Twenty-five young men in that institution are receiving THE BAPTIST weekly. He writes, 'I do not know how to thank you for your kind thought in helping these boys who have fallen by the wayside. In behalf of the fellows who have already received your valuable paper, I want to assure you that they look forward from one week end to another; and, believe me, when by some delay they do not receive it on time, they quickly report to the chaplain's office in order to find out about the delay. So you may feel assured that you are not forgotten by the boys. Enclosed you will find a list of new names of other Baptist boys and in behalf of them I wish to thank you in advance for the subscriptions for which they are now eagerly waiting. May God bless you in your daily works and may this year be indeed a happy one for you and yours.'

"Recently a minister's wife gave us ten dollars to send the paper to the boys in prison and these were her words: 'This is given in answer to prayer. This money was laid aside a dime at a time for some special use that God should direct. WCOY was his voice.'

"The office boy will now report a conversation heard recently in his alley. The mother yelled out the window: 'Willie, stop making your little brother cry.' Willie replied: 'I ain't a-makin' him cry. He's dug a hole and now he's bawling cause he can't take it into the house.' The office boys says if a lot of grown-ups would quit bawling around about this doughnut stuff and go to work getting subscriptions for THE BAPTIST they would be happier and do a lot more good. What's the use bawling about doughnut holes, anyhow? WCOY now signs off. Put the doughnut stuff into cold storage."

has become of John Humpstone? Have we forgotten his masterly ministry in Brooklyn? Can Baptists show a finer culture, a mellower spirit or greater pulpit power? Of course, each of these men has his continued ministry, but they belong to us all and they ought to be used throughout the length and breadth of the country during their ripest years.

Let our board of education send these men to the colleges over the country, or send them to the churches on a ministry of reconciliation and friendship. What a blessing it would be to some small town church to have any one of these men for a few weeks. Let the Publication Society make them write a few little books that will hand on the tradition and power of their ministries. Of course these are only a few of the men; many more men and women will be thought of at once.

Are we capitalizing our Baptist genius?

Obituary

J. W. Case died, Feb. 5, at Luverne, Minn., after an illness of three weeks. He was born 1859, and reared at Waverly, Ia., marrying Miss Lucy A. Lorenz at Rockford, Ia. He was educated at Iowa state teachers college and Colgate seminary. He engaged actively in the ministry thirty-five years, holding pastorates at Detroit, Mich., Erie, Pa.; Rochester, N. Y.; Cleveland, O., and spending the last three years at Le Mars, Ia., and Luverne, Minn. The children are Percival H. of Syracuse, N. Y.; Florence E. of Erie, Pa., and J. Harold, who is attending the Iowa state college.

With the Board of Missionary Cooperation

What we hope and believe is that no more than a temporary setback in missionary giving on the part of Northern Baptist churches occurred in December. During that month an amount equalling only 88.5 per cent of last December's receipts was sent in from the state convention offices. Previous to this the month-by-month percentage of receipts from the states had been steadily climbing above last year's record, ever since July when it first crossed the 100 per cent mark. In November, 1925, the state offices sent in an amount equal to 121.9 per cent of the money collected in November, 1924, thus making the total seven months' receipts for this year equal 106.5 per cent of receipts for the same period last year. Unfortunately December did not continue the upward trend, and so the eight months' percentage was lowered again to 103.3 per cent of last year's record.

A number of factors lead us to believe that this decline is only a temporary one caused by local conditions at this particular season of the year, and that we shall soon swing back into the stride

which we attained in July. Chief of the reasons for this hopeful attitude is the fine spirit prevailing since the conference in Chicago. With so much understanding of our united program, and so much willingness to cooperate abroad in the denomination, there seems to be little doubt that we shall raise the relatively small budget for this year. But it is as well not to let over-confidence prevent us from keeping a strict watch on our actual week-by-week and month-by-month achievement, lest through procrastination we fail to accomplish what we assuredly have within our power.

At the beginning of the calendar year there remained to be raised 56.2 per cent of the fiscal year's budget; nearly 60 per cent of the money to be collected in a little over 30 per cent of the year. It is easy to see that redoubled effort will be required of all of us so that we may close the year with honor. It need not be the desperate strain of some former years, but a steady, purposeful endeavor bringing us each week substantially nearer our goal.

As a means of giving recognition to

he states improving on their last year's record, there has been instituted this year a Northern Convention Honor Roll. It shows every month the list of states which have sent in more money from the beginning of the fiscal year than they did for the corresponding period last year. The nineteen states named hereafter are on the most recent list, covering the eight months' period from May 1 to Dec. 31, 1925. They are arranged here in the order of the per-

centage by which they surpassed their last year's record: East Washington, South Dakota, Idaho, Nevada, Utah, Montana, District of Columbia, Arizona, Southern California, Kansas, New Jersey, New York, Vermont, West Washington, Colorado, Connecticut, West Virginia, Michigan, and Rhode Island. Ohio and Delaware should be given honorable mention for coming within \$200 of being on the honor roll.

Here, There and Everywhere

PASTOR M. P. BOYNTON, of Woodlawn church, Chicago, was greeted by an unusually large audience Feb. 21, following his return from Seattle, where he assisted R. A. M. Bailey in evangelistic meetings.

A CHAPTER OF ROYAL AMBASSADORS has been organized in the First church, Caldwell, Idaho, with Kenneth Orcutt, Marjorie Skidmore and Raymond Skidmore as chief officers.

TRINITY BIBLE SCHOOL of Omaha, Nebr., has successfully completed an unusual course in teacher training. There are four high schools and a normal training department in the public school system of the city of Omaha. The heads of these schools, without exception, are Christians, and although each one is of a different denomination, they all accepted a place on the faculty of the Baptist teacher training school.

SINCE REV. C. J. BENDER left the church at Watertown, Wis., last September, Rev. E. H. Otto has been serving the church until the new pastor comes. The Rev. G. Wetter of Alpena, Mich., has accepted a call to the church and expects to be on the field about April 1. The work in all its departments is in good condition.

OFFICERS CHOSEN FOR THE coming term of the Baptist ministers' conference of New York City and vicinity are C. H. Kinnels of Bayonne, N. J., president; Walter G. Simon, 260 East 176th street, New York City, vice-president; Frank S. Guyer, Jersey City, secretary and treasurer. On March 1 the conference gave a complimentary luncheon at Park Avenue church in honor of Dr. Hervey Wood, the oldest member of the conference.

DEACON BENJAMIN F. BARGE, of the First church, Yakima, Wash., died Feb. 10, at the age of ninety-two. He was born in New England, educated at Yale. He lived much of his active life to education-work in the South, Middle West and Northwest, completing his career as an educator with the establishment of the normal school at Ellensburg, Wash., and serving as its president for three years. Later, prominent in business in the Yakima valley, he took a leading part in the development of the First church of Yakima.

TANTON PARK CHURCH, Detroit, holds

the Lord's Supper monthly alternating morning and evening. The evening service with its "upper room" atmosphere is noteworthy for the number of participants.

A RECEPTION FOR 150 NEW members received into the First church, Anderson, Ind., in 1925, was held Jan. 26. A program of music preceded the reception. The address of the evening was delivered

by Rev. W. G. Everson, pastor of the First church, Muncie. Rev. S. W. Powell, pastor of the church, was prevented from being present by illness but sent a greeting to the new members. Mr. Powell was confined to his home for two weeks but was able to be in his pulpit again Feb. 7.

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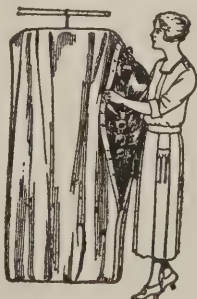


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CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

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There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of \$12 in one afternoon. J. V. Davis took five orders in one evening and was \$5 richer. Edith Phillips made \$53 in one week's spare time (evenings.) You can do as well, or better.



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the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

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Would you like to make an extra \$100 or \$200 a month, in your spare time? Would you like to gather a lump sum of \$500 or \$600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make \$15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

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PASTOR CHARLES DURDEN of Bloomington Ill., had the assistance of Pastor Chas. A. Boyd of Marquette, Mich., in an institute of fine arts in religion, March 3-4.

REV. H. B. PILCHER, director of religious education of First church, Lansing, Mich., has accepted a call to the community church at Dover, Idaho.

FIRST CHURCH, Phoenix, Ariz., has bought additional ground and will build a large new house.

PROF. J. M. COOK, who has been connected with Montezuma college practically ever since its beginning, and who has served the institution as president most of the time, which position he held up until recently, has resigned in order that he might enter into certain business relationships.

REV. JOHN W. HAM begins a series of meetings with Dr. J. W. Hoyt of the Belden Avenue church, Chicago, Mar. 7, to continue through the twenty-eighth. Mr. Robert Harkness pianist, so long associated with Chapman and Alexander, will preside at the piano.

DR. ASHBY JONES of Atlanta, Ga., has accepted a call to Second church, St. Louis.

THE MIDDLE OF MARCH has been set for the removal of the Southern Baptist Theological seminary to its new and modern suburban home, and Sept. 21, the opening of next session, has been set as the date for the opening of apartments for married students.

A CHOIR OF FORTY MEN is one of the attractions at Galesburg, Ill.

"TEN THOUSAND DOLLARS in ten months" is the slogan of the N. E. Baptist Conference at Ocean Park, Me. They want the money to strengthen the conference and they will make good use of it.

FEB. 17 WAS OBSERVED as missionary day at Bethel Institute. At nine o'clock separate sections were held for young men and young women. Dean K. J. Karlson was in charge of the boys' section at which Dr. Earle V. Pierce of the Lake Harriet church spoke. The girls' section was addressed by Mrs. Pierce. At ten o'clock the entire school met for con-

vocation service which was addressed by Prof. Walfred Danielson, just returned from Assam, and by Doctor Pierce. The afternoon was devoted to missionary conferences, conducted by the visiting missionaries, and to an address by Professor Danielson on his experiences in the field.

ONE OF THE B. Y. P. U. stewardship teams of the Chicago Baptist association was at the Peoria, Ill., Baptist association meetings on Feb. 27, and will be at Crawfordsville, Ind., on April 18. John Singleton, president of the B. Y. P. U. of America spoke at Peoria and is scheduled for Crawfordsville.

MEN'S CLASS OF COLLEGE AVENUE CHURCH, Indianapolis, organized with eight men, Jan. 1, hopes to have seventy-five by Easter.

FINE NEW ENGLAND dinner at Waterloo, Iowa, Feb. 17 was enlivened by costumes and parade.

Come in As You Are

BY HARRY S. MYERS

After one crosses to the west of the Mississippi in his transcontinental auto tour, he discovers that he has entered a different world. Tourist camps are greatly improved, and much more numerous. Restaurants and hotels are much more conscious of his presence and respond more carefully to his existence. It is common to be greeted by a big road sign that reads:

Atlantic Hotel,
Dumfreesville
Special rates to tourists
Come in as you are

More than once we were suspicious of the "special rates" and felt that they were higher not lower! The waiter met us at the dining-room door with a pleasant, "This way please. Would you like to wash?" Any casual observer knew that we needed to wash!

The welcome was real. In one place at dusk we entered the College inn on Main street. It was a high-grade restaurant and just what seemed to us able to supply that awful hunger after 291 miles since breakfast. We were seated in the center, right in the middle, dirt, holes and all. We were conscious of raising questions in the minds of other guests, but the management was as courteous and kind as if we had been wearing the clothes we wore today at the other hotel.

Come in as you are, is winning many friends to the great kindness of the West. Only once did we see a church with a similar invitation. Alas many churches were not on the main thoroughfare. Perhaps they reserve such signs for Sunday. In many tourist camps there were evidences of invitations to churches. There was a desire to reach the wandering autoist, but the "Come in as you are" invitation seemed more doubtful to the churches than that to the places of business.

We want more "Come-in-as-you-are" churches.

EMERSON AVENUE CHURCH, Indianapolis received seventeen new members during January.

NORTH SHORE CHURCH, Chicago, recently received twenty-three new members.

PASTOR EDWARD DERBYSHIRE of Valle church, near Marietta, O., has begun the issuance of a chatty parish paper.

NORTH SHORE CHURCH, Chicago, received forty-two additions Feb. 14, making seventy-eight in two months. Crowds are largest when Pastor Virgin announces doctrinal sermons.

REV. ROBERT A. ASHWORTH of Yonkers has given to President Yugoro Chiba of the Baptist Theological Seminary of Tokio, at his request, the translation right for Japan of his book entitled "Being a Christian," and a Japanese edition will be issued in the near future.

HAYDEN HEIGHTS CHURCH dedicated a new building Jan. 31. The house is convenient for church work and cost \$10,000.

THE W. W. G. of Austin church, Chicago gave a manufacturers' dinner, Feb. 2 and the women a mothers' and daughter banquet, March 2.

FIRST CHURCH, Dayton, Ohio, held church school jollification, Feb. 16.

A HISTORICAL DRAMA of Normal Park church, Chicago, written by Pastor Milton McGorrell, was presented Sunday evening, Feb. 14.

PASTOR LEICHLITER of Prospect Avenue church, Buffalo, has issued the first number of a racy parish paper.

AT A MEN'S BANQUET at First church, Adrian, Mich., Feb. 16, Judge W. J. Witty and Dr. J. C. Robbins were the speakers.

PASTOR ROBERT L. WILSON introduces the evening service with a three-minute talk on some current event.

FOR THE SUNDAY evening program at LaGrange, Ill., Pastor E. B. Freeman secured the services of a quartet from the neighboring negro Baptist church.

PAUL KANAMORI, "the Moody of Japan" occupied the pulpit of Pastor E. V. Bloomquist at Calvary church, Cleveland Feb. 14.

AT FIFTH AVENUE CHURCH, Huntington, W. Va., Pastor W. S. Wood, began the new year with an evangelistic campaign.

Exploring for a Word

(Continued from page 145)

mentary way I had been compelled to preach to them. But the flash of intelligence by the campfire the night before explained it all. The moment the word "Saviour" dawned upon his darkened vision, all the scattered fragments of truth that had been floating about in his darkened mind fell into line, and became one glorious revelation.

I had spoken it from childhood; he preached it for years; but somehow, became luminous with meaning the night. Over against the frightful night that settled down around me, the flashed a light unutterable, and a scarred hand traced in letters of glory "M-U-T-H-A-N-I-A."

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sting three weeks. Dr. James W.ramer of Denver, Colo., was the teacher, and Mr. Frank E. McCravy of Laurens, S. C., led the song services. The visible results were 135 additions to the church. Dr. James Whitcomb Brougher came two days after the special meetings closed. He had a great crowd to hear him, and his address stirred the people deeply. The special meetings carried the membership beyond 1000. Average attendance of the Bible school was 1037 for the year 1925.

AT SHARPSBURG, PA., Rev. B. A. Wilson, pastor, over \$800 has been raised toward debts, and twenty-two new members received into the church, nineteen coming by baptism.

BUIE'S CREEK ACADEMY at Winston-Salem, N. C., has broken ground for a new \$50,000 building. It is to be known as "O. Rich memorial," built from funds left by Mr. Rich for Buie's Creek academy. The building is to be used for auditorium and a new administration building, and is to be ready by Sept. 1. Enrollment for the year is 725, representing seven states, seventy-seven counties and Cuba.

WOMEN OF WILMETTE, ILL., church have formed a mothers' club.

FIRST CHURCH, Sharpsburg, Pa., has

erected an electric cross at the entrance to the building and installed a new heater for the baptistry and kitchen.

JEFFERSON AVENUE CHURCH, Detroit, has the unique device of publishing the list of subscribers to both the local and benevolent budgets who are paid up to date by number instead of name.

A HUNDRED AND THIRTY-EIGHT women and girls, the largest number ever present at such a function at First church, Port Allegany, Pa., sat down to a banquet, Feb. 3, to be served by thirty-two husbands, brothers and sons.

TOTAL INVESTMENTS of the old people's home at Maywood, Ill., amount to \$287,-079.28.

SCHOOL OF MISSIONS at First church, Oshkosh, Wis., closed Feb. 10 with a debate by four men on a resolution that Christianity is growing stronger in the United States. Dr. Joseph Robbins spoke delightfully one evening.

JOHN POWELL LENOX, writer and lecturer died in Chicago, recently at the age of seventy-four. He was the oldest living member of the First Baptist church.

THE PULPIT of the First church, Oakland, Calif., was supplied Sunday, Feb. 14 by Drs. Frank W. Padelford and Melbourne P. Boynton.

AT FIRST CHURCH, Osage, Iowa, 145 were present at the regular church night supper, and 128 remained for classes.

PASTOR F. W. BENJAMIN held a series

of meetings at the mission station of First church, Chadron, Neb., resulting in forty-five professions and thirty-two baptisms.

PARK STREET CHURCH, Pittsfield, N. H., notes an attendance of 125 at prayer meeting out of a membership of 260. Individual members have presented to the church a baptistry, new hymnals, a lantern, an electric sign and a cash gift of \$1000. The church has granted to Pastor John A. Swetman a vacation to visit his old home in England.

RUTHERFORD, N. J., Baptist young people presented a special program, largely musical, Jan. 31, at the regular evening hour. The topics treated were unusually broad and vital. Participants were Messrs. John R. Thomas, Judson Jessup, Romer Hunt, William Davids, John Griffin, Charles Steck and Caldwell Dunham; Misses Dorothy Voll, Florence Taylor and Sue Berry, and Mrs. G. South.

THE PASTOR OF THE CHURCH at Burlington, Utah, presents to his people telling mimeographed essays on practical and vital religion.

PASTOR RUSSELL BROUGHER, granted a vacation in order to recuperate his health, will be absent from his pulpit for a few weeks.

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Announcement was made at Carleton college, Northfield, Minn., on Feb. 15, by President Cowling, that its \$2,300,000 campaign was successfully completed and all deficits made up. Rejoicing among Carleton's friends is universal, for this splendid institution is now in a position to minister more largely to the needs of the young people of the Northwest. Of the amount raised, \$1,200,000 is for endowment and \$1,100,000 for buildings, equipment and current expenses. While this does not satisfy all of Carleton's needs, it does mark the beginning of a new epoch in its history. To be the ideal college for a thousand students is the ambition of Carleton, and the plans for such an achievement were submitted to the general educational board of New York some time ago. That board, the Carnegie corporation and Mr. James Harkness of New York made gifts amounting to \$700,000, and the remainder was raised by friends of the college, mainly in the Northwest.

The March or the April number of the *Kansas Baptist* will contain a write-up about Ottawa University, showing campus scenes and the buildings. Only the main facts in the history and life of the university will be included in the write-up.

The attendance in Ottawa university in the first semester of the present college year is 419 in the college and 115 in the conservatory. The number of registered students to date, counting each individual only once, in both the college and conservatory is 552.

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WALTER L. DEFRIES, pastor of the Christian church at Ocean View, Del., was examined and recognized as a Baptist minister at Dover, Del., Feb. 4, upon the recommendation of a council. Rev. H. C. Broughton, president, and Rev. Samuel C. Welsh, secretary of the Delaware State Convention, were respectively moderator and clerk of the council. Other ministers participating were George D. Allison and A. F. Williamson.

PASTOR RALPH E. KNUDSEN's church at Glasgow, Mont., has fifty-five members, more than half of them non-resident. This little band had an average attendance at Sunday school of 100 during the last quarter. The school is well graded under the superintendency of Mr. Jesse Eugene. The pastor's wife has organized a junior union with fifty members.

REV. LESTER CLEE is teaching a class of 800 men at Rutherford church, N. J.

AT THE COMMUNION SERVICE in January, Pastor Leroy E. Viets received forty-nine new members at Boone, Iowa.

REV. C. H. WILLIAMS, son of Sir George Williams who founded the Y. M. C. A., died recently in England after serving one church thirty-five years.

SECOND CHURCH, Chicago, parish paper contains a halftone of Doctor Byrne, who has been a member of the church fifty years, and has been one of the most helpful leaders and givers among the Baptists of the city. He is now eighty-five years old and still active.

FIRST CHURCH, Hastings, Neb., Dr. Alfred S. Cross, pastor, will dedicate a new

church building on Sunday Mar. 7. The evening service will be broadcast over KFKX. Dr. F. H. Divine of Brooklyn, N. Y., will speak morning and evening. Baptists who cannot attend their own services may "listen in."

IT IS ESTIMATED that 5000 people pass through the church portion of the Baptist-Temple, Rochester, N. Y., every week, served by a staff of ten paid workers and hundreds of volunteers. The staff has been increased to add a business manager, a neighborhood worker, a director of religious education and a steward. There are banquets and suppers served every night in the week and a cafeteria operates from 12 to 2 o'clock each noon; a free organ recital every Friday noon, neighborhood school for children every Saturday afternoon, boys' and girls' clubs meeting every night in the week, and a well baby clinic in operation. The Sunday services continue to report standing room only, and the loose offering for this year are estimated at \$15,000. Four floors of the fourteen-story structure are set aside for church purposes and are in constant use. Dr. Conrad Moehlman of the Rochester Theological Seminary is conducting a class from six to seven o'clock Sunday evenings on the subject "Is Religion Disappearing?" Dr. Orlo J. Price, secretary of the Rochester Federation of Churches is conducting a "Who-So-Ever" class Sunday afternoons at four o'clock on the subject "What's in the Bible?" This latter class is for firemen, policemen, domestics and other folks who cannot come to the regular church services. The only mistake recognized in the building of the gigantic temple is that the structure is not large enough for the many uses to which it is put. The board of trustees operates the temple building, led by Mr. Arthur Castle, chairman. The annual budget about to be presented to the church represents the huge sum of \$139,000, which includes current expense, benevolence and building fund. Rev. Clinton Wunder is completing his fifth year as pastor of the church. This is the ninety-second year of the history of the church "in the heart of Rochester."

Editor's Notes on the Lesson for Mar. 14

THE LAST WORDS OF JESUS WITH HIS DISCIPLES.

Lesson Text: John 14:17. Golden Text: John 14:6. "I Go"


The personal pronoun is pronounced in the last words of Jesus to his disciples as reported by John. One has only to read these chapters casually to appreciate this fact. It is as though Jesus had been silent so long about things which lay closest to his heart that now as the hour of his departure approaches he breaks over his reserve and pours out a flood of personal experience and testimony. He had intimated before that he would suffer an early death at the hands of violent men but now he tells them plainly in the monosyllabic words, "I go." This startled them and threw them into confusion, and it was this confusion that called out the comforting words which open with chapter fourteen and close with chapter seventeen.

"I Am"

The disciples must have been familiar with this primitive verb on the lips of Jesus. It runs all through the Gospel of John and is not a stranger to the other Gospels. It was in this way that Jesus concreted what the Jewish philosophers had made abstract and unintelligible to the rank and file of the people. Thus the bread of life turned out to be Jesus himself, and in the assimilation of the Spirit of Jesus by men there came to know eternal life by actual experience. Thomas was in doubt about the way to the place of many mansions until he discovered that Jesus and the life that Jesus lived was the way. So runs on. "I am the door," "I am the good shepherd," "I am the true vine." If the question is one of entrance, protection or sustenance in the divine life it is answered concretely in Jesus.

"I Send"

Jesus went away in the flesh but made arrangements to send the eternal Spirit of truth to take his place and make his eternal "I am" operative among men amidst all the changes that they might see. One might sometimes think from the way certain people cling to the patterns and practices of the past that the "I go" of Jesus had left a vacuum that has never been filled. But the "I go" of Jesus was immediately followed by the "I will send" the Spirit of truth "that he may be with you forever." Those we who live in the twentieth century may enjoy the presence and guidance and power of the living Spirit of eternal truth just as the first disciples and the members of the early church enjoyed the presence and guidance and power. Is it an inspiring thought to discover that Jesus is still with us in the person of his Spirit and that we do not need an infallible church to mediate his ministry to us? All we need is the energy and steadfast will bent on discovering the will of God in order that we may bring ourselves into full harmony with it.



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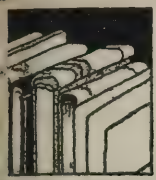
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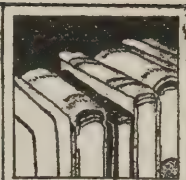
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New Books



Inescapable Christ, by Walter Russell Bowie. New York: Charles Scribner's Sons. \$1.50.
 Many a preacher would be lifted out of the ruts and given a new spirit and a new message from reading this interpretation of Christ by a practical pastor, a cultured scholar and a virile thinker. These men have said so well what Christianity means in this time of transition. Modernist and traditionalist alike may reflect, ponder and learn. The sentences are sermons; the reader wants to go out and proclaim their message. It is one of the prophetic books of modern Christianity heralding the coming revival that will build around the full spiritual, ethical, scientific and social gospel of the Kingdom of God.

—U. M. MCGUIRE.

Measure of a Man, by Arthur W. Spalding. New York: Doran. \$1.50.
 Under a number of interesting headings Mr. Spalding discusses the growth of youth to manhood, indicating the essentials of real character. He discusses the problems boys have to meet, answers the questions they so often hesitate to ask and helps to give them a broad, sane outlook. The understanding and friendly nature of these lectures made them so popular where they were first given that the boys requested their publication. This is a splendid book for parents and for all who engage in any kind of activity with boys.

—C. R. OSBORN.

Sermons and Christmas Sermons, by Representative Preachers. Edited by F. J. Orth. New York: Doran. \$1.50.
 Many ministers find that special day sermons are after all the most difficult to prepare. For a little inspiration and variety of treatment this volume might be of service in preparing sermons of this kind, although one wishes that there were a greater number of usable illustrations. The sermons come from illustrious preachers in English pulpits. Although of different shades of opinion and there is a common emphasis upon the incarnation of God in Jesus Christ and the great place which that truth should have in all our preaching today. Each sermon contains much devotional thought that should make it helpful to the layman as well as the minister.

—C. R. OSBORN.

Canadian Preaching. Eighteen Canadian sermons edited by W. Harold Young, A. B. D., Minister of St. Paul's United Church, Toronto. Introduction and biographical sketches by the editor. New York: Doran. \$2.00 net.
 One instantly gets a sense of motion as he begins this book with Dr. Richard Derr's sermon on "Faith". No content religion in this volume. In every sermon the reader is challenged by the bringing of old truths into new word and new settings. The Christianity of an ancient static apocalyptic world functions powerfully in a modern world of science and progress. We feel these ministers

are worthy successors of English and Scottish divines, and easily are peers of great preachers in the United States. These Canadian prophets have nothing to defend but righteousness. Indeed one is made to feel their spirit of daring as we read of their experiments in changing historic creeds and denominational forms. It is their loyalty to the spirit and message of the Book that leads them to demand new prophetic emphasis and organic change. These men live and work above the present doctrinal strife.

—W. F. HUXFORD.

William Robertson Nicoll, Life and Letters, by T. H. Darlow. New York: Doran. \$3.50.

A human and colorful picture of an extraordinary personality. Tracing the career of the founder and long-time editor of the *British Weekly* from the hills in the highlands of Scotland, where his life rose in 1851, to his home in Hampstead, a suburb of London, where he passed away in 1923, the biographer holds the attention of his readers with increasing interest through the 450 pages of the book. Indeed one gets the feeling that he is not reading a book, but rather sitting with Nicoll at his own fireside in the long room flanked with thousands of books on either side and hearing him talk or dictate his numerous articles for the press. Or in company with the subject of the biography and James Barrie he is making America a visit and seeing the United States through the eyes of an observing Scotchman. Every chapter of the book is an open window through which the reader sees William Robertson Nicoll in action. All the moods, motives and methods of a great man are revealed with rare fidelity to truth. Numerous extracts from his letters reveal the soul of the man as no amount of commentary on the part of the author could do. Robertson Nicoll was a unique blend of poet and partisan, merchant and master of literature, statesman and mystic, prophet and politician. With characteristic Scotch thrift he could drive a good bargain without violating the ethics of honesty or putting too great a strain upon his Calvinistic conscience. At the same time he could produce a poem or write an editorial as far removed from the market-place as the heavens are above the earth. Under his management the *British Weekly* became a property of great commercial value, and the editor shared in the financial prosperity of the paper. But he remained the same democratic soul devoting all his powers to the common weal. The biography is well done because it reincarnates the spirit of a great leader who lived through the most momentous and significant period of the world's history.

—JOHN A. EARL.

The Patrimony of Life, and other sermons, by Hobart D. McKeehan. New York: Revell Co. **Week-Day Sermons in King's Chapel**. New York: Macmillan Co. \$1.50 each volume.

The Rev. H. D. McKeehan is pastor of the Reformed church, Huntingdon, Pa. These sermons in subject-matter, in style of presentation, in epigrammatic expression are excellent. The preacher could have afforded without weakening the sermon, to give more concretes for abstractions and particulars for generalities in the discussions. The last sermon of the book on the divinity and authority of Jesus Christ is in merit beyond all praise.

The sermons of the other volume were delivered in the "oldest pulpit in the United States" by representative preachers of different denominations. While they were delivered in "Boston's busiest corner at the hour of noon day" crowded congregations met the speakers at each service. The sermons are marked for their simplicity and practicalness, and also their spirituality. The preachers seem to have discovered and appreciated the real needs of men immersed in business responsibilities and adapted their message to those needs. Withal the craft of sermon building has not been overlooked, for they are the work of masters.

—H. O. ROWLANDS.

Navaho Tales, by William Whitman 3rd. Boston: Houghton Mifflin Co. \$1.75.

These tales are genuine native myths of the Navaho Indians, told and illustrated so as to reproduce the atmosphere and flavor of the old haunts of the tribe in New Mexico and Arizona. No myths in the world better express the genius of a primitive people in its effort to interpret its own wonder world, and none are better adapted to the purpose of wonder stories to be told to children. One who received his impressions of the Navaho character from Capt. Mayne Reed's stories of the wild west half a century ago, can highly appreciate this opportunity to hear from the lips of the Navahoes themselves an interpretation of the soul of their people.

—U. M. MCGUIRE.

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He: "Why don't you wear your new cheesecloth dress?"

She: "Don't be silly. I haven't any cheesecloth dress."

He: "Why, you just showed it to me yesterday!"

She: "That's a dotted Swiss."

He: "Well, if a dotted Swiss isn't called cheesecloth it ought to be."

The boarders were insisting among themselves that after Mrs. Smith, their landlady, had served them a meal from a ham there would be no perceptible difference in its weight. So Pierson bribed the cook to weigh it before it was cut and it was found to weigh twelve pounds. While some of the boarders inveigled Mrs. Smith into the parlor, Pierson and his co-conspirators went out to the kitchen and weighed the ham. It weighed twelve pounds and four ounces! They betook themselves in glee to the parlor, but had no more than seated themselves when Sam appeared in the doorway brandishing the carving fork.

"Dis here fo'k, I finds it in de ham way ober to de back side so's you couldn't see it. Dere wa'n't no fork in de ham when I weighed it afore suppa."

Five-footer: "I'm over my ears in debt."

Six-footer: "Well, that's not so bad—look at me; so am I."

Grandpa had come to visit his little grandson. Wishing to find out how Jimmy was getting on at school, he asked:

"If you had ten apples and I gave you two more, how many would you have altogether?"

"I don't know, grandpa," replied Jimmy. "We always do our sums in beans."

Among the "Specimens of Irish Wit" is the pithy reply of the driver of a jaunting car to a passenger who had made an impatient remark about the time he was taking to wrap himself up: "Yes, in truth, sir, what's all the wurrold to a man whose wife's a widow?"—*Christian Leader*.

A Scotch minister was walking through a street in a village one misty evening when he fell into a deep hole. There was no ladder by which he could make his escape and he began to shout for help. A passing laborer heard his cries and looking down, asked who he was. The minister told him, whereupon the laborer remarked: "Weel, weel, ye needna kick up sic a noise. You'll no be needed afore Sawbath, an' this is only Wednesday night."—*Christian Leader*.

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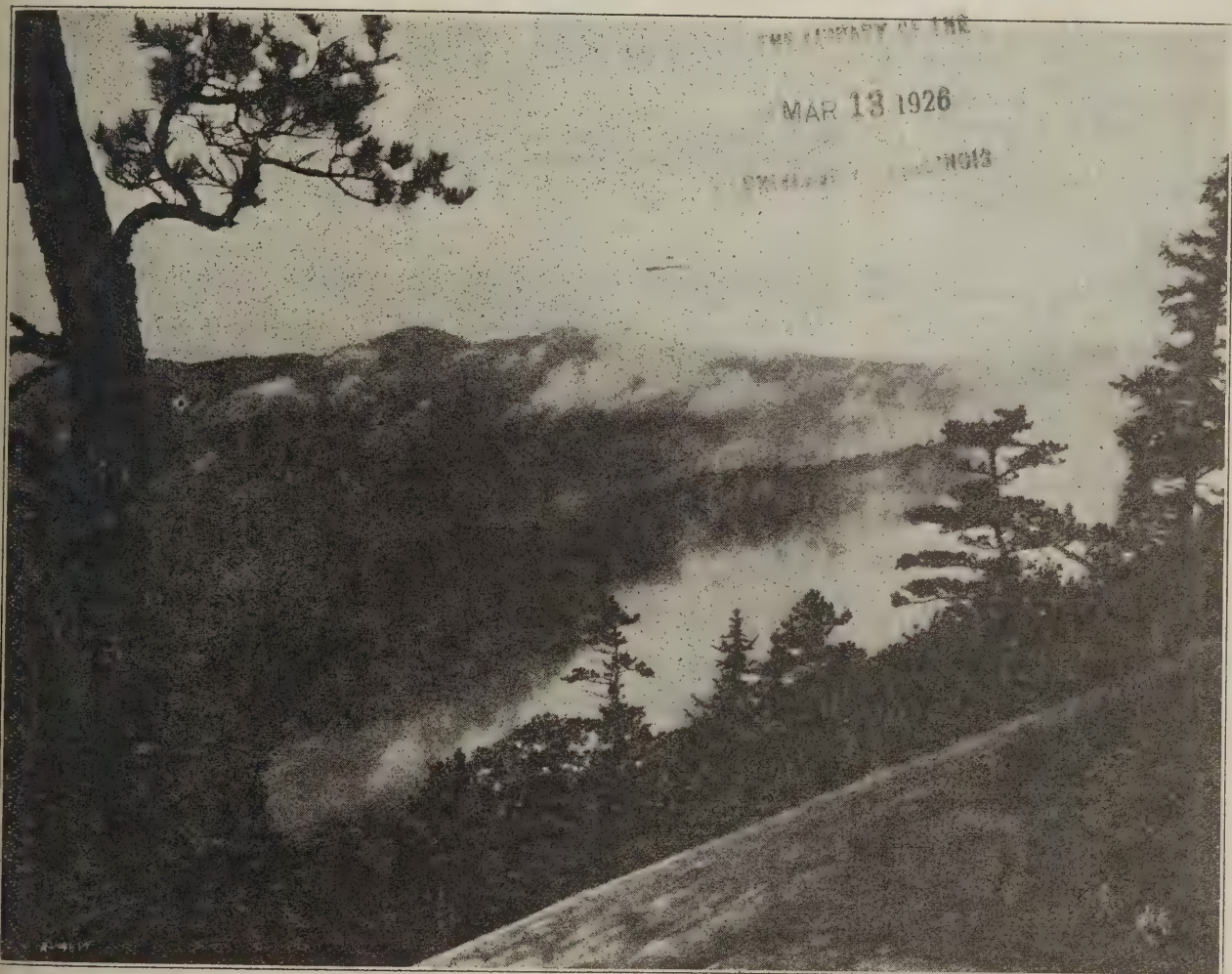
March 13, 1926

No. 6

The Baptist

Published Every Week by the North Carolina Baptist Convention

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CLOUDS ON MOUNT MITCHELL, NORTH CAROLINA.



Folks, Facts and Opinion



The early inevitable seems to have arrived. Nobody who knows human nature could have expected that a few self-selected nations could permanently hold a monopoly control of the council of the League of Nations. And already it is reported that Poland, Belgium, Spain and Brazil will demand permanent seats in the council. Ultimately a composition of the council must be reached that will satisfy the sense of both equity and safety in the nations concerned. It is possible that extensive changes in the constitution of the league will be required within a few years.

Murphysboro church, Ill., destroyed by a tornado, and for lack of means to rebuild, still in ruins, may be compared with Park Avenue, New York. The Park Avenue trustees announce that they expect to realize \$1,750,000 from the sale of the present building. For the rest they say: "The proceeds of the sale will be put into the new building and a sum equal to this has been pledged by a member of the church, and while no general canvass will be made for contributions, some members have already volunteered to make additional gifts. Certain features of the church it is expected will also be financed by members as definite memorials. If still further sums are required to carry out the plans, a small group of our members have already agreed to guarantee such further financing."

What men's class in a Baptist church in America can beat this one in Wales? A Greek class for the special study of the New Testament in original Greek, has been organized under the auspices of the Workers' Educational association, at Rhosllanerchrugog, by Rev. J. Powell Griffiths, B. A., Baptist minister there. It is attended by thirty-two Welsh miners (the maximum number allowed) and has proved very attractive. Mr. Griffiths has been most successful in training working men students. Several of them have passed the matriculation examination of the different universities while working in coal mines.

How the better thought of Japan as well as of the United States is dealing with the problem of international relations may be seen in the following excerpt from a book recently written by a leading Japanese student of these problems: "To-day, America and Japan are facing each other across the Pacific ocean and permanent peace in the regions of the Pacific should be maintained by the joint cooperation of the two nations. Hence, we cannot and must not leave these important questions to demagogues and yellow journals alone. Our two peoples must study the problems and join their efforts to solve the difficulties for the maintenance of cordial relations between the two countries."

The city of Belfast, Me., has begun to operate a railroad thirty miles long which it has owned fifty years. The Maine Central railroad has been operating it but refused to renew its lease because the road did not pay. In such cases public ownership and operation become practicable and orthodox.

Is civilization senile? The following note is clipped from a current periodical: "Either it is a disillusioned age, past its excellence, or the writers, publicists and preachers to whom we look for light and guidance, and from whose relics, in the future, its quality will be gauged, are in a conspiracy to misrepresent it. So deeply infused is their thought with the quality of mental fatigue, so uncertain is their gesture of groping for remedies; that, in order to institute a comparison, we are forced to carry our imagination back to a period of which scant record exists, and reconstitute, so far as sympathy and historical understanding can reconstitute it, the state of mind of civilized mankind during the most tragic epoch of the world's history known to us—the century and a half that preceded the downfall of the Roman empire. Current discussions of the value of Christianity may well consider what has to offer for a state of mind like that. Can the gospel of Christ restore youth and vitality to a senescent society?"

Regulations recently adopted in China for the control of education contain the following provisions: "Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of educational institutions, shall be allowed to make application for recognition at the office of the proper educational authorities of the government according to the regulations as promulgated by the ministry of education concerning the application for recognition on the part of educational institutions. Such an institution should prefix to its official name the term 'Szu lih' (privately established). The president or principal of such an institution should be a Chinese. If the president or principal has hitherto been a foreigner, then it must have a Chinese vice-president, who shall represent the institution in applying for recognition. If such institution has a board of managers more than half of the board must be Chinese. The institution shall not have as its purpose religious proselytization. The curriculum of such an institution should conform to the standards set by the ministry of education. It shall not include religious courses among the required subjects."

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Massachusetts will breed elk. Two blind trainloads containing 620 elk have been delivered from the national bison range in Montana to the elk breeding and grazing association at Middleboro. The weight of each animal is about 350 pounds.

Is another trek of God's fugitives passing by? It is a stray news paragraph in a corner of the paper, but it says: Mennonites who a few years ago sold out their farms in Western Canada and trekked to Mexico, settling in the valley of the Rio Grande, which they pictured as a land flowing with milk and honey, are seeking to return to Canada. Crop failures and famine have brought disillusion." Do we recall the story right? Were not these Mennonites in both Canada and the United States rated as pacifists during the great insanity a few years ago? And for their pacifism were they not harried out of both countries to Mexico? Perhaps there is an epic of high spiritual adventure in their trek there were any De Quincey to write

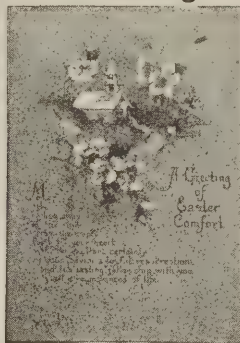
"If foreign missions cannot change its character, the Asiatic peoples propose to rid themselves of it," writes Robert E. Lewis in the *Outlook* of Feb. 10. Mr. Lewis was for ten years international secretary of the Y. M. C. A. in Shanghai, China. He says: "The outstanding question for the church of Asia is not a question of theology or of organization, but one of freedom. With the rising tide of nationalism and the capacity for leadership on the part of the orientals themselves, 'foreign missions' is considered to be a reflection upon their capacity and in some cases upon their national sovereignty. At home and abroad foreign missions carries with it an implication that the beneficiary nations and peoples are backward and dependent. This runs counter to the rising tide of nationalism in Asia. This is not an academic question. It is being discussed in Asia as one of the leading international problems. If foreign missions cannot change its character, they propose to rid themselves of it. It will require the greatest effort of modern Christian statesmanship to bring about this realignment. It is possible. Nationalism is now running high in China; it defies a world power of two. It has taken a high moral key. It would not use force. It uses the more powerful boycott. It demands that 'economic imperialism' shall cease, and it takes its case very specific and understandable. To trifle with it has cost the leading nations many millions of dollars during the past six months. The Chinese demand that the foreign representatives of Christianity who live among them shall invariably take sides either for the rights of China and for high moral judgment or for their motherlands and the present defiance of right on the part of those lands. This is the hour of the greatest peril to Christianity in China, and of the greatest hope—peril if we continue foreign control over any part of it, any of its personnel, its finance, its policies. We must set Christianity free."

From Australia comes the interesting report that by the action of the Baptist Union of Tasmania in unanimously endorsing the constitution of the proposed Baptist Union of Australia, the establishment of the new united organization for the whole commonwealth is assured.

By a vote of fifty-two to forty-two the lower chamber of the Dutch parliament refused to concur in an appropriation required to maintain the legation to the Vatican. Immediately after the vote the four Catholic members of the queen's cabinet resigned.

SUPPLIES FOR EASTER

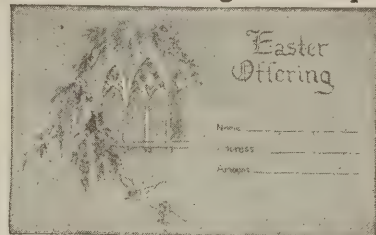
Easter Greeting Card



No. 1131

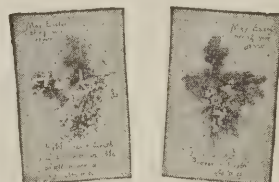
No. 1131. For pastors, teachers, superintendents, and Christian workers. Pretty church design with delicate spring flowers. Appropriate message. Size, 3 1/4 x 5 inches. Each card with envelope, \$2.50 a hundred, postpaid.

Easter Offering Envelope



An appropriate design of a Church and Easter flowers, lithographed in full colors. Well made of a good stock of paper. Space is provided for name, address and amount. Size 3 1/4 x 2 1/4 inches. 50 cents a hundred; \$4.00 a thousand.

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No. 1122. A series of religious post-cards with appropriate Easter verses. Beautiful designs in full colors. \$1.25 per hundred.

Easter Cards



No. 1105

No. 1105. This series has been designed with the idea of combining the home with the Easter thought. The designs are beautifully printed in full colors on cream ripple stock. Size, 3 1/4 x 4 1/2 inches. Gold edges. Set of ten cards with ten envelopes, 35 cents, postpaid.

Easter Folders

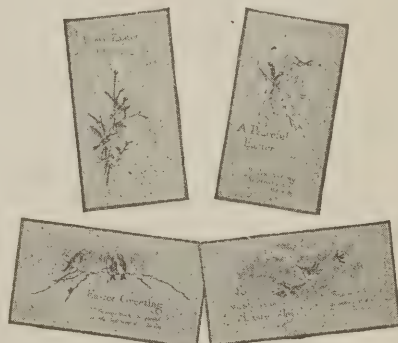


No. 1125

No. 1126

Nos. 1125 and 1126. Two folders for the children. The designs on the front are very clever and the Easter poem and Bible verse will be appreciated by the young folks. Size, 2 1/2 x 3 1/2 inches. Gold edges. Set of ten folders and ten envelopes, 30 cents, postpaid.

Easter Cards



No. 1102

No. 1102. This series of Easter cards comprises very beautiful designs of birds and distinctive Easter flowers, printed in colors on Crane's ripple finish stock, with gold edges. Size, 2 1/2 x 4 1/2 inches. Set of ten cards with ten envelopes, 20 cents, postpaid.

The prices are slightly higher in Canada.

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The American Baptist Publication Society

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125 N. Wabash Avenue, Chicago
373 W. Third Street, Los Angeles

1107 McGee Street, Kansas City
439 Burke Building, Seattle
223 Church Street, Toronto

Order from Our Nearest House

Rev. Clinton Wunder, pastor at the Baptist Temple, Rochester, N. Y., in reply to the complaint that the preachers are radical, raises the fundamental question as to the nature and purpose of preaching. He says that in the very nature of the case, preaching is telling the people how God would have them live and where evils exist to call for their thorough extirpation. Such preaching to those who are pleased with things as they are, always seems radical and dangerous.

It is the board for Christian work in Santo Domingo which releases the following news note, that seems almost monotonously familiar: "The most interesting political topic of the year is the new convention between the republic and the United States, modifying that of 1907 and providing for a new loan of \$25,000,000. Sharp opposition to this proposed convention developed in the lower house, which was passed, however, by a narrow margin, by the use of certain parliamentary procedures of questionable character and by the imprisonment of a few of the more vociferous of the opposition.

Bruno Bauch says this fine and hopeful thing concerning the relations of the intellectual life to the economic life in Germany: "It was just the dominance of economic interests over intellectual interests in all countries of the earth and particularly in the field of politics, which led to the catastrophe which has certainly fallen upon Germany most heavily, but which—to make this clear we need only think of materialistic Marxism and bolshevism with their dangers for the whole world—can lead to the darkest and most woeful doom for all lands and nations if politicians do not, before it is too late, gain an ethical point of view, such as would yield to intellectual interests, in truth and in deed, not alone with fine phrases, preeminence over economic interests. Life itself has taught us this in Germany with peculiar emphasis. And we have tried to give this lesson a consistent basis in the ethics of our time."

Perhaps the gravity of the loss of faith in government by the people in the United States is exemplified nowhere better than in the case of Walter Lippman, who but a few years ago was spokesman for liberal if not radical democracy. One of his recent utterances is this: "Open diplomacy is suited only to a pacific world in which there are no dangerous decisions to be made, in which any question can be debated and bungled without fatal damage in the rough and tumble of legislatures and elections. The internal peace of the United States is so profound that the methods of congress are at the worst an inconvenience. But the peace of the world is so fragile that these same methods would convulse it in an unending agitation." But the fact that democracy, itself a modern experiment, has not yet developed an adequate technique does not invalidate the democratic principle. It simply shows that competency is the price of success in any government.

The American University at Beirut, Robert College at Constantinople and the American College for Girls at Constantinople, have just completed successfully a joint campaign for \$2,500,000, and will now undertake jointly another campaign for an additional endowment to the amount of \$6,500,000.

Premier Mussolini is reported to have ordered Senator Cremonisi, his autocratically appointed governor of Rome, within five years to rebuild the "Eternal City" to a splendor as of the age of Augustine. Possibly the report is a mistake. Possibly this is another freak of a crazy ambition. Possibly the premier, under pressure from prevalent unemployment, can think of no better remedy. But certainly the plan will evoke the question why American taxpayers should be required to bear the expense of restoring imperial splendor to Rome.

Philadelphia is in the way of trying an interesting experiment in wage rates applicable to the employes of the municipal railways. "Wages for each class of employes intended as payment for average service as rendered elsewhere are at the outset established by the general committees; changes in the wage base thereafter to be in accordance only with the rise or fall in the purchasing power of the dollar. Such changes are to be in relation to the changes in the composite cost of various standard market baskets, as determined upon by the general committees." The plan is said to have been approved by such economists as Irving Fisher and Jett Laucks. If it works it will hold tremendous possibilities of readjustment and peace with regard to both wages and prices.

What ails Massachusetts? Do the newspapers misrepresent her? They tell the story that the municipal authorities hearing that Scott Nearing was to speak in Paine Memorial hall—significant name— forbade the meeting. The "Cradle of Liberty" seems to have found some of its uses since that infant left it. Perhaps the historic succession is appropriate. Garrison was dragged through the streets of Boston by a mob.

The Japanese word for leper literally means "heaven-cursed sick people," but there is a tendency to outgrow the superstitious attitude and to regard lepers just as any other kind of sick people to whom we owe a debt of sympathy. Twelve centuries ago the Empress Komyo broke all precedent by interesting herself personally in the lepers. There is a legend that as an example to her people, who stood in terror of leprosy, the empress herself bathed and ministered to a leper woman whereupon the spirit of Buddha emerged and blessed the kind-hearted Komyo. In spite of the twelve centuries which have intervened, there is still much terror in the hearts of the Japanese toward leprosy. The belief persists that the disease is hereditary.

The storm of controversy which has arisen among Canadian Baptists over the appointment of Professor Marshall to a position on the faculty of McMaster university seems to puzzle the British Baptists. The *Baptist Times* comment upon it in this fashion: "It is not at all clear what Mr. Marshall has done to merit such attention. In this country Mr. Marshall was well known as an evangelical pastor. The article he contributed to this paper gave no hint of any departure from the Baptist faith, and we are not aware of anything that he has written that gives a grounds for opposition to his appointment. Should Mr. Marshall decide to return to England, there would be a number of churches glad to call him to the pastorate. We wonder whether Professor Marshall is the occasion rather than the cause of the controversy."

Under a law enacted by the colonial government of Massachusetts seven years before the American Revolution, Anthony Bimba comes before the court in Brockton, Mass., charged with blasphemy for having said as reported in the papers: "Priests, pope and bishops are nothing but monarchs, tell them to pray and we workers have been praying for 2000 years, and what have we got? Through prayers we will get nothing. Still, some people believe in God. The priests tell them there is a God somewhere above the clouds." It is believed the picture somewhat to find the witnesses for the prosecution are Lithuanians. Thousands of people throng the streets every day who swear with their lives what Bimba said with his lips, and no policeman interferes with them. If Massachusetts has a law which those words are punishable, it needs another dose of Roger Williams.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Handing Down the Unified Budget

THERE is no necessity for debate on the principle of local church autonomy among Baptists. All types of Baptists accept without dissent the undeviating practice followed from the beginning of each local church being competent to determine its own affairs without interference from the outside. This has been called congregational government to distinguish it from episcopalian and from presbyterian government, or government by the congregation rather than by a house of bishops or by an authoritative synod. We are not here discussing the relative value of these three distinctive forms of church government, but simply pointing out the fact that Baptists have always been governed by the local congregation rather than by councils and courts somewhat remote from the local church. While signs of a departure from this practice have appeared from time to time in Baptist history the practice is still unimpaired and promises to continue without serious break. For this reason we have consistently proclaimed in these columns the utter futility of all attempts to commit local Baptist churches to a creedal statement imposed upon them by another body or to compel them to accept certain rules which would abridge their liberty in receiving and dismissing members. Should such creedal statements be handed down by a convention no local Baptist church need pay any attention to it save as the statement might reflect the general views of the church on Christian doctrine. But even then such statement would have no binding authority over the local congregation unless the members of the church called together by due notice voted to accept the same. This rule holds for all other actions taken by an outside body of Baptists designed to limit the local churches in the free exercise of their autonomy. The autonomy of the local church must be respected and the voluntary action of the local congregation must be left untrammelled if Baptists are to maintain the principle of spiritual democracy unimpaired.

We say all this and shall continue to say it consistently in spite of its serious implications in several directions. One of these implications we mention here. The other implications we shall leave for definite editorial treatment later. The unified budget of the denomination is usually presented to the Northern Convention by the finance com-

mittee at the annual meeting of the convention. The local churches as such have had nothing to say about the making of this budget. All the initial steps in the making of the unified budget which covers city missions, state conventions, home and foreign missions and the work of the boards of the convention, are taken by the finance committee in council with the officials of these agencies. When ready for presentation in its final form it is then brought before the delegates at a session of the convention and voted upon. Thousands of local churches know nothing about the budget until it is sent to them by the executive secretary of each state convention with a letter apportioning their share of it and asking each church to accept its allotment. Let it be said to the credit of many of the churches that they accept the apportionment as suggested and discharge their obligation fully before the end of each fiscal year. But many more churches do not pay any attention to the budget as handed down to them. If they give anything to benevolence as represented in this budget it is without system and in small doses.

Is not this part of the price we pay for failing to utilize the latent powers of local church autonomy? The initiative and referendum so much talked about in politics a number of years ago is to the point here. Some simple, workable system should be devised by which all the local Baptist churches cooperating in the work of the denomination through the established agencies of the Northern Convention, could take the initiative in helping make the unified budget. The referendum also might be utilized by sending back to the local churches for final action such questions as ought not be settled by the convention without a vote of the local congregations. Until something like this is done we see little hope of awakening a much larger sense of missionary responsibility and substantially lifting denominational morale in hundreds of our local churches. We may go on denying the statement that the unified budget is handed down to the local churches, but our denial, justified as it is by the circumstances, will not explain the palpable fact that no practical way has yet been discovered for utilizing local church initiative in creating the budget and handing it up to the Board of Missionary Cooperation for collection.

We are doing the very best that can be done with existing machinery to respect local church autonomy and yet raise sufficient funds to maintain our great missionary enterprise at home and abroad on a static basis without making an inch of advance. Had not provision been made this year for a special fund of a quarter of a million dollars in addition to the regular denominational budget, we would have been compelled to retreat from several important foreign mission stations. It is not yet certain that we can continue to hold these threatened stations, because if the full denominational missionary budget is not raised by the close of the fiscal year, April 30, the Lone Star fund will be absorbed in the general deficit and certain foreign mission work will have to be abandoned for want of adequate support. There is really nothing about the unified budget of the denomination that any local church may not understand. It has been cut to the bone and we are quite well satisfied that the local churches themselves, had they taken the initiative in building the budget, could not have done a better job. The expense of raising the money is only a very small per cent of the total budget, and the missionary organizations sharing in the distribution of the budget have been compelled to do their work on a most economical basis. In fact our economy has ceased to be constructive and is now in danger of becoming destructive. As long as the budget has to be handed down to the local churches under the present arrangement and until a better plan is found and put in operation may we not urge the churches to exercise a larger measure of reasonable faith in their representatives who are charged with the responsibility of conducting the affairs of the denomination? We believe they are worthy of our love, our confidence and our cooperation.

A Tonic for the Pessimist

FROM the *Christian World* we quote the following: Heitman, one of two members of the crew of the "President Roosevelt" who lost their lives in the heroic four days' struggle in mid-Atlantic to save the crew of the "Antinoe," was a German, engaged to be married to a girl at Bremen. His fellow-seaman tried to persuade him not to go with the lifeboat. "They are British," they said. From the lifeboat, pointing to the "Antinoe," he replied, "They may be British, but they are my brothers." This man had everything to live for. He was young, vigorous and hopeful, on the eve of his marriage to the woman he loved. But the call of brotherhood in the hour of danger drowned all other calls as this powerful man, a bold swimmer, tried to drive the lifeboat towards the sinking ship. He went down with another shipmate as a huge wave engulfed the lifeboat, and the first attempt to reach the stricken crew of the "Antinoe" failed. But there were others on the "President Roosevelt" captured by the same spirit of brotherhood that moved Heitman and his companion to vicarious sacrifice, and for four days they battled with the elements, losing six lifeboats in repeated efforts to rescue the perishing. On the fourth day, when the sea had somewhat subsided and the sixty-mile-an-hour gale had slowed down, the twenty-five exhausted men were taken off the "Antinoe" by two lifeboats. When safely transferred to the "President Roosevelt" and after first aid had been rendered to the rescued men, a tender thanksgiving service was held in the social hall. All knelt in prayer and sang hymns. A sermon on "Providence" was

preached by Doctor Cochrane, pastor of the American church in Paris.

We do not take space to tell this story thinking that will be news to anybody who reads the newspapers. We tell it here for its moral value and for its inspiration content. There is much suspicion in the world. Anti-th and anti-that are rampant. Race and religious prejudice fatten on ignorance, isolation and tradition. War stalks in the distance as the established practice for settling international quarrels. The reign of Christ in a kingdom of God is still largely a beautiful dream. The pessimist is not without justification for his mood. But stories like the one told in the preceding paragraph pierce the gloom like a beam of sunshine that breaks through heavy clouds piled up for days against the blue of the open sky.

Taking Self-Sacrifice Seriously

IT seems like an anti-climax after telling the story of Heitman to come down to the thing we Baptists talk about as self-sacrifice during the month of March. To aid us in practicing a bit of self-sacrifice before Easter, pasteboard boxes printed in two colors have been sent out to all the churches of the Northern Convention to be distributed in the homes of the members in the hope of augmenting the regular offerings for missions. There are these homes hundreds of young men and young women who would gladly duplicate the heroic self-sacrifice of Heitman if the occasion demanded it; but they smile indulgently when mother puts the pasteboard box on the mantle or on the dining table to receive the odd change of the family before Easter. Somehow the penny bank does not harmonize with the big things which the church ought to be engaged in conserving and advancing. It seems almost like children playing with toy boats on a placid pond as compared with the lifeboats of the "President Roosevelt" tossed on waves seventy feet high. We may make fun of what has been called "the youth movement" of this generation, and we may sympathize with those mature men and women who do not take it seriously, but is it not a fact that upstanding young people who think things through and who are eager for tasks worthy of their ideals, cannot be won and held to the church by a program of pink teas and social respectability? Under the circumstances the self-denial paper bank is a worthy aid to a great cause; but its psychology is not designed to arouse the enthusiasm for the kingdom of God in the world which it deserves, or to put self-denial on a level with the heroism of Heitman.

Therefore we hope that the paper banks which have been distributed so widely among Northern Baptists will be taken for what they are worth and used for what they are designed, viz., to keep before the family the saving idea of self-denial during the period of the year that brings most vividly to memory the supreme sacrifice of our Lord. But we pray that no family unless it is very poor will dare to make the loose change which may be accidentally or incidentally dropped into the pasteboard box the measure of that heroic thing we call self-sacrifice. Drop in all the loose change you can spare, but come on Easter Sunday to the church with currency and checks commensurate with the needs of the world and with the love of him who though rich, yet for our sakes became poor that we through his poverty might become rich.

The World in Transit

BY THE ASSISTANT EDITOR

en Billion Dollars' Worth
International Capi Belli

Secretary Mellon has more than a glimpse of wisdom about war debts. He is reported to have said: "The United States cannot expect to collect in full the \$10,000,000,000 war debt owed it by Europe unless it is prepared to go to war to enforce payment." Does it follow that only those nations may expect reductions in the debts which are prepared to go to war for that purpose? Is this the reason American militarists insist so strongly on military training in the schools? Perhaps not. Perhaps instinct rather than reason operates in both directions. But behind those debts lies the possibility of a deep and long estrangement that may lead to war.

an Armies and Navies
Exist Such Japanese Invasion?

Bigger than a man's hand is the cloud that threatens the future supremacy of the white races in the world's economic life. In July the British cotton manufacturers in Bombay found themselves, it is said, with a large accumulation of unsold goods on hand. They announced a cut in wages of about 11 per cent. Indian workers to the number of 125,000 struck. The imperial government was imposing an excise tax on cotton goods manufactured in India. To relieve the manufacturers, the excise tax was removed. The strikers had won. What gave rise to the trouble? Japanese cottons were coming into India and underselling both British and Indian cottons. To meet that competition something had to come down—wages, salaries, profits or taxes. Taxes yielded with the least resistance. Such competition will be operating presently along the whole economic frontier of Asia and Africa. A tariff can close the home market against it, but what can close the world market? And the field of economic competition is rapidly shifting to the world market. Where and how are we going to sell our national surplus? And failing to sell it, what are we going to do?

Seems Hard to Keep
Those Englishmen Down

A little while ago Englishmen and the rest of us were discussing the prospect of the economic and political collapse of Great Britain. But according to the way of these British, it is only when things begin to be desperate that they wake up and show their mettle, and they do it in their own peculiar style. In this instance a Tory government deals the socialist program and runs off with it. That is, the Baldwin administration proposes, as a government enterprise, to harness to electricity every bit of natural power in the island, coal, waterfalls, tides and all, and both literally and figuratively to electrify British industry. This is the answer of the government to the socialist demand for the nationalization of coal mines. It shows an intelligent understanding of the economic and social meaning of superpower and a purpose to make that power a public service rather than a private graft. If J. B. makes up his mind to do that thing, that thing he will do.

Those Who Would Live Together
Must Learn to Work Together

But a few years ago economic competition was understood to be, and was, the basis of modern civilization. But almost over night a reversal of thinking has occurred. In the churches, in the schools, in Kiwanis and Rotary clubs, pronouncements of chambers of commerce and labor unions and in current books and periodicals, there is a distinct shift from the maxims of competition to those of co-

operation. And the practice of cooperation is making surprising progress. The older systems of Europe have continued to grow. Notably in Great Britain the Rochdale experiment, now a century old, has come to be one of the most extensive and reliable business enterprises of the country. Modern civilization tends to adopt as its principle of association a time-honored slogan: "Who best can serve and best agree."

Has the Dawes Plan
Saved Germany?

Edgar Ansel Mowrer, one of the foremost foreign correspondents of the American newspapers, describes the economic balance in Germany which has followed the adoption of the Dawes plan in the following words: "The equilibrium between capital and labor was broken. While wages were arbitrarily stabilized at a level only slightly above that before the war—and have since risen very little—prices were artificially stabilized at a level high enough to protect the producer against all real and imaginary risks—in all cases at least 50 per cent above the pre-war figure, and in some 100 per cent higher." The meaning of this development for Americans would seem to be that when German wage-workers set themselves in earnest to secure an equitable adjustment of wages to prices, the mortgage held by American capital upon German land, factories and railroads will pledge America to oppose the efforts of the German workers. Imagine the psychology of German labor under the impression that it is enslaved by American capital. Good statesmanship will try to avoid creating that psychology.

Why Not Propose Cancellation
For Adequate Compensation?

Few Americans probably ever favored the flat cancellation of the war debts without consideration. Certainly no debtor nation proposed any such thing. But there is a well-known principle of law that in assessing the compensation due to an owner whose property is taken for the public use, account shall be taken of the benefit that such use brings to him in return. Suppose it could be arranged so that the relinquishment of American claims could be negotiated in terms of friendship, of tranquillity among nations, of economic recovery for the world, of organized peace and of disarmament; on such terms, would not relinquishment be ample compensation to America herself for any financial sacrifice involved? In fact the only criticism that has been offered against the settlement of the Italian debt has been that its effect was to bolster up the dictatorship of Mussolini. Americans are willing to put money into liberty, justice and human welfare; but they would like to be assured of full and prompt delivery of the goods.

Listen to This Whisper
From Dreamy Hawaii

The date is Feb. 20, and the papers say: "Great excitement was manifest today on the campus of the University of Hawaii over the compulsory military drill controversy which began yesterday when *Ka Leo (The Light)*, a student's publication, violently attacked the system in vogue, comparing it with German pre-war practices. When the classes voted on the question today, the majority opposed to compulsory drilling was so large that the votes were uncounted." And to that degree which is less than zero, does the great Japanese Peril reduce itself where the Americans are near enough to see what is in it. The mind of Hawaii, as represented by its university group, scouts militarism. It is mightily heartening for lovers of peace.

The Consecration of Conversation

"These words shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them."

By ROBERT A. ASHWORTH

IT is said that speech is silver but silence is golden. There are those who achieve a reputation for extraordinary wisdom by mere parsimoniousness in speech. Thomas Carlyle inveighed against the amount of talk in the world. Yet it should be noted that Carlyle's gospel of silence occupies some thirty octavo volumes! A little reflection should convince us that the world is very largely run by talk, and that the character of the persons who do the talking, and the quality and content of the talk determine history.

Among the weightiest injunctions of Moses to his people was that they should talk: "Thou shalt talk of them!" What does this great prophet and leader say that his hearers should talk about? Obviously about religion, of which he gives them the essential principle. "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way." He tells them that they shall first have this love of God as a personal experience: it "shall be in thine heart"; and then that they shall teach it and talk about it.

Jesus repeats this injunction. He agrees with Moses as to the central principle of the religious life, and adds to it love of the neighbor, enjoined by the same great teacher. He was always urging his disciples to enthrone these principles in their hearts and to practice them, and then he bids them talk about them. It is true that in special circumstances he bade the recipient of the divine goodness "tell no man," but his command to the healed demoniac was more typical: "Return to thy house, and show how great things God hath done unto thee."

His Witnesses

Further, after the resurrection, when the task of recruiting the kingdom of God was definitely committed to the disciples, this was the means that he commanded them to use. "Go and teach," he said. "Ye are my witnesses." It was his only dependence. He looked toward a day when all men and nations should come beneath the banner of the cross, and the only means that he suggested through which this should be brought about was talk. One was to tell another, and that other others, and so on in an ever-widening circle.

This method proved to be efficacious. It was the method, and it explains the success of the apostolic church and also of the church of the first centuries. The new truth went from mouth to mouth. "We are but of yesterday," wrote Tertullian, "yet we have filled your cities, islands, towns and boroughs; we are in the camp, the senate and the forum. Our foes lament that every sex, age and condition, and persons of every rank, are converts to the name of Christ." At length Christians talked the empire out of its conceit for paganism into the religion of Jesus, and Christianity became the religion of the state. It was a great triumph for conversation!

While it is true that under the preaching of Peter three thousand were converted in a day, this was a sporadic and unique experience. The early Christians did not practice mass evangelism. It was not by its public services, but by the private influence of its mem-

bers over those with whom they came into contact, day by day, that the church won the world. The individual captured the individual for Christ. Their method was determined in part, perhaps, by compulsion. They could not hold mass meetings: public assemblies were forbidden to them. The church of their day was cruelly persecuted and harassed. The sanctuary was a place of peril which only the devout attended, and its services were held in secret. But their method was determined doubtless also by choice. They pursued it because it was efficacious.

The word evangelism today has acquired an almost technical significance. It suggests mass meetings, great tent, perhaps, and sawdust, with much publicity and noise; at any rate, some special form of activity for reaching men by wholesale, distinct from the usual and normal methods of the church. The early Christians would doubtless rejoice, while they marvelled, at the privilege of free assembly that is ours today, but would they not warn us from that far-off century that while we take advantage of this great opportunity we should be heedful lest we substitute it for their earlier method that work of individuals for individuals, that won their first victories for the cross?

No Sincere Effort Fails

We note today a reaction in many quarters against some forms of mass evangelism that have been prominent elements in the religious life of our land in recent years. Certainly they have been grossly abused. Instances of superficiality, and of vulgarity and of the invasion of the sacred precincts of personality have been many and conspicuous. It is curious that in the effort to win men to Christ some have thought it proper and necessary to lower, instead of heighten, those elements of human dignity and good taste that should certainly if anywhere, be associated with the approach of men to God. Yet, with all its faults and failures, it is evident that God has been able to use even the crudest efforts so they were sincere, for the progress of his kingdom.

If some forms of public evangelism are discredited in the minds of certain people and have been laid aside, what is being substituted? What is left for the recruiting of the kingdom? The charge is widely disseminated that the so-called "liberals," whose numbers steadily increase in every communion, are doing little or nothing in this direction. Men say, "The old-fashioned revival meeting got results and still gets them. It brings men to God. What do you who object to it practice in its place? How are you bringing men to God?" The question is fair, and constitutes a challenge that cannot be avoided. If the implied indictment were true, liberalism would have no future; it would already be hopeless and decadent. For if the kingdom is to prevail there must be constantly added to the church "those that are being saved." The church that is not growing is declining if it is not dying.

We need nothing so much today as a revival of Christian conversation. "Thou shalt talk of them!" We need to raise up a generation of witnessing Christians. There is truth in the dictum of Emerson, so often quoted, "What you are speaks so loud I cannot hear what you say"; but when this is taken as an excuse for the neglect of Christian testimony, and a dependence

pon what we call "unconscious influence" for the recruiting of the kingdom of God it is the occasion of failure and the source of disaster. Christians must talk of them! I do not know what you believe, or what are your ideals or purposes or allegiance unless you talk of them. And if I am indifferent to them I shall never be persuaded to adopt them unless you speak of them and speak persuasively.

Preaching will not suffice. If the world must wait to be brought to Christ until it is brought by public preaching it will wait forever. Let us make no mistake: most of the fruit of the kingdom is hand-picked. The Christian church began when Andrew brought Peter to Christ, and Philip brought Nathanael, and it has been continued by the same sort of process.

Religious education will not suffice if it means merely conveying facts or making our children cultured and scholarly; but only if it leads to the shaping of attitudes, the inspiration of purposes, the determination of

ideals and the direction of conduct. That process of education is incomplete, if not a failure, that does not bring the pupil into a relationship of voluntary and devoted allegiance to Jesus Christ as Master and Lord of life.

"Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way." You are not theologians or trained teachers, perhaps: but you can talk! You do not know all the roads by which men can come to God; but you know how you came. Can you not talk of it? Can you not guide men over the path you have yourself traveled?

The Christian life is first an experience and then a testimony. Some cannot witness because they have not seen anything. They say that deafness and dumbness go together—that deaf-and-dumb people are dumb because they are deaf. If they heard something they could say something. Is this the reason there are so many dumb Christians?

Side-Lights on Inspiration

Inspiration is the breath of God inspiring us to further endeavors.

BY F. W. NORWOOD

DR. CHARLES E. JEFFERSON, in his book upon "The Character of Paul," advises those who wish to study the life of the great apostle to leave the epistle to the Romans until the very last. He says that it is the worst possible point to begin with if one wants to make Paul's acquaintance. It comes first in the canon of the New Testament mainly because it is the longest of his letters, and because it was written to the church of the world's metropolis. It is the most formal and ambitious of his letters, and it is also the most obscure, provocative and perplexing.

It can stand upon its own ground, and needs no apology at this time of day. It runs the whole gamut of excellence. Its purple patches are the everlasting delight of Christian men. Its dynamic quality has vitalized religion through all the succeeding centuries. It has fascinated and nourished all the theologians, and with the Galatian letter created the Protestant reformation and the Methodist revival. What it has meant to the saints and reformers passes all computation. It is so great and grand that to drop a disparaging hint seems like sacrilege.

Yet a greater than Paul said that the wheat and the tares will grow together until the end of the world; and nothing can save Paul from the charge of having led men into some of the bitterest of religious feuds, unending theological disputes and inveterate obscurantism.

Doctor Jefferson loves Paul almost to the point of adoration. He declares that "he is indeed Paul the great. His name is above every name except the name of Jesus. Like his Master, he was great because he was the servant of all. John Chrysostom wrote a memorable sentence when he said of Paul, 'Three cubits in stature, he touched the sky.'"

But he has been bold enough also to write the following passage:

"Good men in their desire to become like him have turned their back upon science and philosophy and art, upon business and politics and amusements, some of them even on married life itself. Everything not connected openly with religion has been condemned as worldly and dangerous. Under the influence of Paul men have become monks and hidden themselves com-

pletely from the world. Others have not gone into a cell or a cave, but have carried the monastic idea into their life. Listening to Paul's exhortation, 'Come out from among them and be ye separate,' they have refused to have anything to do with politics, or to take part in any moral reform, or to give support to any movement for the advance of education or science or art. Nothing has been of moment to them but the saving of their own soul. Under the guidance of Paul, men have pushed the doctrine of obedience to disastrous extremes. They have urged submission to despots, no matter how tyrannical, and obedience to husbands, no matter how inhuman, and obedience to slave-owners, no matter how cruel, and have all the while claimed that they were following the instructions of Paul. Under the sway of Paul's letters devout men have become afraid of philosophy and hostile to science and suspicious of art, and exceedingly wrathful against every form of amusement. If the church is frequently accused of narrow-mindedness and bigotry, it is because of the attitude of men and women who have been misguided by Paul."

It would be easy enough to show that those unfortunate results were the fault of Paul's interpreters rather than his own. But let that pass.

It is a healthful sign of the times when one man, and he an admiring disciple, can utter such apparently contradictory statements. It is the dawn of a new day. But yesterday those two paragraphs could only have been written from hostile camps. On one side would have been those who held that Paul was infallibly inspired, and who would utter no syllable that detracted by a single iota from his glory. In the other camp would have been found those who admitted no excellence, but fiercely thrust at every defect.

We are getting more sane because the Spirit of truth is at work in the midst of the world. It is not a world of perfections and infallibilities, but of searchings and strivings after the ultimate truth. The friends of the Bible no longer regard it as a collection of proof-texts to be attached like labels to particular problems. Problems are never twice precisely alike. Those of each generation are as different from the last as a boy

of sixteen is different from the same boy at six. Our labels require reinvestigation as much as the problems themselves. The truth of one generation becomes the error of the next if it fails to grow. Truth is not a post but a growing tree.

To quote Doctor Jefferson again: "Paul was quick in every movement and the spirit of headlong haste is in his style. He had no time to be careful, even of grammar. When grammar got in his way he smashed it. He sometimes forgot what he was going to say. He did not always complete his sentences. He had not time. He never dreamed he was infallible. Had he known it he would have thought twice before writing some of the things he wrote. He did not know he was writing for the ages. Had he known this he would have finished some of the sentences which he left incomplete. He had no ambition to be consistent. His mind was fixed on more important things. He had no time to build a philosophical system. That is a laborious undertaking, and requires a deal of leisure. A man who thought that men had hardly time to marry would hardly be likely to take time for building up a system of theology. He had simply a few ideas which burned in his blood like fire, and it was his business to drive these ideas home, and to do it at once."

A March, Not a Bivouac

The inspiration of the everlasting Spirit does not leave us marking time, making a quagmire of the place where Paul stood, but marching on with him as he himself would have marched had he lived on into our time. Would to God that we could learn that inspiration means a march and not a bivouac. The city of God is not reached by pitching a camp, but by marching. The camp is but a resting place along the line of the advance. God gives us a few inspired seers, but their function is not to call us to halt. The supreme test of the inspiration of the Bible is its ability to keep us marching. It is not inspired if it keeps us arguing about customs and conditions that have passed away. Paul's strongest fight was concerning circumcision and uncircumcision. The controversy is now specifically unimportant. In Paul's day it meant the right of the Gentiles to share in the religious privileges of the Jews. The rite itself is for us merely a question of hygiene, but the principle means whether the outcasts of our own society shall share the privileges of the fortunate, or whether the yellow and the brown and the black among men have equal rights and duties with those whose skins are white. Paul would have been with us in these demands had he lived on until our time. We are not with him, but have long forsaken him if we merely use his phraseology about a problem that no longer exists.

Thus, inspiration is what its name implies. It is the breath of God inspiring us to further endeavors, not a cold wind freezing the forces of the kingdom. And Christians, if they would follow Paul, must be pioneers for the advancement of the kingdom of God.

We are inspired, not if we know truths that are hidden from our fellow-men, but if we can come where they are, and lift the common things of life into the realm of the love of God. Thus if the epistle to the Romans is the most abstruse and polemical of all Paul's letters, the last chapter is the most exquisitely illuminating concerning the nature of true inspiration. Yet it is merely a postscript conveying Paul's greetings to his close acquaintances.

Since I am reviewing Doctor Jefferson's book, let me quote him once again upon this chapter:

"Every sentence is redolent with the aroma of the heart. We can understand every word which he writes. Probably the most neglected of all his pages is the last page of his letter to the Romans. That is a page which most persons nowadays skip because it is so crowded with proper names. It contains nothing about the sovereignty of God, or the person of Christ, or the meaning of the atonement, or the immortality of the soul, and therefore it furnishes no grist for the theological mill. But it is one of the most illuminating of Paul's productions. It is a fine illustration of what inspiration can do. No man could write such a chapter unless he had in him the spirit of God."

No fewer than twenty-nine individuals are mentioned by Paul as well as their households and associates who are not named individually but grouped together. They were mostly poor and obscure. Some of them were slaves. Some of them had known little but trouble. Yet the absorbing care of his own full life did not elbow them out of Paul's mind. For each one he had a word of exquisite grace. They crowd the chapter, but they are each distinct in his thought. "Help Phoebe; help her in every way you can. She has been a helper of many, a helper of me." "Give my affectionate regards to Prisca and Aquila. They hazarded their lives for me and worked long by my side." "Remember me to Persis, who did a lot of hard work, and to Mary, who did so much for us all." "Give my kind regards to Rufus, that choice disciple, and also to his mother—she was indeed a mother to me."

If we could understand the significance of this chapter, we could also understand the *raison d'être* of the present-day revolt against religion. The high doctrines of the faith are not repugnant in themselves, but they are when they are left by themselves. Men actually hunger and thirst for assurance of the sovereignty of God; an ungoverned world is as distressing to their thoughts as is a raging fire. The person of Christ is no less alluring than of yore; the need of atonement with God is painfully acute; there is no more wistful question than that of immortality. But torn from their everyday setting, made the subjects of dry, dogmatic immobility, or worse still, wrangled over by secretaries, they leave the heart cold if they do not drive it to anger.

The dust grows thick upon long rows of the theological treatises, but the human heart aches for fellowship. Paul's postscript consoles where his long argument may only confuse. Prisca and Aquila, Rufus and his mother and the rest listen with respectful silence while Paul's letter is read, but their eyes glow and moisten when they hear his postscript. The world has not greatly changed since then!

Life

BY EDNA LINSLEY GRESSITT

HEALTH traveled with me down the years,
And we were glad together.
We kept the Road of Doing-things
In every sort of weather.

Then Health passed on, I know not where,
Though I called him night and day
And buoying Work grew crushing Toil,
I sank beside the way.

"If I can *do* no more," I cried,
Then what is Life to me?
But Peace and Patience came to soothe
And said, "Now you can *be*."

Death and the Life Beyond

IV—Does Death End All? The Human Cry for Survival

BY FREDERIC C. SPURR

WE now enter into the very heart of the great question of survival. It has already been touched upon the surface; it is time to go beneath. We turn first of all from the scientific to the human side of the matter and inquire what contribution humanity has sought to make in answering the incessant cry, "If a man die shall he live again?" Protesting voices have always been heard, and always will be. But who are they that have fought fiercely against the idea of human survival and exalted the notion of extinction at death? They have not been the most human beings, with a very few exceptions. Some essential part of their humanity has been suppressed. Either they have treated the matter as a purely academic one or they have been obsessed by physical science or they have failed to discover God in life or they have missed Jesus Christ or they are childless and have never known loss or they have made a sorry mess of their lives. In practically every case it will be found that some human quality is missing or that it has been stifled. In the spacious days before the great war, when men, in comparatively easy times, discussed religion as one of the many subjects which might or might not be true, it was possible for the world to be impressed with such a poem as James Thomson's "City of Dreadful Night", with its terrible pessimism and its fierce challenge:

"We do not ask a longer term of strife
Weakness and weariness and nameless woes.
We do not claim renewed and endless life
When this, which is our torment here, shall close,
An everlasting conscious inanition.
We yearn for speedy death in full fruition,
Dateless oblivion and divine repose."

The man who wrote these lines was a clever intellectual, but he suffered from a bruised humanity. At the age of nineteen he met Charles Bradlaugh, the English atheist, and became his disciple. What moral fiber he possessed was soon destroyed. After thirty years of a miserable career, he died, a besotted drunkard, in a public hospital. Who can withhold from him a genuine pity and who can fail to understand why he did not desire the prolongation of an existence which had become a very hell? But who could wish to accept this perverted genius as a genuine exponent of a sane and wholesome human desire? The monoclasts have rarely been humanly attractive. Over against their vehement protests we must place the universal cry of humanity for survival. Discords here and there do not invalidate the truth and beauty of harmony. We must listen to the constant stream of music rather than to the occasional screams of static.

History Tells Story of Man's Faith

It is in history that man has preserved the story of his life as well as the story of his deeds. History is the record of human life and thought. It shows man in concrete action—mental and physical—from the beginning. The former view is entirely inadequate which represents history as consisting of a collection of narratives more or less related to each other. The scientific historian, collating materials which are available for his purpose, presents what may be called a collective human biography. The historian shows us man as man, man essential as distinct from man accidental, man corporate as distinct from man individual. Today the human story is being reread in the light of psychology, in order that the inner life of man

may be known. In the name of psychology we invoke history to inform us what man as man has believed concerning the life beyond. During recent years science has rendered one of the most signal of its great services in conducting us to the very beginnings of the human story. It has taken us back long before Israel appeared on the scene; long before the time of writing. It places us close to that dim borderland where substantial fact and insubstantial legend meet. We are enabled to reconstruct the life of Egypt, Babylon, Assyria, Phoenicia at the very cradle of the race. Scientific history reveals to us in these remote periods every possible variety of religious belief and practice and almost every possible variety of social life, from the most repulsive and degrading to the most refined and civilized. Amid all that astonishing variety we clearly perceive one strange and consistent thing—namely, that in all epochs, among all peoples, in every territory and throughout the whole hierarchy of the human family, there was, and is, a definite belief in the survival of man beyond the tomb.

Material Witnesses

Three things attest this universal belief. First, *the monuments* that men erected. For ages men regarded the Pyramids of Egypt with astonishment as being among the rare marvels of the world. But they and their neighbor, the Sphinx, were always enveloped in mystery. Why were these colossal structures involving so much architectural skill and slave labor, constructed? Human ingenuity exhausted itself in seeking to penetrate the mystery of the Pyramids. Today the key is in our hands. These tombs of the kings—for such they were—were erected not only to guard human dust and to preserve a human memory, but to witness to their belief in the future life. The Egyptians believed that the souls of the departed were in some way still related to the bodies they had discarded, and that periodically they revisited them. The tombs were filled with all kinds of furniture, linen, and material for games, while food also was placed in a certain place, so that the dead, when they returned, might find familiar and pleasant surroundings, together with some entertainment. The whole world has looked on with wondering eyes during the last five years as the secret of the kings' tombs has been revealed. The Pyramids, however, represented only one form of monument. Other kinds were in use in other parts of the world, one of the commonest being the "house tomb". In Africa, in the north of America, in the old and new worlds alike, these monuments have been found. These were built in the form of houses containing chambers, for the use of the spirits of the departed who were firmly believed to return at certain times. The evidence along this line is overwhelming. To Sir James Frazer, in particular, the world is indebted for a mass of evidence that is irrefutable. These universal monuments attest, in the most emphatic manner, human belief in the after life.

Next to the monuments we must consider *the religious rites* which men performed. Sacrifices and incantations were offered at the tombs. Men sought to talk with the dead. Necromancy was practiced and prayers offered. In certain parts of Africa, even until yesterday, when a great chief died, all his wives and slaves were put to death at the same time. Formerly it was believed that this inhuman holocaust was nothing more or less than murder in cold

blood. We now know the real reason was the belief of these people that their chief was still living, and that he would still need his wives and slaves, who were therefore dispatched and sent after him to the world beyond. This shocking act was their savage testimony to a belief in a future life. Evidence of this kind, again, is overwhelming. The monuments that have been built and the rites that have been practiced everywhere, attest the universality of belief in a life beyond the tomb.

Added to these are the doctrines which men have professed concerning the future. Since the discovery of the Egyptian "Book of the Dead" we know certainly what that highly civilized and ancient people believed concerning the life beyond. At death all souls were weighed in the scales of justice, the good going to the god of light; the bad to the god of darkness. None were exterminated; all passed onward to a life beyond. Hindus and Chaldeans believed in the reincarnation; others in the transmigration of souls. Again the evidence along this line is overwhelming. It has become oppressive by its very vastness. We are entitled to say that in some form or other belief in the hereafter was universal. It took every kind of expression. Often it was confused; very often grotesque. It was full of illusions; yet if we descend to the bottom of it all, below the monuments, below the rites and doctrines, we shall find a radical belief in the reality of a life beyond. Superior persons dismiss all this evidence with a superb wave of the hand and with the utterance of the word "heathenism"! Could anything be more irrational? Is this enormous mass of material which our foremost scholars have with such pains collected, worthy of no better treatment than an ignorant shrug of the shoulder? All these facts have to be explained. Whence came this belief which resulted in the erection of the Pyramids and house tombs? Whence the creation of these rites, the birth of these doctrines? Everywhere men saw themselves limited by the material, yet in spite of what they saw they believed in the illimitable. They saw the bodies of their fellows laid in the tomb, yet they believed that the real men were not there. All around them they beheld the spectacle of death, yet despite all they believed in the dominance of life.

An Instinct of the Soul

It is a marvelous thing, this universal war against the evidence of the senses, this refusal to believe in the finality of death. One of two things must be true; either these beliefs and practices expressed a natural instinct of human life, or they expressed a colossal and universal error. How can we explain them? Shall we say with some that their origin was a belief in ghosts? But that explains nothing. It simply pushes back the mystery a degree farther. Why should men believe in ghosts? Shall we, with others, find their origin in the practice of ancestor worship? But this again explains nothing. Why should men worship their ancestors if they were dead and done with? Equally foolish is it to pretend that dreams can explain a belief which at the highest captures the finest minds of the human race. We must abandon all these puerile explanations. One thing alone explains the mystery; one key alone fits all the facts. The universal belief arises from the nature of man; it expresses an ineradicable instinct of the soul. Two thousand five hundred years ago, in Athens, the greatest teacher of his day—one of the white souls of the world—was awaiting the hour of sunset. At the moment when the sun touched the horizon he drained the cup of hemlock and lay down to die. His disciples gathered around him for a final conversation. They asked him where he wished to be buried. And the master made answer in immortal words, "Bury me if you can catch me". When Socrates spoke thus to his troubled friends he spoke not

for himself alone but for humanity. He voiced the universal instinct that is found in every breast. Mankind has never believed that death ends all.

This instinct is supported upon two great laws: the law of progress and the law of justice. First, *the law of progress*. The story of the human race is one of progress. During ages so vast in duration that the brain reels in trying to grasp the reality, our planet was slowly fashioned for the habitation of man. Fire and water fought titanic battles; there were violent upheavals and terrible eruptions. Then came the period of calm and reconstruction. Strange flora and stranger beasts arrived. Slowly the wilderness of the world became a habitable garden, and then at the time appointed by the touch of his Creator man appeared. Man, racially, has progressed, and the progress of the race is repeated in every individual. Each individual begins with infancy and passes through various stages until maturity is reached. Of all creatures man is the slowest in reaching perfection. He is the only creature with a prolonged infancy and childhood. Every other creature, save man, is born clothed. Man remains defenceless and dependent over a longer period than any other animal. Compare a baby six months old, with a tiger or shark, or an eagle of the same age. The physical advantage is all on the side of the creature of prey. The physical reason for this unusually slow growth of man has never yet been discovered and probably never will be. There is no inherent physical reason why the beast should be better off than the babe. Is there reason, then, mental? But animals reason as well as men. We possess no monopoly of reason. Our reason, however, is superior to theirs since it can advance to the highest logic. Is man's slow development, then, on account of the higher reason? But why, if our ultimate destiny is the same as that of the animals? If man is only an animal physically considered, he is worse off than the inferior animals. The real reason for man's slow development is neither physical or mental—it is *spiritual*. It is because there is a worthy goal for our life that we are conducted along this particular route. The law of the higher progress is written deep within our nature. We are haunted with the sense of incompleteness. We are always seeking the good *just beyond*. The lower down in the spiritual scale that we permit ourselves to be, the easier it is to be satisfied, as are the animals; the higher we rise, the more we are tormented with desire. It is always the "beyond" to which we aspire. In this true men differ radically from the animals which are content with the present. The man who has wealth or happiness wants more. He is tormented with disquiet. He is always bent upon gaining his chief good. It is *God* he wants, although he may not be aware of it. "Thou hast made us for thyself, and our hearts are disquieted until they rest in thee." Progress is essential to the nature of man.

God's Masterpiece

Now it is a simple fact that the instincts of all other creatures are met by nature. In the late autumn multitudes of migratory birds, drawn by a mysterious instinct, gather at a given rendezvous. There comes a night when, after what looks like conference, the birds fly round and round in great circles. On the following morning not a swallow is left. During the night the winged host has crossed the sea to spend the winter in a warmer climate. Probably one-half of the migrants had never left these shores before. They were hatched out in the early summer. But an inner instinct called them away from coming frost and snow to the warmer land. *That instinct never betrays a bird. The warm land exists and the little creature, obeying the call, finds it and dwells there.* If the instinct of a swallow is met by the substantial reality of the land it needs, will the in-

instincts of men for their fuller life be derided and dashed to pieces? Are men of less value than swallows? We do not doubt that man, upon this planet, is God's masterpiece. Will he wilfully destroy his masterpiece? Has the world been slowly prepared through long ages for man, has the human race been slowly guided to its present high estate, has the individual been schooled and disciplined simply that he may obtain a fleeting glimpse of his chief good and then perish into nothingness? If so, then we have to declare that the building is not equal to the foundation. The vast process of the world for the making of man ends in an abortion. Can we really believe that the Creator has undertaken, on so vast a scale, the preparation of his child for life, with the sole end of limiting his career to a few dreary years upon a small globe where at the utmost he can only *begin* to learn a few things? The fact is that perfect development is not possible in this life. There must be a further life to enable us to reach our goal.

There is another thing, also, to be considered. Man is the only creature here below that is permanently bound to his kind. The ties that bind animals to each other are tender and easily severed. Parents and offspring part, never again to know each other as such. It is otherwise with man. We cannot forget the loved ones to whom we are bound by spiritual affinities, and who have gone from us and with whom we desire reunion. Are these bonds, so strong and tender, to be ruthlessly destroyed? If there be a life beyond where the human story can be resumed and completed, then the present life can only be described as wasteful, untruthful and cruel. If there is nothing beyond then there is no heavenly father, no heavenly home and man is made to be the sport of an irrational power for which there is no name. Against this conclusion the human instincts have always rebelled.

The second fundamental law is *the law of justice*. There is an eternal order in this universe, a law of equilibrium. Every thunderstorm proclaims it. Nature never fails to restore equilibrium where disorder and displacement have occurred. Physically this is demonstrated everywhere. But the same law operates in the moral world, and its demonstration is given in human history. Whenever tyranny and evil have disturbed the human order, the overruling power which directs all things has set in motion other forces which have restored order to the world. This principle of equilibrium underlies and explains the wars and upheavals which have marked the course of man's life. The final word has been with order. The eternal justice finds an echo also in every man's soul. It registers itself in conscience. The flush of shame which mounts to the cheek after the commission of an evil act, the disquiet of the spirit, the fear of discovery, the ringing of the sleighbells in the ears of the innkeeper Mathias, the invisible stain in the hand of the bloody Macbeth—these are advertisements within man that there exists an eternal law of justice. No amount of philosophical reasoning can silence the awful bells which ring in the conscience of a bad man. But justice is not always vindicated in this world. Life is full of inequalities and disproportions. "From age to age Tiberius wears the purple, while the pride and flower of humanity is crucified between two thieves." Seducers of innocence, robbers of widows and orphans, corrupters of the public life often escape their retribution upon earth. Society reserves the wealthy seducer and allows his poor victim to go to the devil. Money can triumph over human justice. These disproportions must be set right. The law of equilibrium must operate morally and completely as it now operates materially. If death ends all what a godsend to the villain! What a desolation to the oppressed! If death does all God receives a triple wound. His wisdom is wounded, since he has no proportion between means and

ends. His goodness is wounded since he has no answer to the soul's deepest cry. His justice is wounded, since he allows evil finally to triumph. Humanity also receives a triple wound. Our nature is mutilated, our desires mocked, our progress arrested. This cannot be. Man's universal belief in the life beyond is well grounded in instincts which rest upon eternal law. We can say with John Fiske, "We believe in the future life as a supreme act of faith in the reasonableness of God's work."

Why the Preacher Is a Radical

BY CLINTON WUNDER

TRUE preaching has never been conservative. Twenty books of the Bible were written by prophets. Such names as Jeremiah, Isaiah, Amos and Jesus spell prophecy. Luther, Calvin, Talmadge, Beecher, Spurgeon, Wesley, Rauschenbush and Fosdick are prophets. The prophet is one who speaks as the inspired representative of a divine being, interpreting the divine will.

It is simple and safe to speak of the past. It is dangerous to deal with the evil of the present, and prophecy for the future brings down suspicion upon the prophet's head. Prophets whose words we study, treasure and preach were unpopular men, persecuted, hated, condemned, imprisoned.

Pressure is brought on the pulpit today to remain conservative and to preach the comforts of the *status quo*. Scores of special Sundays are urged upon the preacher. If he accepts these designations he has little time for prophetic preaching. He is told politics and attacks upon the government are taboo. In theology he is supposed to preach what the majority of his church desires.

What course shall the preacher pursue? There is but one course open. He must keep close to God, and interpret fearlessly the divine will as convictions are formed in his mind. No one is entitled to write the creed for the pulpit, nor the pulpit to write a creed for the congregation. The minister preaches the way to the abundant life, the kingdom of God as the fulfillment of Christ's gospel within you and without you. He urges his hearers to seek and permits them to possess what they find, though it may differ from his own.

If the pulpit grows sterile, complacent, self-satisfied, conservative, the people perish and the growth of true religion is retarded. True religion is never conservative and never stationary. This generation, like all others, is making the mistake in believing religion is a pill possessing cure-all powers made centuries ago, quickly swallowed and bound to bring relief for all the ills of the soul. On the contrary, religion is a seed, which must be planted, watered, warmed, grown, cultivated and harvested, then planted again and this process continued. True religion is ever growing, enlarging, expanding and developing. Jesus himself was constantly saying, "Ye have heard it said of old times, but I say unto you."

The pulpit must always lead, point the way to goals farther along the pathway toward the kingdom of God. Centuries before Christ was born, Jeremiah the prophet condemned the self-satisfaction of his generation in the words, "The people love to have it so." The old sins of conservatism, complacency, idolatry, prostituted wealth, greed, adultery, persecution, selfishness and ignoring of rights of others were common then as now. When the American pulpit becomes merely complimentary, neutral, and devoting itself to the defense of all existing claims, true religion will be dead except as some new reformation will come and some new Luther arise. Is the American pulpit too radical? No, rather too conservative. The followers of Christ are followers of one who was branded, persecuted and crucified as the greatest radical of his day.



The Devotional Life



The Song of the Ever-Present God

BY CHARLES ARTHUR BOYD

HOW precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: When I awake, I am still with thee."

"Still with thee"—"thee"—the God whose power has created me!—the "all-creative One" whose thoughts toward me are so numerous that the numbering of them is as impossible as the counting of the grains of sand upon the sea-shore! "with thee"—whose preserving power has cared for me during the hours of slumber; "when I awake, I am still with thee!"

Seraiah had felt the comfort of his presence in the days of the exile in far-away Babylon, now he is feeling that same comfort in Jerusalem, even in its present imperfect state, and his song breathes his assurance of the continuance of that blessed Presence through all the coming days.

Seraiah's song is a most uniquely personal one—he has emphasized again and again his joy in the personal relation which he felt so keenly and strongly binding him to his God.

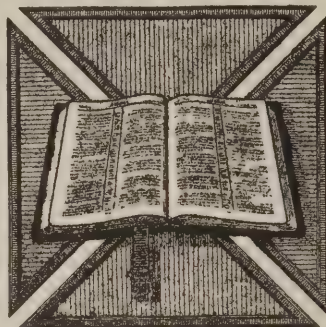
A Righteous God

But that God is not only an all-knowing, everywhere-present, creative God, he is also, and especially, a righteous God.

Since God is so wonderfully thoughtful and kind and near, and his acts so consistently righteous, is it not one of the strangest things in the world to find that there are men who dare to "speak against thee wickedly, and take thy name in vain?"

And, inspired with so real a devotion to God as he has expressed in the earlier stanzas, how can the singer do else than condemn without reserve such an attitude toward a God of such love and thoughtfulness?

So may we find, even in what seems at first reading to be hardly in keeping with the rest of the



song, a real tribute of devotion and loyalty to God:

*"Surely thou wilt slay the wicked, O God;
Depart from me, therefore, ye blood-thirsty men.*

*For they speak against thee wickedly,
And thine enemies take thy name in vain.*

*Do not I hate them, O Jehovah, that hate thee?
And am I not grieved with those that rise up against thee?*

*I hate them with perfect hatred:
They are become mine enemies."*

LET us interpret the name Jesus applied to himself. He is the Son of God; but in speaking of himself he always used the term, "Son of man." More than sixty times it appears in the Gospels. This term is closely related to his birth because the Messiah did not come as the angels came, full grown and for only a brief call. He came in the regular way by birth. And he grew up in the regular way through boyhood to mature manhood. He was indeed the Son of man in this human sense. Jesus as "the Man," brings us close to the true interpretation of a title that has baffled Bible students. In fact as Jesus spoke the native tongue, the phrase in Aramaic simply meant, "the Man."

A true priest of God, Seraiah had no place in his philosophy of life for any spirit of compromise. God's enemies were his enemies and would continue to be so as long as they continued to defy his God.

The sun had disappeared beneath the waves of the western sea and the sunset glow that had filled all the sky was fading when Seraiah suddenly realized that the swift darkness of the eastern night would soon be upon him, and that he must speedily retrace his steps to the city.

The Way Everlasting

Before he turned away from the heights, however, he turned and climbed to a point whence he could look away, over Jerusalem, far away to the west. And, standing there motionless for an instant, he watched the last golden glow die out of the western sky. And as he thought of that unknown path to that land of mystery at the end of the west, beyond the "uttermost parts of the sea," he sang the closing stanza of his song—softly breathed it as a prayer out of the depths of his soul:

*"Search me, O God, and know my heart;
Try me, and know my thoughts;*

*And see if there be any wicked way in me,
And lead me in the way everlasting."*

And the quieting peace of the nightfall seemed to echo over the hillside—"Lead in the way everlasting;" not a temporary, limited way was the way in which God would lead—but—oh, glorious thought for Seraiah and for all to whom this song has become precious through all the years since that sunset time on Olivet—

He will lead all who are willing to follow:

"In the way everlasting."

—From "The Singers of Judah's Hills," published by Fleming H. Revell Co.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topics for Mar. 28

Notes: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be obtained from the American Baptist Publication Society. A few others may be added later.

This is based on the last chapter of "Peasant Pioneers" beginning on page 16 and continuing to page 191. For this meeting, perhaps you can use the following story as a basis for presentation:

Two knights rode into a forest, from opposite directions. In the middle of that forest hung a large shield. First one knight came to it and stood gazing at it. The other knight approached. He said to the other, "Isn't it wonderful—so golden and shining?" "Golden?" said the other. "Why that shield is beautiful because it is so black." They argued, and finally drew swords against each other. While they fought, a wind came up and blew the shield part way around. Then the one who claimed that the shield was gold saw that it was also black, and the other saw that it was also gold.

Previous to the meeting fix up a "shield" to hold in front of the young people, this to be the United States or Canadian emblem on one side, and just black on the other. In meeting, hold this shield up, the black side toward the audience. Ask them what they see. Then tell them what you see. Turn the emblem about so that they may see the other side.

The parallel may then be drawn as to whether or not we look at both sides of the "foreign" question before we judge—whether or not we see the other fellow's point of view on the subject. Now that only so can the Slav and American appreciate each other.

The Students Speak Silently

To create a united and active student opinion favorable to the immediate entrance of the United States into World War and to arouse students of the United States to a more intelligent interest in and effective influence upon the

determination of the foreign policy of the United States."

Such was the purpose of a campaign which the Council of Christian Associations promoted for three months last year. The campaign was promoted through literature, speeches and conferences. Wherever possible, both sides of the matter were presented so that the students in the colleges would have information pro and con.

Later a poll was taken and the result shows that between 25 per cent and 35 per cent of the eligible student population of America voted. This was over two and one half times as large as the student straw vote registered on the presidential election a year and a half ago.

What does this mean? It is merely an indication that many of the students of America are interested in the political questions of the nation, and especially so in this one of the World Court.

Further, of the 130,000 votes polled, 85 per cent were in favor of America's entrance into the court on terms probably acceptable to the administration.

It is a good thing that students are taking this interest, and that a Christian council sees the importance of taking an intelligent, vital interest in things political.

Too long the church has stood by without taking an active interest in the

affairs of state. For too many years it has thought it best to keep its hand out of politics. But now it has awakened to the fact that good citizenship is a vital part of Christian living; that to emulate the teachings of Jesus Christ it is essential to engage ourselves actively in the affairs of mankind, whether that interest lead us into realms international or national.

And here the church is again urging that people—students—be informed on matters of interest to the country. Whether or not the lawmakers were influenced by the attitude of these students, it is hard to decide. Let it remain that the students did show an interest and that the majority opinion was in favor of this first step in world peace.

A few years ago, the students of China took an active part in the government of the country when they revolted against some of the political practices of the officials. The country has since been guided by the thought of these young people who are interested and able to help determine the political life of that nation.

It seems to have taken America a little longer to realize that the Christian students of the land might be able to help the nation. But now the church is awake to the power of a unified Christian effort and is on duty. Long may it stand!

In a Letter

And now I must tell you what a wonderful thing has come to our B. Y. P. U. or rather as a result of our prayer circle. We're going to really and truly do some personal evangelism. Our pastor is going to conduct a personal workers' class for us after prayer meeting on Wednesday. We already have our list started; each of us is going to take one to three names and "win them to Christ." I'm so happy that something practical is developing. I feel now that I'm living up to my pledge. Won't you pray for us too? If I could help some one to accept Christ I believe I'd be the happiest person in the world.

Isn't it great to be alive—to love, to laugh, to give?

—A State B. Y. P. U. president and member of the Life Service League.

A March Suggestion

If you want to keep the matter of "self-denial" before your people, you might have a dinner. The room may be decorated to suit any country you may wish to bring to the attention of those present: China, India, Japan, etc. Every other place at the table should be vacant. After the meal, the one in charge may explain that each person was having as his guest him who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." For as they helped to fill that bank they were helping to feed those in other lands—and in our own—who did not have food. Through them, they were ministering to him. He was the Silent Guest. A self-denial bank may be placed on the plate, and the person next may place money therein.

If you cannot have the dinner, perhaps you may suggest that each family do this at least once each week, and so have the Silent Guest all through the month.



The Chimney Corner



Guiding Little Children

BY CATHERINE BOOTH-CLIBBORN

"I WANT to go into the garden," said a little girl to her mother, as I was preparing to leave a house in which I had been a guest. "No," replied the mother, "it is too wet, and you must do your home work." "Good-bye," said the hostess to me in the hall, as the luggage was going into the taxi. "Come again—Good-bye." "Mother, I want to go into the garden." "No, dear, not now." "Good-bye, dear friend," I said. "Mother," the child persisted, tugging at her dress, "I want to go into the garden." "All right, go!" That is ruination, yet how often we all see it enacted!

Children will rapidly fall into line if well trained. Let me give a few instances.

I was out walking in the country. On the opposite side of the road was a little boy about three or four years old. His mother was laden with parcels after shopping, and looked particularly tired. "Cawwy me, cawwy me, cawwy me," he said, tugging at her dress all the time.

"I can't Harry, I have too many parcels to carry."

"Cawwy me, cawwy me," he continued, until I could stand it no longer. Crossing the road, I said:

"No, you walk up the hill yourself, with those beautiful little legs God has given you. Go on! Not another word."

Off he started, went straight along, looking back at me, with wide poen eyes.

"Ah!" sighed the mother, "I have never seen him obey like that in his life."

"But, my dear friend, this is your fault," I replied.

When he got to the top I talked with him a few minutes. And now he wanted to help mother!

I had four little boys following each other, two of them with only sixteen months between, exceedingly different in character. In fact, there is such variety in the temperaments of the children that many have remarked that one would never have said they belonged to the same family! Two of these little boys began to quarrel. This occurred again and again, until I called them up and said, "Who clothes you?"

"You, mother," was the answer.

"Who feeds you?"

"You, mother."

"In whose house are you?"

"In yours."

"Well, if that is so, I am not going to have my peace disturbed by quarrelsome children, and if I find any more

THEY see amiss who picture Time as
old,
A stooping baldpate with its wrinkled
hand
Clutched on a scythe. Not so I under-
stand
My comrade of a life time who has told
This listening heart from childhood
manifold
Strange stories of the past as through
the land
We ran together, while the glad winds
fanned
Back from his forehead locks of youth-
ful gold.

But these mortal limbs may not much
longer
Maintain the ardor of his quickening
pace;
I find him even younger, swifter,
stronger,
Singing no more of strifes and splendors
gone,
But panting for the goal of his great race
As the importunate vision sweeps him on.

—KATHERINE LEE BATES,
In "The Atlantic Monthly."

quarreling, I shall be obliged to put you in separate rooms upstairs upon bread and water for the day."

The quarreling recurred. It was a beautiful day, and it cost me a great heart struggle to undress the little boys and put them to bed, but I had said it and must keep my word. When the afternoon came, a lady in the home and my secretary said, "You are not going to keep those little fellows upstairs this afternoon?"

I answered in the affirmative.

"It is absolute cruelty," they observed. Wearily the hours passed. I confess I could not keep my mind on my work. Two little letters were brought to me. Here is one which I kept:

"Darling mamma,

Picked Up in Passing

What's wrong in the following sentences?

"I simply can't find time for the persual of books."

"This data is correct."

"The work has been aggressively persecuted."

"It was he who you saw."

"Just between you and I the whole scheme is a fizzle."

"He was dripping with presperation."

"I contend that the question is ir-revelant."

No, the persons who uttered these sentences are not uneducated—they are merely a little careless.

I regret my naughtiness today and have asked God to forgive me, and am so happy to tell you he has pardoned me. Now I come to you and ask you pardon. From today I will try to be really good. Pardon me for I have been very selfish. I do love my little brother and I will not tease him any more or answer back.

Your own son, who regrets so much
Augustine."

I went upstairs about four o'clock not being able to resist longer, and the two little boys flew out of bed into my arms, asking me to kiss them. We knelt down together and had a blessed little prayer meeting, and I can assure you it made a mark upon their future conduct.

"Take this child away and nurse it for me," said Pharaoh's daughter to one who proved to be the child's own mother. The mother did something finer than nursing the child for a princess; she nursed and trained him for God, so that "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He became great, very great as a leader of the people of God. But who first led the little child?—From "Our Children," published by George H. Dora Company.

What This Country Needs

HERE is some quaint and piquant philosophy which appears in the St. Paul Crescent under the above caption:

What this country needs is not a new birth of freedom, but the old-fashioned \$2 lower berth.

What this country needs isn't more liberty, but less people who take liberties with our liberty.

What this country needs is not a job for every man, but a real man for every job.

What this country needs isn't to get more taxes from the people, but for the people to get more from the taxes.

What this country needs is not more miles of territory, but more miles to the gallon.

What this country needs is more tactors and less detractors.

What this country needs isn't more young men making speed, but more young men planting spuds.

What this country needs is more paint on the old place and less paint on the young face.

What this country needs isn't a low rate of interest on money, but a higher interest in work.

What this country needs is to follow the footsteps of the fathers instead of the footsteps of the dancing master.



BOYS and Girls



Tubal Explores the Inside of His Head

BY MARGARET T. APPLGARH

MISS Amanda sighed. And whenever Miss Amanda sighed there was theinkle of little black jet ornaments rising and falling on the yoke of her black taffeta dress. (Her second best dress, was—put on in honor of Newton Fairfax's return from college.) Her taffeta skirts were the dear old-fashioned and that billowed around her like black ink waves, with herself as an island in the midst of them. But Miss Amanda hated them that way. She even liked to hear the little jet ornaments tinkle when she moved. But what she did not like, was to look through the honeysuckle vine and see Tubal leaning against the hitching-post.

Tubal was black. Very black. Black from the crown of his head to the soles of his feet. And yet one wonders if he was as black as Miss Amanda painted him!

"I reckon you never laid eyes on a boy as lazy as Tubal," she was saying to the young man who was just home from college. "I reckon if I don't call him, he'll go on leaning against that hitching-post till the day of judgment, and that's all he's good for; leaning . . . and forgetting. Tubal just naturally can't remember to do a single thing you ask him to do. If you say: 'Tubal, go and mow the lawn,' he'll say: 'Yass, Yass, Miss Amandy Miss, I'se gwine do it for you, s'kerly!' But he moons off into one of his day-dreams and that's the end of the lawn. He's a little black nuisance, and I've told his mammy a hundred times that if she doesn't whip him and make him better, I won't have him around the place. Indeed I won't! He's just a lazy good-for-nothing, the kind of boy that will grow up into a perfect terror in jail and in jail as sure as my name's Amanda Fairfax. Indeed he will!"

Young Mr. Newton Fairfax suddenly became interested enough to lean forward and peer through the honeysuckle vine himself. For it isn't every day in this year that you get a chance to see a lazy good-for-nothing who's going to end in jail. Mr. Fairfax wanted to see how they looked in the middle of the hitching process. But he was disappointed for Tubal did not look like anything particular—except, of course, a pair of black legs, a pair of patched trousers, a rope suspender and one very round, shiny head.

"Is he getting any education, Aunt Amanda?" asked the young man just home from college.

"Education?" gasped Miss Amanda

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARH

spreading her delicate white hands like peninsulas on the billowy black taffeta ocean, "Why, Newton dear, it's a right hard thing for even an ambitious negro to get an education in these parts, and I reckon no teacher living could teach Tubal anything. In one ear and out the other."

Mr. Fairfax laughed: "I'm going over to tackle this three-foot black terror for myself." So he strolled down the porch steps toward the hitching post.

"What you thinking about, Tubal?" he called to the small black statue leaning there.

Tubal rolled the whites of his eyes in embarrassment: "Nuffin, Mistah Fairfax, sah! Ain't nuffin in my head, 'deed there ain't!"

"Nonsense, you can't tell me you weren't painting a little dream in your mind's eye. Come on now, 'fess up!"

Tubal rolled his eyes and squirmed: "Deed I'se not thinkin' nuffin."

Mr. Fairfax sat down on a garden seat and regarded the boy who was going to be a terror some day: "A penny for your thoughts!" he smiled, and laid a bright, new penny on the bench.

Tubal looked at the penny. And the penny certainly looked at him! Both longed to belong to one another, obviously, so Tubal plucked up a little more courage: "You'se sure enough gwine to laugh at me, Mistah Fairfax, sah, 'cause why I'se making believe I'se—no! 'deed I can't tell it! 'Deed I can't! Not to you, Mistah Fairfax. 'Deed I can't."

"Oh, come on!" ordered the young white gentleman.

Tubal hitched up his one rope suspender, and swallowed bravely: "Well, I'se just makin' believe that I'se—you! Only black see? Yes sah, makin' believe I'se you, only still black. Figurin' out how I'd admire to go off to one of them fine colly (college) place where you-all goes to. Yes sah, with a pile of books as high as the barn door! I'se just pretendin' how my mammy she'd hold up her hands and holler: 'For de land sakes, if dere ain't my li'l Tubal settin' with all de udder fine schofards! And my sakes, if dat li'l colored kid of mine ain't readin' out of one of 'em books . . . oh me! oh my! readin' jess as easy as de white folks read!' So that's what I'se moonin' about, Mistah Fairfax, sah. I reckon I'se plumb foolish; I reckon there ain't nebber been a colored boy could do such things as all that—colly, and books, and all."

Young Mr. Fairfax grabbed Tubal excitedly by the arm and set him down on the seat by his side: "Tubal, my boy, I'm so proud of you I could eat you alive! For that's a great dream, and what's more, it's the kind of a dream that can come true, for I know of a certain colored boy who's done every one of the things you are aching to do."

Tubal grinned bashfully from ear to ear: "Reckon mebbe he ain't poor like me."

"Poorer!" said Mr. Fairfax.

"You don't say! Well, reckon likely he had one of them colly places right close by."

"Don't you believe it. It was five hundred miles away, and he had to walk every inch of that long way for days and days."

"Do tell!" gasped Tubal, "reckon that's quite some li'l walk!"

"Indeed it was! Perhaps you'd be interested to know that the reason Booker was poorer than you was because he lived back in the days when he and his family were all slaves, and his little log cabin had only an earthen floor, the roof leaked abominably and there was no glass in the window. Booker's shoes were wooden ones, with rough leather on top, and how they squeaked when he walked! Booker's shirts were made of rough flax and after he grew up he wrote a book about himself in which he said those dreadful shirts felt like prickly chestnut burrs against your body for several long, horrible weeks until the worst of the prickles became partly broken in. That was really being poor, wasn't it?"

Tubal nodded, spellbound.

"Even after America freed all the slaves, Booker's family were as poor as ever, and although he was very young and small he had to earn money in big salt furnaces by going to work at four o'clock in the morning—even before the sun was up!"

Tubal sighed sympathetically.

"But just like you, Booker wanted to read. He never met a single negro who could read, but plenty of them wanted to, so a little school was started. But would you believe it? He couldn't go, because his family made him work in those salt furnaces! But did he let that stop him? Not a bit of it! He took lessons at night, and although he must have been mighty sleepy, yet Booker actually learned more at night than the other children learned by day. So finally his family decided he could work in the furnaces from four in the morning till nine, then go to school."

(*He concluded*)



Among Ourselves



West China Letter

By JOE TAYLOR

WE have just had another "shoot up" of the city of Chengtu. To be exact, it was on the morning of Saturday, Jan. 16, before daylight, that we were all wakened by the sound of rifle firing. Some of the folks in the city got up and dressed, for they did not know just what might happen. There are two places where missionaries in West China have learned to "gird up their loins"—one is on a houseboat on the Yangtze when you are entering a rapid; the other is in any city or town where there are "ructions." On that morning referred to there certainly were things doing, for the clatter of the bullets could be heard on the roofs and against the walls of brick houses; if the buildings were of lath and plaster, the bullets came right through and in some cases killed the occupants of the rooms. All this was staged before daylight, and that only made the confusion worse confounded.

A Sidelight

What was it all about? That is a little difficult to tell: but it appears to have been the result of an attempt on the part of some of the military leaders now in Chengtu to get rid of one of their number and at the same time deprive him of his ammunition. His troops had to leave the city and they did not just know where they were to find another such nice town in which to stay and batten on the poor citizens. So they decided that before they left, they were going to have what they could get. Hence the firing in the early morning. Lots of stories are afloat and one can choose which to believe; but a little sifting reveals the fact that this was another case of looting on the part of the departing troops. They shot into a school building and killed between ten and twenty students who were asleep in their beds. Then they went in and robbed the dead bodies of these boys. In other places they broke into homes and took the bedding and clothes from the folks and sold them for one-tenth of their value. Imagine a city wall forty feet high; on the top, soldiers, fresh from murder, with bedquilts and clothing for sale, and a motley crowd at the foot of the wall on the outside of the city buying this bedding scarcely yet cold from the one who was wrapped in it for the night. This was what was going on in Chengtu, Szechuan, while the international commission was gathering in Peking to see whether China should be allowed to abrogate the "unequal" treaties. There were about fifty citizens killed in addition to the more than ten students.

And what is to be done about it? On

May 30, 1925, some students were shot in Shanghai, while they were breaking the laws of the International Settlement, by policemen who were *on duty*. One need not express any opinion as to the right or wrong of that deed; for the judicial commission appointed by England, France and America has heard the evidence in the case and has rendered its decision. We know already what part of that decision is. The Shanghai municipal council must pay \$70,000 and two police officers have resigned. Already the council has sent its check to the commissioner of foreign affairs in Shanghai and the money will be distributed among those who were wounded and also among the relatives of those who were killed. That is that. But how about this cruel and wanton shooting here in Chengtu? There are hundreds of students in this city and nearly twenty of their fellows were murdered in their beds. Yet, so far as one can learn, not a whimper has been heard from the student body. They have been robbed by soldiers who have taken over their school buildings for barracks and have burned the desks and other furniture; yea, even have chopped up the doors and windows for fuel. Yet those same students who were shouting themselves hoarse last-May and June because some Chinese students had been shot in an endeavor to prevent them and the rest of the mob from storming a police station, do not even whisper of what they call justice.

Soldiers and Robbers

It is this callousness to the wrongs and oppression which this people suffer on the part of the students and upper classes that discourages one as he looks out for a possible saviour for China. From of old, the students in China have been a privileged class and much fuss was made in Shanghai over the shooting of some of them. Here in Chengtu nothing is done about the murder of nearly twenty. Speaking to one of our teachers, who sees the wrong and feels it, he said: "Soldiers and robbers are synonyms." He is right; but it will take a long time to convince the reading public of America that he is right. They drink in all kinds of pap ladled out by the propagandists; but refuse to learn the real condition of affairs in this war-ridden country. Is it not possible to get some of these awful facts before the American public? The people are oppressed and have no means of redress; the militarists are ruining the country; the courts are corrupt; travel is unsafe and, in not a few parts of this province, impossible; women are attacked by brutal soldiers on the streets of Chengtu and when they attempt to resist being raped are shot in cold blood. And this

same story about Chengtu can be duplicated from other cities. I wish every reader of THE BAPTIST could have the privilege of reading some of the annual reports sent in by the workers of our mission. Some of them will probably be printed in the annual report of the American Baptist Foreign Mission Society but that, I fear, is equal to burying them.

Yet the church of God makes progress amid all this welter of battle, murder and sudden death. Those same annual reports that don't get before the churches in America are replete with miracles of saving grace. From all the districts came reports of special meetings as the year 1925 drew to a close. It is interesting to see that one Chinese pastor reports a large class waiting baptism but it "is too cold." His church is housed in an old Chinese building where there is no plan for heating it. What the church needs is a new building adapted to the new life that is coming in China. If some church in America that has got its own new building erected and paid for, still wants to "build" I can show them the best place to make an investment. Foreign missions have been suffering lately because of the epidemic of building which has struck the churches in America. Surely this will pass soon and then there will be a splendid opportunity to "go and do likewise" for some of the churches on the mission field. Here in West China, these new organizations are not able to erect their own church plants and need to be helped. Would it not be a good thing to form an organization in the home churches to "build another church"—not in America but out on the foreign mission field. Think about it.

Chengtu, Jan. 19, 1926.

Boston Letter

By CHARLES H. WATSON

Dr. Beaven at the Social Union

FOR the March meeting of the Social Union, Dr. A. W. Beaven of Rochester, N. Y., chose a vital theme and handled it with hot conviction and masterly ability. For nearly an hour hardly a man of the 400 present escaped him. They had the look they wear when reality arrives and speaks. Subject "The Challenge of Youth to the Church of Our Generation." That our youth could find so brave a voice, with a "tho art the man" accent, hauling the reverend daddies in Zion over the coals, was a revelation. It was a realistic description of palpable and prolonged mismanagement. The speaker had a poor opinion of some brands of protracted ecclesiastical "statesmanship." His plea for our modern children, so wide open

ingenious evil at every exposure, as unforgettable; also that we behold them with sympathetic eyes, and "get somewhere" for them. It was well worth the long journey from Rochester to fetch us such a message.

Dr. F. F. Peterson of Portland, in just five minutes, took us to the Ocean Park summer assembly, and made us forget the ocean, as the growing hum of religious education pervaded the park. That speech was *multum in parvo*.

James Percival Abbott

The passing of Doctor Abbott at Pasadena, Calif., and his burial at Medford, Mass., on Feb. 25, brings up early and pleasant recollections of his first and longest pastorate at Medford, of twenty years. After graduating at Town and Newton, he at once took a position among the strong men in our ministry. The First church at Medford is practically his monument, and the church at West Medford is of his planting. Thus he divided his nearly fifty years of ministry between the East and the West, giving the last thirteen years to teaching homiletics and preaching in the Northern Baptist Theological Seminary at Chicago. Doctor Abbott was a man of vigor and conviction, loved his ministry and gave himself wholeheartedly to it, and had those pronounced human elements, and a sense of humor, that bound to him a host of friends. At the final service in Medford, Pastor Denton J. Neily, and C. H. Watson, a friend of nearly fifty years, officiated. Other services were at Pasadena, Chicago and Rockford, Ill.

A Tale of Twenty Years

In a period of shortening pastorates, this refreshing to be reminded of one strong and strong in one of our solidest churches, situated in a quiet, conservative community. Dr. Carey W. Chamberlin has just been looking over his twentieth milestone at First church, everly. To achieve a steady growth, and continuous inflow of more than a thousand new members on such a field, means deep ploughing, and patient sowing and reaping. The grateful and appreciative people made note of the anniversary, and gave full recognition of untiring devotion of a really double team. Mrs. Chamberlin is an unvociferous, but equal partner, in the pulling of the chariot.

William Frederick Wilson

The death of Pastor Wilson at Amesbury came as a sudden shock. He had begun his second pastorate there, and we were looking for signs of his aggressive consecration. His great pastorate was at the strong church at West Woburn. Everything seemed to develop there under his eight years of animated and resourceful leadership. He was a Brown and Newton man, and among his Newton classmates were Doctor Bustard, Randall Capen, Professor Donovan, Allan Hoben, Charles Whitingale, and John F. Watts. Pastor Wilson was a rare combination of modesty and initiative. Easily his intense

industry tempted him beyond his strength. He was a brother beloved in every relation, and had a clean and creditable record.

Rededication at Arlington

Dr. Henry S. Potter's program of dedicatory services filled a whole week with rich features, when the restored and beautiful sanctuary was entered and enjoyed by the people. The plan of the Gothic building was so massive and correct, and so much had been saved from the flames, that only slight changes in the interest of convenience and increased facilities, could be made. These, together with the restoring of the ornately beautiful features of the sanctuary, of course rolled up a large bill of expense. But the old willingness of the people, and Pastor Potter's able and vigilant leadership, took care of everything. The pastor chose to preach the dedication sermon, as he had the best right to do, and all the streams of his interest and enthusiasm poured into it, and made it real and glowing. In the dedication service proper, Ex-pastors Wood and Watson had a part. In other feasts of the dedication week, Dr. A. T. Kempton, Bishop W. F. Anderson, Governor Fuller, and Dr. J. H. Franklin were the chief attractions.

Building at Woburn

By a singular fatality both the Woburn and the Arlington churches had fires, both had to face the task of rebuilding, one of them now finishing and the other beginning, and both of the churches are historically one. When the Woburn church was founded, they took half of the root of the Arlington church and planted it in Woburn, so that in 1881 both churches rightfully celebrated their centennial. Too bad they could not have rebuilt and dedicated together.

But Woburn is coming along finely. Charles B. Dunham, architect of the Arlington church, is taking care of them and the new church will be a colonial beauty. It will stand nobly in the city square with just the right foreground and background. Baptists will be proud of it. See then how a calamity challenges the spirit of a people. After the fire, hope seemed quenched, courage low, a merger was considered. But the insurance came, and the decision to rebuild was a bracer to pastor and people. The fires of purpose and sacrifice melted all into a unity, now everything is coming. They will build the house, pay for it, and be happy in it.

A Great Centennial

Alas, that letter-writers, tethered to libraries, cannot range over the state and get heat at first hand from such wonderful celebrations as the centennial of the old First church, Lowell! They had all the historical material, and the personnel, both lay and clerical, to make the occasion memorable. Were not three ex-pastors at hand—Ford, Wallace and Babcock—men who always make a fire? Then that young warmer from the south, Pastor G. D. Feagan, who already had filled everybody with glow-

ing summer heat in the face of a northern blizzard, was he not animating everything from start to finish? And does not every great Baptist occasion secure the presence and the sensible eloquence of our good Baptist governor? Yea, verily! Thus was it clearly a centennial experience at Lowell.

Some News Items.

The Bible and missionary conference projected for our four Boston associations for Feb. 10, and from which we expected so much, got into the track of our severest winter storm, and of course had to fail, but we had abundant leisure to take a referendum on the blizzard itself, and unanimously it was voted a howling success! But announcement was made that the conference would again be attempted March 10.

The coming of Rev. W. Douglas Swaffield, another Brown and Newton man, from Keene, N. H., to our strong church at Taunton, is an ideal arrangement. He is from a preaching family, is capable and well-seasoned after sixteen years of successful ministry, and has hosts of friends in the state.

By a piece of rare good fortune our Boston City Mission Society has come into possession of a fine and commodious property for its West End community house. It was planned and built by the Trinity church during the ministry of Phillips Brooks. The location is perfect, all the facilities completed and adequate, and there is an artistic chapel that will strongly appeal to the predominating Italians in that quarter. And there is a playground attachment. The entire outfit was a bargain, and affords ample facilities for a varied work which under the leadership of such an executive as Doctor Forshee is certain to expand, with the help of his devoted assistants.

An appropriate service of dedication was attended by a large company of Baptists, with addresses by some of our prominent pastors and leaders in state and home missions. As a notable advance in city missions it is decidedly heartening.

Protestant Missionary Societies Oppose Intervention in Mexico

SAMUEL G. Inman, secretary of the committee on cooperation in Latin America, representing nine Protestant mission boards working in Mexico, denied emphatically that Protestant missionary societies are among those who are alleged to be putting pressure on the United States government to intervene in Mexico, as reported in a Washington dispatch to a New York daily.

Protestant mission boards have always opposed such intervention, and so far as close contact with their leaders reveals at the present time, the secretary is prepared to state that they would resent the endeavor of any forces favoring such intervention to identify these boards with such a demand.

At a recent meeting of several of these boards to consider this question, the following resolutions were adopted:

"This conference recommends to the various boards of missions having work in Mexico that they make no representation at this time as to the status of the foreign missionaries in Mexico to the governments of Mexico and the United States.

"We feel it to be highly important that all foreign missionaries in Mexico observe the spirit of the organic law regarding the exercise of ministerial functions, and that in all concrete situations they should exercise much prudence. We express the hope that these missionaries may discover ways and means by which, within the constitutional provisions, they may be able to continue forwarding the interests of the evangelical movement in Mexico.

"Regarding church property, it was suggested that the boards might take up with the Mexican government the question of accepting title to said *templos*, as an expression of our good-will and with a view to freeing them from taxation and guaranteeing them to the local congregations for church services. Regarding school property it was recommended that the committee on cooperation in Latin America be requested to direct its committee in Mexico to study and report upon the problem of the proper manner of holding such properties under the provision of the constitution of 1917."

Regarding the alleged movement of the Mexican government to send out of Mexico all foreign missionaries, a cable from the president and secretary of the Mexico City evangelical committee on cooperation, received today, says: "Facts misrepresented in press. No evangelical missionaries expelled nor schools closed." This would seem to indicate that the case of Rev. J. A. Phillips of Piedras Negras, reported in the press recently, was due to local conditions.

These provisions of the constitution providing for the larger direction of religious movements by Mexicans themselves have been well known for some time and Protestant missionary organizations in the United States have been urging their missionaries and their members to live within the Mexican constitution.

Feb. 18, 1926.

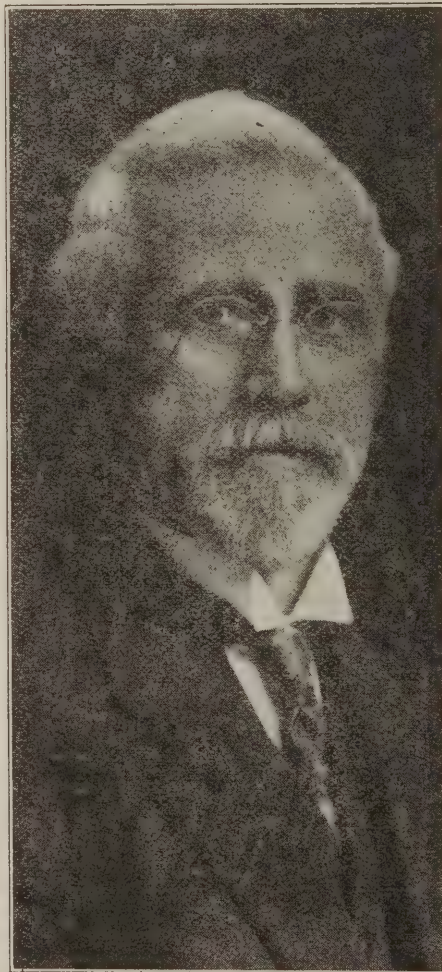
Edward M. Stephenson

By WILLIAM E. CHALMERS

REV. EDWARD M. STEPHENSON, D. D., died at his home in Camp Hill, Pa., Feb. 18. He had had a stroke of paralysis about a year prior to his death, from which he did not fully recover. Doctor Stephenson was born in Carnforth, England, Nov. 25, 1853. At the age of three years his parents moved to Canada, thence two years later to the United States, settling in Sparta, Ill., near St. Louis.

After having taught for some time,

Doctor Stephenson heard the call to become a minister of the gospel, was ordained in New Buffalo, Mich., in 1879, and took up his first pastorate at Richmond, Mich. Other pastorates were at Cassopolis and Pentwater in the same state. Following these he took the course at Baptist Union Theological Seminary, Morgan Park, Ill., and then resumed pastoral work in Michigan at South Haven, Ovid, Jackson and Grand Rapids. He was then appointed missionary for the American Baptist Publication Society in Michigan, succeeding Rev. E. D. Rundell. This work necessitated long cross-country trips, sometimes with a heavy bag of tracts and books. After some trying experiences he suggested the use of a wagon for transporting himself and his precious books. The idea proved practical and later the first wagon was replaced by a larger one permitting the addition of a camping outfit. He thus became the pioneer of colportage service, traveling widely, seeking out lonely homes and bringing cheering religious messages. Doctor Stephenson then was made district secretary of the Northwest for the Publication Society, having his headquarters in Chicago. He remained there for four years, when he went to Colorado as director of religious education, giving untiring and efficient service in this field until 1911. During



EDWARD M. STEPHENSON

this time he received the degree of doctor of divinity from the University of Denver. He also served the old University of Chicago as its field agent.

Doctor Stephenson possessed a rare combination of missionary zeal and educational vision. He was an early leader in the new field of religious education. When the Publication Society undertook its first series of teacher-training textbooks, Doctor Stephenson was asked to write the volume on child study.

The ten years beginning with 1911 were devoted to religious education in Pennsylvania, where he laid strong foundations. In his later years he served as librarian of the department of religious education, then retired as an honored pensioner of the society. During his long service he made many friends, who will read this notice of his death with sorrow. Funeral services were conducted by Dr. W. E. Chalmers, with whom Dr. Stephenson was associated in the work of religious education.

Rhode Island Notes

By LILLIAN M. CHACE

THE women of our state have achieved a notable victory in raising their quota in the golden anniversary fund. This quota, which amounts to \$11,550, not only has been fully pledged, but more than \$5000 have been paid in. Rhode Island was the first state in New England and the second in the Northern Baptist Convention to attain its goal.

It is interesting to repeat the words of one of our French missionaries, who says, "Our Sunday school is giving us abundant joy. Some of our youngsters are coming from a great distance. Most of them love the Lord Jesus and will be in the near future, we believe, faithful followers of him." Only composed of an average of twenty-seven pupils, the Bible school has given during the year a total of \$80 for the missionary societies, the French colportage work in New England and for benevolent societies in the city or out of the city."

The Pawtuxet Baptist society, assisted by the ladies' aid society, tendered a public reception to the new pastor, Rev. John S. Blair, and his wife, on the evening of Jan. 9. The reception was followed by an installation service in the church. Speakers included Rev. William Reid, secretary of the Rhode Island state convention; Rev. B. T. Livingston of Boston; Rev. F. H. Spear of Pawtuxet; Rev. R. M. Plumb of Edgewood and Rev. Whitman L. Wood of Lakewood.

Rev. and Mrs. Whitman L. Wood observed the fiftieth anniversary of their marriage Jan. 11 in the Lakewood church, of which Mr. Wood is pastor. Over 200 guests, many of them from out of town, were present at the celebration. Dr. Frank Rector of Pawtucket gave the address of the evening. A gift from the three churches and friends, amounting to \$325, was presented to Mr. and Mrs. Wood. Greetings by mail and telephone were numerous.

We sorrow because of the death of Rev. Francesco Cali on Jan. 18. He was

pastor of the First Italian Baptist church in Buffalo, N. Y., for the past twenty months. Previous to this time he was pastor of the First Italian Baptist church of Providence. He laid the foundations of a strong church in a growing Italian colony in Providence. He was highly esteemed by his brethren of the English-speaking churches. Just before his resignation they honored him by election as moderator of the Warren association, the third oldest Baptist association of churches in the United States. Mr. Eli did much to inspire the American churches to undertake the erection of the fine Christian center plants in which Italian churches are now housed.

Detroit Baptist Doings

By ALBERT H. FINN

It has been our privilege of late to have with us Doctor Brougher, and later Doctor Robbins and Judge Witty. Doctor Brougher came in January and spoke at a great mass meeting in the Woodward Avenue church, when representatives of our churches crowded the vast auditorium to its limit, and then some. It was an afternoon meeting, on Sunday. Doctor Brougher never did better; he made a profound impression. I am sure there will be rich fruitage in many ways from his masterly address.

On Feb. 19 at the Beulah church a sisterhood dinner was given when Doctor Robbins gave us an intimate and vivid word picture of the foreign fields. It was a wonderful address. Judge Witty broke the tenseness of the hour with several of his good stories and then launched into an extensive discussion of stewardship, as an able jurist might be expected to do. Judge Witty does not believe the law of tithe has ever been abrogated, and that we, as churches, can ever be honest with God until we pay our just dues to the giver. Well that we are and have. We do what we want to do. The difficulty is in our own hearts and lives. It was expected that the attendants at the dinner would take the messages of the hour back to their own churches.

Detroit has already entered upon its pre-Easter evangelistic campaign. The Detroit Council of Churches, is a co-operative body of seventeen Protestant communions that is working out many constructive movements along sociological, educational and evangelistic lines. It would be impracticable for any one denomination to accomplish. This pre-Easter campaign is one of its outstanding annual achievements. Eminent preachers from various communions are engaged to speak daily at noon in one of the big down-town theaters, and at least in one of the large church auditoriums.

Mr. George W. Truett, of Dallas, Tex., the Baptist representative and we look forward with great expectancy to his coming. He is to preach March 9-19 successively in Keith's theater and in the Woodward Avenue church every evening. Speaking of the Woodward Avenue

church reminds me of the distressing experiences that great church has been passing through. When on a holiday visit in Connecticut, Doctor Hoag, the pastor, was seriously injured. He returned home and preached as usual, but with pain and difficulty. He grew worse and went to the hospital where the physician discovered infection, and for a time despaired of saving his life. He recovered sufficiently to go South for a period of recuperation. Miss Mac Kinnon, financial secretary of the church, was also taken ill and is still away from her duties. In February, the assistant to the pastor, Mr. S. H. Meyers collapsed at a dinner meeting while he was speaking most earnestly. Pneumonia developed and he died; his funeral was held from the church on Feb. 22. Walter W. Smith, chairman of the board of trustees has been in the hospital and later laid up at home with a serious illness. Mr. Smith is one of those rare laymen who fill a large place in the life of a great church in a quiet, effective manner. And yet the Woodward Avenue church is carrying on in a splendid manner. Doctor Gleiss, President Hoben of Kalamazoo college, and Spencer of Hillsdale college, have been occupying the pulpit. Doctor Hoag has fully recovered and is expected back on the scene before this letter will be printed.

Rev. Albert G. Johnson, pastor of the Temple church, is making a real impression upon that great church and the city. His latest is a Bible conference with Dr. and Mrs. Frank M. Goodchild as the principal speakers, with Detroit talent to fill in. It was held Feb. 28-March 7. We are glad to welcome Doctor and Mrs. Goodchild to Detroit.

Expansion

At the February meeting of the board of managers of the Detroit Baptist Union, it was developed that the need for new church edifices or enlargements within the Metropolitan area during the coming year will aggregate \$1,500,000. Detroit has been carrying on heroically for six or eight years but each new year seems to make larger demands. When we remember that for several years a population equal to Dayton, Ohio, or Des Moines, Iowa, has been added each year to Detroit, can we approach our Detroit problem here with any sense of appreciation?

Mr. and Mrs. Lankin have been compelled to retire from the management of the Baptist children's home because of the serious illness of Mr. Lankin. They are in Pontiac at present and Mr. Lankin is improving.

Fathers'-and-sons' dinners have become deservedly popular in Detroit, and many Baptist churches joined the long list of celebrants. The spirit of comradeship of father and son encouraged at these gatherings is a splendid promise for the future of our homes and our churches.

Among the Baptist churches in our Metropolitan area that will early enter upon building projects of either new

buildings or enlargements are: First, Highland Park, Grand River Avenue, Birmingham, Halsey, Conley Memorial, Northwestern, Inkster-Westwood, Immanuel, Jefferson Avenue, Bethel, River Rouge and Olivet. These are the white churches. Our negro churches are also greatly in need of new or larger buildings. Vice-President Ernst, of the Detroit Baptist Union, estimates that \$450,000 will be necessary to care for the building needs of our negro Baptist churches during the coming year.

Churches Astir in Quincy, Ill., Association

THE Quincy Central church, under the leadership of Rev. Robert Van Meigs, has enjoyed a year of growth in every department, both spiritually and financially. The Sunday school and young people's services are well attended. The correlated program of religious education has proved of inestimable value in the enlistment and training of all ages from the kindergarten to the adult, and the monthly religious educational conferences have been helpful. Following its usual custom the church will hold a pre-Easter revival at which time "The Kindigs" will assist the pastor. During the past four months this church has responded to appeals as follows: Lone Star fund, \$203.71; Murphysboro church, \$252.50, a slight excess over its quota; the Near East Relief, \$340. Until April 30 efforts will be directed toward raising the \$2600 mission budget in full.

Immanuel church, in the newer residence and factory district of Quincy, Harold S. Lucas, pastor, is in a most flourishing condition. The members have been granted a letter of dismissal from the Central church and are taking steps to incorporate as a separate body. With a membership of 116, they are having an average Bible school attendance of 160, winning the Musselman cup last year for the largest average attendance among the schools of Quincy. All departments of the church have been organized and services are well attended.

The work at Barry is moving with a swing under the leadership of Rev. T. Elmer Jones. The church is out of debt and has made some improvements on its building. A pre-Easter revival is in progress.

Rev. Alex Jones holds services once a month at Hull and Timewell, both churches have good Sunday schools.

Rev. J. Brainard Brown reports the Clayton church in good condition financially and spiritually. Pastor and people are exercising supervision over Keller-ville and Pea Ridge churches, which are pastorless.

Griggsville is pastorless and the outlook is not so encouraging, but it holds Sunday school and missionary meetings. Mt. Sterling, also pastorless, is planning pre-Easter meetings and keeping up the work in other departments. Plainville, Kinderhook, Pittsfield and Pleasant View are also pastorless, but have good Bible schools. These churches are hoping for increased attendance with the return of better roads and weather.

Rock Springs, Wyo., After Fifteen Years

By J. F. BLODGETT

WHILE we are not in the orange section of California, there are some orange trees in Santa Rosa, loaded with edible oranges, the flavor of which I proved today. On the evening of the twelfth of February I left this land of the walnut, prune, pear, peach, orange, apple, green hills and valleys, with the grass already six or eight inches high, and violets, daffodils and many other flowers in full bloom, and struck a beeline east for Rock Springs, Wyo. When I looked out upon the morning at Truckee, scarcely more than 200

miles on my journey, the whole earth was covered with glorious snow, and a team of Arctic huskies, harnessed to a sled, awaited the arrival of the train. What other state can boast such contrasts?

It was a great pleasure to return for a few days to the state of Wyoming where ten years of my life were spent on the home mission frontier. The occasion was the celebration of the fifteenth anniversary of the organization of the Baptist church at Rock Springs, Steven D. Pyle, pastor. Friday night, Feb. 12, there was a banquet, with orchestra, flowers, chicken, history, letters from former pastors and state workers; speeches, jokes, jubilation. The celebra-

tion was continued over the following Sunday, and I was glad to stay, and to preach at the closing service Sunday night. Rev. J. C. Clark of Emerson, Iowa, pastor when the church was built in 1913, spoke most ably and acceptably at the morning hour.

Rock Springs is one of the places where men are trying to get out some of the 19,000 square miles of coal stores in the state of Wyoming. This industry has built up a city of eight or ten thousand people made up of some two score nationalities. In 1911 the Home Mission Society and state convention, represented by Rev. Hal Fudge, then state secretary, and Rev. Mr. Howell, state field worker, organized a church in Rock

A LIST OF HOTELS OF WASHINGTON, D. C., CONVENTION CITY

	ROOMS	SINGLE, WITH BATH	DOUBLE, WITH BATH	PARLOR, BED ROOM AND BATH	SINGLE, WITH-OUT BATH	DOUBLE, WITHOUT BATH
ANNAPOLIS, 11th to 12th on H Street..... HOUSTON HARPER, Manager	400	\$3 and \$3.50	\$4.50 and \$5	.....	.....	.....
BURLINGTON, 1120 Vermont Avenue..... J. L. FORD, Manager	250	\$2.50 to \$4	\$4, \$5 and \$6	\$8 and \$10	\$2	\$3
CAIRO, 1615 O Street..... JAMES T. HOWARD, Manager	200	\$2.50 to \$4	\$4 to \$6 (Twin beds, \$6)	\$6 to \$10	\$2 to \$2.50	\$3 to \$3.50
CAPITOL PARK, North Capitol and E Streets..... C. L. HUTCHINSON, Manager	150	\$3 and \$4	\$5 and \$6 (Twin beds, \$7)	.....	\$2.50 and \$3	\$4 and \$5
CONGRESS HALL, New Jersey Avenue, near Capitol..... S. A. MANUEL, Manager	250	\$3 and \$3.50	\$5 (Twin beds, \$6 and \$7)	\$7	\$2.50	\$4
CONTINENTAL, North Capitol, between D and E Streets..... A. W. CHAFFEE, Manager	265	\$3 to \$4.50	\$5 to \$7	.....	\$2 and \$2.50	\$3 and \$4
DRISCOLL, 1st and B Streets..... F. P. ORBELLO, Manager	100	\$3.50	\$6 (Twin beds, \$6)	.....	\$1.50 to \$2.50	\$3 to \$4.50
FRANKLIN SQUARE, 14th and K Streets..... F. J. KYTLE, Manager	125	\$3.50 and \$4	\$5 and \$6 (Twin beds, \$7 and \$8)	\$10	\$2 to \$3	\$3 to \$4
GRACE DODGE, North Capitol and E Streets..... Miss MARY A. LINDSEY, Manager	300	\$3 and \$4	\$5.50 to \$8	Double bed, \$12 Each extra person, \$1.50	\$2.50 and \$3	\$4 and \$5
GRAFTON, Connecticut Avenue and De Sales Street..... F. MAYER, Manager	125	\$3.50 to \$6	\$5 to \$8	\$8 to \$10	\$2.50 and \$3.50	\$4 and \$5
HAMILTON, 14th and K Streets..... E. J. BRENNAN, Manager	300	\$4 to \$7	\$6 to \$10 (Twin beds, and \$10)	\$20	.....	.....
HARRINGTON, 11th and E Streets..... F. MAYER, Manager	240	\$3.50 to \$4.50	\$5 to \$8 (Twin beds, and \$8)	.....	\$3 up	\$4 to \$5
LA FAYETTE, 16th and I Streets..... P. C. GORDON, Manager	200	\$4 to \$6	\$6 to \$8 (Twin beds, \$7 and \$8)	\$10 and \$12 (Twin beds)	.....	.....
LEE HOUSE, 15th and L Streets..... R. A. CONN, Manager	250	\$3.50 to \$5	\$6 and \$7 (Twin beds, \$8 and \$10)	\$12 (Twin beds)	.....	.....
MARTINIQUE, 1211 Sixteenth Street..... L. R. HAWKINS, Manager	100	\$3.50 to \$6	\$6 to \$8 (Twin beds, \$7 to \$9)	\$10 and \$12	.....	.....
MAYFLOWER, Connecticut Avenue..... RALPH MCKEE, Manager	1050	\$5 to \$10	\$7 to \$12	\$18 to \$25	.....	.....
METROPOLITAN, 615 Pennsylvania Avenue..... American Plan Special Rates to Large Parties	175	\$3	\$6 (Twin beds, \$7)	.....	\$2	\$4
NATIONAL, 6th Street and Pennsylvania Avenue..... G. H. HOLBROOK, Manager	260	\$3 and \$3.50	\$5 and \$6 (Twin beds, \$6)	.....	\$2 and \$2.50	\$3 and \$3.50
POTOMAC, New Jersey Avenue and C Street SE..... ROBERT N. PATTERSON, Manager	100	\$3	\$4.50 up (Twin beds, \$5 up)	.....	\$2	\$3.50 up
POWHATAN, 18th and Pennsylvania Avenue..... E. C. OWEN, Manager	300	\$4 to \$5	\$6 and \$7 (Twin beds, \$8 and \$9)	\$10 to \$12 (Twin beds, \$15) 3 or 4 persons, \$18	.....	.....
RALEIGH, 12th and Pennsylvania Avenue..... L. G. SIZER, Manager	460	\$4, \$5 and \$6	\$5 to \$8 (Twin beds, \$7 to \$10)	\$12 and \$15	\$3 and \$4	\$4, \$5, \$6
ROOSEVELT, 16th and V Streets..... W. E. KRECHTING, Manager	250	\$4, \$5 and \$6	\$5 to \$8 (Twin beds, \$6 to \$8)	\$7 to \$10	.....	.....
ST. JAMES, 6th and Pennsylvania Avenue..... H. T. WHEELER, JR.	125	\$3.50	\$5 (Twin beds, \$5.50)	\$6 and \$7	\$1.50 to \$3	\$3 to \$4.50
SHOREHAM, 15th and H Streets..... ROBERT C. DOVE, Manager	250	\$4 to \$6	\$5 to \$10	\$12 to \$15 (Parlor, 2 bed rooms and bath, \$18 and \$25)	\$3	\$4 to \$6
WARDMAN PARK, Connecticut Avenue and Woodley Road..... ELMER DYER, Manager	400	\$5	\$8	\$15	.....	.....
WASHINGTON, 15th and Pennsylvania Avenue..... S. E. BONNEVILLE, Manager	400	\$5 to \$8	\$8 and \$10 (Twin beds, \$10 and \$12)	\$20 (Parlor, 2 bed rooms, bath, \$30)	.....	.....
CONVENTION HEADQUARTERS						
WILLARD, 14th and Pennsylvania Avenue..... F. S. HIGHT, Managing Director	460	\$5 to \$8	\$7 to \$9 (Twin beds, \$8 to \$15)	\$18 to \$22	\$3 up	\$5 up
WINSTON, 1st and Pennsylvania Ave..... W. A. BERKELEY	100	\$2.50 up	\$4 up	\$6	\$1.50 up	\$3 up

DELEGATES MUST MAKE THEIR OWN ARRANGEMENTS FOR HOTEL ACCOMMODATIONS DIRECT WITH THE HOTELS.

springs. Was the organizing of a church justifiable? Have the investments in life and treasure by secretaries, missionaries, pastors, members, home and state mission boards been good investments? It would seem so from results. In this hard frontier field this astonishing thing has been done: In fifteen years our work has grown in equipment from nothing to a serviceable though inadequate plant, all paid for; offerings for local expenses from nothing, through a period of dependence on the boards to an assumption

of self-support at a salary of \$3000 per year and \$100 toward auto upkeep; in missionary giving from nothing to an annual budget of \$1000. All honor to all men, women and agencies that have contributed to the above glories and triumphs. By no means the least among them is the present unassuming and able pastor, Steve Pyle, who, denied because of health the opportunities of service on the foreign field, turned his great talents and heart to the service of God in this last home mission frontier in the far West.

With the Board of Missionary Cooperation

Here Are the Facts

THERE have been some requests from local churches for a simplified statement of the exact status of payments on our unified missionary budget for the current year. The necessary interval between collection and remittance of money from donation sources (reports being rendered monthly by the various state offices) has the result that our statements refer to an actual condition that existed about one month earlier than the date of publication. In the present instance the record of accounts is summarized as of Jan. 31, 1926. Here are the facts:

For the fiscal year 1925-26:

We pledged ourselves to pay \$5,360,000. That is the total amount of missionary funds for which the churches are responsible.

To Feb. 1, we had paid \$2,686,029. Remember that this is a nine months' record.

Leaving a balance of \$2,673,971. Which we have until April 30, to pay.

That is to say, at the close of the first month of the present calendar year, we had received on the unified budget from donation sources \$2,686,029, being about two-thirds of the amount actually due from those sources at that time, and about 50.1 per cent of the budget for the fiscal year. This left exactly three months in which to raise substantially half of the budget for the entire year, which is due to be paid in full on April 30, 1926. The year's budget, previously and frequently announced, is \$5,360,000, which fixes the amount to be collected between now and the first of May at \$2,673,971.

On Jan. 31 last year we were still further behind. Instead of having 49.9 per cent of the budget to raise, as we have this year, we had then ahead of us a sum equaling 57.7 per cent of last year's budget. Our present situation is somewhat better, but it is easy to see that we cannot win in a walk. There will have to be serious and sustained effort on the part of a good many Baptists before we can sound the trumpets of victory.

As a matter of fact, the entire situa-

tion hinges upon the local churches. By April 30, each church in the convention, according to whether or not it has paid its missionary quota in full, will have shown in effect the degree of its interest in Baptist missions.

Practically every church in the Northern Convention has, or should have, some definite missionary goal, whether it is a quota suggested by the state convention office and approved by the local church, or an amount adopted by the church itself as its objective. On the sum total of all of these local church missionary goals, our unified budget for missionary work is based. It becomes apparent therefore that if each Baptist church will fix its attention during the weeks which remain between now and April 30 upon the gathering and sending in of its own individual missionary quota and will resolutely refuse to accept failure in this task, our missions will be safe. And all honor to the churches who over-subscribe their quotas, for they will make possible future growth and expansion.

Dr. W. H. Bowler, the executive secretary, has spent most of February on a journey of varied activities and magnificent distances. He has attended many conferences and reports encouraging activity in every state visited. This trip took Doctor Bowler to the Pacific coast, but then he goes from the Atlantic to the Pacific with such frequency that he is no stranger on either shore. Probably no man in the denomination comes nearer to being a trans-continental commuter—literally so, for Doctor Bowler lives in Jamaica, on Long Island and when he starts from Seattle or San Francisco for home he not only goes clear to the Atlantic coast but a little beyond. Conditions since the

establishment of the Board of Missionary Cooperation have been such as to require an extraordinary amount of travel on the part of the executive secretary. Fortunately Doctor Bowler is one of those who can travel without excessive fatigue. When he gets back to New York after a little jaunt of two or three thousand miles he generally rests just long enough to hang up his coat and hat and then plunges into such relaxations as correspondence and committee meetings.

Reports from church officers in places where Doctor Brougher has spoken are unanimously favorable. Imagine a degree of interest which compelled Milwaukee Baptists to abandon the idea of having Doctor Brougher speak in a church and to engage instead the auditorium, the building in which the Northern Baptist Convention met two years ago. In that vast and admirable hall, which no delegate to the 1924 convention will ever forget, Doctor Brougher spoke to an audience of such numbers as justified the local committee in making the arrangement.

In some states follow-up campaigns are being organized to carry the message and inspiration of the Brougher meetings to sections remote from the cities which Doctor Brougher visits. In those cities themselves the results have been quite remarkable. The secretary of one important city association writes: "For your information and cheer let me tell you our people are taking hold of the budget in a great way. A marvelous change has taken place in the last two months and instead of knocking there is boosting; instead of apathy, real enthusiasm. We are going over the top in every church save perhaps one, and I intend doing my best to have that one come up."

Rev. William E. Hopkins, former missionary to the Telugus, writes that he is organizing prayer bands in the

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churches of California. The members of these bands agree to pray at a certain time every day for the success of Doctor Brougher's campaign and the whole denominational cause.

Mrs. Robinson, who is carrying on field work in the western states tells us that at the headquarters of the Northern California Convention they have instituted a daily prayer service from 11:45 until noon. Using the Book of Remembrance to guide their thoughts and petitions, the entire staff joins in prayer for kingdom interests. Pastors and lay workers drop in whenever possible to take part in the service.

Secretary Shanks wrote last month that Idaho Baptists had been checking up on receipts to Jan. 15, and found that they had approximately their one-twelfth for the month. "We were within about \$600 of being paid up to date at the end of six months," he adds, "and have not fallen behind more than \$200 since. This is going to make it comparatively easy for us to complete our state quota by April 30. In fact, I believe that we will go more than \$1000 over our quota and that without any high pressure drive at the end of the year. This will put us in splendid shape for starting next year on the basis of one-twelfth of our quota each month."

With half our budget to be raised in three months, February saw the speeding up of work in most states. Methods at once practical and simplified are in favor this year, as witness the single checking-up meeting proposed for the evening of April 7, in order that all churches may at one and the same time contemplate their record of missionary contributions and to make special arrangements, if necessary, to insure the fulfillment of quota obligations before April 30. Some secretaries are organizing special campaigns of their own to help achieve the desired result. In Rhode Island Secretary Reid is planning, through mobilization of his state, to secure the full quota by the end of April. He is calling the special effort an "Easter victory campaign" and its immediate object is to get eleven-twelfths of the state missionary quota paid in by Easter Sunday. For this purpose the state has been divided into twelve districts with the churches grouped according to proximity. Each district has a committee including a key pastor, a layman, a laywoman and a young person, and there is also a central committee which will head up the work for the entire state. Conferences have already been held with the district committees about getting the local churches to pledge their cooperation to the move-

ment. An effort will be made to get the latter to analyze their local budgets for current expenses in the same thoroughgoing manner in which the missionary budgets and apportionments are presented. The campaign will be advanced by men's and women's mass meetings; by the distribution of missionary literature; by stereopticon lectures on missionary subjects; by an influx of home and foreign missionaries and missionary secretaries into the state during March and April; by the presentation of religious pageants; by an every-member visitation, Mar. 28 to Apr. 4; and by the self denial offering on Easter Sunday. The committee plans to create the missionary atmosphere by publishing articles on Baptist mission work in the local newspapers, and they have written in to the Board of Missionary Cooperation for material for this purpose. This seems to be a splendidly worked out campaign, and we shall be greatly surprised if it is not an immense success. We outline it here in the hope that it will offer suggestions to other state officers who are planning to put on an intensive effort during the closing months.

A Brooklyn pastor came into the stereopticon office in New York a few days ago and asked: "Are my slides ready?" They were and soon he con-

THE BOARD OF MISSIONARY COOPERATION OF THE
NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET, MAY TO JANUARY, INCLUSIVE

Rank	States	1	2	3	4
		Quotas	Amount due Jan. 31st	Amount paid Jan. 31st	Amount unpaid Jan. 31st*
1.	Utah	\$ 2,711.00	\$ 2,033.19	\$ 3,590.78	\$ 1,557.69
2.	Idaho	17,080.00	12,809.97	11,847.73	962
3.	District of Columbia.....	28,467.00	21,350.25	19,440.57	1,909
4.	Nevada	3,389.00	2,541.69	2,202.52	339
5.	Arizona	18,300.00	13,725.00	10,758.18	2,966
6.	Wyoming	7,320.00	5,490.00	4,134.76	1,355
7.	Indiana	150,000.00	112,500.00	84,152.94	28,347
8.	California, South.....	330,756.00	248,067.00	184,047.64	64,019
9.	Delaware	9,000.00	6,750.00	4,894.45	1,855
10.	Vermont	45,000.00	33,750.00	24,059.73	9,690
11.	New Jersey	372,500.00	279,374.94	197,333.41	82,041
12.	New York State.....	609,500.00	457,124.94	317,771.32	139,353
13.	California, North.....	107,200.00	80,399.97	55,605.91	24,794
14.	New Hampshire.....	54,000.00	40,500.00	27,770.56	12,729
15.	Connecticut	160,000.00	119,999.97	81,356.25	38,643
16.	Illinois	315,000.00	236,250.00	159,744.88	76,505
17.	Colorado	80,000.00	59,999.94	40,173.40	19,826
18.	Wisconsin	72,000.00	54,000.00	35,158.78	18,841
19.	Pennsylvania	550,000.00	412,499.97	259,732.36	152,767
20.	Rhode Island.....	132,000.00	99,000.00	61,346.92	37,653
21.	West Virginia.....	129,049.00	96,786.00	59,279.94	37,500
22.	New York Metropolitan.....	286,327.00	214,745.22	130,640.50	84,104
23.	Iowa	100,000.00	74,999.97	45,306.71	29,693
24.	North Dakota.....	20,000.00	14,999.94	8,962.70	6,037
25.	West Washington.....	60,000.00	45,000.00	26,581.73	18,418
26.	Michigan	233,511.00	175,133.25	102,782.46	72,350
27.	Montana	13,000.00	9,749.97	5,676.13*	4,071
28.	South Dakota.....	31,500.00	23,625.00	13,722.01	9,900
29.	Minnesota	125,000.00	93,749.94	53,667.86	40,008
30.	East Washington.....	30,000.00	22,500.00	12,773.88	9,722
31.	Massachusetts	500,000.00	374,999.94	212,501.02	162,49
32.	Maine	107,000.00	80,249.94	44,220.41	36,02
33.	Ohio	400,000.00	299,999.97	158,442.96	141,55
34.	Kansas	150,000.00	112,500.00	57,197.61	55,30
35.	Oregon	50,000.00	37,499.94	18,981.70**	18,51
36.	Missouri	43,920.00	32,940.00	16,449.85	16,49
37.	Nebraska	87,756.00	65,817.00	28,697.15	37,11
38.	Miscellaneous			105,021.33	105,021
Total		\$5,431,286.00	\$4,073,462.91	\$2,686,029.04	\$1,387,48

† Paid in excess of amount due.
* One month's collections not reported.
** Two months' collections not reported.
*** Column 4 shows the amount due and unpaid (Column 2 less Column 3) and represents the approximate amount on which denomination is paying interest because it has not been paid month by month as needed.
The order in which the states are listed is determined by the percentage relation of amounts paid (Column 3) to amounts (Column 2).

The Baptist

Chicago, Ill., March 13, 1926

Vol. VII

No. 6

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Subscription: Single subscription \$2.50 a year; clubs equal to 10 per cent of church membership, \$1.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hands two weeks before a change goes to effect. Give key number as it appears on label. Subscriptions: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add change.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send renewal promptly or, if paper is not desired and discontinuance order.

Advertising: Display: Per agate line, 30 cents; 11 page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; cash accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 Michigan Avenue, Chicago, Ill.

Manuscripts returned unless accompanied by return postage.

Want Ads

Baptismal Garments—Finest Quality Guaranteed. Trousers, Robes, Sleeves. Price for Illustrated Price List. B. C. Hingst Rubber Co., 236 Market St., Philadelphia, Pa.

Mrs. Kern's Home for Travelers. Near White House and Auditorium, 1912 "G" Street, Northwest, Washington, D. C.

Prayer Wanted—Will fifty Christians answer—Does our country need a nation-wide revival, and why? Will you pray for ritual awakening? Pastor H. Lee McDonald, First Baptist Church, Centralia, Ill.

He concluded his remarks by saying: "Tonight prayer meeting and I will show these pictures to the people, tell about them and then we will pray for this work and the workers. I find these slides make Baptist work real."

One may learn how to use slides, if he is willing. It is more difficult for me to use slides than for others. The difficulties prevent some from attempting it, but the results justify the trouble. Victor Myers has recently written two pamphlets "How the Stereopticon Helps the Church" and "Improving Our Stereopticon Service". These will be ready for distribution late in March and will be sent free on application. Send any literature depository.

Obituary

Herbert S. Fisher was born in Vermont, Aug. 8, 1852, and died at his home in Redlands, Calif., Feb. 10, 1926. He united with the Baptist church at the age of sixteen and was a faithful, consistent member till time of his death.

Mr. Fisher graduated from the law department of the State University of Iowa in 1874, and was married to Levina Rankin in 1878 at Iowa City, Iowa, by Rev. E. T. Cox. Mr. Fisher was a deacon, a Sunday-school superintendent, choir leader and a class teacher in the different Baptist churches where he was a member.

He leaves his widow and three children—Lou Cuthbert of Van Nuys, Calif.; J. S. of Boynton, Okla.; and Chester H. of Salem, Ore. Two passed away in young childhood.

SCHOOL OF RELIGION at Homer, N. Y., closed with an average attendance of thirty-four for the six weeks. The congregation of about 3000 calls in the last year.

Here, There and Everywhere

REV. FRANK S. SQUYER of Jersey City, N. J., has been designated as transportation manager for the New Jersey delegation to the Northern Baptist Convention at Washington. He served in the same position for the convention at Milwaukee and at Seattle. His delegation will go over the Baltimore and Ohio road and many of them will take rooms at the Cairo Hotel in Washington.

BUCKNELL UNIVERSITY girls have been debating the League of Nations. The affirmative team won over Ursinus, Feb. 18. On the same date the negative team lost to Ursinus, and on Feb. 20 defeated Temple university.

AT FIRST CHURCH, Joliet, Ill., Rev. George E. Haynes is conducting a course in training for church membership.

MISS FLORENCE RICHARDS is conducting a three-year course in teacher training at First church, Terre Haute, Ind.

PASTOR ARTHUR D. SMALLEY, President John Mason Wells of Grand Island college, Rev. Ezra Duncan, Miss Mary Goldenstein, in cooperation with local workers, held an interesting and helpful young people's institute at Blair, Neb., Feb. 19-21.

THE ANNUAL MEETING of the First church, Iowa City, Iowa, had the largest attendance of any such meeting in the history of the church. The Industrial society served dinner to 150 persons. Since Pastor Elbert J. Smith began work here in September, 1923, \$4600 of indebtedness has been paid and ninety-eight new members received, thirty-four of them by baptism.

MR. ELMER E. CONRATH editor of the *Patriot and Free Press*, Cuba, N. Y., printed in his paper an unusually clear and discriminating editorial on "The Preacher's Modern Temptations." Among others he names finding fault with the Bible and

disparaging prohibition as modern short cuts to glory for preachers.

FIRST CHURCH, Sacramento, is nearly out of debt. It has paid more than \$4000 in the last month.

THE BAPTIST TEMPLE, Charleston, W. Va., publishes official testimony of its high appreciation of the work of Dr. D. F. Rittenhouse who assisted Pastor Clarence W. Kemper in a recent revival.

EAST BAY BAPTIST training school meets regularly on Monday evening at the First church, Oakland, Calif.

PASTOR C. L. DOYLE of Tiffin, O., inquires in his church bulletin for "some one to tell the pastor how a Christian can please God by staying away from church two Sundays a month." When he finds out, he can make money by taking out a copyright on the information.

FOR A SERIES of eight weeks, First church, Fort Dodge, Iowa, will hold on Wednesday

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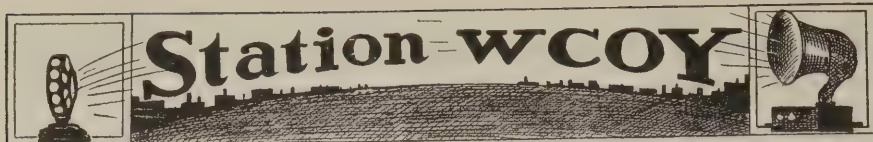
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Tonight we are going to read you a letter from a good friend of THE BAPTIST. He is the chaplain of a large penitentiary in a northern state. You will be interested in what he has to say. Here it is:

"Dear field editor: I had a survey made for you in January. But when it was completed I thought there might be some mistake, so I had my clerks go into it again to make sure of the facts. They did and I was more surprised than ever. But it is now correct to Feb. 15, 1926. Of course the prisoners are going and coming so that the daily check varies.

"There are some good colored Baptists here. They greatly outnumber the white ones. These colored people are loyal to their faith. Most of them can read THE BAPTIST. I could not believe that there were so many colored Baptists here, hence the second survey. This is how it stands today:

"White prisoners listed as Baptists, 40. Negroes listed as Baptists, 456. These colored people will appreciate THE BAPTIST more than the white prisoners.

"The Roman Catholics are about 49 per cent of this prison's population. Baptists take the second place numerically and the Methodists stand third.

"There are 136 white Methodist prisoners and 347 colored members of that faith. Not a Methodist Advocate or piece of Methodist literature comes into this prison to any of these people that I know of. But I went after the Methodists and told them what THE BAPTIST was doing for the Baptist prisoners, both white and black, and now they are going to send me 100 copies of the Classmate, a Sunday-school paper. These we will use weekly for our prison Sunday school composed of prisoners of all denominational faiths.

"I wish to compliment you for what you are doing for your people here. I will help you all I can to place the papers carefully."

"About this time of the year every normal person is poring over seed catalogs and planting imaginary gardens and flowerbeds with finest seeds. The lure of the out-of-doors is getting into our blood. Some of us will plant honest-to-goodness gardens. What a joy to turn the moist earth and plant the seeds and bulbs! And then to watch them grow. Oh, joy!

"But tonight as we are sitting around the family hearth, why not try visualizing these hundreds of prisoners that fill our reformatories for whom there will be no garden, no planting, no springtime. Just the same routine winter and summer.

"These 496 prisoners in one institution, listed as Baptists, make up the soil for one of our gardens. Already through the kindness of friends, sixty-eight of them are now receiving THE BAPTIST every week. If you would plant some seeds in this fertile soil, \$2 will send the paper to a prisoner for a year. THE BAPTIST now goes to many penitentiaries. What is being done for the prisoners in the penitentiaries of your state?

"B. E. Williamson, Pastor First church, Waterloo, Iowa, peps us up with this: 'I am ashamed that the Waterloo Baptists are so poorly represented on the subscription list of THE BAPTIST. I told a group of Walnut Street Baptists the other day that I was more ashamed of them than of the First church people for we outnumber them in subscriptions about five to one, and that isn't saying much either. I am determined that the Waterloo postoffice shall handle more of THE BAPTIST than ever before. And here's my hand on it. We have a great journal under your editorship and we appreciate your service.'

"The office boy says that in his opinion the philosophy of that wonderful Pullman porter who died the other day after running for fifty-five years between Chicago and Denver, and who never was reported to his employers for failure in service, ought to be passed on to all our friends. It is very short and simple: 'Never argue with a fool: humor him.'

"WCOY signs off for tonight. Don't forget your garden seeds."

evenings a church night program covering six half-hour periods each night. The program is social, devotional and educational.

EIGHT NEW MEMBERS were recently received at Johnstown Avenue, Pittsburgh.

DR. C. WALLACE PETTY of Pittsburgh is recovering from a serious illness.

WILKENSBURG CHURCH, Pa., has called to its pastorate Rev. O. H. Sisson, formerly a missionary in Burma and latterly a well-known field worker for the Board of Missionary Cooperation.

FRANK C. EDGE, CLAUDE F. SHAW, and LAWSON HOUCK were ordained deacons for life at First church, McKeesport, Pa., Feb. 10.

OTTAWA, KAN., KIWANIS attended the morning services at the First church, Feb. 28.

LADIES OF FIRST CHURCH, Watertown, N. Y., appropriated \$50 to buy new hymn-books for the church.

LEBANON, IND., young people spend together on Sunday evenings a social half-hour.

BAPTIST YOUNG PEOPLE of Arizona will hold their fourteenth annual convention at Shawnee, March 25-28. Attendance of delegates is expected to reach 1500.

REV. JOHN E. ARBLASTER, pastor Allison Avenue church, Washington, Pa., has produced a translucent picture screen for day-

light use which is said to give excellent results.

AS A RESULT of personal work under the leadership of Pastor C. B. Jones at Monaca, Pa., twelve persons confessed Christ at a single Sunday evening.

SUPERINTENDENT CHARLES HOLDEN of the First church school, Chicago, will give a radio set to the member who brings in the largest number of new scholars before Easter.

THE MOTHER'S CLUB of Creston Avenue church, New York City, conducted a party to the Metropolitan Museum of Natural History. Children were invited without their mothers.

CHILDREN OF A THIRD-GRADE CLASS in a week-day church school of Tabernacle church, Milwaukee, Miss Sarah E. Noyes, teacher, contributed material for prayer. The material was compiled into a composition as follows: "Dear Father: We thank thee for our homes, our food, and our clothing. We thank thee for our school where we learn many things and have good playmates. We thank thee for our church and Sunday school where we learn about Jesus. We thank thee for work and playmates to work with. Bless the poor people and the sick people. Help us to be truthful and do right.—Amen."

A NEW BUILDING was dedicated at Plymouth, Idaho, Jan. 3.

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on the amount of work done by church of Newburyport church, Mass., in the promotion of suppers and other social functions.

ONE HUNDRED AND FIFTY-FIVE boys and girls were present at the Washington banquet given to the intermediate department of Birkett Memorial church, Detroit.

CHURCH NIGHT SCHOOL at First church, Oak Lake, Ill., has reached a registration of 10. Pastor Fred Young conducted religious services at the state hospital Feb. 14.

SCRANTON, PA., ministers' conference of Feb. 22 was changed into a farewell meeting for Rev. C. Montgomery Angle, who after a pastorate of six years at Green Ridge church, has accepted a call to Third church, Germantown, Philadelphia. Rev. Vivian Evans is now settled at Clarks' Summit. He is a recent graduate of Rochester Theological seminary. One of his first tasks will be to build a house.

PASTOR CHAS. A. ADEE, assisted by Evangelist L. D. Lamkin, has closed a revival at Cardova, Ill., with about fifty additions.

KINDERGARTEN AND PRIMARY pupils of First church, Evanston, Ill., sang over the radio on Washington's birthday.

FIRST CHURCH, Groton, N. Y., held a banquet supper preceding the Wednesday evening program, the men serving. Young families care for the babies in the church parlors while the mothers attend church.

DR. JOHN SNAPE was the University of Chicago preacher Feb. 28, his Cleveland pulpit being filled by Revs. W. H. Freda and G. A. Lawson.

A BROTHERHOOD RALLY was held at Gosport, Ind., Feb. 23, Dr. J. C. Robbins and Judge W. H. Witty as speakers.

CHARLTON COLLEGE, Northfield, Minn., has successfully completed an endowment campaign and now has an endowment fund of \$300,000.

HOOVER STREET CHURCH, Los Angeles, celebrated its tenth anniversary Feb. 28.

THE ANNUAL MEETING of the South Pacific district of the Woman's Home and Foreign Mission societies will be held in the South Park church, Los Angeles, Apr. 14-15. It is hoped that many women of the four districts in the district will plan to attend. A fine program is being prepared by the committee, which includes Mrs. Willa E. Smith, chairman, Mrs. T. S. Tompkins, Mrs. I. Mrs. Gordon Palmer, of Southern California; Mrs. C. E. Tingley of Northern California; Mrs. J. M. Barker of Arizona; Mrs. D. E. Williams of Nevada. Mrs. O. J. Hoover of Pasadena is president of the district board; Mrs. J. L. Reith, of Piedmont, is vice-president; Mrs. W. H. Ballard, second vice-president.

GIRLS OF CHARLTON COTTAGE, OTTAWA UNIVERSITY, quarantined on account of two cases of scarlet fever, held a Bible study on Sunday. They reported their attendance and collection as though they were meeting in their regular class room in the First Baptist church.

REV. R. N. ROWE, after nearly ten years of faithful service in the First church at Susanville, Calif., has accepted a call to the church at Ria Vista. The church grew from 30 members to over 100 under his ministry.

THE FOLLOWING MEN will preach for the Park Avenue church, New York, on the Sundays indicated: Mar. 14, Rev. Henry Hallam Tweedy, Yale University Divinity school; Mar. 21, Rev. Shailer Mathews, Dean, University of Chicago Divinity school.

DR. GEORGE D. SHEPARDSON, of the University of Minnesota and of the University Baptist church, with his family, is on a trip around the world.

TRINITY CHURCH, Benton, Ill., closed a two-weeks' meeting conducted by Rev. J. L. Meads, formerly pastor of the First church of this city. There were forty-nine persons converted, nearly all of whom are heads of families. Thus far sixteen have asked for membership in the church; some will unite with neighboring churches.

BULLETINS CONCERNING Doctor Brougher's meetings are as follows: "The Brougher meetings a great success in Minnesota. Capacity houses greeted Doctor Brougher at every speaking point. Duluth, more than 1,000 Baptists attending. Many others turned away unable to get in. St. Paul, municipal auditorium, more than 4,000 Baptists attending. Mankato, First Presbyterian church

filled to capacity. About forty churches sending delegates. Some driving a distance of more than 100 miles. Austin, First church crowded to the utmost. More than a dozen Baptist churches represented by delegations. Minneapolis, First church taxed to full seating capacity for final date of Doctor Brougher's visit to Minnesota. At each meeting, the people enthusiastically voted to support Doctor Brougher by their prayers for continued physical strength and guidance during the remainder of his tour and to support the program and work of the N. B. C."

REV. I. W. BAILEY of Ottawa, Kan., after thirty-seven years of pastoral service, is retiring from regular pastoral work, but will supply and hold evangelistic meetings whenever called upon for such service.

FROM Nov. 1, to Feb. 1 the midweek service was in the hands of various groups from Irving Park church, Chicago, such as the board of deacons, the trustees, the deaconesses, the Sunday school board, the choir, the B. Y. P. U., the women's society, the mission circle, and certain adult classes. The plan was a decided success as judged by the increase in attendance and interest.

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Find Out NOW

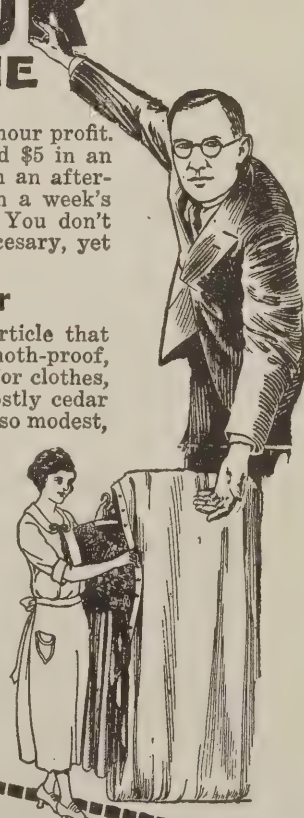
It will soon be time for people to put away winter clothes, blankets and furs. That's when you will find it easiest to make money. Be ready for the harvest. Send me your name now. I will tell you all about this proposition. I will show you how you can make \$3 an hour, or more, in your spare time. Mail coupon NOW for full details.

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KINCAID, KAN., Sunday, Feb. 14, Rev. I. W. Bailey closed a seven years' pastorate. Nine have been baptized since the dedication of the new meeting house, Sept. 13, 1925, and there have been 103 additions mostly by baptism in the past seven years. This is a good church house, with auditorium, baptistry, two class rooms and a large basement. The retiring pastor leaves

the church out of debt and money in all the treasuries. The church gave the pastor a purse containing \$54, a farewell reception and a donation of many good things which the housewife enjoys. The retiring minister also had the privilege and pleasure of introducing his successor, Rev. F. G. Bailey, of Seminole, Okla.

REV. H. ROBINSON McKEE, pastor of the First church, Keokuk, Iowa, has resigned to accept a call to the First church, Everett, Wash., the resignation to take effect July 1. This will practically complete three years of service with the highly successful Keokuk church. Everett is a city of over 30,000 situated on the Puget Sound.



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WITH the opening of the beautiful new Midway Hospital, Mounds School of Nursing begins a new role in its service of nurse training.

Not only will it carry on with its present curriculum of training, allowing for specialization in each hospital, but it will now place at the disposal of its students the most modern of medical facilities coupled with the pleasure of training in a new building.

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GROVER C. WALTERS

MONDAY EVENING, FEB. 22, the First church, Sanford, Me., gave a reception to the pastor and his wife, Rev. and Mrs. Irad B. Hardy, in recognition of the tenth anniversary of the present pastorate. Several organized classes of the Sunday school had charge of the event in which a large number participated, furnishing a most unique and pleasing program of entertainment followed by delicious refreshments. Pastors of the other churches of the town spoke in joyous and congratulatory vein. A specially constructed metal purse manufactured for the occasion and beautifully engraved, filled with a generous sum of money, was presented to Mr. Hardy, and a huge cake, appropriately decorated, was given to Mrs. Hardy, both tokens of esteem and in honor of her birthday. This church has reached a place in benevolent giving where it is exceeded by only three Baptist churches in the entire state.

PASTOR C. B. MILLER began his second year at City Park church, Denver, Feb. 14. Within the year the Sunday school has gained 25 per cent; 100 have been added to the church; property worth \$8500 has been added to the educational plant and the church is preparing to build a house costing \$100,000.

OREGON BAPTIST PASTORS in conference last month declared for the Keystone

graded series, for prohibition and the enforcement of the law, for the Foreign Mission Society, for the work of gospel team for the laymen's organization and for the "Win One" plan of evangelism.

PASTORS OF THE several denominations in Parsons, Pa., cooperate cordially in many of the usual methods, but one item is unique. The three pastors undertook systematic visitation in which they call together on each family. The results were highly encouraging and fruitful.

THE BAPTIST CHURCH building at Parsons, Pa., was destroyed by fire Feb. 4, 1926. On Jan. 31, 1926, a new building was dedicated. It is one of the most beautiful buildings in the Wyoming valley. Rev. Grover C. Walters is pastor.

REV. GORDON H. BAKER has resigned from the First church of Schenectady, N.Y., after a pastorate of six years to accept a call to the Washington Heights church in New York City. Mr. Baker will close his work at Schenectady on Sunday, Apr. 4 and will begin his work in New York on April 11.

STATEMENT WAS MADE in the issue of Feb. 20, page 92, that: "Churches in Iowa are passing resolutions against any attempt on the part of the general organizations of the denomination to fix standards of ministerial ordination or standing, hold that these are matters entirely within the competence of the local churches." For later information received it appears that only a few churches in Iowa have taken or will take such action.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Beneficial Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Pafford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer name will be held as confidential and will receive prompt attention.

Annuities

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request. "Where your heart is, there should your treasure go."

New Books

The Star Promise, by Margaret E. Burton. New York: Woman's Press. \$1.50.

A book designed to enrich the faith and assurance of those who believe in personal immortality. It consists of many brief chapters any one of which may be read in sixty seconds but each containing suggestions of great value to those who feel the loneliness and pain of bereavement. It is one of the very best books of the kind that it has been our good fortune to read. We know of no more fitting gift for friends who are endeavoring to adjust themselves to the difficult situation that the death of a loved one precipitates.

—JOHN A. EARL.

The Open Gate to Prayer, by Mabel N. Thurston. New York: Fleming H. Revell. In ten short studies Mabel N. Thurston has given to the public a message on that inner experience of the religious life called prayer. The book is a commentary on the Lord's Prayer and is so arranged that it may be used as the text for a Sunday-school class or for a mission-study class. The author has taken high ground in her approach to prayer, and the sweet reasonableness of her treatment of this difficult subject will appeal to all who believe that prayer and common sense are not incompatible.

—JOHN A. EARL.

How Shall Country Youth Be Served? by H. Paul Douglass. New York: George H. Doran Company. \$2.50.

This is a highly valuable piece of research work conducted under the auspices of the Institute of Social and Religious research. It presents the results of careful surveys of fifty-three counties distributed throughout the United States as to give a true cross-section of the rural life of the nation. What actually is being done for the rural youth of the republic? What agencies either national or indigenous are in operation? What degree of effectiveness do they exhibit? What hindrances and mistakes appear? How far does it appear practicable to undertake a comprehensive and standardized rural youth program? Are present agencies and methods of co-operation adequate if utilized to their capacity? But there is no end to the questions one would like to ask, and as far as answers are now possible they are indicated in this book. Everybody who has any responsibility for rural community leadership ought to possess and study it.

—U. M. MCGUIRE.

Cosmic Evolution, by John Eloh Boodin. New York: Macmillan. \$3.50.

Cosmic evolution is a term used to designate the interactions of the universe as we now know it. The microscope, telescope, spectrum analysis and the revelations of inductive science have created a new conception of the cosmos.

The author feels that Darwin's theory of organic evolution, being organo-centric, is wholly inadequate. Later theories, such as Bergson's "Creative Evolution" are frankly geocentric. Boodin swings away from individual and species, away from the earth and the solar system, and builds up his theory of evolution based on "energy patterns" in the vast cosmic continuum. It is frankly theistic and diametrically opposed to scientific materialism. "Cosmic interaction" is the keyword. Whatever unfolds on this planet is the legitimate expression of cosmic energy released by proper combination of cosmic elements. Nothing is left to chance. God is the creative and guiding genius of the cosmos. Materialistic mechanical causation gives way to cosmic reality unfolding in rhythmic harmony. There is no chaos, no night, no abysmal void destitute of God. Cosmic evolution is conscious in its timeless ebb and flow—ruling out all blind chance. All life is a cosmic unity symphonic in its harmony. The book is a masterly work of a virile creative imagination. It closes with a chapter on cosmic religion.

—G. CLIFFORD CRESS.

Man's Fairest Hope, by L. L. Gwaltney. S. S. Board of the Southern Baptist Convention, Nashville. 75 cents.

A stimulating little volume on immortality. The author makes his appeal to reason and ethnic faiths as part proof of the belief. He then gives the reader a cursory glimpse into the Old Testament and the New and fortifies the rational basis for life beyond the grave by using revelation and the resurrection of our Lord. The writer makes no attempt to stir the emotions as so many do in treating this subject, but clearly and coolly presents the matter on a few pages (123 in all) in a concise manner, yet one's faith in immortality is strengthened by reading it.

—G. W. LAWRENCE.

The Task in Japan, by August Karl Reichauer, D.D. New York: Revell. \$1.50.

In these days when emphasis on missionary work is changing so rapidly, it is a delight to read a book such as this, written by a scholar and Christian worker after twenty years of first-hand study and experience on the fields of the Orient. The first two and the last chapters of the book are most instructive regarding the actual situation in Japan at the present time. The chapter on "Motives, Aims, and Attitudes," should be presented to every church—it presents the need for a somewhat different appeal for missions. For a short resume and comparison of the native religions of the Orient, and Japan in particular, chapters three and four are not easily excelled. The native religions are discussed intelligently and in a manner that will give those religions all their strong character-

istics. Especially helpful is chapter five on "The Newer Naturalism" which traces the growth and development of naturalism in the Orient and the way in which Japan has taken it over. All this leads to the presentation of "The Task in Japan." It is not the need of "more ecclesiastical machinery" but of enlarging the appropriations to the budgets for higher education in Japan plus that of real personal evangelism on the part of those who have learned to be real brothers and sisters to men and women of another nation or another race.

—EDWARD H. KOSTER.

Our Children, by Catherine Booth-Clibborn. New York: George H. Doran Co., \$1.

In this book Christian parents who are often tried in the bringing up of their children will doubtless find a real need met. The author is the daughter of General Booth. She is an experienced mother and a firm one, but also an understanding person who can enter into the heart of a child.

—GRACE COLLINS.

The Singers of Judah's Hills, by Charles A. Boyd. New York: Revell. \$1.25.

This book is a series of story-settings for eighteen selected psalms. The author does not deal with the psalms in any

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critical or scholarly fashion but shows how some psalms may be used for homiletical purposes in a fresh and helpful manner. Many of the settings are products of the imagination while others deal with a historic situation and the setting is taken from the context of the psalm. The book would be helpful for family devotions.

—EDWARD E. KOSTER.

The Saving Sense

Bluster: "Do you mean to say that I am a liar?"

Blister: "I hope that I could not do so ungentlemanly a thing; but I see you catch my idea."—*Richmond Christian Advocate*.

In his "Lincoln" Carl Sandburg quotes this letter which Abraham Lincoln wrote in reply to one from a New York firm questioning him concerning the financial standing of a Springfield man: "Yours of the 10th received. First of all, he has a wife and a baby; together they ought to be worth \$500,000 to any man. Secondly, he has an office in which there is a table worth \$1.50 and three chairs worth, say \$1. Last of all, there is in one corner a large rat hole which will bear looking into.

Respectfully,

"A. LINCOLN."

Mrs. Brown and Mrs. Jones, coming from opposite directions met in the middle of a street-car track. Neither noticed that a car was coming. Neither did they notice it when it stopped and the conductor rang the bell. The passengers thrust their heads out of the window to see what was the matter, but the women talked on. Finally the motor-man opened the window and said, "Pardon me, ladies, but shall I get you a couple of chairs?"

What would the joke-smiths do without the bride in the butcher shop—although she really is not there very often in these modern days—or, rather, not many of them are there very often. Out of this week's gleanings one of them asks for a roast of beef "with lots of gravy, please!" and another one for mince-meat in which "the mince is nice and tender."

Tony was having his second son christened and, being very anxious to have his name recorded correctly on the birth certificate, remarked to the clergyman: "Will yo pleeze nama by babe same as I giva ya?" "Tony, why do you make such a request?" asked the clergyman. "Wella, ya see—itsa lika dis. My firsta boy I tella ya I wanta heem chris'nd 'Tom' and ya putta 'Tomass' on heesa paper. Now, I wanta dis boy nama 'Jack' and no wanta heem nama 'Jackass.'"—*The Churchman*.

Editor's Notes on the Lesson for March 21

JESUS DIES AND RISES FROM THE DEAD

Lesson Text: John 18:1—20:23. Golden Text: John 10:17
Crucifixion

Far back in the shadows of history some tyrant with terrible inventive genius put two pieces of stout timber across each other and nailed the first victim to the beams where he died in slow torture. Rome inherited the cross and used it for the execution of particular criminals. How the cross has come to be the supreme symbol of the Christian religion when it was originally the instrument of capital punishment is as much a problem to many people as it would be to make the hangman's rope the outstanding symbol of marriage. But this is what we call "Love's Paradox." When Jesus was crucified sin in all its ugly forms reached its deepest depths; but Love went deeper. Hard-boiled soldiers nailed Jesus to the cross; but Love forgave them. Thieves railed upon the Lord; but Love said, "Today shalt thou be with me in Paradise." Love went through the unspeakable experience of the miscarriage of justice, the cruel flogging, the heartless mockery, the devil's taunting, the excruciating agony without the loss of a single ounce of the energy of a steadfast will bent upon creating fellowship. It took the ugliness of the cross to bring out the beauty of Love. The offering up of Isaac by Abraham was part of a barbarous custom which had inherited from his ancestors; but out of that indefensible practice came the wonderful story of sacrificial Love in the twenty-second chapter of Genesis. Man is now beginning to question the wisdom and justice of the world war so far as either side of the controversy was concerned; but in the blood of that holocaust are written imperishable stories of human heroism and sacrifice. So we honor the cross as an instrument of cruelty, but we glory in it as the supreme symbol of Love.

Resurrection

Love like that cannot die. Physical Jesus died after long hours of torture and his body was taken down from the cross and buried. But Love was never buried. Love never dies. Jesus went with the penitent thief into Paradise, he had said, and on the third day came back to his disciples in his body which in the meantime had passed through a spiritual metamorphosis. He stayed with them forty days, giving abundant evidence that he was alive and that the cross which had been intended by his enemies to put an end to his career was only a step in the invincible progress of redeeming Love. His coming back was the rebirth of hope in the hearts of his disciples. From that day forth the justification of Christianity needed no defense save the defense of releasing the living Spirit of Christ to work out the purposes of God in the world through men and institutions imbued with the character and passion of the service of him who fully incarnated the Life and Love.

For Easter

A Pageant Service for Baptist Sunday Schools From Garden to Galilee

Send for illustrated circular of Easter supplies. We carry a complete stock of everything needed for the Church and Sunday School—Easter Services, Offering Envelopes, Greeting Cards, Bibles, Testaments, Communion Ware.

This new Easter service of song and recitation contains a **Pageant** for those desiring to use it. The service is complete, however, without it. The lyrics and pageant were supplied by the well-known writer, E. D. Yale. The music is by Ritter, Nolte, and Thomas. The service is a reverent presentation of the Story of Calvary for the Sunday School.

\$6.00 a hundred; \$3.25 for fifty; 80 cents a dozen; single copy, 7 cents.

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Folks, Facts and Opinion

(Continued from page 164)

Many will remember that at the Seattle Convention Rev. L. W. Hattersley of Burma gave an interesting lecture entitled "The Challenge of a Difficult Task" or "Winning the Burmese people to Christ." This lecture is now ready for distribution to any church that desires it through the stereopticon department, 276 Fifth Avenue, New York City. It may also be secured at the depositories in Topeka, Philadelphia, Providence, Des Moines and Chicago. Mr. Hattersley is in Southern California and is available to give lectures.

A special committee appointed by the executive board of the Arizona State Convention to consider resignation of Dr. E. Q. Morton as secretary of the convention expresses not only its own appreciation of Doctor Morton, but also the denomination in Arizona. It says that during these past six years, he has exhibited an outstanding denominational quality. His interest for the local work in Arizona, though of intense character, never overbalanced his interest in worldwide missions. One member of this committee who had the honor of being Doctor Morton's pastor, expresses his personal joy in the fine cooperation and spirit of fellowship during his stay in Phoenix. Doctor Morton proved himself to be a first-class layman as a church member, entering into the local church program with a splendid influence. Doctor Morton's work in Arizona will always be a high credit to him, and the honors recently conferred upon him are fairly won. The committee consisted of Rev. Richard E. Day, Phoenix; Rev. Richard S. Beal, Tucson, and Miss Mira Barden, Mesa.

Representative Fred A. Britten of Illinois wants the congress of the United States to investigate the Anti-Saloon league. He thinks that it is guilty of the following demerits from infirmity to censure: Raised and expended large sums of money, the amounts, sources, and expenditure of which have not been made public; the name "Anti-Saloon league" itself is fraudulent and misleading; large sums of money have been used to influence public opinion, directly to control elections, and to pay professional organizers and lobbyists; it paid the campaign expenses of former Representative Volstead; it has "attempted to influence federal judicial appointments; denounced judicial officers and departments; has attempted to influence the president of the United States in his appointments of heads of departments; exercised its insidious influence successfully upon the bureau of internal revenue of the treasury department to the extent that appointments of persons under the prohibition commissioner have been made only with the sanction and approval of said league; high officials of the organization have been sent to state penitentiaries for collecting large sums

of money under false pretenses; it has been shown that a justice of a state supreme court and an attorney general of a state have been on the pay roll of the Anti-Saloon league." If the people wish to spend money for such things, the league may well invite the application of such tests to both itself and the friends of the liquor business. Why exempt bootlegging from inquiry?

Miss Augusta Geisenhener, Ottawa University '12, who has for ten years been a missionary in Gauhati, Assam, India, recently had an adventure. She received word that a native was sick and in desperate need, and being the only responsible person in the mission, she planned the trip across the hills without a guide. The trip in itself was dangerous, but especially so to one not a native of the country. She found the sick person, tied him on her own horse and brought him back to a place where assistance was available.

Whether the United States will actually enter the world court depends now upon the approval by the other adhering nations of the reservations prescribed by the senate as follows: 1. Adherence shall not involve any legal relation of the United States to the League of Nations or assumption of any obligations by the United States under the treaty of Versailles. 2. The United States shall be permitted to participate, through representatives designated for the purpose, and on an equality with the other state members of the council and assembly of the League of Nations, in any and all proceedings of either the council or the assembly for the election of judges or deputy judges of the court. 3. The United States will pay a fair share of the expenses of the court, as appropriated from time to time by congress. 4. The United States may at any time withdraw its adherence to the protocol. 5. The statute providing for the court shall not be amended without the consent of the United States. 6. The court shall not render any advisory opinion, except publicly after due notice to all states adhering to the court and to all interested states, and after public hearing given to any state concerned; nor shall it without the consent of the United States entertain any request for an advisory opinion touching any question in which the United States claims an interest. 7. Recourse to the court for settlement of differences between the United States and any other state or states can be had only by agreement through special treaties between the parties in dispute. 8. Adherence shall not be so construed as to require the United States to depart from its traditional policy of not "intruding upon, interfering with or entangling itself in the political questions of policy or internal administration of any foreign state;" nor shall adherence be construed to imply a relinquishment by the United States of "its traditional attitude toward purely American questions".



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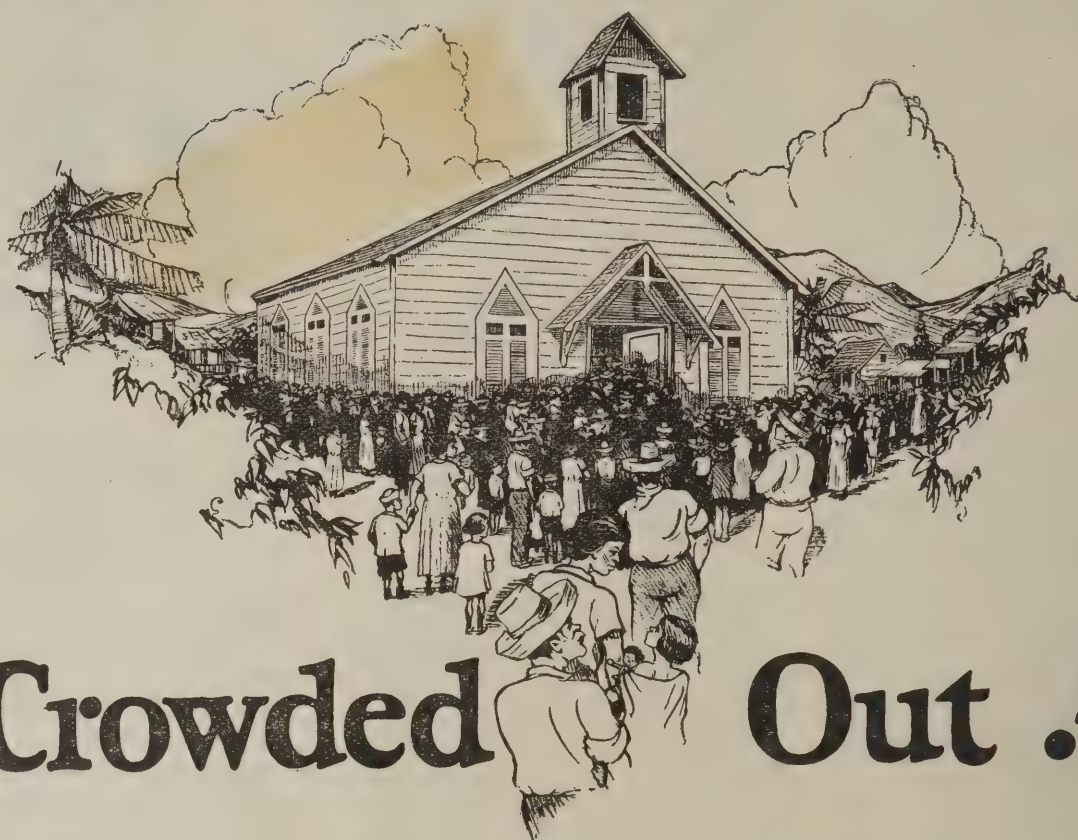
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"The church is so crowded that all the church members have given up their seats to the unconverted. Chapel only holds two hundred; five or six hundred at church on Sunday evenings."

Place—Santurce, Porto Rico; time—now, every Sunday. Reported by Miss Lydia Huber to the Woman's American Baptist Home Mission Society.

FORTY-EIGHT BAPTIST CHURCHES IN PORTO RICO

They had 14,000 members a year ago. Probably 15,000 now. Sunday schools have outgrown all available quarters in Santurce and classes meet in neighbors' gardens. "Always writing for chairs—more chairs." Well, shall these Porto Rico Baptists have more chairs—and churches to put them in?

The way your church fulfills its missionary obligations between now and April 30th will tell the story.

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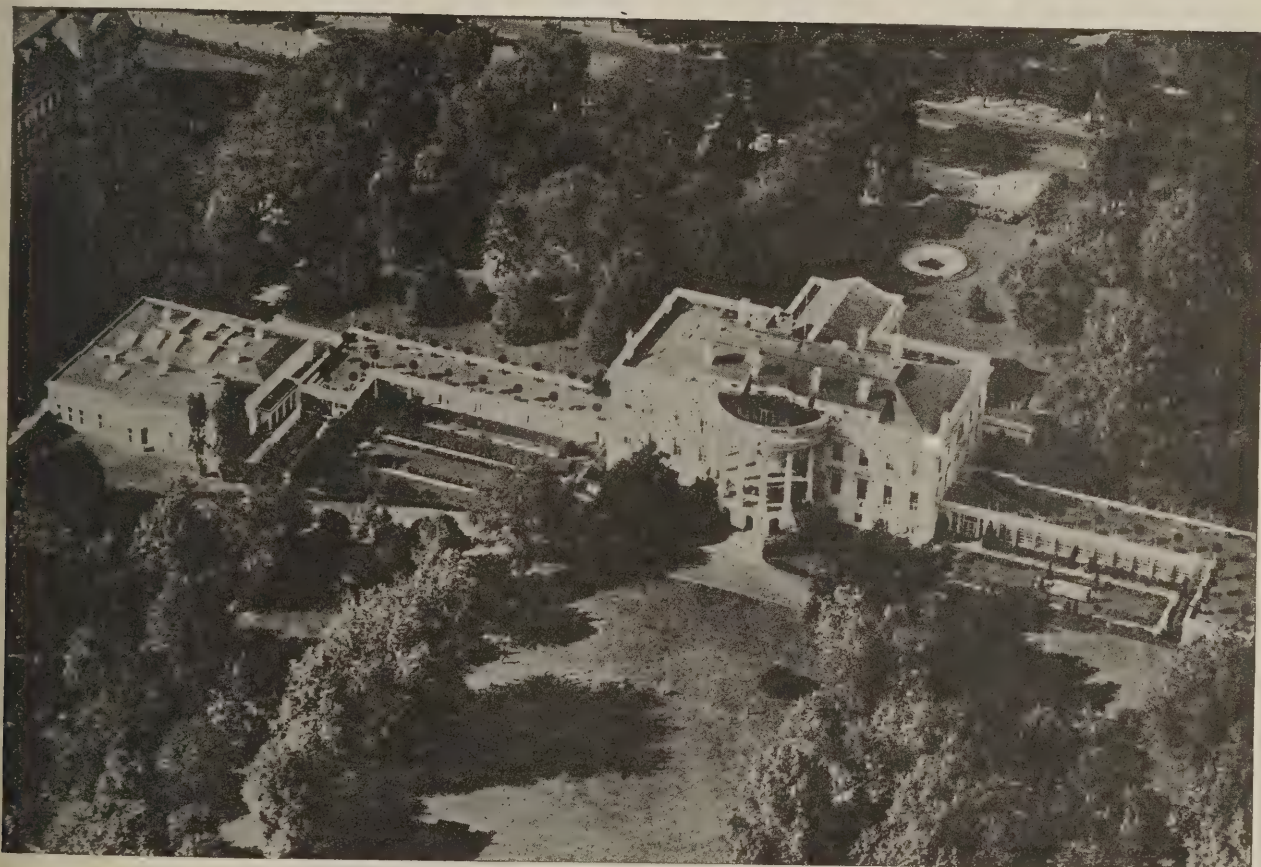
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AEROPLANE VIEW OF WHITE HOUSE AND GROUNDS



Folks, Facts and Opinion



In India, Burma and Ceylon today there are over 5700 missionaries, of whom 2700 are British and about an equal number American. In Egypt there are 354 missionaries, of whom 236 are American and 102 are British. In the Sudan there are eighty Protestant missionaries, of whom thirty-five are American and thirty-two are British. In the rest of British territory in Africa there are nearly 4000 Protestant missionaries, of whom over 2000 are British and 664 American.

To the *Commonweal* credit goes for a discriminating study of "Nationalism as a Religion" by Carlton J. H. Hayes. His discussion opens a wide range of vital questions. Is nationalism a religion? Is it sentimental, emotional, inspirational? Has it a god of its own? Does it demand worship? Does it claim a right to command the conscience of the citizen? What is the meaning of a national flag in a church? The subject is alluring. It opens anew and in a new aspect the whole question of the relations of church and state.

With reference to the recent *Denver Post* referendum on the prohibition question the state board of the Anti-Saloon league, through Rev. A. H. C. Morse, its vice-chairman writes: "During the eight days of the referendum, the *Post* printed a total of 1,350,000 ballots. Of these, 100,000 were filled out and returned to the *Post*. Over 11,000 of these ballots came from outside the state. On these returns the wine and beer advocates won by a ratio of five to one. There was no safeguarding the ballot. The wets voted freely and often. The dry forces in large measure refused to vote. The result in no sense revealed the honest opinion of the people of Denver and Colorado on the prohibition question.

Race Relations Sunday in Chicago promoted by the commission on interracial relations of Chicago Church Federation showed an increase in both the number of white and negro churches participating this year, as well as in the intensiveness of the program. Speakers at church services advised that the attendance was larger than usual and that a sympathetic attitude prevailed in all of the congregations involved. The thought uppermost in the addresses of the day was that the task of developing interracial fellowship is primarily one that belongs to the Christian church. That the increase in the number of churches in Chicago participating this year was from twenty-two churches in 1925 to fifty-six churches in 1926, is also an evidence of the realization on the part of the churches that the task is primarily theirs.

From stations as far apart and as suggestive of orthodox moisture as Iowa Falls, Iowa, and Ocean Park, Me., come requests for a directory of Baptist churches broadcasting the services. If such churches will supply the information THE BAPTIST will be glad to comply with these requests. Announcement of subjects should reach this office not less than two weeks before the broadcasting is to be done.

General Baptists in their fifty-fifth annual meeting at Piggott, Ark., set themselves to stand by the prohibition amendment and the Volstead law and to array their whole constituency against any candidate for public office who will not pledge himself to the enforcement of the law. They also denounced the use of tobacco, and the use of Sunday for movies, public bathing, indecent dressing, baseball, "auto joy riding" and the transaction of business.

Women of Mississippi are going about to teach the men of that commonwealth an elementary lesson in real chivalry. Lindsay Coleman, a negro, tried by a white jury for murder, was acquitted and set free, whereupon a mob jauntily caught him and lynched him. This roused the league of women voters of Coahoma county. They denounced the lynching as "high-handed murder," and began to stir up public sentiment. Coincidentally, "Mississippi is aroused as she never was before in all her history. The grand jury is busy. Whatever happens to the members of the mob, Mississippi seems to be on the point of joining the family of states in which lynching is no longer a respectable entertainment.

From a highly influential source comes an expression of the reaction in the thinking of Free Baptists to the proposed amendment to the by-laws of the Northern Baptist Convention to fix a standard definition of a Baptist church. It recites that the negotiations for union with the Northern Baptist missionary organizations continued through more than seven years; that the very question raised by the proposed amendment was thoroughly canvassed; that the Free Baptists stood and were accepted on the principle of the right of the local church to settle for itself the conditions of membership; that upon that understanding they turned over valuable properties and property rights; that the proposed amendment if adopted would be in "violation of a contract;" and that "feelings would be hurt, injustices would result, disquietude and even bitterness would follow, where hitherto friendliness, fellowship and the spirit of brotherhood have prevailed."

Lenten noonday services will be held this year as last year in Chicago in the Chicago Temple, March 22-April 2. On Good Friday the services will continue from twelve to three o'clock and will be addressed by the following pastors: Ernest F. Tittle, Peter W. Philpott, Roy Ewing Vale, Simon P. Long, Charles W. Gilkey, Gilbert Wilson and Joshua Stansfield. Last year about 1000 people were unable to gain admission and the service is so extended in order to accommodate the crowds in relays.

Under the leadership of the student group of Northwestern University, the young people's societies of Evanston, Ill., formed a representative committee to work out an experimental program on the question: "What is your aim in life?" Students from various denominations undertook a wide survey of student and adult leaders—from Al Jolson down—to discover, if possible, a guide to their own thinking. At the sessions when the answers were presented and discussed, students who had been well outside the reach of these organizations attended and some of them, asked to speak on the way they were working to realize their professed aims, declared that for the first time they were brought face to face with the inadequacy of their own living.

New word comes from Europe of mass movements of Catholics toward Protestantism. Hundreds of thousands of Ukrainians in particular are calling on European and American evangelical churches for training and reception into membership. Especially striking are the developments in Galicia, now a province of Poland. A year ago the first word came to the United States of a religious awakening among the Ukrainians of Galicia. It had its beginning among professors and students in universities, but thousands of the common people quickly surrendered to its influences. Still more notable has been this year's revival among the Ukrainians formerly living in the Ukraine republic, but since its downfall five years ago, resident in Czechoslovakia. In the city of Pilzen, where five years ago fewer than 500 Protestants were to be found, a vast throng heard evangelical pastors last July 6, anniversary of the martyrdom of John Hus preaching to the people. Next day the pope severed diplomatic relations with Czechoslovakia. "This means 10,000 recruits to Protestantism," prophesied one of the Protestant leaders. The outcome was in fact even more startling. By August 23, it was reported: "Not 10,000 but 80,000 people in Czechoslovakia have renounced Romanism since July 7, and are now waiting at the doors of our evangelical churches."—*The Continent*.

It is believed that the total of all gifts to religion, made by the American people in 1925, will reach nearly, if not quite, \$700,000,000. Of the Protestant bodies, Methodists are far ahead. Their gifts in 1925, North and South together, in round figures, were \$135,000,000. Baptist gifts were \$70,000,000, Presbyterian \$72,500,000, Episcopal \$39,000,000, Congregationalist \$26,500,000, Disciples of Christ \$20,600,000, Jews \$18,500,000 and Catholics \$168,000,000.

S. V. Beloussoff, born Sept. 20, 1882, in Tiflis (Transcaucasian) was the son of a smith. The boy aided his father at the forge and studied in a German school in Tiflis until fourteen years old. Afterwards he worked on the railway. Baptized in 1904, when twenty-two years old, S. V. Beloussoff became a leader in young people's work. He wrote many articles in Baptist magazines, and in 1922 he became an ordained preacher in the Baptist church in Tiflis. In 1923 he was chosen as pastor of that church and in the following year was elected by the Baptist union of the U. S. S. R. as editor of the *Baptist*. This unresting worker last year developed tuberculosis, from which he died on Oct. 10, 1925, at the age of forty-three.

Concerning both the legality and the ethics of the "entrapment" of bootleggers by prohibition detectives, the department of research of the Federal Council of Churches has secured "from high and unprejudiced legal authority" the following statement: "This branch of the law is well settled. The courts will not allow officers or detectives to lure persons into the commission of crime, and if it appears that the defendant would not have committed the crime without which he is charged except for the inducements or lures of the officers, such act will constitute a defense to the prosecution. On the other hand, where an officer of the law or a detective merely offers himself as a customer or member of a class of persons with whom the defendant is engaged in committing illegal acts, such action does not constitute entrapment."

It appears that no recent student gathering has so quickly eventuated in constructive action as the interdenominational student conference which met at Evanston, Illinois, during the Christmas holidays. A meeting of the continuation committee of that conference at Columbus, Ohio, brought together student reports from every section of the United States. As Evanston gave opportunity for a student evaluation of the church and the student's relationship to it, so the developments since the conference have been, for the most part, church-centered. Many significant projects which have grown from the Evanston conference relate definitely to the demand for church cooperation which has so persistently voiced there. And it is significant of the fact that students are ready to face their own responsibility relative to that problem that these projects have begun in the local young people's organizations.

It is estimated that the number of lepers in the world is at least two millions. Some experts estimate three millions. Accurate figures are impossible to obtain because in many places the disease is not recognized and thus evades the census takers, and in parts of Africa even the population is only an estimate. If the two million figure is correct, then at least one person out of every eight hundred of the earth's population is afflicted with this preventable disease.

The most significant feature of the work projected by the continuation committee of the interdenominational student conference is the fact that all of the work relates directly to the church and is being undertaken in the belief that a more effective relationship may be established between the church and its young people. Correspondence relative to this work may be directed, temporarily, to Interdenominational Student Conference, 150 Fifth avenue, New York, N. Y.

The new building of the divinity school of the University of Chicago will be dedicated April 5. It is expected at that time that addresses will be given by Prof. Gustav Krueger of the University of Giessen, Germany, and by Dr. T. R. Glover, of the University of Cambridge, England. The building has been erected and furnished at a cost of approximately \$600,000. It contains a library with stack room and supplementary stack room capable of housing 200,000 volumes. The building contains the offices of administration, the offices of the various professors, and a large room for social purposes, also rooms for the exhibition of material showing various church activities, and for public speaking and pageantry.

As we go to press word comes of the passing away of Dr. J. Y. Aitchison. On the way to his office at the University of Chicago, he dropped dead on Monday morning, March 15.

Among the utterances of reformers one of the most sane and well-balanced was that in which the National Moving Picture Council, in its recent conference at Chicago, stated its program, as follows: "This conference recommends (1) that universities and educational foundations enter upon a term of scientific research in this field in the departments of social science, psychology and such others as they may see fit. (2) That eminent psychiatrists, social workers and specialists in children's ailments be urged to give unbiased consideration to the motion picture in relation to antisocial behavior in youth. (3) That until there is a sufficient accumulation of evidence of a scientific character to show that regulation of films for minors is undesirable, this conference declares itself as approving an adequate means of local, state, federal or international regulation of the motion picture industry."

Fifty Baptist churches in and about Waterloo, Iowa, sent delegations to the great mass meetings of Baptists, Sunday afternoon, Feb. 28, when Dr. J. Whitcomb Brouger of Los Angeles, delivered his "Play Ball" address. Sixteen hundred people crowded into the auditorium of the Walnut street church and more than two hundred were turned away. Doctor Brouger spoke for more than two hours. He made a profound impression and generated a mighty enthusiasm for the world-wide program of Northern Baptists. The churches will not forget the man or his message. The people responded with a unanimous vote expressing a wholehearted devotion to and support of the denominational program. Rev. R. E. Williamson, pastor of First church, Waterloo, was the local chairman of the committee on arrangements.

To keep our course of thinking steady it is useful to refer occasionally to the following statement issued by the last meeting of the Baptist World Alliance: "We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within the churches. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles, have their own personal convictions upon non-essentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes."

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An interesting situation has arisen in Virginia. A bill was pending before the legislature to preserve "race integrity"—modern euphony for segregation. It would prohibit and nullify all marriages of whites with persons having any ascertainable admixture of negro or Indian blood of more recent date than 1619. The danger of corruption by Indian marriages in Virginia is impressive. But reason to pause in such legislation has been discovered. A Virginia historian is quoted as having expressed the belief that the passage of the bill would mean the classification as "colored" of at least a dozen members of the Virginia General Assembly, as well as not less than 20,000 of the most distinguished people in Virginia. And in the sable precincts there is an audible guffaw.

Upon the death of Professor Estes, the following statement was adopted by the faculty of Colgate Theological seminary, Mar. 2, 1926: "David Foster Estes was professor of New Testament interpretation in Colgate Theological seminary from 1891 to 1920. He was an accurate scholar, exact in his knowledge of the New Testament and devoted to its study. He was an inspiring teacher, encouraging those under his instruction to a high standard of scholarly attainment in New Testament study. He wrote much on New Testament and theological subjects, publishing a work on New Testament theology and many valuable articles in magazines and encyclopedias. He continually taught and exemplified the highest ideal of Christian character and life. His colleagues, the faculty of Colgate Theological seminary, wish to record their appreciation of the greatness of his contribution to theological education and their profound sorrow at his loss."

At the Columbus meeting of the continuation committee of the international student conference several commissions were proposed which will undertake immediately the promotion of certain projects. One of these commissions will start an investigation of the educational processes of the church, particularly as those processes relate to the broadcasting to students of information regarding the activity of the Christian church as a constructive agency in the present social order. Another commission is to study and help to launch certain projects relating to church cooperation. Various inter-church young people projects which have already been begun will be cleared through this commission. Another commission is to begin an immediate investigation of the religious leadership in student communities with particular reference to the methods by which the church is endeavoring to reach undergraduates. Another commission, which has already begun its work, is to study something of the current religious terminology in an effort to help bring about the rephrasing of religious expressions in more modern terms. Each of these commissions will consist of students with the advisory help of an expert in the particular field which the commission is to consider.

At the Aungbingle, Burma, association meeting, the boys and teachers from Kelly high school gave a Burmese interpretation of parts of "Pilgrim's Progress" to the entertainment and inspiration of all who listened. All who attended the association remarked on the enthusiastic spirit and genial cooperation which marked the whole three days. The subject, "Love Your Neighbor as Yourself" was printed on a blue banner and displayed across the front of the platform. Of the thirty-six items on the program, only seven were taken by missionaries. One of these was taken by Dr. S. E. Price of Ottawa, Kan., at the dedication of the new Atlantis hall at the girls' high school. The governor also paid a visit and gave a short greeting, commenting on the good work of the Baptist girls' schools of the province and especially this one at Mandalay. An incident of special interest was the baptism of four boys about 12 years old from one of the Mandalay centers called Myitha, on Jan. 3, the last day of the association.

Announcement by the Foreign Mission Board

THE board of managers of the American Baptist Foreign Mission Society desires to make a further report of progress in fulfilling the recommendations of the investigating commission which reported at Seattle. The details of this matter have been placed in the hands of a committee of the board which has met each month and has worked between meetings through sub-committees.

The names of eight men were referred to us by the commission in a final communication with the recommendation that their theological views receive further study. At the meeting of the board of managers, Nov. 17, a statement was authorized to the effect that two of the eight missionaries in question had resigned, one had been called home for inquiry and conference, and the charges against another had been dismissed as the committee, after conference, discovered him to be loyal to Christ and the gospel.

Since this report the board has voted to call home another of the eight for personal conference, and after a careful review the views held by still another of the eight have been found satisfactory by the board.

The board is continuing the task of examining the views of the remaining members of the group of eight and would add that the apparent delay in submitting a complete and final report is due to the fact that the time required for communication with some of our far distant fields is considerable, especially on account of the disturbed political conditions in the Far East.

On behalf of the board of managers

E. W. Hunt
H. J. White
T. Otto
M. J. Twomey
D. B. MacQueen
W. T. Sheppard
F. L. Anderson

The Grand Lebanon, one of the four states of Syria, will be constituted a republic, according to a report received from Beirut. The commission appointed by the French high commissioner, Henri de Jouvenel, for the purpose of drafting the Lebanese constitution decided on the republican form of government. A parliament comprised of a senate and a chamber will conduct the affairs of the state. The chamber is to consist of forty-five deputies elected through the religious communities. Every 15,000 voters will elect one deputy. The cabinet will be responsible to the chamber.

Little was said in this paper concerning the anthracite strike. But the strike was doing its own talking, and the public was listening in. The *Christian Register*, reports what was gradually forming in the common thought: "We think the sentiment is being frozen into the consciousness of many persons that public control of the mining of coal is the only way to save ourselves. If some true leader of the Rooseveltian type, with a social passion, a consciousness of the violated rights of man, and a spiritual determination to destroy the hideous greed and overcome the industrial impotence, would devise a plan for public control or even public ownership it is our opinion he would find an overwhelming response that would sweep away all the rooted ideas of private property as they are related to coal. A few more such strikes will bring that growing perception to maturity."

History has a way of making curious comments on what humans say. For instance, here is what Prof. Franklin H. Giddings of Columbia university said sixteen years ago, four years before the war: "If I may venture an opinion as to the most important political question before the American people, it is this: Shall the chief and controlling means of production in the United States, including mineral and forest resources, water power sites, railroads and means of communication, patent rights, and the enormous funds of loanable capital, be owned by a billionaire four hundred, who, in virtue of such ownership, will be able for all practical purposes to own a hundred or more millions of us ordinary human beings; or shall we ordinary human beings, in our collective capacity, own the means of production ourselves, and proceed to work out the reality of a democratic republic?" But what has happened in the intervening years? We have witnessed the rise of a system of powerful labor banks, a vast extension of cooperative business in various lines and the beginnings of a wide distribution of stock among employes of the great corporations. Cities like Ontario, Detroit and Seattle own and operate successfully their light, power, water and transit systems. The United States has built, owned and operates a railroad in Alaska. The government of Canada owns and operates a thousand miles of railroad in the United States. Do these facts indicate an answer of history to Professor Giddings?

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

"If We Break Faith"

THE words which form the caption of this editorial are an accommodation of a phrase in a famous war poem. The soldier who wrote the poem was anxious that the living should keep faith with those who fought in Flanders to put an end to war. How far we have kept faith with the boys who died is still uncertain, although some progress has been made toward the realization of the ideal of a warless world which they cherished. But as the title of this message is a quotation applied to another situation than that for which it was first intended, we must proceed at once to explain what we have in mind.

There is a very real sense in which we have entered into a contract with the missionaries sent forth by the boards of our various societies. We have made a contract to support them in the work which they have undertaken in needy fields. This is as true of the missionary in a great city of the United States as it is of the missionary in a great city of Japan or China. There are some 1600 of our missionaries in all parts of the world. They are our evangelists and teachers and physicians who have gone forth in the spirit of Christ to minister to men and women and children who need the gospel and the blessings which only the gospel can bring. Had we not promised to provide them with the necessary means to carry on the work, they would have hesitated to go forth on such a hazardous mission. But, trusting us and accepting our promise at its face value, they are serving and sacrificing in their respective fields without a single thought of turning back to a life of selfish ease and pleasure. They are keeping faith with us.

It seems inconceivable that we shall not keep faith with them. And yet less than a year ago it was solemnly announced that we were about to break faith with quite a number of our missionaries by neglecting to make provision

for their support and for the maintenance of the work which they were carrying on at various stations in foreign lands. We do not here discuss the causes of this breach of trust. We are concerned at this point simply with the fact. The cold fact stared us in the face that we were about to break faith with our comrades who had kept faith with us. Momentarily aroused by the gravity of the situation, we hastened to prop up our falling faith by taking a special collection and dignifying it with an honored historical name. In this way we attempted to hold the faith which we were allowing to slip. But at the best it was an emergency measure which cannot be resorted to a second time with much hope of success.

There is but one way to keep faith with our missionaries, and that is the way we keep faith with our creditors. If we are honest and able we pay our debts as they fall due. The denomination of which we are a part has assumed missionary obligations this year amounting to something more than five million dollars. This formidable sum covers the budgets of fifty-six organizations, including thirty-four state conventions, fourteen standard city mission societies and eight general missionary societies and boards. The amount, however, is not so formidable when given by a million people and distributed among fifty-six missionary organizations. Ten cents a week, less than the average child spends for candy, given by each one of a million people means more than five million dollars a year. That is the small cost of the faith we are asked to keep with our missionaries. Yet our faith is seriously in arrears. And added to our arrears are the cuts we have forced upon our missionaries in recent years. It is disheartening. We cannot blame our missionaries if they sometimes think that we have not kept faith with them. The five million dollars of the unified mission-

ary budget is wholly inadequate even to maintain the work at a standstill. It really means retreat at a time when all the needs and opportunities of the world urge us forward.

What can we say or what can we do to remedy the situation? We shall feel like doing penance if our message in this editorial sounds a negative note. It is not so intended. We plan always to be positive, constructive, and, so far as the facts will permit, optimistic. Possibly there are in the situation compensating elements which we have not discovered. We shall try to be hopeful. But we are compelled to say that if we break faith with our missionaries by failing to provide amply for the support and strengthening of our missionary work we shall certainly merit the condemnation of the Master who rebuked the same spirit in the unfilial sons of Israel when they withdrew support from their aged parents on the plea of "Corban." (Mark 7:11.)

But we are not going to break faith with our brothers and sisters who are toiling in the difficult fields to which we sent them when we found they were willing and qualified to go. It is our confident hope and expectant conviction that before the new fiscal year dawns on May 1, 1926, we shall furnish substantial proof in adequate gifts and offerings of our abiding faith in our comrades who have the right to be called missionaries of the cross, and of our fixed determination to hold and strengthen all the strategic positions we now occupy as well as to push out into new territory which Providence may open. Therefore let every pastor and every member see to it that the churches they belong to contribute their full share to the benevolences covered by the denominational budget between now and April 30 when the books for the year close.

The Easter Offering

BAPTISTS often make a sorry mess of ritual. We are not to the manor born. Our Puritan antecedents persist and many of us look askance at all modern efforts to reinvest public worship with the beauty of holiness. We stand for the integrity of holiness and for spiritual religion, but we are a bit suspicious of vestments, candles, illuminated crosses and holy days. The aesthetic value of ritual and the appeal of ecclesiastical pageantry savor too much of Rome to be relished by a people so democratic.

Baptists have slowly and somewhat reluctantly fallen in line with the observance of Easter Sunday as a special period in the cycle of the year when the beauty and ritualism of the Christian religion may be displayed more than at any other period in the twelve months. Hence it is now no uncommon thing to see hundreds of Baptist churches gorgeously decorated with flowers, ferns and palms on Easter Sunday while pretty cages containing birds which make the air vibrant with song hang here and there about the auditorium. The baptistery, fringed with plants, invites those who have decided to follow Jesus to confess him publicly as their Lord in the beautiful symbolism of a dramatic resurrection. The vested choir enriches the service and enhances its aesthetic value with some of the great classics in music. Nobody objects. Everybody is happy. Easter Sunday demonstrates that even Baptists may be trained to appreciate the beauty of spiritual ritual and ecclesiastical art.

If all this is crowned with a resurrection offering the day is complete. This is the one freewill offering of the year that the church takes seriously and prepares for weeks in advance. We have seen it done and therefore speak from experience. After the usual preparation in keeping before the members and friends for several weeks the special Easter offering for missions, the glad day arrives and the church is crowded. Sunday school and church service are merged and the time for each is combined. The climax of the rich morning service is the special offering. Everybody comes forward in order while the choir and congregation sing some suitable hymn like "I gave my life for thee," and the offerings are laid reverently and joyfully upon the communion table which is presided over by two deacons. No plates are used. The checks and currency are placed upon the open table. If some people have scruples about joining the processional, another table, presided over by two deacons, is placed in the foyer to accommodate any such as they leave the service. We have seen some wonderful offerings given in this way. Every member of the family gives, from the baby in arms to the grandmother in a wheelchair. Special automobiles are requisitioned to bring everybody to church who could not otherwise be present and to take them home again. The Easter offering, when dignified in this way, becomes a kind of sacrament in the best sense of that much-abused word. Churches that have tried it once, repeat it with growing appreciation year after year.

Decision Day

IN a very real sense every day is a decision day as every day is a judgment day. The ideal calendar, when we get it, will contain no special days. All the days will be holy days sanctified with the spirit of worship. All the days will be holidays filled with creative work and recreational play that will give wholesome balance to social and industrial life. All the days will be decision days when new decisions will be made and old decisions ratified. And all the days will be judgment days in the white light of which motives will be examined in order that the better motives may prevail. But we are still hopelessly remote from such an ideal calendar as a working scale of time. We see it afar off, we appreciate its value and rest in the wish that we might live long enough to enjoy such a sanctification of time as will make every day holy unto the Lord.

In the meantime we face a situation and not a theory. Therefore we are glad to call attention to March 28 as "Decision day." It is the natural climax of the united evangelistic effort which has been organized for nearly a year among the churches of the Northern Convention and sponsored by the Home Mission Society in cooperation with other societies and boards of the denomination. We believe that nothing will bring the whole denomination up to the high level of the unity of the Spirit like true evangelism. To this end alone, not to say anything about the new tide of spiritual blessing that this united evangelistic effort has brought to the churches in conversions and re-consecrations, the organizations which have joined in this worthy work have made an epochal contribution.

The World in Transit

BY THE ASSISTANT EDITOR

He Shares His Best With All The Rest.

Religion is the quest for the best life. Its goal is perfect satisfaction in perfect safety. In social beings this goal is necessarily social. While the individual must prosecute his quest by and for himself, the satisfaction achieved by him therein is valid only in so far as it is socially serviceable for time and for eternity. The best life is that on which a perfect God can build a perfect world. The individual is safe only as he finds and walks in the way which is practicable and safe for all society. The right kind of a man is a pilot of the social quest for the best life for all. He shares his best with all the rest. Within him is the kingdom of God.

If the German People Will, Who Will Say They Shall Not?

A good deal more than the mere fortunes of the late Kaiser's family is involved in a proposed referendum in Germany to expropriate the property of the imperial family and apply it to national needs. A slogan of the movement is: "Nothing for the princes—every cent they owned or cripples and victims of the war." It sounds like poetic justice. But opponents of the measure say: "To seize the princes' property is mere robbery. If the communists and socialists succeed in this first expropriation move their next step will be confiscation of all property." And who knows but the forecast may be true? One of the most critical issues of this tangled time is involved. Where in the realm of property lies the boundary line of equity between private and public rights? The question cannot be settled by legal prescription and precedent because these things have a fashion of changing under the pressure of a common sense of equity. For weal or woe there is a growing purpose to apply the principle that what one has not earned he shall not own. Watch Germany.

Senators Refuse to Help Chicago to Behave Itself.

Chicago is having trouble with its morals and manners. The Better Government association becoming alarmed about the condition of the neighborhood, appealed to the United States senate to investigate. Senators listened gravely—and briefly. Then they replied with one voice: "Clean up your own back yard." Thus Chicago—some of it—trekked westward in grief, proclaimed itself disgraced and returned home ridiculous. But some good may come of the incident. Mayor Dever is stirred. He proposes to show that Chicago is not so bad as she is painted. Consequently, the incident is in the hands of a council of local practitioners, and may be in the way of finding what, if anything, ails the city.

This Man Traducing Bryan Showing Him Signal Honor?

Augustus Thomas is the man; so runs the news in the daily papers. He nominated Bryan for president in 1908. Now he tells that Bryan was prepared to propose an amendment to the constitution of the United States for the establishment of Christianity as the national religion and making all other faiths illicit. There Mr. Thomas and Mr. Bryan parted company. But the incident is interesting. A good many recent happenings indicate the rise of a new state of mind in America concerning the relations of church and state. After trying a constitutional guaranty of religious liberty for 135 years, do the American people now hold that guaranty valid in principle? Or have they come so intoxicated by the power of the majority that they are ready to impose religion by law? Mr. Bryan was

a skillful interpreter of popular impulses. Was he right in supposing that he could array Baptists behind a law to suppress Jews, freethinkers and Mormons? As a nation are we on the point of becoming apostate to freedom of conscience? There is not much time for thought in this country, but on this question it may be well to think for seven minutes.

Good-bye Jazz, if Our Young People Get to Doing This Sort of Thing.

Reference is made to a leaflet entitled "Baptist Young People's Conversation Record for April 11, 1926." It is proposed that all over the country on that date the young people, using a leaflet prepared for the purpose shall register their actual interests and habits of thinking, without signing their names, and shall send their reports of such registration to the B. Y. P. U. headquarters to be used in compiling an exhibit of the interests of the young people. There are sixty-six items of possible interest to be checked selectively by each registrant, and sixty possible propositions to be similarly checked to show what the registrant thinks about certain important subjects. The device is a product of genius in pedagogy, and it opens a field of great possibilities for interesting and guiding our young people into real Christian life service. The whole will be summed up and presented to the public in a report of the commission on interests at the B. Y. P. U. A. convention at Los Angeles next July. It is going to be a great game. Let the elders sit on the bleachers and root.

He Got the Miners Out And Got Himself In.

Things as big as the world sometimes happen in little corners. Witness a case reported from Evansville, Ind. "Tyler G. Lawton, president of the Indiana district of the United Mine Workers, was sentenced today to sixty days in jail and fined \$200 by Superior Court Judge Edgar Durre, who held Lawton in contempt of court . . . for having influenced miners at the Green Mound mine in Daviess county to leave the shaft while it was being operated under a receiver appointed by the court." Thus another way is found to prevent strikes: appoint a receiver for the mine; then jail the man who advises a strike. Does the principle apply everywhere, or is it merely a device of Judge Durre? A good deal depends on the answer to that question.

Modernists and Fundamentalists Are Brothers in Faith and Sin

To quote from a letter: "Are there not modernists who deny the deity of Christ, the virgin birth of Jesus, the vicarious suffering of Jesus on the cross, the resurrection of Jesus, the inspiration of the scriptures and the necessity for the new birth?" Maybe so. There may be ordinary infidels who call themselves modernists. And there may be some who affirm all of those beliefs on mere heresy and call themselves fundamentalists, which is another kind of infidelity just as bad. A real Christian fundamentalist is one who when he finds out what are the essential inherited values of Christianity intends to hold and propagate them. A real Christian modernist is one who, in order to find out what are the essential inherited values of Christianity that ought to be held and propagated, intends to make use of the scientific method of investigation. Modernists do not agree perfectly among themselves as to what those values are. Neither do fundamentalists. Both agree in holding Jesus as the center of their faith and life. Both alike blunder in trying to interpret and follow him.

Death and the Life Beyond

V—An Interlude—The Meaning of "Eternity"

BY FREDERIC C. SPURR

UP TO this point we have dealt with the general question of death and survival, and we have sought to demonstrate that death does not end all. The personal self continues to exist on the other side of the veil. But we cannot be content with so much, or so little, as this. Having gone so far we are now bound to go farther. We cannot avoid asking what is the character of the life awaiting us on the other side, and what are the conditions of that life. These questions now present themselves for consideration. Before entering into this subject, however, there is a preliminary inquiry to be undertaken. The future life is in the Bible associated with the ideas of "eternity" and the "eternal". The adjective "eternal" is, in the Scriptures, applied to the conditions of life—both bright and dark—on the other side of death. What is the meaning of the word? What does the Bible mean by its use? It is idle to speak about "eternal life" or "eternal punishment" unless we know the real meaning of the terms we employ. Here, if anywhere, we need to know the precise meaning of words.

"Picturing" Eternity

Eternity! The word, by reason of use, awakens within us the profoundest emotions. It falls upon our spirits like the solemn tolling of some great bell, the vibrations of whose tones possess the strange power of subduing our spirits, and driving us to serious thought. These deep vibrations hold us as with a spell, even the most frivolous of us. And yet, while they thus subdue our spirits, the idea of eternity offers to the mind a great perplexity. It bewilders, stuns and staggers us, this idea of a horizon without limit, an abyss without bottom—this immense, immeasurable, unthinkable eternity. Men have sought to realize in some degree the greatness of it by the use of images or pictures. Who has not heard an illustration of this kind: "Imagine a mountain of rock a mile high and a mile broad, rearing its mass in terrifying grandeur. And imagine that to this mountain there comes once in a thousand years a little bird which carries away in its little beak one tiny grain of rock from the mountain. When this little bird has succeeded in removing the entire mountain in this incredibly slow manner, *then the first second only of eternity will have begun*". Such a prodigious illustration, invented in all good faith and once commonly employed, was entirely unsuccessful in accomplishing its purpose. Instead of making clear what eternity is, it simply crushed the mind by its frightful weight. To present eternity as the years of time multiplied by billions and billions is to beget in the mind a sense of unreality, and finally to create indifference. When the whip first falls upon the body of a prisoner his flesh is so sensitive that he shrieks in agony, but as the lashes continue to descend, the flesh becomes gradually deadened; the nerves cease to respond, and the thongs finally fall upon unresponsive flesh. In like manner the attempt to represent eternity by a terrifying image such as has been cited can only have the effect of hardening the human mind. Such conceptions are inconceivable, therefore they are deemed to be untrue. It is true then that we should try and arrive at the truth concerning the use of the word "eternal" as it is set before us in the Bible.

Let us put aside every prejudice and cease to ask whether our conclusions are orthodox or heterodox. Let

us be content to ask only *are they true?* It is of the utmost importance to observe that in the Revised Version of the Bible (1881), almost invariably the different terms of the Revised Version "everlasting", "eternal" and "forever and ever", are changed or modified. The word "everlasting" disappears altogether from the Revised Version being replaced by the word "eternal". The latter word is not a mere synonym for the former; it is an entirely different word and possesses an entirely different connotation. In two notable passages this difference is emphasized; namely in John 3:16 where "everlasting life" is changed to "eternal life", and in Matthew 25:46 in which the Revised Version reading of "everlasting punishment" and "life eternal" is rendered "eternal punishment" and "eternal life". This change of words is not due to caprice; there is a deep reason for it which will shortly be apparent to us. In Weymouth's version of the New Testament none of these terms "eternal", "everlasting" and "forever and ever" occurs.

Old Phrases in New Dress

All are replaced by the expressions "the life of the ages" and "unto the ages". The change has been made in the interests of clearer thinking. Behind the English expressions "eternal", "everlasting", "forever and ever", there lie one Hebrew word and two Greek words; the Hebrew word *olam*, and two Greek words *aion*, and *aionios*. The simplest translation of these words is, as Doctor Weymouth renders it uniformly "the life of the ages", "belonging to an age". The mere exchange of one word for another, however, takes us but a little distance on our way. If it is simply a question of substituting one word for another, we are exactly where we were before. For what is an "age"? The word is quite indefinite. An age may be long or short, it does not carry with it, necessarily, the idea of never-endingness. We shall best arrive at a conclusion by learning in what sense or senses the Bible employs the word "age". The meaning of the word has to be determined largely by the context, since, as we shall see, it possesses different time values. In the Bible the word "age" is primarily a word of *measurement*—the measurement of things that are temporal. Today we employ this very word to indicate epochs, short or long. We speak of the various cycles through which our earth has passed as "ages"—the Eozoic, the Cambrian, the Silurian, the Devonian, the Carboniferous, the Permian, the Mesozoic, the Neozoic and the Glacial. The "age" in which we now live is the age of man. The Bible uses the same word in a similar sense; that is, as a term of temporal measurement. There is in the Bible a well-defined doctrine of the "ages", which we must endeavor to understand. The central passage is Hebrews 1:2—"through whom he made the ages". Here the "ages" are distinguished from the "cosmos", which is the usual word for the universal order. The apostle affirms that God, through Christ, "made the ages". Before the ages he *was*, during the ages he *is*, after the ages he *will be*. He precedes them. He is working in them and when they have passed, he will remain the same, at the end as in the beginning. That is the doctrine of the "ages" as set forth in the New Testament.

Further, the history of God's dealings with man is announced in terms of the "ages". Age has succeeded age in the divine plan for man, and at the close of these epochs "Christ appeared, once for all, at the end of the ages in

order to do away with sin by the sacrifice of himself". (Heb. 9:26). It is not the end of the "world" that is indicated, but the summary of the epochs. The coming of Christ inaugurated "a new age", with the display of new powers. So the writer of the epistle to the Hebrews (6:5) speaking about the new dispensation employs the phrase "the powers of the coming age". We live in this gospel age. But our "age" will end as the others have done. Our Lord himself specifically says so in that group of "kingdom" parables recorded in the thirteenth chapter of Matthew. He speaks of the kingdom of heaven under the image of a drag-net let down into the sea. All kinds of fish are in it collected, but at the end of the age a great separation will be effected. This age, he tells us, is to be succeeded by another—"the age to come". To his disciples, who surrendered all to follow him, he promised that they should "receive a hundredfold in this life, and in the age to come eternal life".

The Lord of All the Ages

What is the relation of Christ to these epochs? He is the master of them all. They pass, he remains the same. Paul speaks of him as Lord of all the ages (Eph. 1:21, 3:21). In the strict sense, then, God alone is "eternal". He is independent of the ages, without beginning and without end. The world is not eternal, for it had a beginning and it will have an end. Science as well as religion tells us that. Man is not eternal, for he also had a beginning, whatever may be his final destiny. In no case does the Bible apply to man the words "eternal" or "everlasting" in the rigorous sense of having no beginning and no end. The eternity of God is absolute; ours is relative. The relative use of the word is quite clear to those who, without prejudice, read their Bible. Wherever, in the English Bible, the term "forever" is applied to human institutions, it does not signify endlessness in the sense in which it is applied to God. It means no more than "endless within the sphere of its own existence"—a time limit being set to it. The context in each case determines the particular meaning. Thus of Aaron's priesthood it is said (Exod. 40:15) "their anointing shall be to them for an everlasting priesthood, throughout their generations". "Everlasting" here is not endlessness, but a relative length; the term being defined by the following sentence, i.e., "endless within the duration of the Aaronic priesthood. While the priesthood lasted, this family was to supply priests for the office. So of the temple it is said, (1 Kings 8:13) "I have surely built thee an house of habitation, a place for thee to dwell in forever". This cannot mean endlessness in the absolute sense, for our Lord declared of that temple that not one stone should be left upon another. The temple was the dwelling place of God within the period of its duration. Again in Deut. 15:7 there is cited the case of a slave who had the right, at a certain moment, to claim his liberty. But "if he say unto you I will not go out from thee, because he loveth thee and thy house, because he is well with thee; then thou shalt take an awl and thrust it through his ear into the door, and he shall be thy servant forever". Surely this cannot mean that slavery shall be an eternal institution. "Forever" is limited to the lifetime of the man who thus sacrifices himself. One final illustration must suffice. When Gehazi, the unworthy servant of Elisha, was condemned by his master for lying and theft, the sentence ran, "The leprosy of Naaman shall come unto thee and unto thy seed forever". Is it thinkable that all the descendants of that unhappy man have been blighted forever with leprosy because of the sin of their greedy ancestor? Obviously the word "forever" is used only in a relative sense, and is limited to a particular group of persons.

It should be clear by this time that we cannot press the term "forever" to mean in every case endlessness. In the majority of cases it is a time word, and refers not to an endless but to a limited period. The context must always determine the meaning of any particular passage where so elastic a term as "forever" is employed. In summary, the word "age" is used in the Bible, primarily as a term of measurement within the boundaries of time. God alone transcends the ages. He alone is eternal. Man and the universe are created; they are within the ages, and are subject to the laws of the ages.

There is, however, a further use of the word "age" in the Bible. It is employed as a term of quality; to indicate characteristics. When Paul urges the Roman Christians not to be "conformed to this age", he means by the term quite clearly the moral characteristics of the epoch in which they were living. Again the word is used to set forth the quality of the Redeemer's work for man. The gospel preached is an "eternal gospel". We have in it "eternal consolation". Our salvation is an "eternal redemption". This word of quality is the equivalent of the term "divine". The time element disappears entirely; it is the transcendence of time that is indicated. The gospel, the consolation, the redemption are infinitely raised above all temporal considerations. We have arrived, then, at the point when we clearly perceive the double usage of the underlying word "age" as an adjective of time and as an adjective of quality. This study has been absolutely necessary for the right understanding of the great terms expressing the conditions which prevail in the future life. To these let us now direct our attention.

"Knowing" God

Man's destiny is associated everywhere in the New Testament, with this thought of the eternal. More than forty times we read of "eternal life", once of "eternal punishment", once of "eternal destruction" and twice of "eternal fire"; or as they are better expressed "the life of the ages", "the punishment of the ages", "the fire of the ages". Now we have seen that the word "age" has two biblical uses; it is a term of time measurement and a term of quality. To which of these two orders does the term "eternal life"—to deal with this first—apply? The reply is simple. *Our Lord himself defines it for us.* "This is life eternal, that they should know thee, and him whom thou didst send, even Jesus Christ" (John 17:3). Eternal life, then is qualitative and not quantitative. It is not life set out in terms of multiplied time, but life set forth in terms of spiritual relationship. Two other great words make this clear: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth *may in him* have eternal life." (John 3:14-15.) The change of words in the Revised Version is most striking. The "life eternal" does not exist in itself, as an enveloping atmosphere which presses upon all, no matter what their response to it. It is a relation to him. It is "in him" that the eternal life is found. The same point is stressed in the great announcements "He that heareth my word and believeth him that sent me *hath* eternal life". (John 5:24). "He that eateth my flesh and drinketh my blood *hath* eternal life". (John 6:54.) Eternal life, then, as defined by our Lord himself is something moral and divine and has exclusive reference to quality. It consists in "knowing" God and Jesus Christ whom he has sent. To "know" God is not an intellectual apprehension of him, but a spiritual harmony with him.

At this point it will be well to compare the interchangeable word used by our Lord and recorded in the Synoptic Gospels. In Mark 9:45-47 he speaks of "life" thus: "If thy foot cause thee to stumble cut it off, it is good for thee to enter into *life* maimed rather than having thy two feet

to be cast into Gehenna". But he continues: "And if thine eye cause thee to stumble pluck it out, it is good for thee to enter into the *kingdom of God* with one eye, rather than having two eyes to be cast into Gehenna". The word "life" is here used interchangeably with the phrase "the kingdom of God". A similar interchange is apparent in Matthew 7:14-21: "Narrow is the gate that leadeth unto *life* . . . Not every one that saith unto me Lord, Lord, shall enter into the *kingdom of heaven*".

Putting together these facts, the following truths emerge. First, "eternal life," consists of the soul's vital fellowship with God through Jesus Christ. Second, that this vital fellowship with God is the same thing as entering the kingdom of heaven, and, third, that this experience is a present possession. Here and now we enjoy the divine gift. From all of which it is clear that the phrase "eternal life" is not a term of quantity but a term of quality. *Eternal life is not natural human life prolonged indefinitely into the future, it is essential divine life, and endless only because essential.*

But there is another side to the question. "Eternal life" concerns the bright and glorious side. What can we say about the dark and the inglorious side? To indicate the dark side four terms are used in the New Testament. The first occurs once only. "All their sins shall be forgiven unto the sons of men; but whosoever shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of an *eternal sin*" (Mark 3:29). It is a mysterious word, limited in its application to one class of persons only. The point to be observed, however, is that it is the *sin* which is eternal. There is no reference here to the *punishment* of the sin; it is its nature that is defined. The second word is found in Matthew 25:46 "These shall go away unto eternal punishment (the punishment of the ages) but the righteous into eternal life". The third word is found in 2 Thess. 19 "they shall be punished with eternal *destruction*". The last word is found in Mark 9:43, "cast into unquenchable fire". These terms "eternal punishment", "eternal destruction", "eternal sin", "unquenchable fire" are adjectives of quality to define the nature of the thing stated. They are not time words at all. That which is indicated lies entirely outside the idea of

time. The emphasis is not upon duration. *In fact the question of duration is never touched in the Bible.* It is left quite open. Later we shall see more precisely what this means.

To sum up. We have sought, without theological bias of any kind, to state in outline what the Bible teaches about the "eternal". The revelation of God to mankind has been limited to this age, and "the next". Beyond that the Bible does not proceed save in one or two passages which speak quite generally and without detail of the "end" of all. When our Lord spake about that awful sin for which there was no forgiveness, he said: "It shall not be forgiven him, neither in this age, nor in the age that is to come". He said nothing more than that. The Bible does not throw light upon all the coming ages. It makes no reference to the "Infinite", or to the final goal of all things in which man is concerned. Revelation is intensely practical and occupies itself with matters which press immediately upon the life of man. It does not oppress us by speaking of that which no mortal mind can possibly conceive. *Urgency* is the great note of the gospel. "*Now* is the accepted time, *now* is the day of salvation." The gift of eternal life is offered to us here and now through Jesus Christ our Lord. On the other hand the Bible does not speak of the chastisement for human sin in terms of millions or billions of earth years. The present is *our* "age". We shall pass out of it into a succeeding age. We shall live on beyond the veil, and the manner in which we live here, will determine how we shall live beyond. One law, one principle, governs our lives. "Whatever a man sows that shall he also reap." If we live without Christ here, we shall begin on the other side without him. There is no magic in the physical act of dying, any more than there is in the physical act of sleeping. We rise exactly the same persons, for good or evil, as we retired. It is this fact that gives terrible urgency to the message of the gospel, and imposes upon its hearers a terrible responsibility. We are making, even now, our own heaven or hell. Life eternal—union with God through Christ—is ours now if we will. But if we will not, then there remains the "second death". Christ is our one hope, our one Redeemer. "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

Have American Baptists forgotten about the great Tokio-Yokohama earthquake?

Their missionaries in Japan cannot forget! The picture shows the former mission compound in Yokohama. Before the earthquake two residences, a business men's dormitory and a night school stood here. Today it looks this this!



Why City Planning

BY CHARLES HATCH SEARS

This is the first of a series of three articles prepared at the request of "The Baptist" to review the scope of the forthcoming volume on Baptist city planning, a work prepared under the direction of the author of these articles, comprising the work of fifteen committees representative of the Baptist leadership in our great cities.

LIKE an overgrown, awkward, noisy adolescent, the city demands recognition. It must no longer be taken for granted. The great city is a recent phenomenon, particularly in America. The history of America is the history of rural life or of rural patterns carried over into villages and small cities. In 1800 only 4 per cent of the population of the United States lived in cities with 8,000 or more inhabitants. By 1850 this ratio had increased to 12 per cent; by 1920 to 44 per cent or if we include cities great and small, to 51 per cent.

In rural life planning ahead was not so essential, but in a great city provision for the water supply a generation in advance becomes a necessity. The width of streets; the placing of arteries of travel between cities and distant points of the same city; the laying out of boulevards and parks and streets, all must be thought of in terms of future growth.

True, cities do not reveal their future outlines. The wise observations of the commission which attempted in 1811 to plan for the future of New York City are amazing. These are their conclusions: "It may be a subject of regret that the commissioners have provided space for a greater population than is collected at any spot on this side of China. It is not improbable that considerable numbers may be collected at Harlem before the high hills to the southward of it shall be built upon as a city, and it is improbable that (for centuries to come) the grounds north of Harlem flat (in what is now the Bronx) will be covered with houses."

Above the dead line laid down by this commission is upper Manhattan now closely built up and the Borough of the Bronx with a population near the million mark. Within this area is some of the worst congestion to be found in the greater city.

City planning as a science had its beginning in America with the "White City" in Chicago in 1893, but it was not taken seriously until some years later when Chicago led her American cities in municipal city planning. A prompting thought was "the city beautiful". In the words of Nelson P. Lewis, "It is simply the exercise of such foresight as will promote the orderly and sightly development of a city and its environments along rational lines, with due regard for health, amenity and convenience, and for its commercial and industrial advancement."

While the term city planning has not been used in social welfare as such, the principles of city planning apply to the welfare of the city in its growth; to the city in all its parts; to the city in its relation to all its peoples; and to the city in its interrelations.

In social welfare it is essential to know the *trend*; to know the forces that are sweeping men off their feet. Angelism becomes a mockery when Christians disregard the elemental rights of individuals. Intelligent planning in this field has brought marked results. During the writer's residence in New York, covering a period of twenty-seven years, he has observed revolutionary changes, for example, housing, due in part to the creation of the tenement use department and more recently to zoning; and in the control of disease, particularly tuberculosis, resulting in a sharp fall in the death rate. Science and religion have worked together in the redemption of the city; looking

backward we may see that reforms are born in the precincts of religion, but are nurtured in the precincts of science.

The great northern cities are so divided in religious faith, so divided by old world religious barriers, that the forces of Protestantism are confused by the very complexity of the problem. But it remains quite as true that municipal life and industry need the moral energy that the church alone has been able to release.

In all this it is not enough that isolated voices be raised from detached churches, but that the voices of the churches should be heard in unison. Not only is this true of the work of the church, in the field of social welfare, but it is also true that there is urgent need of concerted effort and city planning within the immediate and specialized field of the church.

Protestant city planning involves the consideration of church distribution. Down-town areas in large cities suddenly converted to business purposes in the first stages of this transition have too many churches, but in the trend of churches to more favorable localities there is great danger of religious neglect. Such situations demand Protestant city planning to avoid "the twin sin of overlapping and neglect," overlapping in new districts and neglect in old. The only practicable plan to meet the need is a division of the city into responsibility tracts—each church assuming special responsibility for its own assigned area, adapting its program to changing conditions. In this sense every church should become a neighborhood church, whatever its outreach into other localities for man-power and resource. A church that is not indigenous is a community impertinence.

Churching the newer residence areas demands Protestant city planning. No denomination can afford to neglect these newer residence areas if it would hold its constituency. Yet the Christian forces of a great city cannot afford to waste their resources in competitive effort. The uptown residence and suburban areas develop so rapidly that stated studies or surveys should be made, and since no denomination can attempt the whole task, there should be allocation of responsibility.

A Protestant city plan of religious education should be set up through the Church Federation or Council of Churches, church schools, mid-week, and vacation. Separate interdenominational organizations for each item of religious education is a waste. Vacation Bible schools should be related to the regular denominational and interdenominational programs of religious education.

Protestant city planning should find expression in social service. Through the federation, the churches should keep in touch with the social welfare agencies of the municipality; should provide religious services in public institutions; and should from time to time review the needs of Protestant dependents, and find a way to meet them.

Church city planning may be defined as the exercise of such foresight by the church (through local units, individual churches and through denominational and interdenominational bodies) as will assure the rational distribution of its available forces and resources and will secure its widest ministry to individuals and communities according to need, all with due regard to future growth.

The Father's Children

With our differences the wise Father has given us the spirit of love which will teach us mutual respect and brotherhood

BY DOUGLAS G. HARING

“**R**ACE prejudice is inborn.”

So say the agitators and chauvinists, the jingoes and lynchers.

“It is inborn because the races are fundamentally different and must fight for survival—therefore it is instinctive to hate other races.”

But when are instinctive tendencies most clearly revealed? The psychologists answer “In childhood—if you wait very long they are entirely covered by a mass of habits learned from older folk.”

How about the children? Do they hate other races on sight? Did you ever move your family to a strange land and watch your children? The younger ones notice no difference between themselves and “the natives.” The older ones who have heard about race differences, who have seen hate on their elders’ faces, usually imitate those elders and show prejudice. But the little ones—those who have not learned what is “usually done”—know no difference and draw neither race nor class lines.

In one other place we find little or no race prejudice. That is among scientific men, philosophers and intellectual persons who have progressed far enough to analyze their own habits and attitudes and discover the foolishness of race hatreds. Sometimes they have conquered their habits of dislike after a struggle, but as a rule the best-balanced, disciplined minds reject race feeling as unworthy.

Race Hatred Not Inborn

Could there be a clearer refutation of the theory that race hatreds are instinctive, inborn? Those whose instincts dominate them most completely and who know least of society and its customs, the little children: and those who have risen above custom and prejudice—the intellectual and scientific people, are alike in being free from race hatred and prejudice. Race hatred is a social sin—socially nurtured and socially transmitted, but not inborn. That means that if we have a mind to free ourselves from it, we can do so. It is not like those primitive forces of hunger and sex which no man can neglect, but it is an acquired attitude which he who will may conquer.

Does saying that race prejudice is not inborn lead us to the conclusion that the races are after all exactly alike save for color? By no means. Whether scientists admit it or not, the facts of diverse cultures and tastes show that races are not identical. The white man likes to dominate and organize. The black man likes music and the ring of sonorous words. The yellow man likes a subtle poetic atmosphere and has no taste for machinery. These are only generalizations but they show differences in the races which are real. Perhaps these differences are inborn—perhaps they, like race prejudice, are only social habits, customs of thinking which could be changed. But there they are, and so long as they persist the races are not identical in each other’s eyes.

Need they be made identical, even if that be possible? Is this not a richer world for the varying contributions made by different peoples and cultures? However great the differences, there is nothing in the culture and tastes of any race which the other races cannot understand and enjoy, even if they cannot duplicate it themselves.

The white man cannot produce real negro music—but he can enjoy it. The oriental has not shown any very great originality along scientific lines—but he can appreciate and use the science of the West. The philosophy of the brown man would never have been produced by a white race, but despite all the popular drivel about the “mysterious East,” the white man can understand it if he wills to do so.

Does that suggest anything to Christians? Are we not all children of the one Father, different indeed, but capable of mutual understanding if the false barriers of prejudice be overcome? We gain nothing by pretending that differences do not exist, but with the differences the wise Father has given us the spirit of love, which, if we hear its counsel, will teach us mutual respect and brotherhood.

Can we learn to respect each other, differences and all?

Pithy Paragraphs

BY J. S. KIRTLEY

OUR duties are wings to carry us or weights to crush us. When reverence for God retires, sympathy for men expires.

Unselfishness divinizes us, while selfishness demonizes us.

If the shoe pinches it may be because you need a better soul.

An aim in life requires a barrel as well as ammunition.

We should be willing to do anything for those who do us.

The trial was a fizzle when the stammering man charged with soda water was discharged.

Happy are the willing workers for they shall surely be worked.

Those who fish for compliments only catch suckers.

If one is impaired by hard luck he can only be repaired by hearty labor.

Shriveled brains do not seem to be incongruous with swollen heads.

Falling in love is usually accompanied by a rising in temperature.

A suggestive silence is sure to stimulate the guessing industry.

YOU can worship God in your home Sundays—but you don’t.

You can worship God in the woods and in the fields—but you don’t.

You can worship God by the lakes and the rivers—but you don’t.

You can worship God on the road in the auto or train—but you don’t.

You can worship God in a different church each Sunday—but you don’t.

You can worship God by sending the children to Sunday school and staying at home—but you don’t.

You can worship God by coming to church with the children—but do YOU?—Rev. J. BANNON SWOPE, in *The Expositor*.

I counsel thee, shut not thy heart nor thy library.—CHARLES LAMB.



The Devotional Life



Christ and the Cross

Before your eyes Jesus Christ has vividly been portrayed, as though crucified among you.—Gal. 3:1

By JOHN H. DeVRIES

WE are all familiar with the figure of the cross on the top of at least some church buildings. But the *grim reality* of it is largely lost from view. Many are hazy in their idea about it. A sort of vague indefiniteness, like a mist, has gathered about it, which "en-swathes and darkens it." It is not pulled down, it is not removed, but something is put before it.

It is "a transparent something which, if it obscures the naked lines of the cross, still lets the cross be seen," so that the awfulness of the cry of God-forsakenness, by him who hung and died thereon, still affects the heart momentarily, but the *anguish* of the Man of Sorrows, which he endured for us, may no longer arrest us, may no longer hold us in its grasp, stir us in the deeper parts of our soul, in the hidden recesses of our inmost being.

Swathing the Cross

This "swathing of the cross" in mists that faintly reveal, and more effectually conceal the cross, is "the artistic work of the spirit of the times," whose influence the best do not escape, and is therefore common in the churches everywhere.

Misleading ideas have charmed unthinking minds away from the *grimness* of which the cross is the exponent. "Easter" is said "to surpass the cross," and naturally Easter is the gala day, by the side of which Good Friday is comparatively nothing. As though there ever could have been a victory over death but for the death died on the cross! It is said: "Christ himself is greater than the cross, his person of greater significance than his cross," as though divorce were possible between the two. In all history, what men have done puts the halo of fame about their names.

What could Christ, without the cross, be to the world?

Again we are told that the effect of Christ's influence upon life at large, and the mystic-sweet contemplation upon the loveliness of his character, can dispense with, or

even crowd out, the tragedy of the cross. And this means much. The influence of Christ upon the world's life these twenty centuries is so subtle, and so vastly beneficial to mankind, that it defies recording, be the pen of the writer ever so ready. And the mystic-sweet remembrance of his matchless virtues a privilege within common reach.

Yet, to dream of these apart from the cross is like the dream of Niagara without the water.

Thus we have modern thought on one hand, and apostolic determination and example on the other.

These two conflict.

In yielding to the times the actual suffering of Jesus is little, if at all, pictured, i. e., dramatically set forth before people, in this very season set apart for this purpose. Programs for Lenten preaching and meditations bear scrutiny with respect to this. At most "the leading characters in the awful drama of the Passion of our Lord are taken as subjects of Lenten preaching, such as Peter and his denial, with the emphasis on the denier; Judas and his betrayal; the priests with their revilings, the mob howling for Jesus' blood, and at the cross railing at the dying Lord of Glory." Interesting topics enough, with enough semblance about them of being true to the spirit of Lent, to pass muster at the bar of the superficial.

The Central Figure

But the suffering itself of the Man of Sorrows, with how much genuine sentiment is it set forth, in simple language, astir with life in vivid colors striking to the eye, in graphic delineations making pictures appealing to the mind, photographing them upon the heart, dismissing congregations from the sanctuaries with impressions in their souls of their suffering Redeemer so vivid, so realistic, so gripping that escape from them requires effort of will few can command?

This is no bid for sentimentality; no attempt to revive morbid de-

light in staring oneself blind at the wounds that mar the body of our Lord on the cross, or in counting the drops of blood as they trickle to the ground.

Physical suffering is not the greatest suffering.

The Supreme Agony

Crucifixion was a cruel death. Hundreds of thousands have suffered it; hence in this our Lord is not alone. As to cruelty, forms of it have been known in all ages which far exceed that of the cross. Physical suffering is not the greatest suffering. Wherefore the Scriptures put little, if any, emphasis upon the physical pains our Lord endured. But with great pains by the use of many images and many figurative terms, as though to impress upon us the insufficiency of language to do the subject justice; they portray the *mortal anguish* our Lord endured in *mind* and *heart* and *soul*. The Scriptures, I say, in distinction from the New Testament. Because, while the New Testament gives us the four-fold account of the trial and crucifixion of Jesus, the whole Bible, from first to last, is well-nigh inexhaustible in its efforts to hold the attention of its readers riveted upon the mental and spiritual sufferings of our Lord.

When God, who alone doeth "impossible" things, and by the sacrifice of Christ freely offers "forgiveness of sin," "peace through the blood of the cross," then the sufferings of Christ can never cease to interest, to arrest, to rivet and to hold the attention of people everywhere.

Nothing has so softening an effect on the heart, as meditation on the sufferings of our Lord, opening up the mystery, that what Jesus suffered, he suffered for us. That were it not that he had suffered them for us, we should have had to suffer them forever; for that we have sinned, and "He has loosed up from our sins by his blood." This softens hearts; this turns sinners into penitents; kills love of sin; makes angels sing.



The Chimney Corner



Pet Aversions

HAVE you a pet aversion? If not you are an exception—it is possible even that your pet aversion may be a *pet aversion*; and so you may indignantly deny having one! They are born with most of us and develop in intensity as we grow in stature. Frances Hunt gives a list of them as told at Cynthia's Aversion party described in the *Woman's Home Companion*.

"One of my pet aversions is to have my wife — or anybody's wife — get hold of a Sunday paper before I have read it. A woman always separates each section from every other, then she shuffles all the separate pages so that no consecutive sheets follow each other; then she strews them through the room on every chair, bookcase and table. Finally she opens all the windows and allows the breeze to circulate freely through the rooms till the editorials and the stock market quotations and the comic supplement are all—" A conjugal rap on my knuckles, instead of on the table, stemmed the tide of my eloquence.

"I hate having a caller say good-by and then keep you standing for ten minutes while she tells you some perfectly unimportant details which you forget faster than she can remember."

"Yes, and I abominate details in conversation anyway," a fellow sufferer broke in. "I wish talk could be condensed and given out as headlines."

"I hate putting clothes away in camphor with too little paper and too much string!" suddenly dropped like a bolt from the blue lady opposite Cynthia.

"I loathe trying to make curtains exactly alike, and having them all come out different lengths after they're hemmed," plaintively wailed my pink neighbor.

"Yes, that's horrid, but I'll tell you something that is worse," chimed in another sufferer, "and that is to put a hairnet down on your dressing table without clearing a space for it—you're sure to find that you've laid it on top of your pincushion and trinket tray, and it is maddening, when you're in a hurry, to find that your hair is full of collar buttons and sleeve links and black-headed pins and earrings. All is fish that comes to my net, and nothing escapes from its meshes except my hair."

"How about finding that the third button on one's shirt is never sewed on just because it doesn't show? Among pet aversions that may be said to get my pet goat."

"I can't bear to have a woman choose my cravats," chimed in a husband.

"I must confess to a mild phobia about having my cup of tea only three quarters full when I want it hot and overflowing.

Grandmother

SHE had "a knack" with things that grew
So the gay flowers knew
And the pet robins chirped
The secret of her.

True zest for life—and kindliness.

She tripped about to keep "real spry,"
Erect—her fine head held high,
Proud of its deep-brown hair,
Her eyes so young.

(How she spurned naps and lavender
and shawls!)

Then rightly, with no lingering nor hush,
She slipped away

In the suddenness of early day.

—Phyllis Kaye Corson in "Hit and
Miss," *Chicago Daily News*.

Wives never fill cups full," was my own next exhibit.

("I can't bear generalizations about wives," put in one of them parenthetically.)

"They are better than the personalities they always indulge in," was retaliated.

Our friendly little neighbor in green poured oil over what gave promise of becoming rough water by hastily exclaiming, "I hate to have one slipper brought to me to try on instead of two when I am in a shoe store. Why do you suppose the shoeman always carefully replaces the mate back in the box on an upper shelf before he tries on, just as if I had only one leg?"

"This is *not* a conundrum party," Cynthia reminded her guest. "We are exhibiting pets, not ignorance."

"I hate people who laugh too long or too loudly," the blue lady irrelevantly announced.

"If we are degenerating into exhibiting our hatred of people instead of things, I vote that we consider the game over because we should practically be playing Everlasting," I virtuously suggested.

We Use Too Many Words

is such expressions as:

"They are *both alike*." Omit *both*, and you have said better what you meant to say.

"There are plans to *open up* a business in that building." Omit *up*.

"*Fill* this pail *full* of water." If it's filled it's *full*, so try, "Fill this pail with water."

"I *seldom ever* miss a church service." Omit *ever* with *seldom*.

"It would be *more preferable* to take the trip together." Drop the *more*. Or if you especially wish a *more*, say, "It would be *more desirable* to take the trip together."

Those Little Girls of Long Ago

BY GRACE ROLLINS

THERE is something about the fanciful work of those little girls of long ago that grips the heart with sympathy even while the smile is almost irresistible. And yet it is good to think that even while they worked with needle and crewel stabbing with plump, stubborn fingers back and forth through perforated cardboard or the silken background of a sampler such sentiments as

My mortal days run swift their course

Oh may I use then all my force

To do my duty every day

And strive to shun the evil way,
most probably their thoughts were not all on the "swift course of their mortal days," but very probably there was oftentimes mischief brewing in their hearts and twinkling in their eyes.

Here is a verse seen on several samplers work by the children from ten to thirteen years old, bearing the date of the early seventeen hundreds: Our life is nothing but a winter's day. Some only break their fast and sleep away;

Others stay dinner, and depart full fed
The deeper age but sups and goes to bed.

He's most in debt that lingers out the day;

Who dyes betimes has lesse and less to pay.

A six-year-old who signs herself Elizabeth Macready has immortalized herself, very painstakingly with

And now, my soul, another year

Of thy short life is past.

I cannot long continue here,

And this may be my last.

One can surmise how carefully seven-year-old Caroline Ellen Winters watched her words and acts after spending hours of many days toiling over

There's not a sin that we commit,

Nor wicked words we say,

But in Thy dreadful book is written

Against the judgment day.

There is a hint of satisfaction and self-approval in "Patience Allen—six years old" in the memorial she leave behind of her industrious childhood,

When I was young

And in my prime

Here you may see

How I spent my time.

And also in Jane Rutherford Little Hamm—

Stitch upon stitch I set down here
To show to all both far and near

How dutiful a child I am—

Jane Rutherford Little Hamm.



BOYS and Girls



Tubal Explores the Inside of His Head

BY MARGARET T. APPEGARTH
(Concluded from last week)

Tubal sighed at such a busy life: "Poor Booker!"

"Yes, poor—and almost nameless, too, for the very first day he found that when the roll was called all the other scholars had *two* names, while his one and only name was Booker. But quick as a flash he made up a second one, and when the teacher reached him he had the new part of it all ready: 'Booker Washington, sir!' he piped up; and Tubal, my boy, neither he nor that teacher nor those other scholars ever guessed that such a little negro boy could ever become so famous that every person in the whole United States seems to know all about him."

Tubal's eyes grew big as saucers: "What's that you say? *Famous?* That poor li'l Booker got *famous?*"

"Indeed he did! Famous enough to start an enormous school, to be friends with the president of the United States, to dine at the White House, to be invited to speak before huge audiences."

"Bet it was one of them colly places earned him how to be famous," Tubal added.

"You're right, a college *started* it. But just let me tell you how he *got* there! For he had heard of Hampton Institute where poor colored boys could earn their way through, and even although Hampton was five hundred miles away he started to walk there, earning money along the road to buy his next meal, and sleeping in the queerest places! Once, for several nights, he slept under a wooden sidewalk in the city of Richmond! All night long he could hear people walking over him, people who never dreamed there was a little colored boy under their feet—a boy who would some day be famous. Then when he finally got to that school, he was so dusty and dirty and shabby from his tremendous five-hundred-mile-walk that the teacher didn't want to admit such an unattractive new pupil! She tried to turn him away from the door!"

"Oh me, oh my!" groaned Tubal mournfully.

"Exactly. But Booker looked so downright brokenhearted that she gave him one chance. 'The recitation room needs sweeping,' she said, 'take this broom and sweep it!' So Booker took the broom and swept that room once. He swept that room twice. He swept that room three times. Then he dusted once. He dusted it twice. He dusted

The Explorers' Club

CONDUCTED BY MARGARET T. APPEGARTH

it three times. He dusted it *four* times! Until there wasn't a speck of dust big enough to fit on the end of the littlest pin in the world. Then he called the teacher."

"I 'spect she jess natcherly admired that room," Tubal beamed.

"She did! So Booker Washington stayed, and he worked his way all through Hampton with the same thoroughness he used in sweeping rooms. And after he graduated he started a little school of his own. That little school grew into a big school. And Booker Washington grew from a poor boy into an unknown young man, then into a famous well-known man. But the fine part of this story is that the Baptist folks have a school in this very state where boys just exactly like you can earn their way through, and I'm going to arrange with Aunt Amanda for you to go there."

Tubal jumped to his feet in stunned delight: "Me go to such a school? Oh Mistah Fairfax sah! Oh me, oh my! But say, Mistah Fairfax, don't you go troublin' Miss Amandy 'bout me till I rakes the lawn for her. Miss Amandy she's a speck like that there teacher Mistah Booker Washington once had: Miss Amandy's got her eye on me to figger out what kind of a boy I'se gwine to be; and to tell the truf, Mistah Fairfax, sah, I'se nuffin but a lazy li'l no-account darky. So jess gib me time to rake that lawn once and rake that lawn twice and rake that lawn three times till there ain't a leaf left nowhere on the grass, all the same as Mistah Booker Washington fixed that room of his all neat and tidy. Jess gib me time!"

So Mr. Fairfax gave him time.

And that is how it came to pass that today Miss Amanda often smooths her black taffeta ruffles and delights to tell all her southern neighbors how Tubal is not as black as he was painted: "He's a right smart boy, Tubal is! How do we know what any colored boy can become if he only gets an ideal and sticks to it? I reckon from all I hear that that Baptist school is as proud of Tubal as I am!"

How to Join Our Explorers' Club

Dear Boys and Girls:

You have been giving me some of my nicest and some of my queerest moments this past week—*nice*, because so many letters have come from you

asking about our new Explorers' Club and how to join it; and *queer*, because two of you who went exploring found the very same wonderful story which I had also found and had already sent off to press a week ago for our page! You can imagine how strange it was for me, after mailing my own story to Chicago to open these two envelopes and find Booker Washington's plucky story staring at me. But I don't think it can be told too often, so you will have three different opportunities to read it this month.

And now about the Explorers' Club: it is a new club for any boy or girl under sixteen who may join by the simple process of this initiation fee: go exploring and then spend two cents mailing your "find" to me or some story about the new subject to be announced for each month, for March the topic is "The Negroes in America." Mail these "finds" or stories to me at 21 Arnold Park, Rochester, N. Y., and we can make our page a very interesting corner.

Your watching-for-the-postman friend,

MARGARET T. APPEGARTH.

Dear Editor:

I have been exploring for stories about the negroes, and I am sending you one that I found. It is about Booker Washington, and I would like to see it on the Boys' and Girls' page. I think that the story of Booker Washington is very interesting, and I believe that others will like it too.

Before I close I want to tell you how I enjoy the Boys' and Girls' page, and the Explorers' Club is going to be real interesting.

Hoping that all the boy and girl explorers all over the land have a great success, I am, yours truly,

Nathana Cameron,
Alta Vista, Kan.

Dear Miss Applegarth:

I would like to join the Explorers' Club. It sounds as if I could do these things, for I like exploring. Mother helped me find in a back number of *Missions* the names of negroes' schools which Baptists have. These are called Spelman seminary, for girls, an A-1 school; Morehouse college; Bishop college; Mather school at Beaufort; Virginia Baptist college. In Richmond, Va., there is the only woman president of a bank in the whole United States, and she is a negro. During the war she could loan the city \$100,000 for schools when no other bank in town had enough surplus.

I am glad to join your club. Very lovingly yours,

Alice Benson Brown,
Pittsburgh, Pa.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topics for April 4

(Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.)

* * *

"Tell me how a man spends his spare time and I will tell you what kind of a man he is."

If you will read in "Modern Discipleship and What It Means" from page 103 to 119, you will receive quite a bit of inspiration and help with the topic.

Since this is Eastertime, and Easter lilies are seen everywhere, why not use one as an example for the lesson? Perhaps you could borrow from the church those that are (as a rule) used in the worship services. Then, in presenting the lesson, you may show that the lilies are always "living for others," cheering people and brightening the spots where they grow. The parallel may be drawn that we, too, should be doing this.

Then in contrast, show that the cactus is so busy protecting itself—living for itself—that it is ugly. Perhaps you may have a cactus plant at the meeting, and have it near the lily to show forcibly the difference. Show the thorns which the cactus has, and perhaps several of those present could touch them in order to get an idea of what they are like. The parallel may then be drawn that if we live only for ourselves, our lives will become like that cactus—ugly and thorny—something with which people do not like to come in contact.

Perhaps you know of a few poems or stories which will help to further illustrate the lesson. Ask the young people for some of their thoughts on the subject. In conclusion, bring out the point that since this is Easter—the time of resurrection—we should in our lives resolve to LIVE—for others.

Conversation Sunday

A suggested program for "tuning in" on the Baptist Young People's conversation, April 11

Are you really energetic? All Baptist Young People's groups that are

energetic are "tuning in" on April 11, the Sunday after Easter. If you haven't laid your plans for it yet, better write the Baptist Young People's Union of America, 2328 S. Michigan Ave., Chicago, and tell them what the membership of your group is and ask them to send you the material necessary for you to get "in on the game."

Advertise the Meeting

Of course you are going to "tell the people" about this unique meeting. See *Young People's Leader* for April for some suggestions on publicity for this occasion.

Be Prepared

See that every member of the group has a pencil or pen before beginning. If at all possible use tables, seating the folk around three sides of them, but facing front. Have the tables arranged in a semi-circle. On each table put enough hymn-books and pencils to go around. Before the meeting begins, let the leader be in his place, and the piano play softly "Love Divine." Be sure to have the numbers of the hymns looked up before you come.

The Program

Here is a suggested order of service: Tuning in with song: Love Divine, O Worship the King, What a Friend, 6:50.

Tuning in with prayer. Read together, aloud, "Have Thine Own Way." Repeat together, up through "Thy kingdom come on earth as it is in heaven" of the Lord's Prayer, 7:05.

Tuning in with Jesus. Let the leader, or one who has been chosen before and has practiced, read the beatitudes, Matt. 5:1-12, 7:10.

Tuning in with song: There's a wilderness, 7:12.

Tuning in with the record. Have the ushers (chosen a week before) distribute

conversation records while the piano plays "Onward Christian Soldiers." Let all begin at once. Let the leader also fill out a record. When most have finished, sign off as follows (7:15):

Signing off with song "Blest Be the Tie that Binds" (sung while standing, without accompaniment). God Be with You (let this be the benediction). 7:30

In Jesus' day the disciples all gathered in one room to talk about the problems of their day. And he was with them. But there are many of us. On April 11 let us gather together in many rooms to talk about the problems of our day. And he will be with us.

A "Booster"

From the White Temple of San Diego (John Bunyan Smith, pastor) come each week a little mimeographed sheet giving information about the seven groups of young people in the church. *B. Y. P. U. Booster* gives the attendance at all meetings on Sunday, and it is interesting to note that usually the attendance is greater than the enrolment. The enrolment, however, goes higher and higher each week.

These seven groups are always busy during the week. The *Booster* reminds the members of the banquets, parties, hikes, basketball games, school of missions, within the church, to say nothing of events outside. All district, state and national affairs are herein listed. For example, in one issue attention is called to a rally of the Southern California B. Y. P. U. Another issue announces a students' conference at Redlands. All issues have a little squib about the Los Angeles convention.

Scattered between news items are jokes, so that one must read all to get them.

The director of young people's work at the White Temple is deserving of a great deal of credit. Mr. Maurice I. Hodge, formerly of Wichita, Kan., is an enthusiastic young people's worker and understands the needs and tendencies of his young people. Although he advises with them, the young people themselves take entire charge of the editing of this *B. Y. P. U. Booster*.

It would seem that a little paper like this, edited and distributed by the young people, would create a greater interest in the work of these groups, as well as keeping the young people informed of all subjects pertaining to their work.

As the rooster said to the hens, showing them an ostrich egg, "We're not complaining about your past efforts, but look at this and do your best."

About the Printed Page

"Am 'tickled to death' with the new *Young People's Leader*. So far, I have found the devotional outlines very good and we have had three real good meetings through their help. The articles in the fore part of the book are great, as they cover our very needs (practical suggestions and helps on social, advertising, and missionary committees).

—George T. Vance, Joliet.



Among Ourselves



A British Causerie

BY FREDERIC C. SPURR

Our Sunday Schools

A VERY serious correspondence is proceeding in the columns of our leading Sunday-school journal on the declining Sunday-school. For more than a decade the numbers in attendance at the schools have been declining, and at length the position is regarded as grave. A number of leading men have been invited to express their views as to the causes of this decline. This is to be followed by the appointment of an international commission to face the facts and to suggest a new policy of religious education for the young in the churches. So far the views elicited express two convictions, namely; that the schools may be suffering from over organization, and that the quality of the teachers may leave much to be desired. The graded methods have now been in operation for twenty years, and it is time to ask whether or not they are sound and effective. For my part I am bound to believe that the methods are psychologically right, but whether they are spiritually applied is quite another question. For after all it is the personality of the teacher that really counts in the final analysis. Unfortunately in the past we have had to take what teachers we could get, and some of them, while well training, have not been either spiritually or mentally fit for their task. There seems to be a real danger in the purely mechanical method of converting the other scholars into teachers simply as a means of retaining them in the school. The question turns upon the degree of spiritual experience required by one who undertakes to teach children in Sunday schools. The simple teaching of a lesson, however skilfully done, is not sufficient. A teacher is, or should be, out to the children for Christ; but how can he do this unless he knows Christ himself? Had the churches really believed in their evangelistic mission, would they not have set themselves to win men and women for the most delicate work in the world? It is a good sign, however, that the seriousness of the situation is being realized and we have hope for a real revival in the church itself.

Reason for Protestant Losses
Meanwhile Catholics are gaining ground rapidly and are capturing children for their own schools. One paper, commenting upon Protestant losses, justly ascribes them to the lack of white Christian teaching among us. Catholic child, it is pointed out, at least know the meaning of his religion. The priest sees to this. But our weakness lies here that we have

been far too much absorbed with the work of attracting masses of people—and that often in questionable ways—while we have neglected the fundamental work of teaching Christian truth. Hence vast numbers of Protestants are quite ignorant of the meaning of evangelical truth, and their children are as ignorant as their sires. Preaching has been far too rhetorical and too little didactic. A great fight is ahead in this country between the prophet and the priest. It looks as if the battle of the Reformation may have to be fought all over again, and at present we are ill-equipped for the fray. Nothing can secure for evangelical truth a decisive victory, save a return to the former well-tried method of definite teaching. The nebulous theology which is the product of intellectual indolence, and of which we have had far too much in recent years, will have to go, and be replaced by a virile doctrine which, taking account of all that God has revealed to us in recent times, must yet be fundamentally one with the doctrine of the apostles and of the living church in all ages.

The Baptist Union Commissioner

The Baptist Union has made a brave attempt to deal with the situation, by appointing a special commissioner of religious education who is devoting his whole time to visiting the churches in the interests of the young people. No better man than the Rev. Peter T. Thomson, M.A., could have been found for the position. He is a scholar, a preacher, a man with a vision and with a wide experience. In Leeds and Leicester he did magnificent work. In the latter town he built up a great men's movement. Nearly 1000 men were in attendance every Sun-

day afternoon. Mr. Thomson has every qualification, therefore, for his new post. Recently he has been my guest and I have been enabled to see him at close range. The series of meetings he has held in this city have been remarkable in every way not least for the disquiet they have caused in the minds of many who had got into a rut. I have never heard more challenging addresses than his. He compels people to face realities, and he sends them to prayer. When the World Alliance meets in Toronto in 1928 I hope that thousands from all over the world will be able to listen to him. I am sure that he is on the right lines.

Church Union Again

The debate on reunion is now being transferred to the daily press. A leading London paper has invited a number of responsible church leaders to contribute to a symposium upon the subject. The bishop of Winchester, who is a high churchman, led off with a call to reunion which he believes can easily be achieved along certain lines. The case for the Baptists was put by Dr. Charles Brown in a very terse manner. He points out that we can make no terms with the doctrine of baptismal regeneration, which is an unscriptural and mischievous error. Again Baptists could never be part of a state church. The Baptist doctrine of the church is the true high church doctrine; the Erastian doctrine is low church in the worst sense, in that it destroys the separation between the church and the world. Then Baptists could not accept episcopacy. To Doctor Brown corporate union is a long way off. The obstacles are insuperable along Anglican lines. But he cannot see why there should not be a union of denominations, each preserving its autonomy as each state in the United States does, and each observing its own ritual and form of government.

An interesting sidelight on the discussion came from an unexpected quarter on the very day that the first of the articles appeared. A conference had been arranged to take place at Watford near London upon the subject of reunion. Free Churchmen and Anglicans were to share the discussions, and the proceedings were to commence with a united communion service to be held in an Anglican church and in which our ministers were to take part. A prominent Anglo Catholic, learning of this arrangement, telegraphed that he would not attend the conference if the communion service were held. Whereupon the bishop took fright and at once withdrew his sanction for the conference, which of course was not held. In a letter to the press the bishop justifies his action on the ground that the service would be contrary to church order and

Love's Kingdom

(Tune, "Absent")

BY ROBERT WHITAKER

SOMETIMES when bud and
bloom are everywhere,
When springtime fragrance fills the
quicken air,
My heart is filled with heavenly
hope and cheer,
Thinking love's kingdom,
Thinking love's kingdom here.

And when the winter winds and
storms are rife,
When nature's mood is one of
gloom and strife,
I still hold fast my faith that time
will cure,
Thinking love's kingdom,
Thinking love's kingdom sure.

discipline. Yet he had given his sanction to the conference and had himself promised to speak in a Congregational church.

An incident such as this shows what a hopeless task they are engaged in who are seeking to promote reunion. All the demands are to be made by one side and all the concessions by the other. It is not good enough. It is quite idle to attempt to mask the real situation. The Anglo Catholic does not want any reunion which involves the surrender of his priestly claims. Every time it is the priest who is the rock of offense, and it is quite hopeless to attempt a reconciliation between ideas which are radically opposed to each other. The correspondence in the *Express* had undoubtedly done good in bringing into the open the real question that has to be faced. It has made the average man understand a little better what a gulf there is between the sacerdotal and the evangelical outlook upon life. We all agree, however, that in practical matters which affect human weal, there is no reason why some sort of union should not be effected tomorrow.

Doctor Shakespeare

Recently I referred to the new secretary of the Baptist Union, Rev. M. E. Aubrey, and to the new hopes which have been awakened by his appointment. But none must be allowed to forget the immense debt we owe to his illustrious predecessor, Doctor Shakespeare, who is now permanently invalidated. When he entered upon his work he found the Baptist Union occupying one or two rooms in a side street in London. His genius conceived the idea of a central site in the heart of London, and to it we owe the noble pile of buildings now known as the Baptist church house. Doctor Shakespeare was very keen on reunion and he worked hard to secure a better understanding between the churches. While it is true that some of his brethren could not follow him in all his proposals it is also true that he never departed from the Baptist faith. In a notable sermon delivered in Bristol cathedral he set forth the Baptist position in unmistakable terms. And there can be no doubt that he won for Baptists a respect which had not always been accorded them. Now that he is weak and ill and retired from public life, his great achievement for us should be remembered with gratitude and affection. He has laid a great foundation upon which his successor can the more easily build.

Wisconsin News Letter

By ROLLO C. SPEER

Baptists in Prison in Wisconsin

WHAT a stir that headline would create if Baptists were being put there for the sake of the faith. But they are there, as they are in every state, for other reasons. The Bay View church of Milwaukee has recently subscribed for ten copies of *THE BAPTIST* to be used by ten men in the state prison at Waupun. Rev. H. C. Carnell, pastor of this enterprising church, is seeing signs

of a greatly revived church. Under the caption of "Meet Our New Members" in the last issue of his parish paper he introduces seventeen new members. Other signs of progress attend them.

Of One Blood—All

Rev. Louis Stumpf of Cleveland has begun work among the Hungarians of Milwaukee. He finds several Baptist families and proposes to organize a mission for aggressive work. They will meet for the present in Tabernacle church.

Rev. A. Soltys at Christ Polish church had a special session of evangelism with Rev. H. Schilke of Pound, Wis., and Rev. R. C. Speer of Milwaukee preaching in two languages each night.

Visitors

Dr. J. Whitcomb Brougner's visit to Milwaukee was an outstanding event of the year. About 1200 Baptists from the city and neighborhood came together in the auditorium where the Northern Baptist Convention was held two years ago. It was said to be the best gathering of Baptists ever held locally. They are still talking about the spirit of "Play Ball."

Rev. C. Francis Stifler delighted the combined young people's groups at the First Baptist church on March 2 in a banquet address of power. About 225 were present. He also addressed the ministers at a noon-day luncheon.

Up-State Evangelism

Pastor W. H. Sproule of Baraboo reports an unusually good meeting with Rev. Mr. Hoekstra of Portage leading the singing and Rev. Brittain Ross of the Eastline church, Nashville, Tenn., preaching. Several additions to the church.

Rev. J. J. Donnelly of Augusta reports ten recent additions and Rev. V. N. Doody of Verona eleven, all by confession of faith.

Warrens, where Rev. J. J. Johnson is pastor, is again revived. Last year the people here had the greatest ingathering for many years and now again twenty-five have come, among them thirteen men. This is an unusual revival of a church in a small town and difficult field.

At Campbellsport, Rev. A. W. Stevens, pastor, reports six converts and three associate members receiving baptism.

Marinette, where Rev. Kirby Chapman is closing a four-years' pastorate, reports in the four years fifty-nine additions. During this time Mr. Chapman has rendered exceptionally good service in helping other pastors in vital evangelistic campaigns.

Waukesha, Rev. A. L. Drake, pastor, reports thirteen decisions for Christ.

Interdenominational Cooperation

Baptists can often cooperate with other churches to great advantage. At Neenah the united effort of the churches in a four-day campaign in Passion week is reported. Rev. U. E. Gibson is active in this movement. At Delevan, Rev. John Estes is leading his church in cooperation with the other churches in a religious census of the town.

Milwaukee Baptist churches cooperate in theatre meetings in Passion week.

New Church Buildings

The Elkhorn church which suffers the loss of its building by fire a year ago has voted unanimously to rebuild. It has been using the fine communion house for worship during the period. Rev. J. W. Clevenger is leading the church in this effort to rebuild.

Appleton, Rev. E. M. Salter, pastor, is raising \$30,000 for an educational plant. Half of this is to be given by a man not a member of the church. This will give this church, located in college town, a very much needed equipment.

Unusual Pastorate

A notable pastorate does not end by vote of the church continues, Stevens Point. Rev. James Blake has rounded out twenty-one years of service and the church calls him for another term of five years. A new parsonage has been bought. This church will entertain the state convention in June. Pastor Blake is one of the oldest pastors in point of service in Wisconsin and his friends congratulate him upon the honor the church has given him.

Pastoral Changes

Rev. Robt. H. Pratt of Mt. Carmel, Ill., has been called to the church at Evansville, Wis. Rev. T. Nelson Almond goes to Rhinelander while Rev. C. J. Bergstrom of Rhinelander goes to Iowa to accept a pastorate there. Rev. Myron Campbell of the Northern Baptist seminary has accepted a call to Cassville. Rev. A. W. Stevens moves from Campbellsport to Clinton. Rev. Chas. R. Polley has recently settled with the Plainfield church. Rev. E. H. Otto, who has been supplying our German Baptist church at Watertown is now available for such work or a pastorate where his splendid gifts may be used. Rev. G. Wetter of Alpena, Mich., will begin his pastorate at Watertown, April 1.

Doctor LeGrand was loaned to South Dakota Baptists for their pastors' conference recently. Secy. John L. Bartlett writes us a congratulatory letter and thanks for his valuable services there.

Our Wisconsin churches are making wide use of the stereopticon lectures furnished by our headquarters' repository. The moving pictures of Wisconsin Baptist activities are also being used.

Survey and Prospect

Under the direction of Grace Baptist church, Rev. E. G. Mintz, pastor, the state convention has been making a survey of a new and growing section of Milwaukee. Mrs. W. S. Lincoln has been bringing her best to this canvass and they reported back to the Milwaukee Baptist Union on March 1. Over 1000 calls have been made and mission church is recommended.

Tabernacle church has surveyed the Hungarian population and finds that a large portion of them live in its jurisdiction of the city. The church is studying the problem with a view to entering the field of service.

East Washington and North Idaho Convention

By A. H. BAILEY

THE Mount Pleasant association, the first of the spring associations in this convention, was held with the White Temple church of Walla Walla, Wash., March 2-3. It was by far the best meeting in point of attendance and interest and reports that has been held in many a year. The Mount Pleasant association is the oldest one in the convention and is the mother of three other associations which were formed from the original, one of them in Oregon, one in Idaho and one in Washington. Owing to its generosity in giving up churches to form other associations, the original Mount Pleasant association has dwindled to a total of seven churches. Of these, three are to all appearances dead, not holding any regular services. Three new pastors have recently come to the field; as all are men of marked ability there is much reason to hope for good things for these churches. Rev. Frederick W. Carstens has accepted the pastorate of the Kennewick church. Rev. A. B. Baird has come to the Day-View church, which is the oldest living church in the convention; and Rev. Delbert Loree is just beginning his work with the Pomeroy church which has been closed for seven or more years but which is now opening under Mr. Loree's leadership with considerable promise. At the association the churches reported a total of forty-five baptisms and a total gain in membership from 815 last year to 843 this year. The fly in the ointment is the large number of non-residents, the churches reporting 100 non-residents. When will our churches face this source of weakness and deal with it justly, yet courageously? The Walla Walla church, with Pastor E. Davis, entertained the association in the old-fashioned style, not only furnishing bed and breakfast, but feeding delegates and visitors three hearty meals a day. The hospitality of this church is well-known. The spiritual condition of all of the churches seems to be on the up-grade. Among the resolutions passed was a very strong resolution to support the missionary work of the Northern Baptist Convention as at present organized, and to support the earnest effort of the government in the enforcement of the nineteenth amendment.

North Dakota Notes

On Feb. 28 Dr. Fred E. Stockton completed six years of service as general superintendent of the North Dakota Convention. During these years Doctor Stockton has traveled 150,000 miles, written 25,000 letters and made 450 visits to fields and churches. Over \$300,000 have been received in the various convention accounts.

Dr. James Whitcomb Brounger visited Fargo, Feb. 26, and delivered his "Play" lecture before 800 people. Hundreds more listened in over the radio. Fifteen Baptist churches were represented. At the close of the address the

congregation voted enthusiastically to support the missionary program of the Northern Baptist Convention and to make a heroic effort to raise the state's quota.

The board of managers of the convention held its semi-annual meeting in the First church of Fargo, Feb. 26. Seventeen out of twenty-one members were present. At this time the board appointed the field workers and made the appropriations to missionary churches. The board also sat as an apportionment committee and worked out a schedule of suggested missionary allotments for the

Convention Notice

THE next meeting of the Northern Baptist Convention will be held in Washington, D. C., May 25-30, 1926. The by-laws of the convention provide:

"(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided the church during the year immediately preceding the annual meeting of the convention shall have cooperated in the financial support of the work of at least one of the cooperating organizations of the Northern Baptist Convention, or the work of the ministers and missionaries benefit board of the Northern Baptist Convention, or the work of the board of education of the Northern Baptist Convention.

"(b) Accredited officers and members of boards of managers of the organizations named in the preceding paragraph shall be delegates ex officio.

"(c) Officers and members of committees of the convention during their terms of service shall be delegates ex officio."

In estimating the number of delegates to which any church is entitled, fractions of one hundred are not to be represented. Of course, only contributing churches, as indicated, are entitled to delegates.

Blank credential cards for delegates from churches will be distributed by the state convention secretaries to whom applications must be made for these credential cards which are to be signed by either the clerk or the pastor of the church sending delegates. Of course, no delegate should sign his own credentials. All credentials will be inspected by the local committee of registration at Washington. No credential cards are transferable. Enrollment cards must be properly filled up by the delegates themselves after arrival in Washington.

Those entitled to ex officio credentials as delegates will receive them by mail. The registration fee provided for in the by-laws is \$2 for each delegate. The money received from these fees is expected to pay for the printed reports distributed at the convention, the railroad expenses of those who speak at the invitation of the program committee, and for such other expenses as properly belong to the delegates. It also provides for the sending of the Annual to each delegate.

convention churches for 1926-27. By vote of the board the convention this year will convene on Sept. 30, the place to be determined later.

Thirty series of revival meetings either have been held in North Dakota churches or are planned for the period ending Easter Sunday. Evangelist and Mrs. Aldridge are at present leading in a union campaign at Bismarck. Their next campaign will be at Minot.

A Baptist Petition to the King of Roumania

By DR. J. H. RUSHBROOKE

THE latest information from Roumania is that neither the parliamentary commission nor the government has made any concession to the Baptist claim. The law of cults will probably be adopted in a form that denies to our brethren statutory recognition as a religious confession and leaves them as hitherto at the mercy of the police and the administration.

The Roumanian Baptists intensely dread such a fate, and have reason enough to dread it. On Feb. 9 they presented to their king a solemn protest and petition. The document recalls the recognition and freedom which Transylvanian Baptists enjoyed as Hungarian subjects, contrasts this with their treatment under Roumania, and earnestly appeals for genuine religious freedom.

The perusal of the petition (of which a translation has reached London) brings home the fact that there is no question of a mere label or of concern for the merely formal acknowledgment of an abstract right. The petition to the king states that "after the reunion of the Roumanian country with the new provinces, the Baptist confession has been subjected by the authorities unto a long line of oppressions, ignoring the laws on which the rights of Baptists were based. This line of persecution is endless, and in order that your majesty may know what this people suffer we briefly state some of the facts."

The facts are serious enough. In extensive districts Baptist worship has been from time to time arbitrarily forbidden. Divine service has often been interrupted by gendarmes. Worshipers have been fined, beaten and imprisoned. Bibles and hymn books have been seized and burned. Children of Baptist parents have been registered as Orthodox. The building of chapels has been forbidden, and permission to open completed buildings withheld. Places of worship have been closed and sealed by the police; some are still closed. In the army Baptists have been bullied and denied the right to participate in the worship of their own communion. Preachers have been hindered from visiting their congregations and stations. These are but a few items; the catalogue of grievances is far longer in the deliberate and solemn statement which the Roumanians have presented to their king. Among other points they add that functionaries of the ministry of

cults have themselves written and distributed books against Baptists.

This most grave indictment of Roumanian administration, put forward in the name of a denomination which in the body of the petition claims to number over 185,000 members (including adherents and children), will serve to bring home to the world the substantial grounds of the Baptist protest. Our people claim for themselves nothing which is not a common human right. They have been, during the post-war years, exposed to such suffering as under the Hungarian government they never knew. The Roumanian parliament would offer the world an assurance of its good faith in dealing with minorities if it now placed the rights and liberties of these loyal, honest and God-fearing citizens on the definite basis of permanent law.

Letter from Japan

By GEORGE D. SHEPARDSON

WE ARE making very efficient use of a few days in and about Yokohama, thanks to the remarkably thorough and excellent work of the American Express Company in organizing and carrying out the plans so that everything is ready for us with a minimum of delay and that mostly caused by inexperienced travelers who do not yet entirely realize the necessity of each one being on time at the appointed place.

The trip up the bay was interesting with many islands and strange-looking boats. The country did not look so green as it did in the Sandwich Islands, both because it is winter and about a thousand miles farther north, and because a much smaller part of the land is level enough for cultivation. The port doctors came on board at about noon, and we were inspected rapidly, and soon were alongside the dock. Here we were much pleased to find one of our missionaries (Professor R. H. Fisher, of the Mabie Memorial School in Yokohama) waiting to greet us, in accordance with previous correspondence, and were doubly glad to know that he had completed his official New Year's calls and was free to accompany us. So after lunching together on the ship, we took train for Tokio and then autos, getting glimpses of the city headquarters of the Y.M.C.A. and their new building now under construction. Then we found the Baptist (Misaki) Tabernacle open and were much interested to find it a thoroughly modern reinforced concrete building that had been thoroughly re-conditioned since the Tokio fire burned its finishings. Just inside the door of the institutional part, we were interested to find something that looked much like a wire waste basket filled with straw slippers, while along the walls were cabinets of small lockers just large enough to hold one pair of the curious wooden shoes they wear in the streets. Since the streets are muddy or otherwise dirty, and since the Japanese generally sit on the floor instead of on

chairs, it is important for them to keep their floors clean. They seem to be industrious in keeping their places clean, and they excel us in keeping the dirt out, for they take off their street shoes before entering the house, while we merely scrape off some of the coarser dirt sometimes and track much of it into the house.

Coming back to the Tabernacle, while there were no students there, because

Digest of the Executive Committee Meeting

THE executive committee of the Northern Baptist Convention met in Chicago, March 2, 1926. All the members were present, or sent regrets which explained their absence.

The executive committee adopted an annuity plan which in no way conflicts with similar plans adopted by the co-operating organizations of the convention, and which retains the same financial scale upon which these have been established. The purposes of these annuities are annual payments to benevolent, missionary and educational enterprises in accordance with the wishes of the annuitants. The income from these gifts will not be used for the payment of the administration expenses of the convention.

The committee on investments was organized, and reported progress.

The law committee presented its report in compliance with the request of the executive committee. Copies of this report have been released for publication.

Statements were made by Doctors Bowler and Brougher concerning the work of the Board of Missionary Cooperation.

The committee on program for the Washington Convention, of which Dr. J. F. Herget is chairman, reported. Arrangements for the convention meeting are progressing very satisfactorily. The Washington hotel has been selected as "headquarters."

A minute on the death of Mr. Frank L. Miner was adopted, and Mrs. Frank L. Miner was appointed treasurer to fill the vacancy created by her husband's death.

Rev. Charles W. Gilkey, Chicago, Ill., was appointed to fill the vacancy on the board of managers of the board of education created by the death of President E. D. Burton.

An appropriation for the Baptist World Alliance was made, so that the contribution of the Northern Baptist Convention to that organization will be brought up to \$2500 for the current year.

The application of the Baptist Extension Society of Newark and Vicinity for recognition as a standard city mission society, class A, was granted.

The next meeting of the executive committee will be held in Washington, D. C., on Monday, May 24, 8 p. m.

—W. C. BITTING,

Corresponding Secretary.

all were away celebrating the holiday, we were interested in seeing the new rooms, the small desks in classroom and the equipment for kindergarten grade, while out in the school yard behind were swings and slides and other helps to play and exercise, much found in our American schoolyards. A interesting feature was a miniature garden on one side of the playground. The flat roof was arranged as another playground, protected by high fencing, and ornamented with miniature dwarfed trees in pots at intervals along the sides, while at one side was another small garden with a minute water pot or lakelet. Overhanging the sidewalk was an electric sign notifying people that they were doing religious business. On the second floor, reached by a stairway directly from the street was an auditorium very much like an American church with pulpit and platform and piano, while a deep gallery went around two sides. We were interested to learn that the Japanese have their own church organization which they conduct themselves, and that now they welcome cooperation by the Americans. The Tabernacle is near the center of Tokio and since the district has been swept by fire five times since the Tabernacle was erected (after the great fire of 1923) that all structures made fireproof within five years. Fortunately the Tabernacle as restored re-conditioned is fireproof. The Tabernacle is a plant we need not be ashamed of, a light set in a dark place. I might add that the rooms are equipped with electric heater, appreciated source of comfort.

Waseda

From the Tabernacle we rode about three miles through a densely populated part of Tokio to the Baptist compound near Waseda University. The compound included about two acres surrounded by an open fence on some sides and by a wall on the street side. The new three-story (2½) brick building at the far left corner was the home of Dr. H. Benninghoff and his associates. We did not go in, since our feet were mud from the walk of about a block through mud from the street, there being no sidewalk in the short street, this being out close to the city limits. The residence building looked quite comfortable and the doctor regretted that we would not come in. He took us over to neighboring three-story institution building known as Scott Hall where were good sized auditorium, several classrooms, committee rooms, a general club room and other facilities for the entertainment and comfort of the students from Waseda University. I should judge that on occasion they could handle gatherings of about 400 people. Fireplaces and radiators indicated that students might be comfortable here, in great contrast to the usual scarcity of heat in Japanese houses, while an interesting kitchen indicated that the inner man was catered to on occasion.

Near another corner of the compound was the Hovey Dormitory, where I believe that about fifty students find student homes. As we were there on New Years Day, all activities were quiet, practically all of the students having gone away for the two-weeks holiday.

Inquiry indicated that this Christian institution is highly appreciated both by students and by the university authorities. Most of the students live under conditions that seem to be counter to the development of moral character, and it involves a terrific struggle by any student who determines to live a clean life. Our Baptist plant seems to be the outstanding clean place attached to Waseda, University with its 10,000 students, and seems to be doing much good in bringing some of them into contact with Christian institutions and with Christian people. The gymnasium which is soon to be erected in the Baptist compound will doubtless be instrumental in getting contact with many new students. Waseda is a privately endowed university under Japanese management.

We drove around to the home of Dr. and Mrs. Axling and had a pleasant call. Found them living in an interesting house of Japanese construction with light sliding partitions, sliding doors from outside into the rooms, some furniture, but evidently planned for visitors to sit on mats on the floor in accordance with Japanese custom. As we had but little time and it was cold, we did not feel like taking off our shoes to enter the house to accept the proffered hospitality, but we did manage to appreciate that our missionaries were living under conditions that lack many of the comforts to which we are accustomed at home.

We planned to have Dr. and Mrs. Axling with Mr. and Mrs. Fisher, taking a trip with us on the ship, Mr. and Mrs. Brockman, members of the First Baptist church, Denver, Colo., joining us. The Axlings had gone on a trip, but we enjoyed a very pleasant evening with the Fishers. Two items stood out prominently in our conversation. From experience with Japanese students who have returned from American universities, Mr. Fisher is convinced that Christian people in college communities are missing a great opportunity to impress future leaders of Japanese thought by neglecting to invite Asiatic students to one or more meals in Christian homes. They seem to be very lonesome and discouraged in the foreign land, and appreciate very highly any disinterested attention given them by Christian people. Many of them return to Japan and report that in America they have known nothing or little of the effects of Christianity and have had no contact with the Christianity they had been led to expect. We are evidently missing opportunities to do effective work with these leaders while they are in impressionable mood. I am convinced that the cultivation of these students, who generally are the cream of the rising generation of leaders, should be on the

hearts and in the homes of Christian people who live in the vicinity of the universities where foreigners attend.

We did not get over to see Mabie Memorial Institute at Yokohama. We were told that the buildings had been mostly destroyed by earthquake and fire, and that temporary shacks were being used. Since the work was inactive on account of the students being away for the New Year, and since it was a long trip across the city, we did not make the effort in our crowded schedule.

Mr. Fisher tells us that one of their greatest difficulties is the leakage as converts move from one place to another. They retain citizenship in their home town even after they have moved away and have set up homes in another

town, and persistently keep their membership from being transferred. Moreover since the territory has been allocated between the denominations, a convert from a Presbyterian district moving to a Baptist district where there is only a Baptist church finds himself in the predicament of being a Christian and yet not eligible to membership in the Christian church of that place. I urged careful consideration of our type of associate membership for such cases. There is effective interdenominational comity in avoiding overlapping of Christian work in Japan, but some things are not yet entirely solved. Our problem of non-resident membership in America is less complicated than the corresponding one in Japan.

With the Board of Missionary Cooperation

ONE sometimes hears the argument that budgets, effective organization and denominational cooperation on a systematic basis are not practical in the case of the small church. The truth is that it would certainly be difficult and probably impossible to find a church of any size that has experienced the transformation from a condition of narrow and purely local interest to one of real missionary spirit, that has not been improved from every point of view. The missionary church is the one that cheers the heart of its pastor by giving him whole-hearted support in every undertaking that he launches for the advancement of Christ's kingdom. This holds for the small church in the country as unfailingly as for the biggest church in the biggest city. Many specific cases might be cited in evidence from the records obtained since the denomination began to put special emphasis on the every-member plan.

Two typical instances appear in a report that has just come in at the moment of writing. One is that of a church that was almost out of existence. The pastor received a salary of \$700 a year and was obliged to give part of his time to another field in order to add \$350 a year to his income. The best record of giving for missions was \$100 a year. Then a field worker appeared on the scene and persuaded this somewhat discouraged pastor and his flock to put on an every-member plan. The plan is just beginning to be effective, but the experience of putting it on has been such a wholesome leaven that the field worker reports: "Had the pleasure of seeing the church add \$300 to the pastor's salary, and they are sure the mission money will double at least."

The other church was helped last year to make its first budget. It was asked to raise \$400 for missions and actually gave \$500. Every dollar scheduled in the budget for local work was raised and the state organization was relieved of a contribution of \$100 to the pastor's salary. This \$100 the church added to its budget, besides taking care of the pastor's pension payment and ad-

ding \$100 to the contribution for missions. A rejoicing field worker wrote: "It would have done you good to see the joy of this church in the first year of real church efficiency and advance."

An imperative need today is a better understanding of the relation of the local Baptist church to the work of the denomination as a whole. There is not a clear enough perception of the fact that the action of every single local church has a vital bearing, not only on the continuance of home and foreign missions, but upon the support of every activity that is carried on in the name of the Northern Baptist Convention. Therefore the logical position of the individual church member might be declared thus:

"What I do in this matter of missionary contributions should be the thing that I would be willing to have the entire denomination do. If I am content that my church should default on its quota, or even not accept a quota, then I should be satisfied if every other church does the same. I know, and my church knows, that the great structure of Baptist missions, erected by the toil of more than a century, can be kept intact only as the local churches contribute to the denomination's missionary funds. If we really want to preserve and improve that noble structure, we will contribute to its upkeep."

Ours is a volunteer army, not only before but after enlistment, for nobody issues orders to a Baptist church. The concert of action that constitutes our denominational program depends absolutely upon the voluntary cooperation of local churches.

Does not a situation like this impose a special obligation—the obligation of the free to use their freedom for the common good? It is believed that not many Baptists would deny that the sense of Christian loyalty which should be a bond between all followers of the Master makes it impossible for us to be indifferent in this day and age to the subject of missions. No church and no church member can now be isolated

in the old sense of the word. We know perfectly well that we cannot mass our forces too strongly to combat the tide of materialism that sweeps 'round the world. Therefore let us have straight-out decisions in every local church and enable all other Baptist churches to know just how we stand on the subject of missions.

Rev. J. Alfred Pierce has opened a new mission hall at Port-de-Paix, Haiti. He writes: "We commenced with a Sunday school at 9 a. m.; an hour later visited the prison where we held a gospel service; at 3 p. m. held our first public meeting in the hall, when the gospel was preached to thirty people; at 7:30 p. m. met again in the hall, when a Haitian evangelist preached in French; at 8 p. m. I addressed the same audience in English by special request of a few British subjects, and at 8:30 nine of us gathered around the Lord's table to remember his dying love. This was a time of great rejoicing for the Baptists here, as they have not had a pastor or a communion service for over two years. On Monday evening, we had our weekly prayer meeting, and on Thursday night the gospel was preached to about forty persons. The following Sunday we repeated the same program, with the exception of the Lord's Supper. We are starting a Bible class, with a few applicants for baptism and church membership. Our day school, opened Jan. 11, is the only Protestant day school in this town of 6000 inhabitants. Up to the present, the Protestant parents have been obliged to send their children to Roman Catholic schools.

The Baptist

Chicago, Ill., March 20, 1926

Vol. VII

No. 7

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hands two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

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Mrs. Kern's Home for Travelers. Near White House and Auditorium. 1912 "G" Street, Northwest, Washington, D. C.

Here, There and Everywhere

FIRST CHURCH of Columbus, O., Daniel F. Rittenhouse pastor, lately held its annual meeting and reports the best year in its history; 125 new members were added during the year. All the public services are broadcast and the public's appreciation has been expressed in valuable gifts which have greatly enriched the church treasury. The church is maturing plans for the expansion of the present building. The present building is often overcrowded at the evening service.

THE CHURCH at Tenant's Harbor, Me., closed its financial year with all bills paid, and next day came a check for \$250 from a non-resident member with the assurance that it would be continued (Is this a suggestion as to the non-resident problem?) Another non-resident, a lady, has installed several ear phones in the church as a memorial of her father and mother.

IOWA FALLS CHURCH, IOWA, has received ten by baptism lately, also several by letter and experience. Two more are to be baptized soon; \$140 was contributed to the Lone Star fund.

Brethren, Let Us Pray

By JOHN H. EARLE, DOVER, N. J.

BRETHREN, let us pray! So say the rank and file of the denomination. Arguments will never get us together, and controversy can serve only to drive us apart. Only submission to the mellowing influence of the Spirit of the living God can suffice at this time. *We must pray!* If we can get on our knees together, and tarry there till God melts us and makes his will and his way known to us, then and only then can we come to unity of thought.

Let us go to Washington to pray. Let us have a day, and a night too if necessary, of real praying preceding our May gathering. This is a serious and a definite suggestion. We must do business with God or we cannot do it for God in God's way—not this year.

The writer will be glad to hear from others who feel the same way. Doubtless our Washington brethren can arrange a place for us. In an informal, but in an intensely in earnest way, we can wait on the Lord. No addresses! no differences! no parties! Only a coming together of all our pastors, secretaries, delegates, friends, in a determined desire to save a great convention and a great denomination from making any mistakes or taking any false step.

Some are saying frankly that they do not care to go to Washington this year. If such a spirit prevails to any considerable extent it can be overcome only by a multitude of prayer meetings in the home churches during the early weeks of May, and by a multitude of men and women on their knees in the convention city for the hours immediately preceding the convention itself.

AT THE LAST COMMUNION SERVICE the right hand of good fellowship was extended to six new members at First church, Marion, Ind. During the past two Sundays six additional members have been received, three of whom came by profession of faith and baptism. The brotherhood of the church held its annual fathers and sons banquet, March 2. The speaker was I. Earle M. Ellsworth of Terre Haute, Ind. Mr. Edwin Phelps of Chicago, secretary of B. Y. P. U. of America was the speaker of the evening at a banquet of the youth people's department of the church held March 10.

DURING THE LAST THREE MONTHS 186 persons have joined the First church of Pittsburg, Kan. Pastor Clyde J. Askins has baptized ninety-six of them and others await the ordinance.

THE CHURCH in CRESTON, IOWA, J. Woodsum, pastor, has completed its fifteenth annual church school of missions, in some respects, the best of all. The average attendance was 101.

RECOGNITION SERVICES for Rev. Clara Bleakney, as minister of the Roseville church, Newark, New Jersey, were held Wednesday evening, Feb. 24.

ON FRIDAY, FEB. 28, a church social was held in honor of the new members who have come into the church at Anola, Minn., during the pastorate of Rev. L. Elgin Brown. During the last eighteen months, the pastorate has received sixty new members, forty-five of whom came by baptism. These have been the results of evangelism conducted by the pastor, without outside help. There were about 200 present at the social.

A TEMPORARY BAN on college activities at Ottawa University lasting only two days was lifted on the morning of Feb. 24, which was allowed to go on as usual. Four cases of scarlet fever were isolated and quarantined under the provisions made in regard to the protection of the student body in general. Class rooms in the main buildings were fumigated under the directions of the board of health.

DR. WILLIAM E. CHALMERS, religious education secretary of the Publication Society, Philadelphia, will be a prominent participant in the program of the international convention of religious education, to be held in Birmingham, Ala., April 12-19.

WAUKEGAN, ILL., FIRST CHURCH ended its successful six weeks' program of training in religious education Wednesday, Feb. 24.

THE PRUDENTIAL COMMITTEE of Marine Avenue church, Brooklyn, to which was referred by the church the question of a possible change in the conditions of church membership, has decided that it needs information regarding the mind of the members of the church before making a recommendation. It has therefore decided to conduct a referendum early in April.

EMMANUEL CHURCH, BROOKLYN, Dr. A. A. Shaw, pastor has a plan by which members invite students to their homes for friendly entertainment.

THE DEVOTIONAL ADDRESSES at the international convention of religious education, held in Birmingham, Ala., Apr. 12-19, will be given by President E. Y. Mullins, Louisville, Ky.

FIRST CHURCH, DETROIT, is taking steps to secure additional ground for church purposes.

DOCTOR KERNAHAN, "VISITATION EVANGELIST" is engaged in a campaign with the churches of Baltimore.

YOUTH BEND, IND., First church closed school of missions with an average attendance of sixty. It is specializing on evangelism during March.

WORK ON THE BUILDING of Immanuel church, "the national Baptist memorial to religious liberty," Washington, D. C. is nearing completion, but more money will be needed than is yet provided. When completed and paid for, this building will be a monumental landmark in the history of the denomination.

EV. VICTOR L. STEPHENS of Ludlow, Ky., student at the Southern Baptist Theological seminary, officiated in a unique baptismal service Wednesday, Feb. 24, when baptized his own wife in his first performance of the ordinance. The ordinance was administered in the Crescent Hill Baptist church, Louisville.

EV. RAY BANKS of Bedford, Ind., is in Baptist hospital at Robinson, Ill., for medical treatment, and is recovering.

HEAR THE STORY of evangelism in Indiana: Union Tabernacle, Indianapolis, pastor D. Leonard with Dr. W. D. Bowen, held meetings with eight baptisms; College Avenue, H. L. Proppe, in regular services; Emerson Avenue, P. J. Morris, visitation evangelism, five; Woodruff Place, L. C. Pratt, regular services, seven; Orestes, Leonard and Rolley Smith, fifteen; Mt. Lebanon, Ray Banks, H. S. Burns and W. E. Wright, two; Immanuel, Fort Wayne, E. Y. Mullins, five; Englewood, Bedford, W. Sanders, thirty-four; Dupont, H. J. Bicknell, four; Gas City, George N. McNew, four; Bicknell, James M. Osborne, personal evangelism by members, forty-four and coming. For the material for these reports from Indiana from week to week, credit is due to the state paper, Baptist Observer.

EDFORD, IND., has called Rev. Sam. L. Barn, evangelist, to serve it as pastor.

GRAMIE, LUSK, Hulett, Gebo, Evanston Golden churches in Wyoming are reared as pastorless.

STOR CLIFTON McGLOTHLIN recently baptized ten new members at Thermopolis, Wyo.

W. CLYDE HAMPTON is the new pastor of Portland, Wyo.

CE TAKING THE pastorate of the church at Lemmon, S. D., Rev. George Miller has received into the church thirty members.

WINDOM, MINN., Pastor Stoughton, and his helpers, held a Christian life mission. He drove fifteen miles with temperature below zero. Fifteen were converted.

GRESS MEMORIAL INDIAN Baptist church has been organized with fifty-one members. This makes six Indian Baptist churches on the Crow reservation. The

following officers were elected: Church clerk, George Hogan; treasurer, David Stewart; deacons, Eagle, Enemy, John Deer Nose, Frank Shane; deaconesses, Mrs. Eagle, Mrs. Stewart, Mrs. Deer Nose, and Mrs. Shane.

PASTOR HENRY VAN ENGLER at Missoula, Mont., assisted by Rev. W. F. Fraser, closed meetings with seven approved for baptism.

HARDIN CHURCH, Mont., meets in a hall over the fire department. It has been permitted to install a baptistry and a number of candidates were recently baptized.

REV. and MRS. T. E. MACK of Montana have been compelled temporarily to leave their field because of Mrs. Mack's ill health and have gone to Michigan for rest.

EVANGELISTIC WORK in North Dakota exhibits results following: Powers Lake, Pastor E. Monnes with Rev. and Mrs. E. G. Aldridge, closed a campaign with thirty-nine reported conversions; Rutland, Olaf Carl Hogfelt and the Aldriges, twenty-two; Grand Forks, H. M. Wyrick, sixty within the last year; Bismarck, A. A. Holmes, forty; Dogden, Russian, six baptisms and many converts expecting to be baptized; Greatstone, Russian, three; Kief, Russian, seventeen; Fargo, five.

CHURCHES OF THE NEVADA-SIERRA region are holding on bravely under highly discouraging conditions. Some of them are affected by emigration from the field. Few conversions are reported. Yet they are maintaining their organized work in good condition and stand well to the top in the list of payments on the missionary budget.

FIRST CHURCH, Ogden, Utah, is preparing to dedicate its new house. Magna is preparing plans for a building. Soldier Summit has been almost paralyzed by an epidemic of influenza. Taylor Avenue is making a systematic survey of its field. Burlington has undertaken a church night program for Wednesday evening.

THE NEW YORK BAPTIST MISSION SOCIETY has been making a survey of the rapidly

growing Borough of Queens, which has revealed unsatisfactory progress in the work of the denomination in that borough, and is stirring up the Baptists to undertake a comprehensive and vigorous program.

AT COARSE GOLD INDIAN CHURCH, Calif., old American Joe, ninety years old and blind has surrendered to Jesus.

"GID" HIGGINBOTHAM has closed a revival campaign at Westwood, Calif., with 250 confessions of faith, and at Redding State Missionary J. O. Bovee and wife held meetings with twenty-two confessions.

PASTOR JAMES M. WILSON reports ten conversions since Christmas at Kendall, Wis.; Pastor Hoekstra at Portage, seven; J. J. Oberg, Mason, Swedish, six; Ralph Barry, Eau Claire, five; David C. Anderson, Woodville, three.


EVANGELIST CARL BASSETT assisted Pastor J. W. Craig in meetings at Highland Park, Los Angeles, resulting in seventy-five decisions for Christ.

REV. A. RAY PETTY of the Judson Memorial church, New York City, has been called to be the successor of Russell Conwell as pastor of the Grace Temple Baptist church, Philadelphia. Newspapers report that he refuses a salary of \$10,000 a year because he thinks \$8000 is enough.

ARRANGEMENTS HAVE been made to broadcast Doctor Brougher's address from Immanuel church, Salt Lake City, where he speaks on the evening of Mar. 23. The broadcasting will be done by station KSL and will begin at eight o'clock mountain time.

WITH THE APPROVAL of the local federation of churches, the Baptists of Rochester, N. Y., are undertaking religious work in the vicinity of Lake Avenue and Stone Road, and also in a locality near the Theodore Roosevelt School.

REV. D. R. BOSWELL, junior minister of First church, Pittsburgh, has accepted a call to the First church of Rome, N. Y.

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PASTOR E. G. ZWAYER baptized four candidates at Leechburg, Pa., Feb. 28.

RANKIN CHRISTIAN CENTER, Pittsburgh, among its varied activities takes care of children of widowed mothers who must work for a living. Oakmont Baptist Sunday school has provided the expense of taking care for a year of Carmon De Gregoria, whose father served in the army of the United States in the world war.

REV. A. J. MEEK has closed a pastorate of nearly fourteen years at New Kensington, Pa. At the closing service he welcomed twelve new members into the church.

A COMMISSION OF STUDENTS at Bloomington, Ill., has been working upon a study of the place of students in the local church life, and the First church is taking steps to utilize the results of this study.

MONDAY EVENING, APRIL 5, Rev. and Mrs. Samuel Linge will celebrate at Okemos, Mich., the twenty-fifth anniversary of their marriage.

MR. K. HIJIKATA OF JAPAN was ordained to the ministry at First church, Sacramento, Calif., Feb. 18. Participating ministers were Bryant Wilson, C. H. Bancroft, A. Watson Brown, C. W. Brinstead, W. C. Whitaker and K. Maraoka.

FIRST CHURCH, LEBANON, IND., will provide robes for its choir.

HOOVER STREET CHURCH, Los Angeles, celebrated its tenth anniversary, Feb. 27.

REV. WM. CAREY WHITAKER, after more than nine years at Oak Park church, Sacramento, closed his work there March 15. Consideration of his health led him to deny the urgent request of his people that he remain as pastor. But he will continue to reside at 2848 Thirty-third street, Sacramento. Mr. and Mrs. Whitaker have three sons in missionary service, one in China and two in India.

FIRST CHURCH, WASHINGTON, IND., has

called Rev. J. L. Henderson of Louisville, Ky., to begin April 1.

REV. S. A. HAYWORTH, 349 Westgate Avenue, St. Louis, Mo., after seventeen years of fruitful pastoral work, and discovering special evangelistic gifts, has spent a few years in equally fruitful evangelistic work. He is now available for a pastoral settlement. He has unblemished character and a good education.

A GROUP OF HIGH COUNSELLORS of the order of Royal Ambassadors met March 8 at the Hamilton Club, Chicago. Rev. W. A. Steinkraus, member from Logansport, Ind., has the only local chapter in the state, but it is full of enthusiasm and effectiveness.

FIRST CHURCH, YAKIMA, WASH., is considering seriously the matter of a new building.

PASTOR J. H. COZAD is having trouble at First church, Champaign, Ill., over the fact that his building will not hold the crowds. There were nineteen additions, Feb. 28, and thirty within the month.

SCHOOL OF MISSIONS at First church, Kankakee, Ill., had a term of eight weeks and an average attendance of 135.

DOCTORS STRATON, SHIELDS and other collaborators will hold a Bible conference near Asheville, N. C., July 15 to Aug. 15, and certain wealthy promoters offer free rooms and meals to the first thousand registrants.

PASTOR C. F. BANNING of Delaware Street church, Syracuse, N. Y., turned over to his young people the four Sunday evenings in February, with happy results.

AT PIQUA, OHIO, 142 men and boys sat down to a banquet, Feb. 11.

PIONEER LODGE, I. O. O. F., together with the local Rebekahs, heard a sermon by Pastor Elbert C. Prime, at Bridgewater, Mass., Feb. 28.

THE FIRST NINE SUNDAYS this year at First church, Galesburg, Ill., showed an average attendance of 493.

PASTOR EUGENE NEUBAUER, of Fairmont, W. Va., interviewed a dying victim of the underworld who had committed suicide. Then he invited the police force to hear a sermon about her death. The chief of police also spoke. The audience was profoundly impressed.

PASTOR FINLEY KEECH of South church, Newark, N. J., invites his people to tell him in writing "What is Christianity?" and prints the replies, without names, in his church bulletin.

PASTOR HARRY WALKER VINCENT of Ashland Avenue church, Cleveland, has a "suggestion box" into which anybody is free to drop any sort of suggestion for the work of the church. "Fix the baskets and lights in the gym."; "Many of the teachers are punk"; "Make the drinking water cold," are some of the suggestions.

"DID JESUS MEAN WHAT HE SAID?" is the theme of a series of sermons by Pastor Theodore Adams at Cleveland Heights church, Cleveland, Ohio.

EVERYMAN'S CLASS, Bridgeport, Conn., has unveiled a portrait of its late pastor and teacher, Charles A. Decker.

PASTOR W. O. SHANK, First church, Atchison, Kan., reports 197 men in the Bible class and 504 in the Sunday school.

He is assisting Rev. Oliver Shank, First church, St. Louis, in special meetings.

MORNINGSIDE BAPTIST CHURCH, Sioux City, Iowa, has been recognized and asked for admission to Sioux Valley association.

PASTOR W. F. HUXFORD, Estherville, Io., reasons with his people about evangelism in this fashion: "Historically we have known true evangelism by making it profession. We demand a multitude; excitement; music; a fiery evangelist and exhorter. Thus create an abnormal emotional which many mistake for religion, doesn't stay."

PASTOR PERRY J. STACKHOUSE baptized thirty-seven candidates at the First church, Chicago, within the last year, in a very difficult field. The church raised during year nearly \$40,000 for all purposes, with membership of less than 450.

FIRST CHURCH, Winona, Minn., has organized the Wenonah Bayopeans, a general organization of the young people to include all of the young people with a scheme degree work.

MR. CHARLES H. GABRIEL, song writer, was guest of honor at Thousand Oaks church, Berkeley, Calif., March 7.

ROGER WILLIAMS BROTHERHOOD, Cumland, Ind., has a formal schedule of monthly meetings running to May 19, with series of noted speakers. At each meeting three men provide the dinner.

A SAMPLE SUNDAY PROGRAM of Pastor Eaton B. Freeman at La Grange, Ill., provides for five specific periods of work on various lines.



RECOMMENDS PARISH PAPER

"From Pastor Clarence S. Donnell of Oak Hill, W. Va., comes a copy of his parish paper, The Church Messenger. It far surpasses any other parish paper coming to this desk."—The Baptist, Feb. 20.

This parish paper is printed by the National Religious Press, Grand Rapids, Mich. Our service provides any church, large or small, city or rural, with a parish paper at about one-fifth the price charged by ordinary printers. Ads or subscriptions pay all publishing expenses. Many make a profit of \$100 per month from their parish papers, when our plan is followed. For particulars, samples, etc. Does not obligate you in any way.

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DURING THE FIRST YEAR of the pastorate (Rev. T. B. Frizelle, Immanuel church, Long Beach, Calif., has raised \$45,000.

REV. J. G. BRENDDEL, former missionary to 10 Indian tribes of Clovis, Calif., and founding territory, died, Feb. 12, at Long Beach, where he was forced to go nearly 10 years ago, on account of a breakdown occasioned by his work among the Indians. Brenddel was one of the most notable of the Indian workers of the Baptist denomination. Prior to coming to California he served for many years in the early days among the Pawnees and other tribes of what was then known as Indian Territory. Brenddel had many thrilling experiences with the Indians on the war trail as well as with the noted bandits of the early Oklahoma days. His funeral was attended by Pastor, T. B. Frizelle, assisted by Revs. L. Scott, Alex. Rhine, W. H. Perry and George L. White.

CENTRAL CHURCH, BLOOMFIELD, N. J., with membership of 227, raised last year a net of nearly \$14,000.

THE PROGRAM COMMITTEE of Chicago association, Dr. C. A. Brooks, chairman, is preparing for a great Baptist week to be observed with an elaborate program in connection with the coming annual meeting of the association.

NEW YORK BAPTIST SOCIAL UNION held regular meeting at Astor hotel, March 11, with Professors Walter S. Athearn and W. Tillinghast as speakers.

PASTOR A. A. COHN of Seymour, Ind., publishes his church bulletin in the form of a well-made clip-sheet. It reveals an interesting program of church activities.

EARLY CHRISTIAN ART is the subject of a series of Wednesday evening lectures by Dr. Shapley at First church, Montclair,

AS A RESULT OF SPECIAL MEETINGS at First church, Wichita, Kan., the pastor, W. H. Vassar, reports 102 "confessions" and several additions to the church.

THE HOMEMAKERS' BAND—not a musical organization, but just what it says—of First church, Waterloo, Iowa, held a picnic supper at the home of Mrs. J. N. Nelson.

Correspondent quotes from an article in THE BAPTIST of Feb. 6: "I should like to have known Abraham Lincoln. I should have been intimate with that kind, gracious man (Catholic though he was) who died in Baltimore." He wishes to know whether Lincoln was a Catholic. No; "kind and gracious man who died in Baltimore" was Cardinal Gibbons, it may be surmised.

THE ANNUAL CHURCH DAY at First church, Adrian, Mich., President William Spencer of Hillsdale college was the guest.

CHURCH NIGHT SCHOOL at Osage, Iowa, after eight weeks and closed with a fine supper given by the brotherhood. Average attendance for the term was 132; for the study of the Bible, nearly half boys and girls. Study will continue without supper under direction of the pastor, E. H. Koster.

AS MARNER, in five reels, was shown in First church, Dayton, Ohio,

FOR EARL H. TOMLIN of First church,

Titusville, Pa., prints the names of forty-six members who were present at every prayer meeting during the month of February.

FIRST CHURCH, ELMIRA, N. Y., has an usher who has served continuously thirteen years. Beat that.

CENTRAL SQUARE CHURCH, Portland, Me., will install a broadcasting station.

ANNUAL BUSINESS MEETING at Berwyn church, Berwyn, Ill., was an occasion of triumph and joy over the year's achievements.

REV. CLAUDE NEAL of Fairbury, Neb., has accepted a call to Selma, Calif.

POT LUCK LUNCHEON and quilting contest employed ladies of First church, Detroit, recently.

FIRST CHURCH, WARREN, PA., has dedicated a new house.

A "TALK FROM THE EMPTY PEWS" was an interesting variation of the program at Normal Park church, Chicago.

PROSPECT AVENUE CHURCH, Buffalo, had "a big night for men" with dinner, music and speeches from Messrs. McLeod and Bosworth, distinguished after dinner speakers.

FIRST CHURCH, POMONA, CALIF., held a great revival. Mrs. O. T. Ellis led the work for a week with study classes. Then Pastor Floyd I. Beckwith with personal workers carried on five weeks. Finally Dr. Samuel G. Neil and Rev. Albert S. Reitz came for the last week. Seventy decision cards were signed and the pastor is instructing a large class for church membership.

FIRST CHURCH, GRINNELL, IOWA, has a school of missions of wide scope running on Thursday nights.

ALL OF THE CHURCHES in Caldwell, Idaho, join in a community survey.

MR. ALBERT E. VASSAR, son of John E. Vassar, the famous evangelist, died in St. Louis, Feb. 26.

MR. EDWARD T. GARDNER of Lincoln, Neb., is transportation leader for the B. Y. P. U. of that state for the convention at Los Angeles.

BIG SING, ROBED CHORUS, electrical display

and sermons on "Made in Palestine" are attractions at Calvary church, New Haven, Conn.

REV. M. H. PETTIT has resigned at Cassopolis, Mich., and is available for a pastoral settlement. He is closing four years of harmonious work, part of the time as pastor of the Baptist church and part with the Baptists and Presbyterians jointly.

OTTAWA UNIVERSITY TEAM, composed of John Shank, Robert Trebow and Wayne Love, lost in debate with the men of the College of Emporia.

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THE PAGEANT, "The Striking of America's Hour," was given at Immanuel church, Salt Lake City, Sunday evening, Feb. 21, and on Feb. 28. The Masons and the Order of De Molay attended the services.

SEVENTEEN W. W. G. girls of First church, Topeka, Kan., took home from a state rally a silver candelabrum as a trophy for the best work.

CALVARY CHURCH, DENVER, gave a re-

ception, Feb. 21, to Miss May Stevenson, who is about to sail for Assam to engage in missionary work.

CHARLES L. MAJOR has had charge of the Chicago house of the American Baptist Publication Society for twenty-five years. Employes and friends celebrated the occasion with a surprise party.

PASTOR H. H. PEYTON, assisted by Prof. F. D. Whitesell, held evangelistic meetings at Riis Park, Chicago, with forty-eight conversions, twelve for membership in the church.

MANY PASTORS are urging their people to vote in the primaries. They are not telling them for whom to vote, but to vote according to their conscience.

AT CENTRAL CHURCH, Providence, R. I., evangelistic services were conducted March 14 by Howard W. Ferris, superintendent of the Dudley Bible institute, with forty of his students.

WHILE THE FIRST CHURCH, Everett, Wash., is waiting for the coming of its pastor-elect, Rev. H. R. McKee of Keokuk, Iowa, Rev. Hector C. Leland of Hannibal, Mo., is serving as interim pastor. He may be addressed at 3122 Wetmore avenue, Everett, Wash.

THE PRE-EASTER PROGRAM arranged by Pastor C. A. Nissen at Barrington, Ill., includes an address by Dr. M. P. Boynton of Chicago.

AT THE FORTIETH ANNIVERSARY of Normal Park church, Chicago, Dr. Shailer Mathews was the speaker.

PASTOR YORK A. KING gave the hand of fellowship to fifteen new members on the last communion day at Austin church, Chicago.

FIRST CHURCH, GLENN'S FALLS, N. Y., is providing this year for a local budget of more than \$12,000.

FIRST CHURCH, ELGIN, ILL., has a young married women's society.

MRS. SARAH CRATTY, eighty-four years old, a member and faithful worker for fifty-five years in Superior Avenue church, Cleveland, Ohio, died Feb. 24.

MAIN STREET CHURCH, Binghamton, N. Y., has a boys' band with fifteen fifes, eleven bugles and four drums.

AN UNPRECEDENTED EXPERIENCE in First church, Denver, Colo., was the giving of the hand of fellowship to 134 new members, as named in the bulletin announcing the service, March 7, by Pastor H. C. Morse.

MEN'S CLASS AT PARK AVENUE, New York

City, plans a big event, March 25, to welcome the return of Mr. LeRoy Chipp from a tour of the world.

ANNOUNCEMENT HAS BEEN MADE by University of Chicago of the appointment of Dr. W. C. Bitting to conduct several courses of Bible study in the university's divinity school during the spring quarter, beginning March 29 and continuing through April, May and June. Dr. Bitting will give two major courses, one "The Preparation and Delivery of Sermons," and the other on "The Use of Bible in Preaching." He is also to give a lecture every Wednesday afternoon on general subject, "Preaching." During April, May and June he may be addressed at Hotel Del Prado, Chicago.

IMMANUEL BAPTIST CHURCH, New Bedford, Mass., needed a pipe organ. The idea of selling stops and pipes was used. An attractive folder was printed with a picture of the organ the committee wanted. The parts of the organ were listed by name, and the price for each part, ranging from \$8.25 for a single pipe to \$500.00 for the open diaphanous stop. The organ is to cost not more than \$4000. Says Rev. J. Albert Vachon, pastor: "The campaign has run about four weeks, we have used no high pressure methods, and the organ is ordered and promised for April 15."


AT THE LAST ANNUAL MEETING of the United Stewardship Council, held in Pittsburgh, Dr. Luther E. Lovejoy, steward secretary of the World Service Commission, Methodist Episcopal church, was elected to its presidency. This council is interdenominational and is composed of stewardship executives of the twenty-two leading Protestant denominations of North America. At the preceding session Dr. Lovejoy's new volume, "Stewardship: All of Life," was made the official stewardship text book of the council.

THE FIRST CHURCH OF LINCOLN, announces the calling of the Rev. C. Henry Walcott of Winchester, Mass., to its pastorate and desires to express its appreciation of the helpful suggestions and recommendations of its many friends.

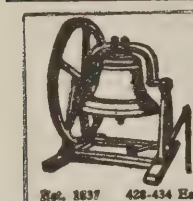
THE ANNUAL MEETING of Central Division of the Woman's Foreign Mission Society and Woman's Home Mission Society will be held April 28-29 in the Central church at Quincy, Ill. A program is being arranged with addresses by several missionaries. For entertainment, lodging and breakfast, address Mrs. M. I. Melton, Chestnut Street, Quincy, Ill.




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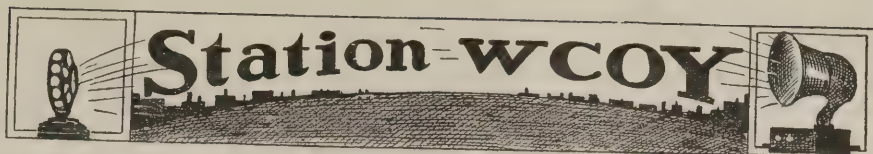
2320 South Michigan Avenue
Chicago, Illinois

CLARKSBURG, W. VA., where Dr. J. W. Addell has been serving for the past six months as acting pastor, has called as its permanent undershepherd Dr. Gabriel Reid McGuire.

THERE IS RENEWED INTEREST in all departments of the church work at Interlaken, N. Y., where Rev. C. C. Winter is in the third year of his pastorate. Following the week of prayer in January, the pastor was assisted in two weeks of evangelistic meetings by Rev. Harry M. Shepson of Sayre, Pa. Ten persons have since been baptized and others are awaiting baptism.

FIRST CHURCH OF S. CHARLESTON, W. VA., where E. L. Grose, pastor, has an Easter goal of \$1,000 for the Bible school. The men's class has a goal of 300. This class is the largest in the state. On any Sunday the attendance at this school equals the attendance of the other four churches. THE OTTAWA UNIVERSITY SUMMER SCHOOL begins on Thursday, June 3, and closes Saturday, July 31. In charge are Dean B. Wilson, and as manager A. E. Bedford. Classes will be offered in education, English, history, physical education and biology. Courses will be offered in music, violin, piano, voice, and pipe organ.

PASTOR E. L. GROSE recently held a meeting with the church at Hurricane, W. Va., where there were eighty-three additions. The main feature of the campaign was that those who made profession came into the church.



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"Good-evening, friends. How did you like our new heading? It lacks only one thing. That your imagination can supply: WCOY girdles the globe. Its cheerful message goes to every land.

"Did I say 'cheerful'? Yes, that is what I meant. But not every message coming in is cheerful. One of our subscription cards came back the other day. On the back was the following reason why one man cannot subscribe for our paper:

"I cannot subscribe for THE BAPTIST which in name, as well as in policy, fosters narrow denominationalism and prejudice. In my opinion the Christian church would be far better off without such influences that hold Christians apart and keep them continually emphasizing unimportant questions that have nothing to do with the development of the church. It will be a great day for Christ's cause when all denominations will have completely disappeared; when we no longer in smug egotism and conceit hold that our little group is chosen of God."

—O—

"While the din and rattle of this was in our ears there came a Wise Man from the East. He is pastor of one of our Maine churches. He stood and smiled thus on us: 'Your paper, or our paper, as you would wish us to call it, is getting better all the time. 'Here, There and Everywhere,' is devoured eagerly, of course, but editorials and such contributions as those by Doctor Spurr are great. Give us the facts about the big things being done for the kingdom of God. We will pass them on to our people. We will go on building up our churches while others may wrangle and go to the devil if they will.'

—O—

"There is a fine city in Illinois called Kankakee. It has enough 'k's' in it to make some big kick, but it doesn't. There is a real Baptist church there. That church has a lovable pastor. His name is Fred Young. He keeps young all the time. He loves children. When he wants his people to subscribe for THE BAPTIST, he inserts a question or two in his weekly bulletin. Just ponder this: 'You will find in this bulletin a subscription card. It is for THE BAPTIST, Missions and the Illinois Baptist Bulletin. Are you well informed on Baptist work? You should have our great paper. It will come to your home for less than four cents a week. You have children in the home. You want these children to grow up in the church and in the denomination and to take their place in the great work of the Master. You may be taking two or more daily papers and no religious paper. If when your children grow up they have no interest in the church and in religion, don't blame them too severely. The Good Book says we reap what we sow. Are you sowing in the minds of your children the seeds of the kingdom or the seeds of the cheap comic sheets?'"

—O—

"Out in Oak Park, Ill., there is one of the most rapidly growing churches in the Chicago Baptist association. This church has a lovable pastor too. His name is Dent—Joseph Croft Dent. And he lives right up to his name. He puts a 'dent' into his job. Last year he put THE BAPTIST into many more than 10 per cent of his members' homes. Recently he presented it again, using a peppy outline of reasons. Maybe you would like to have them. All right, here they are and no copyright. Use them. 'FIVE REASONS for taking THE BAPTIST: I. It Is an Assistant Pastor: it visits you every week. II. It Is a Sunday-school Teacher: it explains the Sunday-school lesson. III. It Is a Baptist World-Crier: it gives the latest news of Baptists all over the world. IV. It Is Food for the Soul: there are sermons and devotional talks. V. It Makes Better Baptists: we become stronger Christians and Baptists by reading it.' Maybe you would like to send us your outline for presenting the paper. We should like to have it.

—O—

"Recently about fifty churches in the Chicago association put on a simultaneous campaign for subscriptions. The results were most gratifying. Several of the larger churches will make their special efforts in March and April and as late as May. Rochester, N. Y., was the first city to develop the simultaneous city-wide—or county-wide effort. Detroit, Mich., tried it out in December with great success. Detroit trebled its former best record. There is added value in doing anything together.

—O—

"The office boy says that in his opinion the old saying of 'A man works from sun to sun, but women's work is never done,' is due to the fact that they do not set about it in time. He says it reminds him of many pastors who get nervous pesteration trying to do and say everything themselves; whereas wisdom would indicate that they should enlist their people to read THE BAPTIST and thus live intelligently useful and happy lives ever after. The best testimonial of a paper's value is the contrast in a church 'before' and 'after' taking.

—O—

"WCOY now signs off. Good night: Keep 'Young' and make a 'Dent' on the job where you are."

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For inquiries concerning ANNUITIES and wills addressed to any officer named above, be held as confidential and will receive prompt attention.

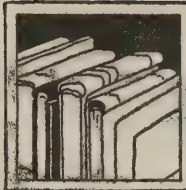
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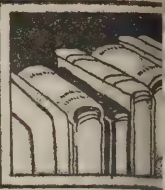
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Where your heart is, there should your treasure go."



New Books



Do Fundamentalists Play Fair? by W. M. Forrest. New York: Macmillan. \$1.

"Do fundamentalists play fair?" is the question Prof. W. M. Forrest endeavors to answer in his book which has for its title this interrogation. The author is not so much concerned with results as he is with processes. The title was evidently suggested by watching children at play and hearing one cry out, "No fair!" Games must be played according to the rules and it is the contention of the book that all discussion concerning anti-evolution, verbal inspiration of the Bible and other so-called fundamentals of the Christian religion should be conducted on the basis of fair play without resorting to fouls. The author assumes the role of referee and in almost every chapter of his book he chalks up foul after foul against the fundamentalists who persist in playing the game in violation of all the rules that must govern an intelligent approach to the Bible and to the doctrines which are supposed to be based upon its teachings.

—JOHN A. EARL.

are an important feature of the book—a very important feature. We give you a sample in the picture of Poor Cecco and Jensina.

—DELLA ROBERTS.

How to Study and Teach the Bible, by D. S. N. Vass, Sunday School Publishing Board, Nashville, Tenn. \$1.50.

This book of almost 500 pages is the official teacher-training manual for negro Baptist Sunday schools of America. As such it is most excellent and serviceable. Doctor Vass has had thirty years of experience in this field. His sympathy, spirituality, scholarship are reflected on every page. It is four books in one, dealing with the separate units of the Bible, the teacher, the pupil and the school. Being thus written from beginning to end by one man it has unusual unity and consistency. It is clear, concise, comprehensive, well arranged and illustrated by numerous maps, pictures, charts, diagrams and outlines with helpful questions for review and test at the close of each chapter.

—WILLIAM J. SLY.



LEFT TO RIGHT: JENSINA, POOR CECCO, BULKA.

Poor Cecco, by Margery Williams Bianco. New York: Doran.

"Poor Cecco" is the story of a tailless wooden dog—the tail lost in a good cause. But "half a tail is better than no tail; besides many of the best people wear it that way," philosophized Cecco as he looked at himself in the glass. Which gives us the hint that Cecco was the Pollyanna of the toy world—always looking on the bright side and helping some one along. Besides Cecco there are many others in the story—Murrum, the cat; Jensina, the born housewife; Bulka, the rag puppy; the Woodchuck, the Money Pig, Tubby, Gladys, and so on. The pictures, in colors and in black and white, made by Arthur Rackham,

The Memoirs of William Jennings Bryan, by himself and his wife, Mary Baird Bryan. Philadelphia: John C. Winston Co.

I tried this bulky volume, 560 pages, on a twelve-year old boy and he read it through. Without warning, the leader of the Pioneers called on him to review the book and he held the attention of forty boys for twenty-five minutes. Evidently there is an interesting story here. Some day a more worthy life of this worthy man will be written but whoever accomplishes that task will often turn to these pages for material. Mr. Bryan's years were passed amid controversy. Cruel and often slanderous things were said against him. This revelation of motives and reasons for positions taken will strongly appeal to many. Often he took advance ground, knowing he would be ridiculed, moved only by a sense of duty. When he became convinced he ought to stand for national prohibition his political friends advised against it. When none would stand with him, he hired a hall in Omaha, stepped out alone

upon the platform before a great audience, and bowing to his coat and which he had placed on the vacant chair said: "Mr. Chairman, ladies and gentlemen" and of course delighted his audience and won their approval. He reared in a home where the Bible read daily and prayer offered. At fifteen he united with the church and speaks of that as the most significant influence for good in his life. Stand firmly for the right as he saw it, he a kindly, courageous, Christian man even those who most disagreed with opinions profoundly respect his character.

—ROBERT GORDON.

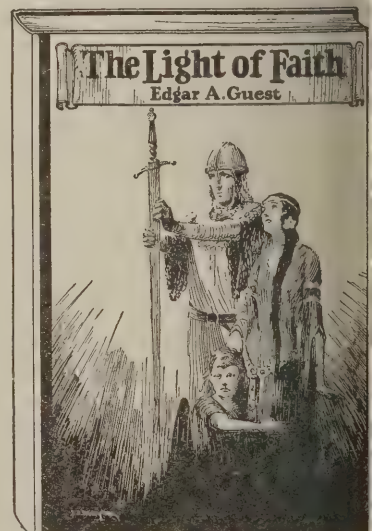
Hymn Stories, by Elizabeth Colson. Chicago: Pilgrim Press. \$1.25.

This collection of hymn stories which are built worship services for the junior department of the church school is designed to create fresh and lasting interest in the hymn singing of young people. There is material for a short period of hymn study every week in the year, at certain seasons such as Christmas, Easter, programs or services are planned for the school as a whole.

—U. M. MCGUIRE.

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Jesus of Nazareth, by Joseph Klausner. New York: Macmillan. \$4.50.

Doctor Klausner is a noted Zionist and writer of Hebrew history. This book was written in Hebrew, and translated into English by Herbert Danby, D.D. How did it come about that although Jesus was a Jew his followers generally were not Jews? Here is a scholarly, careful, objective and thorough attempt to answer that question. Sources of information are surveyed critically and impartially. Especially incisive are the criticisms of the Talmudic and Rabbinical sources. The material and method of the New Testament writers, of the Church Fathers, of the modern critics, come under review by a trained reviewer who evidently wished to be impartial. A vast amount of information concerning the life and times of Jesus is packed into the argument, and the analysis develops practically all angles of the question in hand. The interesting conclusion at which a broad-minded modern Jew arrives is that Jesus was divine, nor a lawgiver, nor a prophet, nor a Messiah, nor intentionally the founder of a new religion, but "a great teacher of morals and an artist in the Bible." The great Christian views of Christ he regards as accumulated misapprehensions, and thinks that if the truth should come when the "wrappings of miracle and mysticism" shall be stripped away from the tradition, "the book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

—U. M. MCGUIRE.

Tree of Healing, by J. M. E. Ross. New York: Doran.

The principle of sacrifice immanent in nature and in man came to its fairer flower in the life and character of Christ, is the message of "The Tree of Healing" by J. M. E. Ross, later in the *British Weekly*. In a series of sixteen sermons cast in the clear and powerful style of a master of English, throbbing with the dynamic passion of a great soul, we discover a prophet who knew how to conserve the eternal life of immortal truth while recognizing the transient dress in which truth is clothed from age to age. The sermons are classics of evangelical preaching in the language of modern thought.

—JOHN A. EARL.

Tops of Travel, by James J. Hill, D.D. Boston: Badger. \$2.50 net.

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—ELMER KIRKPATRICK.

King's Minstrel, by I. M. B. of K. Boston: L. C. Page & Co. Illustrated by Mel Ives. \$1.75.

History of Old England, following the story between Normans and Saxons. It tells the story of Rahere, the Jester, of Henry I. It is told with the vim and always makes a story a favorite

with boys; better still it breathes of the highest things in life, courage, loyalty and devotion.

—GRACE COLLINS.

Make Your Church Attractive, by Chas. H. Richards. Chicago: Pilgrim Press.

After one reads this little book he will probably want to go over to the church and set things right. Doctor Richards discusses in a stimulating way the value of an attractive church exterior, interior, music, the preacher, the reading of the scripture, and the wor-

ship service. The author offers many helpful suggestions. This volume also tells how to make the service in a village or rural church attractive. In the back of the book Doctor Richards has arranged a list of Scripture readings for church service during a whole year. These selections are chosen from the Old and New Testaments for each morning service, there is also an additional list for special occasions. These lists give a general view of the whole Bible.

—G. W. LAWRENCE.

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The *Western Christian Advocate* clips this news item from a "country paper." "The bridegroom's present to the bride was a handsome diamond brooch, together with many other beautiful things in cut glass."

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If you are fifty years old the American Baptist Foreign Mission Society will be glad to pay you a guaranteed income of 6 per cent for the remainder of your life in return for a gift of any amount on the Annuity Plan.

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If you are older or younger than fifty, the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent on annuity agreements covering two lives.

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of the Society is written as
above.

the wheelbarrow and broke his neck.—
University of Washington Columns.

There are pins and then again there are pins. A big business man was talking.

"I got my start in life," he said, "through picking up a pin in the street. A wholesale merchant that I had asked for work had turned me down and on my way out I saw a pin. I—"

"You picked it up," interrupted the friend, "the merchant was impressed by your carefulness, called you back, and made you the head of the firm. I've heard of that boy very often."

"Not at all. I picked up the pin and sold it. It was a diamond pin."

Dicky: "My dad is an Elk, a Lion, a Moose, and an Eagle." Micky: "Wot does it cost to see him?"—*Life.*

One argument for the styles of the present day is the old family album.

A headline in the *Butte Miner* reads: Three Men Murdered; One Uninjured.

You can find the best-paying gold mine in the world if you go after it hard enough. It is just above your neck.—*Forbes Magazine.*

What with "education week," "music week," "thrift week," "paint-up week" and other weeks our calendar is becoming so burdened that it may soon be necessary to set aside one week for miscellaneous items.—*The Pathfinder.*

"Abie, for vy you go up the stairs two steps at a time?"

"To safe my shoes, fader."

"Dot is fine, but be careful you don't tear your pants."

Yankee sense of humor ought to come to the rescue of the government, or of the news writer. George R. Holmes reports in a daily batch of news the following grave statement: "Administration officials are still somewhat perturbed over the language of the league's invitation, which clearly indicates the league is going to examine into a good many by-products of the disarmament question, such as national wealth, economic resources, industrial development, population, etc., all of which figure in a nation's potential war strength." American humor has a capacity for some tall jokes. Is it quite capable of going into a disarmament conference with a proviso that nothing shall be said about military resources?



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Editor's Notes on the Lesson for March 28

REVIEW: THE GOSPEL OF JOHN
Devotional Reading: John 17:1-8
Golden Text: John 20:31
The Men

Nearly one-half of the twelve lessons have to do with individuals who cross the path of Jesus to their own great benefit. There are first the five men who believed on Jesus as the Messiah, viz., Andrew, John, Peter, Philip and Nathanael. Each man of them reached faith in Jesus as the Christ by the route of experience. Led to investigate by the suggestion of another person, they went forward to find out for themselves the value of the testimony given to them by that other person. They were willing to rest their faith on anything less than their own personal experience with Jesus. We rather imagine that Jesus was delighted with the first-hand attempt of these and other individuals to know him personally. Nicodemus and the woman of Sychar had some difficulty in catching the spiritual significance of the words of Jesus; but they were in the best possible place to speak frankly their inability to grasp spiritual things carried in physical terms when they sat in the presence of the incomparable teacher. We can never improve the method of Jesus in dealing with individuals in extending the kingdom of God.

The Mass

Only once does John show us Jesus Master handling a crowd. He takes the incident, the feeding of the five thousand, and fills it with details which bring out the resources of Jesus. Neither Philip nor Andrew rose to the occasion when they had the opportunity. Philip might have said when the question was put to him, "Whence are we to have bread that these may eat?" "Lord, thou knowest what to do." Possibly with the miracle of Cana in mind, Andrew made his suggestion. If Jesus could take a household drinking water and turn it into wine, what might he not do with the five loaves and two fishes? If, however, Jesus saw only trouble in a crowd for he tells us that after the crowd had eaten they attempted to make Jesus king. John's Gospel is the gospel of the individual.

The Miracles

John records seven miracles. It would almost seem as though he made his selection deliberately to show the power of Jesus in the realm of nature as well as in the realm of society. In the present generation we have no difficulty in believing in miracles. We live in an age of what may be regarded as miracles. And this is true of both matter and mind. There is not a single miracle in the Gospel of John which may not be reproduced and in some instances has already been reproduced. As we go deeper into the knowledge of the spiritual universe we begin to see that all things are possible to him that believeth.

Our Societies and How to Reach Them.

News Notes

At the January meeting of the executive committee of the ministers and missionaries benefit board fifty new applications for membership in the retiring pension fund were presented for approval.

Quotations from Chinese proverbs or classics as well as from the Bible are put on the roadside, pulpit bulletins in the Yachow district. In this way people are being taught to see how the best in the moral teaching of China is fulfilled in Jesus. Sixteen chapels in the district now carry on this type of teaching.

A day of great rejoicing for the Telugu Christians at Mergui was Oct. 18, when their recently completed chapel was dedicated. Five men were baptized during the services. Karen Christians, members of the Chinese M. E. church, Anglican friends and two important government officials helped the Telugus celebrate the acquiring of a church building of their own.

Chief Hail, Arapahoe, has passed over the Great Divide. Rev. T. J. Davis, pastor at Watonga, Okla., pays this tribute to the late tribesman: "Chief Hail was our senior deacon and no man either red or white was more faithful to his Lord and the church than he. Before he went home he said, 'I am not afraid to die. I am ready to go. I am praying every day that the Christian work will go on and that some one will take my place and do what I have been doing for the good of my people.'"

Rev. Frank Kurtz gives certain instances which are "somewhat out of the ordinary," but which are indications of progress in South India. "One Sunday morning a Brahmin convert worshiped with us and was invited to preach. It so happened that there was also present a convert from the merchant caste and he preached in the evening. A few Sundays later a Mohammedan convert came to worship with us and continued to do so until his transfer to another town. The gospel is not bound and neither stone walls nor opposition of any kind nor caste can prevent its onward progress."

One Sunday in late December, Rev. S. D. Bawden went down to address the Southern association meeting at Allur. "After the afternoon program, Ongole Moses and Pariah asked me to come over to the settlement, and when I arrived I found them taking a subscription list for the Lone Star fund! It was not my suggestion at all, but Moses, reading THE BAPTIST and the Watchman-Examiner pretty faithfully, had become impressed with the idea that they ought to manifest their gratitude for the work the mission has done for them by responding to the call for the Lone Star fund." So subscriptions were secured from the Reformatory settlement and the Kavali settlement from their weekly offerings of Rs. 45, while a list of individual subscriptions at Allur settlement gives a total pledge of over Rs. 98.

Our Societies and How to Reach Them.

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Make Decision Day The Climax

Sunday—March 28

Let us in unison, all Baptists from coast to coast, sound such a trumpet blast that every unchurched man and woman and youth may say with Bunyan's Christian:

"I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us."

On the fourth Sunday of March, the 28th day of the month, impart to every soul responsive to the compassionate message of Christ the final urge toward that "little gate" and the salvation to which it is the portal.

The Great Day of the Evangelistic Campaign

Pastors, all denominational leaders, all church members who would welcome friend and neighbor and stranger to the company of those who accept Christ, are asked to make this the great, outstanding day of the Evangelistic Campaign.

Press the loving invitation in every assembly of the day. In the Bible School, in the Young People's Hour, in the general services of the church, morning and evening. Herald this Sabbath as the Day of Decision.

"Crown Him With Many Crowns"

If we are animated by the spirit that fills with true Evangelistic zeal a servant of the Lord, this will be the denomination's glorious coronation day. Thousands of churches will exalt Him. Thousands of waiting hearts will acknowledge Him. It is a momentous hour of opportunity for men everywhere are turning to Christ as the only hope of the world.

"Choose ye this day whom ye will serve"

COOPERATIVE COMMITTEE OF EVANGELISM

The American Baptist Home Mission Society

The Woman's American Baptist Home Mission Society

The American Baptist Publication Society

The Board of Education

The State Conventions

The City Mission Societies

The Baptist Young People's Union

Volume VII

March 27, 1926

No. 8

The Baptist

Published Every Week by the Northern Baptist Convention

THE LIBRARY OF THE
UNIVERSITY OF ILLINOIS

MAR 23 1926

UNIVERSITY OF ILLINOIS



—From a painting by Leonardo da Vinci.

THE LAST SUPPER



Folks, Facts and Opinion



The number of students in the colleges and universities and professional schools of the United States increased from 224,248 in 1900 to 726,124 in 1924.

Because Prof. Wm. Bradley Otis of the city college of New York defended the students of the college who opposed compulsory military training, he was ousted from the board of the National Security League, an organization which has been exercising a sort of national guardianship over the patriotism and politics of the country. The incident led John Brooks Leavitt also to leave it, and his letter of resignation was temperate and telling rebuke to the fussy officiousness that has made the organization a nuisance to a host of Americans who appreciate the virtue of attending to one's business.

At the beginning of the century, when organized classes were first coming into vogue, a group of boys, fifteen and sixteen years old, banded themselves into a Crusaders class. Ultimately they made over an old sexton's residence on the church grounds into an attractive clubhouse. Their activities, religious, social, and athletic, during the years have been many. The founders, for the most part, remained in the class, as they grew into manhood, and it has become the adult, as well as young men's class, or brotherhood, of the church. Recently these Crusaders celebrated their twenty-fifth anniversary with a reunion and banquet. The principal speakers were Walter D. Lassels, who has been the main spirit of the class from its inception and was for twelve years its teacher, and Dr. Mitchell Bronk, of the Publication society, who came into close touch with the organization during his ministry, 1912-19.

Not entirely satisfactory to the *Baptist Courier* is the editorial in THE BAPTIST of Feb. 13 under the caption, "How Far Apart Are the Two Wings?" While courteous and appreciative, the *Courier* thinks that the principle of modernism quoted in that editorial, "the use of the methods of modern science to find, state and utilize the inherited values of orthodoxy," does not represent the actual principle of modernism. The difference may be one of vocabulary. The *Courier* conceives that modernism "is not only a denial of the supernatural but is also as unscientific as extreme fundamentalism." Be all that as it may, our concern is with realities rather than labels. The thing described by the *Courier* as modernism is regarded hereabouts as plain, old-fashioned unbelief, and what it condemns as extreme fundamentalism may be simple bigotry under another name. We do not regard either as a "wing" of the Baptist denomination. They look more like warts than wings.

Methodists in these days are exhibiting a consistent bravery in the way they face current problems. For instance, they do not flinch from a calm discussion of the pros and cons of the virgin birth, with regard both to the question of fact and to its doctrinal significance. The general attitude seems to be that of the late Dr. Borden P. Bowne, as quoted in *Zion's Herald*: "Now, with respect to the first doctrine (the virgin birth) which is mentioned, I have, myself, no difficulty. So far as I know, I believe it. I certainly do not deny it, and I am in no way embarrassed by it. At the same time I should strongly protest against making it an article of the standing or falling of the faith of the church."

A committee representative of all the young people's societies of Ann Arbor agreed to unite once each month in co-operation with Michigan university students on a study of the Christian aim in life. Preparation for this study is being undertaken by the students themselves. The first discussion related to the liquor problem at the University of Michigan. From each society a committee of ten has been appointed to make a survey of conditions in order that all of the available data on this problem can be brought before the meeting. In March the study relates to the race problem on the campus and in April the question of the students' religion will be investigated. The reports of these commission studies are published daily in the college paper.

"All science and all philosophy conform to the teachings of the Bible. If that is not true, then the Bible is a Bible. If there is a chance for scientific discoveries to crowd the Bible off in corner of its own, then the hand that wrote the Bible is not the hand that created the world." So reasons at one Baptist in a current periodical. a study in psychology, it is of passing interest.

Prophecy by the present writer some months ago that the independence of the Philippines will not be granted in any way of verification. Recent discussions before one of the most prominent political clubs in the country showed with any reported dissent both the purpose to retain the islands and the real reason for so doing. John M. Switzer, former president of the Pacific Commercial Company, declared that he considered retention of the Philippines necessary for the development of American industry. "The tropics will be the great future source of food supplies and raw materials, yet there are those who urge the United States to get rid of its great tropical possession, the Philippines," he asserted. It is the voice of American imperialism, and it speaks for the nation. What it means for liberty in the future is another story.

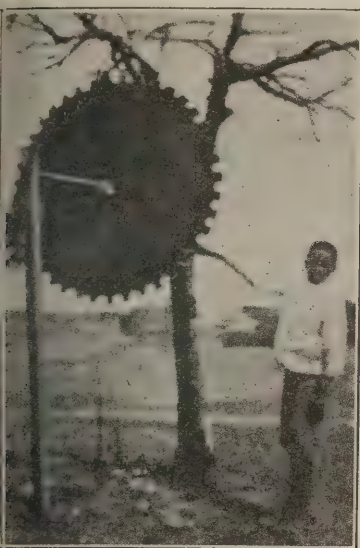
Provisions in the constitution of the Mexican republic which give rise to the present controversy with the Catholic church follow: "To exercise in the United States of Mexico the ministrations of any cult it is necessary to be a Mexican by birth;" and "no religious corporation or minister of any cult will be permitted to establish or superintend private schools." It is charged that for centuries the priests of the Catholic church have only and persistently flouted those provisions of the constitution. President Calles' official interpretation of the difficulty as appearing in the *New World* of Feb. 25, is this: "But it is easily understood, in view of the history of our country and the painful consequences Mexico has experienced through the intrusion of the Catholic clergy, the pacific development of the nation, institution, of which it has been a traditional enemy, that corrective measures should be taken. It was especially necessary, in view of the possibility of an intrusion of the Mexican Catholic clergy in matters of a temporal or political character, to insure the exclusion of foreign elements not allowed as ministers of religion by the constitution. These elements, precisely because they are being foreigners, could only impair the indicated problem more serious and difficult characteristics."

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conference is called to meet in London, July 10 to form an international union of liberal Jews.

A circular saw that serves as bell for a small colored church is found near the town of Camden, South Carolina. Many years this saw cut its way through southern timber. Most days the



came thick and fast. Hidden chains and chain links tested the saw's strength and temper. Yet, through it all the sturdy saw sang its way merrily—bringing forth each day its output of light, smooth lumber. There came a time when the mill was abandoned and the saw left to rust in idleness. But a nearby colored church needed a bell, and it had no money to buy, so, by happy thought, the old Disston saw was rescued from oblivion and installed in the photograph, to call the congregation to worship each Sunday.

"Good-will Day," as proposed by the Commission on international justice and the will of the Federal Council of Churches, will coincide regularly with July 18. The preceding Sunday is to be "Good-will International Sunday," if the suggestion is accepted. Churches and schools in many localities are already at work on programs of varied character. For material address the Federal Council, 105 East 22nd St., New

the helter skelter of modern religious debate, the *Christian World* has another name to conjure with. To mentalism and modernism with its variations it proposes to add the glory of "Classical Christianity," by which it means that type of religious which is common to "the masters." Examples of the classical artists in religion it names Tertullian, Cyprian, Athanasius, Augustine, Luther, Zwinglius, Baxter, Bunyan, Wesley, Newman, General Booth and Al Mercier, who represent "the eternal, the timeless, that which makes irresistible appeal everywhere to all of people."

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AND THEN THE WASHINGTON CONVENTION! How eager everybody will be to know what goes on! If you are to stay at home you will want to know. If you go you will doubly appreciate the record. When you get home it will all be there for you. Can you afford to miss the convention?

AND WHAT A TIME ALL THOSE B. Y. P. U. A-ers are going to have at Los Angeles in July! Wouldn't you like to tag along? Well, THE BAPTIST will be your next best bet. Don't miss it. It will be great.

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In the leading editorial in the issue of March 13, entitled "Handing Down the Unified Budget," will be found on page 166 this sentence: "If the full denominational missionary budget is not raised by the close of the fiscal year, April 30, the Lone Star fund will be absorbed in the general deficit and certain foreign mission work will have to be abandoned for want of adequate support." Some readers are mystified by that statement. It means simply what we have been told all the time, that the deficit of last year made it necessary to raise the Lone Star fund in order to carry on our mission work during the current year. But if our current budget is not raised we shall come to the end of the year in the same predicament as last year. The gains from the Lone Star fund will be offset by a new deficit.

Has a citizen irrespective of creed or color the right to buy and use property in any locality where he may choose or be able to secure it? Should a prospective resident be governed by the feelings of those who through ignorance, prejudice or misunderstanding fear and resent his presence? Has any group the right to take possession of the most desirable localities and to prevent others from acquiring a residence there? Is there any arrangement by which the advantages of a good residence may be secured by all equally and at the same time relieve every group from the presence of undesirable neighbors? These questions persist wherever whites and blacks reside in the same general district. And they can never be satisfactorily or justly answered except on the basis of mutual accommodation. The negro must prove that he can be just as good a neighbor as a white man; the white man must demonstrate that he seeks only good neighbors without regard to color. Unless some way can be found to cooperate for the equal benefit of both, then both must take the chances of business competition whatever it brings, and both must obey the law.

Between dried frog's liver as medicine and the curing of snake-bits with rattle-snake venom there is superficial similarity, but they represent a line of scientific progress long enough to encircle the world. And chemistry has achieved the miracle of compounding from the venom of snakes a serum that will cure their bite.

In the March number of the *Maine Baptist Messenger* Dr. Irving B. Mower presents his resignation as executive secretary of the United Baptist Convention of Maine. For twelve years he was secretary of the Maine Baptist Convention, and for eleven more has served the united body. These years have been years of remarkable progress and development on the part of the Baptist churches and all Baptist interests in Maine. This progress may in no small degree be referred to the wise, patient, judicious, hopeful, and Christian way in which Doctor Mower has led the Baptist hosts. Not only has he led in constructive work, but he has quietly and effectually counteracted destructive tendencies and led many an erring brother to the better way. This remarkable service has been recognized and appreciated, and it was never wiser or more effective than it is today. However, to be the secretary in such a state as Maine, where a multitude of little churches not only have problems, but are of themselves problems, is no slight task. The distances, which are great, and the climate, which holds some notes not registered in the "Boost Maine" psalms of praise, have made heavy taxes upon one who has never spared himself. Further, Doctor Mower has connection with several important charities as well as private interests that will occupy attention, nor will his attention to Baptist interests ever allow him to neglect an opportunity to serve them. Maine congratulates herself over the many years of such a remarkable service, and may yet be unwilling that the secretary should avail himself of the rest which he so richly deserves.

Another southern Baptist paper insists on looking clear through the low log is the *Baptist Message* of Louisiana. Just at this instant it is on hunt for the creed-making business Baptist conventions. It reports discovery in these words: "Our conventions were never intended to be creed-making bodies nor anything that in least smacks of it. The churches for past few years have been long-suffering with our general bodies in this sort of business; but as surely as there is Baptist history there is coming a reckoning day and also a day of retribution. Baptist churches may be hoodwinked, cuffed aside and deprived of their autonomy for a while, but sooner or later, will call a halt to this business."

The woman's national committee for law enforcement has called a convention in Washington, D. C., April 13. Sessions will be held in the Hall of Nations, Washington hotel, with the exception of the mass meeting the evening of April 12. Nine commissions of women representing various organizations and sections of the country will present reports and resolutions on legal, political, educational, social, patriotic and religious aspects of law observance and enforcement. The commission of church women, Mrs. F. Bennett, chairman, Mrs. Katherine Silverthorn and Mrs. John Ferguson, vice-chairmen, will report at the opening session Sunday afternoon. Christian women must face the present situation with a sense of grave responsibility. Let churches and missionary organizations be represented. It is a question of law based on the eighteenth amendment alone but a question of reverence for all law without which this democracy is not safe and is without power to aid the world. Apply for registration and information to the chairman of the Washington committee, Mrs. Wm. L. Darby, Washington hotel, Washington, D. C.

(Continued on page 255)

Under the Olives

"Awake thou that sleepest."—Eph. 5: 14

BENEATH dark olive trees He knelt,
Whose leaves, bedewed, seemed thus to weep.
In sympathy His sorrows felt,
While friends He loved fell fast asleep.

Centuries have faded—through all lands
His cross, uplifted, is displayed,
Cathedral risen, sublime and grand,
Yet still by millions He's betrayed.

Their souls, for whom was given His life,
For whom, in prayer, His heart did break,
Take but their ease and dream, asleep,
Watch not an hour, nor pitying wake.

O Master, grant we wake with Thee
Though world minds sleep nor drop a tear;
We'd kneel 'neath shadowy olive tree
With Thee, whose "love casts out all fear."

We'd kneel with heart repentance deep
That spirit ruled by flesh should be,
End thus our worldly, wanton sleep
And lack of sympathy with Thee.

The olives wept—soon pierced the spear;
Yet from death's garden—watched by foes—
Christ's triumph Psalm of Life, we hear,
Wake, sleeping souls—thy Saviour rose!

—REV. GEORGE G. PHIPPS in *Boston Transcript*.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Law Committee and the Proposed Amendment

AT THE request of the executive committee of the Northern Baptist Convention, the law committee has prepared a report on the proposed amendment to define a Baptist church. The report is in two sections. Five of the six members of the law committee sign a majority report, and one signs a minority report. The majority report holds that as "the Baptist denomination is not organized under a constitutional form of government which as obtains among Presbyterians, Methodists or Episcopalians" and that as "there is no written constitution which holds Baptists together, no hierarchy of governing bodies and no legally formulated or expressed basis which holds them together into the great denomination which in fact they are, no local association, state convention or national organization can legislate for the local church." The law committee having laid down this generally accepted principle proceeds to state the practice by which Baptist churches have been recognized as such. As every Baptist knows, the uniform practice has been and is for the church desiring such recognition to call together a council composed of delegates from neighboring Baptist churches to examine into the beliefs and practices of the church seeking recognition. If the council is satisfied that the church examined gives evidence of being in line with Baptist churches in general a vote is taken by which said church is recommended to the fellowship of the local association. In the opinion of the majority of the law committee, "there is no other method of determining whether any given church is a Baptist church and a part of the constituency of the Northern Baptist Convention." Of the four specific questions on the proposed amendment which the law committee was requested to answer, only two are legal questions; the other two are parliamentary questions. The first parliamentary question as to whether signers to the call for the amendment can withdraw their names is answered with a decided negative, and the second parliamentary question as to the possibility of amending the amendment from the floor of the con-

vention is answered by referring the question to Robert's "Rules of Order." The legal questions pertain to the possible conflict of the proposed amendment with the Convention Declaration or with the Act of Incorporation and with the effect of the amendment should it be adopted upon merger contracts and agreements with the Free Baptists. The majority report holds that the proposed amendment is out of harmony with the spirit and letter of both the Declaration of the Convention and Act of Incorporation on the ground that such amendment if adopted would invade the rights of the local church and violate the advisory nature of the convention itself. And on the second legal question it answers that the proposed amendment if added to the by-laws "will immediately deprive the Free Baptists of the vested rights they have acquired by the amalgamation of the two denominations." It is needless to say that the minority report signed by one member of the law committee takes issue with the findings of the majority report and holds on all four questions submitted to the committee that the convention may legally adopt the amendment without trespassing upon the rights of the local church, without violating the spirit or letter of the constitution and without interfering with the vested rights of the Free Baptists.

For several months THE BAPTIST has been facing the proposed amendment editorially. In the legal phase of the question we have not been particularly interested, because we have had a feeling right along that if Baptists are given time enough to think things through they will arrive at conclusions which will not seriously depart from the historic principles and practices of the denomination. It has been our contention that the proposed amendment is not advisable because it "is needless, dangerous as a precedent and likely to be divisive." We believe that the occasion is not sufficient to call for a new instrument. We have all the rules and regulations needed to do the business of the convention. One successful automobile manufacturer offers a premium to any inventor who will

give a practical suggestion on how to reduce the number of parts in his car without reducing its efficiency. Some philanthropist in the Baptist denomination might serve the kingdom mightily by offering a prize to the man who could demonstrate that the convention machinery needs no tinkering with either theologically or legally. What we Baptists need is not more creedal statements, not more parliamentary rules, not more constitutional amendments. We need more of the mind of Christ, more of the experience of Gethsemane, more of the passion of the cross, more of the power of the resurrection and more of the spirit of Pentecost. The upper room sanctified by united prayer which brings a spiritual Pentecost is the thing we need and not more judicial decisions, parliamentary tactics and hectic discussion.

This Question of Honest Debts

IT IS rather irritating, this insistence on our payment of missionary budgets on the basis of honesty. It carries connotations that reflect unpleasantly upon a possible failure to pay them. What right has any man to judge another's servant? And if I fail to pay my pledge by what right do you pronounce upon my integrity? The question is legitimate and the answer is bound to be fundamental and convincing to one who wishes to know and do the right.

One case is eliminated from discussion at the outset. It is the case of one who, whether pledged or unpledged, pays to the missionary budget to the limit of his reasonable ability. If one has the spirit of Christ and is willing to go with Christ to all lengths, if he carries upon his soul the evangelization of the world as a passion of fellowship with Christ, if he has given to the missionary enterprise to the measure of a Christ-honoring expression of that passion, no judgment can pass upon him. Whatever he has done is well done.

But anywhere below that standard questions arise, and ought to arise. In every person and church, self-examination ought to be so prompt and strict that no other can find opportunity to ask, "Have you paid your debts to the Lord?"

Consider. The Baptist denomination, acting collectively through the agencies and ways which it has created for itself, has undertaken a world-wide enterprise for the promotion of the kingdom of God. Ought it or ought it not to have done so? If it ought, where does the responsibility rest? If any Baptist thinks that he can escape his share of that responsibility, he has to make out his case clearly by all of the tests of righteousness that can be found in Christ. Every church is likewise subject to the same tests. Apply them and judge yourself for yourself. And remember that Christian living invokes a deep principle of compensation, namely: "With whatsoever measure ye mete it shall be measured to you."

Has the cause of Christ any moral claim upon us? Has the denomination any claim? Has the denominational organization any claim? Have our collective undertakings any claim? Have our deliberate and collective agreements any claim? Have the hundreds of our best men and women who have been called by us to undertake our task all over the world any claim? If so, are there any elements of right, of duty, of obligation and of honor in those claims? In these elements wherein is a note at the bank superior to these claims?

Even a bank discounts the honor of a debtor who pays only under compulsion.

The Christian standard is higher and happier. By all the bonds of Christ we are bound—joyously bound. If that means the prompt and full payment of our pledges to the missionary budget, welcome the call and do it. If it means the payment of more than we pledged, let God be praised. Whatever it means, let us belt the earth with a song of millions singing together the refrain of Rupert Brooke: "Thanks be to God who has matched us with his hour!"

Let Us Bow Together at His Tomb

AT THE time of this writing, the body of Dr. John Y. Aitchison lies silent, awaiting interment. Before these lines reach the reader heads will be bowed around the world at the tidings of his death. No adequate appreciation of him and of his life is possible within the limits of space at command. One can only drop a wreath on his bier. Beyond this symbol of love and sorrow, words fail.

His leadership of the New World Movement began at the same time and originated in the same circumstances that gave birth to THE BAPTIST. He and we were called together to meet a common emergency; we were associates in a common great, unprecedented, pioneer enterprise for the kingdom of God; we stood together for the promotion of the same denominational principles, methods and goals; we met the same trying problems and together strove to find their right solution; through denominational misunderstandings and the strife of faction, we went together through the same heart-breaking experiences; we wrought together to heal, encourage, unify and mobilize the Baptist fellowship for the highest world service. Changes in the personnel of this office made no change in this comradeship. It held steadfast to the end.

When the New World Movement ended, his title to a crown among the great leaders of Baptist history was fairly won. None rejoiced more than we to see him wear that crown. But now his work on earth is over. In this office is a sense of loneliness. We feel that the fittest symbol of our grief would be the figure of a toilworn ox standing bewildered by a grave, with one end of a yoke upon its neck while the other end of the yoke hangs empty.

His greatness is not of the order that challenges and defies analysis. All who knew him understood him. There was nothing flamboyant, Napoleonic, spectacular and crashing about him. Fraternal service and cooperation were the dominant notes of his character, and he was willing to make every possible adjustment to attain them. Arbitrariness and autocracy find no association with his name. Deep and devious ways he neither sought nor understood. He was obvious, simple, steadfast, sterling, strong. His name will enrich the pages of our denominational history and there will be no shadows upon its lustre.

He has joined the invisible advance of the kingdom of God. Values such as lay in his personality are prophetic of eternity and require eternity for their fruition. Such a life adds to the accumulating evidence of immortality with Christ. We began by bowing our heads to say, "Rest in peace." We end rather by lifting our heads to say, "Rise in power; comrade, rise."

The World in Transit

BY THE ASSISTANT EDITOR

Whether the League Live or Die, The World Must Organize Peace

Major changes come so swiftly these days that a weekly paper can hardly keep up with them. At this writing Sweden has blocked a proposal to change the composition of the council of the League of Nations, the entrance of Germany is halted and the German delegates are preparing to leave Geneva. Tomorrow the crisis may have passed. Or the league itself may be dissolved. Friends of peace must dread the latter possibility. The league is not everything and it is not final, but it is a valuable experiment in the direction of true internationalism. It can pave the way for a constitutional government for the world. If it should fail some other way must be found. Present difficulties must be converted into future triumphs. This generation must write the charter for a warless world.

We May Bully Mexico Till We Lose Our Own Temper.

Somebody in the United States, the Lord knows who, seems determined to force a situation which will bring intervention in Mexico. But whoever wants that, wants war with Mexico and the conquest of Mexico by the United States. The American people as a whole have no such purpose, but the attitude of certain newspapers leaves no doubt that such a purpose exists and is diligently urged. Somebody does not intend to stop agitating to this end until Mexico is reduced to the position of Cuba, Hayti and Porto Rico. Is our government yielding to this pressure? On this point, whatever Americans may think, there seems to be no doubt that the rest of the world thinks our state department is playing the part of a contemptible bully and hypocrite. The rest of the world may be altogether mistaken, but under existing circumstances, it is important to make our conduct toward Mexico so frankly and meticulously friendly and courteous as to disarm all suspicion. It is better not to point guns at Mexico on the supposition that they are not loaded. That form of amusement often starts trouble.

What Are We to Think When Col. Mitchell Draws no Crowd?

Col. Wm. Mitchell, hero of the navy controversy, who has been a headliner for the papers, is now engaged in a national campaign to awaken the country to the need of air defense. Who better than he can whoop things up for military preparedness? But are the people becoming excited about the matter? For answer consider his meeting at the Chicago Coliseum, Feb. 24. Here is an auditorium in which historic national conventions have swayed millions and made history. But papers favorable to his propaganda reported less than 500 people in his audience. They explained that the price of admission was too high and that the competition of the radio hurt the meeting. A less sophisticated observer might think that the meeting failed because the people are losing interest in the whole militaristic ballyhoo.

Were the Fathers Mistaken in Their Maxims of Government?

The American Revolution embodied a philosophy of government, which the men of that period expressed in their own way in the form of axioms in the Declaration of Independence. Those axioms include equality, inalienable rights, government for the common benefit, sovereignty of the people and the legitimacy of revolution. All of the fifty-six members of the Continental Congress sol-

emnly signed their names to that declaration and thus pledged their loyalty to those axioms. On the basis of that philosophy they fought the Revolutionary War, and thirteen years later another group of Americans, accepting those axioms as no longer subject to debate, made them the groundwork of the constitution. For a century and a half the United States has tested them and today the science of government in its most critical mood, offers no settled conclusion that invalidates one of them. Vast economic and social changes have intervened. New modes of applying those principles have been discovered. A bewildering mass of new relationships has given rise to new and complicated problems. New forms of statement have been perfected and their corollaries have opened wide fields of constructive thinking and of debate. But there stand those axioms, the historical and philosophical basis of our national civilization. If Americanism has any contrary meaning today the nation is apostate and is marching to catastrophe.

Bootlegger versus Teetotaler, And All Sorts between Them

Newspaper polls are the modern form of referendum. They are now reporting on prohibition with majorities of ten to one against the present law. Spokesmen for the Anti-Saloon League say that the referendum is misleading in the extreme. And it is. It has all the earmarks of interested propaganda. The American people wanted, and probably they still want—at any rate, ultimately they will want—prohibition. We have the amendment and the Volstead law; so far, well. But we have also local enforcement largely paralyzed in some places by the political control of the same old friends of bootleggers who have been the perennial curse of American democracy, and the federal prohibition service has been infested to some extent by party patronage and by a gang of hangers-on who have no sympathy with the law and who muss up every form of public service ever entrusted to them. Finally there are the faint-hearted, whose position is determined by the passing gust. If prohibition survives all of these, as it probably will, it will demonstrate its immortality; nothing can kill it. One of the most sinister signs is talk of an investigation by the national congress. Prohibitionists naturally welcome scientific investigation, but a congressional investigation is often a refuge for rascality and a tomb for righteous causes. After all, perhaps the noise comes from the fact that prohibition is too successful to suit its foes.

Giving Half of Our Living for Awkwardness

In some dim fashion most people are aware that Americans are great wasters of time, labor and natural resources. But the amount of such waste and the cause of it are not generally known. The amount of economic waste in the three essential items named is just about equal in quantity to half of the total available resources. That is, if the available labor power were employed with scientific economy and efficiency a normal standard of living for all of the people could be maintained with half of the present draft on the natural resources of the country. Or if with the natural resources available we knew how to live together in a normal way only one-half of the present labor time employed would be necessary in order to provide for such living. The high cost of living is the price we pay for our social incompetency.

Logic Lost in Laughter

Give us less of the poor "chopped straw of logic" and more of the joy of the Lord, and we shall see the prodigals come home.

BY ROBERT GORDON

THE distinguished pastor of the Old South church, Boston, tells of an ecclesiastical council divided over the question whether sinful men have any part in their conversion. The armory of logic had been ransacked and every ancient weapon furbished. Godly men went forth with fury to the fray, each side determined to win this candidate to their ranks. The victim seemed to be moving toward the radicals when a conservative asked, "Do you say a sinner can have a share in his salvation? Did the man with the withered hand have any part in his healing?" The air was electric, the silence ominous. Then the youth replied, "Yes, I should say he had a hand in it." So laughter won where logic had failed.

Thus there is suggested this solemn query: have we not expected too much from argument and not enough from merriment? But a black-cowled metaphysician interjects, "Such dissertation cannot proceed until terms have been defined." Of course there is some ground for the professor's objection. On seeing two women leaning out of windows on opposite sides of the street, shaking their fists and shouting at each other, Charles Lamb remarked, "Those two will never get together for they are arguing from different premises." Although definition is usually a dreary and dangerous business, yet to be accommodating we shall turn to the dictionary. "Laughter, a noun: Consists essentially in an inspiration succeeded, not by one, but by a whole series, often long-continued, of short, spasmodic expirations, the glottis being freely open during the whole time, and the vocal cords being thrown into characteristic vibrations." Now hold that while we look for logic.

We read, "There is an intellectualistic logic coalescent with absolute metaphysic. There is an epistemological logic with sometimes formalist, sometimes methodological leanings. There is a formal-symbolic logic engaged with the elaboration of a relational calculus. There is what may be termed psychological-voluntarist logic" Enough! Professor, please excuse me. We are just plain folk talking to plain folk. Won't you let us use words as we ordinarily do without bothering ourselves about what they mean?

Head-Splitting Logic versus Side-splitting Laughter

Yet this digression has not been altogether in vain. Again we have found the dictionary significant for what it omits. It lists and defines the laughing-crow, the laughing-goose, the laughing-gull, the laughing-hyena and the laughing-jackass. But there is not a laughing-dogmatist in the whole menagerie. This is but another proof that we have had too much head-splitting logic and not enough side-splitting laughter. Oh for some jolly beggar to "stand up in wit's defense, win us from solemn vice, and laugh us into sense!" Why be so afraid to laugh? One dignified dogmatist was so worried lest he might forget himself and smile that, it is reported, every hair in his wig turned white. The Bible is not a joke-book but neither is it dull or doleful. Yet it has been maintained that to smile is sinful. An ecclesiastical body has actually declared that no one indulging in funny stories can retain good standing in their ranks. Their scriptural support is Jesus' warning regarding "idle words." If they had read any of Lincoln's yarns, they might have been persuaded no words ever wrought to better purpose than those he used

in jest. No man could justly call them "idle words." On the whole horizon, is there any heresy worse than this disparagement of good humor? We do not honor our Lord when we assert he wept but never laughed. Was there not at least a twinkle in his eye when he told of that benevolent brother parading along Main street behind his own hired brass band on his way to Widow Brown's with a basket of provisions? Did no hearer smile when he spoke of that altruistic oculist trying to remove a splinter from a neighbor's eye when there was a whole plank in his own eye? Did he not put a few of his hearers into a rather jolly frame of mind when he described the Pharisee so meticulously scouring the outside of the cup and so unmindful of the unclean interior? Then straining away a mosquito, he swallows a camel! Picture the process. "The long hairy neck slid down the throat of the Pharisee, all the amplitude of loose-hung anatomy, the hump, two humps, both of them slid down—and he never noticed—and the legs, all of them, with the whole outfit of knees and big, padded feet." Did no one catch the humor of that? Was not pharisaical logic that day lost in laughter?

A Prescription for Ills

At the American Institute of Homeopathy, Dr. Frederick W. Seward prescribed for our ills when he said, "Look for the funny side of life. I advise neurasthenics to cultivate a taste for comic stories." A solemn stockholder wrote to Carnegie complaining: "Your Mr. Schwab does not have a proper sense of dignity. When he meets with his directors, their laughter can be heard all over the office." Carnegie forwarded the letter to Schwab. With it he sent the framed picture of a monk holding his fat sides and laughing hilariously. "Hang this picture where directors can get a good look at it," Carnegie suggested. "Let it be a constant reminder that good business is never done except in a happy frame of mind." When fault was found with Lincoln because he joked during the dark days of war, he said, "I could secure the defeat of our whole army by looking glum at this reception."

But we are contending for the faith once for all delivered! This is no joking matter. You misunderstand if you think we think it is. But long ago a wise man wrote, "How is error best confuted? Is it with scowling looks, angry sarcasms, biting rankling words of venom, or with a good-humored smiling face, with quiet innuendo, sportive irony, and that gentle lambent humor which like sheet-lightning hurts nobody and illuminates everything with soft bright flashes?"

Some dare not laugh because the light-hearted are so commonly dismissed as light-headed too. Many a light man has risen by his gravity while another of greater worth has fallen by his levity. We hold no brief for simple souls that go into convulsions at the touch of a feather, but neither do we forget that a man of some consequence wrote "The Merry Wives of Windsor." Humor is a gift reserved for man at his best and is never found except in a mind that can be both grave and gay. Emerson wrote, "The perception of the ridiculous is a pledge of sanity." Of all things, keep out of the ranks of the mesogelastick, the laughter-hating.

But how can anybody go through the controversy of these days and not laugh a little? Have you never at

some religious assembly felt an involuntary twinkle in your eye as you looked at the almost Gothic front of some serious controversialist and listened to his ex-cathedra utterance? How could any mere mortal wear such an air of infallibility? While he was settling the most abstruse problems offhand with such finality, did you not find your attention distracted just a bit by some Bertrand Russell asking, "Sir, is there any knowledge of which a reasonable man may be so absolutely certain?" You brushed him aside saying, "Well, there's the table that inerrant brother just pounded. We know that is a table." But Russell comes back, "Be not so positive. To your eye it looks of certain shape and color. To one in another part of this hall it looks another shape and color. To your eye it looks smooth, but use a microscope. What a difference! A more powerful glass would reveal still another surface. Which is the real table? Indeed a little time might discover good philosophical reasons for believing there is no table there at all and that the all too-solid theologian now apparently troubling you is nothing more than an echo from the void." And you smiled.

Dead as the Dodo

But our impassioned platform pomposity is now denouncing some awful absentee for believing or not believing something or other. Either way it is something so delicate that the shading of a word may make a world of difference. When the culprit is quoted, we wonder, was the emphasis originally put just there? But worse than that. He admits he did not hear this fearful thing said. He has heard that somebody heard that somewhere somebody said that another had heard. By that time surely Doctor Eliot's scholarly conclusion had come to your mind, "The average American educated or uneducated, cannot see straight, or hear straight, or think straight, and cannot deal with reasonable accuracy one hour afterward a conversation in which he participated or an incident which he witnessed." And you smiled. Now our oracle is making one welkin ring with proof positive that everything depends upon the settlement of this issue this way forthwith. No matter what the point. It might be any one of a hundred. By that time echoes from other platforms and other days begin drifting to your ears. Excited speakers contend, "This is that upon which the whole superstructure rests." From time to time different slogans are pounded out, "Novatianism, Donatism, Montanism, Docetism." Don't call for the dictionary, please. Enough that you know that these issues over which men once so bitterly fought are now as dead as the dodo. The historian whispers, "So it will be again." And you smile.

Our preacher takes a text: "The greatest of these is love." He preaches like one from heaven sent. But alas, his eye falls on a poor mortal of another school and now the sling is in his hands and hard, very hard names are hurtling through that religious atmosphere. A rebounding missile hits the hardened newspaper man, an ex-war-correspondent, a resounding blow and, snatching his hat, he escapes holding his head and lamenting, "Is there no Gilead?" From some safe retreat, he issues a war bulletin, "Armageddon again! Contending hosts charged down upon one another with incredible fury, hacking, thrusting, and skull-splitting until this poor man did not dare longer wait for Truth to rise from that confusion but fled in terror from the scene and continuing in the words of Doctor Jacks prayed to the gods that the tide of battle might not flow his way, that his ox, his ass, and his little ones might be spared, and that no fiery dart might light upon his cottage-thatch." There was something funny about that and yet you did not find it quite so easy now to smile.

Logic has its uses and its limitations. In vain ecclesiastics debated on the proper way to pray. Some argued for bended knees and others for upright posture and uplifted hands. The matter was finally settled, at least for many, not by argument but by a comic page from life. There is history and parable in these funereal lines:

"Last year I fell in Hodgkin's well
Head first," said Cyrus Brown,
"With both my heels a-sticken up,
My head a-pinting down.

An' I made a prayer right then and there,
Best prayer I ever said,
The prayingest prayer I ever prayed,
A-standing on my head."

We did not see Cyrus but can vouch for the suppressed excitement in a Baptist ordination council when a young radical expressed doubt regarding a personal devil. Argument had no weight with those who opposed his ordination. Then one arose who chose the better way. "This brother," he said, "is only a young man yet. He has much to learn and is open-minded. This church has called him and believes in him. He believes in Christ and I am confident he will not have lived long in this community before being persuaded of the personality of the devil." The affirmative vote went sailing through on that wave of merriment. All afternoon and evening and part of another day, Anna Howard Shaw was bombarded with interrogations by those who opposed her ordination. "An elder shall be the husband of one wife," was quoted by a bachelor who triumphantly inquired, "How is it possible for you to be the husband of a wife?" "My good brother," Miss Shaw responded, "has evidently forgotten that he is an elder and also a bachelor. It would seem I am as much of a husband as is he." "Wives obey your husbands," quoted an old man and asked, "Suppose your husband should refuse to allow you to preach, what then?" "I'm a spinster," she responded, "that does not concern me." "You might marry some day," he predicted cautiously. "Possibly; wiser women than I have married. But it is equally possible that I might marry a man who would command me to preach. In that case I want to be all ready to obey him." Could any mere logician have answered so well such wild absurdities? For hours inquisitors plagued another poor candidate with questions on all manner of vain speculations. Finally the exhausted youth was asked if he were willing to be damned for the glory of God. That was the limit. He answered that he was not willing to be damned for the glory of God, but if it were for the glory of God that this ecclesiastical council be damned, he would in no way raise any objection.

A New Text

When you have knocked logic out of things theological, there is not much left of theology. But religion is something more than an intellectual answer to intellectual problems. Our troubles never will be settled by argument alone. Give us less of the poor "chopped straw of logic" and more of the joy of the Lord, and we will see the prodigals come home and hear again a divine voice ordering the music and the dance. We do not say, "Amen" to the prayer, "Lord save us from modern thought; yea, deliver us from all thought whatsoever;" but we do long for the time when we can return to our churches to report our convention experience from the text, "Then was our mouth filled with laughter and then said they among the heathen the Lord hath done great things for them."

Our Nation's Debt to Its Soldiers

The men in service today are in the midst of peculiar temptations. We must keep active in spiritual ministry to them.

BY FRANK C. RIDEOUT, CHAPLAIN, U. S. A.

THE United States of America as a nation owes a very considerable debt of gratitude, appreciation and loyalty to the regular army. Indeed, this institution, created by the regular processes of law, has abundantly justified its existence through all the changing years of our national life. One has but to recall the pioneer days of the nation's history to be reminded of the arduous labors, the genuine sacrifices and the countless deeds of heroism upon the part of those who have made the profession of arms their contribution to the nation's well being—giving life and sacrificial service when called upon to do so. This has been the lot and the history of the regular army of the United States through all the years since 1776. They invariably have been ready when the call of duty sounded.

In days of stress and storm, when danger has been imminent, when threatening clouds have gathered upon the horizon, the proudest and the most honorable thing that any real, red-blooded, able-bodied, citizen could do, was to don the uniform of the soldier. For the soldier's uniform has always been, in times of strife, the noblest symbol of sacrificial service, as well as the undisputed badge of honorable distinction. We can all readily recall that in 1917 it was not the young man in uniform who was under the necessity of making excuses in most localities throughout our land. He did not have to show the reason why.

Scoffers

There is a reason perhaps why some men dislike the uniform. But that reason is more psychological than philosophical. Although, unfortunately, all of us at times have been caused to grieve at what we have seen inside of a soldier's uniform, for my part I would just as soon see a man or a maiden sneer at the flag of our country as at the soldier's uniform. The man who sneers at a soldier merely because he is a soldier, having no other basis for his sneer than the knowledge possessed by all of the meagerness of the soldier's pay, is just as unbecoming in his deportment as the man who scoffs at the Lord's prayer. He might also scoff at our teachers, our legislators, our ministers of the gospel, our college professors—for that matter at our president himself. The man who places the justification for a sneer upon such a basis might laugh at any man who is willing to serve his country and the great causes of humanity for a stipend which does not and cannot represent an adequate compensation for his services.

It is a well-known fact that one heedless, unthinking, foolhardy soldier can sometimes give the organization to which he belongs more unfavorable publicity in a single day than a whole regiment of good soldiers can overcome in a twelve-month. There are many soldiers in the army now, under twenty-one years of age, who, out of their small monthly allowances, are helping to support widowed mothers; who are assisting in keeping smaller brothers and sisters in school; who are helping to keep the wolf away from the doors of worthy parents, and in doing many other worthy things.

The soldier of yesteryear deserves the wholehearted respect and the grateful appreciation of our nation's citizenry. When we recall the fact that in the early years of our nation's existence the soldiers of our regular army acted as surveyors of unexplored territory, built roads, bridges and railroads, established lines of communication, opened up navigable rivers, acted as sentries year after

year in lonely outposts of our pioneer civilization, all for the safety and the protection of infant colonies and trading posts; when we remember that both officers and enlisted men hazarded their lives day after day in defending the early pioneers from the ravages of the blood-thirsty red men; when we remember that these same redoubtable scions of thrilling adventure penetrated the primeval forests, pushed out farther and farther across the prairies and over the mountain ranges, ever acting as the advance guard of the famous "covered wagon"; when we remember all this, we shall do well to pause in reverence in the midst of our humdrum day of affairs to hallow the memory of such men as served their country in those far off nearly forgotten days. The peace time achievements of our regular army is a thrilling story to the man who is so minded as to be fair, unbiased, and willing to face the facts. The contribution of regular troops to the nation's equilibrium, safety and satisfaction is not inconsiderable, even in these more recent days.

The part played by regulars in Chicago in the days of the transportation strike; in San Francisco during those awful days following the earthquake, in Galveston, Tex., during the flood; in Panama, after the French government had utterly failed; in Texas City swamps, in West Virginia, and in Gary, Ind., during the great industrial upheavals—those eventualities have amply justified the existence of the army, if there can be any justification for the safeguarding of the civil, the personal, the industrial rights of a people under any pretext whatsoever at any time.

Control of Pestilence

The story of the transformation of the Panama canal zone from a place of pestilence and almost certain death to a veritable health resort, as a result of the patient work of the army medical corps, cannot fail to inspire confidence in the military establishment when that institution is given an important public service to perform. Likewise, the control and practical elimination of typhoid, malaria, yellow fever and dysentery in our extra-territorial possessions and at home will remain forever among the worth-while accomplishments of the military. The romance of chloroform gas treatment for colds came about as a result of persistent and painstaking experimentation of army doctors during and since the great war. And it is not an extravagant prophecy to suppose that within a few years more lives will be saved annually as a result of the discovery than were lost by our nation in the world war. The names of such army doctors as Beaumont, Gorgas, Reed and Vedder will forever be enshrined in the memory of a grateful nation's populace.

Moreover, we shall do well to acquaint ourselves with the fact that right now, in addition to duties of a purely military character, large sections of our troops are carrying forward the processes of our American civilization in Cuba, in Panama, in the Philippine islands, and at many lonely stations along the Mexican border, at great personal sacrifice, and, in many instances, under conditions of great inconvenience.

The citizens' military training camps and the reserve officers' training corps camps, such as are held at convenient places throughout the country every summer, are without question one of our nation's greatest assets, contributing more to our nation as a return for the money

spent perhaps than any other institution in existence, when values of morality, virile physical manhood and character are concerned. Such lessons of citizenship, obedience to law, and rugged honor as our army officers are able to inculcate within the hearts of the young men who attend these summer camps, is of untold value to the nation as a whole. And I am very proud to hear testimony to the fact that our splendid, efficient army officers are for the most part true to the trust that has been reposed in them by the nation, and are doing all in their power to inspire the men under them to a higher patriotism, and to useful, honorable, productive living. In fact, both officers and enlisted men are especially selected by the military authorities for work of this kind because of their character qualifications and aptitude for the work; and engage themselves in enterprises which in all the years to come will reflect due credit upon our country as a whole. And we cannot fail to see that the spirit of heroism, romance, and service for one's country is not yet altogether dead.

Now, in consideration of all this, is it not time for somebody or some organization to take a definite stand in defense of the moral and spiritual rights of the soldier? Is it not time for someone to lay upon the hearts and the consciences of good-meaning American citizens the burden and the challenge of a duty which lies, not in far away foreign fields, but directly before them like an open door?

To be specific, religious work in the army is not receiving the support of the people of the churches of Christ it should receive. The churches seem to have forgotten that large numbers of soldiers need their continued prayers and interest; and that the chaplains who represent them need the moral and sometimes the financial backing of the denominations which gave them to the service. During the world war when practically every family in the land had its representative in khaki, a tremendous wave of interest for the spiritual welfare of enlisted men swept over the country. But now that only about one home in one hundred has a son in the service, that interest has become almost nil! "Is Christian interest to be so selfish? Is Christian America to be vitally interested only where one of our own circle is involved. Such is not Christianity. The souls of the men now in service are as precious as the souls of men in civilian life. The men in service today are in the midst of peculiar temptations and spiritual as well as physical danger. We must keep up interest. We must keep active in spiritual ministry to these men."

A Chaplain's Difficulties

One of the outstanding needs of the army at the present time is adequate, suitable chapels on military reservations where the religious work of the chaplain may be carried on in a dignified and proper manner. Civilians for the most part are not at all familiar with the fact that under present conditions religious work in the army is greatly hampered and hindered because of this lack. Not infrequently chaplains are under the necessity of being obliged to transform for divine worship on Sunday morning a room which has been used for all sorts of affairs during the preceding week, and perhaps a dancing party the evening before. In many garrisons the enlisted men's service club is used by the chaplain for his Sunday school and divine services. In these buildings, most of which were constructed during the war for temporary use only, a dozen different functions must be provided for during the week. A kindergarten school, movies, and various shows have their turn. The distracting atmosphere of such a place, the inherent lack of reverence, together with the absence of all the trifles which make perfection in worship, make the army chaplain's task a very difficult one. Usually, in addition to this, he is obliged to conduct worship without the ex-

penditure of funds (excepting his own) for music, printing and the many little incidentals. Often he has no organ, no choir, not even a piano excepting the one which is tuned to concert pitch for the use of an orchestra for dance music.

What a missionary opportunity has been overlooked here! What a moral challenge to Christian America—125,000 enlisted men in our army, and 12,000 officers. These enlisted men are for the most part, perhaps 75 per cent, under twenty-one years of age. They are now preparing themselves for the duties of citizenship. They are American boys. This is a challenge that lies at the very door of the church. The churches have rivaled one another in entering the open door of China and India and Japan, but they refuse, so far at least, to enter this open door, despite the fact that their boys are in the service and their ordained ministers, as chaplains, are up against even greater odds in some respects than the missionaries in foreign fields experience.

What a noble thing it would be if the various denominations would get together in a cooperative effort and construct chapels at all our army stations! Of necessity it would have to be a cooperative movement for the government will perhaps approve only of a plan of chapel construction with the proviso that such buildings shall be pan-sectarian in character, and donations not limited to any particular sect or society. It would be good for the souls of American Christians to do something definite and concrete for the souls of American soldiers.

Houses of Worship

During all the years of our nation's history so far as is known only two houses of worship have been built from public funds for use by the army. One is at West Point and the other at Fort Yellowstone. Many chapels have been provided through the genius of local garrisons in utilizing surplus materials, soldier labor, and such contributions as were available. In a few cases individual churches have assumed the whole responsibility for little chapels such as are at Fort Monroe, Va.; Fort Douglas, Utah; and Fort Apache, Ariz. Not more than half a dozen posts of the entire army have chapels which could in any sense of the word be considered suitable and adequate. Among these, in addition to West Point, N. Y., already named, are Fort Moultrie, S. C.; Fort Sam Houston, Tex.; Fort Riley, Kas.; and Fort Leavenworth, Kas. No permanent houses of worship have been built since the war, but a number of garrisons have utilized materials in providing chapels which will at least serve the purpose for a few years to come. Fort Eustis, Va., and Fort Benning, Ga., are good examples of this.

While recommendations have been made to the war department by strong religious leaders, urging the construction of suitable places of worship at army posts in the future, no definite program has yet been announced. And it is quite possible this matter will be delayed indefinitely, or at least until the physical well-being of troops is provided for. It is not generally known that some regiments are now living under canvas along the Mexican border and in other places. Indeed some 40,000 troops are now living in cantonment buildings of temporary construction and in quarters which are in no sense of the word either comfortable, adequate or sufficient. Until suitable barracks and quarters are provided for these troops, it would be folly to urge a policy of chapel construction upon the part of the government, as ideal as this course would seem. And besides this difficulty of providing for the things which are absolutely essential, there are many powerful influences which are continually urging congress to cut to the bone all army appropriations. And there remains a

reasonable doubt in the minds of many persons as to whether the government ought really to be called upon to build houses of worship. The government will permit the churches to prosecute this work in this field. Is not that a challenge to the churches?

As an illustration of the urgency of the need for chapels, the condition of affairs at Fort Snelling, Minn., may be cited as a fair example. This garrison has a permanent population of about 1,500 soldiers and seventy-five officers and upwards of 500 women and children families of officers and soldiers. A soldier's enlistment is for a period of three years. An officer's tour of duty at a given station is usually three years, but for the convenience of the government he may remain only one or two years. Some 1,500 college students from thirty institutions of higher learning and from seven or eight states attend the reserve officers' training corps camps at Fort Snelling for a period of six weeks every summer. And some 1,200 to 1,400 young men from four or five states attend the citizen's military training camps every summer. And despite the importance of Fort Snelling as a military training center it has no chapel. Religious services and Sunday school are held wherever a convenient place can be found. But, even at the best it is quite unsuitable. Fort Snelling was made a military garrison in the year 1819. And yet through all these years Fort Snelling has been without even a place where the Ark of the Covenant might rest. And nobody seems to have been offended. Nobody has complained. And everybody seems tolerably content to just let things go on and on this way forever. On the other hand it has been one of the scandals of our civilization that churches have overlapped and duplicated their efforts in many places in order to outdo one another denominationally; and so keen has been the rivalry that multitudes of villages with less than 2,000 souls have half a score or more of churches, all struggling to do just about the same thing.

Am I overstating the case when I say that the civilian population of a given community owes to the soldiers of that community something of that same opportunity for decency, for morality and for the cultivation of the spiritual instincts as they themselves enjoy. That opportunity has not yet been made for many army posts. A crusade upon the part of the religious and patriotic forces of the nation in behalf of properly appointed places of divine worship at army stations would only be in line with the genius of our Christian civilization. Some body of Christians ought to take the place of moral leadership in this respect. Why should it not be the great, liberty-loving, democratic Baptist denomination? Some one should undertake to arouse the conscience of American Christian people and awaken to responsive, definite action those forces of righteousness which ought to be concerned in this enterprise.

In many cities throughout the land war memorials have been constructed in recent years at great cost, to perpetuate the memory and to honor the noble deeds of dear departed soldiers. Why would it not have been just as appropriate to have constructed useful monuments for the living in honor of the dead, in the form of chapels at our army stations? Such a program ought surely to make its silent appeal to all persons who love justice. It would be placing an emphasis where it properly belongs. There is scarcely a soldier in the army but would desire to see a chapel, adequate in size and suitable in architecture and appointment, at his station; and every soldier who serves his flag and country would be benefited thereby. George Washington, the soldier, knelt in the snow at Valley Forge and prayed for his country, and particularly for his soldiers. Have you once stopped to pray for the soldiers who serve your country now? If so, are you willing to do anything else for them. Now is a good time to begin.

Conservation and Distribution of Baptist Resources in Great Cities

BY CHARLES HATCH SEARS

(Note: This is the second of a series of three articles prepared at the request of "The Baptist" to review the scope of the forthcoming volume on Baptist City Planning, a volume prepared under the direction of the author of these articles, comprising the work of fifteen committees representative of the Baptist leadership in our great cities.)

FOUR successive inundations of foreign-speaking peoples swept over a certain church in New York during a single pastorate. From American it became German, Irish, Italian and Jewish in turn. How may a church adjust itself to such rapid changes in its constituency? Can a church remain indigenous under such conditions?

It must be granted that many churches make no attempt to adapt themselves to their respective communities, unless indeed the community is interpreted as the entire city and its environs. To this wider area they make a selective appeal to like-minded individuals; an appeal based on social ties and theological divergencies, ultra-conservative or ultra radical, to extreme emotionalism or to extreme intellectualism, or perhaps to a given racial group. Given a great personality, be he Pastor Russell or John Hayne Holmes, this kind of a church persists and prospers during the life of the leader. A great city is fond of extremes, especially if those extremes are vehemently uttered. Such churches perform a great service, but the great mass of the city's people go on neither

knowing nor caring anything about them. This kind of a church can never penetrate the masses of New York City.

A ministry of true reconciliation to all peoples requires a knowledge of the "by-ways." It must emanate from an "outreaching" church. The eager host whom Jesus commended was not content to remain at home and receive the regrets of his own class to his dinner party, but he sent out his servants into the "by-ways."

The city as a whole is too much for any church, but no community is too big a task for a church that preaches, teaches, and ministers through a long period of years in the spirit and power of the Master.

Fortunately the city is readily broken up into small communities. The Northern Baptist city planning committee has thought of the city as divided into these types of communities:

The downtown district, located in or near the retail district, the theater district and the hotel district, usually surrounded by some of the old residences of the "first families"; some of them indeed still occupied by the original owners, but now for the most part used as rooming-houses. The green country boy is there, the foreigner is near at hand, also the confidence man and the criminal. Social currents here converge in a whirlpool which bears up the "flotsam" and "jetsam" of society. It is the real center of the mass life of the city.

The older residence district, characterized by a changing community: the older American Protestant stock steadily moving to better residence areas; a population of European parentage, prevailingly Roman Catholic and Irish coming in; in some communities an influx of negroes; business encroaching; houses for a single family usually deteriorated; a depression due to decreased attendance, loss of old leaders, and growing financial burdens; competition among Protestant churches of the community to the "diluted" Protestant population—and, to add to this complexity, lack of denominational understanding and sympathy because the church has not been able to keep its time leading position in denominational enterprises—rather poor pasture land, one blade of grass grown where ten grew before, intensive farming not yet considered.

The newer residence district, characterized by an incoming tide of American population, aggressive and with initiative. Here are to be found little white beds and many carriages. Here are to be found future leaders. These localities are ordinarily predominately Protestant in their sympathies, not always in their affiliations. They are economically resourceful though often composed of people of moderate means. Their giving capacity is frequently limited by their ambition to establish their homes and educate their children.

Industrial areas: Industry has not merely created districts; it has created the city. The modern city is actuated for by the machine and is built around the manufacturing plant. From 1865 manufacturing as compared with agriculture steadily advanced. Tools have yielded to machines, machines to "plant," and "labor" has been made dependent on conditions. The employe works for a corporation. The old close contacts with understanding, sympathy and feeling of mutuality are largely gone. All has tended to produce a class—"the workers." The worker's job is his life, and he feels that he has lost control of it. He has sought to regain control through labor unions. Widespread social unrest exists, growing out of a sense of restricted freedom, quite as much as from a sense of injustice in the distribution of the fruits of industry. This attitude has seriously affected the working man's attitude toward the church. His feelings and prejudices shut him away from the church and make an evangelistic approach to him next to impossible. Industry erects barriers between the working man and the church.

Foreign language areas: Hedged in by barriers of religious and racial prejudice, speaking a foreign language, and largely dominated by old world ideas, these foreign-speaking communities constitute a very real problem and a great challenge to the Christian church. An American church which does not adapt its program to the new conditions is only marooned and has no influence in such a community.

The negro districts: Many northern cities, especially since the world war, have large negro colonies. Acute social problems are found due to housing shortage, "frail, flimsy, dingy, unkempt buildings," lack of educational facilities, the prevalence of vice and religious neglect. These communities have not been served by the older churches—except the negroes have created a new expulsive force, pushing out old established churches, and an adequate number of new churches with proper equipment have not taken their places. Moreover, the ministry to negroes is largely a Baptist opportunity. In Chicago, for example, there are forty times as many negro Baptists as negro Methodists, thirty times as many as negro Presbyterians. In the United States one out of every four negroes is a Baptist

church member. Add the children of negro Baptist families and the ratio would be greatly increased.

Distribution of Forces and Resources

The rapid shifting from one type of community to another, including the successive rapid inundations even within communities predominantly foreign, all tend to a loss of morale on the part of a given church; a weakening of its working force and a loss of financial resources. Churches facing changed community conditions in the older residence districts require the most careful guidance. In the case of churches located in foreign-speaking districts clearly some of them should become foreign-language churches, these churches in time changing with the community until they again emerge as English speaking. There are several inspiring examples of this transition. Conservation of church membership is vital to avoid the heavy wastage in "lost" and "depreciated" members. It is estimated that the average church member in *absentia* depreciates 20 per cent per year. How long will he last? How long can a church last with this wastage? According to the Springfield survey, it takes a gross gain of ten members to make a net gain of three. It is essential to conserve the membership. These methods are suggested: monthly registration at communion service with follow-up of habitual absentees; emphasis on obligation to take letters with removal; use of city and state offices to assist in following up removals. The City Union should help conserve Baptist constituency. All of its progress depends upon it. One of the legitimate aims of evangelism is to recruit the forces of the church.

The conservation of the resources of the church comes to have extreme importance. "A church building is a tool to be used for the kingdom of God. Tools are good only when they are useful in accomplishing the work for which they were invented. A church building is good so long as it helps the congregation do the work of the kingdom in its neighborhood to the best advantage. When it does not do this it should be changed, moved or adapted." It is essential that there should be a recognition of denominational relationships to properties. The Northern Baptist Convention has recognized this in a declaration against the use of proceeds of mortgages for repairs or current expense. If the various types of work required from a denomination are to be done adequately, there must be a certain mobility in property values, and denominational resources must not forever be allocated to a particular enterprise. Our assets must not always be "frozen;" the good of all is the highest good of each. All this requires denominational foresight; a willingness to take the long look and particularly a willingness to think in terms of our denominational contribution to the great common cause. The city presents a fine opportunity for Baptists to learn a new lesson—a lesson that Jesus taught and Paul emphasized. The law of Baptist independence must yield to the gospel of denominational interdependence; a willingness to do for love's own sake what the law cannot demand as its right. "Behold I show you a new commandment that you love one another."

LEISURE is not what one would call a luxury; it is a necessity of living. Unless we get leisure we do not work effectively. We must at times pause and be free, or our work degenerates. We must get out of the groove which, as Silvester Horne said, "differs from the grave only in depth." We need leisure not as a substitute for work, but as the condition of good work. We do not work well unless we have our proper leisure; we do not enjoy our leisure properly unless we have our proper work.—ROBERT F. HORTON in *Christian Work*.



The Devotional Life



Moments on the Mount

"Jesus took with him Peter and James and his brother John, and led them up a high mountain, by themselves apart."—Matt. 17:1.

BY C. A. DANIEL

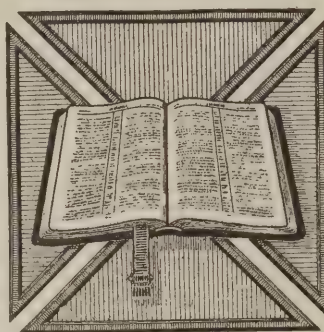
WE NEED to get away from the smoky atmosphere of the earth, from clouds and fog, which are so apt to shut out our vision. We are in the valley of sorrow and death, of anxiety and care, of hurry and bustle, of worry and gloom, of noise and turpitude. Jesus invites his disciples to go up into the mountaintop of prayer and communion with God. We need the reverent joy of mountaintop experiences in the spiritual life. There are too many people content to live on the plain and in the valley, who never dream that there is anything better for them in store. But there surely is—attainable on the mountaintop of prayer and communion with Jesus. Christ was transfigured while he was praying in the mountain and the three disciples beheld his glory there.

Comforting Moments

These moments were rich to the Lord Jesus himself, for they revealed the Father's love to him in a time of crisis. He was then in the very shadow of death on the cross. Moses and Elijah appeared unto him and talked to him concerning the coming passion. The law and the prophets had predicted his suffering and death. The presence of these men was an encouragement to the Lord in the pathway of obedience and death.

These moments were full of holy pleasure and joy to the three disciples. They looked back to them with peculiar interest and assurance of Christ's divinity and glory. Peter asserts that they were not following cunningly devised fables, when "we told you of the power and presence of the Lord Jesus Christ, but we had been eye witnesses of his majesty."

Mountaintop moments are needful to us as Christians. Prayer-meetings, services, conferences, associations in God's house and with God's children are frequently mountaintops of holy delight and pleasure. Let us not remain in the hovel, when the Master has a mansion prepared for us; let us



not be content with the plain, when we might be on the mountaintop with our Lord in transfiguration.

Such mountaintops may become moments of holy fear. "When the disciples heard the voice of the Father, they fell on their faces and were sore afraid." It is a grand and awful thing to have a vision of God. The first moments may be joy and pleasure, when we are ready to remain with the glorified Saviour on the mount. But there comes to us presently a sense of fear as we stand in the presence of the Lord. His greatness and our nothingness become evident; we face his holiness and immediately become conscious of our sinfulness, when we contrast God's supremacy and our own unworthiness. All men have experienced it when they were brought into the presence of Almighty God.

Visioning God

Moses felt it, when he approached the burning bush; Samson's parents were sore afraid and Manoah said unto his wife: "We shall surely die, because we have seen God." Isaiah was undone, when he saw the Lord sitting upon a throne high and lifted up and his train filled the temple. "Woe is me for mine eyes have seen the King, the Lord of Hosts." When Peter witnessed the miraculous draught of fishes "he fell down at the knees of Jesus and said: 'Depart from me; for I am a sinful man, O Lord.'" "The disciples were sore afraid, when they beheld the glory

of Jesus and heard the Father's voice." Moments of fear—we get them when we are face to face with God.

We are sorely in need of such moments today to awaken in us the sense of fear, sinfulness and repentance. When our sermons, our speech, our conversation and our life have more of God in them, then shall we have more consciousness of sin among men. Men will repent, when they are brought face to face with God. This will bring more true repentance, and condemnation of crime and wickedness about us.

Jesus Only

There will come to us the moments of quiet submission and solemn surrender and yielding to God's will. The sense of the Lord's presence and our own unworthiness are the best aid to our loyal service. When Moses and Elijah disappear, the disciples see Jesus only. And Jesus only is sufficient for our service. His authority and Lordship are more to us in life than the law and the prophets; Jesus is the fulfillment and the fulfiller of both. He is the law of our life and action. He is the true prophet, hear ye him. He is the Saviour from sin, cling to him. He is almighty, be ye girded in his strength. He is our all and in all, the complement of every need of the human soul.

May we never forget the moments of joy and delight that have come to us while we were on the mountaintop of prayer and communion with the Lord. Let us be ever mindful too of God's omnipresence and holiness and our utter unworthiness in the moments of holy fear. Then let us be up and doing, for the moments of quiet submission and sweet surrender always lead us to go down to the plain and into the valley with the vision to our common every-day duties and our tasks in the kingdom of God. It is to serve him in the world, when we have frequent moments of communion with Jesus on the mount.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topics for April 11

(Note: All references hereafter made to these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "The Man Nobody Knows" by Barton; "Twelve Tests of Character" by Fosback; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasants and Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be ordered from the American Baptist Publication Society. A few others may be added later.)

Pages 294-301 of "Gates and Keys to Bible Books" give some interesting and helpful notes on the book of Acts.

If you will notice, the suggestions for advertising contain a statement that there will be "A Live Meeting in Four Acts." In order to carry out the idea, this lesson may be presented "in four acts." Four of the members of the leading group may be asked to read different selections in the book of Acts, as for example, one may read Acts 3; another Acts 11:4-18; another Acts 11:26-19; and another Acts 19:1-20. Perhaps other selections may be chosen, depending upon which acts of the apostles will appeal most to the young people.

In meeting, the leader may, after the preliminary songs, prayer, etc., make some such statement as "Miss Blank will give us the first act." Miss Blank may then come forward and tell in as interesting a way as possible about what she had read in the third chapter of Acts. Perhaps the leader may make a little interludatory remark about what Miss Blank says, and then call for the next "act."

The people who have been assigned selections from Acts may, when called for, repeat what Miss Blank has said—tell in their own words what they read in the portion of Scripture they were to read, the leader each time commenting or calling for comment upon the story by those in the audience.

In conclusion the leader may point out that the book of Acts came to be written as a sort of diary in which the writers put down their impressions of what was going on about them, as they remembered them. It may also be brought out that these things had been wonderful to the writers that they could not help but put them down—thus serving for us today some of these wonderful "Acts."

If you wish to do so, you may also use as an extra "act" some of the

actions as contained in the modern "Acts of the Apostles" (The Book of a Thousand Facts) presented by members of the group, showing that today, too, the disciples of Christ are endeavoring to follow in the footsteps of their predecessors. If you do not already have a copy of this "Book of a Thousand Facts" you may secure one from B. Y. P. U. of A.

It may be pointed out that we are today living in a time when miracles are being performed by these modern disciples of Christ, since what the missionaries and ministers and teachers are doing, are veritable miracles. Perhaps comparison may be made between the Bible Acts and the modern Acts, with the conclusion showing that when Christ really reigns in the lives of people there will be wonderful works.

Which Way?

Those who attended the sixteenth annual Baptist Young People's Conference of the Rocky Mountain Association were pointed to the best way of traveling through life. This "way" was given a different name at each of the five sessions, each name showing one meaning or purpose which could be placed upon that way. "The Open Road" was the first title which that way bore. On that open road, the young people were brought face to face with "The Crux of the Cross Roads" in an address.

On Saturday morning, "The Royal Road to Learning" was the caption of that way. After a praise service and devotions, the young people went into conferences on methods and plans of work among young people, including juniors and intermediates. Afterward they met to talk over the whole conference session and were shown in an inspiring message that this royal road to learning was "The King's Highway."

That afternoon the road was called "The Way to Achievement" and through conference periods they were shown how this way opened up to them.

"They say" about the results of the C. L. P.

(being interpreted, Christian Life Program):

"Greater reverence in the meetings; doubled membership; active definite service; planning a definite way for support of our school and mission programs; definite plans for assembly."

—B. Y. P. U., First church,
Horton, Kansas.

"Paths of Power" were revealed to them later through an address.

A detour was taken after the afternoon session. The name of that detour was "The Way to a Man's Heart." Yes, you guessed it—a banquet. After enjoying the good things prepared for them, the young people listened to an address on "Slow Down! Curve Ahead!"

"The High Road to Success" was the name of the way for the next session on Sunday morning. On this road they were met with "The Challenge of Today," an address of power and encouragement. The afternoon was the climax of the whole conference, with "The Sky Line Road to Service" as the name of the way. And as the young people became acquainted with that sky line road to service, they were shown the "Jesus Way" as the supreme example.

Many that day decided to take this way of life, decided to travel "The Open Road" which was also the royal road to learning, the way to achievement, the high road to success and the sky line road to service.

Have you ever thought of having a "convention" in your association? For that is what these Rocky Mountain young people have been doing.

This convention lasted from Friday evening until Sunday afternoon—dismissing in time for the young people to get home for B. Y. P. U. and the evening service. One general thought, as you note, was carried throughout the entire period—the idea of traveling the "high way." Then the general thought was divided into five sub-topics or thoughts, with one for each session. The addresses were made by ministers within the association.

"Oh," you say, "where do the young people come in? Did they just sit around and listen?" No, indeed. At the beginning of each session a praise and devotional service was held, each being conducted by one of the young people in the association. Special music was furnished by four young people from the Colorado Woman's College. You could perhaps duplicate this by a quartet from a church, or if there is a college near you, by a quartet from there.

The banquet was furnished by the entertaining church, as was the lodging of the delegates from out of town. A small registration fee helped to defray other expenses.

With some work, your association could set up a similar program, giving the young people a "boost" during the midyear when they may be discouraged with their efforts, or giving them inspiration to do still greater things for Christ.



The Chimney Corner



Too Industrious

BY HELEN EKIN STARRETT

NO observer of the common methods of household life, especially among that large class who are in medium circumstances, neither poor nor rich, but in the main comfortable, can fail to be struck with the different way in which men and women regard and use leisure time. In fact, it is a question whether the majority of the mistresses of such homes ever know what it is to enjoy a bit of genuine leisure. They are always oppressed with a sense of the necessity of chipping some odd bit of work into every chink of leisure time. This is industry pushed to the point where it becomes a vice, and often makes a very disagreeable element in domestic life.

For instance, a member of the family wishes to read aloud some interesting article or poem. The busy mother listens with apparent interest and enjoyment, but the work in her hands is, after all, of paramount importance, and she does not hesitate to interrupt the reader at the most interesting part of the narrative with the request to "stop till I try on this apron I am making Millie," or "wait a moment while I go downstairs and press out this seam;" or if the work is not actually in her hands, her mind is running on household cares, and with a kind of double consciousness that occasionally breaks out in such exclamations as, "Stop a little till I call to the cook to set batter cakes for breakfast," or, "I wonder if Bridget has put the clothes to soak for the washing to-morrow," all of which remarks have the most chilling and even exasperating effect upon the interested reader and listeners, who justly regard such interruptions as trivial and unworthy.

We all remember how Jean Paul Richter, in his "Flower, Fruit, and Thorn Pieces," paints the attempts of the good Advocate of the Poor, Firmian Stanislaus, to interest and instruct his pretty but commonplace little wife, and to elevate her mentally by reading to her his productions, and of the delight that filled his heart when one evening he seemed to have secured her most earnest attention. The knitting in her hands fell to her lap, and her eyes were fixed intently on the floor. He was just completing one of his finest periods, and noticing her rapt air he exclaimed to himself, "She understands, she appreciates!" When he ceased she looked at him earnestly and said, "Don't forget to leave off that left stocking in the morning; I must darn that hole in the toe." It was the poor advocate's last attempt to secure his wife's interest and attention for his poems. From that time their paths diverged till death.

There are winter days so full of sudden sunlight that they will cheat the wise crocus into squandering its gold before its time.—Oscar Wilde.

The same abnormally developed habit of industry appears more frequently to the extreme detriment of women whose health is feeble through over-work or care of children. The weary mother has been laid up with a headache. What she needs afterward is absolute rest and recreation. As soon as she can sit up on the sofa, instead of calling for an interesting book or magazine and seeking pure diversion, she says, "Hand me that basket of stockings, I think I can darn a few of them;" or "Bring me Johnny's trousers, I will put a patch in the knee." And if unable to do these things she lets her mind get in a fret and fever because her work is getting so behindhand, which is even worse than to attempt to perform the work herself.

Fancy how it would seem to have men act so around the house! Imagine a man recovering from a headache, asking for the hatchet and a piece of pine board, and saying he "might just as well be splitting up a lot of kindlings," or that as he doesn't feel very well he "will try to mend that broken chair." Men recover from a slight indisposition sooner and more thoroughly than women simply because they make a business of getting well, just as they do of everything else.

Women have been so long preached to about the necessity of being industrious and of improving their time, and they are withal so burdened with the thousand details of unorganized work, which makes all household labor seem to accomplish so little, that they need rather to consider now how to withdraw their minds and hands from constant

A Little Matter of Accent

A business man was interviewing a young man desirous of securing a position with the firm. The applicant appealed to him so strongly that he was on the point of placing him, although his education was not all that the house desired. The applicant contended that though he had no college degree and, in fact, was not even a high-school graduate, nevertheless, he had so improved his opportunities that he could put to shame many a college graduate.

"It's interesting to me to see how absolutely the theory of a college education being necessary to success has been exploded," said the applicant, with the accent on the italicized syllables.

"Your last sentence has proved to me that it is necessary in our business," said the man, rising and bowing the applicant to the door.

household occupation, and learn to rest and refresh themselves so as to have a interest in the world outside of home.

What is the reason so many faithful mothers lose their hold on their children when they attain to manhood and womanhood to so much greater extent than the father, who is equally busy in his store? It is because the too industrious mother has failed to keep abreast of the current of thought and information, and has lost interest in the general movements around her. She thought she could not spare time to read or mingle in society. Her very devotion to her children and her home has dwarfed her nature. She is never easy except when she is at work. One of the most painful aspects, often, of such a mistaken course of conduct is the utter inability of those most interested to arrest it. Her often do husband and father plead, "O mother, do put that work away; do rely on yourself!" and how often does such request seem only to inspire a determination to do more, while the chagrin and impatience with which such misguided industry is regarded by other members of the family is set down to lack of appreciation or to an unkind spirit.

Industry is an excellent thing in a woman, as well as in man; but there is a possibility of its being practised to a degree that changes it from a virtue to a vice.—From "The Charm of a Well-Mannered Home," published by Lippincott.

Think on These Facts

21,000,000 letters went to the dead letter office last year.

803,000 parcels did likewise.

100,000 letters go into the mail yearly in perfectly blank envelopes.

\$55,000 in cash is removed annually from misdirected envelopes.

\$12,000 in postage stamps is found in similar fashion.

\$3,000,000 in checks, drafts and money orders never reach intended owners.

The government collects \$92,000 a year in postage for the return of letters sent to the dead letter office.

It costs the government \$1,740 yearly to look up addresses on misdirected mail.

This amount could be saved and the dead letter office abolished if each parcel of mail carried a return address, and each parcel were wrapped in stout paper and tied with strong cord.

If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good.—Abraham Lincoln.



BOYS and Girls



The Great Little Slave Boy

BY NATHANA CAMERON (AGE 14.),
ALTA VISTA, KAN.

ONE time there was a little slave boy named Booker who lived with his mother in a little log cabin. Booker had no last name because he did not know who his father was. His mother was the cook of the plantation on which they lived. Their log cabin was very unattractive and dirty; there was no glass in the windows, no floor but the earth and the door would not shut tight enough to keep out the rain and cold. They hadn't even a stove in the cabin, but did all their cooking over a fire-place. No one ever sat down to meals in Booker's home because his mother never had time to prepare them, but they would eat a scrap of bread now and a piece of meat then just whenever they got hungry.

Booker's clothes were very uncomfortable. His shoes were wooden ones with rough leather at the top and the soles were made of wood. Of course, they would not bend and they must have squeaked terribly. His shirts were made of rough flax that, he said later, felt like prickly chestnut burrs against his body.

Then came the day that President Lincoln signed the important paper that freed all the slaves.

When Booker and the other members of the family were set free they were very poor. They moved to another town where Booker had to work in the salt furnaces. And all the time he was working at his disagreeable task there was one thing he wanted to do more than anything else. He wanted to learn to read.

Finally a school for negroes was started in that section of the city. And now Booker *did* want to attend that school! But his folks thought that he must keep right on working in the salt furnaces. However, that didn't stop him. He took lessons at night. Finally his mother decided that if he would work from four in the morning until nine in the morning, she would let him go to school.

When he enrolled in school, Booker found that everyone had two, and maybe three, names, which puzzled him very much. The first morning he was there the teacher called off the roll, and while the others were answering, Booker was trying to think what he would say when his turn came. When the teacher finally said, "What's your full name, Booker?" he answered, "Booker Washington, sir!" just as though he had always had two names.

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

Booker had already decided that he must have an education. When he had out grown the little school in his home town, he started out for a school called the Hampton institute. He had to walk 500 miles to get there, and work all along the way to buy his meals. Once he slept for several nights under a board walk in Richmond, with people walking over him all night long.

When he did get to the school he was so dirty and shabby that the teacher did not want to take him in. It made him feel terribly disappointed after working so hard to get there, and when the teacher saw how heartbroken he was she decided to give him one chance.

"The recitation room needs sweeping," she said, "take this broom and sweep it."

Well, Booker swept that room *three* times, until it was cleaner than it had ever before been. Then he dusted it four times until there was not a speck of dust or dirt anywhere. When the teacher saw how clean it was she could make no objection, so that was how Booker Washington entered the Hampton institute.

He had to work his way all through school, and years later he started a school of his own for negroes, called Tuskegee. Everyone in America is proud of the "great little slave boy."

How Booker Got An Education

By JAMES K. LIVELY (AGE 12),
MATTOON, ILL.

ONE day on a plantation a negro boy was born. His mother was a slave and he was going to have to be one too. This boy's name was Booker. He did not know what his other name was.

Every day Booker had to work. And his mother did too. They picked cotton to send to the mill. Often his master beat him. Every evening after they were through working his mother would read the Bible to them and pray.

One day Booker's mother told him he would have to start to school. He could not go for but a short time, for his master would not let him go very long. The next day he started. When he got there the teacher took him to a little desk. It was not the nice desks like we have today, but Booker thought he was a prince. The teacher put all the children in a row and started to ask them their names. Booker noticed that all the boys had two names so when the teacher got to him he said Booker T.

Washington because he had heard of a famous man named Washington. But finally Booker had to quit school. He did not know much when he stopped. He could read a few words. Spell a few words. And do a simple sum.

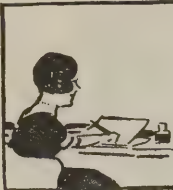
A few weeks after his little schooling the master said he was going to have an auction. That was he was going to sell some slaves. He was not going to sell Booker because he was young and could work for a long time yet. When the day came Booker saw the auctioneer take his mother and put her on the block. He saw him give her to the highest bidder. Booker never saw his mother again.

Soon came the day when Abraham Lincoln freed the slaves. Then Booker was free. He decided to go to a school he had heard of where the students worked their way through. The only way to go was to walk for Booker had no horses and carriages. There were no automobiles those days either. Not even Fords. He walked about fifty miles that day. There was no bed for him to sleep in so he lay down in a hollow under the sidewalk. Early next morning Booker got up. He started on without any breakfast. It took him about three more days to get to the school. Now he saw the school. He is there now.


Booker went to the president of the school and asked to enlist. He said he was going to work his way through. He said to the little colored boy, "I am going out now. You sweep and dust the office. When I come back if it is clean and there is not a speck of dust I'll take you." Then Booker worked and dusted like he done on the plantation with a man standing over him with a buggy-whip. He went over it four times. When the president came back he looked over the office. He could not see a speck of dust. He was so pleased he said that he would take Booker.

Some of you may know the rest. Of all the students laughing at him. He paid no attention to them. When he got through school he went back to teach the other children for there were not many schools then. His first school was in a chicken-house. When it rained he would take an umbrella and put it over them to keep the rain off for there were holes in the roof. Finally he got a better school. They also had better books. But Booker only got his education through perseverance. He could have said, "I'm a colored boy and no one cares for me." But he did. He stuck to it.

I would like to say I have liked the "Boys and Girls." It is very fine.



Among Ourselves



John Y. Aitchison

ON Monday morning, Mar. 15, Doctor Aitchison left his home as usual for his office. Within the hour word was brought to the family and friends of his death from some cause which involved the heart. So suddenly was the course of this exceptional life finished.

Doctor Aitchison was born May 27, 1868, at Cascade, Iowa. He received his undergraduate education in Des Moines College and in 1896 was graduated from the Divinity School of the University of Chicago. He married Estella Sutton, Aug. 5, 1896, and is survived by her and by their son, John B. Aitchison.

Three churches remember Doctor Aitchison with especial affection. The first church of which he became the pastor was the Garfield Avenue church of Milwaukee, Wis. Thence he went to the First church of Shenandoah, Ia. His last pastorate was in the First church of Galesburg, Ill.

Doctor Aitchison became actively identified with the missionary work of the denomination about fourteen years ago when he was appointed joint district secretary for the Lake District for the Home and Foreign Mission societies. He soon showed unusual capacity for presenting the work to the churches, for keeping them informed of the missionary accomplishments and opportunities, and for inspiring them to meet their responsibilities. His leadership became so apparent that after four years he was asked to become home secretary of the American Baptist Foreign Mission Society. This position he held until he was asked, in 1919, to take the position of general director of the Board of Promotion.

Those who were in attendance at the Northern Baptist Convention held at Denver in May, 1919, will recall the earnest prayers offered for the guidance of the committee as they met to organize the Board of Promotion and to select the general director. All except Doctor Aitchison himself seemed to feel that he was the man for the office. It was in many ways the most important and difficult task ever asked of a Baptist. He shrank from assuming the responsibilities. To bring national societies and boards, with their traditions of tasks undertaken as responsible bodies, and independent state organizations to work together for a common aim with uniform methods, without encroaching on organizational rights, was no mean task. Baptists have never looked with great favor on the centralization of authority, and any movement which might be construed as tending in that direction would be sure to

meet with objection and criticism. Such a situation faced Doctor Aitchison. His great desire for the sympathetic cooperation of all caused him to spend his time and strength to the utmost to secure it. He was to a marked degree successful. Because of his fine, sensitive nature, he suffered keenly from criticism, and this, together with the great strain upon his powers of endurance, which was incident to the launching of the New World Movement, told on his strength. The New World Movement was the greatest task ever undertaken by Northern Baptists. Contrary to expectations, it was carried on at a time which turned out to be unfavorable for securing large financial support. But always at the forefront, carrying on the work to which he had set his hand, winning unqualified admiration and respect, drawing out the affection and loyalty of those who worked with him from near and far, Doctor Aitchison labored to bring the denomination to its goal. When new plans were being laid in 1924, he felt compelled to refuse to permit his name to be considered for the position of general director of the Board of Promotion, or the executive secretary of the Board of Missionary Cooperation, its successor.

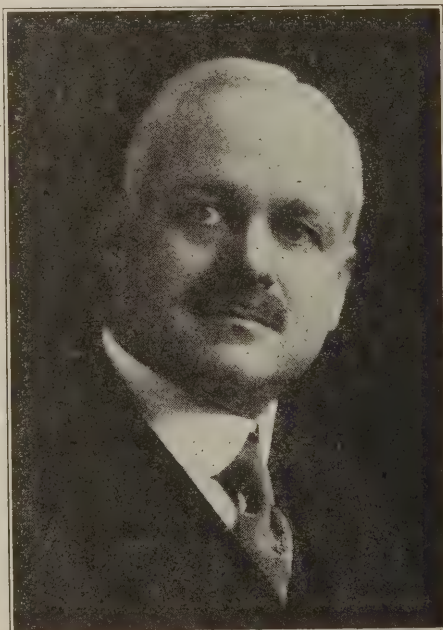
Doctor Aitchison is loved and honored throughout the Baptist denomination. It is impossible to measure the extent or the influence of the work which he did. Still more impossible would it be to try to measure the influence of the spirit with which he car-

ried on his work, assumed the responsibilities of his office, and met the inevitable criticism which he, as leader in the great experiment in united effort, was bound to receive. His remarkable capacity for friendship drew men to him, if not in actual companionship, at least in spirit. His Christlike spirit kept them there. In that critical time of new endeavor, the denomination was blessed not only with a leader who was distinctly able, but also with a leader who was sincerely Christian. The extent and permanency of his contribution, like all great contributions in history, cannot be described or valued adequately until the years have given their perspective.

Early in 1924, when the trustees of the University of Chicago decided to undertake a major effort to increase the capital resources of the university, it became apparent that the president would need the assistance of some competent person with adequate experience in this sort of work. President Burton's thoughts turned naturally and at once to Doctor Aitchison, who was not only his devoted friend, but who had already accomplished such remarkable results as director of the New World Movement. Doctor Aitchison accepted the invitation of the board of trustees and in September, 1924, came to the university as assistant to the president.

The two chief factors which influenced Doctor Aitchison in his decision to accept the invitation of the university were his deep admiration for Doctor Burton as an educational leader and his realization of the opportunity which was to be found in assisting the development of the splendid program which Doctor Burton had mapped out for the future of the university. He frequently told his friends that his deepest desire was to interpret properly the educational aims and ideals of the university to those who were not fully acquainted with them.

Doctor Aitchison devoted himself unceasingly and with characteristic energy from September, 1924, until his death to his great task of helping to provide the necessary funds for the future maintenance of the university. He felt that his mission was to show those who were able and anxious to direct their funds toward the betterment of humanity the opportunity which was presented by the university. That he was successful was notably apparent in the light of the fact that during the eighteen months of his work with the university, through his own personal effort, the endowment funds of the university were increased nearly \$700,000. This in itself is a significant achievement. But again, the personal quality and worth of the man



JOHN Y. AITCHISON

stand out. Often in the interests of the university, he went to see prospective contributors whom he knew to be hostile or indifferent. It is significant that he always came away leaving behind a new and personal friend for himself and the university.

In Doctor Aitchison the Baptist denomination has had a great leader, hundreds of men and women have had the precious experience of finding a true friend, and Jesus Christ has had a faithful follower. He finished the course. He kept the faith. There is laid up for him a crown of righteousness which the Lord, the righteous judge, shall give him.

The Chicago Letter

BY C. T. HOLMAN
Our Wicked City

JUDGING from recent editorials in the New York papers I should say that New York is distinctly jealous of the notoriety achieved by Chicago because of the Better Government association's appeal to the United States senate to investigate the alleged connection between crime and politics in our city. It is something to surpass New York in wickedness when one considers our handicap. We lack the advantage of the first staging of lewd plays; this is not a port of entry for Europeans who may or may not be guilty of moral turpitude; and, moist as some say we are, we do not seem to have enough wine to stage bathing parties *au naturel* in that fluid! In spite of all these drawbacks, however, we seem to be bad enough to cause the writers of said editorials to throw up horrified hands at our depraved condition. And truly the facts brought out by the Better Government association are disturbing; especially, certain photographs, recently published, showing prominent politicians and judges, guests of honor at a great dinner also attended by well-known gangsters, gunmen, and booze-runners. This, added to the fact that the government is rounding up and deporting a large number of Sicilians, believed to be the paid killers of the rum ring and others of their stripe (a process in which grave injustice may be done to many innocent individuals), presents Chicago to the world in a sorry light. In the face of all this, however, I am inclined to agree with Judge Marcus A. Kavanaugh (one of our many honorable, upright and able public men), whom I heard address the union ministers' meeting recently, in his contention that Chicago, even with its terrible record for crimes of violence, is one of the finest, cleanest and noblest large cities of the world. Our record for murders (or that of any American city for that matter) looks bad beside that of almost any European city. But I prefer that awful record to the drink-sodden, vice-infested condition of many of the cities of Europe. Of course that is cold comfort. Everybody feels that something must be done; but most of them feel that it must be done by some one else. The effective administration of law by regularly constituted authority certainly has broken down; this must be remedied. But, after

all, I confess to little hope of ultimate cure in the mere meeting of violence with violence—even the violence of regularly constituted authority. Recently a significant development has taken place in the establishment on a considerable scale in this city of a clinic in charge of competent psychologists and psychiatrists to study abnormal and especially criminal behavior. It is as a result of such investigations, and similar investigations of environmental factors, if at all, that the means of cure will be found.

The Better Government association, it unfortunately appears, is not coming out of this affair in a wholly favorable light. It seems that the Democratic boss, George Brennan, was induced to contribute \$23,000 (Brennan says over \$25,000) toward the campaign fund of the Better Government association's candidate for state's attorney a little over a year ago in the hope of so weakening the Republican candidate's vote as to assure the election of his Democratic opponent. However, the promised number of votes did not materialize and Brennan, at last, has let the story out. There seems to be a good bit of resentment among church people against this sort of political maneuvering and vote-swapping. I doubt if the church vote will prove very easily deliverable for some time to come. This experience ought to bring home to those concerned about the dominance of Christian ideals in social and political affairs the conviction that all its dealings must be honorable and above board. Altogether apart from the question of the right or wrong of such policies as the one followed, it is clearly inexpedient to pursue any policy which will not bear the light of fullest public scrutiny.

Youth Is at It Again!

The latest occasion for a frank expression by youth of the way it looks at the Christian task was the Inter-Seminary Conference of the Western Area, held at the University of Chicago, Thursday, Feb. 25. A large number of seminaries from within 150 miles of Chicago were represented by over 500 delegates—Garrett, McCormick, the Chicago Theological seminary, and the Divinity School of the University of Chicago, having the largest delegations. Among the speakers and conference leaders were Prof. John Aberly, United Evangelical Lutheran seminary; Prof. E. W. Burgess, the University of Chicago; Pres. Ozora S. Davis, Chicago Theological seminary; Mr. W. A. Granville, President Lutheran Brotherhood of America; Prof. A. E. Holt, Chicago Theological seminary; Dean Shailer Mathews, the University of Chicago; President J. G. K. McClure, McCormick Theological seminary; Rev. Reinhold Niebuhr, Bethel Evangelical church, Detroit, Mich.; Rev. A. W. Palmer, First Congregational church, Oak Park, Ill.; Prof. W. D. Schermerhorn, Garrett Biblical institute; and Rev. C. E. Vermilya, secretary, Home Missions Council, New York. The program was built up around the topic of church cooperation. After an address on the subject by

Dr. A. W. Palmer the assembly broke up into four discussion groups dealing with the following problems: "Ways and Means of Church Cooperation"; "Church Cooperation with Respect to Marriage and Divorce"; "Church Cooperation with Respect to Prohibition"; "Church Cooperation with Respect to Juvenile Delinquency." Whatever one's reaction to the situation may be, it is perfectly clear that present-day theological students are doing something more than memorize theological formulas. They conceive, at least, that they are coming to desperate grips with reality. They are in dead earnest in regarding Protestant denominations as obsolescent. They are ready, in the hope of building a better world, to involve themselves pretty deeply in programs of social reform, as witness the resolutions favoring the removal of any legal restrictions against birth control, a medical examination for both parties to a marriage, uniform laws on marriage and divorce, and the circularization of literature on sex education. The hottest debate concerned the deliverance of the conference on prohibition, whether to declare it a success or a failure. The resolution, as passed, called prohibition a moral issue and urged that the church as a moral agency should support it with emphasis. It advocated placing all prohibition officers under civil service, and urged the church to welcome and encourage scientific investigation of the situation. A large part of the proceedings, of course, everybody would approve. But, with regard to some of it, a great many church people, I suspect, if they had been present, would favor the adoption of strenuous measures of repression. Youth is exuberant. But I was interested to observe the poised and serene attitude of some of the older professors whom I knew to be quite conservative in their leanings. They were not alarmed. They seemed to feel that these youths were to be trusted; that certain extravagances were to be expected; but that these young people would think and work their way through their problems; and that if they did achieve some new viewpoints and adopt some new attitudes and methods, it was just possible that these might all mark real progress.

Addison E. Wells

On Feb. 12, a specially called meeting of the board of directors of the Baptist Executive Council was held in the Marshall Field tea room to honor Mr. Addison E. Wells who, from the organization of this council in 1908, has been its treasurer. Indeed, Mr. Wells' service goes back much farther, for he was the treasurer of the Baptist City Mission Society, of which the Executive Council is the legal successor. The purpose of the gathering was an entire surprise to Mr. Wells. Resolutions expressing appreciation of Mr. Wells' noble Christian life and sacrificial service in this and many other Baptist interests were passed and ordered suitably engrossed and presented to him. Mr. Wells is leaving Chicago to take up his permanent residence in Southern California. It is with great reluctance that Chicago

Baptists bid farewell to Mr. Wells, yet we must, as the resolutions say "convey our congratulations to the Los Angeles Baptists, telling them that our loss is their gain."

Charles L. Major

It pays to pay up! The writer of these lines dropped into the book shop of the Publication Society on the afternoon of Feb. 14 to pay a little bill and, as a result of this effort to maintain his credit, happened upon a delightful celebration of the twenty-fifth anniversary of "Charlie" Major's service as manager of this branch. It was a surprise party prepared by Mr. Major's associates on the staff. And one could readily see that it was a real surprise. Several denominational dignitaries were present and made congratulatory speeches; refreshments were served by the girls; and a splendid traveling bag was presented to Mr. Major by his associated workers in the store. Mr. Major showed his appreciation much more by his generally "overcome" expression than by any well-turned phrase of speech. He was deeply moved, as well any man might be under such circumstances. The Publication Society and the denomination has a valuable and able servant in Mr. Major of the Chicago branch.

Dr. James P. Abbott Passes

Just a few days ago there came the sad news of the death of Dr. James P. Abbott, at his late home in Pasadena, Calif. The *Chicago Baptist News* says in part concerning him: "About two years ago, because of failing health, Dr. and Mrs. Abbott removed to California where they have since resided. Though well advanced in years and having served his Lord and the cause of the kingdom well, the going of this man of God is felt as a distinct loss. And the heartfelt sympathy of all is extended to Mrs. Abbott.

"A suitable memorial service for Doctor Abbott was held at the Northern Baptist seminary, where he had filled the chair of pastoral theology for several years in the early period of that institution. It was a notable gathering of students, professors, friends and admirers of this faithful servant of God. Those who participated in the service were Professors Heinrichs, Carman, Taft, Whitesell, and Dr. Benjamin Otto."

Here and There

The Ministers' Conference, meeting in the Immanuel building, 2320 South Michigan avenue, commands a large attendance every Monday morning at 10:30. President Johnston Myers plans to treat the ministers to a luncheon before retiring from office at the end of the month; his great popularity will thereby, no doubt, increase.—The Normal Park church celebrated the fortieth anniversary of its organization with appropriate services the first week of February. Things are going along splendidly in that church under the able administration of Pastor M. M. McGorrill.—Belden Avenue church has purchased the building of the Wesley M. E. church to meet the needs of its rapidly expanding church school.—The church workers' in-

stitute at the divinity school of the University of Chicago closed a very successful winter quarter, Tuesday evening, March 2. About 150 people from the churches registered for these lectures and classes. The main lecture course was given by Dean Shailer Mathews and Prof. G. B. Smith on "Following the Way of Jesus." Classes were conducted by Profs. T. G. Soares and B. W. Robinson.—The social service commission of the Northern Baptist Convention met in Chicago, Wednesday, March 3.

District of Columbia

BY HENRY W. O. MILLINGTON

SEVERAL recent events indicate the strength and progress of our Baptist life in the nation's capital. The First church observed its 124th anniversary on Sunday, March 7. This church was organized in a private house in the year of 1802, interest having been aroused by a Baptist meeting held in the United States Treasury the previous summer. There were six constituent members. There were also present three ministers, who signed themselves as "constitutors"—Lewis Richards, of Baltimore; Adam Freeman, an itinerant preacher, and Elder William Parkinson, chaplain to the House of Representatives. The sermon was preached by Rev. Jeremiah Moore of Alexandria, who is said to have been both fiery and eloquent. By the second meeting new members began to join, coming from all parts of the country, and even from London, as the infant capital attracted travelers and residents to its sparsely settled neighborhood. This little company of courageous Christians exerted an influence over the spiritual and physical welfare of this city that cannot be measured by the smallness of its beginning. The cause of missions, religious newspapers and magazines, a great university, the publication society, patriotic celebrations, civic charities all received an impetus from the First Baptist church of that day. This church has worshiped in four meeting houses, the second building having been sold for commercial purposes, later on becoming the universally known Ford's theater, the place in which President Lincoln was shot. The First church has had a great line of preachers in its pastoral service, and its membership has included some of our most widely known and influential men in political and educational life. Rev. William Parkinson was the first pastor, and Rev. Obadiah Brown had a term of service extending over a period of forty-five years. Luther Rice also did much to give it character and strength in the early years. Dr. Samuel Judson Porter succeeded Dr. Henry Allan Tupper in this pastorate, beginning his work Jan. 15, 1925. Doctor Porter is upholding the high standard of ministry set by his predecessors, and the old First church is fulfilling a great mission in Washington life.

The Fifth church has just completed an addition to its Sunday-school house, to be known as the Darlington memorial. This building has been erected in honor of Mr. J. J. Darlington, who for many

years was not only the head of the Washington bar, but as well the leading member of the Fifth Baptist church. Mr. Darlington was as loyal in his Christian life as he was successful in the profession of law. The building erected in his memory is a beautiful structure, and in its size and convenience furnishes an especially fine Sunday-school equipment. The building will accommodate a school of 2000 members and in its furnishing is as complete and satisfactory as could possibly be. Pastor John E. Briggs and his people are to be congratulated heartily upon this achievement.

The Brookland church has begun a forward movement of great significance. It is planned to relocate the church on a more central site and to include in its constituency another growing suburb called Woodridge. Dr. F. H. Divine recently visited this church and assisted the pastor, Rev. O. O. Dietz, in organizing a money-raising campaign with the result that \$72,000 have been pledged on a five-year plan toward the new enterprise.

Rev. Samuel J. Porter is in the Garfield hospital, having undergone an operation, and Rev. J. C. Ball, of the Metropolitan church, has been obliged to go away for a prolonged period of rest.

At the Takoma Park church, pastor, William E. LaRue, a unique service was held on a recent Sunday night. Three brief addresses were made by members of the church on, "What Religion Means to Me." The James Bible class of men held its annual banquet recently at which a large number of men were present and an excellent program of music and speaking was enjoyed. The church has recently paid off a substantial sum on its mortgage debt.

Montana News and Notes

BY ROBERT W. SHAW

IT will be fifty years ago this coming June that General George A. Custer and his 600 men engaged the Sioux Indians in battle on the Little Big Horn in Southern Montana. The story is too familiar to be repeated. Many people who auto across the continent turn aside to travel over the Custer Battlefield highway which takes them past the historic spot where sleep these who fell in that engagement.

Just now elaborate arrangements are being made to celebrate the anniversary of that battle. If the plans are carried out the celebration will include a meeting of those who are still living who served under General Custer and those who were with Sitting Bull in a ceremony in which the hatchet will be buried, and a sham battle between the Seventh Cavalry and the Indians in which the soldiers will attempt to retrace the route taken by the troops fifty years ago.

Crow Indian Missions

Near to and included in this battlefield is the Crow Indian reservation. These Indians are a branch of the Siouxi stock and, according to George Bird Grinnell, the best present authority on Indians, are the finest and largest of our

tribes. The reservation is twenty-five miles wide, north and south, and one hundred miles long east and west. In 1903 Mr. and Mrs. W. A. Petzoldt, came to these Indians as their first missionaries. When they began their work there was not a single Christian Indian in the tribe which numbered about 2000. In these years these honored missionaries have seen the work grow, not by leaps and bounds, but in a steady satisfactory way. There have been 400 baptisms. During these years the work has so expanded that now it is carried on in several stations.

The Stations

At Pryor, John Frost and his wife, of whom are Indians, are in charge, Miss Hannah Wiggman of Minneapolis, formerly of Hopi Indian mission in Arizona, is their helper. The record for last year shows thirty-five pupils in Sunday school and sixty-four members in the church.

Rev. C. A. Bentley and wife, who are in Massachusetts, have charge of the work at Crow agency, Black Lodge and so. With them is associated Miss Clara Olds of Seattle as missionary. Miss Olds was formerly with the Italian mission in New Haven, Conn. The total Sunday-school enrolment on these fields is approximately 200 and the church membership is near to 100.

In the Upper Big Horn Miss Ruth King of Pomona, Calif., who was formerly a teacher in the government Indian school at Riverside, Calif., and Miss L. Ryan, formerly with the Hopis whose home is at Worcester, Mass., are conducting the work. There is no church there but mission work is carried

at Lodge Grass and Wyola, Superintendent Petzoldt and his wife are in charge. They are to have a helper appointed soon. The church at Lodge Grass has eighty-five members.

These Indian churches are organized in an association and each spring have their meetings together when the effort to strengthen the faith of the Christians and win the lost is earnestly carried on. This work is supported by our two home mission societies.

In the reservation there are two white churches. They are Lodge Grass and Wyola. Rev. R. O. Shannon, a graduate of William Jewell college and Rochester Seminary, is in charge of these two fields. The work is prospering and the records of these two churches in giving far exceed that of any other white church in the state.

Just outside the reservation is Hardin. H. R. Norwood, who came from Kansas about a year ago, is in charge of the work. Mr. Petzoldt in a communication makes this comment: "The white churches adjacent to the reservation are the results of the work of the American missionaries, the by-product of the time in previous years."

Notes

Rev. Roy E. Reece, who has been the senior pastor on the Belgrade circuit, has accepted the call of the First Butte

church and will begin his pastorate with them the first Sunday in April.

Rev. Robert W. Shaw, who came to Bozeman a little more than a year ago, reports that his first year of service has been highly satisfactory. About forty have been received into membership, and some troublesome debts have been paid and others reduced to a minimum. Mr. Shaw is president of the Assembly Commission, as well as a member of the executive committee of the board of managers of the convention.

The Convention City

By W. S. ABERNETHY, CHAIRMAN LOCAL COMMITTEE OF ARRANGEMENTS

IN May, 1907, in Calvary church, Washington, preliminary steps were taken towards the organization of the Northern Baptist Convention. The following year in Oklahoma City these plans were perfected and the convention launched with Hon. Charles E. Hughes its first president. After nineteen years, Baptists of the North return to the nation's capital for their annual meeting. It would be utterly impossible for any church auditorium to accommodate the throng that is expected. Accordingly the beautiful city auditorium, completed a little more than a year ago, has been secured. Three thousand people can be accommodated on the main floor and another three thousand in the huge gallery. With the aid of the electric amplifier a speaker's voice will easily carry to the last gallery seat. Underneath the auditorium is the great exhibit hall, where all the missionary and educational exhibits, the registration and information booths, book display and postoffice will be found, as well as ample room for visiting. Seven halls seating from 200 to 700 people and fourteen committee rooms are available in other parts of the building. The Washington local committee is very happy in the thought that accommodations in this fine million dollar auditorium are so ample as to take care of the convention in a manner that possibly never has been excelled.

In addition to the interior accommodations, the hall itself is very conveniently located with respect to the large hotels of the city. It is but three blocks from the White House and only five from the headquarters hotel. Other large hotels are but a few minutes' walk from the place of meeting.

Washington in May is one of the beauty spots of the world. "The most beautiful city in the world," said Dr. S. W. Hughes of London as he stood one day last fall on the steps of the Lincoln memorial looking off toward the Washington monument and, in the distance, the capitol dome. Convention delegates may be a trifle late for the gorgeous Japanese cherry blossoms which usually come out early in May, but they will not be too late for the marvelous display of flowers of other varieties which make the city a bower of beauty at this season of the year.

Visitors will doubtless want to see Mt. Vernon and historic Alexandria on Saturday afternoon. Memorial day falls this year on Sunday, which will doubt-

less mean that the exercises befitting the day will occur on Monday. Beautiful Arlington, burial place of hundreds of national heroes, is always the gathering place of official Washington on this occasion. The great white marble amphitheater is packed to the limit as the president of the United States pays tribute to the valorous dead. Between sessions of the convention there are many places of absorbing interest that visitors will want to see, the capitol, congressional library, White House, national museum, Lincoln memorial, Washington monument, Academy of Science, Pan American union, Corcoran art gallery and others too numerous to mention. Sight-seeing busses will make a tour of the city before the morning session, at the noon hour and following the afternoon session.

The local committee is well-organized and hard at work in preparation for the coming of the thousands of visitors expected. No other convention will be in Washington that week and the hotels will be able therefore to give their undivided attention to the Baptist hosts. No fear need be entertained that there will be a boosting of rates. That practice may have been followed in other years but it is no longer tolerated. Make your own arrangements for entertainment and write at once for reservations. If the local committee on entertainment can be of service, write to the chairman, Col. D. H. Sawyer, Calvary Baptist church, but do not ask him to do what you can do yourself by writing direct to the hotel of your choice.

The Washington hotel, five blocks from the auditorium, has been selected as headquarters. Most of the denominational boards will be quartered there. The list of leading hotels with rates has already been published.

Baptists of the capital city, 14,000 of them in twenty-seven churches, are eagerly anticipating the coming of the convention. They intend to leave nothing undone, so far as local arrangements are concerned, to make the 1926 meeting a great inspirational gathering. President Rhoades says he expects 7000 people will come. "All right," answers Washington, "let them come and welcome."

Colorado News Letter

By F. B. PALMER

Evangelism

LAST year we received 4223 new members, breaking all previous records. This year we will exceed the 5000 mark. Fruitful revival meetings have recently been held at Canon City, 150 new members; Denver First, 200; City Park, 60; Berkeley, Denver, 30; Bethel, Denver, 15; Brighton, 20; Grand Junction, 35; Palisade, 15; Greeley, 35; Sterling, 20; Pueblo, First, 40; Pueblo, Lake Avenue, 20; Pueblo Mesa, 63; Limon, 25; Simla, 22; Vona, 33; Ault, 18; La Veta, 5; Gilcrest, 9; Louisville, 14; Salida, 18; Monte Vista, 27; Montrose, 39. A good many meetings will culminate with Easter Sunday.

Brougner Meetings

The city auditorium at Pueblo, seating

two thousand people, was well filled Wednesday, March 17. The Greeley church was taxed to capacity Thursday, March 18. A representative pastors' conference was held at First church, Denver, Friday afternoon, March 19. More than 1500 people heard Doctor Brougher Sunday afternoon, March 21, at First church, Denver. These meetings were stimulating from every standpoint. Doctor Brougher was at his best.

Pastoral Changes

Rev. H. G. Gwinn closes his work April 1 at Olathe. Rev. Geo. L. Boroughs is giving up his work as colporteur evangelist and will locate at Eaton. W. E. Hall has moved from Del Norte to Holly. Rev. W. A. Pipkin is now located at Rocky Ford. Rev. D. S. McGlashan has given up his work at Eckert, and by reason of serious ill health is now at home with a brother at Joliet, Ill. Rev. T. L. Sharrah moved from Missouri to Johnstown. Rev. F. F. Butler has closed his work at Kersey. A. C. Huff has moved from Fountain to Craig. Two graduates of the Baptist seminary at Saltillo, Old Mexico, have located in Colorado.—Rev. Ramon A. Tolosa, La Junta, and Silvano R. Garcia at Pueblo Christian center, where recently a Mexican Baptist church was organized.

Church Building Operations

A new \$40,000 edifice will soon be dedicated by East Side church, Pueblo. Sunday, Feb. 21, an attractive new building was dedicated at Bethune, Rev. R. S. Wallace, pastor. Secretary Palmer raised funds sufficient to dedicate the church free of debt. The new edifice at Briggsdale, Rev. Howard N. Spencer, pastor, will be dedicated in April. Under the pastoral leadership of Rev. James M. Bennett, a fine new edifice is nearing completion at Crowley and the building on the joint field at Ordway is being enlarged and refurnished. One of the best buildings in Colorado will be dedicated at Boulder early in June, costing nearly \$200,000, Rev. John H. Skeen, pastor. An appropriate week of services will be held.

Deputation Work

Rev. W. H. Duff of Rangoon, Burma, has rendered most acceptable services during March visiting more than twenty of our churches. Dr. M. D. Eubank is to hold a week of services at First church, Denver, beginning Sunday, March 14, speaking each evening. A conference supper will be held each evening. Dr. Alonzo M. Petty of Los Angeles, Calif., is doing intensive work with a number of our larger churches, beginning March 14 at Loveland. Committee meetings will be held and plans pushed looking to the raising of church quotas before April 30.

Financial Situation

Up to Feb. 15, we had a credit of \$46,712.61 on our state quota of \$80,000, leaving a balance of \$32,287.39 to be raised before April 30. The present outlook is encouraging to this end. More than 80 per cent with 200 members or less will raise their entire quota. Just before Charles R. Brock, one of the prominent laymen of First church,

Denver, left recently for a four months' trip to Europe, he paid his pledge in full and left a check for \$600 additional, provided the First church raises its entire quota of \$13,500. Early in April a state convention board meeting will be held to review the financial situation and make plans for an intensive close-up campaign. Eight thousand self-denial banks were distributed to our churches and we look for at least \$5000 from this source. We hope to have a delegation of some fifty in attendance upon the Washington Convention, May 25-30.

Philadelphia Letter

By ARTHUR C. BALDWIN

THE Lenten season is being observed throughout the city with a devotion that seems to increase as the years pass. In seven years I have seen it grow from one theater service in the heart of the city, under Episcopal direction, to at least four. This year the Episcopalians, who know how to make the best use of it, have a great service in the Garrick theater which is crowded, floor and gallery, every noon. They have a second well-attended service at St. Steven's. The Lutherans are using Keith's Theater and the Federation of Churches has noon-day meetings at the Arch Street Methodist church. The papers give them all a generous recognition so that religion has an unusual prominence just now. I do not know why we of the non-liturgical churches have shied off so from the Lenten observances. On the face of it why should we not remember the forty days as faithfully as we remember Christmas and Easter? Why should we not take advantage of a favorable psychology that exists around us and emphasize religion when people are willing to have us talk about it? As I said, we are making advance in this direction and many of us rejoice in it.

A little booklet prepared by the Philadelphia chamber of commerce has given us definite information concerning the number of foreigners, alien or naturalized, who are in our city. The largest number is the Russians with a total of 95,744. Following them are the Irish, 64,590, and the Italians with 63,723. Following them far down the line in numbers come the Germans, the Poles, English, Austrians, Hungarians. We are told that there are about 230,000 Jews included in the twenty-six racial groups who live in Philadelphia. This number does not surprise me. I had thought there were twice as many. It is estimated that there are 158,000 negroes here, which would make Philadelphia one of the largest negro centers in the North. If there are any other cities that claim a larger number I will not dispute first place with them.

I suppose it is pretty well understood now, since congress appropriated \$2,100,000, that the Sesqui centennial for next summer is an established fact. More than \$3,000,000 has been raised in the city itself and with other contributions it is estimated that at least \$14,000,000 will be spent in the development of this exposition. It will be held down at the foot of Broad street near League island,

in what is known as "Vareville," named because the political boss of name owns so much property down there and controls all the votes. The marshes and lowlands which are filled with earth taken from the B street subway, represent real estate will have a tremendous increase of value after the exposition is finished. It is interesting to watch the Vareville so much per, carrying the earth there to improve the real estate that profit that individual so highly lates. But we shall have an interesting extension and invite our friends and neighbors to come this way in the summer-time.

Students of industrial problems will be much interested in the latest step which has been taken by our Philadelphia Traction company to adjust the perennial problem of wages. As readers of THE BAPTIST will remember, the Traction company under Mitten management changed a run-down, strike-ridden railway system into one of the last most flourishing organizations in the country. In their administration, 1911, wages have increased from under 70 cents per hour. An organization of the employees holds at least one of the stock of the company and is increasing more every year. The last announcement is that wages are to be stable to their present purchasing power. This means, according to the announcement that a number of market-baskets are with staple articles which represent a certain standard of value. As these market-baskets change, wages change, though not oftener than once a year. The employees are assured that what they are able to purchase with their wages they will be able to secure next year and in other years. Perhaps I have not stated the plan well as I do not have the details before me at this moment. It is evidently that is well considered, however, has the endorsement of prominent economists of various universities. With this announcement the company made a move that was quite significant. The wages will be reduced from 73½ cents to 70 cents per hour. This reduction has been accepted without a murmur.

Grace Temple is looking forward with eagerness to the coming of Dr. Alonzo M. Petty on Easter Sunday. We know Doctor Petty will bring an aggressive, resourcefulness and vision to his work here that will be stimulating to those who are around him. He comes from a great church, well organized, with a body of men directing its affairs. We will have their cordial and hearty cooperation in a field of service that is large.

Simultaneous Revival Meetings in Tacoma

By C. OSCAR JOHNSON

ON FEB. 14 a new adventure in evangelism for Tacoma was launched. Ten churches cooperating in simultaneous evangelistic meetings with their pastors and evangelists in the church except three of the smaller churches. This campaign was under the di-

Rev. John M. Currie, recently of Boston, who has been serving as the director of evangelism for the Western Washington Convention. The members of the twelve Baptist churches in the city have been strengthened and drawn closer together by these meetings. There has also been a strengthening of the bond between the pastors, and a deepening of the consciousness that we are workers together with God, and last of all there has been a large number of decisions for Christ and membership in the church. The meetings closed, with exception on Sunday night, Feb. 28. We have not had sufficient time to give complete results of the campaign. Up to date there have been about three hundred decisions of one kind or another. There have been a large number of baptisms and a great many have decided to place their membership in the Tacoma churches.

Doctor Currie was the preacher at the Sixth Avenue church, Rev. Willis E. Tibone, pastor; Dr. E. H. Hicks of the Fremont church, Seattle, was the preacher at the Bethesda church, Rev. J. Cochran, pastor; Dr. Lippard of Chicago preached at the German Baptist church, Rev. J. A. H. Wuttke, pastor; First Swedish Baptist church, Rev. S. Grandahl, pastor, had two assistant preachers, Dr. F. J. Erikson of Portland preaching the first week, and Dr. Erick Lindholm, of the Second Swedish Baptist church of Seattle, the second week; Rev. Archibald Macintosh of the Gatewood church, Seattle, preached at the Fern Hill church, Rev. Macdonald Milne, pastor; Rev. J. C. Kellogg of the Kay Street church did his own preaching. The Bethlehem church (negro), Rev. A. L. Bird, pastor, conducted its own campaign; Berean church (negro), Rev. C. H. Graves, pastor, did likewise. The Swedish-Finnish church cooperated in the meetings and was unable to have regular services. Dr. John Bunyan Smith, of San Diego, Cal., was the preacher at the First church, beginning Wednesday, Feb. 17. A feature of these meetings was the combined meeting of all the churches on a day at noon in the auditorium of the First Baptist church, when Dr. John Bunyan Smith brought a message of power and winsomeness. Doctor Smith had a great place in the hearts of the people, not only of the First church, but of the city. The closing Sunday of the campaign was one of great victory. At the Bible-school hour there were many decisions among the seniors and juniors. At the regular preaching hour fifteen were recommended for membership, three other decisions were made at the close of the sermon. In the evening the pastor baptized thirty-one candidates, and at the close of the evening service seventeen others made public decisions for Christ and the church.

The Baptists of Tacoma feel that if Doctor Currie had done nothing else in Western Washington except to institute the idea of simultaneous evangelistic meetings in all Baptist churches in a given community he has served a great place

in our convention. Already we are planning a simultaneous effort for 1927. We believe that another year we will know far better how to carry on. There are now about 2500 members of the Baptist churches of Tacoma. We have today the best standing in the community we have ever had. The largest regular church audience in the city is a Baptist audience. We find that evangelism solves a lot of our problems of difference and indifference.

A Nebraska Lovefeast

NEBRASKA Baptists had a little lovefeast all their own March 9-10. Instead of the proverbial doubleheader it was a four-feature affair. It combined the semi-annual meetings of the state ministers' association and the convention board of managers, reception for the new state secretary, H. Q. Morton, and a mass meeting for "Play Ball" Brougher. The place of meeting was Lincoln. The First and Second churches furnished the "eats and entertainment." There were delegations from metropolitan Omaha which lies on the banks of the muddy Missouri and from all intervening points westward to the sandhills which peep over the horizon toward Colorado and Wyoming.

The spirit was as hearty as the well-known "cornhuskers' conventions" when the late William Jennings Bryan lived there and was the idol of the people. The keynote emphases in the ministers' conference were on prayer and soul-winning. Secretary Morton made

his maiden speech to the pastors. It had all the smiling radiance of a man fresh from the sun-kissed deserts of Arizona. He sounded a sure note of loyalty to Christ and then outlined the tasks in Nebraska as he saw them. If ever a man received a 100 per cent welcome from his collaborators, that man was Morton.

The evening session of the first day was devoted to a conference with Doctor Brougher leading. The second day was the board meeting with all delegates invited to "sit in" and share in the discussion and to get this intimate first-hand knowledge of the state policies and program.

The closing session on Wednesday evening in the First church crowded that great structure to capacity. Doctor Brougher gave his inspiring address on "Play Ball." There was a unanimous rising vote to carry on together in the kingdom tasks. The determination to raise the united budget in full was reinforced.

A gentle rain was falling during the sessions but clear skies followed and a flood of sunshine set the larks singing on a thousand hills, for the green was already coming into the fields. These were no ordinary days and this no routine meeting. Lincoln, March 9-10, 1926, will go down in the history of Nebraska Baptists as days of destiny when the spirit and love of the crucified and risen Christ knit all hearts into a new unity and anointed them afresh for the sacrificial service of victory.

With the Board of Missionary Cooperation

Self-starting Laymen an Asset

A SELF-STARTING group of laymen is a possession to be prized by any church that is anxious to insure full payment of its missionary quota before April 30. Last year some of the best results chronicled by churches that had a real problem on their hands in the last weeks of the period allotted for completing missionary funds were made possible by teams of speakers chosen from among the laymen. The addresses were short and to the point. "If we actually believe in missions and have a sincere desire to obey Christ's command to give the whole world the gospel, we shall produce every dollar of our quota," one layman told his fellow church members and added: "If we do not pay our share into the missionary funds, let us at least not give evasive reasons or plead poverty, but come right out and say that Christ's commands interest us less than some things that we want to do to please ourselves, and that there are other places where we think our money will yield us more enjoyment than if we put it into the missionary funds. This church and the people of this town have plenty of money for anything they want to do." That was about all, and it was enough.

The plan of having active men and women write letters to other members of the church, asking all who have pledged to be sure and pay up before April 30, also produced good results and is a good method to follow wherever there is a large number who are behind the schedule with their payments. In a western church last year, the pastor sent out a letter saying that one of his laymen had offered to subscribe one-tenth of the church's missionary deficit if nine other individuals or families could be found who would each do the same.

Churches Keen for Better Methods

The March meeting of the administrative committee found the secretarial staff of the Board of Missionary Cooperation together for the first time in weeks. Not only for Doctor Bowler but for most of his associates this has been a strenuous winter, because every available man has been used to widen the sphere of influence by personal contacts with every part of the Northern Baptist organization. The denomination is highly responsive, too, and from the standpoint of hearty, sympathetic cooperation the situation is one that makes men and women zealous in the cause, willing to

work to the limit of endurance. Most of them are doing it, too.

Any one who thinks that the every-member plan has to be urged upon the really live churches of the denomination has a wrong idea of the way Northern Baptists are tackling their financial problem by the sure and steady method. During his attendance at one state convention Doctor Agar received no less than twenty-three requests from churches that wanted him to make personal visits and help put the plan into effect.

Success of the Brougher Meetings

The latest report of the field activities committee of the Board of Missionary Cooperation shows that Doctor Brougher, between the second week in January and the last day of February, addressed more than 41,000 people, representing an aggregate of 960 Baptist churches in ten states. In eight of the thirty-three centers covered, he was accompanied by Doctor Bowler who shared with him in the programs arranged and assisted in tying up the inspirational message with the plans for carrying it out. Without exception these meetings have been reported as having a far-reaching influence in the interest of the denominational program, and many have considered this the most outstanding series of meetings which has ever been held by the denomination. Doctor Brougher will complete his second circuit on April 5, after visiting twenty-four centers throughout the West.

Numerous Field Events During First Two Months

During January and February, pastors' institutes were held in seven states, which were uniformly well attended and brought forth from pastors and state secretaries many comments as to their value.

Dr. A. W. Rider, field secretary of the Foreign Society, was secured for a series of addresses and local conferences during the month of February in Kansas, Iowa, Illinois and Michigan. In one case, at the close of Dr. Rider's address, the church voted unanimously to restore \$3000 to its missionary budget and pledged itself to see that it was paid before the end of the fiscal year.

Twelve one-day Bible and missionary conferences were held in Massachusetts during February, and reached a much larger portion of the Massachusetts constituency than was reached last year by the single large conference at Cambridge.

In cooperation with the Laymen's National Council, a series of laymen's banquets were held in Southern California, Arizona, Colorado, Michigan, and Indiana. Doctor Padelford and Doctor Robbins served as teammates for Mr. Witty in conducting these meetings.

Field Workers and Deputation Speakers Kept Busy

The entire field force of the Board of Cooperation has followed a very strenuous program during the first two months of this year. Rev. J. C. Killian has been

promoting the every-member plan in New Jersey and Pennsylvania, and Rev. R. L. Kelley has been doing a similar work in Minnesota and South Dakota. Doctor Huntley has been working in Pennsylvania, Connecticut and Indiana; Mrs. Carrie Robinson in Nevada and Kansas; and Rev. Frank Peterson in Southern California. The service of these field workers has been commended in the most hearty way by the pastors and secretaries of the states where they have served. The staff has recently been enlarged by the appointment of Rev. B. H. Ward of Nebraska as a field representative who will give his entire time to assisting churches in carrying out the every-member plan. Mr. Ward will begin his work May 1.

The records of the past two months

show that missionary deputation speakers rendered service in nineteen different state conventions. The deputation program will be carried on through the remainder of the fiscal year, through the use of national secretaries, field workers, pastors, laymen and women who are being enlisted to visit many of the churches to present the denominational situation and meet with the church officers at conferences as to methods for raising their full quota before the close of the fiscal year. Considerable time and attention will also be given during the following weeks to the assignment of speakers to the state conventions and associations and the women's annual district meetings.

President E. H. Rhoades is planning to visit a number of the centers in the West during the month of April.

Here, There and Everywhere

"HELL-BENT FOR HEAVEN," is a sample of the peppery messages of Doctor Bustard, supplying the pulpit of Doctor Brougher at Los Angeles.

THE KANSAS BAPTIST ASSEMBLY will open its 1926 session on Tuesday, Aug. 3 and continue for ten days.

MRS. ANDREW J. STONE, eighty-three years old, died Jan. 31 at her home in Fairmont, W. Va. She was a member of the Broadus and Burdette families, both prominent in the history of the Baptist denomination, and had herself been a member of the denomination for seventy-three years. She was for fifteen years vice-president for West Virginia of the Woman's Baptist Home Mission Society and was a pioneer for women's missions in that state. She was a charter member of the First Baptist church, Fairmont.

THE MARCH NUMBER of the *International Journal of Religious Education*, Dr. W. Edward Raffety, editor, has featured on its cover the educational building of the First church, Evanston, Ill. The *Journal* has eighty pages, more than forty of which are given to church-school architecture and equipment. Individual copies can be secured for fifty cents each, by addressing the *Journal*, at 5 South Wabash avenue, Chicago.

DR. EDWIN S. STUCKER, Ottawa, Kan., has concluded meetings with the First church, Washington, Iowa, in which were over thirty professions of faith.

FIRST CHURCH, PONTIAC, ILL., recently closed a series of meetings, that were beneficial to church and community. Pastor John S. Brinkman preached, assisted by Rev. and Mrs. L. James Kindig, the "singing evangelists."

HUGO MONNAHA, a full-blood Mohave-Apache, has the distinction of being the first Indian ever ordained in Arizona to the Baptist ministry. The ceremonial was in Bethany Baptist chapel, in an Indian camp a mile above Clarkdale, the structure one that had been erected and paid for by the Indians themselves.

REV. L. T. REED, now of Plattsburg, N. Y., will enter upon the pastorate of the Second church, Philadelphia, the first Sun-

day in April, succeeding Rev. W. M. F. now with the First church, Fremont, Mo.

MISS GAYE HARRIS, the Christian Americanization missionary for the Central district, has been doing effective work in Piqua, Ohio, the last four weeks.

TEMPLE CHURCH, Chicago, has an unusually effective musical service. One of the programs of the choir was broadcast recently, and the orchestra is in demand for entertainments. Pastor J. H. Hughes will conduct a pre-Easter evangelistic campaign.

PASTOR CLARENCE HILL FRANK, Peekskill, N. Y., has a class in preparation for church membership which will continue until Easter.

PASTOR D. A. PITT of Central church, Norwich, Conn., was the preacher at Northfield schools, Feb. 21.

B. C. CLAUSEN, Syracuse, N. Y., preached on "Why I Do Not Believe the Bible," invited his people to deal with it in that fashion on the following Wednesday evening.

ONE HUNDRED ADDITIONS by Easter is the goal set for his church by Pastor John Watts at Lawrence, Kan.

TABERNACLE CHURCH, St. Louis, dedicated its new educational addition, the Bethel church was dedicated the same day. Dr. Henry Alford Porter was the preacher at both services.

PASTOR JAMES S. BRAKER, First church, Springfield, Ohio, is preaching a series of "hearthstone sermons." During his pastorate 179 have been added to the church. The new house is under construction. Pleasant street chapel has asked for recognition as a church.

LINK LUNCHEONS at one o'clock are an interesting feature of the work of the church at Wilmette, Ill.

REV. E. A. SHULLS at Garfield church, Chicago, recently baptized Mr. L. Burris, a noted baseball player. Shulls is receiving a stream of young people into his church.

OREGON BAPTIST PASTORS' conference declared anew 100 per cent for prohibition and pledged loyal support to the foreign mission work of the denomination.

EV. LEWIS JACOBSEN of Sioux City, Ia. spent some time in an interesting travel at Manhattan, Kan.

AT FIRST CHURCH, Worcester, Mass., more than 100 persons sat down to a general night banquet and were served by Camp Fire Girls.

EV. HOWARD THURMAN, negro, of Western Theological seminary, occupied the pulpit of Rogers Park church, Chicago, Sunday morning, Feb. 14, and in the evening spoke to the young people of the same church, Evanston.

ELECTRIC CROSSES seem now to be the fashion for church signs in Baptist churches. YOUNG PEOPLE of Judson Memorial church, Minneapolis, presented Booth Tarkenton's comedy, "Clarence."

FIRST CHURCH, Elgin, Ill., had the members of the First Congregational church as guests, Feb. 21 and Mr. J. L. Kraft, "the man," of Chicago was the speaker.

EV. HENRY ERICKSON, missionary in China, now at home on furlough, was the speaker at First church, Bridgeport, Conn., last night.

PASTOR EDWARD BLEAKNEY of Tabernacle church, Utica, N. Y., will conduct a training course for prospective church members until next year.

PASTOR W. D. WHAN of Waukegan, Ill., displays his Easter decision cards with a beautiful picture of Jesus inviting men to life.

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AT A MOTHER AND DAUGHTER banquet at Tabernacle church, Milwaukee, March 5, Mrs. F. H. Fahringer of Wauwatosa, Wis., was the speaker.

REV. WARREN E. JACKSON of Tecumseh, Mich., is preaching during Lent a series of sermons on "Christian Fundamentals."

REV. HARRY UPTON of Bloomfield, N. J., specializing on Christian citizenship, had Mayor Demarest as the morning speaker one Sunday.

AT FIRST CHURCH, Colorado Springs, members of the church impersonated leading Baptists in a Baptist World Alliance program.

NORMAL PARK CHURCH, Chicago, will start a mission Sunday school in a neighboring section of the city.

LATEST STATISTICS show that of the 4512 Presbyterian congregations in Canada 3728 voted to go into the United Church of Canada. The whole number of congregations now belonging to the United Church is 8699.

FIRST CHURCH, Holley, N. Y., held its centennial anniversary Feb. 17-21. On the last evening Pastor Milford E. Cheney baptized seventeen persons.

PITTSBURGH, PA., association held its annual brotherhood dinner March 5, with Rev. Harry Owings of Granville, O., as speaker.

RANKIN CHRISTIAN CENTER, Pittsburgh, had an attendance in January of 0000.

AN AMERICANIZATION conference was held at First church, Pittsburgh, with Mrs. S. F. Warner, Miss Alice Brimson, Mrs. E. E. Cole, Mrs. C. B. Aylesworth, Miss Helen Darby, Rev. A. J. R. Schumaker and Mr. Chappell participating on the program.

LOUIS KOEHLER JENSEN, arrived in Chicago, Friday, Mar. 12, fresh from Wonderland, to bless the home of Rev. and Mrs. Louis P. Jensen of Parkside church.

DR. J. F. FRASER of Fourth Avenue church, Louisville, Ky., has accepted a call to succeed Dr. Frank M. Goodchild at Central church, New York City.

REV. ROY E. REECE of Belgrade, Mont., has been invited to the pastorate of First church, Butte, Mont.

PASTOR W. H. BRUNER, assisted by Rev. N. E. Blackwell, has closed a revival at Parr, Ind., with twenty-nine additions.

PASTOR ERIC L. A. HILL, Metea, Ind., goes to Central church, Dayton, Ohio, and is succeeded at Metea by Rev. Harry C. Lince of the Northern Seminary.

REV. FERDINAND F. PETERSON of Central Square church, Portland, Me., will broadcast the morning service every Sunday, beginning at 10:30 a. m.; WCSH, Portland, 256.

CHOIR AND CHORAL SOCIETY of the Baptist church, Seville, O., assisted Mr. Claude Saner in giving an entertainment in Medina, O., Mar. 16.

PASTOR I. NEWTON HOWELL, closing three successful years at Burnside, Iowa, is called for another year. In an oratorical contest of sixteen contestants entered, ten were young people of this church, and of the six winners all were of this church.

REV. E. L. WRIGHT of Ottawa, Kan., was subjected to an operation for appendi-

citis Mar. 8, but is reported to be on the way to recovery.

FIRST CHURCH, Martin's Ferry, O., reports audiences that fill 1400 sittings, sixty-three baptisms in the last six weeks, twenty awaiting baptism, 523 enrolled in the week-day religious school, and pastor a leader in movements for municipal betterment.

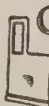
FROM A REPORT IN THE daily papers was taken the report in THE BAPTIST of Mar. 6 that Mr. John D. Rockefeller is financing the enterprise of publishing "An Outline of Christianity," a new and notable work in five volumes. Later documentary information reveals the fact that Mr. Rockefeller is one of a considerable group of persons who have assumed the financial responsibility of the enterprise. The editorial organization is composed of about 100 prominent educators and publishers in the United States, Canada, England and on the continent of Europe. What is undertaken is not merely a church history but, as the subtitle indicates, "The Story of Our Civilization."

MORE THAN 100 YOUNG PEOPLE sat down to a banquet at First church, Marion, Ind., with an address by Mr. Edwin Phelps of Chicago.

PASTOR C. B. ALTHOFF of Lorimer Memorial church, Chicago, rounding up decisions in the Sunday school, had twenty-eight responses in the intermediate department, Mar. 7, and from the junior department forty-seven, Mar. 14.



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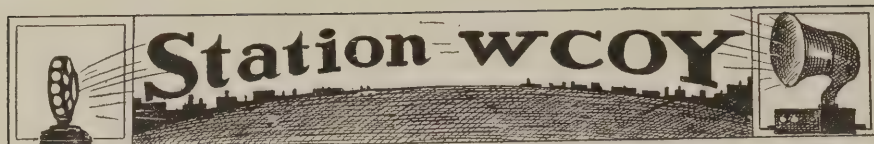
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Chicago, office of THE BAPTIST, will present tonight with apologies to Edgar Allen Poe, a message entitled

The Raving

"As I was sitting lonely
In my study, one morning, thinking only
Of the mighty glorious sermon I'd preached the night before;
Suddenly I heard a tapping
As of some one gently rapping,
Rapping at my study door,—
Simply this, and nothing more.

"All at once I heard a clatter
As of some one stirring pancake batter;
And my heart began to patter
As I hastened toward the door;
For I hastened, half in anger,
Muttering to my study door,—
Muttering this, and something more.

"'Tis some caller I lamented,
Boob or agent, half demented,
Come to visit and my favors to implore;
Or perhaps some sap or woman,
Only little less than human
With designs upon my leisure,—
With an endless stream of gabble,—
Some intolerable bore.

"With my bodings thus concentrated,
Open flew the door and entered,
A Something that chilled me to the core;
In its hand a little scroll
Which before me did unroll;
It was like a postman's letter,
Showing me to be a debtor
To THE BAPTIST of Chicago
For a year's subscription,—oh!
\$2.50, and nothing more.

"Then to me this Presence smiling,
While my spirits all were riling:
You have been a churchly worker,
But in fact you are a shirker,
Preaching what you have not practiced
On this world's Plutonian shore.
To THE BAPTIST, it appears
You are sadly in arrears,
And this debt lies like a shadow,
Like a grim and ghastly shadow,
Darkly on your study floor.

"Said I, 'My foxy ghostman,
With your craft *a la* the postman,
If I am not mistaken
You will have your courage shaken,
And you'll take away your bacon
From that shadow on the floor;
By my silly procrastination,
I've invited your visitation;
I acknowledge my obligation
To THE BAPTIST. *It is worth it,—*
And,—much more.'

"Here I grabbed my checkbook, gasping,—
With my fountainpen a-rasping,—
Wrote I quick my check to pay it;
Resolved to let it ride no more.
Then unto the Presence turning,
My hot pride within me burning:
'Fiend or demon, I abjure you;
Chilling Presence, from me fly!
But the Presence had departed,
It had vanished through the doorway,—
It was banished by my checkbook,—
And I saw it, nevermore."

"WCOY now signs off. Get the checkbook pronto. Goodnight."

He is now engaged in a series of meetings with Evangelist Frank M. Dun

THE DAYTON BAPTIST Social Union held its annual meeting on Tuesday evening Mar. 2, at the First church, Dr. G. Weit, pastor. A large gathering listened to an uplifting address by Dr. A. Archibald of the First church, Yonkers, on the topic, "Is It Possible to Make Christ King of the World?"

EIGHT HUNDRED NEW members in record of Dr. Thomas J. Villers in four years at the White Temple, Portland, Ore. Sunday, Mar. 7, was fourth anniversary with the church. The communion which followed morning sermon on "Seasons of Revival," he extended the hand of fellowship to thirty. People began to gather for the Sunday night service before doors are open at 6:30. By 7 o'clock auditorium is full, and for twenty minutes the missionary committee puts stereopticon address on one of our home or foreign mission fields. At 7:30, the adjoining chapel also filled, the regular evening service begins, always beginning with an evangelistic appeal and a gospel hymn played softly on the organ.

REV. J. AUBREY SONDUFER began his pastorate at David City, Neb., on Jan. 1. There have already been conversions, baptisms and a rising interest in church life.

ON JAN. 27, 1926, AT HOLDREGE, Neb., occurred the ordination of Roy H. Johnson. Moderator, Rev. C. M. Foreman; Secretary, Rev. C. M. Starnes; of Juniata; examiner, Dr. Edward J. Dan of Grand Island; and ordination sermon by Rev. J. S. Umberger of York.

REV. A. V. ALLEN of the Jefferson Avenue church, Detroit, Mich., recently completed four years with the church. During this time there has been a steady growth. During the past twelve months 121 new members were added, seventy of these by baptism. Total membership today over 700. Highest Sunday-school attendance is 556.

REV. H. H. SMITH of Morrisonville, Ill., reports a gracious revival covering several weeks led by Rev. Verne F. Oglesby of Oreana, Ill. Twelve were received by baptism and two by experience. The results included a gift of \$150 from the congregation to Pastor Smith.

REV. JAMES W. JACOBUS, pastor of Vassar, Mich., led a revival effort recently assisted by Rev. Earle T. Fay of Winona Lake, Ind., and Rev. Harold Hoffman of Walled Lake, Mich. Fifty have united with the church. A unique feature of this meeting was to secure enough persons to read scriptures continuously from 3:00 a. m. to 7:30 p. m. one day to read the entire Bible from Genesis to Revelations. The pastor has been five years with this church.

BRIG. GEN. WM. G. EVERSON, pastor of the First church, Muncie, Ind., has recently in five years 554 new members. The Sunday school runs an average of over 600. The prayer meeting more than 300. Receipts for all purposes have amounted to more than \$150,000. A new location

Building has been recently purchased for \$40,000 and plans are laid for a new one to cost \$325,000. Audiences crowd the house.

Rev. FRED YOUNG of Kankakee, Ill., and the First church, Lincoln, Neb., Mar. 18.

MIDWINTER PICNIC was a recent enjoyment at First church, Austin, Chicago.

Rev. THOS. B. MARSH, Saulte Ste Marie, Minn., reports a revival covering many souls. Baptism almost every Sunday. Many professed conversion in a single day. Fifty were baptized at one time. "Back to the Bible" is the slogan.

C. WALLACE PETTY of Pittsburgh, Pa., received the degree of Doctor of Divinity at the mid-year convocation of the University of Pittsburgh on Feb. 26.

HERBERT WHITING VIRGIN of Chicago will deliver his great address on "A New Consciousness," at the annual meeting of the Northern Baptist Convention in Washington, D. C., this year.

JAMES GRANT of New Haven, Conn., supplies the First Baptist church in Bridgeport, Conn., for five Sundays beginning with Easter.

GEORGE ELLINGWOOD JOY has completed five years as director of religious education in the Temple church, Los Angeles.

PARK CHURCH, Denver, Colo., Dr. Miller, pastor, has had a blessed year. The new building will be ready in a way at no distant date.

CHOIR OF CALVARY CHURCH, Denver, Colo., Rev. Horace W. Cole, pastor, has just a musical program recently. Received 196 letters, cards and telegrams of appreciation from thirty-five states and from four provinces in Canada.

FIRST CHURCH, Wheeling, W. Va., which Dr. Walter S. Dunlop is pastor, purchased additional property adjoining the present edifice for temporary day-school use. A modern unit for religious education will be erected later.

ANGELIST DAVID NYGREN conducted a service at the First church, Hastings, Minn., recently. Rev. Eric Fernlund is pastor.

P. J. JOHNS of Davison, Mich., has been with the church five years. Church and parsonage have both been improved and the spiritual ministry enriched. Baptisms are frequent.

W. S. ABERNETHY of Washington, D. C., will deliver the baccalaureate service at the Southern Baptist Seminary, Louisville, on April 25.

President E. H. RHOADES of the Northern Baptist Convention thinks the meetings at the Washington audience for the coming convention in Minneapolis are the best he has ever seen. He estimates an attendance of 7000 out-of-town delegates and visitors.

THERE WERE 325 WOMEN and girls at the Mother and Daughter banquet in the Calvary church, Washington, D. C. Mrs. Howell was toastmistress and Mrs. W. S. Abernethy gave the address.

LOUIS A. CHRITTENTON, formerly su-

perintendent of the Pacific Garden Mission of Chicago, will be the speaker at the Easter sunrise prayer meeting of the North District B. Y. P. U. at Belden avenue church, 7 a. m., Apr. 4.

THE BUFFALO BAPTIST MINISTERS' ASSOCIATION observed "ladies day" on Mar. 8. There was a special program. The principal address was by Rev. Thomas Cowan. About fifty gathered at luncheon after which Superintendent E. H. Dutton introduced the new ministers and their wives.

THE SUNDAY-SCHOOL attendance at Tabernacle church, Utica, N. Y., on Feb. 28 was 549. Rev. Edward Bleakney is pastor.

REV. A. LA RUE COBER has resigned as director of religious education at the First church, Evanston, Ill., to become pastor of the Genesee church, Rochester, N. Y.

THERE ARE FIFTY Newton Seminary alumni in and around New York City. On Mar. 8 a luncheon was given by these men with Dr. F. L. Anderson as the guest of honor. Rev. Claude E. Morris of the Immanuel church of the Bronx presided.

DR. A. H. OWENS of the Olivet church, Lancaster, Pa., is delivering a series of sermons on the seven last sayings of Jesus.

DR. G. A. HUNTLEY recently completed a speaking tour of eighteen churches in the Pittsburgh association.

DEACON DANIEL BURR KIPP of the Mariner's Temple church, New York City, died suddenly while engaged in his duties in the evening service on Feb. 28. Interment was at Schenectady, N. Y.

THE OHIO BAPTIST CONVENTION will celebrate its one-hundredth anniversary with this year's annual meeting to be held in Zanesville May 10-12.

REV. CLARENCE S. DONNELLY, pastor of the church at Oak Hill, W. Va., rejoices as the new meeting house, one of the finest in the state, nears completion. It will be ready for use about Apr. 15.

REV. GEORGE W. LAWRENCE for five and a half years director of town and country work in the Michigan State Convention becomes pastor at Owosso.

PASTOR HAROLD J. HAMILTON recently baptized a man seventy-seven years old at Fowlerville, Mich. At the same time he gave the hand of fellowship to this aged saint, he received a boy of twelve.

REV. A. K. SCOTT of Ovid, Mich., is seeing his work prosper and a number of improvements made in the property.

THE FIRST CHURCH of Kalamazoo, Mich., recently observed the ninetieth anniversary of its organization. Among the special speakers were a former pastor, Rev. M. W. Haynes, Dr. J. E. Smith of the state convention, Dr. H. L. Stetson, Judge Witty and Secretary J. C. Robbins.

THE WOMEN of the First church, Long Beach, Calif., Dr. Geo. D. Knights, pastor, have the custom of a special thank-offering once a year at Thanksgiving time. This year this offering is \$2940 and it will reach \$3000. \$1000 goes to

city mission work, \$1600 to the support of two missionaries on foreign fields, and the remainder to the Lone Star and Golden Jubilee funds.

MRS. ADDISON J. STEWART, a widely known Baptist woman of Garrett, Ind., passed away recently. She had been a resident there for fifty years.

THE BAPTIST TEMPLE, Charleston, W. Va., has a Sunday school enrolment of 1045, has pushed the attendance up to nearly 900 and expects to go beyond 1000. At the last communion thirty-one new members were welcomed.

AT THE FATHER and son banquet, at Central church, Norwich, Conn., Mr. Guy D. Gold of Hartford was the speaker.

(Continued on page 253)

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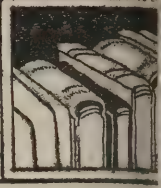
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THE INDIAN MOUNDS, SAINT PAUL



New Books



Psychology of Leadership, by Henry Edward Tralle. New York: Century Co. \$1.75.

In this book Doctor Tralle has organized a great many valuable commonplaces with regard to the development of character. The liberal use of quotations and references to related works reveals a mind that is alert to the duty of keeping acquainted with the literature of its particular field. What is said under the title of "Psychology of Leadership" applies to the development and improvement of mind and character in general. There is not that emphasis upon the peculiar problems of leadership which one might expect. Other works have cleared the way for a really penetrating and principle-exposing work in this field, and although the hard-working genius of the writer is manifest in the arrangement of material, in collecting quotations and bibliography, and

in fitting of titles to subject matter, one feels nevertheless when the book is closed that there is still left a place for a notable work in the very significant field of the psychology of leadership.

—GEORGE E. HAYNES.

The Science of Keeping Young, by Alfred W. McCann. New York: Doran. \$3.

Some books are like a door on hinges. They move, but never out of a fixed orbit. Such is "The Science of Keeping Young." The oft-repeated thesis of the book is the futility and folly of attempting to keep young while robbing the body of those elements in food that restore wasted tissue with materials which keep the arteries soft, the blood rich, the organs healthy and all the functions normal. There is a gold mine of information in every one of the eighty-two sections of the book. It is little short of a tragedy that the human race in the most civilized countries has persisted in denaturing food stuffs by stealing from the wheat its natural salts, from the cane its life-giving limes and from nearly all vegetables, meats and fruits their vitamin values. Mr. McCann handles the crime of food deterioration for commercial purposes without gloves.

—JOHN A. EARL.

Jesus and Our Generation, by Charles Whitney Gilkey. Chicago: University of Chicago Press. \$2.

Forty thousand people in India in six great student centers heard the six chapters of this book last summer as the series of Barrows lectures which Mr. Gilkey delivered with unprecedented acceptance. As an interpretation of Jesus to India the lectures possess unique value, but their value to western Christianity is not less in another direction. For years it has been increasingly clear that in the field of pure scholarship the modern scientific interpretation of Christianity has won its place of supremacy. But a vital question has been whether that interpretation can express itself in the terms and passion of a sweeping and triumphant evangelism. These lectures have the distinction of having so stated the modern conception of the gospel as to strike the keynotes

of the deity of Christ, the atonement, regeneration and the kingdom of God for new and surpassing enterprise in world evangelization.—U. M. McGUNAGLE

The Oxford Book of Prose. Chosen and edited by Arthur Quiller-Couch. New York: Oxford University Press.

"Any anthology of English prose is difficult," states this anthologist in preface—a preface, by the way, which is a most enjoyable and enlightening of reading. "I have read pretty widely among the originals for this book, during five years for its special purpose. The result leaves me convinced that no honest scholar can pretend to acquaintance with the whole of English prose or even with the whole that may yield good selections. All one can do is to spread a wide and patient net and report that he brings the best of his haul." The "best of his haul" ranges from John Trevisa (1326-1402) to living authors of the day, but he ends the selection of material with "writers who had already solidified their work by 1914." This reviewer is vastly pleased with the work it is like having a tapestry woven of the gleaming threads of the literary productions of the centuries placed before you. The work is a remarkable accomplishment and will no doubt be met with the high appreciation it deserves by those who have the true sense of literary values. It is a great literary collection in small compass—one small volume, of 1000 pages of India linen paper easily held in one hand.

—DELLA ROBERTSON

Steeple among the Hills, by Arthur Worth Hewitt. New York: Abner Press. \$1.75.

Here is a worth while book about country church by a man who has been pastor of a country parish for eight years in Vermont, his first and only torate. He has had opportunities to come a city pastor, but he has deliberately preferred the rural church, because the latter offers better chances for better work for the kingdom of God. He has written the best book on country church that has come from the press for many a day. He knows his subject by actual experience and is master of a very attractive style of writing. Some of his conclusions are unlike those advocated by experts who have made surveys of the country church. He holds that the pastor in the country ought to study agriculture; that is not business. He also says that the so-called community church as a rule is not desirable. The author is a poet who sees the country with the eyes of a poet. He loves the country and understands it and has said so many things of good common sense that one wonders everybody might read his very interesting book.

—H. L. STETSON

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The Boarder Up at Em's, by Anice Terhune. New York: Macauley Co.

This bit of fiction is laid in a village among the New England hills. The intimate life of the community is strikingly revealed. The story centers about a girl who, having been expelled from college, contracts a fake marriage, and deserted by her supposed husband and about to become a mother, takes refuge at the home of Em Offord Isham. Em is prim, pious, rather puritanical and proud of her regular and chaste life. How to shield a girl in trouble, reconcile her with her parents and condone her frailties gives Em the proverbial peck of troubles." The characters carry on long conversations in the quaint vernacular of the hills. Ultra-conservatism faces modern problems. Apart from its vigorous, interesting style and its frank realistic treatment of modern laxity one concludes his reading of it with a feeling that the author has wasted a lot of good color and fine technique on an inferior if not unworthy theme.

—G. CLIFFORD CRESS.

Tinsel, by Charles Hanson Towne. New York: Appleton. \$2.

When Mr. Towne wrote "Tinsel" it is unlikely that he felt he was setting down a sermon on the deceitfulness of riches. Not that "Tinsel" is a "preachy" or a moralizing story. It is anything but. It has a grip on the interest from the moment the over-plump Della Nesbit appears as Miss Columbia in the fourth of July parade of the town of Eureka until, a fashionably slender Mrs. Nesbit-Nesbit, she gives the most picturesque and photographed society function of the year at fashionable Newport. Before the reader passes a canvas life—every-day people whom you might meet any place. So real they are that you follow with a feeling of dismay at their corrosion by the touch of riches with applause those whose poise is never shaken as they hold to true values to the end. Awnings carried Elisha Nesbit from poverty to the millionaire class. Della, his wife, becomes obsessed with the desire to become a society leader. Her "splurge" is the story. This involves a clean, upstanding son, Bruce, and his young wife, to the point of tragedy; Lorna, the daughter, who remains true to real things through all her mother's dereliction; Elisha, the husband, small of stature, humble, who on occasion can speak with a voice of authority, particularly when it comes to the breaking of the prohibition law under his own roof; and the never-wavering friends, Richard and Carrie. The younger set is depicted—its bad and its good side; its inanity and its virility. This is a book that forces home truths that need to be cried from the household. Old and young should read it.

—J. T. V.

The Key to Faith, by Michael O. Gershenon. New York: Macmillan. \$1.50.

Gershenon, a Russian Jew, was one of the outstanding scholars among those of his countrymen who have considered religion the fundamental interest of man. A philosopher and critic, he warned

against that intellectual activity which turns men from reality to ready-made formulas. Something more than sound reasoning is necessary if the soul is to live. He presents a challenge to the moral personality, that "cosmic element in man." "The Key to Faith" is his attempt to pass to us the values he found in the moral contents of the Old Testament. He is not interested in the scientific conceptions of Genesis. The Hebrew religion with its growing conception of God, he speaks of as a height where earth borders on heaven, and human vision becomes the expression of the divine. By this inquiry into the religion of the Old Testament, he comes to the conclusion that "the exchange of the will to differ for the preference to conform (as the right idea of man's proper conduct and the unalterable condition of his prosperity) is the key to faith and the essence of religion."

—ROBERT GORDON.

Here, There and Everywhere

(Continued from page 251)

DR. GEO. D. KNIGHTS of Long Beach, Calif., recently completed fourteen years of service with the First church. The young people of the church planned a fine reception for the pastor and his wife.

REV. C. H. BURRILL, pastor of the Atwater church, Los Angeles, Calif., has an attendance of about 100 children in the morning service, which features a story period. This church, which is only three years old, has been self-supporting for a

year. It has a Sunday school of over 250. Twenty-three new members have been received since Sept. 1.

THE FIRST CHURCH, Youngstown, Ohio, Rev. A. C. Archibald, pastor, was host to a large gathering of men of the Mahoning association on Mar. 8. The speakers were Judge Witty and Dr. W. H. Main.

PASTOR W. B. PERCIVAL of Mesa, Ariz., has recently had the assistance of Rev. R. S. Beal of Tucson. There were fifty-eight additions of which thirty-four came by baptism. Just half the new members are men and boys.

THE AVERAGE ATTENDANCE of the Sunday school at the First church, Osage, Iowa, for February was 172. Rev. E. H. Koster is pastor.

MR. LEE FRANCIS LYBARGER represented Bucknell University at an important intercollegiate debating contest at Grove City college on Mar. 13. Mr. Lybarger recently won the championship of the Pennsylvania intercollegiate oratorical contest.

REV. ROBERT H. PRATT has accepted a call to the church at Evansville, Wis. He began his pastorate on Mar. 7.

REV. ROBERT LINCOLN KELLEY is spending the months of March and April with the churches of West Virginia as field representative of the Board of Missionary Cooperation.

TEMPLE SCHOOL of missions, in Dr. Brougher's church, is running near 1000 members.

The Psalms Outlined

By Arthur Emerson Harris, D. D.

An outline analysis covering each song of the Psalter. The author has prepared this volume not only with the classroom in mind, but also with thought of the much larger groups, ministers and laymen as well, who are using the Psalter for devotional purposes, and who are glad to receive the brief suggestions such as are contained in the analyses and the comments, mostly spiritual in character, presented in these pages.

The author seeks to analyze each Psalm so that its contents may be seized at a glance. A master of alliteration, he has employed this device as a convenient aid. Preachers will find the book a help in constructing sermons. It has also a distinct devotional value. \$1.75 net.

The author is Professor of English Bible, Eastern Baptist Theological Seminary, Philadelphia.



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Order from Our Nearest House

DR. HERBERT S. JOHNSON supplied the First church, Oakland, Calif., on Mar. 7.

REV. S. W. BRANDON has been called to the church at Guide Rock, Neb. His former pastorates have been in Missouri.

THE FIRST CHURCH, Pontiac, Mich., Rev. H. H. Savage, pastor, is now broadcasting the morning service at 10 a. m. Eastern Standard time over WJR, the Jewett Radio Corporation.

WOODLAWN CHURCH, Chicago, now has about 1200 members. It has received 158 additions within the last year, and at the last communion service 105 of them were present.

PASTOR WM. R. McNUTT of First church, Worcester, Mass., has several classes studying the Christian life in preparation for church membership.

FIRST CHURCH, Lebanon, Ind., double quartette gave an old-fashioned concert Mar. 19, introducing colonial costumes, negro minstrels and other entertaining features, for fun rather than money—admission 10 cents.

AT JUDSON MEMORIAL, Minneapolis, Pastor Howard A. Vernon substituted moving pictures for the evening sermon Mar. 21.

The Baptist

Chicago, Ill., March 27, 1926

Vol. VII

No. 8

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Mrs. Kern's Home for Travelers. Near White House and Auditorium, 1912 "G" Street, Northwest, Washington, D. C.

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"STUDIES IN BLACK AND WHITE" are engaging the sermonic attention of Pastor Henry R. Best at First church, Fargo, N. D.

SUNDAY, MAR. 7, marked the sixth anniversary of the settlement of Rev. Bryant Wilson with the First church, Sacramento. Within the six years 529 members have been added to the church, \$75,000 has been raised for the church budgets, lots have been purchased for a new building and subscriptions for this purpose now in hand amount to \$82,000.

THEY ARE MAKING March a "mighty month" at Third church, St. Louis, a "maximum month" at Woodlawn, Chicago, and a general muster everywhere.

PASTOR CHARLES DURDEN of First church, Bloomington, Ill., is trying vesper sermons at five o'clock Sunday afternoons.

AN INSTITUTE of Christian education was held in First church, Girard, O., in which Pastor W. I. Barnholth was assisted by Doctor Holmes and Miss Dunham of Granville and Rev. G. L. Ford of Youngstown.

THE CHICAGO MINISTERS' conference had an extraordinary program Mar. 15. The term of the president, Dr. Johnston Myers, expiring on that day, he set himself to entertain the conference. Two expert entertainers, Miss Shaffer and Mr. Thos. Corwin gave an hour of rare readings and dramatics, after which all repaired to the club room of the Immanuel building and sat as guests of Dr. Myers at an excellent feast of viands and vivacity. Mr. Gracey, a visiting Baptist minister from Ireland gave an interesting sketch of Baptist history and prospects in the island. For the next term Rev. C. R. Osborne was elected president and Rev. Louis P. Jensen secretary.

PASTOR JAMES S. KIRTLEY, University church, Baltimore, has organized a council of Royal Ambassadors among his boys. For permanent pastor the church has called Rev. R. B. Jones of Jefferson City, Tenn.

YOUNG MEN of Brooklyn Temple held a "guest dinner" Mar. 18, every man bringing a guest, and all invited to consider the claims of Jesus on their lives.

MR. STIRLING STACKHOUSE, son of Rev. and Mrs. Perry J. Stackhouse, and a brilliant student in the University of Chicago, has been interrupted in his studies by an attack of pneumonia, from which he has not yet fully recovered.

PASTOR M. H. JONES of Pittston, Pa., is holding for the second year a graded school of missions with large attendance and high interest.

Editor's Notes on the Lesson for April 4

(EASTER LESSON)

JESUS APPEARS TO HIS DISCIPLES

Lesson Text: John 20:24-21:25. Golden Text: John 20:29

Though the review of the quarter's lessons came last Sunday we have an additional lesson in the Gospel of John for Easter Sunday as Easter falls this year on the first Sunday of April.

The Appearances

John confines himself to four appearances of Jesus after his resurrection, viz., to Mary Magdalene; to the ten, Thomas being absent; to the eleven, Thomas being present; and to seven of his disciples at the sea of Galilee. In all the appearances recorded by John, the occasion of each appearance of the Lord is unbelief and discouragement. Against the background of a kind of hopelessness John throws the bright light of Christ's presence with startling contrasts. To Mary he said, "Touch me not," but to Thomas he said, "Reach hither thy hand and thrust it into my side." These are apparent contradictions which require the skill of a trained interpreter to harmonize them. At any rate John seemed to be more anxious to show the dramatic force of the appearances of Jesus to his discouraged and disbelieving followers than to harmonize details of the narrative. What could be more dramatic than the scene in the garden when Mary alone sought the body of her dead Lord after finding the tomb empty? Convinced by neither angels nor by him whom she took to be the gardener that her Lord had risen from the dead she cried, "Tell me where thou hast laid him, and I will take him away." Out of that terrible obsession she was lifted by the recognition of her Lord who had come back from the grave in living form. The other three appearances of Jesus recorded in John's Gospel are no less dramatic, if indeed the appearance on the sea of Tiberias is no more dramatic. But these appearances do not introduce a new Jesus in new scenes. He is the same Jesus appearing in the same places and to the same people with the same spirit and message.

The Evidences

The numerous appearances of Jesus after his resurrection to his friends during forty days constitute the evidence for his resurrection. We do not know anything about the process through which our Lord's body went while it lay in the tomb, but evidently it did not see corruption. The mortal put on immortality almost at once, and while the body retained the marks of identity which it bore before and after the crucifixion, it was a different body, what Paul calls, a spiritual body. But the important thing is that death did not reign over Christ. He conquered death and rose from the tomb immune to mortality, and because he lives, we shall live also. This is the message of Easter. The evidences for the resurrection of Jesus are as well attested by historic proof as the evidences for the life and career of Julius Caesar.



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Some one stops selling.
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Some one stops making.
When some one stops making
Some one stops earning.
When every one stops earning
Everybody stops buying.
Keep going.

—Western Druggist.

"It's ridiculous to say a woman can't keep a secret—any woman can if she really wishes to," said Mrs. Gushit. "Why, I've kept a secret for twenty-five years, and it isn't because folks haven't tried to worm it out of me. But I've never told any one my age since the day I was thirty."

"What's the idea, mother?" questioned a protesting Jean on a sub-zero day. "Do you by any chance imagine anybody wears clothes to keep warm?"

My grandfather wrote a few poems, of which I am rather proud, so when I was asked to give a reading at our church social I chose one of them.

But I was so embarrassed by the pickers that greeted my introduction of the subject that I could scarcely get through. Perhaps it was stage fright, but more likely just my bad grammar that made me say: "I shall now read to you a poem written by my grandfather, who has lain in his grave many years for his own amusement."—O. C. S. in *Chicago Tribune*.

"Arguments are like cats: if you take them up by the tail they twist and scratch you."—*Christopher Morley in Thunder on the Left*."

A Canadian newspaper calls attention to an advertisement of a nursing-bottle that concludes with the words: "When the baby is done drinking, it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk, it should be boiled."—*Youth's Companion*.

After a woman had finished a long list of complaint against her husband, her patient pastor said: "Why not try taping coals of fire on his head?" "Well, I'd sorter hate to go that far," retorted the woman. "Though I've tried taping water and it ain't done no good."

A scientist predicts that in ten years' time there will be no servant girls. He appears to be just ten years behind the times.—*London Opinion*.

Among those who have lately landed on English soil let us not forget the Prince of Wales.—*American Lumberman*.

News Notes

(Continued from page 228)

"Glowing and glittering with all the glamour of royalty's splendor and tragedies, the crown jewels of vanished Imperial Russia—\$264,000,000 worth of flashing crowns, sceptres, diadems, rings and necklaces—are going on sale by order of the soviet government, so that thousands of American-made plows and tractors may furrow the soil of a land in need." So gloats an exchange. The report seems to be correct. If so, the soviet government, albeit driven by necessity, is doing one of the most statesmanlike things now transpiring in this whirling world. The nation that converts crowns into plows, and labors to satisfy hunger rather than pride, is facing the morning.

What is the moral indictment against the moving picture industry? Perhaps its most precise formulation is that of the fourth national moving picture conference held in Chicago, Feb. 12, in the following particulars: Motion picture producers in the United States of America with a marvelous opportunity to preserve and transmit the finest traditions and holiest institutions of our ordered national life to future generations are largely exploiting the most unrepresentative of all phases of modern society. Motion picture producers have signally failed to respond to requests and suggestions of forward-looking citizens that films be improved in this respect. Their failure to do so has already induced unfortunate misapprehensions of American life and ideals in other countries. The block system of marketing theatrical films by producers is in restraint of trade and fair competition, depriving communities of even local option in the choice of films.

Slides and accompanying lectures for use with the stereopticon are coming into use more and more, and people often ask where they may be obtained. For the convenience of everybody interested, a complete directory of Baptist depositories within the field of the Board of Missionary Cooperation is subjoined, as follows: 276 Fifth Ave., New York City; 700 Ford Bldg., Boston, Mass.; 1701 Chestnut St., Philadelphia, Pa.; 213½ Fourth St., Parkersburg, W. Va.; Granville, Ohio; 1729 N. Illinois St., Indianapolis, Ind.; 2328 Michigan Blvd., Chicago, Ill.; 1717 Wells St., Milwaukee, Wis.; 406 Valley National Bank Bldg., Des Moines, Iowa; Room 702, 529 Second Ave. S., Minneapolis, Minn.; Hedde Bldg., Grand Island, Neb.; 918 Kansas Ave., Topeka, Kan.; 505 Odd Fellows Bldg., Portland, Ore.; 313 West 3rd St., Los Angeles, Calif.; 317 Colorado Bldg., Denver, Colo.; 1213 Humboldt Savings Bank Bldg., 783 Market St., San Francisco, Calif.; 720 Main St., Hartford, Conn.; 368 Capital National Bank Bldg., Lansing, Mich.; Waterville, Me.; 409 Crosby Bldg., Buffalo, N. Y.; 43 N. Fitzhugh St., Rochester, N. Y.; 304 Lauderdale Bldg., Providence, R. I.; Masonic Temple, Burlington, Vt.;

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. F. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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Woodward Bldg., Washington, D. C.; 310 Dooly Block, Salt Lake City, Utah; 602 Empire Bldg., Boise, Idaho; 431 Burke Bldg., Seattle, Wash.; 501 Empire State Bldg., Spokane, Wash.

Banding birds is a new and interesting industry. The Pomona, Calif., *College News* gives the following sketch: Bird banding itself is a simple process. Small aluminum bands which in no way interfere with the life of the bird are placed on one of its legs. Each band carries a registration number and the letters, Biol. Surv. (Biological Survey). All banding is carried on in cooperation with the bureau of biological survey of the United States department of agriculture and only trained men are allowed to conduct the work under federal and state permits. Birds will travel thousands of miles on a migration and return the next year to the same locality only fifty feet in diameter. In the western states over fifty active banders banded 10,000 birds last year, while over 100,000 birds have been banded to date in the United States.

In the present crisis in France, ministers do not fare well, especially if they have children, and they all seem to have children. The low birthrate of the French middle class does not affect ministers' families. France owes to its Protestant pastors a substantial portion of its intellectual elite. The teaching profession, the law, the ministry, the medical profession are full of ministers' sons. One family alone, the Monod family, has to its credit a remarkable number of distinguished men, many of whom are in the ministry. A French pastor receives from 5000 francs to 7500 francs, the latter pay going to the married men. Add to that a small indemnity of residence and then put the sum into dollars (at 3.65 to a dollar) and see what you get: the princely sum of \$200 or \$250! How can they bring up their children and give them the kind of education that they should receive? French Protestants have been alarmed for some time over this plight of their pastors. An association has been formed to distribute to them yearly allowances from 300 to 600 francs per child. A sum sufficient to grant this allowance to 1140 children has been raised. The sum, however, which in dollars is ridiculously small, does not seem sufficient for the needs. The association aims to increase it. The French Protestants have generously responded to the call and have not appealed to outside help. However, there may be Americans concerned over the fate of French Protestantism, descendants of Huguenots who still feel the call of the blood that may like to help these belated victims of the war and after war. The treasurer of this association is Mr. Maurice Hottinguer, banker, 38 rue de Provence, Paris. In this country Prof. Othon Guerlac, 3 Fountain Place, Ithaca, N. Y., will gladly transmit any contributions that may be sent him for this cause.

IS THIS TRUE?

Here is a charge reported to have been made in February by a well known Japanese editor and publisher, in an address at a banquet in Tokyo. Twenty American business men were present:

"Unfortunately the religion of the nations which now dominate the world is of the masterful, imperialistic, and exclusive type, and therefore cannot be counted on as a force for harmony, at least so far as relations between East and West are concerned."

Has this editor given a correct interpretation of the religion of America? Is Christianity really the advance agent of the economic and political imperialism of Western nations?

The way to refute his charge is to support adequately those Christian men and women in Japan—Americans and Japanese—who promote international brotherhood, remove race prejudice, and bring people to a saving knowledge of Jesus Christ.

Your missionaries in Japan—men whom you know personally and of whose sacrificial work you have heard—are doing that.

They need your prayers. They depend on your gifts. The successful completion of the present fiscal year will show your most loyal and hearty support.

The year closes April 30, 1926. Send your check NOW to your state office.

American Baptist Foreign Mission Society

The Board of Missionary Cooperation
of the
NORTHERN BAPTIST CONVENTION

276 Fifth Avenue

New York City

Volume VII

April 3, 1926

No. 9

The Baptist

Published Every Week by the Northern Baptist Convention



By Burne-Jones

*"Man, thou shalt never die!" Celestial voices
Hymn it unto our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, still sound forth
The song of our great immortality.*

—Richard Henry Dana.



Folks, Facts and Opinion



By way of antidote to the lack of power to think which some critics of American life note with sadness, the *Inquiry*, "published on the top floor of 129 East 52nd street, New York," is designed to awaken constructive thinking. It publishes discussion outlines for the study of current and vital topics. Practical directions are given for conducting such discussion studies. The last number coming to hand deals with the subject, "Superior People." It not only gives the reader something to think about, but shows him how to think and sets him to thinking. The light it throws on questions of race and class makes the ordinary shallow prejudices of people on these subjects too silly for laughter—almost silly enough for tears.

Outstanding representatives of the church, the stage, and the motion picture industry, at a meeting at the Waldorf hotel, New York City, upon invitation of the drama committee of the Federal Council of Churches of Christ in America, appointed a committee, headed by the Rev. George Reid Andrews, chairman of the committee on religious and educational drama in the Federal Council of Churches, to proceed with a constructive program of action leading to closer cooperation and affiliation, between the churches and the theater. Members of that committee are Chancellor Elmer Ellsworth Brown, the Rev. S. Parkes Cadman, Rev. Samuel McCrea Cavert, Mrs. Charles Dana Gibson, Frank Gillmore, John Golden, Will H. Hays, Otto Kahn, Rev. Charles S. McFarland, Rev. John A. Marquis, Carl F. Milliken, Channing Pollock, Felix M. Warburg and Prof. Luther A. Weigle.

Italy's progress in the extinction of liberty may be traced in its new laws empowering the government to revoke the citizenship and confiscate the property of any Italian abroad who utters words or commits acts which, even though they do not constitute crimes, the government considers likely to cause disorders within the realms or damage the prestige of the existing regime abroad; making the premier responsible only to the king, instead of jointly to king and parliament as heretofore, and also providing for the fining and imprisonment of those speaking or acting in a manner derogatory to him; recognizing the fascist labor-unions and the fascist employers' association as the only organizations through which industrial questions can be aired, designed to abolish strikes and lockouts by enforcing compulsory arbitration; virtually eliminating local elections, and giving extensive administrative powers to prefects appointed by the central government.

Dr. Clarence A. Barbour of Rochester, N. Y., was a guest recently at the Otawa University, where he delivered an address on his recent visit to Europe.

Hearings on the new education bill were held Feb. 24-26 before the joint committee of the senate and house of representatives of the United States. Many witnesses appeared for and against. The printed report of this hearing will become the textbook for those who are discussing the proposal for a department of education with a secretary in the president's cabinet. Address your congressman personally care United States senate or house of representatives, Washington, D. C. Ask him for a copy of the report of the Joint Hearing on S. 291, or H. R. 5000. It will be sent free to any citizen.

The meeting of the Chicago Baptist Association will be held at the Englewood Baptist church this year. The date is a month earlier than in past years, May 9-12. The effort is being made to approach the goal of a Baptist week for Chicago. All meetings and addresses of the association will be centered around the general theme of the Baptist contribution to the present. There will be some radical departures from past custom or rather radical additions to past methods. On Sunday, May 9, every pastor in the city is being requested to exchange pulpits with some other Baptist pastor, speaking on some phase of the above general theme and advertising the association gathering for the week. On Monday evening, instead of one general meeting, there will be three regional meetings, one on the south, west and north sides. The lines will follow the district division lines of the B. Y. P. U. These will be meetings for fellowship and discussion of some vital problems of our church work. Two other features will be choral singing on Tuesday and Wednesday evenings by choirs gathered from the churches of the South and North districts. On Wednesday evening, there will be a pageant of the history of the First church. This will anticipate a much larger pageant next year of the story of Chicago Baptists. The ministers will meet as usual on Monday morning. The women will hold their meeting on Tuesday afternoon. The young people will hold their meeting on Tuesday evening. On Wednesday afternoon, there will be a great mass meeting at which some outstanding representative of the denomination will speak, with possibly a representative of another denomination. Wednesday evening will be the meeting of the Chicago Baptist Executive Council.

The last week of July, the eighteen international congress against alcoholism will be held in Tartu, Esthonia. To this congress, each three years, come leading representatives of anti-alcohol and educational societies and government officials of Europe, America (North and South), Australia and the greater part of the world. The congress is held this year in the Baltic region because of the keen interest and activity in the struggle against drink that is marking public opinion in these countries since they became independent states at the close of the world war.—Tartu (Dorpat) is the seat of one of the oldest universities of the world, founded in 1632.

Bishop Blake has stirred up a mass adverse criticism in the Methodist papers. In a syndicated article in these papers he suggested that the virgin birth of Jesus is a matter concerning which freedom of opinion may be tolerated within the bounds of orthodox fellowship. He said: "The deity of Jesus depends not upon his relations to Mary, but upon his relations to God." Reactions among the readers and editors of those papers, perhaps expressed in a single sentence from the *Central Christian Advocate*: "Unless the New Testament is a wanton fabrication the definition of the relations of Jesus to God is concretely given in the recital of his relations to the virgin Mary."

The wide extent of lawlessness rampant in the nation, is seen in the following table of thefts for 1925, as estimated by Wm. B. Joyce, chairman of the National Security Company, of New York. Stock frauds, \$1,000,000,000; credit frauds, \$400,000,000; burglary, large theft, \$250,000,000; forgery, \$100,000,000; embezzlements, \$100,000,000; sea piracy and custom frauds, \$100,000,000; railroad freight robberies, \$25,000,000; home building frauds, \$25,000,000; miscellaneous, \$1,000,000,000, making a total of \$3,000,000,000. This list makes no count of frauds in connection with the building of good roads. A former secretary of the Highway and Municipal Contractors association, states that in Texas the state highway commissioners have recently let a contract for asphalt paving a section of 1080 miles of highway at an expense of \$2,000,000 more than they should spend for the work. In one year in Texas, within two years, speculation in oil stock stole from the public more than \$100,000,000. Such a survey raises the question: How far is lawlessness a "business proposition?" This question assumes even larger proportions when we add to this summary political graft of all kinds and capitalized bootlegging, both of which are rooted in the legitimate activities of private business.

Progress in deciphering and translating the literature of the Aztecs, reveals a wonderfully varied and rich artistic expression in all sorts of literary forms. The peculiarity of their poetry is that in the Algonquin of Longfellow's "Hiawatha," it runs exclusively in evenly measured trochaic lines.

Hemp is coming back, say the papers. The machine has been perfected for breaking which will make the production of hemp plant financially remunerative, and Kentucky will revel again in the beauty of its hemp fields. The old days of Kentucky hemp were full of tragedy and romance which new hemp crops may recall to memory but can never reproduce in fact. Nevertheless, welcome, hemp.

Seventy chaplains connected with army organizations, in a meeting at Washington, recently declared themselves unanimously in these terms: "We do not believe that war is a civilized or permanent method of solving difficulties between nations, any more than fighting to a finish between individuals. It is a state of anarchy. We hate its waste of substance. We hate its profligate expenditure of human energy. We hate its needless sacrifice of human lives and the misery and pain, the physical torture and mental anguish which accompany it. We hate the poisonous prejudices and suspicions and enmities which it leaves in the world! War is a curse! And we pledge ourselves to work for peace. We are not militarists. At the same time we doubt the wisdom of pacifist agitation and refuse to join the peace-at-any-price propagandists. No nation or people can long endure in the terrible antagonisms of our restless world unless its stalwart manhood be willing to be prepared to defend it. We therefore believe in and shall strive for a policy and program of adequate national defense."

Somebody seems to be socially awake among the Baptists of Rangoon. "Good News," published by the Immanuel Baptist church of that city, says in its issue of Jan. 17: "We see pushcarts, with enormous masses of timber, iron or lead, pushed through the streets by coolies whose strength is not adequate for the task assigned them. Who cares for these men are overworked or abused? As we pass along and see them, their naked backs gleaming in the hot sun, the sweat pouring in great streams down their bodies, their faces expressive of absolute anguish as they tug and push and thrust against the heavy load, do we care? Do we plan to do anything about it? Why is there no Christian opinion in Rangoon to put a stop to these things? When the Irrawaddy delta strike occurred a little while ago, did any single follower of the Lord Jesus Christ make an effort to find out the rights of the case? Was there any attempt to discover whether these antagonists were being fairly paid for their services? The strike failed of course; the company was victorious; but was it right? Was any Christian hand stretched out to help these inarticulate Chittagongians, or were they simply crushed into submission by the power of a gigantic corporation?"

Albion Woodbury Small, one of the foremost sociologists of the country and professor emeritus and former head of the department of sociology at the University of Chicago, died suddenly, Mar. 24, at his home in the Del Prado hotel, Chicago. He is credited with having introduced the science of sociology into America and has since 1895 been the editor of the *American Journal of Sociology* as well as author of many books and treatises on the subject. He is survived by his daughter, Mrs. Hayden Harris, at present in Paris, and a brother, Dr. C. P. Small of Chicago. Mrs. Small died in 1916. Professor Small came to the University of Chicago in 1892, as one of the famous group of men who were brought there by President Harper upon the foundation of the university. He was a member of the Hyde Park church, Chicago.

During the first week in March an all-California congress of religious education was held in San Francisco. Many of the foremost leaders in religious education on the coast participated in the program. Findings represented the mature conclusions of the most competent educators in the group. The heart of interest lies in the pronouncement that "religious education must be given an assured place in the potential educational plan of every American boy and girl. To this end, there must be found means of cordial cooperation between religious bodies and public school. This cooperation will be in spirit and common purpose rather than organic. The injection of sectarian dissension within the public school on the one hand, and the touch of political power on the church are equally to be deplored and must be guarded against with the utmost care." Not only Christians but also Jews were represented on the program and the findings. It is proposed to follow up the findings by persevering efforts to work out an acceptable and effective plan of cooperation.

The difference in ease of transportation between New England and the level Mississippi basin appears from the comments on a great new locomotive that has been put into operation on the Boston and Albany railroad. This monster is eighty-seven feet long, and, it is said, will haul fifty freight cars—a load that would be a joke in the valley states.

The public schoolteachers observe May 18 of each year as Good-will day with exercises stressing the thought of international friendship. It has been suggested that the young people of our churches might well participate in a similar type of service. The Sunday immediately prior to May 18, which this year is May 16, will be observed as "International Good-will Sunday."

Jan. 8, Hon. Wm. C. Langford of Georgia introduced into congress a bill to secure for Washington City and the District of Columbia a Sabbath law. Opponents of the bill were the Seventh Day Adventists, the Religious Liberty Association, the Anti Blue Law League of America, some labor organizations, representatives of theatrical and movie interests and others. The opposition was led by the Seventh Day Adventists who attended the hearing in great numbers and who have been untiring in their efforts throughout the country to flood congress with petitions against the bill. Among those advocating the passage of the bill were the Lord's Day Alliance, representatives of the Presbyterian, M.E., Protestant Episcopal and other churches, W. C. T. U., Boy Scouts of America, Federation of Churches of Washington City, Barber's Union and Bible classes of Washington City.

In order to keep the record clear on the interdenominational student conference held at Evanston, Ill., last December, here is what it had to say about war: "We believe the church should excommunicate war, dissociate itself from the war system, and refuse henceforth to allow the use of the church as a medium of preparation for, or prosecution of war. Because we favor a positive education for peace, and because we believe that the present military training program of the war department in high schools and colleges gives war an ultimate sanction, perpetuates the war system, delays disarmament, intimidates students and faculty, and inhibits free discussion, we suggest abolition of military training in church and denominational schools; abolition of military training in high schools; and abolition of military training in colleges and universities, including the immediate abolition of the compulsory features in land grant institutions. The church should guard and guarantee the right of an individual to follow the guidance of his own conscience when that conscience advises against participation in war. Because war is a negation of the value of human personality we condemn any attempt to impose universal conscription of manhood on the United States, such as the proposed legislation before congress."

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The Federate School of Missions, in which Baptists are one of the affiliated denominations, will hold its twentieth annual sessions, at Mount Hermon, Calif., July 3-10. Mrs. C. W. Brinstad, wife of the Baptist executive secretary of the Northern California Convention, is chairman of the committee that carries on this Federate School of Missions. Dr. F. A. Agar will preach at Mount Hermon, July 4, morning and evening. The foreign textbook will be "Moslem Women" by Doctor and Mrs. Zwemer, who have given their lives to work among Moslems in Arabia and Mesopotamia, being now in Egypt. Mrs. Young of San Diego will teach this book. The home mission topic will be rural America. Various missionaries will be heard. There will be a children's story hour, conducted by Mrs. T. H. Hageman, based on the junior study book. There will be evening lectures, a morning period for a normal class and another period for methods. There will be exhibits of literature by different denominations.

Why do the native races tend to decline and disappear in the face of colonization by the white race? Sir Joseph Henry Caruthers offers this explanation: "The real trouble has been that our white race has generally been in too great a hurry to impress its standards in order to create conditions of settlement, trade and commerce, and of law and order, to which white people are accustomed but of which the natives are quite ignorant. Do not continue to insist on the plea that civilization dooms those whom it attempts to bring under the pale. I come from Australia where this damnable doctrine that the native race is doomed is resulting in their extinction. In Tasmania the entire native race has been wiped out and it is but a memory even to the oldest inhabitant there. Why did this occur? Chiefly because the entire mass of the aborigines was removed to an adjacent island, and once they were deported they died of broken hearts. One such tragedy is quite enough for the knowledge of any decent white man."

For a fresh and discriminating way of assessing convention functions, let the *Alabama Baptist* contribute the following editorial hint: "A convention may not logically baptize converts, or administer the Lord's Supper or ordain candidates for the ministry. And certainly a convention has no more business dabbling in the matter of faith and doctrine which our Lord committed wholly to the churches than it has in doing the other things which lie within the province of the churches."

The Chicago B. Y. P. U. stewardship team, consisting of Merle Lucas, city president; B. J. Badger, North District president and member of the executive committee of B. Y. P. U. of A.; Elen Benson, South District president; and Margaret Clague has been on the job almost every Sunday since the first of February. Already Warrenville, Ill., Epiphany (Chicago), Logansport, Ind., Galesburg, Ill., Maywood, Ill., and Delavan, Wis., have received visits. At Delavan, John Singleton, president of the B. Y. P. U. of A., accompanied the team.

Mr. Sheba, a non-Christian, editor of the *Japan Times and Mail* in a recent editorial has this to say: "It is common enough to say that Japan has won her present place in the world through prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture."

An outline for men's groups in the scheme for developing a missionary church has been prepared by the department of missionary education of the Northern Baptist Convention. Copies may be had by addressing the department of missionary education at 2 Fifth Avenue, New York City.

Alarm was excited by the announcement that the "Damned Souls Society of Atheists" had been formed among students of Rochester University. It was another sign that the Christian religion is going to the dogs. But here is what the *Campus*, organ of the students, has to say on the subject: "To the critic person it is obvious that a group of five or six avowed members, and they almost entirely underclassmen, can present a general indictment of the university of the student body. The *Campus* takes this opportunity to reflect student opinion on the matter as being heartily displeased with the whole affair and repudiating the group's connection in an official way with the student body of Rochester." And presently the free will be forgotten.

What twelve million women think about prohibition and the way in which it is being enforced in the United States will be told in Washington, Apr. 11-12, when the woman's national committee for law enforcement has its second annual convention at the Washington Hotel. Delegated representatives from nine national organizations of women on the committee and leaders from a number of others will participate in the Washington meeting. The committee was formed three years ago when a group of women's national organizations decided that they wanted a fact-finding agency of their own, independent of regular temperance societies. It is political nor does it attempt to control politically; but it hears all political points of view and brings its conclusions to the attention of the public. Its main object is to counteract dangerous propaganda and to offer solutions for problems of law enforcement.

THIS we know—

*We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned,
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.*

*This from a shrivelled seed?—
—Then may man hope indeed!*

*For man is but the seed of what he shall be,
When, in the fulness of his perfecting,
He drops the husk and cleaves his upward way,
Through earth's retardings and the clinging clay
Into the sunshine of God's perfect day.*

*No fetters then! No bonds of time or space!
But powers as ample as the boundless grace
That suffered man, and death, and yet, in
tenderness,*

*Set wide the door and passed Himself before—
As He had promised—to prepare a place.*

*Yea, we may hope!
For we are seeds,
Dropped into earth for heavenly blossoming.
Perchance, when comes the time of harvesting,
His loving care
May find some use for even a humble tare.*

*We know not what we shall be—only this—
That we shall be made like Him—as He is.*

—From "Seeds," by JOHN OXENHAM in "The World's Great Religious Poetry," Macmillan.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

What Can Save Our Faith and Fellowship?

EDITORIAL efforts of THE BAPTIST have been frankly and obviously directed towards eliminating causes of friction in the Northern Baptist Convention and towards strengthening all of the factors of good understanding and fellowship. From references in the Baptist papers and from correspondence reaching this office, it is apparent that all classes of Baptists understand what we are trying to do, and, except in a few instances where brethren are committed to a divisive policy which consistency impels them to maintain, all classes of Baptists sympathize with our purpose and efforts. The considerateness with which brethren of diverse theological opinions offer comments on our course touches our hearts and awakens in us an increasing sense of trusteeship for constructive thinking and careful utterance. Our plea for the Northern Baptist Convention to leave conditions of membership and other terms of identification of Baptist churches to those methods and agencies which have long been employed with success and success among our churches everywhere, appeals to a deep instinct of spiritual freedom in the hearts of our people.

But where there has been a deep disturbance of feeling, and where grave fears have been awakened, misgivings are not easily and quickly dispelled. In some minds there lingers a question as to what security there is, in the absence of some defining pronouncement of the convention, that the Baptist denomination will not drift from its original moorings in the first principles of Christian faith. That is an honest question and a true answer is due.

Consider then what forces created, kept, prospered and unified the Baptist denomination through the trying ages before the Northern Baptist Convention was born. We find our fathers said that salvation comes by personal faith in Jesus; that the believer has direct personal access and is personally and directly responsible to his Lord; that the New Testament, interpreted by every believer for himself, is the common guide of faith and practice for both the individual and the church; that the believer is regenerated by the holy Spirit to eternal life, and is preserved and perfected unto by the power of God; that Jesus Christ himself is

the immediate and effectual Head of the church; that in loyalty to him the local church is self-constituted, self-governing and subject to no visible authority external to itself; that the fellowship of the churches exhibits itself in free cooperative associations and adjusts its problems through equally free and fraternal councils; that a church cannot delegate any of its functions to any ecclesiastical organization external to itself; that the open Bible released in the hands of the people anywhere will reproduce the type of Christianity embodied in a Baptist church; that the Baptist denomination is itself the product of such forces; and that its only bond is that of a common unity of the Spirit. This was the standard interpretation and guaranty of the Baptist movement a century ago, fifty years ago and twenty years ago. Is it not just as true now? What can destroy a movement built upon such a foundation?

That movement created our conventions and missionary organizations for the purpose of expressing its life. If they were nonexistent it would still exist and would create other organs for its uses. But it is more than they. It looks far beyond them for the sources of its life, its authority, its validity and its unity. How little does it depend upon a mere by-law of a convention! And how little can such a by-law do towards creating and sustaining it!

Varieties of type in thinking, in doctrine, in organization and in culture exist among Baptists, always have existed, and, in the very nature of the movement, are likely to continue. Here and there an extreme form of liberalism or of fanaticism may be found. But such developments are incidental and temporary. As every man catches his vision, testifies of his experience and contributes his teaching, the great Christian common sense of the mass sifts out the true from the false, and presently the abnormal development is eliminated by the process of free spiritual selection. There is in the ordinary local church a marvelous power of discernment, of selection and of elimination which Jesus implicitly trusts and which we can afford to trust.

But are these original forces of the Spirit of Christ at work effectually in the life of the denomination now? If

not, the last place to go in order to invoke them is the hurly-burly of a convention. If there is doubt of their presence and power such doubt constitutes a divine call to every Baptist to start evangelism anew among his neighbors in order to restore these creative and conserving forces in our denominational life. But they are still here and still powerful. Touch a Baptist church intimately almost anywhere and you will find it ready to respond in the old life of spiritual beauty: God, and not convention rules, brought the Baptist denomination into being; God, and not rules of a convention, is "our help in ages past, our hope for years to come." The kingdom of God is not coming through debate about a by-law. Only the regnant spirit of Christ can save Baptist faith and fellowship, or make them worth saving.

The Power of An Endless Life

EVERY human being upon reaching the stage of personal consciousness finds himself in the presence of a great antagonist. He faces a world which is not all and always friendly, and sometimes seems not at all friendly. He meets conflicts which early leave scars on his body or his soul; looking about him, he observes others of his kind meeting the same kind of conflicts or more fearful ones and bearing the same kind of scars or deeper ones. High human endeavors meet defeat after defeat, and the drama of life ends for all alike in the tragedy of death.

From the moment of this discovery the problem of life is a problem of power. Who is sufficient? Whence cometh my help? Life becomes a quest in which men resort to every promising device for reenforcement. They invent tools and weapons to lengthen and strengthen their arms. They associate themselves together in many ways to gain the strength of union. By the methods of scientific and philosophical investigation they pry into the secrets of nature in the hope of turning nature itself to the service of man. They turn inquiring eyes of faith towards the heights and call to the Unseen and the Infinite for help in the struggle for existence.

And they are not unheard and unhelped. Invention helps. Society helps. Research helps. Religion helps. But most of all religion is the supreme auxiliary of life, because it reenforces the spirit of man. And this it does not merely because it is an outlet and discipline of faith, but because all through the ages in manifold ways God has revealed himself to, in and through the actual experience of those who seek him. Behind a frowning world is a friendly face, smiling in good-will and saying, "Fear not, I am with thee."

Full and final voucher for the presence and sufficiency of a friendly God is the person of Jesus Christ, and the way of a full and victorious outlet of life is pointed out through his own death and triumphant resurrection. Before he died he had overcome the world and shown mankind how to overcome it. After he died he rose from the dead and converted death itself into an incident of immortality. Since his resurrection no fortune however ill and no pain however deep has been able to silence the paean of eternal triumph on the lips of his people.

His resurrection has been followed by a new release of power in the lives of men through faith in him. The Eternal Spirit has become a present human inheritance. The power of an endless life is operating in the human struggle here and now, making the weakest of us vic-

torious in many battles with the world which we should otherwise lose, and giving a firm assurance that in the long run the weakest of us is both unconquerable and resistible. Whatever Easter may have meant to the primitive people as to our generation in its prophecy of a reflowing tide of life over the broad landscape, it can never lose its rich significance of spiritual resurrection which came in it with Jesus' rising and which now burgeons in widening areas upon the earth.

Twenty-Seven Days Will Tell the Tale

FROM the date of this paper to the close of the first year of the Northern Baptist Convention there are only twenty-seven days. No figures are available at this date to show just how near the constituency of the convention to meeting the budget call for the closing year. And exact figures are not material, for each church is keeping tally of its own budget and will be able to check up its own account, and this is the essential matter. If no church fails the convention cannot fail. If one church fails, it contributes to the failure of the convention. Its failure has the effect of a vote that the convention shall fail.

Put the matter this way. Suppose that next Sunday morning the following resolution should be introduced at the meeting of your church: Resolved, that in the judgment of this church it is desirable that the Northern Baptist Convention fail to raise the full amount of its missionary budget for the current year. How many would raise their hands in favor of it? Rarely, one. But suppose the words "fail to" be stricken out; how many would vote for the resolution so amended? Nearly all. Suppose that the further resolution be added: Resolved that this church will do its full part towards raising the full amount of the convention budget before May 1. That is the resolution and everything depends on what the churches are actually going to do about it.

What our churches do is going to rebound upon them. Suppose that at the communion service May 2, eight thousand pastors shall announce to their congregations that the budget of the Northern Baptist Convention has been raised; will such an announcement contribute anything to the enthusiasm, the self-respect, the fellowship and courage of the churches? Surely, it will. To render possible such an enrichment of the common life of our people and to start them forward with hope and courage in stronger fellowship for larger undertakings, would be ample recompense for even unusual sacrifice. If our churches can see this and feel it they will gladly make sacrifice.

But it is to be remembered that the budget was projected on such a moderate scale this year as to be almost below the sacrificial standard. Moreover, in a larger measure than ever, the churches themselves fixed their own budget standards, and all of them were invited to do so without any outside constraint whatsoever. Never more than this year was the budget a self-expression by the churches themselves of a sense of their own responsibility and independence. Let there be equal freedom yet. If any church wishes to do so let it propose to its membership this resolution: Resolved that the budget set for this church for itself for the current year is beyond its reasonable ability and no further effort to raise it ought to be made. If many churches would pass such a resolution? Few, if any.

What then is the conclusion? It is obvious. It is twenty-seven days to raise the rest; let us do it.

The World in Transit

BY THE ASSISTANT EDITOR

ye, Aye, Sir: It Is
Soldierly Speech, But—

Hanford MacNider, assistant secretary of war, speaks: "By the industrial mobilization plan of the war department the government hoped to prevent a repetition of the waste and confusion that occurred in the first year of America's entry into the world war. What we want is not a great army but an expert nucleus, not a great gathering of war material to fret us in peace, nor any great mobilization of men or arms, but a well-thought-out, comprehensive and intelligent structure of emergency insurance plans." But permit a suggestion. Within fifty yards of the desk in which these lines are written and at this very moment there is a long breadline of unemployed and hungry men waiting to be fed by the women of a church. Yesterday two men in that line fell unconscious in the snow from weakness. Why not attempt a real mobilization for "well-thought-out, comprehensive and intelligent structure of emergency insurance" against such conditions as these? Is warfare more important than welfare?

Congress Shall Make No
Such Law; But It Does

According to the constitution of the United States, there is one thing congress cannot do. It can make no law prohibiting the freedom of speech or of the press. But it respects that prohibition about as much as bootleggers respect the eighteenth amendment. Since and during the war the whole question of the freedom of speech became acute in a new form. The problem is how to preserve liberty and at the same time to keep it as nearly as possible fool-proof. Some restraint there must be. All that any man can justly ask is that all access to facts and all expression of opinions be equally free. Why not adopt the forum idea? Provide a community forum in which the free discussion of all questions of current interest shall be permitted and protected. Impose such police supervision as may seem needful over irresponsible utterances on the streets and in private or factional assemblies. If any man thinks that he has not been treated fairly by the police, give him the right of appeal to the public forum to state and argue his proposal, with the privilege of anybody to refute him on the same forum at the same time. Such an arrangement would combine freedom, fairness and fullness of discussion with equal control in the interests of order and decency. Only proposals fit to survive could live through such a forum, and no proposal need fail to get a fair hearing. Some such principle could be applied to the press and must inevitably be applied to the radio.

Caveat Emptor Begins
to Give Way to Ethics

Something like a veritable revolution has taken place in commercial ethics. Formerly men trafficked on the basis of individual judgment. He who had anything to sell had the right to take for it all that anybody else was willing to pay, and in the absence of actual fraud a contract once made, no matter how unjust, was sacred. "*Caveat emptor*" was; and perhaps still is, the maxim of law—let the buyer beware; he makes the contract at his own risk, and when it is made, let him keep it without whining. But the new law is now finding expression in the highest business circles and that in order to moral validity in a contract there must be equality of bargaining capacity, equality of position for bargaining and equality of resulting advantage. It is not

enough that there be no fraudulent representation and that the contract be voluntary; there must be also fundamental equity. Consequences of the adoption of the new commercial ethics when carried into practice are far-reaching, especially since business is coming to be organized into vast units. Will it mean, for instance, that goods and service must be supplied to the community at the actual economic cost? In order to secure such equity, how far must community control extend over credit, over capital wealth and over the economic organization? What percentage of the price of a commodity or a service ought to be charged for the cost of management, for remuneration to investors and for capital reserve and expansion? Under the old system of competitive trading such questions were tabu to the public. They were private business. But under the new system of collective bargaining between public and quasi-public groups, with the new ethics of the contract, they will inevitably become public questions. A revision of comparative valuations will become more insistent. People have been asking in some bewilderment why an attorney for the moving picture business should receive ten times the salary of the president of a university. As business educates them in the new ethics of the contract they will ask such question with clear and decisive purpose.

Seven Hundred People to the Mile
Produce More Than They Can Eat

Stefanson's alluring story of "The Friendly Arctic" finds its mate in another story of "The Friendly Tropics." It is represented, for instance, that the Island of Java, with a land area of 50,000 square miles, supports a population of 35,000,000, and exports large quantities of food. Compare those figures with your own state. Indiana, for instance, with a little more than 100 to the square mile, is complaining of overcrowding. The fact is that human beings have only begun to scratch the surface of the economic resources of the world for sustaining a high degree of human comfort and culture. With scientific production set free from artificial interference, it can provide for many hundreds of millions more people than ever existed on the earth. There need be no trouble about a living when we learn how to live together.

At Least One Man Knows How
To Split a Hair Diagonally

Father John A. Ryan of the Catholic university at Washington is genial, interesting—and careful. He is the spokesman of the social action group in the Catholic church, and he takes advanced ground almost to the point of radicalism. He has published a pamphlet on the subject of "Industrial Democracy from a Catholic Viewpoint," which may serve as a foil to the pamphlet by Norman Thomas on "Industrial Democracy." In brief, as Father Ryan sees things, the Catholic teaching opposes socialism, but it has a "leaning towards workers' control", would view with approval "government ownership and operation of the railroads", "the presence of government representatives on boards of directors", "labor sharing in shop management", "labor membership in boards of directors", "co-operative ownership and management", and a transfer of "the dominant control from capital to labor", provided that any such arrangement guarantees to the investor a fair rate of interest plus protection against the risk of the business, and provided that ultimate labor control shall come as "a development of a gradual process." Just how to find a formula for the industrial democracy of Father Ryan and avoid that of Norman Thomas is a fine study in dialectics.

Death and the Life Beyond

VI—The Illumination of Our Lord's Resurrection

BY FREDERIC C. SPURR

THE difference between Christianity and all other religions lies in the supreme demonstration which Christianity alone offers to the world of a wholly worthy Person who makes clear to mankind the real meaning of the life beyond. Others, as we have seen, have doctrines, beliefs, reasonings, monuments and minor demonstrations concerning that life; Christianity has the major demonstration, and with it the perfect doctrine. The soul of our religion is the Person of Jesus Christ, to whom all faith is directed and from whom all inspiration is derived. And the core of that faith, as objective, is found in the fact that Jesus proved himself to be "the Prince of life." No discussion of the life beyond has any real validity for Christians unless at the center of it the chief place is found for the mighty fact of the resurrection. It is absolutely vital for us. It is a fact, not of speculation, but of life. The earliest apostolic preaching was insistent upon the fact that the same Jesus, whom wicked hands had crucified and slain, had been "raised" from the dead by the mighty power of God. This was proof, they declared, that Jesus was the Messiah of the Jews and, indeed, the Lord of all human life. He was the "Lord of the dead and of the living." They announced this message, not in secret places and to credulous fools, but in the very capital where Jesus had been crucified, and in the presence of the multitudes who had witnessed the tragedy. The high officials of the Jewish church could not contradict them; all they could do was to fall back upon that last refuge of weakness; namely, persecution and vilification.

"Because I Live Ye Shall Live"

Why was the whole emphasis placed upon the resurrection of Jesus from the dead? It was because of what he was, and what he claimed to do. The point was not did *a* man rise, but did *this* man rise—this person with a spotless character and a perfect humanity, who claimed to be the revealer of the character of God and the Redeemer of the character of man. It meant everything for the disciples whether or not this divine Friend and Teacher and Saviour, cut off by tragedy in his thirtieth year, was now alive or annihilated. They declared that he had reappeared in life and offered many infallible proofs of his survival and victory. They had seen him, touched him, heard him speak as of old—hence their emphatic witness to what they knew to be true. But the resurrection of Jesus means everything for humanity. If this unique person, this finest flower of the human race, had perished upon the cross, then there is an end at once to all human hopes of survival. For if he, so wonderful, has not survived, it is absolutely certain that ordinary folk have no chance of continuous life. There is therefore no heavenly home and no heavenly Father. All goes into the gulf together. It is because in Christ the whole human question is involved that the matter becomes so vital. Our whole fate is wrapped up with his. He said, "Because I live ye shall live also." The corollary of this is true; if he has perished we shall perish also.

We, who have loved and lost, are tormented with questionings and anxieties about the fate of our dear ones who have left us. Where have they gone? What are they doing? In what conditions are they living? Are they still bound to us by living ties, or has death severed these forever? Can we communicate with them or they with us? Shall we meet them again? There are men who affect in-

difference to such questions. They cannot know what it is. But wholesome people cry with Browning,

"Truly there needs
Another life to come! If this be all
And other life awaits us not—for me
I say 'tis a poor cheat, a stupid bungle
A wretched failure. I for one protest
Against it and I hurl it back with scorn."

Men speak of these cries of the heart as being "morbidity." They are nothing of the kind. They are normal and are a sign of moral health. Absence of such a feeling is no sign of naturalness; it is rather a sign of callousness. To the sorrowful heart the Easter message comes as a gospel. It is good news that the Redeemer of mankind is immortal and that none can interrupt his work. It is good news that in him the hopes of man are secured and that they are not raised to be mocked.

Easter Day—the Watershed of Life

Easter day is the watershed of human life; on this side there is gloom, loss, despair; on this side all is light, hope and joy. The resurrection of Jesus belongs at once to two orders, the temporal and the spiritual. On the one side it is part of the web of history, and falls within the category of scientific investigation. On the other side its deeper meaning can be apprehended only by persons who spiritually have kinship with the Christ. In this aspect it is incapable of a demonstration; it can be known only by those who deliberately set out to know it. In my recent volume ("Jesus Christ and the Modern Challenge," Chapter VII on the Resurrection of Christ) I have marshalled and analyzed the evidence for the historicity of the resurrection, leaving no point of modern criticism unnoticed. I shall not therefore repeat what was written in those pages. A few sentences must suffice in "the way of a resumé."

It is not denied that Jesus died upon the cross on Good Friday about three o'clock. The Roman certificate officially announced the fact. His dead body was entombed and guarded by a company of Roman soldiers. At daybreak on the third day his body was not there, and that body has never been found. All of the disciples were at first entirely sceptical when the story of the resurrection reached them. So far from being predisposed to believe they doubted; and one of them strenuously denied the possibility of such a happening. In one hour the doubt and denial was changed to fervent belief. For forty days afterwards the Master appeared to them at intervals and instructed them in their future duties. At the end of that time he ceased to manifest himself to them. That we call his ascension.

Belief in the resurrection completely transformed the disciples. They who were Jews and Monotheists, became worshipers of Jesus Christ, yet their worship of him did not displace but rather enriched their worship of the God. The cross which had been a symbol of disgrace came for them a symbol of victory. These men, who honored the Sabbath, transferred the day from Saturday to the following day in honor of the resurrection which took place on that day. Even more remarkable than this change in their beliefs was the change in their character. Men of low condition, self-seeking and often cowardly when Jesus was yet with them, they became new persons under the influence of the new faith. Their social life

as transformed. Belief in the resurrection fused a number of unrelated units into a solid, compact fellowship, which became the church, the greatest society the world has ever known.

The apostles did not lie when they told their story, nor were they deceived by themselves or by others. There is a rational way of accounting for the belief in the resurrection of Jesus other than by admitting its truth. Every rationalistic theory which has sought to account for the resurrection is today discredited. This is the resumé of the argument, which is elaborated in the chapter referred to.

The denials of the truth of the gospel story are all based, in the last analysis, upon a certain theory of matter. Beginning with this theory the story has been attacked, or written in the interests of a prejudice. Meanwhile evidence has been upon the march. The old theories of matter have now been abandoned. Quite new conceptions have been formed. Psychical science has opened up many mysteries of our human personality, and shown by experiment that man is not a prisoner in an iron cage made of ponderable matter. The discovery of radio activity has changed the whole material outlook, as the findings of psychical science have changed the whole spiritual outlook so much that Mr. F. W. H. Myers felt safe in predicting that within 100 years mankind would believe in the resurrection of Jesus on scientific as well as spiritual grounds. Today we may ask with increased confidence the question St. Paul put to King Agrippa, "Why should we be thought a thing incredible that God should raise the dead?"

The Resurrection a Fact and a Gospel

In the light of advancing knowledge the burden of proof is upon the unbeliever. The hour has come when unbelief must justify itself—a thing it has never yet done—stand down. We can no longer talk of the "incredible." The word belongs to the vocabulary of primary and not advanced knowledge. When Jules Verne published his romance of the submarine, everybody said it was incredible. Today, unhappily, it is part of the equipment of our age. Had a prophet, half a century ago or less, spoken of wireless aircraft and half a score more of our modern miracles he would have been met with the cry "incredible." Advancing understanding of the forces of nature has changed the incredible into the commonplace. The resurrection of Jesus, "incredible" to Victorian rationalism, is now coming within the focus of the same line operation, which in other aspects forces its modern miracles upon our notice. For it must be remembered that the resurrection is attributed by the apostles to the Divine Energy; the application of a higher law. Jesus was "raised by the power of God." He was "declared to be the Son of God with power, when he was raised from the dead." The resurrection ceases to be "incredible" when it is understood to be due to the Divine Power. Viewed morally, it would be incredible if Jesus had *not* been raised. He, the perfect and pure human Person, was cut off at an early age from the malice and sin of man. Is that to be the final end of virtue such as his? Has supreme goodness no rights of survival? It is incredible that in a moral universe the word should remain with wickedness. That would mean the dominance of devilry in a system of things which was moving on towards perfection. Of two things one must be admitted: either there is no morality, no justice, no truth in the universe; or Jesus, who was the embodiment of all goodness, triumphantly overcame the stroke directed against him. There is no third thing. We must choose between the two. The resurrection of Jesus is a fact of history; it is also a *gospel*. It proclaims for man the victory of life. It demonstrates it upon a plane where we can appreciate it. We may now be sure that we are

not under the tyranny of matter; we have the liberty of the spirit. Hence we offer to Christ our worship and we place in him our confidence.

The resurrection is also a great *illumination*. It is a revelation of the future life, in so far as we need to know it while we are here below. It is impossible to avoid asking questions about that life. Will personality remain intact? Shall we be clad in bodies, and what kind of bodies? What occupations will absorb us there? Shall we be reunited to our true friends? What conditions of spiritual progress prevail there? Is the door between this life and that "bolted, barred and banged," or is communication possible or permitted between the departed and ourselves? We cannot avoid these and similar questions. In the resurrection life of Jesus certain of these questions are answered. St. Paul speaks of Christ as "the first fruits of them that are asleep" (1 Cor. 15:20). The first ripe fruit is the type for the rest of the crop. Our Lord, divine as he is, remains the representative man and "the representative Christian." His resurrection is not only the pledge, it is also the pattern of our own. Employing St. Paul's illustration of the "first fruits," what can we learn about the nature of the life beyond? In what way are our questions answered?

The Continuance of Personality

First of all we have light upon the *continuance of personality*. Death made no difference whatever to the soul of Jesus. He remained the same person on the other side of death as on this. He "manifested" himself to his old friends, called them by their old names ("Mary," "Simon"), resumed his old discourses (Luke 24), continued his old interests, promised his perpetual presence with them, inspired them for their future work and then, having reached the limit of material "manifestation," retired permanently into that superior world in order to perfect his work of redemption. He remains the great High Priest and continues to "save to the uttermost all that come unto God by him." This is the common faith of Christendom. But it carries with it a revelation regarding ourselves. "Because he lives, we shall live also," and as he lives. Our personality also will not be broken by death. We remain personal beings there as here. We take with us all the treasures of the soul which here below we have accumulated. We shall not forget those to whom we have been united by the bonds of spiritual affinity. Whatever divine service we have commenced on this side will be completed yonder. We do not enter a world of "ineffable idleness," but a world where love and service reign. Good men and bad men alike, in their respective spheres, will have at least one thing in common; they will retain their personality whatever quality it be. Dives will no more forget his brethren and his earth life than did the blessed Lord himself. But what a difference in the memory! Here we have light upon that tormenting question of *recognition in the life beyond*. Shall we know each other again and resume the old relationships? The question cannot be answered with a simple yes or no. Some persons do not desire any resumption of the old relationships. The bonds which bound them to their kith and kin or to their partners in life were blood bonds or conventional bonds only and their continuance is not desired. Our human relationships have two sides: material and spiritual. The first we share with the animal creation, and these always tend to loosen, finally dissolving in death. If the bonds which attach us to our fellows belong only to this order, they end with the material phase of life; there is no spiritual permanence in them. Spiritual attachments belong to another order. They are based upon the law of affinity. They can never be forced upon us by the accident of birth or partnership; they result from choice. Brothers and sisters of the flesh

ought naturally to be joined to each other by the higher ties of the spirit. But frequently these ties are lacking, and persons are driven to seek the brothers and sisters of their spirit in other men and women, who, unrelated to them by blood, are one with them in the higher life. When these spiritual affinities find their root in God, they become immortal, because they are united to the eternal love. When, therefore, we ask the question, "Shall we know each other there?" we can answer only in terms of affinities. The spirits that are one with each other and one in God can never be severed. Neither time nor form can make any difference to the quick perception of the spirit. We shall most certainly be reunited to all who are one with us in the deepest things. If we desire reunion then we must forge the spiritual bonds, or there will happen yonder what happens here—we shall seek those only who are our spiritual kin. It is to this practical business that we should set ourselves. Only thus will our anxieties disappear. Jesus has said the final word upon this matter when he declared that in that world "they neither marry nor are given in marriage, but are as the angels." Spiritual affinities alone guarantee reunion and recognition beyond.

We have light also upon the question of *communion with the departed*. One of the articles of the "Credo" is "I believe in the communion of saints;" an article which is vigorously disbelieved as it is piously repeated. The entire attitude of many Christians toward their "dead" is a convincing proof that they do not believe in the communion of saints. The departed are put out of their minds, or the place where their bodies lie becomes a shrine, as if their souls were under the sod, or the trappings of mourning are displayed in quite a pagan manner. The departed are entirely shut off from them as if they did not exist. Is this what the resurrection of Jesus leads us to conclude as the right attitude to adopt? Those first resurrection manifestations were typical as well as personal. They tell us that Christ and Christ's people are not barred from our earth life, nor we from their life. The communion the disciples had with Christ was continued after he had passed over. The communion we have had with our loved ones may be continued. Our dead are not in the cemetery; they are alive and close to us—nearer than we imagine. Between them and us may there not be mutual thought? Can they forget us? Ought we to forget them? To forget, on either side, would seem heartless. Two friends, in loving union with each other, but resident 10,000 miles apart from each other, do not cease to commune with each other because their bodies are not in contact. Distance makes little difference to communion on earth; why should it cease when one is removed beyond the veil?

Finally there should be mutual comradeship. Amongst the "ministering spirits sent forth to do service for those who shall inherit salvation" (Heb. 1:14), who shall say that some we have known are not included? In any case Holy Scripture teaches that we are helped by those who serve on the other side. And may we not help them too? Whatever we may think of this phase of the subject, we ought to restore for ourselves and others the precious truth of the real communion of saints and not leave it to be defiled and disfigured at the hands of necromancers.

The resurrection of Jesus throws light also upon the *nature of the spiritual body*. It is an ancient question, and a natural one, "With what body do they come?" In our present life upon earth our spirits are clothed in a material body, the elements of which are drawn from the soil and the air. The fate of this body is well known. When, in its final earthly form, it is worn out; or when by accident it becomes uninhabitable for the spirit, the particles which compose it are disintegrated and disappear.

They pass into other chemical forms, but as human abode their mission is forever ended. Those decayed remnant will never be revived. "Flesh and blood doth not inherit the kingdom of God, nor doth corruption inherit incorruption." Yet it is clear that there is some relation between the body that is and that which is to be. To us St. Paul's illustration of the grain and the harvest, the buried seed never reappears in its old form, but there within it a principle of life which is capable of creating a new form. What the relation is no man can tell; we must always remember our ignorance. But it is rational to believe that life which has woven an organization fit for our earthly home, is equal to the task of weaving another body fitted for our spiritual home. That is the position assumed by the New Testament writers. "There is a natural body, and there is a spiritual body." "We shall not be unclothed, but clothed upon." The connection between spirit and body is permanent in principle. As on this physical plane a material body is absolutely necessary for the expression of our spiritual personality, so on the spiritual plane a spiritual body will be necessary for its corresponding expression. And in the resurrection body of Jesus Christ we have a type of what our own spiritual bodies will be. "We wait for a Saviour . . . who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21).

What then can we learn from a contemplation of the risen body of Christ? First, that it was not a revival of the old matter, but a transformation of it. That body belonged to a superior order. The transformation was rapidly effected in his case. It was the same, yet not the same. There were upon it marks of identification, yet it was entirely freed from material laws. Matter presented no obstacle to its free movements. It could pass through closed doors, and travel at a rapid rate. It could "manifest" itself upon certain occasions, but it did not remain visible for long. It appeared, disappeared and reappeared during the great forty days. Jesus was moving "along the borderland of two worlds," until what Dr. Newman Smythe calls the "limits of spiritual manifestation" had been reached, and thenceforward Jesus ceased to be seen of mortal eyes. The disciples, on their part, were unable to respond to further and higher manifestations. But the evidence had been given, and it was overwhelming, that the Lord was really alive. Rationalism disbelieves the story of our Lord's appearances, or reduces them to the level of merely subjective visions. Psychological research, however, has rendered credible for all whose minds are not sealed by inveterate prejudice, the truth of the gospel story. In very truth it has established the word of Paul, that Jesus in his resurrection life became the "first fruits," and the type of the life immortal as spirit embodied. Details are hidden from us, but the general truth is clear. The power that wrought in Christ will work also in us—"we shall be like him." There is a practical side as well as an illuminative one in this great truth. In the light of what we shall be, we are called to order our present life. The Bible places great emphasis upon the discipline of the body, not simply because it is a vehicle for the spirit here below, but because of its mystic connection with the spiritual body which even now is being woven by us. As men carry wounds and scars upon their physical bodies, so they may carry scars upon their spiritual bodies. If we believe in our "type" as set forth in the risen body of Christ, then we are under obligation to discipline our entire nature, body included, so that we may be worthy temples of the Holy Ghost. But disciplined or not we shall pass hence, and it all depends upon us whether our spiritual body will reflect the shame of our sin or the glory of a spirit made pure by the one Redeemer.

Throwing Away Our Greatest Asset

"Life is ever Lord of death, and Love can never lose its own."

BY ROBERT GORDON

SOIL is man's most valuable asset, says H. H. Bennett of the United States department of agriculture, in the February issue of the *Scientific American*. From it we must derive the bulk of our food for all time. Yet we are heedlessly throwing it away. It has been shown by actual measurement that within twenty-four years, erosion has moved seven inches from the surface of an important part of Missouri land. In a single county an area of 100,000 acres, formerly rated as excellent for farming purposes, was classed by a recent survey as "rough, gullied and unfit for anything but scant grazing and timber. Millions of acres thus are threatened. Mr. Bennett writes, "It is the personal duty of every citizen who can think beyond the absolute needs of the moment to take an active part in safeguarding our soil from this fearful, unrestrained erosion."

With that we agree and shall do what in us lies to preserve for future generations this great, good gift of God our fruitful American soil. But there is hereby suggested to our mind a situation more serious and a need still more urgent. Doubtless Mr. Bennett himself would assent to our greatest asset is, after all, not the dirt on the hillsides but rather that "supersubstantial" soil in which spiritual life itself is rooted. That sense of the reality of an eternal order within the veil is a sacred soil which must be preserved if that bread is to be provided by which the souls of men are sustained. By neglect great areas have been wasted. Yet many are so unconcerned that we can truthfully say they are literally throwing away our supreme treasure. What think ye of that man who spends six days in the fields and on the seventh leads out his boys to continue the same, "making hay while the sun shines", leaving not an hour in which to gather a few stalks of golden grain from the fertile valleys of God's Book? Or where do you classify that business man who, being his own master, spends six days in the whirl of commercial and social affairs and the seventh on the highways in a whirl of it, while months slip by without an hour for public worship? Or what have you to say for that student whose ritual Saturday-night frivolity leaves him so exhausted that on Sunday morning that all he has mind or strength for is the comic strip and breakfast served in bed? Or what shall we say of a whole civilization so steeped in a materialistic spirit that even in the sanctuary the eternal gospel is commended because "it pays"? I saw a group stand in breathless awe before the amazing wonder of a new Pierce-Arrow and then heedlessly and hilariously slip through portals whence issued strains of "Holy, holy, holy!"

Man Is of the Skies

There are values greater far than any dealt in by the real-estate agent or the banker. Indeed, if we would understand this earth at all we must know more of heaven. Things are viewed in their true perspective only when seen against the background of the immutable and eternal. Regardless of the price-tags in Vanity Fair and despite all the prudent counsels of Mr. Worldly Wiseman, we maintain that the supernatural and spiritual are our supreme concern, for in his true essence man is not of the earth but of the skies. As real as the waves that wash our shores, are those mysterious, invisible waves of force that make our compass needle trembling toward the north and make us sure of that better country beyond our sense horizon.

Crowded we may be in the poor cabin of our life, with scarce elbow-room, yet, as Sperry reminds us, every ship carries three flags. On the main mast is the house flag of the line, at the stern rail the flag of the port of hail, and at the fore peak flies the flag of the land toward which her prow is set. Oh mariner on life's sea, what dost thou signal back when passing ships inquire, "Whence and whither bound?" We may not know much of the "scenery and the circumstance" of those mysterious shores, but to sustain our souls we must know something of the coasts of life, "that outer Infinite which unweaned babies smile at in their sleep when wondered at for smiling."

What an appeal in all this for the glorious Easter message! "Start a woodlot," Bennett says, "or at least lay down a stretch of sod." We can each do something to lessen the fearful erosion of that soil that signifies so much. Christianity is still a reasonable faith. No problem has arisen that need cause any man to cast away his hope in Christ. On the contrary there are new voices speaking with a new authority bidding him believe. If any have been frightened by discovery of the dependence of the soul upon the body, let them know the reverse has now been made equally clear. The soul has power over the body. A stroke of sorrow may blight the body or a cup of joy rejuvenate it. Materialism itself has been discredited in the house of its friends. Matter was dissolved into molecules, then atoms, and now electrons. "The atoms in a drop of water," says Sir Oliver Lodge, "outnumber the drops in the Atlantic ocean; while electrons are about a thousand million million times smaller than atoms". These tiny bits of negative electricity circling about specks of positive electricity like stars in their infinitesimal spheres have been called "strains in the ether". And what is the ether? "We do not know but it is not matter". So science slips into philosophy. And the eminent scientist, Haldane, writes, "The material world which has been taken for a world of blind mechanism is in reality the spiritual world seen very partially and imperfectly. The only real world is the spiritual!"

The Parables of Nature

Perhaps more will be reassured by the simpler lessons from analogy. Jesus found parables everywhere in nature. The fields that have slept in seeming death all winter will one of these days burst into life and beauty. All have witnessed miraculous metamorphoses. The tadpole becomes the frog; the caterpillar dances in the sun, an animated flower. The caddice-larvae leaves its mummy-like encasement at the bottom of the stream to rise through the water, shake the dust from its wings, and fly through the upper air of a new world. We have seen the waterfowl athwart the sky in the long flight from pole to pole. They fly expectant and are not disappointed. Men, too, especially at their noblest, hope for a better country. Shall the instincts of the birds be proved more trustworthy than the instincts of men?

"Thou wilt not leave us in the dust,

Thou madest man, he knows not why;

He thinks he was not made to die;

And thou hast made him, thou art just."

But better than any arguments are the unanswerable Easter anthems. No melodies more surely uplift the human heart. "I have heard the mavis singing his love song in the morn." I have heard the skylark pour from the

clouds a flood of harmony upon the world. I heard four French singers defy the might of Germany in the stirring tones of the Marseillaise. I heard in Notre Dame two great choirs sing until antiphonal responses echoing and reechoing through far-stretching aisles and lofty arches made that vast sanctuary seem almost an anteroom of heaven. But more impressive and inspiring than all that was the Hallelujah Chorus sung in Paris on the first Easter after the armistice by the choir of the Church of England. Men were there from every land. Their uniforms still bore the stains of battlefields. The vision of countless graves was in their eyes. They stood amid the ruins of a continent. And then, while trumpets seemed to sound from

the hidden battlements of eternity, we heard that wonderful assurance, "He shall reign forever and ever and ever Hallelujah!"

Sir Max Maspratt, the English chemist, declares, "The greatest danger threatening civilization is materialism. Bennett in that recent article writes, "Even hillside terrace of scrub growth and weeds will prevent ruinous washir of the soil." We may not be able to plant a forest, but ar of us can set out a scrub-growth terrace and safeguard little area against unbelief's erosion. We may live so umphantly as to persuade men of the truth to flesh ar sense unknown, "That Life is ever Lord of Death, ar Love can never lose its own!"

The Resurrection an Attainment

AN EASTER SERMON BY THE EDITOR

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.—Phil. 3:10-11.

THE antecedent of the text is found farther back in the chapter. Paul is presenting his balance sheet to the Philippians in which he shows on one side the loss of all earthly advantages and on the other the profit of having Christ. Going back to the eighth verse we catch the connection: "Yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him—" There is so much in this whole passage that a volume would be necessary to do it justice. But this much may be said by way of paraphrasing the thought of the apostle: the vital, personal, practical knowledge of Christ is worth more than everything else because that real and intimate fellowship brings all that really enriches life; viz., Christian integrity and personal immortality.

What is Meant by Attaining Immortality?

In another place Paul says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Now if eternal life is a gift—a free gift of God, as the Revised Version puts it, how can it also be an attainment? The contradiction is apparent only because all the gifts of God rest upon conditions. Therefore immortality rests upon conditions, and Paul states the conditions with great force and clearness. The resurrection from the dead means personal immortality in the highest sense. It means life expressed through a glorified body, life enriched by all that Jesus enjoyed after his resurrection, life free from the limitations of mortal existence, life triumphant over all the power of sin, disease and death. That and probably more Paul had in mind when he said, "If by any means I may attain unto the resurrection from the dead."

Immortality is an attainment because it is the extension of a spiritual life begun here and continued hereafter. But it should never be forgotten that the one who would participate in immortality must live the immortal life here. Immortality is not a gift which can be bestowed apart from a man's moral state. That is the reason Paul places righteousness before resurrection. His first great aim is to be found in Christ with Christ's own vital righteousness making his life beautiful and luminous, because only in this way can he share the resurrection of Christ. There is no other spiritual alchemy by which this mortal can put on immortality, no other way by which this corruption

can put on incorruption. There is a false notion in the minds of many people about death. They seem to think that when the body is cast aside at death the spirit will blossom out into beauty and immortality regardless of the kind of life one lived while in the body. This is to make the body the cause of evil, whereas the body is in large part only the instrument of evil; to invest death with powers of regeneration which it does not possess; to assume that God bestows the gift of eternal life upon those who die without regard to moral and spiritual condition. Immortality is an attainment in the very definite sense that we must live the eternal life here if we are to participate in the resurrection hereafter.

A young man cannot enter college without the attainments necessary to college entrance. A man was converted when he was eighteen years old. His early education had been neglected. Shortly after his conversion there was born within him the strong desire to become a minister of the gospel. He went to the principal of the academy, told his desire and asked to be taken into the school. But the principal soon learned that the young man could not enter because of lack of the necessary preparation. So he put him in the fifth grade of a public school. When he finally entered the academy his burning desire was to attain unto the freshman class in the university, and by and by he was ready for the university which he entered and from which he graduated in due time. There was no royal road to learning for him. His education was the gift of friends and education who had endowed the schools to which he went but he had to make use of the gift by hard work and close application or he never would have participated in the graduation exercises of the senior class in the university. So is it with the resurrection from the dead. Life, eternal life, is the gift of God, but we must use the gift by participating through the sufferings of Christ, by engaging in the service of Christ and by cultivating the spirit of Christ if we are to share in the resurrection of Christ.

How is Immortality Attained?

Paul tells us that we attain unto immortality by knowledge. "That I may know him . . . if by any means I may attain unto the resurrection from the dead." This knowledge is not theoretical and academic knowledge about Christ. It is possible for a man to know all the facts about the life of Christ and all the philosophies which have grown out of the facts, and yet never attain unto the resurrection from the dead. Take the one word often applied to Jesus—Saviour, but the only man who knows the reality involved in that word is the man whom Je

as actually saved. Another man may know far more about the word literally and historically and be able to define it in all its various meanings and applications; but if he does not know Jesus as Saviour by experience, he does not know the reality of which the word is but a symbol.

Paul does not leave us in doubt as to what he means by knowing Christ. He analyzes his thought for us. His knowledge of Christ involves knowing the power of his resurrection. There are several elements of power in the resurrection of Christ. There is the power of evidence for Christ's deity. (See Rom. 1:4.) Then there is the element of the power of the revelation of immortality. (See 1 Cor. 15.) But the thought Paul had in mind in his text was more personal and practical than these. His desire was to know the actual power of Christ's resurrection in his own life as he battled for victory with temptation, as he met opposition from the enemies of the cross of Christ, with patience and tolerance, as he suffered the pain of the thorn in his flesh with joyful resignation, as he languished in a Roman prison and faced death without fear. He remembered how Christ was raised up from the dead on the third day in spite of all the powers of evil that strove to hold him in the tomb. It was for the actual experience of the power that lifted Christ out of the grave that Paul yearned as he wrote these words, "That I may know him and the power of his resurrection."

This experience of the power of Christ's resurrection in

daily life is inseparable from the fellowship of his sufferings. Paul experienced the sufferings of Christ. Nearly everything that Christ suffered Paul suffered. The second and third chapters of Philippians should be placed in parallel columns. I do not make Paul another Christ. Not for a moment. The sacrifice of Christ stands alone and the cross of Christ is supreme as the symbol of salvation provided by the grace of God for sinful mankind. There is no other name given under heaven or among men whereby we can be saved. But as the moon reflects the sunlight so Paul reflected the sufferings of Christ in his own life.

What do we know about the sufferings of Christ by real experience? What have we given up for Christ? Have we ever gone hungry and thirsty that others might be fed? Have we ever been persecuted? Have we ever been homeless? Have we ever been buffeted, spat upon, reviled and ridiculed? What do we know of Gethsemane? Have we ever fallen faint under the cross we were too exhausted to carry? Can we say in any true sense of experience that we are crucified with Christ?

If we do not have fellowship with Christ in his sufferings, being daily conformed unto his death, how can we expect to attain unto the resurrection from the dead? Unless the cross is taken up into our own lives daily I see no hope of immortality for us. I know of no other means by which we can attain unto a resurrection from among the dead.

An Affirmation of Faith

BY MARGARET E. BURTON

I BELIEVE that man has a transient body and an eternal soul.

I believe in the brevity of death, and in the endlessness of life.

I believe that the risen Christ is the visible witness to the sublime truth that the grave has no victory and death no sting.

I believe that immortality becomes a necessity to any man who seriously sets himself to become like Jesus.

I believe that immortality is something to be lived rather than something to be proved.

I believe that love is the life of all that lives, and that love reached perfect deathless bloom in the beauty of Jesus' life.

I believe that the life everlasting flows from the Fatherhood of God as the stream from the spring.

I believe that He whose mercies are new every morning and fresh every evening; who brings into every epoch of my life a new surprise, and makes in every experience a new disclosure of his love; who sweetens gladness with gratitude and sorrow with comfort; who makes every year better than the year preceding and every new experience an evidence of his skill in gift-giving, has for me a future of glad surprise, which I would not forecast if I could.

I believe that for us there waits a life in God, in which his children shall attain their Christlike selves in Christlike fellowship, with one another and with him, their Father.

I believe that the universe is God's house, that this world is not the only habitat of the living, but that in his house are many rooms.

I believe that death is only pushing aside the portiere and passing from one room to another;

that Paradise is not a distant country, but only the Other Room.

I believe that life is continuous; that there is not a sleep and a future awakening; that there is not a shadowland from which, by and by, the spirits will be summoned, but that life goes on without a single break.

I believe that death is a glad awakening from the troubled sleep which we call life; an emancipation from a world which, beautiful though it be, is still a land of captivity; a graduation from this primary department into some higher rank in the hierarchy of learning.

I believe that the dead possess a more splendid equipment for a larger life of divine service than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal.

I believe that Life is ever Lord of Death, and Love can never lose its own.

I believe that death sets powers free, so that our blessed dead continue to be in our presence and companionship more than ever before; that they can serve us better, be closer to us, than when they were in the flesh.

I believe that the final test and witness of spiritual force is seen in the ability to cast the bodily life away and yet continue to give help and courage and wisdom to those who see us no longer; to be, like Christ, the helper of men's souls even from beyond the grave.

I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God. (Compiled from quotations from Hugh Elmer Brown, Lyman Abbott, Henry Sloane Coffin, Charles Brent and Phillips Brooks, in "The Star-Promise," Woman's Press, New York.)



The Devotional Life



The Veil as Gossamer

"Jesus saith unto her, Mary"—John 20:16

BY NORMAN MACLEAN

IT is on Jesus that our eyes are this day fixed. He comes back from the valley of shadows and lo! he is still the same.

He Lives

What changes he underwent we know not. That he came back cannot be doubted. Indeed I do not see how it could be otherwise. . . . Death could not hold such an one. . . . And as he stands confronting Mary, saying, "Whom seekest thou?" and we hear him say "Mary!" there comes the overwhelming impression that he is still alive: that he still gives life and power and inspiration. "My Master" . . . And nineteen centuries have verified it so.

"Touch me not" is his admonition as Mary in rapture tries to clasp his feet. . . .

There is an intellectual arrogance which would tabulate the attributes of God as an entomologist would analyse an insect. . . . The mystery of life! Let us never approach the Eternal with the easy familiarity of greeting an acquaintance! . . . The old familiar intercourse is ended. It cannot be renewed. She must know him henceforth as soul holding converse with soul. His presence must henceforth be to her as the undying Spirit. . . .

Individuals

We come back to it: that dear name, Mary. As we hear it we feel that the veil separating the seen from the unseen has become thin as a web dew-woven. We know ourselves to be individual hearts, dear as if none existed but just we. It might well make us wonder that Jesus could have gone through all that, and that he should come back with the familiar name of a once neurotic woman on his lips: Mary!



It is so also on this Easter day. We believe that Jesus is with his people everywhere today: for the Spirit of Jesus is just the Spirit of God, and God is everywhere. . . .

But we think of God as beholding us in the mass: as looking on this congregation and seeing a thousand people as one sees a crowd. Not so. It is not in the mass that God sees us, but as separate individuals, each of us more valuable than all the treasures of Golconda—for each is a separate entity with none other like us. Just as Jesus sees the one woman and says, "Mary" with infinite love: so God sees each separate heart and knows all about us. He knows how Mary sitting over there has to help an ailing mother, sacrificing the pleasures of life she longs for, at times with rebellious tears.

The Knowing Heart

He knows. And all about Jean and the wages she gets, and how much of it she spends on her dress and on her amusements, and how little she gives her struggling parents. He knows. And about John who goes about the city with

a rebellious heart looking for work and finding none, with care so black on his brow that he sometimes says: "There is no God, or if there is, he doesn't care!" And about Peter who is in the far country, but has come by force of habit to the church today away from the swine troughs . . . to sing the old hymns. He knows. And about Andrew who has read up a little second-hand knowledge and who will tell you that God is a myth and immortality a fable . . . for he himself has proved it! The universe is to a worm only what the worm can make of it. And the heart of the All Father has a special tenderness for the little worms who prove to each other that the clod in which they wriggle is all the universe there is. And about John Smith and his wife who have come to church on Easter day, with an ache in the heart, thinking of the sons who once sat beside them drinking the chalice of the grapes of God, and who will never more return nor see their native country!

Ye Shall Live Also

Each separately God sees and God knows all about, and God yearns over, and to each he says: "As I live, ye my children shall live also. Death can have no dominion over you. Peace be unto you."

Called by Name

Oh, to hear it now deep in our hearts! "Mary." Listen! There's your own very name whispered in your ear . . . Mary . . . Jean . . . George . . . "Seek me who turn the shadow of death into morning! The Lord is my name." . . . As we kneel and adore, truly the veil between us and the dead becomes thin as gossamer.

—From "Easter Sermons," published by Doran.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topics for April 18

Note: All references hereafter made in these "Meeting Helps" will be to the following books; "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynasty" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

* * *

Every Baptist pastor has at least one book which gives something about Baptist teachings and beliefs. More than likely "A Restatement of Baptist Principles" by Jones, may be found on most bookshelves. If you will ask your pastor, therefore, for some such book, he will be glad to let you take it for your meeting. Get in mind very definitely that these beliefs are.

In order to present the lesson in an interesting way, it will be necessary to do a little work. You will probably be able to borrow a child's coaster wagon from one of your neighbors if you do not have one in your family. Out of heavy wire (which may be had at any hardware store) make an arch over the top of the wagon, similar to the supports on a prairie schooner. Perhaps it will be best to have one of these wire arches at the front, back and in the middle, in order to keep the cloth with which it is to be covered from falling in. The cloth may be any white material—bleached muslin—or, in extraordinary cases, even paper would do. Whatever material is used should be tacked down with thumb tacks.

Then make some "milestones" out of cardboard or wood, covered with white paper. Each one of these should bear the names of some outstanding Baptist principle, these principles being as follows: Soul's Direct Relation to God, With the Key to the Kingdom, Christ's Supreme Headship, Church a Spiritual Democracy, Symbolism of Ordinances, Obedience to Christ, Severance of Church and State, Individual Freedom, Give the Binding Factor, Church's Supreme End.

These "milestones" should be placed along the front of the meeting room, either tacked up on the wall or standing on the floor. During meeting, the "covered wagon" as prepared above may be placed at one end of the room. As each member of the group tells about a principle, he may take the "covered wagon" to the "milestone" about which he is

telling, explaining at the same time that the Baptists were the pioneers in each of these principles. After the last "milestone" is reached, the leader may explain that the Baptist principles have been established, and while there is no pioneering in the way of general principles, the Baptists are still pioneering in other ways, these ways being discussed later in the year.

This may be a good time to introduce the young people's convention at Los Angeles, since the keynote is "Adventure for Christ" and the song "Lead on, O King Eternal."

Whither?

"Youth—flaming, equipped, willing—will lead the world—but whither?"

That is what the leaders of youth want to determine. They have agreed that what they would put into the North America of tomorrow they must put into the youth of today. By determining where youth is headed with the world, the leaders may plan more adequately for the deflecting of the path into the right way, should it be in the wrong. They may know, then, just what is needed in the lives of youth to make tomorrow's North America better than today's. They will be more conversant with the desires, and will, therefore, be able to shape their programs accordingly.

So one thousand youthful representatives of Christian America are wanted on April 16, 17 and 18, in Birmingham, Ala., at the Young People's Conference. Thirty-five denominations and fifty-four state and provincial organizations are united to be represented.

At this conference, the youthful repre-

sentatives will learn of the best road of life along which the world might be lead. Inspirational addresses will challenge them to do their best in leading the world aright. In the conference and discussion periods, they will voice their opinions, discuss questions of importance and have their thoughts directed along lines of a Christian solution of these problems.

Such topics will be discussed as "Christian Citizenship and the Family," "Christian Citizenship and the Nations," "Christian Citizenship and the Churches," "Christian Citizenship and the Social Problems," "Christian Citizenship and the Races." Questions which have been raised before by various youth groups will be brought up for discussion and consideration at this conference: Should the United States have joined the World Court? Is war ever justifiable? What are the faults of the church and how can they be remedied? How can youth help the churches work together?

Some of the nation's greatest leaders with a message for youth will be on the program. Mrs. E. A. Overton, a member of the faculty of the Chicago Training School; E. D. Soper, vice president of Duke University; Harry Holmes, field secretary of the World Alliance of International Friendship through the Churches; Will W. Alexander, director of the Commission on Interracial Cooperation; Stanley High, assistant secretary of foreign missions of the Methodist Episcopal Church; and Howard McCluskey, a faculty member of Michigan University; these are to be the leaders who will help direct the thought of those present at this conference.

What the young people present at the conference give as their opinion on the matters brought up for discussion, will help determine what the future programs for young people will contain. Do you want to help?

A quota of representatives for the Baptist young people of the Northern Baptist Convention has been set. Shall we not have representation? Any one who finds it possible to go to Birmingham April 16, 17 and 18, should write to headquarters office about it. (Yes, they are at the same address as THE BAPTIST.) You will then get further details about credentials.

But there is one way in which we can all help, whether we are there in person or not. That is by praying that these youth may be guided into the right paths; that our present-day leaders may be helped in their task of preparing the young people; and that our world may be bettered by what is done at that conference. You'll help

"Our union had the best social affair in its history on Friday evening, Mar. 5, when we put on the 'Fact party.' It was a successful evening throughout. Two weeks and a half were used in preparation for it. One innovation was the 'eats'—served cafeteria style—Sustaining Facts (sandwiches), Cold Facts (Eskimo Pie), Stimulating Facts (Coffee). We have our copies of 'Money Talks' and expect soon to present it."

—B. Y. P. U., First Church,
Chanute, Kan.



The Chimney Corner



The Easter Note*

By THOMAS JEFFERSON VILLERS

ONE memorable Sunday morning, I left my hotel in Jerusalem, followed the road along the city's northern wall, and ascended Mount Calvary. Seated there in the sunshine, I was reading the account of our Lord's crucifixion, when the bells in the Church of the Redeemer began to ring, calling people to worship the crucified and risen Christ. It was an experience never to be forgotten.

When the chiming had ceased, I walked reverently down the western slope to a garden, in which a sepulcher hewn out of solid limestone is located. It is the only rock tomb in that vicinity. It is plainly a Jewish tomb, and evidently belonged to some wealthy man, like Joseph. It was a new tomb, even yet not finished. It was "nigh at hand," as John tells us. It is the only burial place that answers every requirement of the garden sepulcher.

Across the doorway is hollowed a groove along which the rounded stone was once rolled to close the opening. Cross-pieces inserted by the Crusaders, to make feed-troughs for their horses, are still in place. Stepping inside the tomb, you are confronted with the anointing stone projecting from the farther wall toward the door. Against the wall at the extreme right is a space large enough, if finished, to accommodate two bodies. In the southeast corner a slab is set up between the south wall and the anointing stone; these with the east wall make a complete loculus, or bed for one. At the southern end of this bed a pillow is cut in the rock. Thoughtlessly I stepped over into this loculus and began measuring it, when suddenly it occurred to me that my unhallowed feet were standing where the sacred body of my blessed Lord once lay. Trembling with emotion, I climbed out, and with uplifted face asked forgiveness. Then I read the Easter story, and worshiped.

I had just come from the Tombs of the Kings, across the Nile from Luxor. Far under the mountain I had descended to an immense cubical room, whose blue ceiling glowed with golden stars, and whose approach was ornamented with hieroglyphics of the king's exploits. In the center of this room stood a huge sandstone sarcophagus, enclosing a thick wooden coffin. Within that double enclosure lay the body of Amenophis the Second, who had been lying there shrouded and garlanded for more than 3300 years! With bared head in the Calvary sepulcher, I thanked God not for a royal tomb, but for an empty tomb. Then I thought of Mohammed's grave,

*No long waiting need we know,
While the slow months come and go;
No set Lent observe, if we
Make all time our Lent to be;
Not one festal, brief and bright,
But a year, where every morn
Hearts made ready over night
Wake to find an Easter dawn.*

said to be decorated with rubies and sapphires and diamonds to the amount of \$10,000,000, but covering still all that is mortal of the prophet; and I thanked God not for a jeweled tomb, but for an empty tomb. The message of the bells lingered with me. I hear them yet, sounding the Easter note.

Sarah Delavan's Easter Hat

By CAMILLA MERRIAM

SARAH DELAVAN started to church at the first call of the bells this Easter morning. She wanted to get there early to see her Easter hat come into church.

All of her life Sarah had wanted something new to wear at Easter time—not because she wanted to "show off," but because she felt the fitness of having her outward appearance to correspond with the surge of joy that always flooded her being at the newness of life all around her in fragrant burgeoning buds, lilting bird notes and white clouds scurrying across a blue, blue sky.

But there had never been anything new for Sarah at Easter time. She had been born a child of poverty; as soon as she was old enough to earn money, her small wage was used for younger sisters' and brothers' clothes and for food and rent and coal. Then she had married and there were her own little ones to provide for. And so the years went by. She was a little piece on the sunset side of the Hill of Life now—and never had she had a thing new for Easter.

Then Charley, the boy who had always seemed to understand her very heart of hearts, sent her a check for twenty-five dollars and with it a letter of love that in itself would make many days bright. The letter ended with: "Every Easter that I remember, mother, you have said something like this, 'It seems like a body ought to wear new clothes at Easter time just because everything else is so shining new. It would make it seem more in keeping

All Right!

"As you have all ready been informed adjustment has been made in this matter and we are sure that now everything will be 'allright.'"—Quotation from a business letter.

The letter, however, is not all right as you probably already know. All right is always written as two words. Already, an adverb, is always written as one word and spelled with one "i".

with the day. Maybe next year I'll show the way to do it.' Now, I'm making the way for it. You take this twenty-five dollars and buy a hat, don't stint on the hat—get a humdinger that will make up for all the years you didn't have a thing for Easter Sunday that wasn't worn to rags."

She had intended to do just as Charles had asked her to. She had studied every hat in Brettsville a dozen times. But each time she went to the stores she stopped in at some house or other. There was the Charles place—Mr. Charles didn't have a dress, no really—just a coverall apron. And so of course she wasn't going to Easter services in blue and white apron. Well, twenty-five dollars was too much for a hat anyway—and ten dollars would buy a neat plain dress for Mrs. Charles and she could be going to church in it for many a month.

And then there were the Beckwith twins—staying away from Sunday school because they hadn't shoes. Shoes were dear now—but fifteen dollars was too much for any one woman to spend on a hat—she'd use eight of it for the twin shoes. That left seven dollars for a good hat as any women might wish.

And then she ran across old Mr. Foreman, and he was near to tears because he had broken his glasses and couldn't see a thing without them and hadn't sent to get another pair, and couldn't read a word without them. And then of it a new pair cost \$6.75! He'd just come from the opticians—but without the glasses.

"Come along back," said Sarah. "Charley sent me a big check, and I like to get those glasses for you. Did you help to set my Charley's feet on the good road he's now traveling?"

"Well, I suspect I can get a mighty fine little bunch of cotton violets for my old black hat," said Sarah, after Mr. Foreman had gone smiling on his way.

So now on Easter Sunday she sat at her pew, a little, dark wrinkled, bow woman in a greenish black cape and many-year-old hat with a bright bunch of cotton violets tipping over her left ear. And then in walked her Easter hat. There was Mr. Foreman, with his new glasses, a look of rapture on his face for he could see the Easter lilies as well as the next person; and down the outer aisle came Mrs. Charles, shy but beaming with happiness that at last she could come to church properly clothed, and that she had not had to miss Easter morning; and clumping along behind their mother's broad back came the Beckwith twins.

Sarah Delavan beamed on them all.

"Easter gets to be a happier time every year," she said with a sigh of satisfaction.

* From a booklet by this title, copyrighted by Thomas Jefferson Villers.



BOYS and Girls



Dear Miss Applegarth,

I was interested in your subject for March exploring, but I did not have to go far to explore for I live with my grandmother in a hotel, and all the waiters are negroes. They are very kind and good. Ours is very lonely, his home in Virginia and when the hotel orchestra played "Carry me back to Old Virginny" he almost cried. He is studying to be a lawyer some day, and he will make a good one.

Natalie T. Thorne.
(St. Paul)

Dear Miss Applegarth,

I like this exploring idea very much and one of the things I discovered about the negroes was the story of Hannah Tubman who secretly helped slaves to escape to the North through her famous "Underground Road." She helped hundreds of them to find freedom from oppression this way, and I should think all negroes should honor the memory of this fine negro woman who ran such risks to help others. Some time I hope you will have a topic about India, for I have been studying that in school recently. I like all the stories and the children's letters very much.

Very lovingly yours,
Elynor Crouch.
(Washington, D. C.)

Dear Miss Editor,

I am too old to be a boy and girl myself any more, but I am too young not to enjoy your page more than lots of other pages, so I want to tell you a true story, to see if the other "boys and girls" like it. There is a fine sense of justice in the young, I think, until something in life called "money" or "success" or "indifference" squeezes it out. I think you are doing a lot to keep things fresh in all our minds.

Well, this is the story. A beautifully dressed lady got into a car. There was only one empty seat. It was beside a young negro man. But she did not sit down, she kept on standing, and I think she speaks well for the fine type of our Christian chivalry that not another man in us in that car would give that beautifully dressed lady a seat. She *deserved* to stand, for being such a snob! I was interested to see that his left coat sleeve was empty, and by and by I went over and sit next to him. He used to be in our American army, over seas, and he put that arm to "help make America safe for democracy," as we used to say those mistaken days of 1917-18. He was a fine chap, and has a good job. I am prouder to know him than the white boy, how about you? Your stories are

The Explorers' Club

CONDUCTED BY MARGARET T. APFLEGARTH

read with interest in our household, always. I am

Yours sincerely,
T. Howard Blake,
New York.

Dear Boys and Girls,

Mr. Blake's story makes me think of this stirring poem I read this month in the *Literary Digest*. It was awarded first prize in a poem contest conducted by the *Boston Chronicle*. Mr. Miller is pastor of St. Mark's church in Boston, and makes me wish every blessed one of us could be black for one week, or even one day, to see how it feels. I am so thrilled at the wonderful new spirit among the youth of this generation, as I see it in our church work and in our Y. W. C. A., where our Girl Reserves specialize in world fellowship, and practice it too. Let's grow up and show the world what big stuff we have in us, you and I—for although I'm quite grown-up, myself, I'm not fixed to the point of staying contentedly with worn-out ideas. Here's the poem—

Jim Crow Car
By CLIFFORD L. MILLER

The delight of the devil
When he wishes to mock
The Democracy of America.
So you run the track to humiliate me,
As I'm not white,
Until I feel
I'm one with the jackal of the jungle.
My soul is unyielding to your segregation,

Wanted: Letters in April!

AND you are, of course, the ones to write them on the new topic "War." Explore the insides of your own nice heads and see what your honest answers are to such questions as: What good can possibly come out of war? What harm does it do? Is it Christian? Why is it wrong? Does it settle anything? Did the last war settle anything satisfactorily? What must God think of it? What must the heathen think of Christians fighting, when they had supposed that the Christian God came to bring "peace on earth, good-will among men?" Write it in your own words; think it out carefully, as if you were trying to convince somebody who needed convincing. Make your own title for it. There will be a book award for the best boy's letter and another book award for the best girl's letter. Mail them by April 20 to

Miss Margaret T. Applegarth —
21 Arnold Park, Rochester,
New York.

That cannot segregate.

Strong enough your walls to keep me in my place?

Though your partition be as thick as armor plate

It shall not separate me from white thoughts, white feelings,

And the lily white throne of God.

Earth's whitest poets come at my bidding

And sing sweetly to me

Their epics and romances of forgotten ages.

And philosophers with thoughts whiter than snow

Throng my coach

And reason with me of life, death, and eternity.

I laugh at the insolence

Of your wood and steel

Trying to imprison my soul.

Know you not

My soul is a winged thing?

While you ride my body,

I ride winds, stars, and a million suns.

When will altar, sword, nation

Be militant enough

To cast you aside as junk

A growing, robust Freedom discards?

When will college, church, and court

Seal thy eternal doom

As an old world cancer

Eating away the new world's heart?

This may seem a little grown-up to you, but if you will read it over aloud I think you will find that two readings will make quite clear what it all means. It reminds me of the story of the famous Booker Washington who was visiting a wealthy negro lady. She and her husband were cultured, interesting people, and their home was full of the best books and magazines, and furniture in the best of taste. Said Doctor Washington: "Do you travel much—I see you are interested in masterpieces and history?"

Said she: "No, I don't travel." And something in the sadness of her voice made him understand.

Said he, equally sad: "No, we don't travel, do we?"

For a lady of culture and refinement likes to be treated that way wherever she goes; and if you and I can't treat her that way, then she will prefer to stay home in her beautiful house and do her traveling in her own library chair, through a book. I, myself, hate to think of our being so cruel. But you and I can change it. We *do* change it every single time we overlook the color of a person's face and act in the friendliest fashion to this our brother, or our sister. It is going to revolutionize the world, our growing up to act that way. Do please remember!

Ever hoping to see Baptist boys and girls leading the way, I am

Your friend, M. T. A.



Among Ourselves



West China Letter

By JOE TAYLOR

YESTERDAY and the day before, I spent in attending the annual meeting of the Chengtu Baptist church, Rev. Donald Fay, pastor. It was the first meeting of its kind for the church and was not largely attended; indeed, there were never over twenty-five people in the church building. Most of these were those who are working in the church as helpers or students from our schools at Chengtu with a sprinkling of teachers. A few missionaries were in attendance and were heartily welcome to all the discussions and actions taken.

Very Much Chinese

The church building needs to be seen to be appreciated. It is the "upper room" of a Chinese residence. By knocking out certain partitions and putting in a new board floor we have succeeded in getting a room that will fully accommodate all the worshipers on an ordinary Sunday. At times like Christmas and Easter there may be need of a bigger place of worship; but for all ordinary purposes, for some years to come, the room is big enough. It has paper windows, some of which are opened the year round. In the back of the church is a small garden with a few palms in it where the chickens of the janitor come to scratch during morning service. Between the place of worship and the street, are a number of rooms which are used for various purposes; one section of them has been fitted up as a parsonage; another is used for women's guest rooms, while still another is used for a kindergarten and children's church. As one enters the courtyard from the street, he sees on each side of the passage pictures, mostly taken from the Sunday edition of the *New York Times*. And usually there are a few people scanning them much interested in the ill-fated Shenandoah or a wrecked railroad train or a flock of aeroplanes. On one side of this passage, there is a door leading into a reading room that has been made out of two or three shops that front on the street. Just a little more of knocking out of partitions; some tables and benches and some daily papers and magazines—and you have a very good bit of social effort on the part of the Chengtu Baptist church. It is all so very Chinese that no one feels strange to the place. I very much hope that even when we can have some money with which to build a new church plant in Chengtu that it will be *very much Chinese*.

Having had a walk around most of the church property, let us get back to the meetings. At the first gathering, there was a discussion of the "Unequal" treaties, a young Y. W. C. A. secretary giving

the history of the main treaties involved. The pastor is enthusiastically in favor of the abolition of them all; but I could not detect any great desire on the part of the audience to follow him. Then we had a brief history of the American Baptist Foreign Mission Society and some of the reasons for its being so heavily in debt, and a hint of what was done at the Northern Baptist Convention at Seattle in 1925. It was quite evident to the gathering that there is little if any hope of getting any more funds from America than we are now receiving and that we must find some other source of revenue. Just here the pastor gave his solution: that the church endeavor to become self-supporting by the end of 1936. That he continue to be their pastor, but that he go out and earn his living doing some other work and give such time as he can to his pastoral and pulpit work. This is one way of doing it. Is it the wisest way? Will it succeed in building up strong Christian churches? There certainly is enough work for a full-time pastor at this church.

The Annual Resignation

I wonder if Mr. Fay is copying a certain enthusiastic pastor in New York state in resigning at the annual meeting. Maybe he has read or heard of Doctor Clausen; anyhow he gave in his resignation to the church and then left the room while they decided to elect him as their pastor for another year. When he was called back and told that he had been chosen as their pastor for the next twelve months he agreed to stay for that period. He had a well thought out campaign to offer to the church for the coming year. Among the things he advocated was a greater degree of self-support and he sets a good example in this regard. Another plan was a week-day kindergarten and he would go out and try to get the funds. The mission absolutely declines to underwrite any more new work; so this means that Mr. Fay has to get the funds among his friends in Chengtu. A third plan was a dispensary three days a week with one of the young doctors who will graduate in medicine from the West China Union university in charge. This will cost quite a sum of money and it is not yet apparent how the scheme can be put through. It is a thousand pities that this young pastor has to pull so hard. He is harnessed to a low power church; one that is not rich in this world's goods, and one that has, as yet, caught but a restricted vision of what the church of God can do in a great city like Chengtu.

The hardy annual was brought out in full blossom—increased in salary. One gets used to this in Szechuan. The data that we have been able to gather show

that it takes \$16 per month for a family of three to live. If the family is large of course there is need of more money. The cost of living is going up almost daily. It is awful to see the condition of a lot of these people in Chengtu. Between sessions, I took a walk through that part of the city for which we Baptists are responsible; and I was hindered every now and then by some of the most loathsome looking beggars that I have seen in Szechuan in twenty odd years. They are a menace to the health of the whole community and a sickening sight. They are in greater numbers just now as we are on the eve of the Chinese New Year. Rice jumps and it always jumps up. Fuel is becoming dearer every year. Vegetables and oil cost more each season. No wonder that the preachers, doctors and teachers who are working in our institutions cry out for more salary. But—and it is a big but—the missionaries cannot find any more. The board cannot grant any more. They are driven back upon their own resources at a time when their native province is being beggared by a set of military robbers. It is heart-breaking to have to live here just now. On every hand calls for further service; doors swung wide open to people friendly; workers coming out of our schools in larger numbers each year; a deeper appreciation of the spiritual import of the gospel of Jesus Christ—an order from headquarters to mark time. Just what the definition of tragedy will depend on the one framing it; but at times one is conscious of being part of spiritual tragedy on the mission field.

Chengtu, Feb. 9, 1926.

Norway

By J. A. OHRN

(The Rev. J. A. Ohrn is the pastor of the Baptist tabernacle in Oslo, and is a leading Baptist figure in the country. He speaks with the fullest knowledge of Baptist conditions in that land.—J. H. Rusbrooke.)

THE Baptists of Norway have won a position of good esteem. They are considered a real factor within religious circles. Formerly they were avoided now they are sought. They are elected into public offices; they are in requisition as speakers in national religious conventions alongside the foremost men of the Established church. The Inner Mission—a home mission society within the Established church—even employs as preachers men baptized as believers. Belief in believers' baptism is more and more making headway. Many people are baptized without joining the Baptists. The heaven is working.

Our opportunities are very bright. The country lies open for us and our work. Our methods have come into use among

the Lutherans, and there is—within the established church—a religious movement with which we find it hard to compete because of our limited resources.

Our country is very extensive in the direction north and south. Even if we use the fastest means of travel, a week is required in order to reach from one end to the other, and our work is scattered throughout the whole country. We have twelve small churches north of the Arctic circle. We have a mission and some for deep-sea fishermen close to the North Cape. A missionary and his wife are stationed there. We have an evangelist traveling throughout the whole district—Finmark—with headquarters at Hammerfest. The rest of the country is divided into four districts or areas, each of them with a traveling evangelist. We have a general missionary for the whole country, and a worker among the young people. We have a publication department which is doing excellent work, issuing two periodicals and a considerable amount of other good literature. Twenty thousand copies have been sold of our Christmas number. Our theological seminary with its four-year course, is doing well. It has three instructors and twenty students, there is room for no more.

In Congo Belge we support seven missionaries, and the interest in this mission work is very strong.

What we need is consecrated lives and greater self-sacrifice. We need a thorough-going revival within our ranks and throughout. The whole country needs it and is groaning for it.

Pacific Coast Letter

BY LEONARD W. RILEY

THE friends of Dr. A. M. Petty on the Pacific coast, and they are many, are rejoicing with him over the call of his son, A. Ray Petty, to become pastor of the Grace Temple church of Philadelphia, as successor to Dr. Russell Conwell. Ray Petty is a product of the Pacific coast and but one of many contributions which this western country has made to our leading churches in the east. Though a graduate of Occidental college, he was for a time a student at Linfield college. This call is evidence of the high grade of work Doctor Petty has done during the twelve years of his pastorate of the Judson Memorial Baptist church of New York City. Ray's brother, Dr. C. Wallace Petty, is pastor of the First church of Pittsburgh, Pa. The careers of these sons are sufficient to account for the youthful energy which Dr. A. M. Petty is putting into his work as field secretary of the Home Mission Society. "A wise son maketh a glad father," and two of them are certainly enough to make any father more than twice glad.

Pastoral Changes

The First church of McMinnville, Ore., rejoicing that Rev. W. Everett Henry, of the First church of Yakima, Wash., has accepted a call to become successor of Dr. C. L. Trawin. Doctor Henry is a graduate of Crozer Theological seminary and has already held three notable

pastorates on the Pacific coast: at Twin Falls, Idaho; Everett, and Yakima, Wash. He assumed the new relationship at McMinnville the first of April.

The First church of Everett, Wash., has called Rev. H. Robinson McKee, now pastor of the First church of Keokuk, Iowa. Brother McKee is expecting to move to Washington about July 1. He will find a splendid church and a large opportunity in Everett.

Gilman Parker

Friends of Rev. Gilman Parker will be glad to hear that he is still living at Puyallup, Wash., and is still engaged in his quiet way, in evangelistic work, though now in his eighty-first year. Brother Parker has been in the active ministry ever since he was twenty-eight years old. His pastorates cover five states and include such churches as the First, Seattle; Grace, Portland; Alameda and Corning, California. He served six years as executive secretary of the Oregon State Convention and was for three years Sunday-school missionary in Iowa. During his ministry he has baptized more than 1500 candidates. He is now pastor emeritus of the First church of Puyallup, Wash.

News Items

Rev. E. H. Hicks recently conducted a series of meetings with the Bethesda church of Tacoma, Rev. Earl Cochran, pastor, in which twenty were received for membership, with others to follow. The Bethesda church expects to start work on a new building at an early date.

Rev. Daniel Bryant, in connection with his pastorate at Corvallis, Ore., finds time to deliver sermons and addresses in other communities. He recently

preached in Eugene and also in Salem and has conducted a special meeting with the struggling church at Lacombe.

The annual banquet of the Baptist young people of Spokane was held, Feb. 26, in the Presbyterian church. Five hundred young people were present. The toastmaster was Rev. Owen T. Day of the Grace church, and the main address of the evening on "The Four-Square Life" was delivered by Doctor J. Newton Garst of the First church.

Rev. A. C. Lathrop of Buhl, Idaho, held a three weeks' meeting recently in which forty-one have made public confession of faith in Christ. Twenty-seven have already united with the Buhl church and two with the Castleford church. Pastor Lathrop's people last year spent \$1000 in improving the church building, all of which has been paid for. The Sunday-school attendance has reached the 200 mark and already larger accommodations seem necessary.

Other pastors may find the following series of sermons suggestive: Dr. E. H. Shanks of Salem, Ore., has preached on "The Lessons of Grace," "The Law and His Grace," and "The Triumph of Grace." Dr. W. E. Henry is now in the midst of a series on the general topic, "Opened by Power Divine."—(1) "The Grace in the Garden," (2) "The Eyes of Two Men," (3) "The Old Testament Scriptures," (4) "The Minds of Men," (5) "The Portals of Heaven." On the general topic of "The Menacing Monster—Materialism." Dr. John Newton Garst has, (1) "Hogs or Men," (2) "Pleasure or Contentment," (3) "A Living or a Life," (4) "Fortune or a Soul," (5) "Here or Hereafter."

Rev. Henry Sweetsir Burrage, D.D.

An Appreciation

BY E. C. WHITEMORE

FOR far more than a generation Doctor Burrage was one of the leading Baptists of New England, and none have surpassed him in the range and quality of his work. Of old New England stock—and its spirit dominated his character and all his work—he won a real success in many different lines.

He was a soldier who saw a large amount of active service and rose to the rank of major. His relations to the Loyal Legion and to the old soldiers of the Civil war was honorable and in the true spirit of comradeship. The life which he volunteered for his country in his youth, he used until his death at ninety years in patriotic service.

He was a good minister of Jesus Christ, ordained at Waterville and successful in his pastorate. He was an editor for thirty-two years, making *Zion's Advocate* a contribution to the thinking and development of the Baptist denomination throughout the country.

He was a historian. For the Maine Historical Society, of which he was a foremost leader, he wrote many carefully prepared monographs, and he gave to the society the impulse of his enthusiasm and the accurate results of his

Faith

BY ROBERT WHITAKER

"EXCEPT my fingers on the nail-prints press,
And I may thrust my hand within
His side,
Still am I skeptic," doubting
Thomas said.

So was he granted all his heart's
duress,
Nor any outward evidence denied,
Until he cried, "My Lord!"
with humbled head.

And then the Master's mystic arrow sped;
"So thou believest what thou hast descried?
And findest in thy fingering
success?"

There are who see the dawn before the red;
Who drink from brooks that in far mountains hide;
And answer to the unborn
child's caress."

historical study. For the Baptists he wrote "The History of the Baptists of Maine," "The History of the Baptists of New England," "The Act of Baptism," and many smaller volumes. His "Baptist Hymn Writers and Their Hymns" brought from a silence of forgetfulness not a few exquisite hymns and restored them to the praises of the church. For several years he has been state historian of Maine, writing such volumes as "Maine at Valley Forge," "Maine at Lewisburg," "The Northeastern Boundary," and editing "War Papers."

For many years also he served on the boards of his denomination; at Colby, where he was the efficient chairman of the committee on art; at Brown, his alma mater; at Newton, ever dear to his heart, and on numberless committees concerned with the real life and progress of his denomination.

He was a discriminating and faithful friend who gave to many of the younger ministers of the state counsel and companionship that they could not find elsewhere. With rare appropriateness, he could say, though he never said it, "I have fought the good fight—I have finished my course—I have kept the faith."

Several weeks ago he was injured in an automobile accident while crossing the street at his home at Kennebunkport. It was not supposed that he could sustain the shock, but day after day went on, and life remained. Almost unconsciously he kept saying, "Isn't it time for the boat to come in? Isn't it time to go aboard?" By strange coincidence, and without any knowledge of Doctor Burrage's words, Doctor Mower in his address at the funeral said: "In the pleasant village of Kennebunkport Doctor Burrage elected to spend the closing years of life. In the long ago many a fine ship was built in this quiet haven. Shipbuilding is most interesting work. The keel is laid. Piece by piece the heavy timbers are put in place. The deck is laid. The masts are set and the rigging and sails are bent, and then, on the full tide, some day the noble ship slips away from its moorings, out of the harbor to the open spaces of the ocean. Farther and farther it recedes from vision till it reaches the place where the blue sky and the ocean seem to meet. And then the noble ship disappears from the range of human vision. We say, 'it has gone.' But it is in the assurance that other eyes will discern its approach as it enters some faraway harbor."

Charles Robert Lamar

By J. SHERMAN WALLACE

AN item in THE BAPTIST, Mar. 6, told of the "death of C. R. Lamar," at Springfield, Ore. It must have been thirty-five years ago when this good man began work in Western Oregon. He came to Lebanon where many of his neighbors from Tennessee had settled nearly a generation before. There was no Baptist church at Lebanon. He began preaching in the town and soon or-

ganized a church. He was not a great preacher, but he was a good man, a true friend and an earnest worker for Christ. I remember hearing a woman in after years say, "Lamar can't preach for sour apples," but although she was a life-long Methodist, and a leading worker in the Methodist church of the town, she was frequently seen in the Baptist church listening to Lamar. Well, I am glad she came. She afterwards got a son-in-law out of that Baptist church.

My father with his family lived four miles north of Lebanon in a community still known as "Tennessee." A schoolhouse was near our home, called the "Tennessee school." C. R. Lamar preached in this schoolhouse regularly and occasionally held "protracted meetings" there.

I had been inside a church building once or twice before this and had often heard Methodists preach in schoolhouses, but C. R. Lamar was the first Baptist preacher I ever knew. He often came to our country home where we were wresting our farm from the forest. Under his friendly ministry my father and mother openly confessed faith in Christ as Saviour and I saw Lamar baptize them in the Santiam river near Lebanon. A few years later, during the time of one of these "protracted meetings" in the schoolhouse, I knelt with others at the old recitation bench that stood across the front of the little room, then rose, and in the presence of friends and neighbors, confessed my faith in Jesus Christ as my Saviour and consecrated my life to him as Lord. I was only a country boy, but that night I knew I would be a preacher. Some time later, on a cold winter day while the snow was falling, C. R. Lamar baptized me, with about twenty-five others, in the Santiam River, at the same spot where I had seen him baptize my father and mother a few years before.

Lamar went away from Lebanon, but returned for two or three pastorates there. When I was eighteen I went away to college. At Christmas time of that first year, I preached my first sermon at the Dayton Prairie schoolhouse in Yam Hill county. A few days later I was surprised to receive by mail from the church at Lebanon a license to preach. Lamar had done it. When I returned home for the summer, he encouraged me to preach in the church.

I did not see my old pastor again for more than twenty years. When I learned he had lost his eyesight and must retire from the ministry, I wrote at once to the secretary of the Oregon State Convention, urging that a pension be secured for the disabled veteran. This was promptly done.

Two years ago I was in Oregon for a week. I made a trip to Springfield and late at night, after much effort, I found the humble home of my old friend. He could not see my face, but it was worth going across the continent to know his joy as I tried to tell him of my appreciation of his sacrificial service for me and mine long ago.

C. R. Lamar never received a living salary. I doubt if in those early days

he ever received a stated salary. If it was stated, it was probably never paid in full. He took what the people gave him and never complained. He worked not for money, but for the joy of working for the Lord he loved. He was one of the many thousands who have labored gladly and humbly, unknown beyond a very narrow circle, but who have left the world better because they have lived. Now he has received his reward. He has heard his Master's commendation, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

Fifty-Fifty

SOME years ago fifty public-spirited citizens founded the Phi Beta Kappa organization to the end that a higher degree of scholarship might be encouraged and recognized. It would be impossible to trace just what of incentive inspiration and actual intellectual achievement has resulted from the establishment of this honorary degree.

Recently another fifty citizens have organized for quite a different purpose and with vastly differing results. This committee of fifty urges us "in the name of patriotism" to join the National Association against the Prohibition Amendment, Inc. The first reason given for joining is: "The association has by far the largest membership of any organization of citizens who are opposed to prohibition." When was it that size of membership became an indication of guarantee of the worth and standing of an organization? Would the American predilection for superlatives betray us into joining any association of sufficiently imposing proportions regardless of its aim and purpose?

The other reasons given for joining the association *presuppose that we do not believe in prohibition*. Is this supposition justified? Is it not, rather, an insult to our intelligence in view of the testimony coming from the employers of many railroad and factory hands regarding the benefits which have actually resulted from prohibition? Would we deliberately vote to restore to the corner that licensed saloon which constantly beckoned the working-man and extracted from his pocket the money for his family's rent, food, clothing, recreation, even in many instances, life itself? Perhaps the members of congress and United States senators who belong to this committee of fifty think that we would. If we would not, then they should be so informed by personal letters and by the character of our votes when their name are up for re-election. It is time for Christian people to speak in no uncertain terms, and in a language which is readily understood. That language, in the case of public officials, is often the language of *votes*. This is another reason for our presence at the polls on election day, intelligently prepared for voting.

So long as Baptists think for themselves in determining their stand upon principles at issue; so long as Jesus Christ is our Guide in faith and prac-

ice, not only in religious but in social and political questions, just so long will our membership and support be withheld from associations and organizations which would secure personal privileges or financial gain at the expense of the safety and happiness of others.

—Signed by the Civic Committee of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society. Mrs. Mayton D. Eulette, Mrs. Charles Gauger, Mrs. John G. Goetz, Mrs. Curtis Lee Laws, Mrs. George Caleb Moor, Mrs. W. L. Mount.

Boston Letter

BY CHARLES H. WATSON

IN the possible pastor of the First church, Boston, there is keen and widespread interest. Besides being itself the original Baptist church in Boston, dating back to 1665, it has in its present body the old Shawmut Avenue, Warren Avenue, and Bowdoin Square churches, wrapping their precious traditions. The general property right that we all feel in a church so richly historical, gives us strong desire and settled expectation that the new pastor will be a man of whom we can be proud. He will take his place among the outstanding ministers of the Back Bay district which the noble meeting house of the First church helps to adorn. No other church among us could awaken such general interest as we are having, and that finds expression from time to time in the city press.

Of course what outsiders feel, the guiding minds of the church will feel the more, as they face the responsibility that challenges them. All the traditions of the old church center in a leader of weight and scholarly authority, and his appearance will make us happy and hopeful.

William Henry Spencer

After the lapse of too many years, even a conspicuously good man becomes almost an unknown to the present generation. But older Baptists will well remember Doctor Spencer, who recently passed from us in Cambridge in his eighty-eighth year. He was a heroic soldier in our Civil war, becoming "Major Spencer," and for sixty years was a heroic minister. He was a Brown and Newton man. In his Newton class were W. W. Bakeman, W. T. Chase, J. V. Osmerhout, and J. B. G. Pidge. In chivalrous manliness Doctor Spencer was outstanding; also in old-fashioned Christian courtliness. He had but three pastorate. The twenty years of his maturest vigor he gave to his pastorate at Waterville, Me., where he blessed both the college and the city. As a radiantly devoted minister he was eminent, and as a ripe, sweet old man among us, he was a model. He kept us beholding the transformation in which old age becomes a crown of glory.

Rabbi Levi

We have in Boston a Jewish minister who emphatically is a voice, both for his own and for other people—Rabbi Levi of Temple Israel. Recently he gave our Baptist ministers an hour of refreshing. He was raising the question, "Can the Jew and the Christian meet?" Of course he had plainly to tell us how and where we had failed, and still fail, "to meet." So overwhelmingly did he marshal his facts that it seemed refreshing to be ashamed of them. Planting himself squarely at the Jews' point of view, he talked like a Christian. For a long time nominal Christians have been supplying him much of what he had to say, and he was saying it with patness and facility.

Resolutions

Whereas, Dr. James Loring Cheney, who has been assistant pastor of the Euclid Avenue Baptist church (Cleveland) for the past ten years, has deemed it necessary on account of ill health to retire from active service with us; and

Whereas, by the unfailing devotion of both himself and Mrs. Cheney, they have endeared themselves to every member of the church; and

Whereas, by their sympathetic understanding and hearty cooperation with the Bible School, its officers and teachers, they have made for themselves a place in the hearts of all, that will be difficult to fill; and

Whereas, in their self-sacrificing spirit and untiring zeal in the work of the church they have spared neither their health, their time nor their money;

Be It, Therefore, Resolved:

1. That we, the members of the Euclid Avenue Baptist church, accept with reluctance Doctor and Mrs. Cheney's decision to retire, because he has left us no other course to follow.

2. That the Euclid Avenue Baptist church do hereby express our sincere appreciation of Doctor and Mrs. Cheney and of the long and faithful service they have rendered this church which they loved so well.

3. That we wish for Doctor and Mrs. Cheney God's richest blessings and pray that He, in his infinite wisdom, may speedily restore them both to health and strength; and we wish them to feel that their highest reward consists in the love and esteem of the countless hearts they have touched and helped through their years of service.

4. That a copy of these resolutions be sent to Doctor and Mrs. Cheney, a copy be spread upon the records of our church, and that copies be sent to THE BAPTIST and to the *Watchman Examiner* for publication.

Committee on Resolutions,

A. B. Woodruff

Wm. C. Baumgart

E. M. Smith

We had to admit that, for the Jew, Christian history was not pleasant reading. Instead of surprise that the Jew was sometimes bitter towards us, we found amazement that he was ever able to be sweet. Anyhow it was refreshing for Jew and Christian to "meet" for an hour on Monday, Mar. 15, when Rabbi Harry Levi had the platform.

From East to West

The call from Winchester to Lincoln, Neb., of Rev. Clifton H. Walcott, brings one of the removals that attract attention. Pastor Walcott has served thirteen years in our state, six of them in Winchester, and seven in Sharon. He is a Brown and Newton man, has solidity as well as facility, and there is a saturating felicity that lightens the weight. He is president of our Boston Ministers' Conference, and keeps things safe and genial. He is just the man for a university city. There is a plenty in his mind and spirit that such an environment will call out.

Noon-day Sermons

The Lenten season has been a period of abounding noon-day preaching. Never have we had so many sermons during the dinner hour. If sermonic emphasis upon the passion of Jesus were needed, certainly we have had it. For the first time we have had daily Lenten sermons in Tremont Temple by our Baptist ministers. Not crowds, but a goodly number have attended, and the preaching has been of a high grade, and ably helpful.

Latterly, a noticeable stressing of music of the showy order has occasioned remark and some criticism. Necessarily the service must be short; why should the music be long or suggestive of elaboration? Some of us recall the old Lenten services in St. Paul's, with almost a full hour of Phillips Brooks, and no music except as the vast congregation almost lifted the roof with those great hymns of the faith that now are rarely used, and sometimes forgotten. Give the preacher time to make a fire, give the people a great hymn, and then listen.

Some Happenings

Doctor Franklin's address on the present situation in China compelled the sympathetic attention of the ministers. He laid no claim to knowledge beyond present possibility, but confessed to a condition so chaotic as to baffle anything like positive understanding. Looking at China in the throes of the appalling difficulties that our western diplomacy has helped to make for them, he spoke with that intelligent Christian sympathy which, more than anything else, has kept the grateful confidence of the Chinese in America. It was just the message from a missionary secretary that we expect and welcome. There was a background of faith that the growing determination of a really great people would find a way out of their troubles, and the Christian missionary would help.

The Annual Meeting of the Northern Baptist Convention, Washington, D. C., May 25-30.

We again had the proof on Monday, Mar. 22, that we never outgrow our early relish for a good story and an attractive picture. The announcement that Dr. A. T. Kempton would give his picture-lecture on Palestine, gave the ministers' conference what it rarely has, a crowded house. Doctor Kempton is our graphic minister. His taste and preferential interest permanently lean that way, and all the brotherhood of churches has reason to know it, for he is generous. It was particularly appropriate as a Lenten lecture, for it put in swift, graphic story, and richly illustrated history, the redemptive life, and the accompanying scenes that we are all dwelling upon.

We have a still youthful looking patriarch at Revere—Dr. Nelson S. Burbank, whose thirty-fifth pastoral anniversary there the whole city has just helped to celebrate. He has so grown with the city, and the church so grown in around him, that he never could extricate himself; thus instead of trying to back out, he has kept going deeper and farther in, much to the joy of the church and the city. He is a shining record.

A Send-Off

It is just announced that we are to give President Walcott of our ministers' conference a "send-off" from Winchester to Lincoln, Neb. His keen sense of humor will melt down the inevitable avalanche of appreciation that descends upon a modest man at such a time, and carry the sweet residue away with him. He is well worth sending off so far, and would have been a good man to keep nearer the hub of things.

Indianapolis News

By FREDERICK ARTHUR HAYWARD

THE Pre-Easter spirit is excellent in Indianapolis. On all sides are evidences of the endeavors of our leaders to urge the spiritual things first. The Church Federation of the city has held a series of meetings in Keith's theater with Dr. Frederick Shannon of Chicago as the noon-hour speaker. The attendances have not been entirely satisfactory but the meetings indicate the desire to stress proper things. City business men are now contemplating closing business during a period on Good Friday and encouraging the workers to attend some one of several services to be held in hallowed commemoration of the Lord's death.

All the Baptist churches show unusual zeal in special services and preparations for Easter. Many churches have held evangelistic meetings and with marked results. Pastoral exchanges and noted evangelists have held up the cross of the Saviour. Sunday-school goals have been set and beautiful music is being prepared to make this sacred season of the year spiritually uplifting.

The B. Y. P. U. Rally

The Indianapolis B. Y. P. U. rallies have always been good. The plans and the programs are carefully made. This quarter Rev. Ernest R. Evans gave the address of the evening on "The Call of Christ to Christian Service." The at-

tendance was sufficient to crowd the College Avenue church; when the actual reports reached the secretary 691 reported from societies and, with the visitors, made an attendance of nearly 800. This meeting held on Monday, Mar. 15, was a real contribution to the work. Moving pictures of the "Trip to Los Angeles" were presented together with "the Yellowstone attractions."

First Church

When the "Philadelphia call" came to Dr. Frederick E. Taylor the people woke up to the contributions Doctor Taylor was making, not only to his own church but to the city at large. Organizations in and outside of churches protested. Doctor Taylor remains and the city is happy. No one going to the First church can believe for a minute the decision to remain in Indianapolis was a mistake. The First church is crowded at all services. On Sunday, Mar. 21, three were baptized and at the night services not less than a dozen walked down the church aisle in response to the invitation. More than 50 per cent of the audiences are men. Dr. O. R. McKay, the associate, is rapidly making a place for himself in the life and program of this church.

The winter college, having such speakers as Gilkey, Goodspeed, Robertson, Wayman and Geistweit, closed two weeks ago. The attendances reached nearly 600 average in classes and more than 800 in the general sessions. It was the greatest winter college ever conducted in Indianapolis by any church in the city.

The Federated Baptist Churches

The fifth year of the secretaryship of F. A. Hayward closed with Mar. 15. During this period the organization has been perfected and incorporated. The spirit of the city is fine and every church has a pastor. During the five years the following facts stand out:

Two churches dissolved because of inefficiency and unfortunate location.

Two churches organized in the reconstructive program. Both are housed in satisfactory manner—Temple in a \$24,000 property and Exeter in a \$6500 property.

Nine churches were holding half-time services five years ago and today all have full time services.

Five dead churches studied and three have been resurrected. The others are beyond help.

Twelve new buildings have been built since 1921, and the total valuation of this "building program" reaches \$336,500.

One new building, Woodruff Place—will probably cost \$125,000. This is the result of a fire destroying the old building.

One contemplated new building on North Side, costing probably \$250,000.

Nine churches making intensive repairs costing \$14,000.

Four new parsonages, estimated cost \$24,000.

Four new gyms contribute to the recreational life of the churches.

Twenty-five daily vacation Bible schools each season now suggest the gain from one school five years ago.

Three buildings for the Baptist Christian center instead of a rented house five years ago. Improvements and the original cost bring a valuation of more than \$11,000.

Five printed booklets about the city work have been released.

Five successive years of basket ball and baseball.

One year of horseshoe league and tennis.

A genuine spirit of federation among all Baptist churches and a united response to city religious programs.

6500 church school reports against 3500 five years ago. (Weekly report.)

8963 memberships reported against 6973 five years ago.

\$204,004.96 for missions in 1925 (last report) against \$113,776.99 given by churches five years ago or a gain of \$90,228 in missionary gifts in the period.

Two associations as the result of misunderstandings have been merged into one association doing an aggressive work with the Federated Baptist Churches (incorporated) as the operating force.

One City Mission Society with volunteer service now changed to a well-organized federation with thirteen departments of work and two paid workers and more than twenty volunteer workers steadily and weekly at work for our Baptist program.

One well-equipped office instead of no office five years ago.

1320 additions to churches in 1925 against 1047 in 1921.

\$12,500 property titles today against none five years ago.

Seventeen services each week at the center against three five years ago.

900 rally attendance of the B. Y. P. U. against 300 five years ago.

All B. Y. P. U. societies are now reorganized into the junior, intermediate and senior societies. None so divided five years ago.

Church attendances are larger than at any time in the history of Indianapolis churches.

Negro Baptist churches are coordinated with white churches and respond intelligently to calls from city office.

Negro Baptist center purchased for \$15,000 and work of program and activities under way.

Brotherhoods in white churches holding regular meetings.

Women's missionary circles in healthy condition.

Three new pipe organs installed in white Baptist churches in past period.

Obituary

Elizabeth Weldon Hough, born in Richmond, Va., 1852, and died in Oklahoma City March 13, 1926. She was married to Rev. John W. Hough in St. Louis in 1874, and immediately went west with him under the auspices of the Northern Baptist Home Mission Board, their first pastorate at home being at Evanston, Wyo. During long ministerial career in Illinois, Iowa, Kansas and Nebraska, she faithfully supported her husband in every worthy endeavor. Her husband died in Oklahoma City about four years ago, and she will be buried by his side. She leaves two sons, Alva Carey Hough, of Oklahoma City, and Dr. J. Walter Hough, of Cushing, Okla. She was a member of the First church of Oklahoma City.

With the Board of Missionary Cooperation

Christian Comes to the Hill Difficulty



"He fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place."

"The narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian went now to the spring, and drank there to refresh himself, and then began to go up the hill, saying,

"The hill, though high, I covet to ascend; the difficulty will not me offend; for I perceive the way to life lies here; come, pluck up, heart, let's neither faint nor fear.

"Better, though difficult, the right way to go,

"than wrong, though easy, where the end is woe!"

From "The Pilgrim's Progress," by John Bunyan.

THIS is the season of the year when Baptists come to their Hill Difficulty—the completion of the year's budget. Will April, 1926, find us ascending it in the same cheerful and determined spirit that was Christian's when his way lay up the hill? Like the pilgrim visualized by the famous seventeenth century Baptist, we as a denomination face a choice. We can choose the easy way of letting things go, of giving indifferently only what we can easily spare, or we can rouse ourselves and others to the tragedy which will take place if the word must go out in mission fields, temporarily saved by

the Lone Star fund: "We must close this station for lack of money to keep it going."

If for no other motive than pride in the historic achievements of our denomination, we should be unwilling to let this happen. Think of the thousands of Baptists who, like Bunyan, in the early days of the denomination faced every kind of discouragement and persecution for the integrity of their faith. Think of our missionaries who, like Judson, penetrated into dark and unexplored corners of the earth, facing death from the ignorant and superstitious people whom they came to help. After years of resistance, many of them are just beginning to see the full results of their work in the spread of Christian ideals, and in the respect and confidence they are winning from foreign peoples who come in contact with them. Shall we tell them that Baptists at home are no longer interested in their achievements, thus flinging away carelessly an honor in which we might take the greatest pride? It would seem that such a heritage as Baptists have should carry with it a sense of *noblesse oblige*.

Our Hill of Difficulty this year is by no means an insurmountable one. The budget was cut down to the very lowest possible point by the finance committee last summer. With the help of the Lone Star fund it was found that \$5,360,000 would just cover the support of Baptist activities for the current year, although it was necessary on many fields to reduce the staffs or to postpone needed repairs. For a denomination of our size and potentialities this budget is a small one, and well within our power to collect if we will only realize how much depends on its being raised. Up to Jan. 31, the date of the last report, we had succeeded in bringing in \$2,686,029, or a trifle more than half of the full amount. Three months lay ahead in which to collect the remaining sum—\$2,673,971, or practically half of the year's budget. A Hill of Difficulty indeed, but when we realize how much is at stake, is it not "better, though difficult, the right way to go"?

As a matter of fact, the total sum to be raised is not so important to keep in mind, as the matter of each church congregation doing its full share. The fate of Baptist missions for the ensuing year is now in the hands of the local churches and their members. If every church reaches its missionary goal, the denomination has no need to worry, but let us all keep in mind that a chain is only as strong as its weakest link, and that applies to a chain of churches such as compose the Northern Convention as much as to any other kind of chain.

Statistics recently compiled as to the

way in which American people spend their money, show approximately 17 per cent of the average income going for luxuries and only about 4/10 per cent for the support of religious work. From the boards of all denominations comes the same story of indifference to missions, and of consequent cuts in the budget. Isn't it time this tide of materialism was stemmed, and that "the things not seen" received their due? Baptist churches can show the way by coming full strength to the support of the year's missionary budget. "Every church victorious" should be our watchword during April.

The Baptist

Chicago, Ill., April 3, 1926

Vol. VII

No. 9

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

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Evangelists Mr. and Mrs. Frank McKeegan, 159 W. Chestnut St., Chicago, Ill.

Baptismal Garments—Finest Quality Guaranteed. Trousers, Robes, Sleeves. Write for Illustrated Price List. B. C. Tillinghast Rubber Co., 236 Market St., Philadelphia, Pa.

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Collection Envelopes—8 cts. Your next year's supply? Order now. You'll save. Get our lowest April quotations on duplex and all kinds—Record Books Free. Write: Dufold Trifold Company, Trenton, N. J.

Dr. B. S. Hopkins of the University of Illinois, it is announced, has discovered a new chemical element, classed as a metal, and has named it illinium. It will be observed that he is employed in a state institution, a position which is supposed to destroy initiative and incentive.

Here, There and Everywhere

OTTAWA UNIVERSITY sends a delegation to the biennial conference of Pi Kappa Delta at Estes Park March 29 to April 2. One or two of the faculty also attend.

THE MOREHOUSE college school of religion, a long-cherished dream of President Hope, and now scarcely a year old, is developing under Director Hubert and Professors Lewis and Reddick in a manner that has won the approval and confidence of the negro ministers of Georgia. Morehouse college is making plans for a Bible school, open to both men and women, to be held in connection with its summer school.

WITHOUT ANY SPECIAL meetings, Pastor J. H. Hughes of Temple church, Chicago, received twenty-four candidates for baptism, Mar. 21.

ON ACCOUNT of ill health, Dr. James Loring Cheney has been compelled to retire from the position of assistant pastor of Euclid Avenue church, Cleveland. He has served the church for ten years with rare devotion and faithfulness.

AT THE recent state W. W. G. convention held at Dayton, Ohio, the Piqua W. W. G. Chapter won the reading contest picture for the seventh consecutive year. Miss Alma Noble, in making the presentation said there were only two other chapters in the Northern Baptist Convention that had achieved this distinction. Piqua W. W. G. also qualified as a standard chapter for the third consecutive year.

ON MAR. 16 the faculty and students of Shurtleff College pledged over \$12,000 toward the centennial endowment fund, thus bringing the amount needed to win the goal down to \$50,000. Great enthusiasm was manifested by the students, nearly everyone of whom pledged and most of them out of their poverty. This was a free-will offering. The college now faces the task of securing \$50,000 more in pledges before July 1 or forfeit the \$133,333 offered by the general board of education.

IF YOU ARE PLANNING a vacation trip why not consider going abroad? The Wicker Tours, Richmond, Va., offer some attractive and inexpensive tours.

DR. LAWRENCE N. SIRRELL was stricken down Sunday, March 14, while engaged in a successful ministry with the First church of Cohoes, N. Y. Shortly after the death of Mrs. Sirrell, two years ago, Doctor Sirrell's health began to fail, necessitating a somewhat less strenuous ministry. About a year ago he was advised by his physician to go to a sanitarium for complete rest and treatment. He went to Clifton Springs where he remained for a considerable time. His recovery was so probable that the physician advised that if he would secure the services of an assistant for a few months, he would then be able to resume his work. The church had made such ar-

rangements at the time of his death. Doctor Sirrell occupied his pulpit on Sunday and conducted his prayer service on Thursday evening. The following night he was taken ill. Funeral services were conducted by Dr. Frederick Allen, of the Fifth Avenue church, Troy, N. Y., assisted by Rev. Thomas A. Hughes, Dr. A. M. Prentice, Dr. Charles L. Leonard, and Rev. Victor Blekkink.

DR. W. W. KEEN, to whom indebtedness must be acknowledged for many a helpful suggestion, calls attention to the phrase *casi belli*, in a recent number of THE BAPTIST. The form of his reminder is a request for the assistant editor to decline the noun *casus*. The latter "begs to decline." The case is simple. The use of the wrong form was a schoolboy blunder due to haste and lack of attention. Thanks and best wishes to Doctor Keen.

CONCERNING THE TANGLE that arose in Kansas in the business of the Anti-Saloon League, National Superintendent Scott McBride gives the information that the irregularities were traced to their author, that a new state superintendent for Kansas is now in charge and that steps have been taken to guard against a recurrence of the difficulties.

DR. AMBROSE M. BAILEY of Seattle, in a signed statement, warns Baptist churches against Edward Elmer Edwards, who, it is reported to him, is soliciting money on the pretense of being a deacon in the First Baptist church of Seattle. Doctor Bailey says that the said Edwards is not a member of the First church, that he offered himself for membership, promising to bring a letter from the First church of Denver, but the same night solicited money and left the city.

REV. WM. C. DEER, Iowa Falls, Iowa, has this striking, almost choking, statement in a recent bulletin: "Beware that

On Easter Even

**WHEN the sun sets, let me say,
"Each day is an Easter day,
When the Lord may rise in me,
Bringing life and victory;
Every eve an Easter eve,
When my heart a glorious guest
Must make ready to receive,
Swept and cleansed and duly dressed.**

**On its altar there shall lie
Lilies white of purity;
Roses white and roses red
Shall their grateful odors shed;
Passion flowers with cross on breast,
Violet purple sweet, I'll lay
Where my Lord's dear feet may rest,
Haply—on this Easter day."**

**So each night, O faithful heart,
Keep thy vigil, draw apart.
Dress thine altar fair and fit,
Sure the Lord will hallow it.
Death in vain forbids Him rise,
Sin in vain would bar His way,
And, each morrow, in the skies,
There shall dawn an Easter day!**

—Susan Coolidge.

we do not strain at a church debt and swallow an automobile or radio set."

DR. JOHN ERNEST COOK recently passed to his reward and was buried from the Second church, Richmond, Va. Doctor Cook was widely known in Kentucky, and at St. Louis and at St. Joseph, Mo. Pastor S. B. Cousins of Richmond made the principal address.

REV. F. F. PETERSON, pastor of the Central Square church of Portland, Me., on Mar. 14 began to broadcast the services over WCSH, Portland, meter 256.

CENTRAL CHURCH, Elizabeth, N. J., held a roll-call dinner recently when 250 members responded. Rev. Guy G. Bleakney has been pastor here one year.

DR. T. M. HOFMEISTER closed a series of meetings with the Baptist church at Rosemoor, Jamestown, O., and on Mar. 28, began a community campaign at Rushville, N. Y., with Baptist, Congregational and Methodist churches cooperating.

THE FIRST CHURCH of Ogden, Utah, dedicated a new building costing around \$100,000 on Mar. 14. The sermon was by Rev. G. W. Cassidy of Salt Lake City and the prayer of dedication by the pastor, Rev. L. A. Garrison.

IMMANUEL CHURCH, Salt Lake City, Utah, Rev. G. W. Cassidy, pastor, has made arrangements to broadcast its services the second Sunday morning of each month and the morning and evening services of the fourth Sunday. The station is KSL, 300 meters. Doctor Brougher's "Play Ball" address was broadcast on Mar. 23 from this church.

REV. HOWARD THURMAN, negro student at Rochester Seminary, is speaking in many churches. His grandmother came to America as a slave. Pastor Chas. F. Banning of the Delaware Street church of Syracuse, N. Y., says Mr. Thurman is a capable and brilliant speaker, and his family has made more progress in two generations that many of the descendants of the Mayflower have made in 400 years.

AT A RECOGNITION COUNCIL held Mar. 8 in First church, San Diego, Calif., Rev. John Bunyan Smith, pastor, Mr. Nowe and Mr. Woolam were inducted into the Baptist ministry. Chaplain C. C. Bate was moderator and the sermon was by State Secretary W. F. Harper. Practically every church in the association was represented.

SAN DIEGO, CALIF., has a big down-town Bible class taught by John Bunyan Smith of the White Temple. The class meets in the Broadway theater. It publishes a snappy weekly paper called the *Em Bee Cee*.

PASTOR CHAS. A. CARMAN of Galesburg Ill., was sent to Chicago by the men's Bible class of his church to attend the funeral of Dr. John Y. Aitchison and to bear to Mrs. Aitchison and John Jr., the love and sympathy of a church that he once served so well.

REV. C. L. TRAWIN, Eugene, Ore., has received eighty members during the first five months of his pastorate there. He is now delivering a series of sermon

"The Rediscovery of God." The Eugene church has real estate assets aggregating \$55,000 and a cash fund of \$23,000 and contemplates building a new edifice this coming summer.

REV. FRANK ANDERSON of the First church, Ilion, N. Y., has had the help of evangelist Harold Strathearn of Rochester, Mar. 11-28. This church has 700 members and a Sunday school of 400.

REV. JOHN A. ERBE, North East, Pa., reports a stirring evangelistic meeting with Rev. Margaret M. Joshua of Union City as the speaker. There were twenty-

The Saving Sense

A teacher at a Christian center had been explaining and naming the four seasons to a class of children. "How many seasons have we?" she asked Michael.

"Two, miss," replied the little denizen of New York's sweat shop district, "black and busy."

Professor: "What three words are used most commonly among college students?"

Freshman: "I don't know."

Professor: "Correct."

Uncle Ez remarks: "Makin' a mountain out of a molehill is all right, if it ain't a big demand' foh real estate."—*Boston Transcript*.

Of all the sad surprises

There's nothing to compare,
With treading in the darkness
On a step that isn't there.

Look what a mess the children have made of my sewing room," exclaimed Mrs. Brown. "Needles, reels of cotton, scissors—everything has been hidden in the most unexpected places. It's exasperating."

Her husband laid down his paper and smiled.

"I did that," he said. "You tidied up your desk so beautifully the other day that I thought it was only fair to return the compliment. So I tidied up your sewing room."

We hear a good deal about destructive anomy these days. Here is a story about it. The dialog is between a Florida boy and his dad.

Father, can I go down to the orange grove and pick a few oranges?"

Yes, son, but be careful to pick bad ones."

But suppose there ain't no bad ones, father?"

Then you'll have to wait till some bad. We can't afford to eat good, and fruit that fetches a dime apiece up in New York."

Speaking of diaries, the *London Mail* remarks: "The young girl makes so many entries about her beaux that instead of a diary it turns out to be a himmel."—*Boston Transcript*.

five accessions, nineteen being by baptism. The North East church is making steady progress.

REV. FRANK B. FAGERBURG, First church, Springfield, Mass., conducted a special service for the dedication of children on Palm Sunday.

THE FIRST CHURCH, Sacramento, Calif., Rev. Bryant Wilson, pastor, has a strong building committee working on plans for a new edifice.

THE BETH EDEN church, Denver, Colo., F. W. Starring, pastor, has a Sunday school running well over 300.

REV. E. A. ESTAYER, pastor of the First church, Northampton, Mass., now publishes a weekly bulletin. Miss Amy H. Bunker is the editor.

THE DELAWARE STREET church of Syracuse, N. Y., has an average attendance at Bible school of over 500. Recently it held a "dads and daughters banquet." Why not a "mother and son" banquet?

THE FIRST CHURCH, Kansas City, Mo., Dr. D. J. Evans, pastor, began on Mar. 7 to hold evening services in the educational building. It is planned to hold two evening services simultaneously, Doctor Evans preaching in one and Associate Mr. Bell in the other.

REV. J. H. HUGHES of the Temple church, Chicago, is rejoicing in the spirit of revival that is blessing his ministry in this church.

DR. WILLIAM QUAY ROSELLE has entered happily into the eighth year of his great ministry at the First church, Malden, Mass.

REV. W. E. BOWYER has resigned as pastor of the Warren Avenue church of Detroit, Mich., after a successful ministry of seven and one-half years.

THE MINNESOTA MINISTERS' conference was held Mar. 16-19 in the Calvary church, Minneapolis. Dr. W. H. Geistweit of Ohio and Dr. H. A. Heath of Massachusetts, Rev. John Curtiss of South India and Dr. F. A. Agar were the out-of-the-state speakers.

DR. C. W. BRINSTAD, executive secretary of the Northern California Baptist Convention, has entered the twenty-second year of his service in this capacity. The Southern California convention and the Sierra-Nevada Convention have been organized from churches originally under Secretary Brinstad's supervision.

REV. CLARENCE DURHAM of Whitestown, Ind., has been called for full-time service to the Westview church of Indianapolis. The Sunday school here has an average attendance of 250.

CORNER-STONE LAYING exercises will be held on Easter Sunday for the new edifice of the Garfield Park church of Indianapolis, Rev. C. P. Greenfield, pastor.

PRESIDENT FRANK L. ANDERSON of the International Baptist Seminary will preach at Calvary church, Chicago, Sunday, April 4, supplying the pulpit for Pastor R. N. Van Doren who is seriously ill. President Anderson is visiting his daughter and other friends in the vicinity of Chicago.

REV. J. F. COST of Sutton, W. Va., died recently in the hospital at Clarksburg.

Mr. Cost was highly esteemed and had held pastorates in Williamstown, Chester, Huntington, Point Pleasant, Bellington of the Y. W. C. A. in Milwaukee,

REV. H. L. PROFFE of the College Avenue church, Indianapolis, has received ninety-five new members since he became pastor.

REV. H. BALDWIN, formerly pastor of the Barnes Memorial church of Clarksburg, W. Va., has moved his residence to St. Petersburg, Fla.

REV. W. W. WILLIAMS has been pastor at the Williamson, W. Va., church for eight months. There has been a gracious evangelistic ministry adding many to the church. The Sunday school has an average attendance of 376.

DR. C. W. GILKEY of Chicago will be one of the speakers at the biennial convention of the Y. W. C. A. in Milwaukee, Wis., in April.

REV. J. H. WOODSUM of Creston, Ia., reports a fifth annual church school of missions with an average attendance of 101 for the six evening sessions.

REV. E. J. NORLANDER of Kiron, Ia., baptized five, Feb. 20. In the home department of the Sunday school is a mem-

The Official Board of our church at its regular monthly meeting held last night unanimously endorsed the new "Homilopes" samples of which had been previously mailed to us, and instructed me to order the new kind in place of the old style. George G. Talk, St. Mark's M. E. Church. Montclair, New Jersey.

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ber, Mrs. Bengta Landberg, who at the age of 93 years, reads the lessons and literature regularly.

REV. T. D. FRANKLIN of Norfolk, Neb., has served eighteen new members since Sept. 1.

FIELD EDITOR G. CLIFFORD CRESS will deliver inspirational addresses at the summer assemblies at Mount Carroll, Ill., in June and at Green Lake, Wis., in July.

SECRETARY HUGH Q. MORTON of Nebraska is carrying a white gold watch, presented to him by the members of the First church of Phoenix, Ariz.

REV. AND MRS. F. E. HAWES have been appointed as missionaries in charge of the auto chapel car, "Brockway Memorial," in Arizona. Their first meetings will be at Scottsdale, then to Clemenceau and then to Flagstaff. They will spend the summer at northern Arizona points.

ON MAR. 15 Rev. E. Paul Smith of Pocatello, Ida., began his pastorate with the church at Miami, Ariz.

SPEAKERS ANNOUNCED for the Arizona state convention at Tucson early in May are Dr. John M. Dean, Secretary Edwin Phelps, Dr. Frank A. Smith and Dr. H. F. Stilwell. The meetings will be held in the new edifice now being completed there.

REV. E. HERBERT HAYDEN, after five months as stated supply at Winslow, Ariz., has been called to the pastorate and has accepted.

REV. E. G. BUTLER has resigned as pastor at Glendale, Ariz., and plans to enter the evangelistic field.

DR. W. E. SCHLIEMANN, formerly of Boston and Southern California and more recently in educational work in Alabama, is now doing post-graduate work in the University of Chicago.

REV. ISOM H. FERRIS of Greencastle, Ind., recently received thirteen members into the church, nine of these by baptism. This was part of the results of special meetings held by the pastor.

THE OSAGE, IA., church night program showed recently 1056 people present at supper in eight weeks; 968 remained for the study periods. Of this number fifty-seven were boys and girls.

REV. H. ROBINSON MCKEE has resigned at the First church of Keokuk, Ia., and accepts the call of the church at Everett, Wash.

REV. W. A. SIMMONS of Waverly, Ia., has had a gracious ingathering of souls recently. There have been fifty-seven additions to the church during the present pastorate.

AT THE ANNUAL church day service at Adrian, Mich., the members of the First

church to the number of 268 were present for the evening supper and business meeting. Rev. M. Forest Ashbrook is pastor.

REV. E. L. FIELD of Massena, Ia., recently baptized sixteen at a single service.

REV. A. J. GUMM, after three and a half years at Dow City, Ia., has tendered his resignation.

REV. IRA D. HALVORSEN of Corwith, Ia., recently had an evangelistic meeting after which he baptized thirty-four.

CALVARY CHURCH, Norristown, Pa., Rev. H. G. W. Smith, pastor, has a Sunday school with an enrolment of 1000. Plans are under way to enlarge the present edifice to provide adequate quarters for religious education. Architect Merrill of the denominational department of architecture is to be consulted.

REV. L. G. PADGETT has become pastor of the church at Welch, W. Va.

DR. M. P. BOYNTON was the speaker at a district rally of Christian Endeavorers in Oak Park, Ill., on Mar. 20. There were 400 present. He also spoke for the Detroit B. Y. P. U. at a banquet in the Temple church, Dr. Albert Johnson, pastor, on Mar. 25.

DR. F. B. PALMER of Colorado wires: "Great crowds and enthusiasm mark Brougner meetings in Denver, Pueblo and Greeley. Five thousand voted unanimously to go over the top in raising full state quota. Conference worth \$10,000 to Colorado. Keep your eye on us. Sixty per cent of our state quota is already raised."

ON ACCOUNT OF the Northern Baptist Convention the commencement of the Baptist Institute for Christian workers, Philadelphia, will be held May 18. Dr. H. J. White of White Plains, N. Y.,

will deliver the address. The baccalaureate will be delivered on May 16 by Rev. Ivan Murray, pastor of the First church. Alumnae day will be observed on May 17.

J. ROBERT HARGREAVES of Carleton College, Northfield, Minn., has arranged the story of Balaam and Balak for dramatic production. It is entitled "From Seer to Prophet."

PASTOR W. EARL SMITH of Ontario, Calif., recently took a census of the community and found 600 unidentified Baptists, near-Baptists and Baptist leaners. These people have not united with the local church because they were not sure they would remain there. Last year one woman, after twenty-two years of this painful uncertainty, fished a letter out of her trunk and united with the church.

PASTOR E. G. ZWAYER of Leechburg, Pa., baptized six persons on Mar. 14.

MR. T. H. EDMUNDS of the Crafton church was recently reelected president of the Pittsburgh Baptist Brotherhood for the ninth consecutive year.

ONE HUNDRED FIFTY were present at the annual Baptist students' banquet at the University of Illinois held in the University Baptist church, Champaign, Mar. 12. Rev. George R. Baker, associate secretary of the Northern Baptist Convention board of education was the principal speaker. Doctor Baker remained to preach on Sunday and for personal interviews with students on Monday. This semester the church has five student Bible classes. The freshman class has an enrolment of fifty-four and is taught by the pastor, Rev. Martin S. Bryant.

DR. LEMUEL CALL BARNES on a recent Sunday gave the hand of fellowship to seventeen persons in the First church

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Milwaukee, Wis. "Nearly half were men and nearly all, both men and women, were college graduates either in fact or in the way to be." Doctor Barnes is rated supply for this active thriving church.

THE NORTH FRANKFORD CHURCH, Frankford, Pa., Rev. Horace H. Hunt, pastor, had a Sunday-school attendance of 396 during March.

REV. JAMES FISHER of Wellington, Kan.,

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resident, J. MILNOR WILBUR, D.D.
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had seventeen decisions to lead the Christian life in his church, Mar. 7. Mar. 14 seventy-three members motored to Wichita for the Brougher meetings. Mr. Fisher plans a great baptismal service on Easter Sunday.

MR. T. T. WOODRUFF, superintendent of the Sunday school of the First church, Los Angeles, Calif., was recently severely injured by an auto. Mr. Woodruff was formerly a member of the Temple church and is widely known in southern California.

THE PASTOR of the First church, Anoka, Minn., Rev. L. E. Brough, with a group of fifteen workers recently held a meeting in the St. Cloud state reformatory. Twenty-eight prisoners made expression of their desire to follow Christ as Saviour. This church maintains a gospel auto and has an organized group of forty workers.

ON APR. 1 the offices of the Rochester Church Federation and of the Monroe County Sunday School Association were moved into the Baptist Temple.

DR. GEORGE W. TRUETT of Dallas, Tex., spoke twice before the Oklahoma state B. Y. P. U. convention at Shawnee, Mar. 26.

THE PARK AVENUE CHURCH of Plainfield, N. J., Rev. W. J. Swaffield pastor, Mar. 14-19, celebrated the centennial of the birth of Rev. Robert Lowry in 1826 and the fiftieth anniversary of the organization of the church in 1876. This was a series of great spiritual meetings.

DR. J. W. WEDDELL of Clarksburg, W. Va., returning one evening recently from Mannington, W. Va., where he was assisting in revival efforts, was surprised by the members of the church where he is acting pastor. He was just seventy-one years old. There was a fine gift for Mrs. Weddell and a purse of \$120 toward a proposed trip to England which Doctor and Mrs. Weddell have in mind.

SIXTY PEOPLE from Ottawa drove to Topeka, Kan., to hear Doctor Brougher.

AT SHARPSBURG, PA., recently Rev. B. A. Wilson baptized two and received one other. Mr. Wilson was recently elected editor of the Pittsburgh Association B. Y. P. U. bulletin.

THE CHURCH at Winnebago, Minn., recently contributed \$2500 with which to have the church redecorated and repaired. Rev. A. C. Hageman is the pastor.

REV. H. D. ALLEN, aged eighty-five, who had served churches at Quincy, Marshall and Jackson, Michigan and at Garden City, Kan., died Feb. 25, at Seattle, Wash. His family reside in that city.

DR. JOHN A. EARL is in the Mounds Park Sanitarium, St. Paul, recovering from an operation.

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"THIS is station WCOY, broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago, Ill.

"The Easter season finds THE BAPTIST sharing in the good-will and appreciation of its hosts of readers in every land. Let us share a few greetings with you tonight:

"I am getting a lot of kick out of THE BAPTIST," says Pastor Raymond S. Carman of Joliet, Ill.

"I rise to express my high appreciation of the excellent things you are bringing us through THE BAPTIST. You are making a record for world-wide religious information and for denominational clarity," says Milton K. Smith, layman of Athens, Ohio.

"We are pushing all our papers this week. You will hear of results very soon. I am determined to get 10 per cent of our people to reading THE BAPTIST. I am a strong booster for the paper and plan to put it on sale regularly on the literature table in our church," says Pastor W. T. Huxford, Estherville, Iowa.

—O—

"Through donations of money sent to this office we are enabled to send the paper to many old ministers and missionaries. One of these wrote us: "Someone did a golden deed, making himself a friend indeed." This quotation surely expresses my sentiments in regard to the person or persons sending me THE BAPTIST for 1926. I think it is the best religious paper published. Many thanks to the sender." There are hundreds of others who have served the denomination well in days gone by who would appreciate the paper if some one would send it to them. Will you do this golden deed today? Share your blessings this happy Easter season with those who have been our helpers in the kingdom. Send check marked, "For Aged Ministers," and we will do the rest.

"And here is a greeting from the Golden Gate. Sender is President Claiborne M. Hill of Berkeley: 'Your paper—our paper is improving steadily. More power to your hand which means to your heart and brain. You are on the right track in the present denominational issues.' President Hill is one of scores of our best and most trustworthy leaders who are sustaining the paper in this fine fashion.

"And what do you think of this from the bulletin of the church at Port Allegany, Pa., Rev. Earl D. Wooddell, pastor? 'Each week THE BAPTIST grows better. The editorials alone are worth the price of the paper. I wish the paper might be in every home in this church. One of our members said the other day, "This is the best issue yet." Another said, "THE BAPTIST is wonderful. I wish I could put it into every one of our homes." Still another said, "Of the nine periodicals coming to our home, I prize THE BAPTIST most of all."

"A chaplain in an eastern state prison writes: 'Enclosed find a list of forty inmates (Baptist men) to whom the sending of your paper will mean a lot. As chaplain will say that your work of sending the paper to these men cannot be duplicated by any other line of reform work. The morale of the prisoners here is increasing and I lay it largely to good reading such as you and your society is sending.' You can help some prisoner by sending \$2 for an annual subscription to THE BAPTIST. We have their names. You can send a breath of the Easter season and spirit into some prison cell if you will.

"A missionary who does much hospital visiting would like to have a number of copies of the paper every week for distribution to Baptist people. We would be glad to receive gifts of money for this purpose. We will gladly give you this worker's name and address. There is a great ministry through the printed page for sick people and those laid aside for a time through need of hospital treatment.

"Montana still leads all the conventions in our denomination in the percentage of its reported membership taking THE BAPTIST. Montana has had more subscribers per thousand members than any other state for four out of the six full years that the paper has been published. Montana has a good start to hold the banner this year, 1926.

"There are a lot of the finest numbers of the year just ahead. The Pre-Convention number featuring Washington, D. C.; the Book Number featuring summer reading; the Education Number featuring our schools; and those numbers that will have the stories of the Northern Baptist Convention in Washington and the B. Y. P. U. A. convention in Los Angeles. Single subscriptions, \$2.50 per year; in clubs equaling 10 per cent of resident membership, \$2; THE BAPTIST and Missions, \$3; Trial Subscription for THE BAPTIST, Six Months for \$1.00. Get busy.

"WCOY now signs off until April 10. Happy Easter greetings!"

THE FIFTIETH ANNIVERSARY of the church at Clarion, Pa., will be celebrated over a period of three days beginning Sunday, Apr. 11. Former members and friends of the church are invited to return or to send their greetings, communicating with the pastor, Rev. Wayland Zwyer. Six former pastors are living: Rev. H. R. Goodchild, Rev. George Boddie, Rev. R. R. Thompson, Rev. Charles A.

Walker, Rev. Walter E. Reynolds and Rev. Charles F. Smalley.

MAR. 1, PASTOR C. H. RANNELS entered upon his eighth year with the First church, Bayonne, N. J. Thirty-four new members were received the past year. Mar. 10 the annual reception to new members was held with Dr. H. Watson Barras delivering the address. The church begins the eighth year of the

present pastorate with all bills paid and over \$900 in the treasury.

THEY ARE BUILDING a revival program around the voices and marimba of the Kindig evangelistic party at Central church, Quincy, Ill.

FULTON HEIGHTS COMMUNITY CHURCH at Medford, Mass., held "Scotch night," March 14, with a program of Scotch performers and decorations.

THE BAPTIST BIBLE UNION of America will hold its annual meeting in Washington, D. C., May 19-24. A full program is announced, with such prominent participants as Drs. George Ragland, John Roach Straton, J. J. Van Gorder, O. W. Van Osdel, E. E. Shields, W. B. Riley, W. B. Hinson, J. Frank Norris, W. I. Walker, T. T. Shields, David Alexander, H. H. Savage and Frank M. Goodchild. For full particulars address the Baptist Bible Union, 340 Monon building, 440 S. Dearborn st., Chicago.

AT HAMSTEAD ROAD CHURCH, Birmingham, England, Rev. Frederic C. Spurr is delivering a series of Lenten addresses.

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The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Paden, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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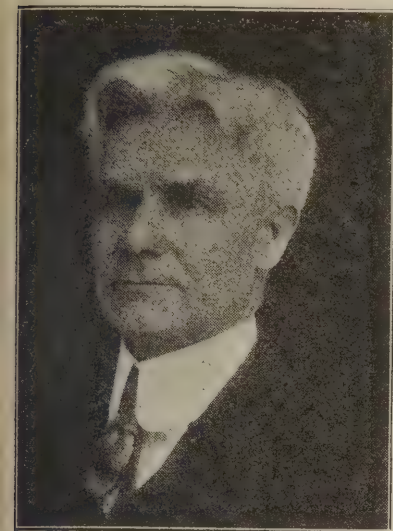
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supposed to belong to any of these classes.

REV. HOWARD C. WHITCOMB, pastor of the Calvary church of Omaha, has rented to the Grand Island College a service of real value. He spent a week in the city addressing the students at their chapel period, meeting them personally, conferring with them about their religious problems, about the acceptance of Christ, and about their life work. His straightforward message appealed to the students in a special way, as he empha-

sized morning after morning the value of a positive faith. The college regards itself as very greatly indebted to him for this service.

THE LATE CHARLES F. GREY, of Evanston, Ill., shortly before he passed away, made a gift of \$20,000 to be devoted (on behalf of his church) to such work of the women's missionary societies as Mrs. Robert L. Scott and Mrs. Howard G. Grey should select. Of this fund \$5000, with accrued interest of \$50 has been sent to the Women's Home Mission Society for the purpose of providing permanent equipment for the society's work at Indiana Harbor. \$5000 has been cabled through the Women's Foreign Society to Dr. Anna B. Grey toward the building of a nurses' home at Moulmein. The remaining \$10,000, when needed, will also be sent for the latter object.

FIFTY-THREE years ago a few Baptists who had come to the new village of Hastings, Neb., gathered together in an uncompleted store building and organized the Baptist church under the leadership of Rev. I. D. Newell, home missionary. In 1881 a small frame building was erected and used until 1901 when a larger and modern brick building was erected. May 16, 1924, this building was destroyed by fire. The present pastor, Rev. A. S. Cross, has been with the church one and a half years. During that time the church has rallied its forces and with heroic courage. It had \$18,000 insurance and a corner location worth \$15,000. With this it has built and dedicated a property worth \$100,000. It has a membership of 350 folks, with no rich members. Dr. F. H. Divine of Brooklyn led in raising \$65,000. A varied dedication program covered the week of Mar. 7-12.

PASTOR M. O. CLEMMONS is rejoicing to



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close the first seven years of his work at El Dorado, Kan., by the completion of a new house costing \$100,000. The dedication will occur May 16-23.

FIRST CHURCH, Des Moines, dedicated its new electric cross Mar. 14.

CRESCENT-PHILATHEA CLASS of Jefferson Avenue church, Detroit, entertained Amatheas at a pot-luck supper with a

speaker from the woman's division of the police department.

"HELL AND THE WAY OUT," a motion picture, was put on the screen by the brotherhood at Emmanuel church, Brooklyn, Mar. 21.

DES MOINES, IOWA, has closed a remarkable union evangelistic campaign under the management of Dr. Sherwood Eddy. In a single week 215 meetings were held in all sorts of places. It does not appear that efforts were made to procure statistics of conversions.

MEMORIES

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WILLING CIRCLE, Newburyport, Mass., put on a successful concert and cleared more than \$50.

EVERY CHURCH in eastern California within the field of the Nevada-Sierra convention is pastorless.

REV. C. A. NISSEN is organizing a regular church council at Barrington, Ill.

WARNER LADIES' CLASS was hostess to the men's class at Ashland Avenue church, Toledo, at a six o'clock dinner Mar. 17.

THIRTY-FOUR YEARS AGO, at the age of nineteen, George E. Fisher became the organist of the Lake Avenue church, Rochester, N. Y. Serving almost continuously his ministry of music, begun ten months later than the pastorate of Dr. C. A. Barbour, covered that pastorate and the pastorate of Dr. A. W. Beaven up to date. Mr. Fisher is known



GEO. E. FISHER

nationally as the one who inaugurated the vesper service in Baptist churches and also as one almost without a peer in building up a service supported by the organ. There are many hymns and selections for the organ to his credit as a composer. Four years ago Mr. Fisher entered upon a new field, that of organ architecture. This work takes him to many parts of the country for consultation and for personal supervision not only at the time of installation but also in the actual building at the factories. Because of this he has asked to be released by the church on May 1.

DR. SAMUEL J. SKEVINGTON, pastor of the First church, Hollywood, Calif., extended the hand of fellowship to seventeen new members at the February communion and welcomed eleven more at the March communion. He is following a successful school of missions which closed recently with the plan of a school of evangelism at the prayer meeting hour. The largest congregations of his ministry have attended the preaching of a course of sermons on "The Christian and His Life." The church is full of missionary zeal and carrying a good missionary budget which it is paying up in current installments. Its giving is a standard of \$60 a member. The Sunday school is now using four bungalows on the property that has recently been acquired for the future educational building. The lot cost almost \$50,000.

MRS. FLORENCE HERMISTON, evangelist, has been assisting Rev. John Bentzien of the First church of Exeter, Calif., in special services. Twenty-nine have been added to the church, fifteen by baptism, making altogether ninety new members since the pastor came from his former field in Pasadena a little more than a year ago.

Editor's Notes on the Lesson for April 11

THE STORY OF CREATION

Lesson Text: Gen. 1:1-2:25. Golden Text: Gen. 1:1

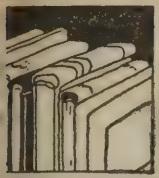
Having studied the story of redemption, we now turn to the story of creation. There is no sublimer story of creation in all literature than the story found in this lesson text. And yet its story is simplicity itself. Its very simplicity is its greatest claim to sublimity. It is the primitive epic of creation, the original lyric of the cosmos, the classical poetry of universal beginning.

God

The word "God" stands out with striking emphasis in the whole story of creation. It is God who creates, who speaks things into being, who sees that his handiwork is good. The story permits nothing to appear by spontaneous generation; it leaves no room for materialistic evolution. God is imminent in every movement and process. And upon general lines the Genesis account of creation anticipates the most approved findings of science with reference to cosmology. It was not originally intended to teach science because science was so far, far in the future when the book of Genesis was compiled. Great injustice has been done to this simple, primitive story of creation by clothing it with literalism which it never was made to wear. Men lacking in imagination and in the appreciation of poetry have insisted on regarding it as sober prose and well-authenticated history. And because they have so regarded it, thousands of good people to this day still believe that it is a verbally correct account of creation in spite of the tremendous revelations made in modern times by the aid of telescope and microscope. How much better to leave the process of creation to the discoveries of science while we cling to the truth of the opening statement of Genesis, "In the beginning God!"

Man

Man is the flowering out of creation. He is the grand climax of the whole creative process. Everything else preceded him. Man was God's last and best handiwork. And this is exactly what modern science claims to have discovered by the scientific method. Both creationists and evolutionists agree that man is a late comer, that he is comparatively recent on the earth. They disagree simply on the mode of man's appearance. But what difference does it make whether man flowered out of all other processes into the image of God by slow development or was stamped with the image by a creative act of God in a moment? It makes no difference in the net result so long as God was in the process which produced his image, man. But it does make a difference when science is regarded with suspicion and met with open hostility because it does not agree with a crassly literal interpretation of the creation record of Genesis.



New Books



Westward Windows, by George Pres-
Mains. New York: Abingdon Press.
\$.50.

There is a group of five sermon-essays
of this much loved old minister of Meth-
uen. His mind is revealed as excep-
tionally keen and receptive. It is inter-
esting to study in these papers the way
in which a man of other days adjusts
himself to the thought and method of
our day.

—FRED E. DEAN.

Woman and Her Money, by Elizabeth
Frazer. New York: Doran. \$1.50.
Speaking in the person of an invest-
ment expert with a large Wall Street
concern, Miss Frazer advises women in
accord to their securities, tells them how
to supervise their financial affairs, and
warns them of the pitfalls an inexperi-
enced investor must guard against.

—J. T. V.

Light of Faith, by Edgar Guest. Chi-
cago: Reilly & Lee. \$1.25 to \$2.50, ac-
cording to binding.

There has been this criticism of much
of the modern poetry—it is becoming
material; it lacks vision; there is in it no
sense of inspiration or uplift. Refuting
this comes a volume of Edgar Guest's
poems—verse of "inspiration, courage,
cheer and cheer,"—the kind that holds out
a steady hand to a man and cheers him on
his way. The first poem of the volume
is one of the season. Listen to "The
Light of Faith."

When the dark days come and the clouds
grow gray
Men must brave them as best they
may,
With never too much repining;
The bravest is he, when the shadows
fall,
Who sees in the gloom of his darkened
hall
The light of his faith still shining.

Those lonely days when his heart shall
ache
And it seems that soon shall his courage
break,
There is only one place to borrow;
A place to go for the strength he
needs,
Must bind with faith every wound
That bleeds,
And cling to his faith through sorrow.

How truly forlorn is the man who weeps
When his dead lies buried in floral heaps
And friends his path are lining;
And a pitiful creature he's doomed to be

If he cannot look through the gloom and
see

The light of his faith still shining.
The book contains more than one hun-
dred poems. It is a most fitting gift book
for this, or any, season.

—J. T. V.

Christ the Way, by J. H. Garrison. St.
Louis: Bethany Press. \$1.

The author claims that original Chris-
tianity had no formulated creed and
ritual; it was Christo-centric. The reli-
gion Jesus presented soon took the sim-
ple name of "The Way" as it is charac-
terized especially by the writer of the
Book of Acts. Its only rule and prin-
ciple was to obey and follow the com-
mandment of Jesus Christ, and to repro-
duce his life in the living of the believer.
The second division presents the pro-
gram of Christ's place in revelation, in
the life of humanity, in the faith of the
church, in the home and in the world's
progress. The work is thoroughly con-
servative and evangelistic in trend and
sentiment; but not reactionary or con-
troversial. It is charmingly written. We
have not often read a volume more
quickening of thought, especially to the
man who is preparing for speaking in
public as in an address or a sermon.

—H. O. ROWLANDS.

The Resurrection of Jesus, by W. T. Con-
ner. Nashville, Tenn.: Sunday School
Board of the Southern Baptist Conven-
tion. \$1.

Avowedly this book ignores the prob-
lems over which scholars debate. Though
expressing a positive faith, there is a
commendable absence of that cock-sure
spirit in which some discuss profoundest
mysteries. Noting the transformation
wrought in the disciples by the trium-
phant Christ, the author seeks to share
with his readers the inspirations of that
dynamic fellowship. As sunshine reveals
the sun, so the persistence of vital Chris-
tianity is perhaps the best evidence of
Jesus' resurrection. Ultimate power is
the power of goodness and our present
need is not so much for more money as
a fresh inflow of spiritual power. Doctor
Conner says, "I believe in evangelism,
social service and peace programs but all

these are useless unless energized by a
power that is above man's". He warns
those who trouble us by literalistic in-
terpretations that the surest way to miss
the meaning of the New Testament is to
"stick closely to the lexicon and be log-
ical".

—ROBERT GORDON.

The Psychology of Later Adolescence, by
E. Leigh Mudge. New York: Methodist
Book Concern. 70 cents.

Title, author and publishing house are
sufficient recommendation for the book.
But especially is its treatment of the sex
problem sane and helpful.

—U. M. MCGUIRE.

Divine Vocation in Human Life, by James
Alexander Robertson. New York: Doran. \$2.

This book tackles with courage and
extraordinary ability a problem as diffi-
cult as that of the place and function of
suffering in the world. The idea of a
divine call to preachers is so generally
accepted among Christians that it has
been made a definite part of the exam-
ination of all candidates for the gospel
ministry. A divine call is also seen in
the selection of outstanding leaders in
the field of art, literature and govern-
ment. But who has had the daring to
argue for the divine call in umbrella-
mending or scissors-grinding until this
doughty Scotchman entered the lists?
The book pulsates with the heart-beat
of a man of conviction who compels
respect for his message by his erudition
and clarity. Many books skim the sur-
face and it is easy to blow the froth
off in a rapid reading, but "Divine Vo-
cation in Human Life" has height and
depth as well as breadth and length.
One must read it slowly because the
truth is put up in concentrated form.
The author reaches a grand climax in
the closing chapter in which he shows
with rare insight and graceful words
that Jesus is the perfect embodiment of
the divine vocation in human life and
only through sharing the spirit of Jesus
do men approximate perfection in re-
sponding to the high calling of God.

—JOHN A. EARL.

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TOP OF THE GRADE



From that point in the road the Pioneer in his covered wagon could in the same moment view the long, difficult track behind and the inviting valley ahead.

Northern Baptists are near the top of the grade for the fiscal year 1925-26. If we go over the divide on time—in other words if we meet our missionary obligations in full before the last day of April—the path of the denomination will unfold comfortably before us, winding through a fairer valley than we have known for some years.

The final word to every church member and every local church is: YOU are an important factor. Your example will influence somebody else.

Say to yourself, "As I do in this matter of contribution to the support of our historic Baptist missions, I shall be content to have the entire denomination do."

Face the issue with an active conscience and remembering the obligation to keep faith with your fellow Baptists, with our missionaries and with Christ who commanded us to make disciples of all nations.

There is still time to make certain that your church will send its full quota to the state office before April 30th.

**The Board of Missionary Cooperation
of the
Northern Baptist Convention**

276 Fifth Avenue

New York City

The Baptist

Published Every Week by the Near East Baptist Convention



The cross, symbol of self-forgetful, sacrificial service, is here shown as formed by children of the Near East Relief orphanage at ancient Sidon.



Folks, Facts and Opinion



Seventy-five members of the reformatory settlements in India in charge of Rev. Samuel F. Bawden took up on their own motion a subscription to the Lone Star fund amounting to ninety-eight rupees, which they promised to pay out of their next harvest.

According to the *Christian World*, London, eighteen speakers, including clergy and ministers of the Established, Free and Roman Catholic churches, paid tribute to Rev. Charles Ingrem at the farewell gathering held on the termination of his forty-five years' ministry at Wimbledon Baptist church.

Dr. J. H. Rushbrooke has published a directory of the Baptist World Alliance. It gives the following table of statistics of Baptist membership: Europe, 625,758; Asia, 313,701; Africa, 64,628; North America, 8,186,965; Central America, 59,302; South America, 25,928; Australasia, 31,752. And he renews his estimate of at least 11,000,000 members of Baptist churches in the world as a whole.

The National Lutheran Council, which represents 2,500,000 Lutherans in America, has appointed a committee by unanimous vote to try to persuade all the other Protestant bodies in the United States not to take any part in the celebration of the Festival of the Kingdom of Christ, a new holy day which Pope Pius XI created by an encyclical last December—decreeing that it should be observed by the Roman Catholic church the world over on the last Sunday of every October.

The following interesting story appears in the *Baptist Times*. A party of travelers, journeying on the fringe of the Sahara desert, stopped at a mud-thatched village near a mission station. A boy with only a loin cloth about his waist sat in the shade with a Gospel in his hand. The leader of the party told the courier to tell the boy he would give him an orange if he could tell him where to find God. The boy stood up and said to the guide, "Tell the man I will give him two oranges if he can tell where God is not to be found."

Let the off ox watch his step and not jostle the ark. The precautionary admonition is evoked by this sage reflection in the *Alabama Baptist*: "If indeed the federal reserve has secured the country against financial panics, we next need something to secure the people against religious panics. We firmly suspect the Ark of the Covenant is well established, but let some fool in New York make a fool statement about the atonement or something else and it is marvelous to see how men begin to prop up the Ark with their little forked sticks lest it fall and Covenant and all will be broken."

Southern papers give high tribute to the memory of Dr. Washington Bryan Crumpton, "soldier, reformer, preacher, known and loved among Baptists of the South." His death occurred Mar. 9, and he was buried at Marion, Ala.

A new use for the loud speaker has been found. Rev. T. W. Roff, an English preacher, affixed a loud speaker to the front of his church and broadcast his sermon to the passers-by. Several of them stopped, listened and entered the church to share in the services.

Among the signs of change in Russia it is reported that in the recent elections in the Ukrainian villages, ninety per cent of the Jewish population participated in the elections. The Jewish communist press points out that for the first time Jewish women were elected to the soviets and it is the first time that certain classes of the population, which were hitherto unrepresented, participated in the elections.

By way of rendering a friendly service such as we always invite from those we trust, a suggestion is offered to the *Watchman-Examiner* concerning its leading editorial of March 18 under the title, "Judge Freeman's Resolution," in which there is an appraisal of the recent report of the law committee. The report of the law committee does not deal with Judge Freeman's resolution. That resolution was adopted by a large majority at the convention at Seattle and is no longer under consideration. The law committee is dealing with the motion to amend the by-laws which was introduced in regular order by the method of a signed notice, with which Judge Freeman's name has no connection, and which will come up in regular order at Washington.

Occasionally somebody lights upon a topic for criticism which is both original and interesting. The *Commonweal* turns for instance to consider the modern rifling of ancient burying grounds in the interest of archaeology, and reflects thus: "It gives us a peculiar start to realize that during some century to come, wealthy collectors from somewhere in the antipodes may carry off the bones of Lincoln or the tombstone of Alexander Hamilton, for the instruction of brown-skinned little boys and girls. Should not our possibly helpless descendants resent, as do many of the subject orientals, the sinister and dictatorial robbery of shrines? There is an amazing disregard for alien culture in the whole venture to exploit the past—a disregard which, when one contemplates it realistically, is not merely an offense against charity but also a challenge to anything which can be termed good-will among associated peoples."

Coeducation has been tried for a generation and is now undergoing critical investigation. The Teachers' Union of New York City has created a commission to make a thorough survey of the subject, and members of high standing in the profession are expressing opposite conclusions as to the value of the system.

A straw indicating the set of spiritual winds is this item from the *Spelman Messenger*: "Appearing here with Sherwood Eddy, Dr. Alva Taylor, J. Stitt Wilson, and other nationally known figures in a series of meetings constituting 'Religious Emphasis Week,' Dr. Mordecai Johnson, of Charleston, W. Va., spoke to thousands of people in leading white and colored churches, and made a tremendous impression by his plea for the application of Christian principles to race relations."

Mr. Borah disagrees with most Americans upon the proposal to adhere to the World Court of International Justice. But he is entitled to be heard even by those who cannot accept his conclusion on the subject. His opposition is based upon his hatred of war. He thinks the court as at present organized, recognizes and legalizes war, and he declares, "I could never get my consent to endorse or vote for any proposition or scheme for peace which rest in the analysis on force." He distinguishes clearly between the use of force within a nation to preserve order and the employment of military power against a nation to cripple or destroy it.

Two hundred leaders of the Protestant clergy of New York City together with a few of the Catholic and Hebrew groups met Mar. 10 at luncheon at the Waldo Astoria hotel under the auspices of a citizens committee of one thousand to consider the question of law observance especially as related to the eighteen amendment. Mr. Fred B. Smith presided. The speakers were Congressman Alben W. Barkley of Kentucky and Rev. W. Russell Bowie of Grace Episcopal church, New York City. In their findings they said: "Recognizing how differences of opinion concerning the principles involved in the eighteen amendment and the Volstead act, we are nevertheless opposed to any modification of these laws, believing that present propaganda for such modification would if successful, result in the return of the saloon or its equivalent evils, and in the destruction of what has been called the greatest economic and social advance in the history of democratic government. We favor the immediate enactment of the state of New York of an adequate enforcement measure."

The National Baptist Convention (Negro) is undertaking to raise \$250,000 to support its missionary work in Africa.

Official returns to the postoffice department of China give the total population as 436,094,953. Considering conditions in China, one is prepared to lift an eyebrow at the precision of the count. A mistake of one or two persons more or less in the whole number might be pardoned.

Sir Joseph Henry Carruthers, former premier of New South Wales and now chairman of the New South Wales chamber of agriculture, has issued a world appeal in behalf of the rapidly declining Melanesian races and has suggested the holding of a conference by representatives of these races and their "sincere well-wishers" some time next year. The Melanesians include the native Hawaiians, the Maoris of New Zealand, Samoans, Tongans, Tahitians and Marisians, together with scattered tribes on other Pacific islands.

Bill (H. R. 8538) introduced by Representative Welsh Jan. 26, proposes that no officer of the United States army or other person in the employ of the United States shall teach any course of military training in any university, college, school, or other educational institution, other than essentially military schools, if such institution requires any student to pursue such course as a prerequisite for graduation or for any other reason. The purpose of the bill is of course to eliminate compulsory military training from the general institutions of learning and to place it on a purely elective basis. Considering the kind of instruction that has been given under the compulsory plan, this bill seems to be remarkably moderate in its effort to save the educational system from Prussian-

Among many good things in the *Christian Century*, this is lifted bodily in the paper that somewhere in this broad land there may be readers susceptible to a civil-servant suggestion. Read: "Now that the colonies are plagued with the cult of athletic worship until their giant structures have no room for all the worshipers, it remained for a county in Maine to give its people to real interest in a different sort of competition. For, in the county of Aroostook, teams have been sent from the high schools of Bridgeville, Monticello, Island Falls and Houlton and these have competed in a different kind of contest. Five students are put forward by each town as its champions. These competed in penmanship, arithmetic, grammar and theme-writing, finally working up to a spelling and closing with a climatic public speaking contest. Hour by hour the community interest mounted until, as the competition drew to its close, the press reported that conservative Maine potato growers were transformed into cheering fans. Houlton won. Its three boys and two girls went home with a silver trophy. But it is a question whether all the sons of Aroostook county did not win more."

From the far West comes this interesting note in the *Pacific Christian Advocate*. "A few days ago there came to Portland an attorney, one M. G. Montrezza, for the purpose of forming an Oregon chapter of the 'Fascisti League of North America.' That organization seeks to promote the ideals and objects of Mussolini and insofar as it succeeds it will be disloyal to the United States. There was no good reason for suppressing the Masonic order in Italy, and the censorship of Italian newspapers and the violence done to highly esteemed public men there, are utterly indefensible. Voters in the Northwest might well inform their senators of their sentiments in this matter. The Italian debt settlement should never be ratified until conditions in Italy have been made tolerable for Catholics, Socialists, Baptists, Methodists and Masons."

The *Baptist Advance* serves us a good turn by saying: "There is abroad in the land a certain class of critics who make it their special business to say ugly things about great Baptist leaders, many of the charges being utterly false, and then berate these same leaders for defending themselves against their slanders. With great glee they tell how busy it keeps the leaders to defend themselves and to explain what they have said, when the only thing that occasions the defense or the explanation is the false accusation or misinterpretation of the critics. There are plenty of people who, if they have no regard for the truth, can keep really great men fairly busy explaining and defending. But about the meanest criticising that can ever be done is that which is done when these slanderers say that the defending and explaining which their slanders have made necessary are an indication of guilt." We reply: "Thank you, brother; we have been trying to think of something like that to say, having had as you may know, pressing occasion for saying it."

Delegates to the Midwest Students' Conference, representing 123,000 college students in the south, east and middle west, in session in New Orleans, went on record, Feb. 20, as opposing liquor drinking by students, an Associated Press report of the conference declares. It is understood that fraternities will be called upon especially to use their influence to put a stop to violations of the prohibition laws.

Muskrat farms invite notice. In all parts of Canada where agricultural settlement has taken place certain sections of marsh and swamp land have been passed over as worthless by locating farmers and have come to remain idle and neglected in the center of thriving agricultural communities. Heretofore these pieces of land have been considered of no economic use. Of recent years, however, they have come into increasing demand because they are the natural locations for muskrat ranches, a form of fur farming which has been recruiting many followers.

Annual observance of the third Sunday in June by churches and Sunday schools, and the cooperation of public school-teachers as well, is urged by the International Magna Charta Association, and June 15 has been set for the day to commemorate the birth of Anglo-Saxon liberty throughout the English-speaking world. The general purpose is to develop English-speaking patriotism and cooperation by linking the English-speaking nations still more closely together thus aiding world peace; by arousing our race consciousness to make it more difficult for unwise racialism to develop and for our enemies to sow trouble among us; to build up respect for law; to commemorate Magna Charta and all it stands for; to preserve our liberties through greater respect for the law and for those in authority; a proper understanding of the sacredness of citizenship, and unflinching loyalty to the flag in peace as well as in war."

It is a pleasure to quote again from the *Religious Herald*, the organ of the Baptists of Virginia, its sentiments concerning a pending bill to compel the reading of the Bible in the public schools of that state. It says: "Of course, there is no opposition on the part of Baptists to the reading of the Bible. On the contrary, our Christian body would yield to none in their respect and their high valuation for the Word of God. We would encourage the reading of the Bible in every way open to us, in the home, in the church, by the way, everywhere and in all possible and suitable conditions. But Baptists will never consent to have the state exercise authority in matters of religion. They are bound to protest when any such effort is made. They know what their forefathers suffered and endured. They know that they have entered into their heritage of religious liberty in this state through the toil and suffering of others. Hence the day is probably far distant when Virginia Baptists will acquiesce in any proposal to turn over to the Commonwealth any authority in the realm of religion."

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Fifty-four governments have signified willingness to cooperate in a scheme whereby, for the first time in the world's history, an effort will be made to ascertain, by means of returns drawn up on a systematized and uniform plan, the true agricultural situation in all countries.

"Have we come to a place where it is impossible for men to think straight? Is education today such as to leave men and women with minds all muddy and befuddled? Have we lost the art of thinking? Whatever a man wants to be true, is that true?" So runs the inquiring mind of the *Baptist Record* of Mississippi. An affirmative answer seems to be invited, and it has many things to justify it. In fact these very questions are needed wherever men are trying to form, borrow or peddle opinions in these yeasty times. But the trouble is partly that the human world has outrun the human mind and the latter is floundering in its effort to catch up. In the meantime let each contribute his own fraction of interpretative thinking, and thus patiently putting two and two together we shall at last discover God's way in his world in the present generation.

Gradually the nature of the church controversy in Mexico is clearing up. President Calles' interpretation of it, as he is reported, follows: "In contrast with the attitude of the expelled priests, there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orientating or superintending suitable activities of their church, but without exercising their offices in ritualistic acts and leaving to Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not been and will not be molested. Almost without exception the American ministers of confessional churches which are not Catholic adjust themselves while residing in Mexico to what the law demands. For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us, merely performing the acts of religion."

The seventeenth annual convocation for ministers conducted by the Yale Divinity School will be held April 19-21. The Lyman Beecher lectures on preaching will be delivered by Rev. Raymond Calkins, of Cambridge, Mass. Dr. Calkins has chosen as his theme "The Christian Experience and the Christian Ministry." This he will discuss in eight lectures. The Nathaniel W. Taylor lectures on theology will be given by Prof. George A. Coe, of New York City, on "The Motives of Men." The Terry Lectures, which deal with the relation of religion and science, will be given by Professor William Ernest Hocking, of Harvard. Professor Hocking's theme is "Man, Nature and Freedom." The school, which is interdenominational, cordially invites all ministers to attend.

A copy of "Progress in Race Relations," the annual report of the interracial movement in the South, will be sent on request to any person interested, according to an announcement from the headquarters of the commission on interracial cooperation, 409 Palmer building, Atlanta. The commission wishes every person desirous of knowing more about the movement to have the report, and invites all such to write for it, together with additional pamphlets on the subject. The report, a sixteen-page booklet, contains a brief but comprehensive survey of interracial activities and achievements, the names and addresses of the members of the commission, and estimates of its work by President Coolidge and Secretary Hoover.

Mr. J. H. Oldham, of London, Methodist authority on missionary questions, points out that the pouring of European and American capital into Africa since the world war for the development of her industry and commerce, has given rise on a gigantic scale to all the capitalistic problems of the West, all the political, racial, educational, social and cultural problems which have for generations been awaiting solution in America and in Europe. "We are living in a fool's paradise," he has said, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial and government forces are now having a great influence, and there ought to be a greater cooperation between these agencies of civilization and the missionary and educational bodies working on the continent."

OUR birth is but a sleep and a forgetting;

The Soul that rises with us, our life's Star,

Hath had elsewhere its setting

And cometh from afar;

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home;

Heaven lies about us in our infancy!

* * *

Our noisy years seem moments in the being

Of the eternal silence: truths that wake,

To perish never;

Which neither listlessness, nor mad endeavour,

Nor man nor boy,

Nor all that is at enmity with joy,

Can utterly abolish or destroy!

Hence, in a season of calm weather

Though inland far we be,

Our souls have sight of that immortal sea

Which brought us hither;

Can in a moment travel thither—

And see the children sport upon the shore,

And hear the mighty waters rolling evermore.

—Wordsworth.

More than 100 Jewish students at the University of Chicago have organized the Philo-Judaes Club, which will study Jewish history and culture, provide religious contacts for Jewish students away from home and perform social work among the children of Chicago's Jewish quarter.

Dr. Elwood Mead, head of the United States land reclamation bureau, issues this alluring forecast: "Land reclamation is only in its infancy. Millions of acres of our richest agricultural soils await our treatment. This is true of the swamp and cut-over land of the South and of the arid and semiarid areas of the far West. I foresee for the next generation a million more American farms, organized in thousands of new farm communities. That is why the work of our bureau is important to the nation as a whole."

The American Bible Society announces that its total issues of the Scriptures for 1925 amount to 9,069,120 volumes in more than 150 languages and dialects. These figures represent a gain of 2,416,821 volumes over those for 1924 and constitute the largest Bible circulation for any of the 110 years of the society's existence. Despite the unsettled conditions in China, the people of this unhappy land took 4,075,853 volumes of these Scriptures. This represents a gain for China of 1,222,315 volumes over last year. The Japanese agency more than doubled its 1924 issue. The circulation for the home land amounts to 2,907,693 volumes.

"Will the church lead or follow?" inquires the *Northwestern Christian Advocate*. It quotes from the proceedings of the Stockholm conference some proposals which it thinks "come pretty near being as radical as the New Testament." They follow: "Any social system which produces material gain at the cost of spiritual values and values money more than life is anti-Christian. Any social system which uses persons as mere instruments of production, instead of regarding them as cooperative agents of the commonwealth, is anti-Christian. The wages system by which labor force is purchased as a commodity, and by which a cash-nexus is substituted for human relationship, is not fitted to express the relationship of the sons of God to one another. The command of God that we shall love our neighbor as ourselves makes it obligatory on the Christian employer sincerely to endeavor to provide for those in his employment such an environment at work as he would wish for himself, and such conditions of home life as he would desire for his own children. That, since national and international credit is a communal product, justice requires that it shall be communally controlled, and not manipulated for the private profit of individuals. It is the duty of the church to cultivate revolt against any industrial conditions which degrade man." It would be many respects a calamity, thinks the *Advocate*, if on such great issues as these the church finds itself forced to follow when it might have been chosen to lead.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Where Is Solid Ground for Faith?

A MOTHER stood at the door looking after her son as he left home for college. Just before he passed out of sight he turned and waved his hand to her, and he called after him this farewell: "Dan, don't give up your religion, and be a good boy." Then he was gone. She closed the door, went to his bedroom, kneeled beside his bed in tears, and prayed, "O God, keep my boy clean and true."

Her fear is the fear of many a mother who watches until a boy or girl passes out of sight on the way to school or to the city or to some other adventure in the real world. For these young people are going where new tests are to be applied to their faith and morals, where new temptations will assail them, where new questions will pry at the foundations of their religion and where the old home and the old church can no longer shelter them.

The danger is increased by a clatter of confused and contradictory religious teaching which is likely to surround them wherever they go. Fundamentalists warn them against tolerating any departure from the old formulas and infallibilities handed down to us by the fathers. Modernists shout to them an invitation to shake off the bondage of tradition; to launch out upon the wide sea of scientific inquiry and to explore life, God and the universe for themselves. Queer sects pick at their sleeves. Unbelieving pretenders to superior wisdom laugh in their faces in scorn of any religious faith or ideals. Sin surrounds them with the glamour of immediate enjoyment. They cannot understand this babel all at once. They find themselves puzzled to realize that their fathers and mothers, and even their old pastors, seemed not to understand it. They discover flaws in their own religious ideas. They do not know where to find a solid footing. They lose their bearings. They may go down.

Now the problem is to settle upon some certainty which they may tie up their lives with a final and confident, with no danger that later they will find their faith misplaced or disappointed, and with unimpeded freedom of mind and life. That certainty is found in a personal acquaintance with Jesus. Such acquaintance does not depend upon what any-

body says or thinks about the Bible, or creation, or evolution, or inspiration, or miracles, or the church, or baptism, or the doctrinal scheme of salvation. The fact is that one who is not acquainted with Jesus is not prepared to understand clearly and fully any of those things. One of the reasons for the upsetting of the religion of young people is often that they have a lot of ideas about Christian doctrine instead of having the mind and spirit of Jesus. Until you get more light from him let all the rest go. If somebody says that the Bible is full of mistakes, let him get out of his discovery all the satisfaction he can. Whether he is right or wrong he has not touched the foundation of true religion. Whatever the Bible may be, the Saviour who stands out in it is no mistake. As you find him out follow him up, and you will soon find out for yourself whether it is safe or not to tie up to him. He will grip the best that is in your mind and heart. You will want to be like him forever. You will find yourself becoming like him. You will love him. You will trust him. The more you become experienced in the world and the farther you go in any and all kinds of learning, the more he will be worth to you and the more certain will be your assurance of safety, happiness, richness of life and immortality in him.

That is what Jesus does for anybody who becomes acquainted with him. Any boy or girl who leaves home so acquainted with Jesus as really to have his mind and spirit is safe. Such a young person can bravely face the world with all of its allurements and its problems of science, religion and life, and can make his way through without danger to his religion and morals.

If this be true, then it is the first fundamental, perhaps the only real fundamental in religion. It is so fundamental that it makes the questions in dispute between fundamentalists and modernists seem comparatively trifling. However interesting they may be as subjects of inquiry, nobody's life depends upon them and nobody's faith ought to depend upon them. Christ as he reveals himself to the believer is our life.

If this be true, it ought to make a great change in the way in which we go to work in our homes and our churches to educate our children religiously. If

they go out into the world believing themselves bound to think certain things about religion instead of experiencing within themselves this life and liberty that are in Christ the responsibility rests in large measure on the kind of teaching they have received in the home, in the Sunday school and from the pulpit, and it is time that we were giving serious thought to this aspect of the case. We owe to our children at least a right religious foundation. We owe them Christ—instead of opinions about religious mechanics.

For the purpose of making clear that Christ is the center of our faith and the one finality in religion, it ought to be made clear in practice that he is the center of our fellowship. For our unities and our schisms have themselves a tremendous teaching power. How far have our young people been thrown off their true center in religion by the efforts of their churches to build fellowship upon Christ—plus, rather than Christ alone? How far have we misled them by making it manifest that we are afraid to commit ourselves to a purely Christ-centered fellowship?

The faith that is based on Jesus alone, and truly so, is safe. The church that centers its teaching clearly in Jesus and not in a field of tradition or of dispute about him, best fits its young people for life. The denomination that builds its fellowship most nearly upon Jesus as realized in the common experience of its people, is best able to justify its existence in the world.

Twelve Months of March

WHEN this writer was young he made one firm resolution, namely, that some time in his life he would make a new calendar and leave March out altogether. For March is such a disagreeable month. With the wind blowing forty ways and the air at all stages of temperature and saturation, what joy is there in puttering around with preparations for farming and in doing miserable chores in the back lot?

But time brings changes of mind as well as of other things, and at last March has come to be the prime period of the year for big enterprises, especially in church work. In evangelism it has come to be the time of the golden harvest and of singing the song of the reapers. Big programs, big crowds, big decision days, big numbers of decisions, big offerings, big baptismal services, big communion assemblies and other sizable endeavors fill the bulletins of the churches.

Nobody can sum up the statistical totals at this date, but an observant minister said the other day, "There will probably be millions of new members received into the churches on or before Easter." And there will be other products and by-products. Sunday schools and men's and women's Bible classes will have been permanently enlarged. Young people's societies with increased membership and quickened enthusiasm will set higher goals for themselves. Spiritual fellowship has been deepened. More tithers have been registered. Church organizations have been strengthened. The task of raising the local and missionary budgets has received new impetus.

The writer has changed his mind about March. He contemplates the making of a new calendar in which for the purposes herein considered there will be only one month, and that month will be March, with 365 days in the month. Such a calendar ought to become im-

mediately popular and easily to replace the Julian, the Gregorian and other crude calendars built upon the memory of some futile nonentity of the dusty past. Such a calendar, all March, would have significance as an ecclesiastical year, provided it could carry all the way through the year the inspiration, enthusiasm and united effort that are coming to be expected in the churches in March. And this, as every reader of these words will have already divined, is the point at which we are driving. What gain have the churches made in March that they ought not to keep or repeat in April or in dog days? We used to sing, "My summer would last all the year"; and in point of languor it lasted years after year in a good many churches. But we are learning to sing, "Onward Christian soldiers, March-ing." Why not keep the chorus going twelve months in the year?

Let Every Man Stand Fast

THE notorious newspaper referendum on prohibition has now gone far enough to reveal its true character and to make possible its true valuation. It is an attempt to assemble wet sentiment and to give to that sentiment a striking expression for political purposes. Its aim is to do one or both of two things, namely to influence the present course of congress and secure during the present session a modification of the Volstead law, and to influence the next election so as to secure a majority in the next congress adverse to prohibition. Why the papers are promoting it is a matter that need not concern us. A newspaper is a business enterprise, run for profit, and the wet referendum is news—if nothing more.

Remember that, generally speaking, the dries do not participate in the voting. There is no way of testing the honesty of the vote. Bundles of ballots lie here and there in cigar stores. Anybody who likes may fill out and deposit a ballot. He may fill out half a dozen for different people if he likes. Who does the voting? Naturally, habitues of such places; and, naturally, persons who are aggressively wet. Voting by coupon in the newspapers naturally attracts those who desire to assemble an impressive number of wet votes. Exceptions are exceptions. At the date of this writing the newspapers report about 2,000,000 ballots cast, ten to one wet. Is that all? We have been regaled with stories of an oppressed and indignant nation of 115,000,000 people, restless under the loss of their precious liberties, harassed by prying officials, disturbed by the impending dissolution of law, order and government, and ready to rise *en masse* to strike down the oppressors. But here is the result. After every effort to drum up a revolt by straw ballot, one voter in fifteen has been found sufficiently interested to deposit a ballot—at least that number of ballots has been reported. Perhaps the newspapers deserve praise rather than censure. Can it be possible that they have artfully lured the wets into showing how little dissatisfaction with prohibition really exists in the country?

But the straw ballot will influence some voters. In brief, the same old crew, for the same old reasons, with the same disregard for either righteousness or human welfare, will continue to practice the same old tactics of rascality that they have used against the temperance movement in every stage for fifty years. Expect them to do so. Understand them when they do so. Watch the regular elections. Stand on guard.

The World in Transit

BY THE ASSISTANT EDITOR

Dictatorship Is the Same Wherever It Lifts Its Head

Democrats have little reason to become partisans of any preferred type of dictatorship. To some, Italian fascism is sublime and Russian communism base; to others, the reverse is true. The wise reject both. Neither offers hope for democracy. If the ghost of the murdered Matteotti haunts Mussolini, ghosts of the same order haunt the government offices in Moscow, Trotsky is an exile, and men whose only offense is their devotion to democracy are rotting in Russian prisons. Pioneers for freedom have suffered and do sometimes suffer even in America, but here such evils are exceptional and abnormal. Under any dictatorship they are usual and normal. Awkward and inefficient as a parliamentary government may be, it is the best system yet discovered. It does give liberty a chance and it is indefinitely perfectible, but a dictatorship is terrible in proportion as it is perfect.

Maybe Business Will Behave There Is Money in Sight

Judge Gary, as reported in *Information Service*, comments on the new ethical note in the business world and the new tendency towards cooperation and harmony, and the quotation ends with these words: "But ethical management earns additional profits. Although this motive may be less worthy than those previously discussed, it is not unworthy, and has the advantages of a tactical appeal to those who might not heed any other. sooner or later the adoption of business ethics pays in dollars and cents." It would seem therefore that in spite of the moral revolution that has taken place in certain areas of business management, the field of business is still infested by pirates whom no considerations of justice, honesty or humanity can reach, and that society has no protection from them except to persuade them that the better they behave the more money they will make. Is that the idea?

Come on, Gentlemen; Chicago Is Listening

The *Dearborn Independent* paints a lurid but popular picture of Chicago. It says: "The confession of Chicago's inability to cope with organized crime is the most shameful acknowledgment in the annals of American cities. With the authorities supine or incapable, with courts failing to function properly, law-abiding citizens are at the mercy of alien gunmen who make terror and murder highly specialized vocations! Chicago's lawlessness casts its somber shadow over the surrounding country for hundreds of miles. Swarthy gangsters swarm forth to rob and kill, and then rush back to the city for shelter and protection." Once the pride of America, Chicago has become the fetid breeding place of crime." Cheer up, neighbor; the prospect is even worse. It seems likely that Chicago will stage a prize fight between Jack Dempsey and his black counterpart, Wills. In that case, with race tension as this, you may have a real story to tell. Meanwhile Chicago is looking into the mirror and is exhibiting signs of an impulse to resort to the bathtub.

Let the Doctor Keep On, He Will Locate the Disease

An impressive array of great names is quoted in the *Outlook* as authority for the opinion that there will be

another great war, perhaps many of them, because, as Winston Churchill says, "The causes of war have in no way been removed." There is nothing new in all this. All thoughtful and informed observers have been fully aware of the peril. Even during the war there were those who ventured to say that it was not a war to end war—and cheerfully went to prison for saying so. The causes of war can be removed. The world has made progress towards their discovery. It no longer points to the kaiser. The following interpretation has now become standard: "The world war, like all modern wars, was due at bottom to the simultaneous expansion of several states—driven by growing populations, by the quest for food, markets, and raw materials—upon a planet whose most valuable territories were too limited to go around." This marks progress but not arrival. There are sufficient valuable lands to go around. Peoples are not fighting one another for food and raw materials. The secret is that modern states are organized and directed on the basis of business for private profit, and they seek to expand in the direction of opportunity for such business. Put your finger there if you want to locate the seat of disease.

What Can the United States Do towards World Peace?

It can drift—into war. It can stand on its superior power and wealth and defy the world—with the certainty of being compelled to make its boast good on the field of battle. It can edge its way into the World Court and the League of Nations, with reservations that rob its entrance of all constructive value. Or it can propose a really American policy, to include the following basic principles: a world union of free peoples; a real government of defined powers; a court of competent jurisdiction to settle all international disputes; the common surrender on the part of the participating states of the right to make war and of dominion over foreign peoples; an adjustment on the basis of general equity and the common good of such questions as public indebtedness, migration, commerce, industry and access to natural resources. The United States has tried most of the features of that system on a continental scale for more than a century and has proved their value. Propose such a program. Adhere to both the court and the league with the avowed purpose of effecting through their agency such a federation. If such a program cannot be achieved through them, propose a new international convention for the purpose, but stick to the program. Let this be America's contribution to the civilization of the twentieth century: a world union of free peoples for peace.

To Arms, to Arms, Ye Brave! Somebody Needs the Money

Cable dispatches tell of huge purchases of military equipment by Balkan states, Russia, Turkey, Persia, China, Finland, Lithuania, Poland and Yugoslavia. The story may or may not mean merely that the ordinary military outfitting and refitting are going on in those nations. It may mean the mustering of nations for the next war. In the case of China the explanation is easy. But in all cases the reason assigned is the necessity for an adequate national defense. And how much equipment is adequate? So much as the armament makers can sell at a profit.

Death and the Life Beyond

VII—The First Thing after Death

BY FRÉDERIC C. SPURR

WE HAVE sought to establish the hypothesis that death does not end all; that indeed it is a natal day, a passing into another sphere of existence, the human personality remaining unchanged during the transit. But *where* is it that we go; to *what* do we go; what are the *conditions* of the life beyond? Is life beyond the veil a simple continuation of the present life, or are its conditions radically different? The answers given in Christendom are bewilderingly numerous. "Catholicism" is inflexible. It speaks of three places beyond: heaven for the good; hell for the wicked and a middle place, purgatory, for those who die in a "state of grace" but who have a certain "temporal debt" due to sin to discharge before heaven can be attained. The Reformed churches, for many years, shared the Catholic belief as to heaven and hell, while rejecting *in toto* the dogma of purgatory. The Westminster catechism had a clean-cut doctrine of the future life. "At death the souls of the righteous are received into the highest heavens, and the souls of the wicked are cast into hell where they remain in torment and darkness." During recent years, however, a great change of view has been slowly taking place in evangelical circles. The popular doctrines of heaven and hell have been seriously challenged, and by not a few entirely abandoned. Even Mr. Spurgeon did not repeat, towards the end of his great life, the thrilling statements he made in his earlier years. There was a marked moderation in his tone, although he never changed the essence of his belief. In Britain, it is safe to say, the average pulpit is entirely silent about heaven or hell, particularly about hell. This is unsatisfactory. The time has more than come when something definitely *constructive* should be proclaimed; something that is true to a fair interpretation of the New Testament, true to the character of God as it is revealed in Christ, and true also to the nature of things; something demonstrably true, so far as demonstration is possible. Happily we are today in a better position than were our fathers, to appreciate the real meaning of certain passages of the Bible which were formerly used as "proof texts." Christian scholarship, by placing "texts" in their historic setting, by restoring to the word "eternal" its true qualitative meaning, and by disentangling the traditions of men from the authentic "Word of God," has set us on the right way for the understanding of the truth about the future life. We turn to the Bible anew, and sharply distinguish between the twilight of the books of Job and Ecclesiastes, and the bright light of the revelation of our Lord Jesus Christ. And if even in the fuller light of Christ we discover little for the imagination to feed upon, and also a great meagerness of details, we still find sufficient light by which to walk and in which to hope.

The "Sleep" of Death

Let us begin then by placing ourselves in thought in the presence of a death-bed. It is some old person whose term of life is complete; or some young man, full of life, who suddenly falls upon the field of battle; or some young child full of fun and laughter, who in one moment is by accident taken away. Never again on this earth will their lips be opened; never again will their eyes light up with the love flame. In the sight of men all is

over. Now what has really happened? According to Christian teaching the spirit of that person—old or young—is suddenly shut off from the material world with which hitherto it has made contact. The earthly body is discarded forever. The spirit enters a new environment for which a "spiritual body" is fitted. Further we may confidently affirm that death makes no change whatever in our character. There is a widespread belief that it does and that in some magical way the physical act of dying holds within itself a mysterious moral dynamic. What evidence is there of this? *Absolutely none!* There is nothing in the New Testament or in reason, or in the nature of things to support the theory. On the contrary everything is against it. Our essential self is one and the same wherever we go. Each night in ordinary sleep we rehearse the last sleep we call death. When we wake in the morning do we find that our personality has been transformed during the hours of slumber? Why then should we imagine that the "sleep" of death will prove an exception to the rule? We may take it as settled then, that we begin in the spirit world as we end in the material world, *but with a certain difference.*

For Every Soul a Judgment

St. Paul speaks of a "manifestation" of ourselves before the judgment seat of Christ "that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). The fairness of this seems apparent. While death makes no difference whatever to the continuance or to the character of our personalities, it closes a certain chapter in our career. It ends one period of our life. And since life is a stewardship, what can be more natural or just than when one phase of it has closed, some verdict should be pronounced upon it and *that verdict should determine our situation in the next phase of life?* The very idea of a stewardship carries with it the principle of examination or judgment, with either approval and promotion or disapproval and degradation following the verdict. Popular imagination has depicted the judgment after death as a vast assize; a kind of "cosmic central criminal court", the materials for this conception being derived from an Apocalyptic book in which truth is stated invariably in terms of high imagination. *The modern revolt against the day of judgment is far more a revolt against a certain form of imagery than against the solemn fact which the imagery seeks to portray.* But we must be careful not to surrender or to weaken the radical truth that after death there is *for every soul* a judgment upon the earth life he or she has lived.

But what do we mean by a judgment? The word is generally regarded as a synonym for a sentence of condemnation. This, however, is quite a one-sided view of the matter. The word includes far more than this. It means to separate, to sift, to select, to decide, to clear up uncertainties, to award decisions. It has a welcome side as well as a side of terror. A diligent student who has attended assiduously to his studies knows that at the end of the term an examination—a judgment—awaits him. He does not dread it. Rather he welcomes it. The award will be in his favor. It is the idle

udent, the waster and the slacker who have reason to dread the examination. The judgment will find them out and bring the hidden things to light. Every such examination, at the end of a term, carries a consequence with it. *It determines what the next stage shall be.* The student may remain in the same form or he may be degraded to a lower one or he may be promoted to a higher one. Whichever of the three it may be will be determined by the character of the work done during the session now passed. And so it must be with life. After these school days of earth, and the stewardship of life, there will follow an examination and the *result that will determine what next will be done with us.* Men may rebel as much as they please against this notion, and sweep it away as "theological lumber," but must return to the mind and the conscience robed in the garb of the nature of things. No greater error has ever been conceived than that of supposing that the notion of a judgment is a simple affair of theology, a dogmatic pronouncement unsupported by any proof. If there were no Bible to tell us the truth this would still be true. It is involved in the moral order. The judgment is inevitable because human life is moral. Humanity has always borne witness to its truth. All peoples from the dawn of history hold to the idea, and have expressed it in various forms; on the bright side under the conceptions of the Elysian fields and an eternal summer; on the dark side under the conceptions of myths. Sisyphus, eternally rolling the stone which never returns to him; Tantalus, seeking the water which eludes him; Prometheus devoured, yet always surviving. These forms are grotesque but beneath them lies a great ethical truth, which could never have arisen from man's passions or his interests, but alone from his conscience. The idea of a judgment is also carried over into our lives. However conscience came to be, it is there, and within every man's breast it bears its witness; in approval when the right thing has been done, in reproach and agony when the wrong thing has been done. Why should men who have been guilty of some interior sin turn scarlet and be uneasy in the darkness of their bed chambers, when none is near to hold, if there is no reality in conscience?

The Judgment Will Declare the Truth

A judgment upon human life at its close here below is necessary; necessary for God, and for man. It is necessary for the vindication of Providence. Who is responsible for the crimes, scandals, miseries and injustice of the world? Who has failed—God or man? We cannot tell here upon earth. Men often put the blame upon God. The judgment will declare the truth. It will vindicate God and man or it will do the contrary. But it will manifest the truth. One day all will be known. Thus far on the general question. We must, however, go farther than this. The very fact that each "receives the things done in the body. . . . whether good or bad" carries with it the most obvious conclusion that all cannot possibly fare alike in a static heaven or a static hell. People die at various ages in health and in various spiritual conditions. Some leave the world with infantile souls; interiorly they have never grown up. Others pass over more fully developed. The spirits of some are pure, and of others putrid. Some go hence at one with God, others in a state of disharmony. Some pass with a life filled, others with a life wasted. Many have never had a fair chance of living a true human life. Some have deliberately shut out the light of life, because they loved the darkness of death. Others have been driven away from Christ by

a cruel and irrational theology. Some depart in infancy, some in youth, some in mid-life and some at the end of a full term. None who pass over are wholly good, or wholly evil. And none of us knows enough about any one else to judge him. How then is it possible for men and women so diverse to fare alike? A further question now arises. Does death *fix* the spiritual condition of men and women? Are infant spirits to remain such forever or will they grow? Are those who here below had no knowledge of Christ or a fair opportunity of knowing him, still to have none? Must the undeveloped remain undeveloped? Let us for a moment survey a region more familiar to us. Upon our earth plane we have seen the backward develop, the scoundrel become the saint, and the handicapped set free to run a full course with joy. *There is nothing fatally fixed here below; all is fluid and capable of change.*

Law and Love in Future Life

Are we then to believe that within the same universe, in which the moral law is one, there will be on the next plane of existence a mysterious reversal of the principles which operate upon the present plane? Upon what ground should we believe any such thing? What spiritual principle, or what specific word in the New Testament warrants it? The word "eternal," as we have seen, does not enter into the question at all, since it is not a word of duration but one of quality. Once it was said dogmatically that man's everlasting fate is fixed at death. *The Bible never anywhere says that.* Men have inferred it from one or two passages which devout scholarship will no longer permit to be used for this purpose. If the everlasting fate of man is fixed at death then we have to face the fact that the majority of mankind will be lost. Could God the Father and Christ the Saviour be "satisfied" with that? Could *you*? The thought is intolerable. But if this doctrine of the fixity of our fate at the hour of our death is felt to be untrue, equally untrue is that opposite, easy-going doctrine of pure sentiment which invokes Divine love apart from law, discipline and order and takes heed of no moral quality in God. We can accept neither the falsity which proclaims death as the final hardening of human fate, nor the sloppy sentiment which makes of God nothing more than an easy-going, unethical benevolence. An epoch that has learned to render homage to law in the whole universe cannot tolerate the idea of the negation of law in the making of human character. *We have to find room in our conception of the future life for both law and love.* And we can best find it in the largely forgotten truth of what is called the "intermediate state"; a truth of which the Roman doctrine of purgatory is the caricature. Into that intermediate state our Lord passed on Good Friday. "Today thou shalt be with me in paradise," he said to the thief by his side. He did not explain what paradise was, since the word, in common Jewish use, conveyed to the dying man all that he needed to be assured of. In our day the term is generally employed in an extremely loose way, largely because Faber's hymn has caught our ears with its jingle and in part has stupefied our intelligence and so hindered clear thinking. Paradise is *not* heaven. On Easter morning our Lord told Mary Magdalene that he had *not* yet ascended. Paradise is the Jewish name for that state into which we enter immediately upon leaving this earth sphere. We know little about it and all speculation is quite idle, while dogmatism is impossible.

We have, however, one glint of light which is too precious to lose. It is the mysterious word of St. Peter that the "gospel was preached to the dead" and that

Jesus went to preach to the "spirits in prison" (1 Peter 3). Does not this suggest that in the spirit world Jesus continues his mission of preaching the gospel to men who in their lifetime had no chance of hearing it—that the life beyond is as much the theater of Christ's working as is the present life? There every thing is under his direction. He is "the Lord of the dead" as well as of the living, and "all live unto him" (Rom. 14:9). *Death which does not change our character has not changed his.* He remains the Good Shepherd, the Saviour of man, the Friend of sinners. He makes continual "intercession" for us. Does not this assure us that Christ will not let men easily elude him and slip into the gulf? There will be no lack of endeavor on his part. On the other hand we must stress the law

of spiritual progress which operates there as here. Men are not made saints in a flash. Even a St. Paul towards the end of his great life said that he had not "attained"; he was still "following after." But all progress costs. We do not drift into "upwardness." To reach the goal we must "follow after." To gain the power for this we put our wholehearted trust in Christ and submit ourselves to his "yoke." There is no other way. In this or in any other world where humanity dwells, the conditions for spiritual progress are the same; harmony with God through Christ and likeness to Christ. The longer that progress is delayed the more difficult will it be. Hence a note of great urgency is needed in the preaching of the gospel. For *this* is the accepted time; *now* is the day of salvation.

The Myth of Majorities

BY DOUGLAS G. HARING

MAJORITY rule is sometimes advisable in politics. History has yet to show that it is the best kind of rule. But spiritual affairs can seldom be decided rightly by majorities. As Christians we ought not to need to be reminded of this fact. Our heritage is one of protest against the stupidity and blindness of majorities. Majorities in fact generally have been wrong when they attempted to decide spiritual affairs. Only the spiritually minded can have insight in such matters—and Jesus himself did not give majorities credit for spiritual-mindedness. "Many are called but few are chosen."

The story of Judaism is one long tale of tragic revolt of prophets and seers and men of God against the unthinking, custom-bound majorities of their day. The majorities won—they stoned the prophets and silenced the men of God. Or is that wrong—did the prophets really win after all? Dead, they yet speak—they won the ear of the future.

Before the days of the prophets there was a king who discovered the majority of his people to be wrong. Akhnaton, the "heretic king" of Egypt, declared for monotheism and rid his court of the priests. After he died the priests came back and buried his memory so deep that only in modern times has it been recovered. The majority was wrong—their gods and ceremonies are long dead. There is something infinitely appealing about the king who was a minority, but right.

Jesus was always a minority. The religious people hated him and believed themselves to be serving God by killing him. They crucified him and scattered his followers. The majority had won. Perhaps they died thinking they had won. But God and time were with that sublime minority, and Jesus lives in millions of hearts.

Has his church ever learned that lesson? Within two hundred years after the death of Jesus spiritual questions were being decided by majorities and the decision forced on the faithful. Within three hundred years a politically "packed" council made final decisions on spiritual questions and excommunicated all who failed to agree. The majority was having its way again, and the prophets were back among the flying stones of prejudice.

Down through the centuries the same sad spectacle has continued. Majorities have decided that the Husses and Galileos and Wyclifs and Luthers were wrong and have condemned them—but time has come to the rescue and their victories served only to win for those majorities the scorn of their descendants. Majorities formerly decided that the earth was flat—that the sun moved round the earth—that disease was a visitation of God—that paltry creeds were established in heaven. But God's world has

gone on rotating and revolving around the sun, disease germs have worked their havoc, and creeds have come and gone. God lives!

Hour by Hour

ONE single day
Is not so much to look upon, there is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives
The longest which survive—
And yet, to look across
A future we must tread bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead, this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread.
If we would take a step ahead,
Be brave and keep
The feet quite steady; feel the breath of life
Sweep ever on our face again,
We must not look across—looking in vain—
But downward to the next close step,
And up. Eyes that have wept
Must look a little way; not far.
God broke the year to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And now, I believe, on all the way
Will burdens bear so deep,
Our pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—GEORGE KLINGLÉ.

A Navy Chaplain and the Making of Men

BY LIEUTENANT COMMANDER CLINTON ANDREW NEYMAN

DICK WHITTINGTON, Oliver Twist, Little Lord Fauntleroy, Tom Sawyer and Huckleberry Finn! Here is a gang of youngsters it would be a pleasure to see talking out of a recruiting office on their way to one of Uncle Sam's naval training stations. Dick could not count on the mice-killing exploits of his cat for the foundation of his fortune. Poor little Oliver's pleas for "seconds" would be so generously answered he'd be bursting out at every seam. Little Lord Fauntleroy would lose caste but gain muscle in doing his own laundry. Tom and Huck, the beloved scallions, would get "on the report" a few times, perhaps, before they settled down to orderly and promising obedience to all the calls between "reveille" and "taps."

Give Uncle Sam two solid months with these young hopefuls at any one of his four naval training stations and for the life of you you could not catch them in a false move at a dress parade, nor call one less immaculate than another, nor dare say a single one was unfit to go on to sea to take his place in the nation's first line of defense.

In round numbers 20,000 young Americans are entering the United States navy every year. Inspired or driven by a thousand varying impulses, circumstances, ambitions and dreams they enter into contract with the government for four years of service—either in their own right or by their parents' or guardians' consent. Of those who are joining in these days eighty per cent arrive at their majority while they are wearing the uniform. Far more than half of them are beardless and not past nineteen.

This is man's work, this going down to the sea in ships, this watching of thousands of miles of wave-washed shores, this standing guard at the gates behind which live and work and play the hundred and score millions whose flag is the Stars and Stripes. It is man's work, but in large part these are boys who make up the eighty-odd thousand who do it.

They are adequate to the task because the navy has knowledge of the fact that it is not brawn which counts so much as do brains and heart and soul. There is a word which is much bandied about these days. That word is "morale". It is a word the navy takes seriously. It is not synonymous with "moral" but yet, in the last analysis, there can be no morale without morals.

"As the Strength of Ten"

Back of the four fundamental lessons of a training station (namely: to care for one's person and clothing, to drill under arms, to pull an oar and to swim half a hundred yards), back of the ship-keeping and fleet maneuvering and little drills—back of all these, be assured, there is always in mind the truth of what Tennyson put on the lips of Sir Galahad: "My strength is as the strength of ten, because my heart is pure."

The approximately eight weeks of the present training station course are given over to the learning of fundamentals in military routine and drills. Men are taught something about naval customs and regulations. They learn to care for their persons and uniforms in the prescribed manner. They are taught the rudiments of seamanship, signaling and the manual of arms. They take their turns at standing guard, policing the stations, acting as mess-cooks, a hundred details. The schedule is a full and busy one, and the things which men are taught during this time are essential to success in their work on board ship or elsewhere later in their period of enlistment.

This official routine of naval training and work is, in effect, a rigorous course in proper moral conduct. A young

man who enters into his naval service in the right spirit must cultivate the virtues of obedience, precision, promptness, cleanliness, altruism, truthfulness, honesty and politeness. Navy regulations acknowledge the need for religious activities and worship. It is a time-honored custom in the navy to give every officer and man an opportunity to attend divine worship at least once each week.

From inland to seaboard, from home to barracks life, from the family circle to the regimental front, from the too-frequent go-as-you-please to strict military discipline—here is an array of sudden changes which severely test the mettle of these young adventurers. But in the midst of all the newness and strangeness there are the sweet, haunting notes and words of hymns they sang at home, and there is the incense of old, familiar things, tried and true, in the morning prayer which is offered by the chaplain, the navy's "man of God". For the chaplain is always found wherever there is a training station.

More often than not the chaplain is the nearest approach to a connecting link between the old life and the new. He, perhaps, is the first of all the officers, officials and associates in this bewildering maze of navy life whom the recruit is able to recognize and classify. This potential man in the uniform understands "chaplain". That means that the old home church, that mother's prayers, made faint by time and distance and half drowned out in the babel of other sounds, have followed him here into the new life. It means that in all this uncharted sea of new experience there is one certain and reliable landmark. It means a good deal.

Planting the Piers

The chaplain meets these recruits before they have fairly changed from civilian togs to uniforms. He learns their names, records each man's age, his religious leaning or alignment, his education, his trade and practical experience, his avocations, his athletic preferences, his ambitions with reference to his naval career, his next of kin and his home address. The chaplain writes a letter to the home folks, announcing the young man's arrival, giving some facts about the navy and the training station in particular, and offering his services to home folks and recruits alike.

He tells the recruits—as they assemble in companies for lectures—to keep in close touch with their relatives, to preserve the good and abandon the bad of their former years, to save their money, to be diligent and wide-awake in learning and advancing in their training. He encourages them to come to him for advice or information, to confide in him as in a trusted friend.

Very soon the letters begin to arrive from the folks at home. The letters are full of grateful thanks, burdened with anxiety about son's welfare, pleading for watchcare in his behalf, fragrant with the expression of prayers for both son and chaplain. Fortified with these letters the chaplain seeks out the mother's son and talks, heart-to-heart, with him, and then speeds an answer to the home where is the vacant chair. It is just a touch perhaps, but it is worth more than money can buy. It may be superficial at first, but at least it plants the piers across which later is thrown the bridge to the heart of a young man in spiritual doubt and in need of a steadying hand and a helping, prayerful word.

Office hours are full of conferences with men who come to seek information and advice. For one who comes to talk of righteousness and God there may be a hundred who are curious about material things, about rates of pay and

trades and chances for advancement and assignment to certain duties—but the little sorties often precede the major offensives. "Great oaks from little acorns grow!" That was in the copy books, but it was true as well.

Then on the Sabbath! What an opportunity! What a responsibility! Out there in front hundreds of young men, in the responsive emotional years of middle adolescence, on the wave-crest of a new enthusiasm, in the doldrums of routine, sometimes beset with homesickness, all with a common task, a common challenge, an equal opportunity, all starting on four years to be packed with temptation, moral challenge and kaleidoscopic experience. On the pulpit the open Bible, and in the chaplain's heart a yearning that these who face him may be equal to their tasks and victors over their temptations and true to their oaths, not alone by the strength of their robust young manhood but more by learning the lessons of prayer and communion with God and by following in the footsteps of the Christ.

If the chaplain studies these young men, as he is almost sure to do, he learns that there is reason for their ready response to religious teachings and their aptness in participation in services of worship. Over five hundred out of every thousand are members of churches. Another four hundred express preference for certain churches. Man, it is said, is incurably religious, and the sailor proves it.

Mentally, these youngsters are worth considering. Report has it that the average American is educated up to about the sixth grade of standard schooling. The modern recruit of the navy is far and away better off than that average American. He is, in fact, a young man who has had between one and two years of high school. He has a mind trained to learn more, to cope with mechanical problems, to understand the things which he is called on to do. From sixteen to twenty per cent are young men who have had more than two years of high-school training. Only a small fraction have had less than seven grades in school. Here are future citizens—the business and professional and tradesmen of tomorrow—who will profit notably by the discipline and training the navy gives them. The chaplain sees in them the leaders of days ahead and he strives, in every way possible, to keep them mindful of the fundamental need for religious devotion and of the close rela-

tionship which exists between love of home and country and love of God and righteousness.

There are sad facts here, too. It is not pleasant to contemplate that nearly half of these recruits for the navy have come from broken homes, from homes broken either by death or separation or divorce. At too young an age too many of them have known the bitterness of tears and quarrels, the broken family circle. Thereby comes to the chaplain the challenge to furbish in their minds and hearts the significance of loyalty, love and devotion.

Such, in part, is the work of the chaplain who works at a naval training station. This is his main task, his real and significant share in the training of Uncle Sam's men. Sometimes (perhaps too often) he is by force of circumstance caused to be a Jack-of-All-Trades. Coincident with his work of personal contact and religious leadership are his tasks of assisting in the guidance of the men's recreational activities, of being an athletic director, of managing the station library, of supervising studies.

But more important than everything else is his grand and humbling privilege and responsibility to help these young men who have assumed so great a task and entered upon so great an adventure, to put the red underscore of religious implication beneath every thought and act and duty, to make their service moral and Christian, and to go on to sea able to read a new meaning into those familiar words of the 107th psalm:

"They that go down to the sea in ships,
That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heavens, they go down again to the depths;
Their soul melteth away because of trouble.
Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven."

Diversity of Operations in the Same Spirit

BY CHARLES HATCH SEARS

(Note: This is the third of a series of three articles prepared at the request of "The Baptist" to review the scope of the forthcoming volume of Baptist City Planning.)

BAPTISTS in their city work have learned with Paul that diversity in operations is consistent with unity in aim and spirit.

The complexity and diversity of the city, the wide variety of neighborhoods and community needs have been sketched in the preceding articles. In all this we have been concerned with the *field*, with the raw material of church city planning and Baptist city planning. What variations have we found? What course of action is suggested?

The right and the obligation to learn from the experience of others; to carry over into our own distinctive field that which has been learned in the fields of municipal city planning, of social welfare, and of Protestant city planning.

We must think in terms of comity and cooperation with other communions, but with fields white already for the harvest, we cannot afford to withhold the laborers, nor is it fitting that a superabundance of workers should rush into a limited field. Within our rapidly growing cities the God of the harvest has spread out fields that are extensive with a harvest that is ample. Let us send out the laborers.

We need have less concern about comity than with the failure to meet our own responsibilities.

Churches in the down-town areas are being flooded out inundated by business, pleasure resorts, foreign-speaking colonies and a floating American population.

One fact stands out. If the down-town church is to survive there must be cultivated by the City Society, or otherwise, a denominational sentiment in its behalf.

Great service to all denominational causes, aye, to a kingdom causes, must be expected from it, and it should be a rallying point for the denomination. This result can be promoted through wise Baptist city planning. It is a denominational concern that the down-town church should be kept at its post; that it should be properly equipped and permanently maintained. In some cities it should be endowed by cash or by a revenue-bearing building. This may not be necessary in smaller cities or cities that are pre-eminently Protestant.

If the church would become a real denominational institution, it must cease to be a religious club of old families or the private enterprise of an ambitious minister. It must conscientiously serve the great aims of the denomination and be a humble servant of Jesus Christ in the redemption

of the city at the point of the greatest need and the greatest opportunity. We are not surprised therefore that the Washington Conference passed a resolution "that it should be the general policy of the denomination and where necessary, involving cooperation of the city organization, to maintain strongly at least one down-town church which (1) may minister to the adjacent populations, including transients, (2) may sustain an intimate relation to the moral and civic problems of the city's life, and (3) may furnish a rallying center for the denomination, easily accessible from all parts of the city.

Church in the older residence area.—The solution of the problem in the older residence district is more directly in the keeping of the individual churches now occupying these fields. The churches complain that for the very reason that their problem is not quite so exigent as that of the down-town church, they receive less sympathy and that there is less understanding of their problem. From the churches of this type we are still drawing a very large percentage of our denominational resources. The equipment of these churches represents a large percentage of our denominational investment. The future of many is doubtful. Of say one hundred of the more prominent of these churches in the older residence district of the northern states, it is safe to predict that fifty will lose their contributing power, if not their very existence, within the next twenty-five years, unless they, in common with the denomination, think in terms of adaptation and the conservation of forces and resources. Some may be justified in withdrawing to new fields; others in consolidating. Those that remain require better equipment and many of them a modification of their program of work. They must establish "contacts", cultivate "relationships", possess an outreaching love, and withal preserve their evangelistic zeal.

Church in newer residence area.—It is quite clear that in the newer residence districts in recent years we have had our most conspicuous successes and met with our most conspicuous failures. In these fields live families with children where churches are needed and can become self-supporting. As a denomination we have not mobilized our forces or resources to meet rapidly changing conditions. It is our best recruiting ground for every kingdom enterprise. If we do not grow here we shall die everywhere.

Foreign-speaking fields.—To serve the foreign language and the mixed English and foreign-language fields, we have come to rely upon (a) the foreign-language church, (b) the denominational church center, and (c) the Christian center. All may be much alike in their method.

The sub-committee of the Baptist city planning committee which studied the polyglot and foreign districts finds that the foreign-language church has been a factor in evangelizing groups and has helped greatly to relate New Americans to their new environment and in understanding American ideals. Such churches need ministers who speak English as well as their mother tongue and who know American ideals. The denomination ought to encourage the organization of churches to serve foreign-speaking groups of the newer immigration; wherever separate church organization is not deemed practicable, the largest measure of freedom should be given to the foreign-speaking branch or division of an English-speaking church; and in general the unity of the family, the effectiveness of the church and its final emergence as an English-speaking American church should be promoted by holding the children and young people with the adults in the foreign-speaking church or branch rather than encouraging them to join an American church.

The same committee concludes that Christian centers are peculiarly adapted to foreign-language communities. In some centers regular religious services are held and in some instances organized churches are housed. The estab-

lishment of Christian centers generally necessitates a new and specialized equipment. In several of our larger cities the outflow of the American and Protestant population has left valuable church properties transferred to denominational bodies. This is notably true in New York where six of these properties valued at over a million dollars are now held by the City Society and operated as church centers. These church centers have long operated on the threefold program more recently undertaken by Christian centers—evangelistic, educational, social—multiplying points of contact, and at the same time conducting a full church program with primary emphasis upon evangelism and religious education. As other cities grow in size and the down-town populations are changed there will be occasion for the establishment of these church centers under denominational control in many other cities.

In the foregoing we have thought of the city as separated into its component neighborhoods characterized by the greatest diversity. We now think in terms of the city as a whole and of the types of ministry required of a strong denominational body on a city-wide basis. There are large opportunities for a city-wide program of cooperative evangelism, of religious education, of social ministry and in the training of volunteers.

The Washington City Planning Conference urged by resolution that Baptist City unions or the cooperating Baptist churches of a city constitute a committee on religious education; that this committee survey from time to time the religious educational opportunities and work of the Baptist churches of the city; and have general supervision in behalf of the cooperating Baptist churches of a unified program of religious education. It is recognized that to make this plan effective requires the appointment of a religious educational director to serve all of the churches missionary or self-supporting.

In like manner it is urged that in every city having three or more Baptist churches there should be constituted a permanent evangelistic committee composed of ministers and laymen; that wherever there is a Baptist City Union the evangelistic committee should be appointed by it and function through the union; that strong reliance should be placed upon educational evangelism.

In the field of social service there should be a city-wide outlook and plan to look after neglected groups. Social service should not be limited to down-town or congested districts. Every church should enlist its membership in social ministry. One church in New York has a sub-committee of its educational committee on "expressional life," and last year reported 150 people rendering some definite form of service outside of the local church.

If progressively we are to think of the larger opportunity for ministry and in terms of specialized service, tested inevitably by the standards of experts in professional service, it becomes essential that volunteers be trained and that training classes for such Christian service be held. It becomes important then that colleges and seminaries through extension departments and that churches and missionary organizations through training schools and summer assemblies, should enter this new field. It is quite as important that there should be an every-member canvass for consecrated service as well as for financial resources. We need to cultivate a wealth of appreciation and a camaraderie which will offset something of the loneliness and discouragement of individuals who give themselves to unrewarded tasks.

These are some of the *diversities of operation* required in the redemption of the city. If in all these operations there is a passionate purpose to bring men to Jesus Christ and to help answer his prayer that all may have life and have it abundantly, we need not fear that the church will be secularized by these methods.



The Devotional Life



The Secret of Eternal Life

This is life eternal that they might know thee, the only true God, and Jesus Christ—John 17:3

BY THOMAS W. DAVIDSON

TO know the true God has been the deep desire of man through the ages. Wearied by the changes of a fleeting world and finding no repose on the best that the finite can give, men of earnest minds have at all times sought to know the eternal, that they might rest in him. One of the old mystics said "God is an unutterable sigh of the human soul," which is true, but it is equally true that the human soul is a never-ending sigh after God. The rose is not more truly a child of the sun than man is a child of God and desires to apprehend him.

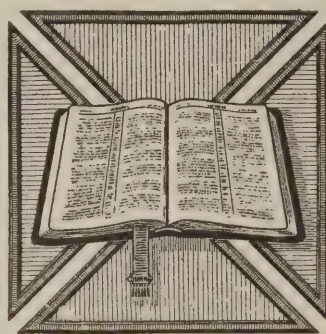
The more we consider this desire the more we discover that it is not merely an intellectual apprehension, but a personal relationship with God. The cry of the soul is, "Lord, show us the Father, and it sufficeth us."

The Dream a Reality

This dream haunts humanity, and Jesus declares the dream is a reality, and that the secret of eternal life is an open one: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

The revelation of Christ to the race surpasses in character and degree all the other speculations of the human intellect, even when we take these speculations at high-water mark.

Jesus is to the race the Incarnation of God; that is, God comes near to us that we might enter into happy relationship with him. As we know Christ, we know God, and as we live the spirit of Christ we live the life of God. The outcome of this is that in God as revealed in Christ we have a perfect environment which meets and matches our life at every point, and subject to no change or decay. As Dr. James H. Snowden so well puts it in his volume entitled "The Christian Belief in Immortality": "Our knowledge of God combined



with our faith and fellowship, will never permit the soul to fall out of harmony with him, but will ever fold us closer to his breast, and hide us deeper in his life."

Eternal existence and universal knowledge are thus realized in the soul that is Christ's; so that science reinforces Scripture, or rather unites with Scripture in unfolding to us the secret of that life which contains no seed of death, but which must from its essential nature endure forever.

Think of the deep satisfaction this knowledge of God brings to all who attain unto it.

This is life eternal, with all its wealth of meaning and comfort, "that they might know thee, the only true God." So it has indeed proved to be in every age of the church. Take one illustration out of many. In the tempestuous days of Henry VIII, the good Bishop of Rochester was sent to the scaffold, and as he was led to his execution, when he saw the gibbet he was much perturbed in spirit. Pulling from beneath his robes a little Greek Testament he prayed that God would direct him to some passage which would support him through that dreadful scene. As he opened the book his eye fell on these great words: "This is life eternal, that they might know thee, the only true God, and Jesus

Christ, whom thou hast sent." At once he closed the book and uttered the joyous words: "Praised be the Lord, this knowledge is enough for time and for eternity." It gave him a deep satisfaction in that dread hour as nothing else could have done.

Just as the Twenty-third Psalm has ever been like an angel of God uttering its message of cheer to the lonely and the sorrowful, so this passage from John is a veritable prophet of the Lord, meeting us in the rough and lonely places of life and helping us to endure hardness as good soldiers of Jesus Christ.

The Greatest Knowledge

Have you all this knowledge?

It is the greatest knowledge of life, greater than science or philosophy or literature. To forego this knowledge is to suffer life's greatest loss. It was an outstanding scientist of the last century who exclaimed: "Science! Science! I would give all the science I ever knew for the knowledge of God in Christ."

What is life's greatest loss? Surely, it is the loss of the soul.

What is life's greatest gain? Is it not to gain Christ, the Saviour?

What is life's greatest object? To glorify God and enjoy him forever.

What is life's greatest work? It is to win men and women for Christ.

What is life's greatest joy? It is the joy of God's salvation.

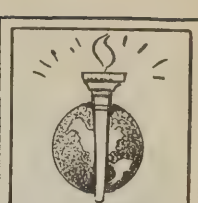
What is life's greatest privilege? It is to be called sons and daughters of God.

What is life's greatest peace? It is the peace of God which passeth all understanding.

And what is life's greatest knowledge? "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

'Meeting Helps' on C. L. P. Topics for Apr. 25

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo.)

This lesson is based on the first chapter of "God's Dynamite" and you will find it very fascinating reading.

In order to show the young people that he praying open of a tightly closed gate or door is not an easy matter, a door may be used as an illustration. If the door to your meeting room is not at the front, the chairs might be arranged so as to face the door.

The leader may have on hand a piece of wood or chisel with which he should try to open the door. Perhaps several of those present might also try to do this. Then have some one go out on the other side of the door. Again somebody may try to pry open the door with the chisel or wood, but his time, the person at the other side may turn the knob and open the door just a slit. Then the chisel or wood may be placed in, and gradually the door may be opened.

The parallel may be drawn—that although people had been trying to get into heaven by forcing a way in, it was not until God had moved those on the other side of heaven's closed door in answer to the prayers of the Christians, that the door was able to be pried open. Illustrations and other materials from "God's Dynamite" may be brought in right along.

The Eloquent Empties

Are you looking for a few-minute sketch which will bring before the members of the society or church or Sunday school, the need of money for the denomination? The one below is just that—it brings the on-lookers face to face with the necessity for giving, and it does it in a brief but effective way. You will want to use it.

(Curtain rises to show a sitting room, with screen at one side, and an easy chair ready for occupancy. Enter Mr. Jones.)

Jones: Ho Hum! (Stretches). I'm glad to be home at last. That was a long trying session but I guess we got our work finished. (Stretches again.) Let's see. Looks at watch.) Ten o'clock. That's not so late. Guess I'll read a bit before I go to bed. (Goes to table and is about to pick up book. His eyes light on a line of verses) Hello, what's this? It looks like Alice's bag, and the children's. They must have been in a hurry and forgot to take

them upstairs. (He is about to push them aside when he notices that they are all open. He picks up one and looks in) Empty. Hmmmm. That's the way they usually are. (He suddenly discovers the note in bag and takes it out. Reads) "Dear Daddy, bankrupt; class-day coming; positively must have a new tennis racquet; owe three dollars on my church envelopes."

Jones: How cute. Let's see what the others have to say. (One at a time, he takes out notes from purses and as he does so, reads) "Dead broke. Please put money in my purse. How can a fellow hold up his head and look like a gentleman on minus nothing?" "Insolvent.

Needed: hats for three women-folks, \$20; dues for my church societies, \$2, \$3, \$1; an ice-cream treat for my old ladies, \$5; clothes and fixings, \$50; new kitchen utensils, \$15; call it \$100, dear genie of the gold mine." "Please, dear Daddy, fifty cents will make your pussy very happy. Ask and you shall receive."

(Jones laughs until tears roll down his cheeks. Then he takes out purse and fills each of them, saying) Well, they shan't be disappointed. (He sits down to read, but finds himself uninterested.) How cute they were about it, and how empty those purses looked (musingly). How like my life—before I found Christ. Now he has filled the gap to overflowing. (Tries again to read.) Yes, he filled my life.. I wonder if I can do anything for him. (He gazes into space and then screen in front of him is removed to show a large purse wide open. He rubs his eyes to see if he is dreaming. Then goes over to it and says) I wonder if this is like the family's. Whose is it? (He looks inside—and finds a note which he draws out. Reads) Dear Father in Heaven: Our purse is empty—how can we do anything? There are the Bibles, the missionaries, the ministers, and countless other things. Needed—six million dollars. Won't you help us? The Baptists." (Jones holds the note in his hand and muses) I wonder if God will do what I did. (Looks again at note. Then, with a smile says) Of course, he will. But he is waiting for us to do the filling. He has given us the money—so he must be depending on us to fill the purse up. (Then stops and looks into purse.) Of course, it's pretty large—and I can't do it all. But I'll put in as much as I can and others who are filled to overflowing with Christ will probably do the same. (Takes out his own purse and puts in as much money as he can. He is about to close it when the purse seemingly says "Thank you." He starts back, and then smiles.) Ah, my imagination is working overtime. I thought I heard some one say thank you. No one need thank me—it is I who should give the thanks; out of my gifts from God I but took a little to express my gratitude for his good gifts to

me. (Bows head and says reverently) Father in heaven, may thy children on earth fill thy purse for thee with the gifts thou has given them.

(Curtain.)

(Note: The above has been adapted from one of the sketches contained in "Animated Budgets," published by the Board of Missionary Cooperation. If you want other little interest-getters, send to the Literature Department of the Board of Missionary Cooperation for a copy of "Animated Budgets." It's free.)

Need Helpers?

Most churches need the help of the young people, but in many instances, the churches do not get that help. You know, most of you, that the purpose of the young people's society is to train for service. Consequently, most church workers turn to the members of the young people's society when they need help. Unfortunately, however, some of the young people do not always see the need for helping the church in its larger tasks and refuse to take the jobs they are asked to assume.

One church has overcome that difficulty. Cards have been printed giving a list of all the workers needed in all departments of the church. These cards are passed out to all the young people of the church and they are asked to check the items in which they are willing to participate. The church offers to train those who are unfamiliar with some work in which they are interested, thus doing away with the threadbare excuse, "But I don't know about it."

Since this is a fairly large church, the needs are greater than those of a smaller church. For example, one item says "Thirty young men and women needed, five for immediate supply teaching in junior department, others to train in class about to be started;" "Six for Scout Masters and Assistants—weekly meetings;" "Six women for Blue Bird and Camp Fire guardians and assistants—weekly meetings." Many other needs are listed.

Do you see what that church has done? It has listed many jobs and every young person must be interested in at least one of those jobs. Therefore, each person has the chance to indicate in what particular line he would like to work, and so finds his place in the work of the church.

No matter what the size of the church, it seems that this plan might be a good one for all churches to follow—getting the young people to state their interests and fit them thereby into the church. We might find that the girl who refused to teach the Sunday-school class is eager to do stenographic work without pay. Or that the young man who refused to sing in the choir is delighted to take hold of the Boy Scouts. Why not put it up to the individual? It is sure to help.



The Chimney Corner



The Lighthouse Keeper's Philosophy

FULL twenty miles or more at sea,
The captain and his wife
Maintained the lighthouse lamp for
years,

A solitary life!

Great ships upon the mighty deep,
And smaller craft at night,
With passengers and precious freight,
Depended on that light.
With constant care they made it shine
Across the sea afar,

When clouds concealed the faithful moon
And covered every star!

One day a crowd of visitors

Arrived, and many do,

Were welcomed, and inspected

The lighthouse through and through.

They noticed all was neat and clean,

"Immaculate," throughout;

And praised the captain and his wife

For showing them about!

One caller sensed it more than most,

While gazing out to sea;

And tarried when the rest were gone,

Quite meditatively!

He thought of passing ships, and lives,

And dark and storm, and death!

Of peril on the angry deep!

And fairly gasped for breath!

Then looking in the captain's eye,

Waving his hand about,

Asked, "What would happen, Captain

Burke,

If all your lights went out?"

With scorn as fine as ever put

Ignoble thoughts to rout,

The captain said, "We are not here

To let these lights go out!

We spend our lives in solitude

To keep them burning bright,

That passing ships may safely sail

However dark the night!"

O brother, learn this lesson, too,

Master, and make it thine!

Not here to let our lights go out,

But here to make them shine!

—William Wood in Boston Transcript.

Be Kind to Animals

IT sometimes seems that of Weeks there is no end—yet here is one not to be disregarded; it is such a needed week, with its opportunity to teach kindness toward the good friends and helpers of mankind who cannot voice their own plea. "Be Kind to Animals Week" covers April 12-17, following Humane Sunday, April 11.

This week, set aside for the purpose of centering the thoughts of the world upon "doing a good turn" to the animal kingdom, holds the promise of a peculiar blessing for all humanity, since the "inasmuch" to the least of these brings back to the donor a far greater blessing in the spirit of compassion aroused in his own heart, which makes him a par-

taker of the divinest thing that can come to a human soul.

Suppose that in every home and school represented we could have emphasized, even for one day, this theme of kindness to every living thing, what a monument of good-will we would be erecting in the hearts of the children of the state, and what a mighty force it would be in lessening "the great sum of cruelty" now with us because of failure in the past to educate our youth to "do justly and love mercy."

There are many things that can be done by parents and teachers to make this week a successful and memorable one. Essay and poster contests on kindness in the schools, organization of bands of mercy, assembly or class-room talks to the pupils upon the subject of fair play for animals as well as humans; emphasizing, perhaps, the injustices to animals forced to perform in vaudeville and circuses, and not forgetting the crime of rodeo, the commercialized shame of western and other states.

For the home, it is suggested that parents have a heart-to-heart talk with the children on what it means to be kind, and that they be encouraged to repeat after grace or for grace once each day of the week the beautiful words of the humane Saviour, "Blessed are the merciful, for they shall obtain mercy."

Teaching a child to respect the rights of his pet to its freedom of will to sleep or play may seem a simple matter, but it is a foundation stone in his character building that guarantees in later life this desirable attitude toward his fellow-men.

Abraham Lincoln said, "The one meaning of life is to be kind." Who, then, shall say that one week set apart in the year for the teaching of kindness is not worth while?

What Is Wrong Here?

"I won't take but a few minutes of your time."

"They haven't but two windows in the room."

"They couldn't scarcely understand a word he said."

"I can't pay but half of my subscription arrears."

There's a pat rule that covers such cases. Only, but, scarcely and hardly are often negative in their meaning. When they are so used avoid an additional negative.

Correct:

"I will take but a few minutes of your time."

"They have but two windows in the room."

"They could scarcely understand a word he said."

"I can pay but half my subscription arrears."

Diplomacy

From "Little Benny's Notebook"

MY sister Gladdis had a box of candy in her room and I pritty near waisted the whole afternoon trying to find it before I axually found it, proving wat a sispicious disposition gerls have, and wen she came home I thawt I better brake the news to her and I sed, Ware you bin, Gladdis? Ive bin so meny places Im tired out and ixhausted, so dont start firing a hundred useliss questions at me Gladdis sed.

Well wy dont you set down and take it easy a wile, I sed.

Im going to do more than that, Im going to flop down like a sack of flour and wait till Im called for dinnir, Gladdis sed.

Sure, thats a good ideer, wy dont you eat a little candy, thats restfill, I sed.

How do you happen to be aware that I have eny candy? Gladdis sed.

I saw it, I sed.

O, you did, how axidental, Gladdis sed. Well Ill soon find out if you did enything elts to it, because its a bran new box of candy and I havent even taken a peece out of it, she sed, and I sed, O, thats wat I was going to mention, I know you like the chocklit peppermints more than enything elts, so I fixed it so you'll be able to find them easy.

And hows that, if you dont mind? Gladdis sed.

I left plenty of space erround them so you can see them, I sed. G, the box was as crowded as enything, I sed.

Wich jest then Gladdis made a grab for me, ony I was a different place after she grabbed than wat I was wen she started to grab, and in about 5 more seconds I was intirely out of the house

—LEE PAPE in Chicago Daily News

Religion

RELIGION is not

A thing to be believed
but a way of living.

An attitude of body
but an attitude of heart.

A creed to be written
but a character to be attained.

An organization to belong to
but an ideal to be realized.

A set of opinions
but an interpretation of facts.

A luxury to be supported
but a necessity to be enjoyed.

A system coming down from Heaven
but an aspiration coming up from
humanity.

—Roy L. Smith in The Post-Standard



BOYS and Girls



Easter From Top to Toe, Except—

NO wonder they were startled,
Thinking the choir was saying
"Hardly—knew—you!" as
they walked into church
that Easter Sunday morning,
or never were twins
so absolutely new from
top to toe.

Take the boy twin, for instance;
An Easter cap upon his head,
An Easter haircut on his hair,
An Easter tie inside his Easter collar.
An Easter shirt,
An Easter coat, with Easter
trousers, long, this time!
His first. He was so
conscious of them.
Easter socks, Easter boots,
Easter gloves, and an Easter overcoat.
You can see for yourself
that he was Easter from
top to toe, except—
Well, can you guess?

The girl twin, too, was
completely Easterized all over.
Easter bonnet
Adorned by Easter posies.
Easter ribbons on her hair,
Which had an Easter curl
Specially done by a
Fashionable hairdresser, down town.
Easter dress, an Easter coat,
Easter gloves, Easter hose, Easter shoes,
Indeed, she was so new
and "Easter" in her looks
that she hardly blamed
the choir for chanting
"Hardly—knew—you!"
or how was she to know
they really sang
"Hallelujah! Hallelujah, Amen?"
Because a child
new from top to toe
could not help being
conscious of it,
all the time she
wasn't quite so new
over, either,
to see there was her—
Well, can you guess?

It always seems a pity for
one to cover the outside so
carefully and
thoughtfully and
artificially,
when all the time there is the—
plenty of time, plenty of money,
plenty of care, for making the
inside attractive and
lovely and adorable.
Even on Easter, you know,
the Lord doesn't
notice Easter garments.

He is walking quietly, softly
Patiently, eagerly,
Tenderly, anxiously
Up and down the aisles of
Your church and
My church, saying: "My child,
Have you adorned the inside?
Man looketh on
The outward appearance,
But the Lord looketh
On the heart."
And never were twins more surprised.

Said the boy: "Master, I did not know
About this.
I don't know how to
Adorn the inside of me!"

Said the girl twin: "Dear Jesus,
Nobody told us!
We would like to know how."

So the Saviour
Put it into their hearts
That Easter Sunday
To open the Bible in their pew,
And this is what
They read: "Adorn
The gospel of Christ our Saviour
In all things."

Now this certainly seemed clear.
In all things!
Adorn the gospel!
But the boy twin said: "How,
Shall we go about it?"
And the girl twin said: "How, indeed?"
But this was
Stupid, for those three words—
In all things
Really made it as clear as day.
Said the boy: "Could it mean
In my home-times?
In my school-times?
In my play-times?
In my thinking-times?"
Said the girl: "Yes, of course!
That's exactly what it does mean.
In all things!
So that's clear,
But now what does adorn
Mean, exactly?"

The boy said: "Adorn
Means to decorate,
To beautify,
To ornament,
To make something attractive
And more desirable."
Said the girl: "But
How could we
Adorn the gospel?"
After thinking, he said: "I
Suppose we could do it as I said,
By making it
Attractive and more desirable
To others. Folks
Are watching us."
The girl nodded: "Us,
Watching the real us,

You mean, don't you? And
Not just our Easter clothes?
I suppose what we need
Is an Easter mind
And an Easter heart
And some Easter deeds!"

This was all
Such a brand new set of ideas
That they were being
Excited and thrilled and surprised at
Their own two selves.
Said the girl: "If I had
An Easter heart
I would be kinder,
And more loving,
And more generous
With my time and my money,
Because others would matter
To me, just as much
As I matter now to myself."

Then the boy nodded: "And
If I had an Easter mind
I would be more
Thoughtful about what life means,
And what I am here
In this world for.
I would plan ahead,
Adventures for God—
That's it! We
Must adorn the gospel
By trying especially
Every day to
Make Christianity more attractive.
In school, in play, in our own families.
There's the cook, and the laundress,
And the gardener, and our friends.
I think it's sort of a game, really."

Said the girl: "I know
What it is, it's—
Exploring!!
It's setting out to
Find something new
That no one else ever
Did quite that way before,
Because nobody else has
Ever been *you!*
I think it will take
Pluck and grit and courage,
To explore this way.
We'll have to stick at it,
All the time. It
Will be *hard!*"

The boy smiled: "But I
Like hard things!
All explorers do!
No explorer explores
In an easy place
Where everybody has been before."

And I should like to add
That it was another Boy-of-Twelve,
Nineteen hundred-years ago,
Who first adorned the gospel
So that the Bible said of Him:
"He grew in stature, and
In favor with God and man."



Among Ourselves



Briefs about Baptists

By J. H. RUSHBROOKE

Hats off to Canada!

THE news has reached me that the Toronto Sunday schools through their Missionary Educational Union have raised \$9066 to further the work in Esthonia and Latvia, where Canada co-operates with the States and Britain. This is a splendid achievement. The M. E. U. is an organization for extending missionary interest among the Sunday schools. Each year an "objective" is chosen: a mission building in India, a college in Bolivia, seven churches in Western Canada, formed the "objectives" of three recent years. Speakers are appointed to visit the schools; the "objective" is expounded in itself and in its relations. Thus Canadian work for Esthonia and Latvia has been studied as an element in Baptist work for the world, and, not only the movement in Europe as a whole, but the spirit and achievements of the British and American Baptists with whom Canada is in partnership have been considered. Shortly after the close of the year a mass meeting is held in the largest hall of Toronto: a pageant is arranged and the gifts of the schools presented. In the course of thirteen years the Toronto schools have collected over \$100,000 for their various "objectives." I warmly congratulate Mr. S. J. Moore, the honorary president, Mr. P. E. Roberts, the president, and all others concerned. A city whose young people are so deeply and widely interested in Baptist work throughout the world is a fit meeting place for the next World Congress. Toronto has something to teach us.

How Many Baptists in the World?

The Baptist World Alliance Directory for 1926 has just appeared. One section is devoted to statistical tables. The reported membership of churches in unions and conventions connected with the alliance is 9,308,094. On the basis of this I compute the total membership as approximately 11,000,000, for (1) I have rigidly excluded mere estimates from the statistical tables, and therefore no account is taken of the hundreds of thousands of Baptists in the U. S. S. R. or of many thousands in another land from which a guess—which may be a well-founded guess—was sent me instead of a definite report; and (2) I have also excluded all figures that have remained without revision for over five years, one result of this rule being the omission of nearly 400,000 belonging to miscellaneous, but definitely Baptist, bodies in the States from which no statistics are available of later date than 1916. I have regarded it as better to offer reliable though admittedly incomplete figures

than to permit any intermixture of estimates, even where these might be considered "safe."

Of course Baptist "community strength" is vastly greater than the 11,000,000 which represents the probable church membership. Roumania, for example, returns the baptized membership of 224 fully organized churches as 26,314. This is the one definite figure for the country. There would be about 30,000 members if statistics were complete, and on this basis I have assumed, in a newspaper interview, that our "community strength" would be about 100,000 to 110,000. But I find the Roumanian Baptists themselves in their recent petition to the king claim a community strength exceeding 185,000.

Founders of the Baptist World Alliance

I grieve to learn that Dr. W. W. Landrum has passed away. This distinguished preacher of the Southern Convention had served in the pastorate of some of its greatest churches—at Richmond, Atlanta and Louisville. I knew him best as one of the founders of the Baptist World Alliance; indeed, he claimed that it was he who originally mooted the idea during a talk with Dr. R. H. Pitt. Doctor Pitt was the first to give editorial endorsement of it, and some time afterwards Dr. J. N. Prestridge opened a vigorous journalistic campaign in its favor. It secured the adhesion of Doctor Shakespeare, whose organizing gifts proved so important a factor, and whose cooperation with Doctor Prestridge led to the meeting of the Baptist World Congress in London. Here the alliance was called into being with John Clifford as its first president.

Consolidation and Progress in Spain

In Spain our evangelistic efforts were sporadic and isolated until in 1922, under the influence of the Southern Baptists, the Baptist Union was formed. Its

formation has been followed by a season of unparalleled success. Our community is relatively very small, but I note that during 1925 Spanish Baptists acquired the first church built and paid for by themselves; that the new seminary at Barcelona has fourteen students; that a fortnightly denominational paper is issued; and that the union is planning an annual assembly, whose first meeting will take place this year.

Anxious Position in Italy

One cannot contemplate conditions in Italy without misgiving. Liberty has many directions been restricted and there is ground for concern lest the religious freedom of non-Romanists may be invaded in the near future. Our brethren will need the utmost discretion and patience. It is noteworthy that in these anxious times many Italian Baptist churches have enjoyed much blessing. In 1924 the number of baptisms was larger than it had been for many years and although the statistics for 1925 are not yet completed it appears likely that the standard of the previous year has been maintained.

"Not slothful in business but"

I have a further delightful report from Finland. The Finnish Baptists have, like those of other lands, justified our assistance by a substantial increase of their own contributions. The amount which they are raising counterbalances the steady reduction of our grant in aid to the pastors. The continental committee has gladly consented to furnish aid to the new preachers' school, as soon as definite arrangements are made and the institution is opened. An extract from a letter may be given in its writers' or English: "The three first are you Christians and gifted preachers. Brother—is a barber shop and Brother—trading in vegetable, and both of them are mighty preachers. Brother—is farmer and leader of the church in large parish. These brethren do all stand to their affairs and preach Christ while they have an opportunity to do so."

The Rev. F. W. Herrmann

The Baptists of Germany have suffered a heavy loss in the death of the Rev. F. W. Herrmann. He was a man of considerable literary gifts, and few had so wide an acquaintance with the history of the denomination, especially his own land. An indefatigable writer, a powerful preacher, and a wise counselor, he has occupied for a generation a prominent and influential position among his brethren. His death was due to a heart seizure in the railway station at Hanover.

Baptists Safeguard Evangelization

Denmark has relatively few Baptists. The editor of our paper in that land

On the Road to Emmaus

Luke 24:32

By ANNIE S. WALLIS

*ON the road to Emmaus,
Oft the way is lone,
And our hearts are heavy,
With the grief we've known,
Till One walks beside us,
One, whose Word divine,
Quickens, burns as living flame
For your soul and mine.*

*On the road to Emmaus,
What have we to fear
With this One Companion,
Close, beside, to cheer?
Making clear, the truth of God,
(He, himself, the Light);
Comforting the saddest heart
By his love and might!*

ne that the genuine evangelical tone of the Established (Lutheran) church has reduced the apparent urgency of Baptist witness and has thus interposed an obstacle to specifically Baptist development. There is, however, no question that the testimony and life of our denomination has itself been a strong influence in the recovery and conservation of the evangelical note outside our borders. The young people's work and influence are conspicuous in Denmark.

West China Letter

By JOE TAYLOR

JUST how much has been accomplished by the anti-Christian forces in China? It is not easy to determine for all China; but one may venture some estimate for the province of Szechuan. It is safe to say that most of the energy of the movement was put into the attack on Christian schools. These were (and are) regarded as the citadel of Christianity in China. And they have got a good start. Forward-looking missionaries as far back as the beginning of the present century saw the significance of Christian education; and in many instances were ready for the edict of the empress dowager changing the whole system of education in the empire. Here in West China, the West China Christian Educational Union came into being in 1906. Then in 1910 the West China Union University opened its doors and began work. The entering class consisted of nine students; but with its small beginning much was done. The report of the president of the university, now before me, states that during the school year of 1924-1925 (including the summer schools) there were 1025 students under instruction with a faculty of eighty-two. Of this number 268 were enrolled in the university proper. When it is remembered that this school is the only one offering higher education west of the Yangtze Gorges and that it functions in a province with 60,000,000 people, it may be seen that the anti-Christian leaders were by no means blind to the strength of Christian education; especially when it is true that this university is linked with a system of primary and secondary education that cares for over 100,000 pupils. So the "antis" proceeded to attack the schools.

And they were not altogether unsuccessful. In some cities the students in Christian schools went out *en bloc*, while in other places large numbers "struck" and in one school they burned their principal in effigy. But after all the wreckage has been accounted for, and the lessened attendance for the present school year has been acknowledged, it is not overstating the matter to say that the game has not been worth the candle. This autumn the enrolment in the West China Union University is 228. This shows a decreased attendance; but must not all be put down to the work of the anti-Christian forces. Civil war in the province, the presence of bandits on nearly all the roads leading to Cheng-tung, an increase in fees, and a more careful scrutiny of those wishing to enter—these factors have had more to do with decrease than the work of the enemy.

No, it is not true that this nation-wide agitation of those who are opposed to any and every form of religion, and more especially to Christianity, has been successful.

But they certainly have been successful in calling the attention of the people to the religion of Jesus Christ. Never before has there been so much discussion in China about our Lord. He has become known to millions of the Chinese that were, until this movement came along and helped us, totally indifferent to him and his church. No other one factor in China has succeeded in giving

Northern Baptist Convention, 1926

FOR the Washington Convention, the several passenger associations have authorized a fare of one and one-half of the regular rates, with a minimum of one dollar for a round-trip ticket, available to those attending the convention and dependent members of their families, upon the presentation of the authorized identification certificates.

One certificate for each family, the name of each member for whom a ticket is desired should be written thereon, before being presented to the ticket agent.

Tickets must be used over the same route in both directions, and must be validated in Washington by the ticket agent of the line used in reaching that city, after which they will be good to return on at any time, but must be used in season to permit the passenger reaching the starting point prior to midnight of the final limit as indicated below.

Identification certificates may be obtained from the secretary of your state convention, or from the undersigned.

From Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, Michigan, North and South Dakota and Wisconsin, also Julesburg, Colo., the dates of sale are May 21 to 27 inclusive; final limit to return June 4.

From Colorado (except Julesburg), Montana, New Mexico, Utah, and Wyoming, the dates of sale are May 20 to 26 inclusive; final return limit June 5.

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, the dates of sale are May 15 to 21 inclusive, with final return limit of June 7.

From New England, New York state (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca), New Jersey, Pennsylvania, (east of and including Erie, Oil City, and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia, and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk), the dates of sale are May 21 to 27 with final limit to return of June 4.

Secretaries of state conventions will please promulgate this information in their state bulletins, and call on this office conservatively for what certificates will be needed from your locality.

W. G. BRIMSON,

Manager of Transportation,
125 N. Wabash Ave.,
Chicago.

publicity to Christianity as much as this. One almost wishes that the Christian church in China might pass a rising vote of thanks to the leaders of the anti-Christian movement. What we have been trying to do ever since Morrison landed at Canton has been accomplished in a few years by "our friend the enemy."

So we are not discouraged. Why should we be? Take this fact: Among the large institutions under the care of missions, West China Union University is the second in the number of Christians enrolled, last year enrolling 81.7 per cent. This is exceeded only by the Shantung Christian university which listed 89 per cent of its students as Christian. I suggest that a goodly number of our denominational schools in America cannot beat that. And this result is not gained by any forced methods. A goodly number of our students come to us from Christian schools; others are won for Christ while with us, and still others give themselves to God after they leave. In Yachow, last December, one of the teachers in our boys' school was baptized and entered the church. He was sent down there to teach last summer by our college committee. He had been with us for years and slowly decided to become a Christian. In a new environment, he made the great choice and is as happy as a Christian ought to be.

Two Sides

Now don't think for one minute that all our work is as rosy as this. We have our disappointments and heart-breaking experiences. Only recently I learned that one of our young men, in whom we have invested money, prayers and work, had taken to smoking opium and had to be dismissed from the service of the church. But the point I wish to make is that the anti-Christian forces have, as a whole, done good service to the Christian church in China. Their persecution has shaken loose some whose allegiance to Christ was always weak. They have been the means of strengthening others in their loyalty to our Master. They have published far and wide a lot of information about the church—much of which is untrue. They have criticized us and our work. Well, we are not above criticism. We can learn a lot from what has been said. We need to put all our work on a more Chinese basis. We need to hand over part of our burdens to our Chinese friends. They will make mistakes—just as we have; they will have heartaches—just as we have; they will spend sleepless nights—just as we have; but they will succeed in making Christianity Chinese—and there is where we have failed, and always shall fail.

Our schools must be made more Christian and more Chinese. We must work out a scheme where the best of our leaders can be taken on to our boards of management. They must be taken into council and feel free to be frank in our discussions. This is not easy. The Chinese do not take eagerly to such work. They need to learn even the elementary proceedings of a deliberative assembly. But they will learn—and they will teach, if we are willing to learn.

The university is slowly building up an effective Christian ministry; it is preparing Christian teachers; it is instructing young men to become dentists and doctors. It is fitting others for work in civic and national life. Indeed, it is persistently reaching out into the life of this province and changing the very atmosphere of the towns and villages. We need not be discouraged so far as the work at this end is concerned. If we have any cause for discouragement it is in the indifference of the church in America to its one central purpose—the publishing of the gospel of Jesus Christ the son of God to all peoples.

Nebraska Letter

By R. R. COON
The State Annual

IT is hoped these comments may prompt a portion of Nebraska pastors to make some real examination of this annual publication. Here in compact form are historical, biographical, statistical statements of last year's work; a sort of "Who's Who" for Baptist work in the state. The annual of Nebraska is more worthy of study and more valuable because here only appear the minutes of our associations. At considerable expense and by careful toil the volume is compiled; yet we fear many pastors do not even read it through. One, ignorant of its worth, said: "I am not much of a statistics fiend." Two to four good hours of examination would spell that last word, "friend."

Thirty-eight churches, with over 2000 members report no baptism yet the number of baptisms in the state is among the largest in its history. While nearly 4000 are placed in the non-resident column—lost to the denomination—yet total membership is given as larger than in any previous year; an increase of 2500. While the state is low in the lists of national contributors, and below its own benevolences in recent years, yet there are decided gains in work and members of both Sunday school and B. Y. P. U., a very hopeful showing.

The compilers have wisely omitted full-page photos of men and buildings, thus lessening the volume in number of pages without lessening its real value for reference. In this and previous issues we have in brief a history of Baptist progress in Nebraska during sixty years.

We venture these suggestions: Would the former practice of associational clerks compiling statistics knowing the work first-hand prove of advantage? Would the times of the meetings of the associations be better than May 1, for the beginning of the year's work as shown in the statistics? In the language of the question asked at an annual board meeting: "Can we have the annual published in four weeks?"

Notes

Revival meetings have been held in several churches. At Chambers Rev. W. H. Parker assisted in the work resulting in a number of conversions and church membership. Rev. F. W. Ainslie was with Pastor Kesterson, at Glenvil

for two weeks. The church has received twelve for baptism. Mr. Ainslie went from Glenvil to Cairo for two weeks' meeting. Director Ward aided in special work at the Temple church, Lincoln, where a number were converted. Platte Center held a three weeks' meeting, Rev. E. F. Edmunds, preaching. It was a real revival for church and community. Seventeen united with the church by baptism; others are soon coming. A union meeting at Central City, led by Rev. T. D. Franklin, had many converts, ten joining the Baptist church, F. W. Johnson, pastor. He is planning extra meetings before Easter. Veteran Evangelist White has been doing heroic work at Maxwell and Bignell, small places with big possibilities. Such work in somewhat neglected fields is of great importance. But, as Doctor White says: "A good safe man on the field is necessary to conserve the work."

Some pastoral resignations are announced. Rev. Claude Neal closed his work at Fairbury. We lose a good man if he leaves the state. Rev. J. F. Taylor resigns at Loup City. Good increase in membership has marked his pastorate.

Rev. F. W. Benjamin of Chadson is successfully working the field Kenwood, near the city, where conversions have oc-

Two Tributes

By H. L. STETSON

THE deaths of Dr. A. W. Small and of Dr. J. Y. Aitchison have profoundly affected me. I had known both of them for thirty-five years and had learned to hold them in the highest esteem for their many excellent qualities.

One of the earliest plans Doctor Harper devised was the affiliation of colleges and high schools with the university of Chicago. Doctor Small was selected to administer the new scheme. Des Moines College was the first to try out this new movement. It was a very delicate and trying position, but Doctor Small was equal to the difficult task. Always patient, wisely sympathetic, broad-minded, with an exceptionally intelligent understanding of the educational situation in the Central West, he won and held our respect and confidence. It was always a pleasure to meet him, and his advice was always most helpful. He was a choice, cultivated Christian gentleman whose life made the world richer, and whose death left it much poorer.

I knew intimately the father and mother of Doctor Aitchison. He was a happy combination of the best qualities of both of them. His student life at Des Moines College was a great factor in developing the earnest, healthy, Christian life which distinguished that institution. His ideals were the finest, yet he was one of the most practical of men. From the first to the last, with head and heart working in the utmost harmony, he spent his rare abilities for the one supreme purpose of the intelligent extension of the kingdom of Christ. To that he was loyalty incarnate. A finer example of Christian manhood the world has never had. I am sorely missing him.

curred. Holbrook has invited Rev. William Cain to consider the pastorate. Rev. S. W. Brandon becomes pastor of the church at Guide Rock. Rev. W. J. Westover, of Liberty, Mo., moved to Creighton, Mar. 15, as pastor of the church and Pilger.

Indianapolis Notes

By FREDERIC ARTHUR HAYWARD

SUBURBAN problems loom large at the beginning of a church organization. The community spirit is not developed. The petty spirit exists. The financial demand is severe and the "hon starters" seem timid. A few years ago this situation so common to new districts was present in the promising parish of Lynnhurst church. Newly organized and newly housed it made a struggle for existence. The little church made an appeal for coordination. It has won the battle. The days of small things are passed. The days when the question of its existence was challenged are over. It is not now a problem whether the church will live or not, nor is the problem whether support will be given to the church. The problem facing this heroic church, of which Rev. C. H. Scheick, pastor, is how large will the program be to meet the needs of a rapidly growing community? Last week was set apart for a financial appeal for current funds. The budget of \$3000 was set up by the official board. Meetings were held with Secretary Hayward present on Thursday and Friday. Sunday morning the budget was presented. The afternoon was the hands of a competent group of teams and the evening service was the victory hour. At the close of the appeal one man came forward and presented himself for Christ. The result of the canvass was \$3,025.79 which with other pledges to come will reach \$3500. The Sunday school at Lynnhurst is well graded. The attendance of 200 indicates the growth and suggests the grading of this school. Both morning and evening attendances were strong. The music was well given. The B. Y. U. is subdivided into three groups well organized and directed. Lynnhurst is rapidly getting plans ready for the new building. The old building will be moved back in a few days. Excavation will begin. In less than six years the church has passed through the stages of organization, housing and challenging the community. A \$20,000 building is in contemplation.

The quarterly business meeting of the Westview church was held Sunday afternoon, Mar. 28. The review of the quarter by Treasurer White was most encouraging; the close of the quarter finds the church with \$46 balance in the bank. A series of special meetings began with Easter Sunday night. New baptistry is in the minds of the trustees and a decision will be given soon. The Rev. Clarence Durham recently came to this opportune church and is wisely and steadily leading it toward larger things.

The old Southern Avenue church name has been lost in the renaming process. The new name Garfield Pa-

caused by the change of location to the corner of Shelby and Southern avenue and also by the fact of an enlarging program. Rev. C. P. Greenfield became pastor nearly two years ago and his work has shown the result of his leadership. Audiences and organizations have new goals. Finances have enlarged. The church has relocated its plant and on Easter Sunday held the service of cornerstone laying. This new church, costing about \$25,000, will be modern and include among other accessories a pipe organ. The land area permits, when we shall make this necessary, a larger equipment for educational and recreational purposes. This church is making great sacrifice in order to "build a house unto the Lord." Even small donations from friends will help largely to care for this very important work.

New Orleans Baptist Hospital

By ERNEST O. SELLERS

THE Southern Baptist hospital in New Orleans, owned and operated by the Southern Baptist Convention, has opened its doors. It is the central unit of a chain of twenty-six hospitals operated by the convention in the seventeen states included in the territory of that organization. It is the third hospital the superintendent, Dr. Louis J. Bristow, has erected. He is also chairman of the hospital commission which looks after the entire program of Southern Baptist hospital work.

The New Orleans building is eight stories high with basement (basements are unusual in that city) and is built of best brick with gray stone trimmings, strictly fireproof, concrete construction. It has 218 rooms and five wards of six beds each. It is the first unit of a proposed total building program of \$2,000,000 and is to be especially a research hospital for the study of tropical and semi-tropical diseases.

There has also been erected a power plant building and a beautiful and commodious home for nurses.

The hospital equipment includes X-ray and pathological laboratories, six large operating rooms, nursery with an electric baby incubator, electro cardiograph, and everything considered necessary for the best-equipped modern hospital and operation.

There is a refrigeration plant, cafeteria and diet kitchens upon each floor and concealed sterilizing equipment. The present staff consists of 177 persons.

The site, one of the finest possible to be had in the city, cost about \$90,000 and was donated to the Baptists for hospital purposes by a group of New Orleans business men only a few of whom are Baptists, indeed one or two leaders in the movement to secure the property are Catholic faith.

The New Orleans project began after, it is the direct product of, the 75-million dollar campaign of Southern Baptists and led to the launching of a campaign to erect a Methodist hospital in that city. It has spurred the Catholics to erect a building for one of their institutions at a cost of about \$750,000 and to begin the erection of the new St.

Joseph's (Jesuit) hospital. Touro, the Jewish hospital, has also erected a 200-bed addition to their plant since the beginning of the Baptist project.

The Baptist cause in the Crescent City has made prodigious progress during the past six years. The opening of the Bible Institute with its now nearly 275 students, though but seven years old; the new \$175,000 St. Charles Avenue church; the new \$90,000 educational building for the First Baptist church and the organization of at least six new churches during that period and a numerical growth of more than 300 per cent has caused some who had never heard of a white Baptist to take notice and, better still,



NEW ORLEANS BAPTIST HOSPITAL

the constant stirring of the baptismal waters is evidence of the fact that the truth is taking hold of those who have long followed a false faith or else been indifferent to the claims of Christ.

Pacific Coast Letter

By LEONARD W. RILEY

Linfield Wins Oratorical Contest

ON Friday evening, Mar. 12, Linfield College won the state oratorical contest in which nine different colleges and universities participate annually. Linfield's representative was Miss Carmelita Woodworth, daughter of Rev. M. S. Woodworth, pastor of the First church of Ashland, Ore. Miss Woodworth's subject was "The Challenge of the Modern Woman". She received three first places and two second places and won by a large margin over her nearest competitor. The judges were the coaches of the respective orators, each coach judging all the orators except his own.

These contests have been held by these colleges for the past thirty-two years. In this time the state university has won first place eleven times and Linfield College seven times, standing second in the list. Pacific College, our Quaker Institution, has won first place six times and the other institutions range in with one and three each.

This week Miss Woodworth leaves for Colorado, where she will deliver her oration at the national convention of Pi Kappa Delta, a national forensic fraternity. She will also speak to the Kiwanis Club in Denver.

News Items

Rev. A. M. Mehus, pastor of the First Norwegian-Danish Baptist church, Seattle, and his people are rejoicing over the dedication of their new Sunday-school and social rooms. On this glad occasion Dr. J. F. Watson was the speaker.

On the last Sunday in February, Dr. C. Oscar Johnson of the First church of Tacoma, baptized thirty-one. The next Wednesday night twenty-nine more were received with others yet to come. These are part of the results following the meeting held by Dr. John Bunyan Smith of San Diego, Calif.

Doctor Johnson is expecting President W. J. McGlothlin of Furman University, Greenville, S. C., to supply for him three or four Sundays next summer. It is expected also that Doctor McGlothlin will be one of the lecturers at the Burton Assembly Aug. 3-13. This is good news for the Baptists of West Washington.

The spring election in Seattle was hotly contested this year. The friends of good citizenship, however, are rejoicing over the election of Mrs. Bertha A. Landes as mayor. This election is in part at least the result of the agitation in behalf of better civic conditions conducted during the winter by Dr. Ambrose M. Bailey, pastor of the First church in that city.

In Tacoma there is likewise rejoicing over the election of Mr. M. G. Tennent, who is the candidate of the forces of righteousness in that city.

Prof. G. R. Schlauch of the department of history of Linfield College, was forced to undergo a major operation on Saturday, Mar. 13. He has rallied from the operation and seems now well on the road to complete recovery and better health than he has enjoyed in recent years. Professor Schlauch graduated from Rochester Theological Seminary in 1897. The greater portion of his ministry has been given to the states of Washington and Oregon.

Rev. W. E. Henry of the First church, Yakima, Wash., has accepted the call of the First church of McMinnville, Ore. He will preach the first sermon on the new field on Apr. 18.

Darkness Wanes in the Naga Hills

By J. E. TANQUIST

AFTER four years of pretty close application to the task, I have finished the translation of the entire New Testament into the Angami language. There will be considerable proofreading yet to do before it is all off the press, and probably it will seem best to have a new edition of the Book of Revelation, the first edition of which is nearly exhausted. I feel deeply grateful to God for giving me health and strength for this work. In some ways it seems as if I had been permitted, during this brief period, to do a work that could be counted as a life's task. It is a great satisfaction to know that the most influential of the tribes in these hills will for all time have the New Testament in their own tongue. Then, too, the work has been a most delightful one, and so have been all my dealings with Rev. A. Willifer Young of the British and Foreign Bible Society. His great kindness and sympathetic attitude make a young translator feel that his lot has fallen in pleasant places. The Christian teacher who has labored with me as personal helper all the way

through has been most faithful and our work together has been entirely harmonious. He little realizes, I dare say, what a great share he has had in shaping and standardizing the written Angami language on the one hand, and the terminology for difficult scriptural terms on the other.

Part one of "Pilgrim's Progress" is now also ready for the press. Several efficient and enterprising Angami students and teachers have given their time to this work off and on for a period covering several years. In fact it was begun seven or eight years ago. The deputy commissioner has recommended the book for government printing with a view to using it in village schools, and we trust that the answer will be favorable.

But there are other little worlds to conquer. We think of the Rengmas, for instance, with no other literature in their language than the little hymn-book I had the joy of publishing last year. The deputy commissioner has invited me to prepare a primer in Rengma. He also favors my getting out a translation of Luke's Gospel, not only as a help to the Christians, but as a Rengma reader for the schools. The Rengma language is fairly closely allied to the Angami, and the same is true of the Sema.

Semas and Christianity

I used to say that I had not the least desire to touch the Sema language. It has always been the thought that some man should be sent out directly for that work. But now, with an increasing Christian community in Semaland, with no new man in sight, and with my little knowledge of an allied tongue, when I see year after year pass by without anything being done to add to their literature (consisting of a first and second primer published by Doctor Hutton), it seems practically impossible to shirk the duty indefinitely. While out on tour in December I met a band of travelers who told me about the movement among the Semas towards Christianity. In many villages meeting houses have been built and people meet every Sunday for worship. Usually there is no one to preach, no one who can sing, and no one who can read, but still they hold meetings. I felt greatly moved by their story and am convinced that something should be done to encourage them. Linguistically at least they belong to this side.

The work among the Rengmas is becoming more and more stabilized, and the newly converted men and women are continuing to evince real growth and a desire to progress in New Testament ideals. The Kuki Christians in this area are taking an independent and determined stand for church purity and higher standards of Christian living. The Sema Christian communities are scattered about considerably and shepherded very inadequately. But the Spirit of God is at work among them and most of them are persevering in their newly found faith. The news that whole villages are turning Christian and building meeting houses is a heartening thing to those who feel lonely. The progress among

the Angamis is as usual slow, but the gospel of Jesus Christ is proving itself, the power of God unto salvation in the hearts of not a few, and the influence of consecrated and zealous Angami Christians goes far and wide.

In the number of baptisms we cannot make as good a showing as during the two years just preceding. But 119 baptisms is a matter for which one may be thankful to God. Twelve years ago I prayed for the faith to believe that, with God's blessing, we should some day see an average yearly ingathering of about a hundred on this field. Thank God, we have lived to see our hopes more than realized.

In a field like this, where distances are great and missionary touring is most difficult ten months out of twelve, it seems necessary to have ordained men in every sector. Therefore we have an ordained man of the Rengma-Sema side, another on the Eastern Angami-Sema side, and just recently the request of the Kukis and Kacha Nagas has been granted and one of their number ordained. With one other evangelist, who is located in the vicinity of Kohima and can be sent out in different directions, we can cover the field. It is possible, of course, to visit at any time of the year villages which lie along the cart road for a distance of more than fifty miles, and we have a growing work in several places.

During the months of December and January it is now possible to get the Christians to supply carriers for the missionary touring, and associational meetings are held in several centers. The change from one annual meeting for the entire field to several in different centers

has shown good results and is an arrangement which will be continued. Women and children usually will not come a distance of from twenty to seventy miles. The church that entertains an association does so at comparatively no small expense; but all feel well repaid when they see their brothers and sisters "partaking of their food with gladness, combined with humility of heart, praising God and enjoying the respect of all the people." Many a non-Christian Naga spends as much trying to get merit for himself alone; and many a missionary spends as much on his own family during a single Christmas. We often need to come to these people as learners rather than as teachers.

During the year thirteen evangelists and teachers have received mission support, and their labors have shown good results. All have loyally and enthusiastically taken part in the monthly or bi-monthly Bible classes which have been conducted. Several of the village pastors who do not receive financial support from mission funds have also attended, and so have the teachers in the mission training school. The plan has been to meet two or three days each month for Bible study and conference. Visiting missionaries have on several occasions given valuable help.

Spending to the Glory of Christ

It is gratifying to note that Christians are beginning to give more gladly and liberally than ever before. They are also coming to the point where they wish to spend their small church savings for the progress of the gospel and the glory of Christ. Churches that have been content to let their money lie idle for years have become awake to the necessity of doing something with it. One church called a pastor out of its number and supported him while the money lasted. It then came for mission help. Another church took over a disabled missionary worker to find his support. Several churches are contributing towards the support of their pastors, and some are paying part salary to Christian teachers. Several churches have been paying smaller or larger sums into the missionary's hands for use in evangelistic work. Some among the better salaried Christian men have banded together for the support of some worthy work. The churches are beginning to show more eagerness for building substantial and attractive meeting houses. There are all encouraging signs of progress.

Looking to the future, there are certain aspects that give us no small concern, but we need to look at the whole situation over in the right perspective. The hope for strong Christian character, clean living and well balanced evangelistic zeal lies with the rising generation. The older generation of Christians, especially in the Kohima vicinity, has done its work creditably in its way. The day of the older men is passing. No groups of Christians are pressing forward from other centers. From the midst are springing up young leaders with prophetic vision and high ideals. They are the men of the future.

Friend of Mine

(Music: "Dear Old Pal of Mine.")

BY H. R. CARSTENS

I AM always praying
For you, friend of mine,
Praying you may know Christ's
love;
Why have you been straying
From the path divine,
And answered not the call come
from above?—

Chorus:

Oh, how I wish you knew my
Saviour too;
Each night and day I'm praying
just for you.
May your heart be burning,
May your soul be yearning,
Till you be turning to my Saviour
too.

Ev'rywhere there's beauty;
Life is full of cheer,
If you let the Christ come in;
Joy is found in duty,
Days are never drear,
For with him in life's conquest
you can win.

man knows where the next great movement towards Christ is going to take place in these hills. The experience of the past leads us to believe that it will not be where the missionary preaches the loudest or where his directing authority is the strongest; it will probably be in a sector where little has been done directly, for "Christianity is caught, not taught." The follow-up-work, however, will be ours in obedience to him who commissioned us to teach them to observe all things whatsoever he commanded. We are on the eve of greater experiences.

Baptists in Denmark

By P. OLSEN

(Mr. P. Olsen is the editor of the Danish Baptist organ known as "Baptisternes Ugeskrift." He has enjoyed for many years the confidence and esteem of his brethren in Denmark and beyond it.—J. H. Rushbrooke.)

THE Danish Baptists number, according to the latest statistics, 5667 out of a population of about 3¼ millions. That is only a small percentage, but still they are by far the largest body of Evangelical dissenters in Denmark, where the great bulk of genuine believers, contrary to conditions in nearly every other country, are to be found inside the established church. This state of things is certainly a cause for rejoicing; but it cannot be denied that it has formed a strong obstacle to specific Baptist work.

Baptist growth has consequently been slow in Denmark, and we cannot expect any rapid advance. But with conditions as they are, the prospects for our work are in many respects bright and promising. As a proof of this I may mention that in ten years, since 1915, the number of members in our churches has grown with no less than 1500.

This growth is largely due to evangelistic efforts in all the churches. Probably the statistics for the present year will show comparatively small advance; but that is not because the evangelistic spirit in the churches or among our ministers has diminished. The appeal from the executive committee of the World's Alliance on Soul-Winning was received with hearty approval, and at the ministers' conference this fall the subject was carefully and earnestly studied and discussed.

Another hopeful feature in our church is our young people. I should think about half of our membership may be counted among them; besides quite a number of young men and women are regular churchgoers and attendants at our young people's meetings. Not seldom the young people of one of the churches will arrange a series of evangelistic meetings under their own auspices, and thus attract and even win for Christ and the church young men and

women who would not otherwise easily be reached.

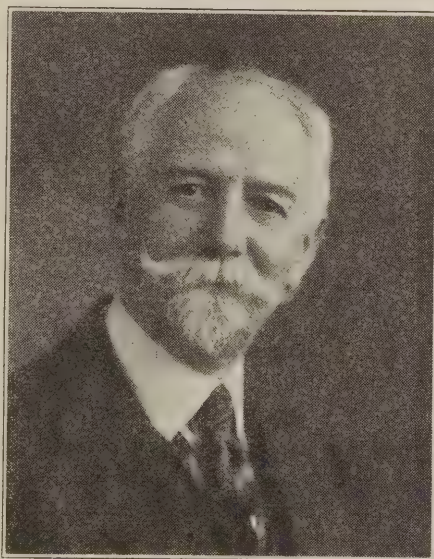
I may also mention the attempt on the part of our churches to push their work into new places. Though the Baptists have been in Denmark for eighty-six years still there are regions of the country where they are practically unknown. For a number of years mission work has been carried on in such places by our union as well as by single churches. But the work is difficult, and often for a long time hardly any results are visible. Best results have been attained in the three large towns, Odense, Aarhus, and Viborg. In the first two places there are now quite flourishing churches. This year our union placed one of our ablest ministers as a missionary on the two fertile and thickly populated islands, Lolland and Falster. It is, of course, impossible to say anything about the prospects yet; I only mention the fact in order to show how we are trying to extend Baptist influence to the whole country.

I have tried in this brief article to set forth some of the bright things that may be said about the life and work of the Danish Baptists. There are, of course, things also which are less bright—shortcomings and unsuccessful attempts. But we do believe that the Lord will overrule all such things and make also the new year a year of blessing, with much cause for thanksgiving, to the Baptists of Denmark.

Iowa Letter

By JAY A. LAPHAM

THE Roger Williams Memorial church at the national capital has invited the Baptists of each state of the Union to



HARRY W. JONES, CONSULTING ARCHITECT OF NEW MIDWAY HOSPITAL ST. PAUL, WHICH IS NEARING COMPLETION.

furnish a pew for the fine historic edifice. The name of each state responding will be placed on a pew. The pews are to cost \$100. At the February meeting of the Iowa Baptist board of managers for the convention, Dr. G. P. Mitchell brought the matter before the board and the response was hearty in favor of the hundred dollars for the pew. Accordingly Secretary Mitchell sent a check to Dr. Gove G. Johnson, pastor of the Memorial church. In reply Doctor Johnson said that Iowa was the first state to remit the money for this purpose. This memorial ought to appeal to all lovers of our Baptist denomination. The principles for which we stand have been interwoven into the very fabric of our government, and it is fitting that the great civic truths for which our Baptist fathers contended should speak through this imposing and beautiful church edifice so happily located.

Religious Emphasis Week

One year ago Des Moines set apart one week for the purpose of emphasizing religion. Many cities were interested in the project. The *New York World* sent a reporter to remain through the entire week. Other papers, including the *New York Times*, made provision for extended reports.

This year March 6-14 was chosen for the same purpose. The Y. M. C. A. sponsored the movement. Mr. Carl C. Proper of the First Baptist church was chairman of the committee last year and this in directing the program. Both he and Secretary George Webber of the Y. M. C. A. gave much time and labor to the meetings. The plan involved an earnest effort to reach every nook and corner of the city with an earnest appeal in behalf of the teachings of Jesus Christ. Much attention was given to public schools, colleges and universities. Of the twenty-one men and women who came to the city, Mr. Cameron Beck of Wall street, New York City, and Mr. "Dad" Elliott were strong and helpful with boys. Miss Jessie Burrall of Stephens College, Mo., was highly appreciated in the schools, the churches, the theaters and wherever she went. She spoke five times a day with burning zeal as an evangelist, and in exceedingly helpful conferences for practical dealing with young folks.

Dr. Bernard Clausen of Syracuse and Dr. S. W. Beaven of Rochester, N. Y., drew great crowds to hear them in the theaters, at the universities and in the churches. Their messages were throbbing with life and power. They were not here to say pretty things or to mince matters. They brought before our people vividly awful conditions that exist because of sin and sins in the concrete, and they appealed constantly to the teachings of Jesus Christ. Men must accept him, believe in him and obey him in order to

The Annual Meeting of the Northern Baptist Convention, Washington, D. C., May 25-30.

save our people. Dr. Sherwood Eddy was again heard with interest by very large audiences. There were over 500 confessions, largely in our high schools and colleges. The great object was to awaken all of our churches in order that they might carry the teachings of Jesus into every department of life. Doctor Eddy said that one other city in the East and two or three in the West were ready to put on similar campaigns.

The week brought a great uplift to our city. From 22,000 to 25,000 a day were reached in the various meetings. Much will depend upon activity of the churches in the weeks to come. But the organization itself provides seven committees that strive to carry on the work through the churches.

The Baptist Orphanage and Home for the Aged

Years ago two large mansions on Arlington Avenue served two families in Des Moines. One was occupied by ex-Governor Jackson; the other by Judge Ladd. Spacious lawns and stately trees give quiet and beauty, and the scenery all about is inviting. Dr. J. F. Sanders, who for the past ten years has been serving the denomination in helping our colleges and hospitals, found that these fine homes could be purchased for a reasonable price. The location is all that could be desired for a Baptist orphanage and home for the aged. Men from our Baptist headquarters in New York were in Des Moines attending denominational gatherings. While here they went out to see the houses and grounds and to look into the matter that was under consideration by local Baptists. As a result they gave their hearty approval to the steps that are being taken to found and establish the Baptist orphanage and home for the aged. The property has been purchased and the deed is in the Baptist denomination. Dr. J. F. Sanders is the financial agent. He is a man of energy and fine resources for such an enterprise, and he believes heartily in the work that he has undertaken for the denomination. The experience and the excellent success that he has had in similar work give promise of splendid results in this new task. It is genuine pleasure to the Baptist men in Des Moines who are promoting the plan to see these two homes secured for so worthy a denominational object.

The board has also appointed Rev. and Mrs. J. A. Lapham as publicity directors and solicitors for the home. The district to be cultivated for this object comprises the states of Iowa, Minnesota, Nebraska, South Dakota, and North Dakota.

Readers of THE BAPTIST will be interested to know that the Baptist denomination has thirty orphanages in the United States, and that sixteen of these are in the southland. We have nineteen Baptist homes for the aged, sixteen of these are in the North, largely in the East, though Michigan and Illinois have such homes. The District of Columbia has its own Baptist home and orphanage. Of Baptist hospitals we have thirty-two, and of these all are in the South except one in Boston, one in Illinois, and four in Minnesota—all in St. Paul. Texas has

nine of the number. (See Baptist Year Book for 1924.) Is it not time that Baptists in the West gave more attention to this important part of kingdom service, even as our Lord commanded? Do you know that in the last century millions of dollars of Baptist money have gone into such work of other denominations?

In the providence of God the fine property in Des Moines, beautifully and conveniently located, has come into the hands of the Baptist denomination, a property long in the possession of wealthy men, for a small part of what it would cost today to buy such lots and build such mansions. West of the Mississippi no other such Baptist home for orphans, aged people, and worthy, needy ministers can be found. The territory covered in the five states can all easily reach Des Moines. Doctor Sanders is meeting a cheering response wherever he goes, and the board is much encouraged with the outlook for success.

Polk County Inter-Sunday-School Conference.

As I write this body is in session at the First Baptist church. Several hundred young people have enrolled, and a valuable program for young people is being carried out. Such conferences are exceedingly helpful for our older boys and girls, in way of giving them an opportunity for expression, and in the excellent addresses that press home truths to the young people who must soon care for the churches of Jesus Christ. A pageant, "Dawning," drew a packed audience and was well received.

This and That

In a previous letter all unwittingly I added four years to the age of my good friend, Dr. H. L. Stetson of Kalamazoo college. But his mental and physical vigor speak for themselves in the large work for Christian education, to which he has given so many years, and which he still does so well—Pastor H. R. McKee, who has given three years of faithful and successful service to the church at Keokuk, has resigned to become pastor of the church at Everett, Wash. We bid him godspeed in the new call. He has many friends in Iowa who regret to see him go. Mr. McKee hopes to enjoy better health for himself and family in the West—This calls to mind a valuable suggestion made by Pastor C. R. Parker of the First church of Cedar Rapids. It was at the conference at Des Moines university last December. Doctor Parker said that the pastor should lay out a program for several years for his church. The evangelistic spirit may be low; missions may have scant place in the minds of the members; an interest in Christian education may be dormant, and so on. The pastor cannot hope to correct all this at once, but if he lays his plans intelligently, and works to realize them, he will accomplish more for the church and for the kingdom of God than he will by stressing too many things at one time—Many in Iowa join in sincere sorrow over the passing away of Dr. J. Y. Aitchison. He had good friends all over the state, and he had done much valuable labor in our midst for the kingdom of God.

The Greatest of the Pioneers

BY HENRY EDWARD TRALLE

IN the passing of Dr. E. M. Stephenson, we have lost the last of the pioneers in the field of religious education, and perhaps the greatest of them all.

He was unequaled on the platform. When he arose to speak, he carried his audience with him to the heights of spiritual vision and high resolve, and laughter and tears and penitence and prayer. The audience might be a rural one or a down-town city one or a college one, but it was always the same.

While a college teacher in a Midwestern town, the writer was instrumental in securing Doctor Stephenson for a week of addresses and conferences, and no other man ever so stirred the college and the churches of the town. He got beneath the usual pious commonplaces and sounded the depths of psychology and pedagogy and theology and philosophy, and always in the language of the common people. His profundities became simplicities as he presented them. There was music and resonance in his voice; there was beauty and incisiveness in his diction; there was a wealth of story and illustration; there was a play of original humor; there was a convincing sincerity; there was quiet, controlled nervous energy; and there was a persuasive charm of personality in all his speaking that made him positively irresistible.

Doctor Stephenson was a master in the field of practical psychology, a particularly child psychology. He understood and appreciated childhood and youth, both theoretically and practically, as few men have been able to do. He never became impatient with the "younger generation." It provoked him to have anybody ask, with superficial petulance, "What is the matter with the younger generation?" He knew that the chief thing the matter with them was their parents and grandparents, and their teachers.

One of the chief characteristics of this great man was his ability to become increasingly greater during all the forty years of his intense activity as a worker in the field of practical religious education. He began as a colporter, going from house to house, selling and giving away Bibles and other good books, doing personal work, reading the Bible, praying, and leaving a message of Christian cheer. Perhaps no work could be more important than this, but this did not remain of the caliber of a colporter, as some think of it. He was persistent, thoughtful, discriminating, lifelong reader of the best books.

There is not a man among us working in the fields of religious education who is not indebted, either directly or indirectly, to Edward M. Stephenson; the Baptists are indebted to him beyond all computation. This writer here records, with deepest gratitude, a hurried word of appreciation of this great pioneer, and acknowledges his immeasurable debt to him for suggestion and inspiration and encouragement.

With the Board of Missionary Cooperation

Commendable Enterprise

ONE day last week, Doctor Bowler visited the Kings Highway church in Brooklyn, New York City, which has a small congregation of forty-five members. In the course of the conversation the pastor showed him two publications which the church was getting out regularly. One was a weekly church calendar, and the other a bulletin issued by the young people's society. These leaflets were neither of them printed, of course—that would have been too much expense for so small a church—but had been run off on a mimeograph machine. Even a church of this size to issue any sort of calendar, not to mention a young people's bulletin, shows a good deal of vigor and initiative, and we predict that it will not be long before its membership will be substantially more than forty-five.

The local church calendar is so valuable a means of keeping a congregation informed both as to the activities of their own church, and denominational projects in general, that it is unfortunate when any church considers itself too small to have some sort of local organ. Many of the calendars which come to this office from the churches are very attractive and interesting. Several make use of editorial cuts, and pastors have written to the Board of Cooperation asking to borrow some of those in our possession. Others print striking bits of missionary news, inspirational verses or quotations. In addition to the local activities they feature general announcements, such as notices for Self Denial Month, Keep Faith day, etc. A good many churches use their calendar to keep the membership informed as to progress in raising their current church budgets, and in securing pledges on the next year's budget. One of these is the First Baptist church of East Orange, N. J., which sends a very good-looking leaflet. Frequently this calendar contains stories of interesting incidents which have occurred in the church. For instance, one issue contained the following item: "In the collection last Sunday there was a certain contribution and with it this note, 'A little girl saw the picture in one of the denominational papers of the man and the "outline" man going up the Budget Highway, and asked to have it explained, after which she took this money out of her little bank, of her own accord, to contribute toward helping him reach the top of April.'"

Other Churches Please Copy

Rev. Francis W. O'Brien, pastor of the Greenwood Avenue church, Brooklyn, dropped in at the board offices not long ago. He paused in front of the information desk to look at the budget highway poster which hangs just above the stairs. "My church is two steps ahead on the stairway," he said. "We have paid our missionary quota for two months advance."

If a majority of Baptist churches would only approximate this forehandedness, what a vast amount of wear and tear, in last minute efforts to bring in the money, would be saved the denomination!

Brougner Meetings in Kansas

A letter to Doctor Bowler from Secretary Crawford of Kansas says, "You will be interested in a brief report regarding the Brougner meetings in Kansas. He closed here last night in a great way. The estimated attendances at his different appointments were as follows: Cherryvale, 800; Wichita, 3000; Hutchinson, 2500; Topeka, 1300. His wonderful message brought a great uplift and will very definitely help our cause on many lines. We are pressing hard for a careful follow-up."

Staff Notes

Deep sorrow was felt by the entire personnel of the Board of Missionary Cooperation and of the mission societies on learning of the death of Doctor Aitchison. The regular Wednesday morning meeting was transformed into a memorial service and several of the secretaries who had been closely associated with him spoke feelingly of the inspiration of his splendid personality. Doctor Bowler went to Chicago to be present at the funeral.

Mr. Jackson, our secretary of field activities, has been ill for several weeks with influenza and rheumatism, and at the time of writing (Mar. 25) is still absent from his desk at 276.

Judge Witty, secretary of the National Council of Baptist Laymen, who has also been in ill health this winter, is greatly improved. He has been able to continue his series of laymen's meetings and has just returned to New York from conducting several in the Middle West. In Indiana, he was assisted in this work by Doctor Robbins, and in Ohio by Drs. Main and Lerrigo.

Doctor Bowler has also been working with the laymen. He met with a small group in Boston, Mar. 22, and addressed the state laymen's council in New Haven on Tuesday, Mar. 23. On Mar. 28-29 he will speak before a mass meeting and a ministers' meeting in Rhode Island. President Rhoades is to be there for the mass meeting on Sunday and will make an address to the assembled Rhode Islanders.

Doctor Agar has been conducting church officers' councils in Toledo and Columbus, Ohio, and has also been working in Chicago, Minneapolis, Milwaukee and Beaver Dam. He is planning to spend the next two weeks in Rhode Island assisting Secretary Reid with his Victory campaign.

Women's Promotional Conferences

Two successful women's gatherings were held in New York City the last week in February. Invitations were sent out by Doctor Kunkle to several women in each Baptist church of the Southern New York and Long Island associations,

particularly to those women interested in literature distribution, church finance, church visitation, or general missionary work. The Southern New York women met in the Madison Avenue church, and the Long Island women in the Baptist Temple, Brooklyn. The two meetings, which were presided over by Miss Ina Burton, totalled an attendance of 150 women, representing fifty-three churches. At each meeting there was a short devotional service followed by an open discussion of the relation of women members of a Baptist church to Baptist missionary work, and general denominational projects, such as the every-member plan, etc.

Practical ways and means by which women can further such work by helping to carry through a year-round program of church publicity were also talked over and many interesting points brought out. The question of promoting stewardship in the local church was taken up and discussed in full by the women. The conferences were felt to be so helpful that similar meetings are being planned for state groups. Secretary Goodall is sending out invitations for one to be held in New Jersey on Apr. 14.

The Baptist

Chicago, April 10, 1926

Vol. VII

No. 10

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Special meeting of the Baptist Education Society of the state of New York and of its board of trustees will be held at Hamilton, N. Y., on Wednesday, Apr. 14, the board meeting at eleven a. m. and the society at 2 p. m.—Albert G. Lawson, Pres.

Here, There and Everywhere

REV. THEO. FIELDBRAVE, director of work for Hindus on the Pacific coast, says that there are six swamis or holy men in Los Angeles alone carrying on religious propaganda among Americans. These Hindu mystics have a Sunday school attended by American children. It is called the Mount Washington educational center. The land and equipment was donated by Americans.

WILLARD TOPPING, son of Rev. Henry Topping, has been engaged as an English teacher in the Mabie Memorial school in Japan. Mrs. Topping, his mother, is a daughter of the late Captain Luke Bickel.

REV. E. H. GIEDT, with his wife and two children, arrived from the South China field, Mar. 24. They landed at San Francisco, having crossed the Pacific on the "President Taft."

THE JEFFERSON AVENUE church of Detroit, Mich., on Mar. 21 launched its campaign for \$150,000 for the completion of its plant. Dr. F. H. Divine led the activities looking toward the financial objective. The Sunday-school unit is now complete. The new unit will contain the auditorium. It will seat about 1150. Rev. A. V. Allen is the pastor.

MISS LUCY WIATT of the church in Granville, Ohio, has been temporarily appointed as assistant field secretary to the Burman mission by the Foreign Mission Society.

REV. HAROLD N. GEISTWEIT of the First church, Des Moines, Ia., preached for the Knights Templar of that city on Easter morning.

REV. EDGAR L. MULLINS, pastor of the Immanuel church of Ft. Wayne, Ind., recently held his own evangelistic services. There were twenty-eight additions, twenty-two being by baptism. There have been fifty-seven additions in the last four and a half months.

REV. DOUGLAS G. HARING, with Mrs. Haring and their two children, arrived from Japan on Mar. 24. Their address while in this country will be Newton, N. J.

MR. GARRETT H. DEMAREST, for sixty years a member of the First church of Paterson, N. J., and for fifty-three years a deacon, passed to his reward, Mar. 25.

THE FIRST CHURCH of Vinton, Iowa, Rev. C. E. Riddington, minister, recently celebrated its seventieth anniversary. A modern plant was built in 1915 under the direction of Rev. W. H. Rogers now of Wichita, Kansas.

THE FIRST CHURCH, Indianapolis, Dr. F. E. Taylor, minister, has closed an eight weeks' "winter night college." The average attendance in the classes was 500 and in the assembly lectures, 700. About 200 ate dinner each night immediately preceding classes.

REV. P. A. BRYANT has resigned at Indian Prairie, Ind., and is now located at Paragon in the same state.

THE CHURCH at Pierceton, Ind., Rev. B. H. Truman, minister, has completed a base-

ment under the meeting house at a cost of \$2,000.

REV. E. B. PARROTT, dismissed by letter from the Eugene, Ore., Baptist church, June 4, 1925, so far as is known has not become affiliated with another Baptist church. The Eugene church at a recent meeting, upon information that Mr. Parrott was preaching doctrines not commonly held by Baptists, passed this statement: "We hereby annul our previous endorsement of Mr. Parrott as a Baptist and advise our churches to receive or reject his ministry upon its merits, as they may themselves determine by the test of the Word."

MABIE MEMORIAL SCHOOL of Yokohama, Japan, held its third annual graduation exercises, Mar. 8. In spite of the destruction by the earthquake the registration runs near 500. A large class of young men was graduated.

THE FIRST CHURCH, Martinsville, Ind., Rev. Roy E. Barnett, minister, observed the Lord's Supper on Easter morning at six o'clock.

DR. WILLIAM P. PEARCE of Bay City, Mich., spent a week with the First church of Battle Creek, Mich., giving afternoon and evening studies on prayer. Pastor Stewart B. Crandell of Battle Creek speaks in terms of deep appreciation of the service rendered.

A CHINESE Sunday school meets regularly in the North Shore church, Chicago. Dr. H. W. Virgin is the pastor.

THE FIRST CHURCH, Corvallis, Ore., Rev. Daniel Bryant, minister, issues an unusual bulletin, church directory and schedule of activities. The six large pages indicate a great ministry in this college community.

THE FIRST CHURCH of Oakland, Calif., has had the largest school of missions in its history. It began with over 250 people divided into six groups, meeting on Sunday evenings.

REV. R. T. GASAWAY of Carlinville, Ill., closed a good evangelistic meeting in which Dr. J. B. McMinn was a helper.

DR. GEORGE W. TRUETT of Dallas, Texas, spoke every noon for a week in a downtown theater in Detroit, Mich., and every evening in the Woodward Avenue church.

REV. CHAS. E. LEE, formerly pastor at Albion, Alpena and Detroit, Mich., died, Mar. 2. He was a member of the First church of Detroit at time of death.

CALVARY CHURCH, Yonkers, N. Y., Rev. Geo. D. Adams, minister, held a dedication and ground-breaking service on its new location, Mar. 21. Short addresses were made by Rev. Geo. M. Stockdale and Dr. A. S. Hobart. Prayer of dedication by the pastor.

THE CHURCH at Robinson, Ill., Rev. W. B. Morris, pastor, recently saw twenty-eight persons confess Christ in one day. The church will occupy its new \$60,000 edifice within the next sixty days.

THE ALLEN BAPTIST sanitarium at Robinson, Ill., will install a new oil-burning heat-

ing plant and an electrically operated refrigerating system during the coming summer.

THE GOLDEN WEDDING anniversary of Rev. and Mrs. R. P. Pope will be suitably celebrated in the Calvary church of Pomona, Calif., Apr. 18. Mr. Pope has been with the Home Mission and Publication societies in the southwest for thirty-two years. He has organized forty-three new Baptist churches.

REV. H. L. CALDWELL of Roseburg, Ore., has accepted the call of the Calvary church of Pasadena, Calif. This church has erected a building costing \$160,000 across the street from the Pasadena high school.

CHAPLAIN FRANK C. RIDEOUT, U. S. A. at Fort Snelling, Minn., has assisted several pastors with their pre-Easter service and on a Sunday supplied the First church of St. Paul in the absence of the pastor, Rev. A. M. McDonald.

THE ELIZABETH CHURCH in the Pittsburgh association, Pa., Rev. E. O. Colbeck, pastor, held its eleventh annual banquet for the men's Bible class.

DR. JOHN M. MOORE of the Marcy Avenue church and Dr. S. Parkes Cadman of the Central Congregational church are president of the Federal Council of Churches of Christ in North America, with speakers at the union Good Friday service in Brooklyn, N. Y.

AN INCREASING NUMBER of Baptist churches are observing Passion week with



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appropriate services. The ordinance of the Lord's Supper was widely observed on Thursday and Friday evenings. There were hundreds of churches engaged in special evangelistic services culminating in unusual baptismal services through the week and on Easter.

REV. A. R. TOOTHACRE, Seville, Ohio, read an unusual announcement in his weekly bulletin for Mar. 28, featuring the seven words of Christ on the cross arranged in the form of a cross.

THE FIRST CHURCH of Vallejo, Calif., Rev. L. P. Russell, minister, has baptized fifteen persons as part of the results of an evangelistic meeting conducted by Rev. Edgar H. Gum, evangelist, and Gustavus Schneider, singer.

MR. E. S. NORTON, a layman of Miles City, Mont., has nearly one thousand books of the best authors in his private library.

THE FIRST CHURCH, Framingham, Mass., Rev. A. E. Wheeler, minister, is planning its centennial anniversary in June. The office is being redecorated. On Mar. 26 a dramatic club of the church gave a play entitled, "The Turning of the Tide." receipts went to the building fund of a church recently destroyed by fire.

REV. FLOY T. BARKMAN after seven years as the Baptist representative among naval men at San Diego, Calif., has been appointed a regular chaplain, United States Navy, with the rank of lieutenant junior grade.

A NEW LIBRARY erected at a cost of \$1,000 at Redlands University was dedicated on Feb. 1. Dr. O. P. Gifford of Pasadena gave the address.

DR. E. H. RHOADES, JR., president of the Northern Baptist Convention, will speak at Salem, Ore., on April 15 under auspices of the First church, Rev. E. H. Banks, pastor.

THE CALVARY CHURCH of Oroville, Calif., is regularly recognized as a true Baptist church by a council which met on Mar. 10. Rev. D. E. Baker of Gerber was moderator and Rev. Edwin B. Singer acted as clerk. There were fifteen lay delegates and five ministers present.

DR. PERRY J. STACKHOUSE of the First church, Chicago, wrote and delivered a sermon about a year ago. Since then he has been invited to give it on five different occasions. It has been broadcast from station KYW. By many reports he repeated it on Easter evening. The title is "Thomas the Twin."

DR. T. M. HOFMEISTER held a meeting at the church at South Solon, Ohio. After being closed for five years the church is now revived and the future is bright.

THE MINISTERIAL ASSOCIATION of Lincoln, Ill., published an eight page preliminary bulletin. The advertising paid for

the printing, distribution, soliciting of advertising, and for the rental of a downtown theater for the week preceding Easter. Lincoln is a town of about 12,000 with a considerable Catholic population. Rev. James R. Shanks is the pastor of the Baptist church.

THE DENISON GLEE CLUB sang in the Berwyn, Ill., church on Apr. 3. Rev. F. Paul Langhorne, pastor.

THE CHURCH AT Redlands, Calif., Rev. Norman B. Henderson, pastor, had an attendance of 427 in its school of missions. The trustees of the church have recommended that they proceed with the erection of a new plant for the church school to cost between \$75,000 and \$90,000. The plans call for a dining-room that will seat 600.

REV. WM. E. SMITH has resigned as pastor at Sunland, Calif., to become evangelistic missionary for the Kern River association in the same state. He will reside at Bakersfield.

REV. E. W. BLOOMQUIST, pastor of the Calvary church of Cleveland, preached on the theme, "Saint Patrick, Baptist or Catholic?" This theme has attracted much attention this year, due to the visit of the Irish Baptist fraternal delegates in this country.

ORCHARD AVENUE CHURCH, Los Angeles, Calif., Rev. F. G. Davies, pastor, conducted a school of missions, Mar. 7-Apr. 11.

FIRST CHURCH, Waterloo, Iowa, Rev. R. E. Williams, pastor, has purchased 125 copies of the "Hymnal for American Youth."

CALVARY CHURCH, Minneapolis, Rev. W. T. Dorward, interim minister, conducts a kindergarten for small children every Sunday morning during the worship period.

SIR BADEN-POWELL, founder of the world-wide Boy Scout movement, will be in Chicago for a monster rally of scouts on May 8. All scouts who can will wear the "shorts" as Sir Robert will wear that type of uniform.

REV. ALEX RHINE of Trinity church, Long Beach, Calif., has a Sunday school of about 300 in twenty-six classes. This could be greatly increased if more room were available.

DR. LEE R. SCARBOROUGH conducted a ten days' evangelistic meeting in the new First church of Pasadena immediately following the dedication of the new building. The church also had the greatest school of

missions in its history. John Marvin Dean is pastor.

THE MANCHESTER CHURCH of Los Angeles, Calif., Rev. C. R. Hairfield, pastor, recently added twenty-eight new members of which twenty were by baptism. This church has a promising work among Hungarians.

THE GOAL FOR THE Sunday school of the First church of Lebanon, Ind., for Easter Sunday was 600. Rev. Arthur Cowley, as pastor, conducted a week of special meetings preceding Easter.

CENTRAL CHURCH, Springfield, Ill., Rev. Herbert W. Hines, pastor, will open its school of missions, Apr. 11, with Rev. George D. Josif of Burma as the principal speaker.

PROF. W. H. ROBERTS of Redlands University spoke in the First church of Santa Ana, Calif., on the subject, "A New Day in Latin America."

DR. C. A. COOK of Seattle, Wash., has celebrated his forty-seventh ordination anniversary. He was ordained at Kingston, Ontario, in 1879. His pastorates have been in Toronto, Bloomfield, N. J., Spokane, Wash., Butte, Mont., and Seattle. Five years were given to denominational stewardship and six years were devoted to the joint secretaryship of the Home and Foreign societies in the Yellowstone district. Doctor and Mrs. Cook will motor across the continent this summer, visiting in eastern states and Canada.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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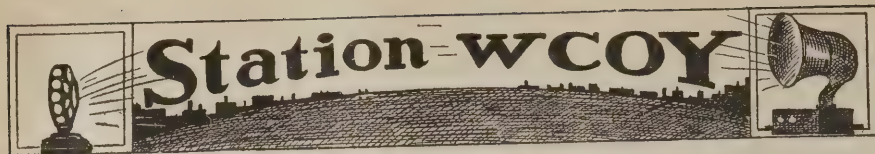
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Good evening, friends. This includes the Jayhawkers. You know Kansas is the 'Sunflower state'. But her people are called 'Jayhawkers'. Out there, these Jayhawkers believe in advertising. One day, says *The Outlook*, a general-store owner mailed a right-hand cotton glove to each of three hundred men in the community. The farmers were asked to come to the store and get the left-hand gloves free of cost. They came, three hundred strong, and carried away armloads of things bought and paid for.

"Now we would not advise you to tear THE BAPTIST in two and send half of it to your neighbors. But there are other ways of advertising the paper. Sample copies wisely distributed, bulletin announcements, pulpit endorsement, use in women's circles, in men's classes, displays in parlors, reviews by four-minute speakers. The persistent Jayhawker spirit devises its own method.

"The Jayhawker spirit has won in Kansas. We can remember the chinch bugs, the Hessian flies, the cyclones, the hot winds, the long droughts, the Farmer's Alliance, the Populist party, and the bootleggers that have inflicted misery on Kansas people. Did they put the Jayhawkers to flight? We'll tell the world they did not. Listen in.

"The wicked flee when no man pursueth,' says the Good Book—but they develop more speed if the saints are after them,' said some wise wag. Well, the history of the Jayhawkers is one of undaunted perseverance. 'Fight, fight, fight, until the job is done,' is their slogan. The gink who says, 'If you try and don't succeed—quit,' is no Jayhawker.

"We must now get some subscribers for THE BAPTIST,' says some brother, awakening from his Rip Van Winkle siesta. He gets busy for two full days. He gets two subscribers—that is, one renewal and one new subscriber. Then he quits for the next 363 days. 'He enters into rest.' Wouldn't he make a swell football player? One kick at the pigskin and then sit down the rest of the afternoon.

"Wait a minute. Let me tell you about the subscriptions in the First church of Evanston, Ill. Dr. James Madison Stifler is the pastor and a regular full-time friend of THE BAPTIST. There are about 700 members in the church. On Mar. 15 there were sixty-one families taking the paper. Mrs. R. A. Hilton is the agent and much of the success of maintaining a fine list is due to her tactful interest.

"Easter and Easter gifts. Why not? So Evanston church looks around and sees about twenty newly married young couples setting up housekeeping. They all belong to the church. They ought to have the best Baptist paper published. Sure. So the church votes \$60 and sends these twenty young couples THE BAPTIST with *Missions* included for good measure. That puts the list up to eighty-one family subscriptions.

"Then because it is one of the best churches in the country it considers the old ministers and missionaries and the Baptist boys who have slipped and got into prisons, and interested individuals give \$87 for gift subscriptions. So forty-four other names are added to the mailing list. That makes 125 subscriptions to their credit. Good for Evanston First. It's a quality church!

"The office boy will now recite the well-known lines by Paul Laurence Dunbar, entitled, 'The Lord Had a Job for Me':

"The Lord had a job for me, but I had so much to do,
I said, 'You get somebody else, or wait till I get through.'
I don't know how the Lord came out, but he seemed to get along;
But I felt kinda sneakin' like, cause I know'd I done him wrong.

One day I needed the Lord, needed him myself, needed Him right away,
And he never answered me at all, but I could hear him say
Down in my accusin' heart, 'Nigger, I've got too much to do;
You get somebody else, or wait till I get through.'

Now when the Lord he have a job for me, I never tries to shirk;
I drops what I have on hand and does the good Lord's work;
And my affairs can run along or wait till I get through;
Nobody else can do the job that God's marked out for you."

"WCOY now signs off. Keep the peppy Jayhawker spirit. Goodnight."

REV. W. EARLE SMITH has entered the sixth year of his ministry at Ontario, Calif. The church has now more than 500 members and has a harmonious constructive program.

THE CHURCH in Hemet, Calif., had the fellowship of Rev. and Mrs. H. Munger before they returned to their work in the Philippines and report a great blessing through it.

THE FIRST CHURCH of Los Angeles,

Calif., Dr. James A. Francis, pastor, conducted a friendship visitation when every resident member was called upon. The women's circles gave great aid and the results are reported as very helpful.

THE ANNUAL SCHOOL of missions in the Immanuel church, Los Angeles, Calif., had an enrolment in six classes of 302; Rev. John W. Craig, pastor.

AS A RESULT of special meetings held with the Lorena Street church, Los

Angeles, Calif., by Rev. L. T. Barkman three new B. Y. P. U. societies were organized; Rev. S. W. Gage, pastor.

THE FIRST CHURCH, Bloomington, Ill. Rev. Chas. Durden, pastor, announces school of missions for every Wednesday evening during April. There will be mission book study, stereopticon slides, discussions and refreshments suggested by the country studied will be served.

THE CENTRAL CHURCH of Bloomington, N. J., was organized less than two years ago with eighty-five members. It now has 190 members. The Sunday school number around 290. Has leased the Masonic Temple for five years. Raised \$14,000 for purposes first year. Among 250 church in state it now stands in twenty-fifth place in missionary giving. Rev. Harry H. Upton is the minister. He received his A. from Colby College and his B. D. from Newton Theological Institution.

REV. J. A. V. PIETERS of the Hoover Street church, Los Angeles, was assisting in special Bible conference work by W. Leon Tucker.

CITY PARK CHURCH, Denver, Colo. pledged \$22,000 in a single service completing a new unit of its edifice; \$30,000 will be required for the work. Rev. C. Miller is pastor. He is one of the most sought-after speakers in Denver, of speaking ten or twelve times to as many organizations outside his church in a single week.

DR. WILLIAM MUIR AULD delivered a stirring address in Judson Memorial church, Minneapolis, Minn., on "Scottish Traits." Doctor Auld was formerly associate pastor with Dr. S. Parkes Cadman, Brooklyn.

DR. CASSIUS M. CARTER, for many years a leader in our denomination, passed to reward, Mar. 1. He was widely known in the central states and lived many years in Indiana. At the time of his death was a member of the Wilshire church, Los Angeles, Calif.

REV. CARLTON LEWIS KIRK, Alhambra, Calif., recently received 75 members, being baptized.

PASTOR DEAN HAMILTON of Burbank, Calif., has closed his first year with church during which he received 60 members.

REV. F. NELSON BAKER of Camarillo, Calif., was presented with a Ford coupé his church. The church is praying for a great awakening on the field. A rat good car and an awakening committee have frequently been observed.

MR. LELAND STEWART, a boy member of the First church of Sioux City, Iowa, served as mayor of the city for one year. Mar. 13, in recognition by the city of his work of leadership in the pioneer program and in Christian activity among the school boys.

REV. FRANK G. SAYERS, pastor of the excellent church at Hamilton, Ohio, who "keeping faith", accepted its appointment, paid monthly, overpaid, with its "designated," enumerates a number of coincidences that seem to him to be the occasions of disturbance in the Northern Baptist Convention and v.

them to him to have originated with "fellows of the same brand of theology." Such occurrences repeated lead him to "wonder there may be a pre-convention steering committee" which is trying to commit the denomination to "doctrinal negations" and a lowering of Baptist standards. He addresses his questions to THE BAPTIST and deserves an unqualified reply. Such questions come to this office from two opposite reactions and point to two opposite groups "disturbers." THE BAPTIST has no knowledge of any such steering committee other than the regular program committee of the convention, which is created by the convention and responsible to it. One thing is apparent, namely: Pastor Sayers belongs to no such steering committee, and the whole denomination has reason to be proud of his church.

DR. A. W. BEAVEN of Rochester, N. Y., one of the speakers at the young women's conference at Northfield, Mass., June 24-July 2.

DEACON WILLIAM H. POCKOCK of the first church, Detroit, Mich., a lifelong friend and servant of the church of Christ is passed to his heavenly home.

AT A RECENT "mothers and daughters" banquet in the Park Memorial church, Springfield, Mass., Rev. G. Pitt Beers, pastor, Miss Julia Buxton spoke on "Mothers and Daughters in Mexico." Miss Buxton had lived in Mexico and spoke in Mexican costume.

THE CENTRAL CHURCH of Norwich, Conn., pastor, D. A. Pitt, has received a bequest of \$25,000 by the will of Captain James Lennen.

REV. G. W. CASSIDY of Immanuel church, Salt Lake City, Utah, had a service with an Irish flavor. Theme: "Was Saint Patrick a Baptist?" Hymns used, by the Irish poets—Thomas Moore, Thomas Kelly, Joseph Gilmore and W. J. Kirkpatrick.

THE KNIGHT TEMPLAR commanderies of Salt Lake City worshipped in the Immanuel Baptist church on Easter morning.

THE NORTH CHURCH of Camden, N. J., Rev. James D. Morrison, pastor, had an average Sunday-school attendance on recent Sundays of 443.

THE ENROLMENT at the Kansas City Seminary this year is 115 in regular courses and sixty in other courses. On March 24-26 there was an intensive institute of religious education with Dr. T. S. Tung, Rev. A. Lawrence Black, Rev. V. Witter, Mrs. C. M. Philbrick, Dr. C. S. Osborne and others on the faculty.

DR. CLARENCE A. BARBOUR of Rochester will be the speaker at the chapel service at Northfield, Mass., on April 18.

MRS. LUCY W. PEABODY of Beverly, Mass., will be a speaker at the general conference of Christian workers at North-

field, Mass., July 31-Aug. 16. Dr. J. C. Massee is also on the program.

IN THE CONFERENCE for women's foreign mission societies at Northfield, Mass., July 13-21, Dr. A. T. Robertson of Louisville Seminary and Mrs. Helen Barrett Montgomery of Rochester, N. Y., are among the faculty members.

TABERNACLE CHURCH, Utica, N. Y., Rev. Edward Bleakney, pastor, has adopted the group system as worked out by Dr. F. A. Agar and in the canvass for 1926 secured over 200 new and increased pledges for the united budget of the church.

REV. A. P. HOWELLS, pastor at Jacksonville, Ill., for five and one-half years, has resigned to take effect Apr. 11. The membership of the church has increased from 500 to 712 and there have been substantial property improvements and acquisitions, including a new parsonage costing \$5300 and ground valued at \$8000. Mr. Howells will go to Oakland, Calif., for a period of relaxation.

THE NEW BERLIN, ILL., church, Rev. E. N. Cox, pastor, has added nearly sixty members as the result of special meeting led by Rev. R. S. Kirkland of Urbana.

MURPHYSBORO, ILL., was destroyed by a cyclone last year. The Baptist edifice was a total wreck. This body now meets in a tabernacle and on a recent Sunday had 524 in Sunday school and 400 in the evening service.

PASTOR PAUL A. SHENK of Canton, Ill., received forty-six new members during the past winter.

REV. E. V. GOAD is the new pastor at Berwick, Ill.

REV. A. R. PIXLEY of Utica, Ill., assisted by Rev. G. W. Claxon of Streator, held a revival that resulted in twenty additions.

THE CHURCH at Urbana, Rev. Baldus, pastor, has just subscribed \$50,000 for a new education plant.

REV. E. L. KRUMREIG, Bethel church, Carrick, Pittsburgh, Pa., is leading on in the erection of a building to seat 1400 and to cost \$150,000. It will be the only Baptist church in a suburb of 40,000 people. The walls of the building are now completed.

Rev. C. T. Garnett, formerly pastor at Bisbee, Ariz., and more recently at Yuma, died on Mar. 21.

"GREECE BAPTIST CHURCH, organized in 1814, has for more than a century been loyal to the Baptist denomination. In justice to our new neighbors of many different communions, as well as in justice to our own spirit of Christian brotherhood, this church five years ago arranged to receive by letter into the full fellowship of our local congregation members of any evangelical communion. At the present time twenty-three of our 200 members have been received in accord with this membership provision. They are among our most trusted officers and leaders. We are fully convinced that where there is but one church in a community, that church, if it be true to Christ, must provide full Christian fellowship for all believers. This we have done. We consider it a privilege to cooperate in our Baptist missionary enterprises. We are convinced that our practice in no way endangers true Baptist faith and order." This is a condensed statement of position adopted by unanimous vote at a morning service. It is published in full in the *Greece Community Builder* of March 25. Greece is near Rochester, N. Y.

THE MOTHER of Rev. Frank E. Eden, pastor of the Broadway church, Denver, passed away recently at Newton, Mass.

MR. AND MRS. I. A. FOOTE presented the primary department of the Broadway church, Denver, with a new piano.

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A NON-SECTARIAN Bible class for men meets in the First church of Bridgeport, Conn. The attendance runs from 200 to 550. There are ten other organized men's classes in the community. There is a friendly rivalry.

DR. FRANK PADELFORD, secretary of the board of education, New York, was the speaker every evening during the pre-Easter week in the First church of Evanston, Ill., Rev. James Madison Stifler, pastor.

REV. VESALIUS COLBERT passed away at his home in Collinsville, Ill., Mar. 18, at the age of seventy-three. His entire ministry of forty years was spent in Illinois, he serving churches in Richland, Jasper, Clay, Bond and Madison counties. His work was largely of a pioneer character. He was instrumental in organizing a number of churches and had the oversight of erecting twelve church edifices.

THE FIRST CHURCH of Evanston, Ill., recently voted \$60 to send THE BAPTIST and Missions one year to twenty young married couples who belong to the church and are beginning their home building activities. Good investment. Other churches please copy.

Mother's Day Programs

Send 10 cents in stamps for packet containing a variety.

Hall-Mack Co., 2047 Arch St.,
Philadelphia, Pa.

REV. W. B. MORRIS of Robinson, Ill., conducted a "decision service" in his church on Sunday, Mar. 21. As a result twenty-seven presented themselves for baptism on profession of faith and one came by letter.

THE FIRST CHURCH of Oak Park, Ill., Rev. J. S. Kirtley, interim minister, has called Rev. Harry Stanley Stewart of the Tioga church, Philadelphia, Pa., to become the regular pastor. He has accepted and will be on the field at an early date.

DOCTOR WOELFKIN, who recently resigned the pastorate of Park Avenue church, New York, and was succeeded by Doctor Fossdick, has had to undergo a serious operation.

THE SOUTH CAROLINA State Convention proposes to insure the lives of all the Baptist ministers in that state for \$1000 each.

DR. T. O. McMINN of Carbondale, Ill., has suffered a severe stroke according to information received. He was stricken near Marion, Ill., and for a considerable period was unconscious. He was brought to his home at Carbondale, where he is resting and somewhat improved.

PASTOR G. W. CLAXON began his work at Roodhouse, Ill., recently. His last Sunday at Streator was marked by the addition of two new members at the morning service and the baptism of nine converts in the evening. The following evening the church tendered a reception to Mr. and Mrs. Claxon and presented each with a beautiful white gold watch.

NINETEEN BAPTISMS recently at Osage, Iowa, Rev. E. H. Koster, pastor.

Editor's Notes on the Lesson for April 18

THE BEGINNING OF SIN

Lesson Text: Gen. 3:1-12

Golden Text: 1 Cor. 15:22

The beginning of sin is always the same whether it begins in Eden or in the first conscious sin of a modern boy or girl. There may be a great break in the mountains, but however far removed on range may be from the other the common stratification will determine their relations. So it is with sin.

The Genesis of Sin

Innocence awaking to the consciousness of moral struggle is the first step toward sin. In other words, temptation is sin knocking at the door. And temptation nearly always comes with a question as to the wisdom of some prohibition. "Yea, hath God said, Ye shall not eat of any tree of the garden?" In the case the prohibition was exaggerated suggestion. God had not said any such thing. But both the tempter and the one tempted exaggerated the thing forbidden. The woman added something to the prohibition when she said that God had commanded them not to touch the forbidden tree. In that very fact there already lay the first moral defeat. And that is the way sin emerges. Having dallied with temptation it is easy to take the next step which is listening to the suggestion that the prohibition is an unreasonable suppression of personal liberty and an unjustifiable limitation of the enrichment of life through freedom of self-expression. "Ye shall be as gods" with all the thrill of unbridled activity and with all the experience of evil as well as good. The skids are now well greased for a toboggan slide. "So took of the fruit and did eat." That is the pictorial way of putting the action which lies the guilt of yielding to temptation. This is the history of the human race. We now know that the process of creation recorded pictorially in the first chapter of Genesis is still going on in the universe, and by the same token we know that the beginning of sin is still initiated in the human family whenever a child reaches the crisis of the first moral defeat.

The Growth of Sin

Sin's growth as well as sin's genesis is always the same. Sin is always social. A lone sinner never lived. One leper always has company, because leprosy, common with all other diseases to which flesh is heir, is contagious and therefore governed by social law. Eve ate of the forbidden fruit and gave unto her husband and he did eat. That is the ancient record which sounds as new as the morning headlines in the newspapers. Sin spreads like the "flu," by one person passing it on to another until it becomes epidemic. Thus the graphic story of the Garden of Eden in its permanent moral values is as real today as the latest story of sin and vice and crime which appears in the press of yesterday.

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New Books

God's Dynamite, or Changing a World by Prayer, by P. H. J. Lerrigo. Philadelphia: Judson Press. 75 cents.

In this mission study book for adults and young people Doctor Lerrigo gives a panorama of our foreign missions fields through the telescope of prayer. It is a book of illustration for the teacher and preacher, as well as an interesting study book. And by no means least, it will lead you to "that secret place of prayer" with a renewed faith and eagerness.

—FRED E. DEAN.

Advertising the Church, edited by Francis H. Case. New York: Abingdon Press. \$1.25.

This book, containing addresses delivered at the church department sessions of two conventions of the Associated Advertising Clubs of the World, is a storehouse of method and suggestion in church advertising. Instead of simply collecting the addresses, the editor has prepared twelve chapters on specific problems of church advertising, and collected the pertinent paragraphs of each address in its proper chapter. This plan adds unity and usefulness to the book, which is further improved by many illustrations of examples of good advertising.

—FRED E. DEAN.

You Can Learn to Teach, by Margaret Slattery. Boston: Pilgrim Press. \$1.35.

This book shows the most recent advances in the fields of psychology and pedagogy. Enlightenment and courage come to the teacher sincerely trying to do her best. An understanding knowledge of the pupil is received, laws of development and the best methods of teaching. This book brings fresh inspiration to the experienced teacher and is a valuable text for teacher training classes. Its wisdom and guidance would prove to earnest teachers that they "can learn to teach".

—GLADYS KILLAM.

The Singers of Judah's Hills, by Charles Arthur Boyd. New York: Revell. \$1.25.

Mr. Boyd is pastor of the First Baptist Church of Marquette, Michigan. He has specialized on the subject of artistic expression in religion and is in great demand for summer assemblies and other places where young people gather for religious instruction and inspiration. In his book he has exhibited his talent at its best. In each of the eighteen short chapters one of the Psalms is coupled with an original story and so interwoven that the psalm shines with new light and beauty. The book itself is a thing of beauty.

—U. M. MCGUIRE.

Central American Indians and the Bible, by W. F. Jordan. New York: Revell. \$1.

The author is secretary of the Upper Midwest agency of the American Bible Society. He describes in graphic style the evangelistic work being done for the Indians in Central America. There are ten chapters, each complete in itself, containing stories of missionary endeavor

admirably adapted for use in Sunday schools, prayer meetings and for sermon illustrations. The romance of the early discoverers and conquistadores lives in these modern heralds of Christ. Seven half-tone illustrations and a map of Central America.

—G. CLIFFORD CRESS.

Addresses for Women Workers, by Mrs. George H. Morrison. New York: Doran. \$2 net.

Mrs. Morrison is the wife of Dr. George Morrison whose articles of uplift have so many times filled the Devotional Life page of THE BAPTIST. Her book has been compiled to provide material with a wide range of interest including religious and mission subjects, hygiene, temperance, special talks to mothers and to children. Most of the addresses are written by Mrs. Morrison.

—J. T. V.

The Modern Hymnal, by Robert Coleman. Dallas, Texas: Published by the author. Board, 80 cents; limp cloth, 60 cents.

Mr. Coleman has published many volumes of popular religious songs, but this seems to be his best offering. It is adapted to an unusual degree for all of the possible requirements of a church that wants to get along with one book. Its 515 hymns, choruses and responsive

readings supply every variety of material from the most dignified and churchly hymns to children's songs. From every point of view the book is attractive and it is built to stand hard wear.

—U. M. MCGUIRE.

Fifty Poems, by American Poets. New York: Academy Press. \$1.50.

This little volume is an annual of more than ordinary personal interest because it follows the poems with a brief biography of the poets whose verses have been honored by a place in the collection. The poems are of various types on many themes, but in the main they betoken vision and a spiritual sense.

—J. T. V.

To Be Near Unto God, by Abraham Kuyper, D. D. New York: Macmillan. \$3.

Doctor Kuyper was late prime minister of the Netherlands. He is a statesman of the highest type and has a fine theological training. In childlike simplicity of faith, mystical insight and sweetness of soul he sets forth this volume of meditations. The work is outstanding in its spiritual uplift taking the reader into the very heart of God, causing him to feel the passion of divine love. The book has been translated from the Dutch by John H. de Vries who comments in

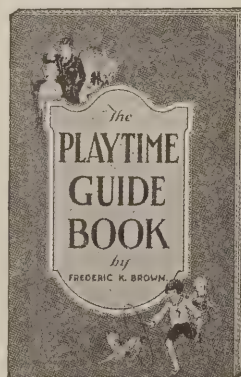
For Play and Recreation

The Playtime Guide Book

By Frederic K. Brown

The aim is practical — to present a graded course in play such as will help church workers to forestall the evils of wrong methods of recreation and capture the play spirit for God. Here very little is theory. The author has gathered his material from the fruits of experience. In the second part of the book nearly one hundred games are named and described.

This course aims to put the child at its earliest teaching age under the influence of play that is religious expression, and to keep it there, so far as the church has control, until adult age. Illustrated. 12mo. 164 pages. Bound in cloth. \$1.50 net.



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the preface "No department of human knowledge was foreign to him. Whether we take him as student, pastor or preacher, as linguist, theologian or professor, as philosopher, scientist, publicist or philanthropist, his visions and his ideals are prized and loved and in each field he may be considered as a gift of God to our age".

—C. R. OSBORN

Organization and Administration of the Adult Department, by Wade Crawford Barclay. New York: Methodist Book Concern. 70 cents.

The quality of the book is sufficiently indicated by the fact that it is a textbook in the standard course in teacher training outlined and approved by the International Council of Religious Education, and examination shows that all of the implications of that fact are fulfilled. A compact manual of both how and why to do adult department work.

—U. M. McGUIRE.

Saints and Ladies, by Clarissa H. Spencer. New York: Woman's Press. Probably \$1.

By a woman, about women and for women and all who can appreciate the glory of true and noble womanhood. It is even dedicated to a woman, the mother of the author. Sketches of women as friends of Jesus, fellow workers with the apostles, saints, martyrs, teachers, preachers, statesmen, mystics and unknown ministers of human helpfulness make up an interesting story. The book is a thing of beauty to look at and handle. It would be a charming present to a woman.

—U. M. McGUIRE.

The Saving Sense

Teacher—"Why did About Ben Adhem's name lead all the rest?"

Sarah—"Because it's first in the alphabet."

In Norway, according to a magazine article written by a traveler, a girl must possess a certificate of her ability as a cook before she is allowed to marry. In fairness, then, a young man should be made to have a diploma proving that he has the ability to go out and earn something for her to cook.—*Detroit Free Press*.

"I will teach you to put your tongues out to one another!" said the stern parent.

"You needn't father. We know how!" responded the children in a chorus.

On a trip through a desert a Chicago woman was carried by four stalwart blacks in a chair suspended on poles. The natives started out with great cheer, but as the journey progressed and the sun beat down upon them, they began to chant a prayer to Allah. It was melodious though a bit mournful. Its constant repetition was soothing, and the lady dozed. On awakening, the prayer, grown more mournful, almost despairing, was still being intoned. Turning to her interpreter, she asked the meaning of the mysterious words. The interpreter pretended not to hear, but being

pressed for an answer, finally bowed low and said: "Madam, since you insist, they pray that the great Allah may make you less fat."—*Chicago Tribune*.

"I can't see what them epicures has got to complain about with this soup," snorted the restaurant proprietor.

"They wouldn't have no grouch coming," explained the waiter tactfully, "if only the cook would admit it's soup. He says it's coffee."

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By Ernest H. Short

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Mr. Short is a historian of the first rank. So his history of "The House of God" becomes in a sense a history of the human race, since in such miracles of human effort as the Parthenon, or a great Gothic Cathedral, we may trace the beliefs, the ideals and the dreams of the building races. Price \$7.50

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The Baptist

Published Every Week by the Northern Baptist Convention



The Local Committee on Arrangements for the Northern Baptist Convention which meets in Washington, D. C., May 25-30. From left to right, top row: Mr. J. S. Hambly, Rev. E. O. Clark, Rev. N. M. Simmonds, Mr. Clyde H. Freed, Mr. E. B. Shaver, Mr. Alton D. Wells. Second row: Mr. J. E. Fox, Mr. Percy S. Foster, Miss Eva Pool, Mrs. H. M. Kendrick, Miss Sue Weeks, Col. D. H. Sawyer, Col. H. E. Howe. Front row: Mr. E. H. DeGroot, Mr. John Ruthven, Mr. W. W. Everett, Mr. R. H. Bagby, Dr. W. S. Abernethy (chairman), Rev. H. J. Smith, Dr. H. W. O. Millington.



Folks, Facts and Opinion



Sixty Protestant ministers of Chicago will cooperate in holding open air meetings in the Loop this summer.

More than 100,000 acres of land in Arizona and Idaho have been thrown open for settlement, preference being given to ex-service men.

A training manual for chaplains in the United States army has been prepared under the direction of the chief chaplains. It defines with particularity his place and duties, and is a remarkable exhibit of the possibilities for helpful service that lie in the office of the chaplain. No outline of it can be given here. Address for a copy of "Document No. 5a," the Adjutant General of the War Department, Washington, D. C.

In the strain between black and white in South Africa, a writer in the *British Weekly*, observing conditions on the ground, finds that the whites know no remedy but suppression of the blacks, but believes that this policy is bound to result in an explosion, with the blacks outnumbering the whites four to one. The blacks, he says, want a place in the sun and are beginning to see that they have power to take it. South Africa, he says, "is at the cross-roads, her future is at stake, what is she to do?"

The latest victim of a mob of which report has come to hand is President Emory Hunt of Bucknell University. The report indicates that its members were all respectable citizens, and their picture accompanying the report appears to justify the classification. In fact they were members of the faculty of the university, and the occasion of the uprising was the sixty-fourth anniversary of his birth. They took measures to make sure that he would never repeat it. In token of the state of their feelings they presented to him a beautifully engrossed testimonial bearing sixty-four signatures.

Readers within the Chicago trade area will be interested in the announcement of the bureau of public health that no carcass of an animal slaughtered which has not had ante-mortem inspection by a bureau employe, shall be brought into any Chicago market, except that carcasses of cattle, sheep, swine and goat to which the head and all viscera other than the stomach, bladder and intestines, are held by the natural attachment, may be received for inspection at an official establishment where there is a food inspector assigned. After receipt every such carcass shall be inspected and if found to be free from disease and otherwise sound, healthful, wholesome and fit for human food, it shall be marked with an inspection legend. Calves under the age of ten weeks are exempt.

Wilkesburg, Pa., Sunday school hit upon a novel and interesting program. Members of the Leopold Bible class told when, where and under what circumstance they were baptized. The story was an epic. Experiences recalled Llenelly, South Wales; the Kennebec and Androscoggin rivers; a line of happy memories running clear across Pennsylvania; the sunny South and St. Louis; Virginia, Ohio, Illinois and Wisconsin; cutting holes in the ice, and many another treasured remembrance of places and incidents of blessing.

Secretary Work cites as an example of the failure of public ownership the fact that the government railroad in Alaska does not pay expenses. Then he gives the reason why it is a failure, namely, that there is not enough business to make it pay, and that people are leaving Alaska. Is it to be understood that under such circumstances private ownership would succeed? Secretary Work has stated ample reason why he has not been able to make the railroad pay. All that the public asks of him is that he manage it as well as if he were serving a private corporation. He certainly would not have us understand that the deficit is due to a lack of faithful and efficient administration in his department.

Moody Bible Institute will conduct an international Bible conference in the Fifth Avenue Presbyterian church, New York City, May 2-7. The list of speakers includes men widely known as Bible teachers. The announcement states somewhat significantly, that "so far as known, none of these speakers and teachers are connected with the fundamentals or any other movement, nor are they known as pre- or post-millenarians, both schools of teaching being represented among them." The precise objective of the conference is also matter of note. It is not the promotion of a better understanding of the scriptures, but specifically, "the reaffirmation of the historic creeds of Christendom, including the personality of God; the authority of the Bible as a divine revelation; the Godhead of Jesus Christ; the fallen condition of mankind; the efficacy of the atonement of Christ; regeneration as the basis of righteous conduct; the church as the great missionary society of the world; the doctrine of future punishment and rewards and related truths." The two notable items about this conference, as being under the auspices of the Moody Institute, are its express dissociation of itself from the fundamentalist movement, and its adoption of a program of Christian dogmatics rather than of Bible study and promotion.

The population of Australia is nearly 6,000,000, and is increasing at the rate of two per cent annually.

President Mullins is writing for the Baptist Times of London a series of articles upon "The Great Affirmations of the Baptist Faith." It is understood that he will tour the world next summer with the special purpose of visiting the Baptist fields.

A black week is what the Christian World of London calls the week in which the political explosion occurred in the assembly of the League of Nations. It lays the blame largely on Sir Austen Chamberlain. It thinks that "any patch of work that may be framed up will leave the league a battered wreck" and will "thrust back for years the likelihood of America seeking admission."

The World League against Alcoholism is not only not disposed to take any backward steps in the United States, but has set out definitely to make the world dry. And the task is not so hopeless as it is large. For there is a vast body of sentiment in the various nations already pledged to prohibition as a principle, that sentiment is growing. The people of other nations are not trying to breathe down prohibition in America; the effort comes from predatory producers and vendors of liquor.

Japan has a highly organized and active League of Nations Association. It carries on lectures in universities, holds popular meetings, conducts special schools of instruction, maintains study circles, gives dinners, issues live periodicals and holds a peace congress every year on Armistice day as an occasion to make propaganda for peace. It has an organization in both houses of parliament, as well as many local branches. Its president is Prince I. Tokugawa, and the chairman of its board of directors is Viscount E. Shibusawa, with headquarters in Tokio.

Who killed Cock Robin? Mussolini's government has issued a decree which practically outlaws Masonry in Italy. How did it happen? A Baptist exchange says that Baptists in Italy were supposed to hold friendly relations with the Masonic Order, and because they so hated in Italy the Order has suffered from that supposed friendship. But a Methodist exchange says: "It is hardly possible that an article a Methodist bishop had in a Masonic periodical touching on our collegio on Mont Mario, which article was a red rag to the Vatican, determined the Vatican to measure its strength at once against the Masonic order, and this may have been the fuse in the dictator's mind."

Shall We Have a General Assembly

BY SHAILER MATHEWS

THE proposed by-law for the Northern Baptist Convention defining a Baptist church, raises a fundamental question: Is the local church to remain supreme, or is the convention to become a General Assembly?

One of the essential characteristics of the Baptist denomination has been the autonomy of the local church. Associations came later than the churches that composed them. For years the original Baptist churches in and about Philadelphia hesitated to organize the first American association of Baptist churches. The reason for the hesitation was the fear lest there should be superimposed upon the local church, some authority like that of other religious bodies then existing. Baptist churches have always recognized this danger. While it is true that the entrance of a church into a Baptist association has been determined by the association itself, membership in an association is not essential for a body to organize as a Baptist church.

When state associations or conventions were established, the same principle held. A convention was the meeting place of messengers or representatives of the local churches, but it had no control over them. State conventions have exercised the right to admit or exclude Baptist churches, but such excluded organizations have remained Baptist.

When missionary societies were formed they were intended to be simply the agencies for the cooperative activity of individuals and local churches. They never exercised authority over those churches and never possessed any judicial or legislative power over the churches. Francis Wayland, and many others, some even to the present time deny that Baptist churches can appoint "delegates" or "representatives" with power to represent them without a church vote on specific matters involved.

When the Northern Baptist Convention was organized it was wholly in the interest of increasing the efficiency of the churches already expressed in the societies. I was associated with the movement which resulted in the Northern Baptist Convention, from its very inception, being a member of the committee of three appointed by the Chicago Association to propose reorganization of the cooperative work of the denomination. The first draft of the constitution proposed by the committee dealing with the matter was published in the *Standard* under my name. At the meeting in Washington I presented the tentative constitution drawn up during the all-night session of the committee appointed for that purpose. The first sentence of the constitution in which the independence of the local church is expressly recognized, was proposed by me.

In view of these facts, I think I am in a position to state what the purpose of the convention was, and what its relation

to the local church was conceived to be. By every means possible the successive committees engaged in dealing with the final shape of the constitution endeavored to protect the churches from anything like a centralized form of government, and to leave the independent local churches precisely where they had ever been, self-determining, independent democracies.

For more than a decade this conception of the convention was religiously observed by those of us who were members of the executive committee and various general committees like the \$3,000,000 campaign committee, the missionary education movement, and the five-year program committee. As a member and chairman of several of these committees, I know how carefully the independence of the local church was conserved and how anything like legislation on the part of the convention was avoided.

Of late years a decided change has come over the convention. On the part of certain of its members there have been repeated efforts to destroy its character as a means of effective cooperation in the activities of the denomination, and to make it more of the nature of a General Assembly. Several attempts have been made to have it adopt a confession. These were unsuccessful, but were avowedly made for the purpose of excluding certain persons or groups of persons from the denomination. The convention also passed upon the theological status of the educational institutions associated with the denomination. It also appointed a committee to investigate the operations of the societies in matters which constitutionally and legally belong to the societies exclusively. It is now proposed that the convention, as a basis of its representation in the convention, shall define for itself what constitutes a Baptist church. This, it should be remembered also, carries with it a definition of the churches which are eligible to send representatives to the meetings of the various cooperating societies, membership in which is largely identical with that of the convention itself—according to the by-laws of each of these organizations.

Without recanvassing the questions submitted to the law committee, let us look the facts squarely in the face. The proposed by-law establishes a test which must be met by every church that would be represented in the administration of the cooperative work of the Northern Baptist churches. If the by-law were adopted the convention and the societies would of necessity be compelled to examine the status of every church represented. If a church were not composed exclusively of immersed persons, it would have no right to have representation in the convention, or to vote on any subject before the convention or, except in certain cases, the societies. Should

the representatives of any church have unimmersed members vote in a meeting of the convention or of any one of its societies, any action resulting might come subject to legal investigation. In view of the fact that the convention societies are constantly obliged to deal on large business operations including the borrowing of money, the necessity of legally correct representation in voting bodies becomes of the utmost importance.

But how is the convention to proceed upon the eligibility of thousands of churches now represented in and contributing to the societies? In the nature of the case it would either be itself liable to illegal action, or obliged to set up an elaborate method for testing the status of every individual member of a church with the right to exclude from its membership and from that of the societies a very considerable number of churches that have regarded themselves as possessed of self-determination relative to their membership. It is true that such excluded churches, if cooperating, might send representatives to the societies, but is it likely that such churches would continue to support either the convention or the societies? As Baptists do we wish the convention to have such direct and indirect control over the local churches?

Such a question is far more fundamental than the denominational status and affiliation of any single church, matter how large a role it may play in the activities of the denomination. The real question is whether the Baptist nomination of the North proposes to go further in the development of a type of organization which subordinates the local church to a national body. It is, of course, true that churches which did not meet the definition of the Baptist church could withdraw from the convention society and if they saw fit, could organize another convention and other societies. That such action would be an unqualified misfortune, I think all would agree. That it would cripple the work of the societies is beyond question. But this, incalculably serious as it would be, is less important than the structural change which would come over the denomination. We should no longer have a free association of independent churches.

If the denomination really wishes such a sort of change it should go about it intelligently. The Presbyterian have the sort of organization which those who wish an overhead national authority should adopt. The Presbyterian General Assembly is a genuinely representative body, possessed of powers, judicial rights and authority. It is not of the nature of a convention, but of congress. Its members are selected from the various subordinate judicatories and brought together possessed of delegated powers which must be respected and obeyed.

(Continued on page 351)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Neither Jew nor Greek

CHANGES in the missionary landscape within the last fifteen years, although not unexpected to careful observers, have been marvelous. When John R. Mott wrote his appeal for "The Evangelization of the World in This Generation," the common working idea was that the favored nations and groups should carry to the less favored nations or groups the good news of personal salvation through faith in Christ. Incidentally also, there was the benevolent purpose to carry to the less favored peoples the blessings of the civilization enjoyed by those who undertook such missionary work. We took great pride in what America was doing for China or India. We cherished high anticipations of what a nice world this would be when those lands should be brought up to the standard of "Christian America." They were our wards. We would enlighten them, lead them, control them, mold them, make them like ourselves and ultimately welcome them, perhaps, into the family. When they really found out what we were trying to do for them they would rebound in boundless gratitude for the deliverance which we had brought to them.

Suddenly something happened. They had discovered themselves and found out uncomfortable things about us. India, China and Japan rose up to declare that their own institutions, their own civilization and their own nationality suited them very well. They appreciated what we had been trying to do for them; but they would thank us to dismiss all talk of being their patrons, guardians, civilizers, and, especially, exploiters. Christianity they would appropriate, but not American or English Christianity. They would interpret, organize and administer it in their own way, according to their own national genius.

This has brought a halt for a friendly reconnaissance. And a hasty survey has brought into view some obvious necessities and some tremendous problems. The old vocabulary of foreign missions is likely soon to become a dead language. The expurgation of missionary hymns has already begun. Much of the coming change is still beyond our comprehension, but some items are becoming clear. The missionary enterprise itself, while retaining its genius for personal appeal, must be transformed to an extent yet unknown from the character of denominational and national propaganda to that of interdenominational and international cooperation. It must assume the task not only of calling individuals to personal faith, but of turning

groups, classes, nations and races on a world-wide scale to collective righteousness.

Let no man shrink from such an undertaking as being beyond the capacity of Christian statesmanship. It has been a current boast that the most statesmanlike understanding of international and interracial problems is found in the missionary body. Be it so. That is the measure of missionary responsibility for moral leadership. The missionary has set himself against the slave trade, against atrocities in the Congo country, against foot-binding, against the opium traffic, and in every case he has won or is winning. This discipline should prepare him for the greater task of expelling exploitation, imperialism and war from the world and creating social competency in the human race on the Christian basis of brotherhood. If moral guidance for the adjustment of international and interracial relations is beyond the practical capacity of the Christian religion, the failure of Christianity is only a question of time.

The capacity of Christianity for becoming the universal religion is involved. Heretofore it has been assumed; now it is to be tested. But it can stand that test only by showing its power to vitalize and assimilate those cultural elements among all peoples which can serve spiritual and moral purposes. It cannot compromise with falsehood and sin, but it can discriminate between the good and the bad among different peoples and cultures, and it can exhibit itself as the hospitable center of assemblage for all of the good there is in the world. To this end and in this attitude it must claim and exercise the right of ethical criticism upon peoples and institutions by the standard of the righteousness of Christ. And this right must be impartially exercised without either economic or political fear or favor. Unless we can insist on practical Christianity in the United States, why urge it on other nations?

Problems of the most grave and fundamental sort are involved. A resurvey of the relations of church and state is inevitable, and the churches must determine anew how far their activities shall subserve the policy and interest of the nation, especially in war, and upon what ethical limits of patriotism they will insist. In the light of the experience of the world with a Romanized church and with a feudalized church in the past, it is inevitable that in the near future the problem of a capitalized church shall come up for study. Indeed papal investments are

already open to serious consideration as an international question. A third but not the last of such problems is how far the enterprise of world evangelization is to be shifted from a denominational base to one of interdenominational management.

Of course any attempt to launch some sudden great, world-wide revolution in missionary method would be futile if not foolish. But the more perfectly we comprehend the nature, factors and tendencies of impending change, the more intelligently we shall be able to make successive adjustments as occasion arises.

Denominational Day

HOW far denominational day is signalized among Baptist churches by any special notice is not known, but it affords a peculiar opportunity for assessing anew our denominational origin, history, principles, problems, contribution and mission in the world. April 18 is the day, and the committee of the Northern Baptist Convention whose special function is to remind the churches of the occasion, has already sent out a circular to pastors.

This is an appropriate time and place to call attention to a little book prepared by Dr. James S. Kirtley and just issued by the Judson Press. The title of the book is, "The Baptist Distinctive and Objective," and perhaps there is nothing in print which comes so near as the book itself does to telling just what principle distinguishes the Baptist denomination and accounts for it. The heart of the whole discussion is a single luminous, fundamental and revolutionary sentence, namely, "Any person who ever lived or ever could live, has as much inherent right to deal personally with God as any other person who ever lived or could live."

A moment's reflection will show how this principle sweeps aside all traditional, creedal, ritual, sacerdotal, sacramental and ecclesiastical salvation, and reduces the essence of religion to the naked experience of personal union with God through faith. It is the creative principle of all of the pleas for religious and civil liberty Baptists ever made and of all the loyalties in either religion or morals which they have ever consistently urged.

Here is the answer to the question that is somewhat satirically asked: "What distinctive thing do Baptists stand for that other denominations do not also claim?" We need not assume an exclusive attitude and deny the right of anybody else to assert this principle also. But we may without presumption say that our steadfast assertion of it has been the fundamental reason why fellowship with us has not been historically accorded to us by other Christians generally. Our insistence upon it has antagonized too many ecclesiastical practices and teachings to make our companionship agreeable to those who held them. Hence we have been and are today naturally to some extent a separate people, not so much by our own choice as by that of others.

If Baptists themselves had clearly conceived in common this fundamental principle, it would have saved them many a divisive internal controversy, past and present. For if this principle is valid, fundamental and creative, it defines all fellowship in Christ. All who have experienced and do experience personal union with God through faith in Christ have fellowship with the Father, with the Son and with one another, and all of their associated life ought to grow out of that fellowship and to express it. Within the bounds of that fellowship there is room for all of the dif-

ferences of interpretation and of activity that can arise among the children of God. Its recognition would save us from a disposition to dictate to one another what one must think and say and do on penalty of exclusion.

Owing to a lack of full and common understanding of the mind of Christ, however, difficulties arise in the practical application of the principle. Our ability to work together is limited by the degree of our ability to see together. Consequently we form cooperative groups on the basis of our common understandings. The Baptist principle commits us to entire freedom in such grouping. On this ground THE BAPTIST accorded and is prepared to defend the legitimacy of the Baptist Bible Union, as a group of Baptists formed on the voluntary principle for the propagation of the gospel. But our task is so to form our group fellowships that they will coincide as nearly as possible with the fundamental fellowship of the kingdom of God.

If Baptists have any distinctive contribution to make to the world it lies just here. And if we move together intelligently and in harmony to give to the world this principle with its easy and obvious corollaries, history will never forget what Baptists will have done for the world in the twentieth century.

What Will Victory Mean?

SOUTHERN Baptists as well as northern Baptists have been straining every effort to clear up a deficit and provide for the current budget. At the date of this writing the outcome of the effort in either section is not known. In both sections it depends upon the extent to which the local churches raise their annual portion. Especially, it may depend on the way in which the stronger churches meet the emergency. For there are churches in considerable number whose financial ability is exceptional and which have undertaken exceptional allotments. A failure of 20 per cent in the case of a church that has undertaken \$5000 or \$10,000 will subtract from the general success far more than in the case of a pledge of \$500. And in case of the necessity for going the second mile such exceeding generosity will count towards the total from a strong church more than from a weak one. Of course, in point of spiritual values, the principle of the widow's mite always holds, and the poorest church in the land has the opportunity for spiritual enrichment and approval through sacrificial giving equally with that of the wealthiest one. But we are dealing now with the specific question of raising a needed and pledged sum of money and it is at this point that a failure of our stronger churches would be specially disastrous. Their strength is the measure of their responsibility.

What will it mean to the denomination and to the common cause of Christianity if within the next two weeks the word shall be flashed across the continent and around the world that both the northern and southern Baptists have met the present emergency successfully, have ended the danger of debt and retrenchment, and have started on a new period of expansion? It will put new heart into millions of harassed and anxious Christian workers. It will chase away misgivings, soften criticism, remove misunderstandings, heal wounds, close gaps in fellowship, set in motion a new wave of encouragement and faith and put into the halting march of world evangelization the swing of victory.

The World in Transit

BY THE ASSISTANT EDITOR

A Primer Lesson About Modernism

The dispute about modernism arose in the Roman Catholic church and it does not really belong anywhere else. The question was this: In matters of religion must we be guided by what the church says or by what we find out for ourselves through experience and scientific investigation? The pope said: Take the word of the church. The modernists said: Find out for yourselves. The pope won. The modernists had to keep still or get out. How that controversy shifted over to Protestant churches is an interesting subject for study.

Defining Democracy in Terms of Plutocracy

Mr. Judson G. Rosebush, a capitalist and an avowed imperialist of the ethical sort, defines democracy as an order of society that provides "an open road for talent and a due reward for talent." The definition is perfect for the man who knows that he has talent, has an opening for it and is making money out of it. But according to that definition every despotism in the world, according to its lights, was democratic. Moses and Joseph rose under the pharaohs, Daniel under Nebuchadnezzar and Richelieu under Louis Thirteenth. But if the definition be modified so as to mean an equally open road for all of the talents of all of the people and an equally due reward for the use of all of their talents, then it is acceptable as a test of real democracy. Here are two young men, as often happens, of equal talents, one of whom, after demonstrating his ability, finds that social circumstances beyond his control have made him a bankrupt, but the other finds that social circumstances which he did not create have made him a millionaire. That is business: is it democracy? Under the present order of things one has a talent for exploitation and profiteering and he rises thereby to wealth and power, another has a genius for discovering truth or teaching righteousness and he may be fortunate to keep out of jail. The present choice seems to lie between a sham democracy with plutocratic technique and a real democracy with the technique of a mob. The task of Christianity and education is to create a third option; namely, that of a democracy with the technique of a true community life.

Age the Ku Klux, for the Papal Guards Are Coming

Just as the newspapers begin to report the passing of the Ku Klux agitation, and there is hope of a return to a rational discussion of religious matters, Cardinal Mundelein announces for this summer a great eucharistic congress to be staged in Chicago and to be attended with all possible publicity, pomp and pageantry. One of the striking features will be an escort of Noble Guards, a picked, permanent military organization in the pope's service at the Vatican and all of them officers in the Italian army. This military company of a foreign power, uniformed and armed will be the special guard of honor at the great parade and at the celebration of the eucharist in the presence of a vast multitude of people. Essentially it will be as harmless as a troop of Boy Scouts. But it will be felt as a challenge, and it may be meant as a challenge, to the suspicions and fears of more than half of the

American people. If the Roman Catholics had wished to awaken into new life some form of the perennial anti-Catholic agitation they could hardly have chosen a better device for the purpose. Again they raise the old question whether they seek the political and military control of this country by the pope, and start the pot boiling anew.

These Corporations Exhibit Pure Generosity—Perhaps

Two hundred corporations in the state of New York are reported to have granted their able-bodied male employees thirty days leave of absence on full pay. Who said that corporations are "soulless"? But wait a bit. There are conditions. The conditions are that those employees are to spend those thirty days in military training camps. Why? Mull that question over until you arrive at an answer. That answer when you find it will be something that deserves serious thinking, especially from employees.

Has War Profiteering Cut The Nerve of Benevolence?

Changed economic conditions in England are crippling the hospitals, according to the *Christian World*, and its explanation is startling, namely: "Since the war wealth has passed from the hands of those who gave largely to charities into the hands of those who are far less generous. Many hospitals which were being maintained by voluntary subscriptions before the war have been driven to make desperate efforts—such as enormous lotteries—which, in some cases at any rate, have ended in disastrous failure." It sees no solution except the nationalization of hospitals. But can it be possible that while the noblest Englishmen were dying on the battlefield the baser ones were grabbing profits at home? And are the base new-rich now revealing their true character by starving the hospitals?

Why Be So Critical Of Things American?

Occasionally to the mind of some reader, occurs the question whether these paragraphs are not over-critical of things American, and why they should be so. That they are critical in some degree there is no doubt, and they are intended to be so. Why? THE BAPTIST is an American journal. The writer of these notes is of purely American ancestry running back to the Revolution, and himself never lived in any other country. He is saturated with primitive and fundamental Americanism. His patriotism is a passion. He wants to see his own country lead the world in all that belongs to true greatness. Other nations have their own critics and teachers. Americans must teach America. The more one loves America the more he is bound to strive to make America Christian in the spirit of the people, in its internal order and in its external contacts with other peoples. To do this it is necessary to remember that there is a strong strain of political and commercial Phariseism running in the blood of Americans. Our patriotism is mingled with conceit. We are a nation of "go-getters." The eagle habitually screams. In order therefore to make any progress in the Christianizing of the nation as a whole, it is necessary to remind ourselves that we might be a lot better than we are, and to show wherein and how. This is a first charge on American Christianity. If anybody can perform the task better than we are doing, let him proceed. There is ample room.

Death and the Life Beyond

VIII—Heaven

BY FREDERIC C. SPURR

OUR first business is to discriminate very sharply between the vague and sentimental ideas current in our time about heaven, and the express teaching of Holy Scripture—particularly the New Testament. Many of our popular hymns about the life beyond are full of exaggerated imagery drawn often from suspicious sources. A misunderstanding of the Apocalyptic symbolism of the Book of Revelation has supplied many of these. No attempt has been made to get behind the images to the ideas which they seek to express. The harps, the golden streets, the pure river and the white garments are only the drapery of the picture. Most of our hymnaries require drastic revision in the sections dealing with death and the future life. Many hymns are non-Christian, both in the pagan conceptions of death and the Moslem conceptions of heaven which they set forth. Having said that we have the right to appeal to intelligent Christians and bid them separate the wheat from the chaff and not throw to the void good and bad alike.

The New Testament on Heaven

*The New Testament has really very little to say about heaven; far less than most persons imagine. The details it gives are surprisingly few. But the principles it enunciates are unmistakable and they penetrate to the very quick of life. Here we must face the fact that the word "heaven" in the Bible does not invariably stand for one and the same idea. It is used in several senses. It is a name for the firmament, "the windows of heaven were opened up" (Gen. 7:11). This, of course, is pure poetry, a picturesque way of describing a storm. Heaven is also a general name for the spirit world, at the heart of which God dwells, and where our Lord Christ reigns. Our Lord has "gone into heaven" where he abides. The word is also used to indicate a progressive spiritual order, "In my Father's house are many abiding places." The idea is that of gradation, of progress. The Bible, again and again, speaks of a *succession* of heavens, "Heaven and the heaven of heavens cannot contain thee." St. Paul, writing of a mysterious psychical experience, says that he was "caught up to the third heaven." The thought contained in these phrases is that of a progressive order. And this is exactly in line with what we know of life hitherto. The order here below is progressive, from the minutest forms of life, visible only through the most powerful microscope, to man, who is the crown of terrestrial creation. Man himself is subject to the same order. Progress is the mark of his life. He is made to go from strength to strength. A progressive order, on the other side, fits in exactly with what we know to be God's will for mankind as revealed in his past dealings with our race. These indications of a progressive order "beyond," are certainly not very precise, but they open a wide door for thought.*

Another important thing to be considered is the fact that everywhere in the New Testament heaven is treated from a practical and not from a theoretical point of view. Our Lord related heaven to our mortal life in three ways. He meant that the thought of it should become an element in the formation of our character: "lay up treasures in heaven . . . do not lay up for yourself treasure upon earth where moth and rust doth corrupt." Which means there is nothing material in the life beyond. We cannot send on in advance or carry with us our gold. The only thing we can take across the frontier of death is ourselves,

our character. To relate the present life to that which is to come is our business. It makes us worthier beings upon the earth plane.

A second practical result upon life is that the idea of heaven raises our estimate of human values. "See that ye stumble not one of the least of these little ones, I say unto you their angels do always behold the face of my Father who is in heaven." It is a mysterious world but it is severely practical. We are to treat people here below the more tenderly and humanly because of their relationships in the world beyond. A third thing is that Jesus connected heaven with the idea of a perfect social order upon earth. "Thy will be done upon earth as it is done in heaven." In that higher life spirits obey a perfect order. Earth must take its pattern not from below but around, but from above. In our Lord's own personal life that same practical note is sounded: "I came down from heaven, not to do mine own will, but the will of him that sent me." So that with Jesus "heaven" was no hypothesis; it is the higher sphere which is to be a model for our own. This idea possessed the minds of the early Christians. Heaven for them was the sphere from which the living Saviour directed and inspired his church. The power flowing from him redeems, energizes and directs all human spirits that are harmonious with him. They believed in a real presence of Christ. Heaven, to them, was not a distant star but a homely realm quite close to them. The modern church will have to believe in heaven more heartily than it does, in the reality of that spirit world and especially in the near presence of Christ, not as poetry but as power. Heaven, also, for the early church stood for these divine principles by which human society should be governed. "Our citizenship," says St. Paul, "is in heaven." "We are a colony of heaven" (as Moffatt renders it) (Phil. 3:20). As Philippi was a Roman colony the life of which was governed by Rome, so the world is a colony of heaven and its prosperity lies in the adoption of the principles which operate in the higher sphere. We express this thought in our daily prayer: "Thy kingdom come." The Bible closes with a survey of the new social order under the emblem of city life perfectly organized, every evil element being consumed, and God dwelling among men. All falsehood is utterly abolished and truth is completely enthroned. *This new social order is not an evolution from below but an invasion from above. The city of God "comes down from heaven."* The superior order governs the inferior order. It is to be that the world must eventually come or be ruined by war and an ungodly civilization. These practical effects produced by the contemplation of the heavenly order should once for all, dispose of the common sneer that "reflection upon heaven is a waste of time." Everywhere the New Testament regards heaven as influencing earth life for the building of the kingdom of God among men.

Where Is Heaven?

The question *where* is heaven troubles many. Time was when "freethinkers" sharpened their wit upon this question. They spoke learnedly of what the telescope reveals and declared that never had heaven swum within the range of vision. Speech of this kind is entirely irrelevant. The spirit world does not come within the range of the telescope. Spiritual forces are not discoverable by material instruments. All the great spiritual forces are invisible.

to mortal eyes. Material instruments can trace only material things. Thought, love, honor, truth are mighty spiritual forces, but they cannot be visualized. A world of spiritual beings may, while interpenetrating our own denser world, be quite beyond the cognizance of its dense inhabitants and yet be far more real in itself than is the denser world. The ether, that vast ocean in which we are bathed, and which penetrates even mountains, passing easily through them, gives no direct report of itself to our senses, yet without it we could not exist. We know it through its action, but itself we do not know. And so it is with the spirit world. The mass of men are not aware of its existence. They might be were they willing to be still and to fulfil the conditions for obtaining contact with it. There are numerous cases on record of dying people suddenly waking up to greet the friends long since gone over who, apparently, return at the supreme moment to welcome the new emigrants. Mr. D. L. Moody in his last hours had such an experience. It is experience alone that convinces finally. Why then do men refuse to fulfil the conditions in which experience comes to birth?

Close to Us

Physical science can give us no precise information concerning the reality of that spiritual world, yet it has done not a little to clear the way to belief in it. The thesis set out fifty years ago by Professors Balfour Stewart and F. A. Tait, in the "Unseen Universe" that the material universe we behold by us is a temporary manifestation of an invisible spiritual universe into which it will eventually be reabsorbed, is now accepted by many as likely to be scientifically true. But this belief carries with it certain nearer consequences for ourselves. For what is true of the macrocosm is true also of the microcosm. We, who are little human worlds, have proceeded from an invisible universe. Here, upon earth, we are incarnate beings during the short span called life. When the body has finished its work here below it changes its form, being resolved by chemistry into its component parts. It disappears as a body. The "whole" from which it came calls it back again, while the invisible self, always belonging to the spirit world, passes into its true home. In the light of modern scientific thought that the basis of all matter is electrical or spiritual, it is no longer possible for educated men to scoff at the idea of a spiritual world in which human beings live under super-mundane conditions. We may not be able to conceive what that world is like, but we cannot in the name of science deny its reality. That world is represented everywhere in the Bible as being quite close to us. The two men on the Mount of Transfiguration did not descend from the stars. Stephen, lying on the streets of Jerusalem, all bloody with mortal wounds cried, "I see heaven open and Jesus Christ." What he saw millions since his day have seen. The experience is too common to be seriously denied. Our Lord himself taught the nearness of heaven: "There is joy in the presence of the angels of God over one sinner that repenteth." Elsewhere we read of the "cloud of witnesses" watching us as we run our race. Heaven then is the name for that great spiritual world, on its brighter side which is, not far away in space, but close to us.

When we inquire into the conditions of its life we have no help to us in any imaginative way. The Bible makes no dogmatic pronouncement upon the matter. It points out the heavenly life by means of imagery. The throne, the crown and the harp stand for spiritual ideas and not as a photograph. We may be sure that on the other side we shall still remain human, but our humanity will be completer than it is while we are enveloped in flesh and handicapped with an animal inheritance. The Bible points itself to two main ideas about the heavenly life. It

represents heaven as embracing a complete social and personal life. It is the "kingdom of the Father." A kingdom stands for order and a corporate life. Heaven is that in perfection. It is an empire under divine Fatherhood. In this it stands in contrast with the empires of this world, which consist of heterogeneous elements kept together by police and soldiery. They are artificially established and artificially maintained. The heavenly kingdom possesses a real solidarity which is not artificial but affectionate. Its people work, not against each other but for each other because all are loyal to the Father who is the central bond of all. With the idea of a kingdom is combined that of a home . . . heaven is "the Father's house." A home and a kingdom stand at the two extremes of the social order. The kingdom is the grand whole; the home is the unit. The two ideas are necessary to complete a life which unites individual liberty with corporate action. In these the dream of mankind is at last realized. Our Lord reveals a state which morally unites the kingdom and the home; the social and the personal fused in perfect love.

Beyond this general representation of heaven, our Lord reveals certain principles which govern its life. For example, all conventional relationships disappear. "In the resurrection they neither marry nor are given in marriage." Spiritual affinities alone will bind persons together. The human ties which unite us upon earth are often accidental and conventional. Yonder they are all real, hence indissoluble. Further, there is a genuine human life in heaven. "The Son of Man" has gone thither in his perfect humanity. Around him will be gathered his brethren. Human here, we shall be human there; personal here, personal there; responsible here, responsible there; moral here, moral there. This involves progress. Heaven, as earth, is still a school where we advance. The goal of our life is expressed by St. Paul "till we all come to a full grown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). God's work goes on in the soul after death: "He who hath begun a good work in you will perfect it until the day of Jesus Christ." Thus there can be no dead level in the heavenly life. "Heaven is not a vast circus where each one remains fixed to his place, hypnotized by the contemplation of the divine beauty" (R. P. Monsatré). There will be progress in knowledge: "Now I know in part, but then shall I know even as I am known" (1 Cor. 13:12)—progress in love, in science, in holiness. There will be plenty of occupation in that life: "His servants shall serve him." Every gift of God to every personality will at length attain its fulfillment. We go "from glory to glory."

Completion of Human Life in God

This, then, is the New Testament account of heaven. It is infinitely more exalted than the common conceptions popularized in jingling rhymes, and it harmonizes with the entire scheme of things. It offers a genuine completion of human life in God. These principles make clear to us the kind of preparation that is necessary for that life. Here, traditional religion, both Catholic and Protestant, has often been at fault. Entrance upon the heavenly life has been wholly divorced by many from any spiritual preparation for it. A ghastly charlatanism is asked for, and performed, by many in the name of Christ. One who has lived an evil life for many years sends at the very last for a clergyman to perform the hollow miracle of obliterating the past and preparing him for heaven by means of prayer or sacrament. And it is all futile. We cannot pass in a moment from raucous speech to finished singing, nor from physical corruption to perfect health. Nor can we by any trick pass from a life of sin to perfection in holiness. Our "citizenship" is in heaven or hell

now. Every man now gravitates towards or away from God. In the beyond that same gravitation continues, quite uninterrupted by death. Heaven must be first within us before we can be in it. At death we pass into the sphere for which we are spiritually fitted, and no magical acts can reverse the operation of this law. The faith that saves us

is not a momentary exercise of belief in something done; it is the perfect surrender of the human spirit to the Lord of life—the Saviour of the world. Those who are or with him here below go at death to be “with him,” because, and only because, their spirits are harmonized with his. For them this is heaven.

A Baptist Three Hundred Years Ago

It is not a bad thing occasionally to recall the lives of unsung martyrs.

BY JOHN CROSBY

THACKERAY in one of his books says that he would rather have history familiar than heroic. If we want to get at the interior spirit of any age, to know the mind of any period we must go to the records of the every-day life of the people. The seventeenth century, in which the subject of this memoir lived, was a period of reconstruction and spiritual upheaval unexampled in the history of the Anglo Saxon races. It knew the death pangs of an autocratic monarchy, the last convulsive writhings of ecclesiastical tyranny and saw the dawn of civil and religious liberty rise in a red cloud of intolerance and persecution to a glorious noon-day of untrammelled freedom. Between Archbishop Laud and Roger Williams there is a great gulf fixed and yet in those few years the spirit of England and her American colonies broke the chains which an erastic, servile and persecuting church would have riveted upon her neck, and made possible the emancipation of the New World and the wording and signing of our glorious constitution, the greatest charter of religious freedom that the world had ever seen.

The Second Reformation

The struggle lives for us not only in the bald facts as related in the historical textbooks, in the sonorous English of Milton and in the philosophical and theological works of the period but, as recent historical research has shown, in a mass of material which will, when codified, edited and published, throw a flood of light upon the psychology, lives, trials and persecutions of the common every-day men of the street whose upheaval made the new era an accomplished fact and not a utopian dream. The records of the courts, the registers of the parish churches, the tax rolls, the discovery of contemporary correspondence, diaries, are daily throwing a flood of light upon the inner life of the people and showing us that this second and greater English reformation was a movement having its origin in the heart of the common people and not in the schemes of statesmen or the brains of liberal ecclesiastics.

Benjamin Foster, the subject of our memoir, was born in the town of Maidstone, in the county of Kent, England, July 17, 1630, two years after his fellow sufferer, John Bunyan. Unlike the inspired tinker of Bedford, Foster's family appears to have been one of eminent respectability. His father was a corn merchant and farmer of good but not noble family, and appears in the records as having held responsible positions both in town and church. He was three times church warden, once mayor and an alderman and common council man of the borough. His mother, curiously enough, was a member of an old Catholic family, the Cliffords of Hythe, but seems to have adopted her husband's religion on marriage. Benjamin was christened at the parish church at the mature age of three days. The accounts of his christening feast have been

preserved. His proud father kept open house for twenty days and appears to have supplied enough strong drink to have incapacitated the inhabitants for the next week. In 1636, being then eight years old, Benjamin was pupil at the grammar school, where he remained until the age of sixteen. He seems to have been somewhat of a scholar as we hear of his delivering an oration in Latin hexameters on the occasion of a royal visit in 1642. He was nominated for a sizarship at St. John's college, Cambridge, but never joined, preferring apparently to be bound apprentice to a certain John Nesbitt, a scrivener, of Aldersgate street, London, probably the father of Rev. John Nesbitt, the nonconformist Baptist preacher, referred to as Mr. Nisby in the *Spectator* (No. 317). Be that as it may, he certainly frequented various independent meeting houses in the city of London and figures as a member of a church meeting in Leather lane, under the guidance of a pastor named John Spillsbury, which, according to Crosby in his “History of the English Baptists,” became an independent Baptist church on Sept. 13, 1648. There can be no doubt of his strong Baptist principles. In 1648, being then of the mature age of eighteen years, he was arraigned at Maidstone for denouncing infidelity, expounding the Scriptures without a license and inciting to riot. He appears to have been set in the pillory for the space of three hours, fined fifty marks and imprisoned for an indefinite period. In the same year, having been released, he proceeded to Leyden university where he devoted himself to the study of the Scriptures and the promulgation of Baptist views, especially on immersion. This attitude not appealing to the faculty of the university, he was directed to cease from public propaganda and finally found himself an inmate of the university prison, being finally expelled in the following year.

Troubles of a Baptist Pioneer

In 1650 he turns up in the Papal States and was expelled from the country for insulting a religious procession during the feast of Corpus Christi. The penalty would probably have been more severe had not Cromwell and the Papal States been sharing a mutual policy of opposition to Spain. Returning to England, he married Elizabeth Kiffin and settled down in the city of London as a scrivener, being apparently in very comfortable circumstances. At the restoration, with the passing of the Act of Uniformity, his troubles began and we have in his diary and a series of letters which have fortunately been preserved an instructive picture of the troubles of a Baptist pioneer in the days of the Merry King.

The whole diary is manifestly too long to be given here. The following extracts are of interest as showing the every-day life of a Restoration nonconformist. “Feb. 2nd, 1660. Heard this day that Mr. Laurer was cast into the common gaol at Maidstone for refusing of the Sacrament. Mary Auden having di-

in church bed was buried by night in a common field, her husband, John, having denied Mr. Simpson to baptize the child. He being apprehended lies in the Common clink where those who go to give him consolation are much browbeaten.

"March 8th. Paid 20 pounds fine to the Court for noncompliance thus making three hundred pounds in sum total for not bowing our heads to Baal.

"May 16th. One Thomas Withers, said to be an informer found dead in St. Mary Axe. Pray God that the faithful be not accused thereof. This day to Newgate where great numbers of the brethren lay in chains. Brothers Lynch and Powell like to die of putrid fever. Mem. To jailer for easement of Brother Lydick. 5 s.

"June 2nd. This day walked in St. Pauls heard Dean Mansell (?) preach against the brethren. Breathing forth abuse and scurrility. The Lord reward them according to their works.

"June 9th. Rode to Greenwich there to meeting of the remnant. Brother Desmond testifying. The men of the Lord Justice being sent against us, by the mercy of God we scattered none being overtaken.

"Aug. 2nd. This day died my father being of the age of full three score years and ten. God be thanked that he saw the way to free salvation but was spared the tribulations of the Saints."

After this he seems to have disposed of his London business and entered upon his father's estate. He was fined for non-attendance at church by the Kent justices no less than sixteen times and, as an evidence of his love for religious freedom, was indicted at the quarter sessions for harboring a mass priest, being acquitted, however, on account of his known Protestantism.

A Vigorous Writer

About this time he began to figure as an author. His tract comparing the Anglican church to Aholah and Ahiolah is a vigorous piece of work but is in such exceedingly plain English that it cannot be quoted here. "The lament of the Persecuted Saints commonly called Anabaptists" published in 1663 and "The groans of the Afflicted Church of Christ commonly called Anabaptists now meeting in Wych Lane, Near the towne of Maidstone" are in terse and vigorous English and breathe a determination to defy the oppression of church and state that brought down upon his head swift and inevitable punishment.

His trial took place before the Lord Chief Justice in London on June, 1664, and was a travesty of justice. The sentence which was carried out in its entirety was as follows: "Benjamin Foster, you are here convicted for writing, causing to be printed and publishing a most damnable, seditious and schismatical book against the religion of our Lorde the King, the church of this Realm of England as by law established, and to the scandal of all loyal christian people in this realm for which the court doth award; That you shall be committed to jail for the space of one month, without mainprize or bail, and on the next two market days to stand upon the pillory at Maidstone, in the open square for the space of two hours from twelve o'clock until two, with a board over your head inscribed 'For the publishing of a malicious and blasphemous book against the religion of this Realm as by Law established and here your book shall be burnt before your eyes by the common hangman, to the disgrace of your false and damnable doctrine. And you shall forfeit to His Majesty the sum of fifty pounds, and shall remain in jail until surety shall be found for you to appear at the

next Quarter Sessions, there to openly renounce your most damnable teaching and doctrine."

The result of this prosecution was that he was utterly ruined both in purse and reputation. He seems to have led the life of an itinerant preacher for the next few years, although never called to the regular ministry. He was imprisoned at Halifax, Bedford, Oxford and Leeds. At the last place being whipped as a "confirmed rogue and vagabond," his offence being that he preached in the churchyard. From the church account of the Leather Hill conventicle, we find he was employed at ten shillings a week as species of colporteur distributing tracts and prescribed literature to the Faithful. We catch a glimpse of him in Gloster disguised as a traveling barber and once as a fugitive from justice taking refuge with a persecuted Roman Catholic family at Wroxton near Banbury.

As was to be expected, despairing of justice or any prospect of a modification of the persecution under either Charles the Second or his brother James, a number of the Baptists in common with other Protestant nonconformists joined the attempted revolution under the Duke of Monmouth. Foster seems to have been at Taunton as chaplain or exhorter to the Kentish contingent of the rebel army and to have been captured while fleeing from the fiasco at Sedgemoor. He figures in the general indictment at the "Bloody Assizes" before Judge Jefferies and was sentenced to be hung, drawn and quartered, according to the cheerful fashion of the time. The batch of criminals was purchased by a Bristol speculator named Peter Quale and sent into slavery on the American plantations according to the custom of the period.

While awaiting embarkation the irrespressible Benjamin was soundly flogged for holding meetings in the common jail and put into irons for heading a meeting of protest to the governor of the prison. On arrival in this country he is shown as sold to a John Carroll of Maryland, and from then until eighteen months afterwards the history is lost. In some unexplained way he turns up in Boston in 1687, apparently engaging in business and doing well. There is a letter to a friend in London directing that ten pounds be sent to a Mr. Charles Clifford of Maryland, so it might be possible that he came across a relation of his mother in Maryland who helped him to escape. With the Declaration of Indulgence he returned to England and settled down to the ordinary life of a London citizen. He died on the tenth day of January, 1710, at the ripe age of eighty years and was buried in the churchyard of the Collegiate church at Maidstone. In his will he left his property to the Rev. Benjamin Kiffin, his nephew by marriage and pastor of the Baptist church at Lewes in the county of Sussex.

Baptists Are Debtors

It was to men like Benjamin Foster that we Baptists owe our position as a free church in a Christian commonwealth. They were whipped, imprisoned, enslaved and suffered even unto death that we might receive the priceless heritage of individual liberty in Christ, the glory of a Baptist church.

When brethren are despondent about the future, worrying about the present, talking of giving up the fight and seeking other affiliations, I often regret that we live in days that have grown soft, when the path is too easy. The renewal of persecution would probably revive the spirit of the church, and, though God forbid that the old days should come again, it is not a bad thing occasionally to recall the lives of unsung martyrs and sufferers who fought for freedom 300 years ago.

Church Music

The first of several articles on this important phase of worship.

BY FREDERICK MAXSON

IT IS assumed that the minister is the spiritual director of the church, and therefore vitally interested in the character, quality and fitness of the *words* that are sung by the choir and congregation, as well as the music. To this end the weekly conference of the minister and choir director is of the greatest importance; so that not only the music for the coming Sunday may be discussed in detail, but also plans made far enough ahead for the director to select and rehearse appropriate choir music, so that nothing is left to chance.

This planning naturally implies that the minister must be constantly looking ahead for his subjects, from two weeks to a month in advance. It is even well for him to plan tentatively in advance for several months, so that the choir may have ample time to prepare difficult music and get it well in hand. When a service goes smoothly and harmoniously, it is inevitably the result of such careful planning and execution.

Some degree of musical education is indispensable, so that in his conference the minister will not expect the carrying out of impractical ideas, musically. Some of the denominations are now bringing the need of musical education of the clergy into more prominence, and giving more opportunity to obtain a practical knowledge of music, which should include both vocal and instrumental, to a certain extent.

The more the minister actually knows about music, the more harmoniously can he and the director work together. One who is frankly unmusical would do well to rely on the musical knowledge and judgment of the organist and director.

There was once a minister of this class who came to his organist with great enthusiasm, with the suggestion that when the musical service from Handel's "Messiah" should be given in that church, the congregation should all sing the "Hallelujah Chorus." To him, it seemed to offer an opportunity for a big and inspiring rendition of this noted chorus. To the organist, who knew the necessity of much careful rehearsal by any body of singers who would expect to sing it effectively, it was an impossibility. Result, the minister was peeved at what he considered insubordination, or at most, lack of cooperation. This condition of affairs could not have occurred had he had the proper musical equipment and practical judgment. Organists as a class, are glad to work out practical musical suggestions.

The Congregation

A congregation should not be content to be sung to by a choir, however fine, but must also be allowed the opportunity to participate heartily in the various parts of the service assigned to them, musical and otherwise. These should include not only the singing of hymns, doxology, Gloria and familiar chants; but also participation in certain responsive singing, even in non-liturgical services, if they are willing to devote time to rehearsing the music properly at a convenient time and place, until it is familiar.

If the congregation could individually sing the parts suited to their voices in the music of the service, it would add materially to the general effect; as contrasted with the prevailing custom of all singing the melody only. Unfortunately, as a class, our people are not trained to sing readily from note at sight. I remember the inspiring effect of some congregational singing in a church in London some years ago, where

in my immediate vicinity the vocal parts could be heard distinctly sung with much vigor. In some English churches the congregation rehearses and sings the anthem.

Some of our American hymnals provide for special services consisting of responsive readings, prayers and appropriate musical responses, which would be very effective with a congregation of note readers. Service of this sort, as well as new hymn tunes and chants could be rehearsed and learned however, under proper conditions.

A congregation should be alert individually from the very start of the service, prepared to take part promptly reverently and heartily in every part of the service assigned to them. This includes the prompt finding of places in the hymnal, careful listening to the organ and choir for leadership, and equal promptness in rising and sitting down together.

A Theory—Not a Fact

BY H. L. STETSON

ONE of the reasons, probably the main one, why, in many cases, there is so much opposition to evolution is the dogmatic manner of its presentation. By many teachers it is taught as a fact, a demonstrated law, when in reality it is still only a theory. Stewart Young, professor of physical chemistry, at Leland Stanford University, says that "popular science teachers of evolution are in danger of becoming as dogmatic as priests of the Middle Ages" by declaring evolution is a fact or a law. He says: "Unless there is a change in the attitude of instructors in popular science, scientists will become laughing stock for the more educated in the years to come. . . . Doubtless we shall cease believing in the scientific when they allow themselves to lose sight of the fact that nothing can ever be an absolutely proved fact. . . . The original theory of evolution provided a basis upon which scientists and men of learning could work in the future. . . . All they do is to lay down a series of rules which will work very well for practical purposes, but which may be disproved at any time. Evolution should be taught as this and nothing more—as a theory which seems to be true, but which may be upset with new developments. To the same effect is the recent declaration of another scientist who stands in the front ranks as a very great research man, when addressing a convention of chemists."

Evolution explains many things, but it does not yet explain everything. The attempt, so often made to force it upon everybody as a law as well established as the law of gravitation is unscientific and rightly meets with more or less opposition. If all teachers of evolution and anti-evolutionists would treat the doctrine as theory and not as a fact most of the hostility now existing between them would disappear. Theories are opinions which need to be tested to the utmost; otherwise we would never have some of the best things we now possess. Let the testing go on and let both pros and cons remember that they are dealing with a theory and not with a fact.

True greatness does not undervalue small things. It dares to stoop to conquer. It is a sign of a small man who is afraid to lose himself in a small task lest man should think him unfit for the larger task. There is no small task that may not be done sublimely.—*The Expositor*.



The Devotional Life



Bound in the Bundle of Life

The soul of my lord shall be bound in the bundle of life with Jehovah thy God.—I. Samuel 15:29

BY DAVID E. ADAMS

IF YOU would read one of the most fascinating short stories in all literature, turn to the twenty-fifth chapter of the First Book of Samuel.

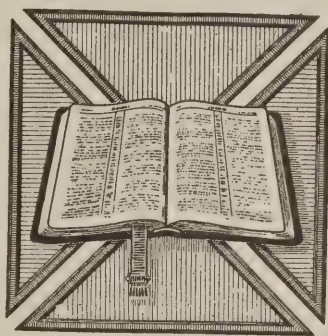
You will find there a beautiful piece of literary work—a clear-cut little plot admirably narrated, in a setting described with masterly simplicity. It is a story of the eternal triangle—two men and a woman—incomparably told, the story of Nabal and Abigail and David. Seeking to smooth over the consequences of rude and churlish behavior on her husband's part, and to placate a man thoroughly angered and bent on destroying her husband, a tactful woman says to him: "The soul of my lord shall be bound in the bundle of life with Jehovah thy God."

A pregnant phrase, which has endured through the ages in the memory of man, because in it there lies implicit a whole philosophy.

The Universal Experience

Any man who is conscious of having a soul—a something within him greater and deeper than his mere animal instincts and desires—must be conscious at the same time of a mysterious bond which binds him to the unknown past whence he came and to the unseen future whither he goes: a bond which draws him in some dimly comprehended way into fellowship with others whose feet are likewise treading that same pathway, and which opens to him somehow a sense of relationship, dim and uncertain, but nevertheless real, to the great, loving, creative Father Spirit of whom we think as standing within the shadow, keeping watch above his own. Just in so far as he has a soul, man is bound in the bundle of life with other souls, partakers together of a universal experience, voyagers hailing from

"that immortal sea
Which brought us hither,"
and bound together for that eternal sunset where, in the light of the



evening star, every man must answer the one clear call as the flood bears him out across the bar to meet his pilot.

"Bound in the bundle of life—with God"—that phrase expresses the deep awareness of the Christian man of his oneness with the fundamental common experience of humanity.

As members of families we realize it, for within the experience of the smallest family circle we see epitomized the profound experiences of the race. We are all born into the world: we all live in our day and generation as we may: we must all die.

Those are the ultimate verities of human existence.

Yet within the narrow compass of one home in a single generation the universal cycle is exemplified. There is the beginning of life: there is the living of life: there is the cessation of life—what we call death. We are poignantly reminded of this cycle as the family festivals, the anniversaries, come around. There are the birthdays, with their numbering of the time that is past—and of that which remains. There is Thanksgiving, with its glad homecomings—and its empty places. There is Easter—when unseen fingers touch the muted strings of faith once more into celestial music. There is Christmas—the birthday of the Christ—when the song of the herald angels once more thrills our

hearts, reminding us that we are bound in the bundle of life not only with men, but with God.

And there is the New Year—marking the passage of another stage in the earthly journey, and touched for us with the deep significance of the inexorable passage of our years—good or evil as we may choose to make them. "Bound in the bundle of life!"

But being bound in the bundle of life implies sharing the sorrow and sufferings of life.

The possession of the highest joys inevitably involves the deepest sorrows. We are all familiar with that fact. The deeper your affection for a beloved friend, the keener your sorrow at the inevitable parting. The greater your love for a father or mother, the deeper your grief when they pass from your sight. The more you sympathize with your companions on the journey of life, the more do you enter into their pain and their sorrow and their suffering, as well as into their joy and their triumph.

The Test

And the final test of whether the soul of a man is bound in the bundle of life is twofold—is he, like Jesus, touched with the feeling of the infirmities of his fellow-voyagers—does he enter into their deep experiences because he cares for them so much that he just can't help it: and does he so interpret the experiences of pain and of evil which he shares that by this darker element in life he is drawn nearer to God, and not driven away from him?

That is to be bound in the bundle of life not only with men, but with God: to feel oneself a part of a beautiful and reasonable plan, in which even suffering has its final explanation, a plan that makes a place for every human soul who turns his face for a single moment upward—

"Since the first man stood God-conquered
With his face to heaven upturned."



The Chimney Corner



The Ox-Cart of Lydia Rogers

IT WAS seventy-five or eighty years ago. That town of Manchester was then, as it is now, just plain farming country and the people just plain country folks. David Rogers was a widower; middle-aged; a large, bearded, bearish-looking man. Any gentleness that belonged to his nature had remained decidedly latent. It was the common opinion that his first wife had worked herself to death—without any opposition on his part.

There was a flock of children, of the old-fashioned size—upwards of a dozen, I believe—who were utterly unkempt and without “bringing up.” Rogers was shiftless, and therefore poverty-stricken; his house a tumble-down place, and his farm the poorest in the county.

Lydia Morton was about half his age. She was a little woman, mild in her ways, sweet, quiet, refined, and if not pretty, at any rate good-looking, especially in the better sense that she looked good.

The gossip of the countryside fairly had its breath taken away by the announcement of their marriage. Her father and mother were so angry that they would not speak to her for years. It isn't at all likely that she married David because she saw an opportunity thus to make her life a useful one. In that case she certainly would have picked out a more promising “opportunity.” It was probably mere fancy, or impulse, on the part of both. In other words, it was a match that was made in heaven.

Marriage can and does make of the twain one; but which *one* is it going to be? This is what we always ask ourselves when we see our friends and acquaintances joined in holy wedlock, and this is what people began to wonder in the case of the newly married David and Lydia.

Lydia had always been an inveterate churchgoer. As a little girl of eleven or twelve she would pray and speak in prayer-meeting. Her home had been a long two miles from the church, over bad country roads, but she had rarely missed any of its services. Now when she married David Rogers there was no question in the minds of the people about her getting him to go to church; that was unthinkable; but, would she let him and his irreligiousness break into her faithful practice of the Christian life?

David Rogers had never been seen inside a meeting-house, with just two exceptions—and they were both funerals! The whole Rogers tribe were notoriously “down on churches,” as they say in the country. David was not a “drinking man,” and was not dishonest; but that exhausts the catalog of his virtues.

*“The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be—but, finding first
What may be, then find how to make it fair
Up to our means.”*

—ROBERT BROWNING.

He worked more on Sunday than on week-days; he was profane; he was in general what folks out our way call “ungodly.”

This is what happened.

In the country the start for church is made in liberal good season. Young and old are glad of the half-hour before service as an opportunity to visit, and arrange various sacred and worldly matters in which they are mutually interested.

The Sunday morning following Lydia Morton's marriage to David Rogers, long before the last bell sounded, of all vehicles in the world! Rogers' old ox-cart came slowly along the dusty road and up to the church—it was a warm day late in June—and in it was the man himself, with Lydia and the children!

That very Sunday David hired a pew. I could point it out in the old church. It was filled by the Rogers family every time the church was open, for years, and the husband and father was himself not often absent. At a later time in a revival season he joined the church. He was made a deacon and a trustee. His grandchildren and great-grandchildren are today faithful-workers in that and other churches. In short, the family name is synonymous out there in Manchester with unswerving loyalty to Christ and the things of Christianity.

How did Lydia Rogers accomplish this miracle? One of the daughters told my mother all about it, years afterwards.

Lydia broached the matter of going to church to her new husband Friday morning. The very suggestion amused him. She did not cry, or get mad, or tease, and in especial she did not give up; she just smiled, though reproachfully.

That afternoon she walked to the village, four miles, and bought gingham for new sunbonnets for the girls. She sat up half the night to make them. The next day she washed and ironed their dresses and mended the boys' clothes. David looked on, but said nothing. Determination succeeds—almost always.

Sunday morning was a critical time in the life of that Rogers family, from a religious point of view; from many points of view. Lydia understood well enough that if she could not take her husband to church with her that Sunday, the chances were she never would.

After breakfast David inquired whether they calculated to walk to town to meet-

ing. Her answer was, “No, we're going to ride.”

“But with whose horses?” for he had no team.

“With your oxen.”

“In the old cart?”

“Yes.”

“You wouldn't go like that?”

“We certainly shall.”

“Who'll drive the oxen?” for none of the boys could.

“You will.”

“I won't.”

“You don't mean that. I know you will.”

Remember that she said this smiling and gently, but with a pronounced cent of feminine decision. There is old saying to the effect that if a woman makes up her mind to do a thing, usually does it. Does she? That depends; depends upon whether she backs up her will and word with scolding, fulness, and nagging, or with a sweet and gentle patience and love. So the ox-cart of Lydia Rogers became verbal and traditional in our town.

The woman had many another battle to fight out before she subdued the rough character of her husband and gained the mastery of that home. For her stepsons she received at first no insult and abuse; she answered them never a harsh word, and loaded them with kindnesses. After a couple of years they literally worshiped her.

The home had been wretchedly kept and untidy; day and night, unaided, she slaved to make and keep it clean and pleasant. After a while neatness became contagious; the old began to be ashamed of their sloveness; her bare example gained that power. Before she died the Rogers home called all others of the neighborhood the matter of good housekeeping. She made the children love books and study. As they grew older some of them were sent away to higher schools, two of them to college. Her husband was by nature lazy, and no one will ever know what it cost her, of infinite pains, trial, prayer, to transform him into a good industrious farmer. Years after Rogers' decease I used to tramp and hunt that farm, and on every hand were evidences of his careful and wise husbandry.

My mother told me how Lydia Rogers looked when she was an old woman. She was old before her time, of course; she had white hair, hard, bony hands, and a wasted figure. You cannot accordin' to Jesus' teaching both lose and save your life. To the last, however, Lydia retained her smile and cheer and love; their inspiration—her Christian faith. From “Pillars of Gold,” by Mitchell B. published by Judson Press.



BOYS and Girls



A Miss Is as Good as a Mile

ONCE upon a time there were ten little girls and nine little boys who held their noses in the air. And if there had been ten little boys, no doubt the tenth boy's nose would have been poked upward snobbishly too. All because Beth and Seth had joined their class. For Beth and Seth, you must understand, had black faces; and for some odd reason his made nineteen white noses rear off in self-pride; as if white noses were superior—somehow or other!—to black noses; as if the Lord God did not like black noses, in spite of having made so many millions upon millions of them.

Well, Miss Stanhope took one look at those nineteen white noses, and decided to cure them with shelf paper and paste and advertisements. It was the greatest fun the class ever had, and quite the most unusual event of the year, for when they came into the room that day there was the wide white shelf paper stretched across the room; and there was Miss Stanhope smiling; and there was Beth (with the paste pot) and Beth (with a box of pictures) all ready to begin.

"This is to be a true story about the road to Happiness leading to a Palace of Delight," said Miss Stanhope, "but I think the real title might be 'A Miss Is as Good as a Mile,' for at any point along the road to happiness Janie could so easily have missed the way. Her real name was Janie Barrett. Now Seth and Beth, please paste in place the first milestone—"

"*Miss-fortune smiled on Janie!*" they pasted on the shelf paper, while Miss Stanhope told how Janie had been desperately poor, her mother a widow, with not a cent to spare to buy her anything new. And then, like a fairy godmother, along came a lady from the North, a white lady, with a little white girl. She asked Janie to come to live with her and be a playmate for her daughter. She did every thing for Janie: "Seth and Beth, please paste in place pictures of the hats, the dresses, the lovely hair ribbons she gave Janie. You can guess what fun this all meant for Janie. But life went on until both little girls grew older, and the white woman said one day: 'Oh, I've wasted your life!' You see, she was afraid Janie would keep right on wanting such things, and yet when she offered to adopt Janie both Janie and her widowed mother decided not to accept. Next, please paste in place the topic—'*Miss-fit? Not a bit!*'"

Miss Stanhope now went on to tell how Janie heard of Hampton Institute, a place where poor colored girls and boys could earn their way through, and she decided that was the place for her! You might have supposed she would feel a bit

The Explorers' Club

CONDUCTED BY MARGARET T. APPELGARTH

too grand, after all her nice clothes. But not a bit of it! "Just paste on my shelf paper, Seth and Beth, the pictures of broom, pail and mop, to show how gladly Janie learned to do well the necessary housekeeping tasks which are taught at Hampton. Then one day she read a book (paste on the book, please!) called 'All Sorts and Conditions of Men,' and from reading this book she decided to choose the most backwoods school in all Georgia as the place where she would go to teach after she graduated! Next, paste on the label—'*Miss-cellaneous; or Pleasures; Palaces; Home, Sweet Home!*'"

"For Janie married; she had always loved pretty things and now she had a chance to have them, so please paste in place the picture of her little home, sweet home, also the pictures of the silver spoons, knives and forks which she had, and the attractive curtains. She called it her 'Palace of Delight.' But instead of being selfish about this gem of a little home, she shared it with all her colored neighbors, so that they could have the fun of it too. The next label to go in place is '*Miss-givings!*'"

"Underneath that label paste the picture of a bathroom, for I shall have to tell you how Janie had always longed to have a bathroom in her home, moreover she had saved and saved and saved until there was plenty of money for a bathroom. Oh yes, plenty! But Janie began having misgivings: was it fair to spend all that money on a bathroom just for herself? Wouldn't it be better to do something all the neighbors could enjoy? They didn't have as nice a home as hers, so wouldn't it be very fair and friendly to build them a community room on her house, a special room for all of them to enjoy? It was a beautiful thought, and I leave it to you boys and girls to decide whether her neighbors didn't appreciate Janie Barrett! Next label is to be '*Miss-judged.*'"

"For Janie's next big, hard, stiff question was, 'Who needed happiness most?' And the answer was—negro girls! Janie had heard some things which made her see that down in Virginia a group of misunderstood negro girls needed a home and a school and a good, big slice of love. So Janie decided to go down there to help them. This meant that Janie must give up her Palace of Delight! She must give up her precious silver forks, her dear new friends; all to be with unpopular and unwanted and misunderstood girls.

"Janie Barrett was a worth-while

negro girl. She was a worth-while negro young woman. She was a worth-while negro founder of the Industrial Home School for Girls at Peake, Va. And Janie Barrett is making other Janie Barretts in that school. Beth and Seth, did you ever see Mrs. Janie Barrett?"

"Oh yes, Miss Stanhope," said the twins. "Oh yes, indeed, we've seen Mrs. Janie Barrett."

And that is how it came to pass in that school for nineteen pairs of eyes and nineteen pairs of hands to become kinder, friendlier, gentler. All because Janie Barrett had once done it! "A miss is as good as a mile," and Janie had never once missed—*never!*

They even made a game of it, for recreation hour. It was a relay race, the eleven girls on one side, the ten boys on the other. There were two hats, one for each team, labeled "Janie's hat." There were two brooms, labeled "Janie's broom, at Hampton." There were two spoons, labeled "Janie's spoon." There were two cakes of soap, labeled, "From Janie's bathroom." There were two notebooks, labeled "Janie's Industrial Home School, at Peake, Va."

At a given signal one member from each team put on the hat, took it off and passed it to the next in line, where it was again put on and taken off, etc., on down the line. Meanwhile the first member on each side had taken up the broom, swept with it and passed it on; with the spoons, team members pretended to eat; with the soap, each made believe to wash his or her hands; in the notebooks each member wrote a Bible verse as a lesson in friendliness to all races and all colors. Miss Stanhope had written:

"Of one blood God hath made all men for to dwell on all the face of the earth."

The boys and girls themselves had written:

"Whatsoever ye would that men should do to you, do ye even so to them."

"Bear ye one another's burdens."

"This is my commandment unto you that ye love one another, for my sake, even as I have loved you."

You can see that Janie Barrett's life was spreading its usefulness and making nineteen foolish boys and girls become sensible, friendly, normal children.

Dear Madam: :

I have been reading your stories in THE BAPTIST and have been wondering whether or not you have a club for boys and girls, called the "Explorers' Club." If you have I would like to join it. Will you please tell me something about it.

Respectfully yours,

Wendell Burcham,
Burlington, Iowa.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topics for May 2

Note: All references hereafter made in these "Meetings Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

One form which our influence takes is told in the seventh chapter of "Modern Discipleship and What It Means." Beginning on page 103 and continuing on through page 119 you will find a great deal of help with this topic.

In order to show the young people how our lives will influence all those with whom we come in contact, a little chemical "stunt" may be used in meeting. From your druggist you can procure a little phenolphthalein (a quarter's worth is plenty). Baking soda and vinegar you will probably find in your pantry at home.

In meeting add some vinegar to the phenolphthalein, which will immediately turn from a colorless transparent liquid to pink or red. Then take a little of the baking soda and add it to this red mixture. You will find that it is again colorless and transparent. While you are doing this, perhaps you can be explaining about the lesson. You may tell of how we come in contact with people who may not have high ideals, and our lives become affected by theirs. Then tell how, if Christ were present in both lives, they would be spotless.

Or if you prefer first to add the baking soda to the phenolphthalein, you might explain that sometimes we come in contact with people and both lives remain to all outward appearances the same, yet are so harmonious that they become as one.

If you cannot get the phenolphthalein, perhaps you can explain or illustrate the lesson by means of iodine and starch. Into a glass pour a little starch and water (mixed up) and then add a little iodine. The iodine will immediately change the mixture to blue or purple. Then the parallel may be drawn that our lives coming in contact with others always have some effect, which sometimes can never be undone. It is up to us, therefore, to make our contact of real help rather than a hindrance.

Perhaps personal instances from the experience of the leader or of those in the audience can be cited as concrete examples of good or bad influence. Tell

of Christ's influence on all those whom he met and who believed on him. Tell of what influence he may have today—if we once meet him and know him.

Gleanings

Hush! They are singing "I Would Be True," the institute hymn. Picture yourself singing this hymn, a part of a large group of young people all ready to "give of themselves in service true." Does it not seem like a real inspiration? If you were a delegate at the institute, you would have been privileged to participate in such a program.

Those who attended the institute of the Central District B. Y. P. U. of Philadelphia can tell about the high lights of the institute. I could never enumerate all that went on there, but I will tell you enough to make you be the first registered delegate to the next conference.

Supper was served at the conference church at six p. m. daily to those delegates who cared to attend. That hour was one well spent. Songs were sung, the faculty was introduced, acquaintances made, and a fine talk was heard. Each talk had a lesson long to be remembered.

At seven o'clock the classes convened. The society presidents were privileged to study the new B. Y. P. U. manual. This class lasted both periods. The other delegates had the choice of two classes—dramatization, or the discussion of methods and problems. Both classes were well attended. The meaning of dramatization was changed for many of us. Its value in teaching biblical truths seems unsurpassed, especially when flavored with vicarious experiences. Solutions to many difficult problems were gleaned from the talks on methods and problems. We hope to practice many of them shortly.

With the bell as the signal, classes ended at 7:45. A recreation period lasted for fifteen minutes. We played many "ice-breakers" under capable leadership. Fun? Of course, we had fun. Everybody played, and played hard. Our leader certainly knew how to keep the ball of fun rolling. After such relaxation we were ready for the next class.

The second study period offered us another choice of classes. A class on the C. L. P., or Christian Life Program, and one on social and recreational work drew the crowds. Judging from the laughter in the class room of the latter, there was a very enjoyable program going on inside. The C. L. P. class room was overflowing with seekers of knowledge, eagerly listening to the many valuable suggestions. No one will ever regret those moments spent in those class rooms.

From the classes we assembled as one

group in the main auditorium of the church for the evening devotional services. On Tuesday evening Mrs. Elizabeth Finn, of the American Baptist Publication Society, talked to us and suggested that we be at all times our best selves. Her talk was "just like Mr. Finn."

At the close of the devotional period the speaker of the evening was introduced. On Monday night the message certainly fired us with ambition as Christian young people. On Tuesday night we were challenged to accept the responsibilities of Christian citizenship. We learned of the many responsibilities which are really ours if we would be true Christian citizens. Chief Strong, wolf of the University of Pennsylvania, came to address us on Wednesday evening. Can we ever forget the beautiful thoughts he left with us? We were told how to be friends in the truest sense, the real Indian way. He pleaded that we would not trample on the person who makes a mistake, but rather take him by the hand, and lead him to the trail of success. His text was, "He that is without sin among you, let him cast the first stone."

On Monday and Tuesday nights a song was sung after the address and the delegates were dismissed with prayer. But the program on Wednesday night was quite different. Between the devotion period and the address of the evening the president of the district presented the silver loving cup to the society having the largest average number of registered delegates in attendance the three nights. Lehigh Avenue and First Italian ran a heated race, but Lehigh won with 33½ and First Italian second with 30.

The climax of the whole program was interwoven into a beautiful service of consecration. It was most impressive. As we all bowed our heads in silent prayer, the presidents of the locals were asked to stand, pledging themselves to loving service, kind and true. The vice presidents were asked to stand next, signifying their willingness to serve with the presidents. And last, the delegates were asked to stand and offer a silent prayer for themselves as they desired to serve Christ throughout their lives. No one faltered, for they had received the inspiration there and were willing to accept those challenges. A beautiful attitude of prayer existed throughout the quiet moments which made us feel that God was very near. The benediction was pronounced upon a group of enthusiastic Baptist young folk who vowed to do their best to further the cause of Christ in their societies, in their community, and in the world. And the institute was over.

Among Ourselves



A British Causerie

BY FREDERIC C. SPURR

A New Hymnal

THE appearance of a new hymnal, especially a new Sunday-school hymnal, may be an impertinence or an event. For many years the majority of Sunday schools in connection with our Free churches in England have used the beautiful and valuable collection of Mr. Carey Bonner, the circulation of which has gone into millions. It will still be used, for its work is by no means done. But place must be found for a newcomer which has just appeared. "School Worship" as it is called; is published jointly by the Congregational Union and the Baptist "Psalms and Hymns Trust." It appeals therefore to a wide constituency. It is a remarkable collection in every way. It is based upon the fundamental fact that life, both natural and Christian, has well-marked stages from childhood to maturity, and it seeks to meet the needs of each stage by appropriate hymns and tunes. The transition is beautifully one. There is not an age which is not provided for. The book is particularly rich in hymns of the kingdom which will appeal powerfully to adolescents. It is a great idea to bring together under one cover hymns which naturally connect the church and the school. They are linked largely by means of tunes which belong to both, and by a class of music which has entered deeply into the heart of more than one people. Scholars singing these tunes will be prepared for the music of the church in after life. A most valuable part of the book consists of a number of orders of worship, with prayers, psalms and responsive devotions. Some of these might with advantage be used in ordinary church services, so comprehensive and popular are they. The idea of worship permeates the entire volume, and in this consists its greatest value. We shall not be surprised if this new book is generally adopted in England when its worth is understood. It may find its way across the Atlantic and serve as a new link between the churches of America and this country, for it gives us in measure, some of the things we have all been seeking. The publication of the new hymnal is an event.

French Protestantism

One of the most interesting weeklies coming into my home is the organ of French Protestantism *Le Christianisme*. It enables one to understand the tremendous difficulties under which our French brethren labor in pursuing their work. Against gorgeous cathedrals and churches they can only set, in many places, small and bare temples. The French love color and ceremony, and the lack of this is offered them in the Prot-

estant temple. Since the war Catholics have represented their church as, in a way, synonymous with love of country, just as in England certain people represent the state church as a patriotic symbol, and "dissent" as being in some manner unpatriotic. Of course it is ridiculous, but it is a folly which half religious people are often guilty of. That fine writer and Protestant leader, M. E. Doumergue, has been writing in *Le Christianisme* on the "Attrait Catholique." Inquiry and correspondence have revealed to him some of the reasons why the younger generation is yielding to the attraction of Catholicism, and he asks whether French Protestantism responds to the present needs of the French soul. In no case known to him have persons gone over for reasons of conscience. In every case the reason has been social or aesthetic. Thus a girl belonging to a great and old family, marries a Catholic avowedly for the social status it will retain for her. The father of the girl declares that it is vexatious to be "cut" by society folk simply because one is a Protestant, hence he sacrifices the daughter. A young Protestant officer becomes a Catholic in order to harmon-

Clinton, Iowa, Mar. 13, 1926.
To the Executive Committee,
Northern Baptist Convention.

The undersigned member of the law committee of the convention desires to modify his minority report upon the four questions submitted to that committee by the executive committee, insofar as that minority report refers to the fourth of those questions.

Obviously my report was based upon facts assumed therein. If such assumed facts are true, I would adhere to that report. Discussion in the denominational papers and other information that has come to me, causes me to doubt the truth of the assumed facts. If, as is claimed, immersion is not the prerequisite of membership in the Free Baptist churches and that denomination consolidated its missionary enterprises with those of the regular Baptists before the organization of the Northern Baptist Convention, then I am of the opinion that while the answer to the fourth question would still be "No," that answer should be qualified by adding "because it is not within the power of the Northern Baptist Convention to affect vested rights by any action it may take." The adoption of the proposed amendment, however, would be nugatory so far as the Free Baptists are concerned and churches of that denomination, otherwise complying with the requirements of the articles and by-laws of the convention, would be entitled to send delegates to its meetings.

A. P. BARKER.

ize his religious and his military conceptions. Another remarks that we live in an age of functionaries, and that the Roman church which is essentially functionary offers the necessary attraction. All this strikes us as exceedingly odd, but it helps us to understand the situation. The only remedy for it is a genuine revival of spiritual religion, under the influence of which conscience and truth will take no heed of the baubles dangled by baptized worldliness.

A few minutes after writing the above a second article by M. Doumergue reached me. In this he offers another reason for the Catholic attraction for certain Protestants in his country. It is contained in a letter written by one of his correspondents and runs thus: "in the general upset of the world after the war, it is undoubtedly true that Catholicism alone has emerged as being the only power which has preserved intact the principles of order and of discipline. In this it stands alone. Protestantism by its divisions has neither method nor discipline. It remains isolated, and those of our brethren who desire to restore civic order are compelled to turn towards Catholic organizations . . . some of our pastors are true Bolsheviks, anti French, and international politicians"—This is quite amazing, and I believe entirely incorrect. It will be news to many that Rome stands for the promotion either of any national unity or of international order. That has not been her history hitherto. The fact that such a view can be held by any Protestant clearly points to the need of a more fundamental teaching as to the real meaning of evangelical religion. It also carries a warning, as M. Doumergue points out, to those pastors who confound the kingdom of God with political propaganda, to stick to their proper business and not to commit their churches to any political party. The warning is salutary for others as well as Frenchmen. Doctor Denney was right when he said that some preachers confound the gospel with social reform. One is involved in the other, certainly, but the two are not the same.

The Breakdown at Geneva

All lovers of peace are profoundly disconcerted at the turn things have taken at Geneva. The triumph of Brazil over the League of Nations seems almost inexplicable. At the very moment when the great nations were about to welcome Germany into the comity of peoples, and so end the strain under which we all have lived for eight years, comes Brazil and offers checkmate. Everybody wants to know what it means, and there is open talk of the hidden hand. The Italian papers of today's date acclaim the result as due to Mussolini, who lately

has been talking war, and offering threats to Germany. The London *Daily News* of this date has an inspired article from a correspondent of whom it speaks with great respect, and who charges the Vatican at Rome with responsibility for the fiasco at Geneva. According to him it is a Jesuit move against Protestant influence in Europe. Rome, he says, wants representation at Geneva, and, failing to obtain it, is determined to wreck the whole movement. In other words it is a new attempt to regain the Temporal Power. This is a grave charge, and it cannot be left unanswered. It is time for the ending of secret diplomacy once for all. The people have the right to know what is going on behind the scenes. Ugly stories are afloat as to bickerings which are unreported in the daily press. The Geneva affair may result in a general demand for "all cards on the table." There must be no more room for sharpers.

General Booth's Memories

General Bramwell Booth has just published a racy volume of echoes and memories which many will be glad to read for the insight it gives into the work of the Salvation Army, and especially for the revelation it offers of the inner life of his father, the founder of the army. I shall not attempt anything like a review of the book, but merely content myself by saying that the leaders of all our churches will be able to learn a good deal from it. General Booth's apology for the Salvation Army attitude towards the sacraments is the weakest part of the volume, and I cannot help feeling that history will have something to say about it. His defense is very weak, as was his father's before him. I will pass on one good story however that will do duty at more than one public meeting. In the early days of the army, when ruffianism was rampant, a woman officer was pelted with eggs. Her tormentors believed the eggs were rotten, but it happened they came from the wrong crate and they were good eggs. The smart officer, perceiving this, deftly caught some of the eggs, took them home and made omelets of them. There's a theme for you; how to turn your enemy's insulting eggs into omelets.

Wisconsin News Letter

By R. C. SPEER

Pastors' Retreat

DURING the spring vacation Wayland Academy again opened its dormitories, class rooms and heart to the Baptist pastors of Wisconsin. Ideal weather, quiet and stately surroundings, inspiring messages and good fellowship all conspired to give the pastors a most delightful rest before the last great effort to make our Easter services the best ever.

Special mention with thanks is due for the work of Dr. Hugh Heath, Dr. C. A. Brooks, Dr. F. A. Agar, Dr. Wm. Chalmers, Rev. Walter E. Wiatt of the A. B. F. M. S. of the Burma field, Dr. G. Clifford Cress of THE BAPTIST and

Doctor LeGrand of our own state convention. The days were full of good things early and late. Seventy-seven pastors enjoyed the retreat.

There was no committee on "findings" but had there been one, undoubtedly they would have found among other things the following: That the retreat began with an unusual report of conversions in almost every field represented. Pastors were aglow with the joy of winning men in their pre-Easter campaigns. Many of them had just held their decision days and others had had special meetings. When the reports are all in it will appear that it is a rich harvest of souls. One thing kept coming to the front in discussion and address of whatever kind, that is the increased emphasis which our churches must place on religious education. Whether we discussed the cooperative program with Doctor Heath, or pastoral leadership with Doctor Brooks, or religious education itself with Doctor Chalmers or the press with Mr. Cress, or the devotional life with Doctor LeGrand, repeatedly we came back to the need for education and the teaching ministry of the church.

A Pioneer Sunday

All kinds of "Sundays" clutter up our church calendars but one of the most unique services was that designated "Pioneer Sunday" at Waukesha, Wis., Rev. A. L. Drake, pastor, on Mar. 21. Honor was paid to all who had been members of the church for twenty-five years or more. Fifty-three pioneers were present. The oldest pioneer sent a letter telling of sixty-four years' work in the church. Dr. W. E. Chalmers, pastor of the church 1903-06, was the speaker of the morning and held an informal reception at the close of the services. This church also reports increasing attendance at services and that a building program is about to begin. Fifty prepared for membership at Easter time.

Down-town Strategy

The church at Sheboygan which has been hampered because of the location and type of its building for some time has sold its undesirable property and the man who bought it gave them a lot in a good church location. This nets the church \$23,000 as a nest egg for the new church. What has been the experience of many another church bids fair to come to Sheboygan. The church feels the throb of new life in contemplation of its better location and building. Rev. A. O. Protsman, pastor, is greatly encouraged. Sixteen conversions recently were reported.

The German church of Sheboygan is also alive and active. Rev. Mr. Bartel, pastor, and his people will entertain the annual meeting of the Wisconsin Jungbund, organization of the young people of the German Baptist churches.

Rev. E. H. Otto of Watertown is available for engagements with either German or English-speaking churches, preferably the latter. He has done a good work at Watertown.

Pastor-Teacher at Ripon

By arrangement with Ripon college at Ripon, Wis., Rev. Harris M. Barbour gives part time to the faculty of that college and part to the pulpit of the local Baptist church. He publishes a fine parish paper, the *Common Hearth*, which features both school and church activities. A most valuable piece of work is being done. In a recent issue they gave the picture of the thirteen students "Just before exams—but they survived!" The personnel of the group is interesting from the fact that five of them are the children of ministers. Pastor and wife hold open house every Sunday night at their "Common Hearth" hour when all Baptist students are gathered in social way and some study classes.

Milwaukee

A pageant, "The Challenge of the Cross," was given at Tabernacle church, Palm Sunday evening. The theme centered in the text, "Whosoever would come after me, let him deny himself and take up his cross and follow me." At the climax the invitation was given and a score of young people came to kneel at the foot of the cross, dedicating their lives to the Christ. This pageant was given at the South Side Christian center, Apr. 11, by the Tabernacle caste of characters.

A series of meetings in which Milwaukee churches united in four groups and held three meetings in each group resulted in a deep stirring of the young life of the churches. Conversions were registered at each service and the total of the campaign runs to about seventy-five. Rev. C. C. Browne of the young people's department of the State Convention and the Milwaukee Baptist Union committee on evangelism under Rev. Geo. B. Davis of South church cooperated in promotion of the meetings.

Detroit Baptist Doings

By ALBERT H. FINN

Doctor Truett's Ministry

THE Protestant Christian forces of Detroit meet each year in pre-Lenten services of evangelistic spirit and fervor. This is done under the auspices of the Detroit Council of Churches. The program includes a noonday preaching service in a great down-town theater, and evening service in some prominent church edifice. The Baptists have happily joined in these services, and this year Dr. George W. Truett, of Dallas, Texas, came as their contribution to the spiritual welfare of this great city. Our hopes were high, and Doctor Truett more than met every expectation. He preached from Mar. 8 to 18, the evening service being held in the Woodward Avenue Baptist church, where a fifty-voice choir supported the preacher. It was a wonderful two weeks for Detroit. The clearest persuasive sermons of Doctor Truett attracted capacity audiences noon and night. Never has Detroit received

The Annual Meeting of the Northern Baptist

finer exposition of biblical truth. Out of his rich experience Doctor Truett drew pertinent illustration that reinforced his telling points as he drove home to every heart the great basic truths of the gospel of Jesus Christ. Our pastors have been greatly strengthened in their messages and purposes. Doctor Hoag and his deacons made the most of the opportunity; as a result there have been many baptisms and accessions by church letters from other states.

"We must build!" "We must build!" This is the insistent demand in many churches in our Baptist fellowship. Where all the money is coming from to make possible all the plans proposed, we do not know, but as formerly, we go forward as a people to meet the growing needs, trusting that the Great Head of the church will open undiscovered resources for us as he has in times past. Almost every day Doctor Gleiss is heard to exclaim: "If we only had some money!" and then he leads the Baptist forces forward in a new enterprise and to victory. What we lack in wealth we Detroit Baptists make up in faith and consecration. We are strong believers in cooperation. Our churches do not all experience the building need at the same time, and so unitedly we work out the various problems as best we can, one by one, and press on to the next great need.

The Maranatha Baptist church has voted to change its name to the Dexter Boulevard Baptist church, to take effect when the congregation has moved into its beautiful new house of worship on Dexter boulevard at Davison road. It is expected that this will be early in May. Rev. W. W. McMaster, the pastor, is proving to be a God-sent man for this important task.

The Detroit Association, formerly known as the Michigan Baptist Association, the first to organize when Michigan was yet a territory, will observe its hundredth anniversary in October when the First church will entertain. A three days' program, largely of a historical character, is in preparation. This has been a wonderfully eventful centenary to Michigan, Detroit and the Baptists. It is well to take a backward perspective, and then a look ahead. The First church will entertain the Michigan Baptist Convention in 1927, when this church will celebrate its centenary.

The Detroit children's home has already outgrown its present building and a new and more modern housing is imperative. The board of managers is struggling with the problem and will probably present the whole situation before the denomination in the metropolitan area soon.

Rev. C. Frank Vreeland, pastor of Grace church, River Rouge, has been holding evangelistic meetings, assisted by State Evangelist Curry of Lansing. Results have been gratifying. This progressive church is planning for a new church building on a new site in the better residential district, to be built in the near future.

Royal Oak church is going forward under the leadership of Rev. F. B. MacAllister, who recently came from Pennsylvania in answer to a call to become pastor of this reborn church. Royal Oak is a city now and is growing rapidly in population and all that makes for a modern suburban city. This affords a challenging opportunity and responsibility, which is being made the most of.

The Baptist churches within the metropolitan area have received many splendid members from southern churches, people who have come from the southland to make Detroit their future home. We are happy indeed to receive these accessions, but there are numerous evidences that thousands have not made the letter and fellowship transfer that they should for their own good and for the advancement of the kingdom here where every possible recruit is needed. Church letters in trunks are not very efficient.

So many people think of Detroit as a one-industry city—the making of automobiles. But this is far from the truth. There are more than twenty industries in which Detroit leads the world. It is now conceded that Detroit has already attained world leadership in these newer industries: air craft, busses and iceless refrigeration, all of which are certain to develop into major industries. Detroit has not yet reached its apex. It has many industries of giant size that have not reached the world supremacy class. With a growth in population of 331 per cent in twenty-five years, and growing stronger each succeeding year, Detroit Baptists bespeak the cordial cooperation of our brethren in other cities and other states that we may worthily meet the stupendous problems that confront us in kingdom building, in a city where the forces of evil find a most inviting field and are organized in remarkable phalanx. Send the names and addresses of incoming Baptists to Baptist headquarters, 810 Ford building. We are here to serve in the largest and best possible manner. Your neglect makes our task doubly difficult.

Dr. F. H. Divine of New York is leading a new building campaign calling for \$150,000 for the Jefferson Avenue church, Rev. A. V. Allen, pastor. This church of 700 members has grown out of two older congregations, the Clinton Avenue Baptist, crowded out by the influx of foreign-speaking groups and negroes, and the Jefferson Avenue branch of the Woodward Avenue church. Jefferson and Lakeview is a strategic site. Five years ago a Sunday-school unit of four stories was built. Now an auditorium proper is greatly needed, and it is to this end this campaign is on. Architect Merrill, of the American Baptist Home Mission Society, has suggested plans that probably will be adopted. When this unit is built the whole property will have a value of \$350,000. The location is about six miles from downtown, in a well developed residential section. We are confident the enterprise will succeed.

The Swedish Baptist General Conference of America

BY OLOF HEDEEN

THE Swedish Baptist Annual for the calendar year 1925 has lately been published. It contains the statistics of that branch of our Baptist brotherhood up to Jan. 1, 1926. There are twenty state conferences with 341 churches connected with the General Conference. 1350 have been baptized during the year. Of these 766 came from the Sunday schools. The total membership is 33,340. There are 317 Sunday schools with a membership of 31,466.

The financial reports are quite satisfactory. For local work, \$905,129.77. For benevolent purposes (old people's homes, children's homes, etc.), \$56,746.69. For missions: for American Baptist Home Mission societies, \$32,302.42, for Foreign Mission societies, \$41,672.01 (the greatest part of this amount has gone to the A. B. F. M. S.). The state conferences have received \$29,139.92 and the General Conference, \$36,599.88. The total expenditures for local, home and foreign work are more than one million dollars, viz., \$1,101,590.69.

During the year the General Conference offices have been moved to new headquarters at 912 Belmont avenue, Chicago, where also the publishing department is located. The weekly published by the conference, *Standaret* (The Standard) has nearly 11,000 subscribers, and the weekly *Sunday School and the Home* has about 8000.

What I Discovered at Grand Island College

BY H. C. WHITCOMB

PROBABLY one of the greatest defects in our denominational life at the present time is lack of accurate knowledge on the part of our people concerning Baptist enterprises. Surely I had reason to believe that I knew pretty accurately concerning affairs at Grand Island College after seven years of residence in the state where it is located and an unusual intimacy with its administration in relation to the Nebraska Convention. But a week of residence there has disclosed to me many things in a way both new and vital. I had been invited to deliver a series of chapel lectures that might stimulate and strengthen religious faith. Incidentally I was kept busy meeting student groups and holding personal conferences throughout the week at all sorts of hours.

I doubt if a cross-section of any college in the land would disclose in an equal-sized group, any more vigorous, attractive, keen-minded, earnest-purposed student body than that which crowded the college chapel each morning of the week. Most of these come from rugged physical stock, their parents are first or second generation settlers of Nebraska farm lands and ranches. To them work

Convention, Washington, D. C., May 25-30.

is natural and sacrifice in the interest of accomplishment the keenest joy. A number of them are earning their own way, in some instances at almost too great, too pathetic, a price. Not a student did I discover that was not interested in religion. Not that they are content to accept without questioning traditional statements, but that they are deeply and vitally interested in building for themselves a working faith with which they can go out and serve their generation in the largest way. The spiritual responsiveness of almost the entire student body to the uniqueness and claims of Jesus Christ was the thing of greatest significance. A Life Service League numbers in its membership thirty-five young men and women who are prepared to devote their lives to Christian work. Of this number eleven or twelve are young men who expect to enter the Christian ministry.

In the faculty I found a consecrated, well-prepared and self-sacrificing group of men and women, with a president, Dr. John M. Wells, who enjoys the esteem not only of the student body and faculty and pastors and churches of the state, but also of the leaders in secular education throughout the state. From without it is impossible to judge the burdens which these men and women are carrying, some of whom have received national recognition and might quickly relocate at larger salaries but for their consecration to this college. Funds are insufficient, more professors are needed. I found one day that President Wells had been in his study until three o'clock

in the morning preparing for extra classes which he was obliged to take that day to relieve another professor. Are matters being taught in the class room to undermine religious faith? No! On different occasions textbooks are subjected to reanalysis in order to discover whether or not they might be subversive to faith. One such book was discovered last year, I am informed, and out it went. One must appreciate, however, the difficulty today of selecting first rate textbooks, outstanding textbooks in their sphere, without now and then a sentence or paragraph being found which one could wish were more constructively worded. The earnest effort put forth by President Wells and many of the professors to lead every member of the student body to an open confession of faith in Christ, and the encouragement to Christian activity, in addition to the example which they personally are setting in Christian living, seems to me to answer the question as to the spiritual contribution which the institution is making to the life of the denomination.

While the present buildings present a good appearance, they are totally inadequate. Dormitories are overcrowded. A new science building is needed. Library facilities are hampered through lack of books and suitable quarters. A new chapel and gymnasium must be had immediately. Gymnasium classes are now being held in the open air and a downtown gymnasium must be rented for basket ball. Had only our New World Movement succeeded better these needs would have been met. Now they must

come through slow hard effort. Perhaps by fall, if funds can be properly stimulated, the new gymnasium will be ready for occupancy.

It is such a work as this that is being jeopardized by lack of accurate information and by the threatened failure of the denomination to reach its quota and make good its promises for the year. Realizing the fact that every Baptist college lying west of the Mississippi stands in similar jeopardy in the event of denominational failure, realizing the effect which this must have upon the spiritual heritage of generations as yet unborn and the resultant influence upon Baptist leadership in this great Mississippi basin, let us determine within ourselves to meet sacrifice with sacrifice, and let us see to it that the money is forthcoming to meet the crisis of this year.

The Mabie School's Third Graduation Day

By J. H. COVELL

BECAUSE of a gratifying address by the mayor of Yokohama, Hon. C. Ariyoshi, Mabie's third graduation day on Mar. 1 will stand out in the history of the school. Mr. Ariyoshi was the governor of the prefecture in which Yokohama lies when the school was founded, and it was through his influence that the mission acquired from the government the present school site. Since that time he has been governor of the prefecture in which Kobe lies and also civil governor of Korea. He is a member of the church in Kobe.

Principal Sakata had in his usual d

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET, MAY-FEBRUARY, INCLUSIVE

Rank	States	Quotas	Amount due	Amount paid	Amount unpaid
			Feb. 28th	Feb. 28th	Feb. 28th***
1.	Utah	\$ 2,711.00	\$ 2,259.10	\$ 3,821.46	\$ 1,562.36†
2.	Nevada	3,389.00	2,824.10	2,573.29	250.81
3.	Idaho	17,080.00	14,283.30	11,847.73*	2,385.57
4.	District of Columbia	28,467.00	23,722.50	19,440.57*	4,281.93
5.	Arizona	18,300.00	15,250.00	11,785.23	3,464.77
6.	Indiana	150,000.00	125,000.00	93,699.90	31,300.10
7.	California, Southern	330,756.00	275,630.00	203,304.53	72,325.47
8.	Delaware	9,000.00	7,500.00	5,519.66	1,980.34
9.	Vermont	45,000.00	37,500.00	27,578.23	9,921.77
10.	Wyoming	7,320.00	6,100.00	4,499.69	1,600.31
11.	California, Northern	107,200.00	89,333.30	63,819.40	25,513.90
12.	Oregon	50,000.00	41,666.60	29,464.09*	12,202.51
13.	New Hampshire	54,000.00	45,000.00	31,759.90	13,240.10
14.	New Jersey	372,500.00	310,416.60	217,456.24	92,960.36
15.	Illinois	315,000.00	262,500.00	181,878.74	80,621.26
16.	New York State	609,500.00	507,916.60	349,888.64	158,027.96
17.	Colorado	80,000.00	66,666.60	43,966.46	22,700.14
18.	Connecticut	160,000.00	133,333.30	87,603.25	45,730.05
19.	Wisconsin	72,000.00	60,000.00	39,368.93	20,631.07
20.	Pennsylvania	550,000.00	458,333.30	297,531.43	160,801.87
21.	New York Metropolitan	286,327.00	238,605.80	150,729.23	87,876.57
22.	West Virginia	129,049.00	107,540.00	66,450.20	41,089.80
23.	Rhode Island	132,000.00	110,000.00	67,776.01	42,223.99
24.	Iowa	100,000.00	83,333.30	50,797.54	32,535.76
25.	W. Washington	60,000.00	50,000.00	30,174.46	19,825.54
26.	E. Washington	30,000.00	25,000.00	14,634.91	10,365.09
27.	South Dakota	31,500.00	26,250.00	15,102.13	11,147.87
28.	Minnesota	125,000.00	104,166.60	59,444.19	44,722.41
29.	North Dakota	20,000.00	16,666.60	9,460.83	7,205.77
30.	Massachusetts	500,000.00	416,666.60	234,817.79	181,848.81
31.	Maine	107,000.00	89,166.60	49,095.24	40,071.36
32.	Ohio	400,000.00	333,333.30	181,529.20	151,804.10
33.	Missouri	43,920.00	36,600.00	19,518.57	17,081.43
34.	Michigan	233,511.00	194,592.50	102,844.13*	91,748.37
35.	Montana	13,000.00	10,833.30	5,676.13**	5,157.17
36.	Kansas	150,000.00	125,000.00	63,362.20	61,637.80
37.	Nebraska	87,756.00	73,130.00	33,650.46	39,479.54
38.	Miscellaneous			171,188.60	171,188.60†
Total		\$5,431,286.00	\$4,526,069.90	\$3,053,059.19	\$1,473,010.71

† Paid in excess of amount due.

* One month's collections not reported.

** Two months' collections not reported.

*** Column 4 shows the amount due and unpaid (Column 2 less Column 3) and represents the approximate amount on which the denomination is paying interest because it has not been paid month by month as needed.

The order in which the states are listed is determined by the percentage relation of amounts paid (Column 3) to amount due (Column 2).

ect and forceful manner sketched the history of the school and had spoken of our double motto, "Be men, and serve." In closing he had urged the graduates to return to the school whenever they felt the need of warm companionship or help of any kind, saying that not all of them would find their future lives easy. The spirit of the institution is to continue to help the sons who need it most, he said. After the message of the governor, read by the head of the prefecture's education department, he introduced the mayor and spoke of his intimate and notably helpful connection during our early history.

The mayor likened his special interest in the school to his special liking for a certain famous wrestler whose every catch he follows with interest, even though he knows little about him except that he had been a student. He had been particularly struck by Mr. Sakata's appeal to the boys to remember the school in times when they felt the need of friendship. This he contrasted with the attitude of schools which are likely to boast of the fame of their prominent graduates but to forget about the rest. He congratulated the members of the class on having been under such good influences for five years.

Then the speaker took the Bible in his hands and said that the spirit of service which distinguishes Mabie is like the spirit exemplified in the stories of the Lost Sheep and the Prodigal Son. To him this had been a great inspiration. He commended the study and practice of the principles of Jesus.

This message seemed to us to have been ideal for the boys of the whole school. There was no toning down of the Christian stand. There was unqualified approval of the spirit we have been trying to impress on the minds and hearts of the students.

Sixty-seven were graduated. Several of them would have entered our college department if it had been in existence, and for that reason we look forward with joyful anticipation to next year when we hope to see the new school ready to action. It will surely be a great addition to the strength of Japanese Baptists, and will fill an important place in the educational life.

Theology Building Dedication at the University of Chicago

By C. T. HOLMAN

A DAY to which the Divinity School of the University of Chicago has long and eagerly looked forward occurred Monday, Apr. 5, when the new theology building was dedicated. For over thirty years the Divinity School has carried on its work without a building of its own. It has been housed in very crowded quarters in the Haskell Oriental Museum. Now, however, it occupies a noble and beautiful building which provides probably as adequate a physical



DEAN SHAILER MATHEWS

equipment as that enjoyed by any theological seminary anywhere. The dedication program which occupied the entire day began at 10:30 with a meeting of the united ministers of Chicago, attended by over three hundred, the various Protestant ministers' conferences of the city adjourning their own meetings, regularly held on Mondays, in order to attend. At noon a luncheon was served to the ministers in Hutchinson commons. In the afternoon at 2:30 a general meeting was held which filled Mandel hall. At 4:30 the services of dedication were held in the new building, followed by a reception in the common room. The program was brought to a close with a banquet in Hutchinson commons for the alumni, students, and faculty of the Divinity School. Representatives from all parts of the country were present, and telegrams of congratulations were read for many others who found it impossible to attend.

At the ministers' meeting in the morning, after prayer by President Frank L. Anderson of the International Baptist Seminary of East Orange, N. J., an alumnus of the Divinity School, Vice President F. C. Woodward of the university, in the absence from the city of President Max Mason, gave the address of welcome. Fraternal greetings from other seminaries and from the ministers were conveyed by Pres. J. G. K. McClure of McCormick Theological Seminary, and Pres. Ozora S. Davis of the Chicago Theological seminary. The main address of the morning was given by the distinguished church historian, Prof. Dr. Gustav Krueger of the University of Giessen, Germany, on "The State of Religion in Germany Today." Three addresses were given at the afternoon meeting, the first by Prof. T. R. Glover of St. John's College, Cambridge University, Cambridge, England, the well-known author of "The Jesus of History"; another by Pres. Allan Hoben of Kalamazoo College, an alumnus and former professor of the Divinity School; and the closing address by Dean Shailer Mathews. In the course of his masterly address, President Hoben paid a moving tribute to those men who had been his teachers, and who had built themselves into the institution so that they are forever a part of it, but who have "slipped through the silent portals into the city that hath foundations whose builder and maker is God." In the following terms he characterized these great leaders:

"George Washington Northrop: Philosopher and theologian, executive, preacher of power, herald of the day when dogma should bow to certified knowledge, constructive thinker.

"Galusha Anderson: Champion of those primary truths inherent in the older thought structure of the Christian faith.

"Franklin Johnson: Relator of the art of preaching to all other arts, discerning critic of form and order, sympathetic counsellor to young preachers.

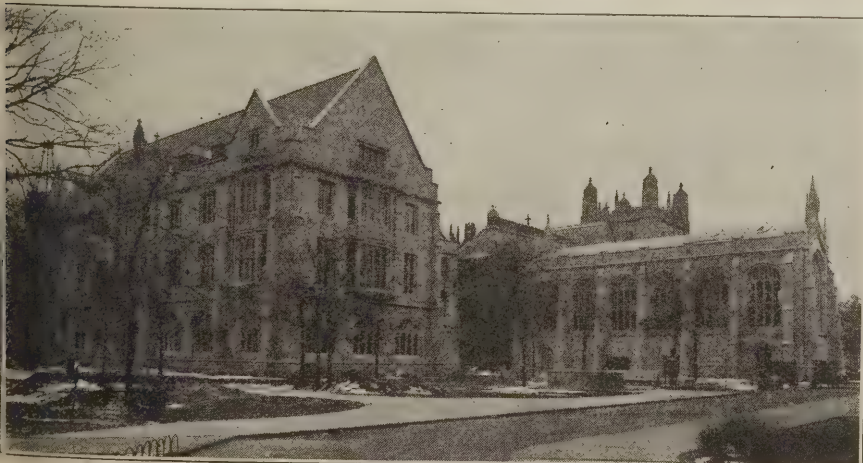
"George Stephen Goodspeed: Scholar of fine taste and far outlook, unfolding the nature and worth of ethnic faiths and so broadening our horizon toward the world-wide presence and work of God.

"Charles E. Hewitt: Pastor of amateur ministers, interpreter of the school to the Baptist denomination, liaison officer for the new formation.

"Eri Baker Hulbert: A soul knowing sorrow and the unquenchable fire of love, reviving history with dramatic power, startling students into mental action and letting them have the truth straight from the shoulder—but loving them always.

"George Burman Foster: Apostle of ultimate reality, pioneer beyond strange and forbidden borders of religious speculation, target for superficial zealots, saint to all who knew him, at home in the unmeasured spaces, God-conscious and sure of love as the final solvent and of personal religion as an end in itself.

"Charles Richmond Henderson: Humanitarian, follower of Jesus of Nazareth, champion of the lowly, the imprisoned, the maimed, the overburdened, the deranged, the unfortunate; by virtue of



NEW THEOLOGY BUILDING OF THE UNIVERSITY OF CHICAGO.

both life and teaching, the greatest spiritual force in the University of Chicago.

"Those of us who attended the great memorial meeting at the Auditorium theatre felt that the quaint words of Bunyan applied to our hero:

"And so Great Heart, having finished the work that was given him by his Master and having strengthened many that were faint with his Christian faith and comforted many of the sorrowing with his rich sympathy, crossed over amid the welcome of the trumpeters and pipers, of singers, and players on stringed instruments, and was taken through the beautiful gate of the city, while the redeemed chanted: Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them."

"William Rainey Harper: Superman in scholarship, imagination, faith and power of execution; both seer and doer; founder of a new era for American universities and of a new method for American biblical scholarship; maker of the chart, the compass and the ship itself; the engineer who built and launched the vessel, the captain who held it to the course, staying at the wheel night and day until found dead at his post.

"Ernest DeWitt Burton: Exact scholar, statesman in the kingdom of God; tireless in toil, making his body a living sacrifice to spiritual purpose; exponent of truth and justice by careful logic; competent equally in small detail and comprehensive plan; forecaster of educational development, director of the second main episode of the university's history, and, at the last, amazing leader from the cloister, daring enough even for Chicago and blazing white in the consuming flame at the summit of his service so that we who stood by could only say as he rode full-tilt into glory, 'My father, my father, the chariots of Israel and the horsemen thereof!'"

Dean Mathews' address was an interpretation of the spirit of the Divinity School as seen throughout the course of its history. The address was lighted with his characteristic humor, yet deeply serious in its main purpose and occasionally touched with pathos as he affectionately mentioned the men who have contributed and passed on.

The service of dedication at 4:30 was a brief and simple, but reverent and beautiful ceremony, participated in by Vice President Woodward, Dean Mathews, Professor Soares and Dr. W. C. Bitting, who offered the prayer of dedication. A hymn of unusual appropriateness and fine lyrical quality, especially written for the occasion by Professor Soares, was sung as part of the service.

Address of the Evening

At the banquet in the evening addresses were given by former Pres. Harry F. Judson for the university; Pres. Ozora S. Davis for the affiliated Chicago Theological Seminary; Messrs. S. V. McCasland and David McKeith, Jr., for the student bodies of the Divinity School and the Chicago Theological

Seminary, respectively; Dr. A. W. Wishart of Fountain Street Baptist church, Grand Rapids, for the alumni; and Dean Mathews. It was a very happy occasion. Mrs. William Rainey Harper, the beloved widow of the great first president of the university, was seated at the speakers' table. A message of greeting was sent by Mrs. Ernest DeWitt Burton. Professor T. G. Soares who, besides being professor of religious education and head of the department of practical theology is also chaplain of the university, made an admirable toastmaster. In calling upon the dean to speak the closing words of the day, Professor Soares called attention to the undoubted fact that in a large degree the erection of this building was the personal achievement of Dean Shailer Mathews. Just as Mr. Rockefeller's recent gift of \$1,000,000 to endowment was so largely based upon personal confidence in Dean Mathews, so this generous gift of the new building for theological instruction was in no small degree an expression of confidence in the far-sighted wisdom and soundness of his administration.

The services of the entire day were marked by a spirit of genuine consecration. While great satisfaction was felt by all members of the university in this splendid addition to the equipment of the institution it was also felt and expressed in nearly every speech that the greatly improved facilities provided by this building really represented a vastly increased responsibility. All of this splendid equipment must be brought under the dominance and made to express the spirit of Jesus. In Doctor McClure's address in the morning, Doctor Glover's and Doctor Hoben's addresses in the afternoon, Dean Mathews' speech at the banquet, and in the service of dedication itself this was especially stressed. And the final words of Dean Mathews' afternoon address were a very earnest appeal—an appeal in such terms that it was perfectly clear that this was no mere uttering of a conventional phrase—for prayer, that God might guide in such use of this building that it would be made an effective instrument in building the kingdom of God.

The Building

The new building is of Tudor Gothic design and constructed of Indiana limestone. It completes the south quadrangle of the university. While not slavishly copying any other building it is, in general, modeled after the Gothic college buildings of Oxford University, and is completely harmonious with the other splendid structures on the campus. With its great beauty it combines utility; it is admirably useful and convenient. There are, in all, fifty rooms, providing adequate offices, class-rooms, seminar and exhibit rooms, library, a great and splendidly furnished common room for social purposes and club gatherings, on the walls of which hang many portraits, including recently completed portraits of the late Dean Hulbert and Dean Shailer Mathews, and a tastefully furnished ladies' room. Altogether, in all of its equipment and appointments, the build-

ing is admirably suited to the needs of the school.

The new theology building completely furnished has been erected at a cost of \$600,000. Frequent reference was made to and words of sincere appreciation spoken concerning the anonymous donor through whose generosity the building has been erected. The spirit of the day was well expressed in two paragraphs spoken by the dean in the service of dedication.

"In this day of the fulfillment of our long hopes we consecrate ourselves and to our great task as we dedicate this noble and beautiful building to the high purposes for which it has been erected by the generosity of its donors and the confidence of the university.

"With reverent gratitude to Almighty God, who has led us onward from a day of small things, who has enlarged in numbers and power, who has granted us gifted and devoted leaders, who has raised up generous friends to be our helpers—we unite in the dedication of these halls to his glory and to the service of men."

Pioneer Preacher of Idaho Centenarian

By STANLEY A. GILLET

ON Wednesday, Mar. 31, Rev. Benjamin Franklin Morrow, a member of the First Baptist church of Caldwell, Idaho, celebrated his 100th birthday. In siring to pay a tribute of respect to Morrow, the Masonic Lodge and the First Baptist church united in a service on Sunday morning, Mar. 28. Mr. Sherman M. Coffin, Past Grand Master, A. O. U. W. & A. M., Idaho, gave an address, "Rev. Morrow as a Citizen." Stanley Gillett, pastor of the church, gave a biographic sketch of his life. A concluding address on "Our Debt To The Pioneer" was given by Rev. W. A. Shanks, Boise, executive secretary of the Idaho State Convention.

Mr. Morrow was born in Missouri, Mar. 31, 1826. He had little chance to get an education, but his talents were recognized by Mt. Zion Baptist church of Adair county, Missouri, which licensed him to preach on Apr. 4, 1857; on Mar. 25, 1860, he was ordained by the First view church of the same county.

Soon afterward he moved to Iowa. In the spring of 1864 joined a wagon train at Albia, whose destination was Walla, Wash. He was put in charge of this train, which went across Iowa along the Council Bluffs road, striking the Trail eighteen miles west of Omaha. Mr. Morrow related to me his experience in passing through Winterville where I was formerly pastor, an important place on the trail. Reaching Idaho he stopped at Dixie Flat, Aug. 27, and set up a home among settlers who were living in tents; there was no cabin in the valley. To the best of his knowledge he married the first couple in Idaho, on Oct. 19, 1864, at Dixie. He says, "I preached my first sermon the Sunday before Christmas, 1864, in a dance hall, on a dirt floor." Late

reached the funeral of Mrs. Wilson, the saloon-keeper's wife, in a saloon, which was so crowded that he had to resort to the use of a box which he stationed in front of the door. "There was a down-pour of rain while I was delivering my sermon, but fortunately a man held a big umbrella over me and so I kept dry."

"I was pretty lonely," he says. "It was three or four years before I ever heard anybody besides myself pray."

He had goodly numbers to preach to, for over seven months he preached in a dance hall, but so many moved away that he gave up his work and went to Walla Walla. He returned to Dixie Flat in 1869 and began to preach in a schoolhouse. He worked up and down the river, preaching in schoolhouses and private dwellings, riding horseback thirty to fifty miles to perform these services. He organized a number of Sunday schools. In the Dixie schoolhouse within a few miles of Caldwell he organized the Dixie Baptist church in 1868 with seven members. The first baptism that he knew of in Idaho was in the winter of 1866-1867; at that time a young man by the name of Ed Brannon was baptized by Mr. Morrow.

This church was admitted to the Mt. Pleasant Association of Oregon in 1874. For several years its membership increased rapidly, but dissensions arose and the church declined. Because of this trouble Mr. Morrow moved to Wingville, five miles west of Baker City, Ore., and served the people there until June, 1872, when it was decided by the Mt. Pleasant Association to extend the missionary territory so as to take in a part of Idaho. Mr. Morrow was made a missionary to work in this territory.

He organized the church at Bluffs Station on the Payette river, and preached there for eleven years, during which time he missed only three meetings. He received nothing for his services.

The rest of his labor was along similar lines. He organized the present church at Caldwell, and always manifested a great interest in the work. He helped not substantially in a financial way; had not been for his gifts and labor the present building would not have been possible. He labored from the mouth of the Boise river all the way to Boise City, and his life has been a benediction to all the people in the valley. We shall never be able to calculate the good he has accomplished. Until December, 1925, he was out practically every day, but is now confined to his house. He is in fairly good health, and on the occasion of his 100th birthday he received great many friends, talked with them, recalling former experiences and joking frequently. We thank God for such a noble example of service and devotion to the work of Jesus Christ.

Dwight J. Harris

R. D. J. HARRIS died at his residence in Evanston, Mar. 23. He was one of the men who have figured largely in local church progress but in affairs of the denomination at large.

He was born of good New England stock in Becket, Mass., Aug. 24, 1838. He took the course in medicine at the University of Michigan going straight from medical college to serve in the U. S. Navy. During this service he was often under fire. During the latter part of the Civil War he served with the U. S. Sanitary Commission.

For a while Doctor Harris practiced medicine at Madison, Ohio, but soon joined his brother, N. W. Harris, in the work of building up the great financial house that bears their name, the Harris Bond and Trust Company of Chicago.

Doctor Harris was first a member of the Second church, where Dr. Wm. M. Lawrence was pastor, and later joined the First church, then under Doctor Henson. A quarter of a century ago he moved to Evanston and joined the church there in connection with which he has served in many capacities. He retired from active business while still vigorous and gave his attention to various benevolent projects. It was his custom to give himself with his benefactions. He spent several winters in Berkeley, Calif., and became interested in the local situation. The present fine church building and organ of the Baptist church there are largely due to his gifts. He made the Baptist seminary at Berkeley possible by his repeated gifts. The welfare of the negro was always near his heart. He made the first great gift to the Piney Woods School at Braxton, Miss., that gave that institution its start and made repeated gifts to the colored Y. M. C. A. at Evanston. The work of the Illinois Children's Society received munificent support from Doctor Harris more than once. The list is a long one, and nearly always with a gift Doctor Harris gave his keen business judgment and counsel, frequently as valuable to the object as the money.

He was a loyal supporter of his local church and his pastor. Until the weakness of old age overtook him, he was practically never absent when the church was open. Such laymen are the red corpuscles of the church. Doctor Harris leaves one son, Arthur M. Harris, now at the head of our ministers and missionaries board.

Mrs. A. B. Meeker

An Appreciation

BY THE WOMAN'S HOME MISSION SOCIETY

WE ARE all inheritors of the past. Too often it happens that we put forth our hands and partake of the blessings that come to us without a thought of the valiant workers who through sacrifice and tears have made a pathway for our feet.

The Woman's American Baptist Home Mission Society is nearing the fiftieth anniversary of its birth, and it is but natural that the majority of those who witnessed its beginnings should have passed on to their heavenly home.

A year ago when we passed our forty-eighth anniversary we found but two of the society's constituent members living. Mrs. R. R. Donnelly of Chicago, and Mrs. A. B. Meeker alone remained of

that company who faced opposition and prejudice to organize our Baptist women into a society. Now death has taken again its toll of these pioneers and Mrs. Donnelly only remains to recount those early struggles.

Mrs. Meeker passed from earth Mar. 25, 1926. It is fitting that those of us who are rejoicing over the accomplishments of our Woman's Home Mission Society should pause to render tribute to her long years of service. Mrs. Meeker was present at the first meeting held in the Brevort House in Chicago.

In November, 1876, when a company of women met to consider the need and the call for such a society, she was present, and when the organization was finally accomplished, in February, 1877, she was elected a member of the first board of directors of the society. Her interest, her service and her gifts were faithfully given to the cause from that time until her death. She was never a conspicuous figure among our women but many a missionary will testify to the blessedness of her ministry, for her home was always open to every servant of the society and many times her generous gifts added to the comfort of our too poorly paid workers.

It was through Mrs. Meeker's influence that our Baptist Missionary Training School secured its first beloved house-mother, Mrs. Whalley, and it was often due to her generous gifts that the school owed its power to give a few luxuries to its students.

Mrs. Meeker was one of a group of 200 members who, under the leadership of Dr. George B. Lorimer in the fall of 1881, went out from the First Baptist church. She remained a member of that church until her death. Until age placed limitations on her service she was active in all its efforts. For years she has been content to watch as younger hands lifted the burdens that she had carried. Surely when we have entered upon the fruitage of such a life of devotion and service it is meet that we should thus acknowledge our debt. "Their works do follow them." May God give us grace to follow in their train.

Ada F. Morgan

Ada F. Morgan had rounded out thirty years of service under the Woman's Home Mission Society when she died in Nashville, Tenn., Apr. 1. Twenty-three of these years she gave to work among the Negroes. At first she was with Selma University, Selma, Ala., but since 1915 she has been superintendent of the Fireside Schools. From 1908 until 1915 she was at the Baptist Missionary Training School.

Her work and leadership among the Negroes can never be fully measured. The magazine, *Hope*, which the Fireside Schools produced, touched more than 30,000 Negro homes. Many families were bound closer to their Christian interests through this agency.

Training classes for men and women who craved more knowledge of the Bible and methods of Christian work were another Fireside School enterprise. As a follower after Joanna P. Moore, the

founder, Ada F. Morgan gave her life in Christian service.

Eclectic Baptists

By E. L. KRUMREIG

RELIGIOUS controversy during recent years has brought into being three groups—"fundamentalists," "modernists" and the "middle-of-the-roader." This controversy in our Northern Baptist Convention has become a sort of an annual arena in which two of these three groups, the modernist and fundamentalist, meet as gladiators in combat, each determined to deal a death blow to his opponent. If this conflict is brought into the Northern Convention at Washington, D. C., in May, it will be a disgrace to the Baptists both North and South and dishonor the cause of Christ. It will divide our forces, and the average Baptist will turn his back upon all denominational organizations. Why not, heeding God's Word: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." (I Thess. 5:19-21.)

Eclecticism in theology or conservatism is not a "departing from the faith" but to "prove all things" and to "hold fast that which is good." There is good in both fundamentalism and modernism. Prove, choose, hold fast the good.

There was a time when the medical world was divided and at swords' points over therapeutics. The allopath and the homeopath each claimed the right and only method of treating diseases. One claimed his pills were the sure cure, the other liquid medicine the only thing to cure. But now both schools accept eclecticism and use both pills and liquid remedies with good results.

Since the beginning of this theological and doctrinal controversy the study of the Bible has been greatly stimulated and is read more than ever. The most scholarly translations have appeared, and why not accept "that which is good" even though it is new? Why contend over things not vital and that tend not to salvation?

It sometimes happens in matters of reason, as it does in material objects: That which at first appearance makes a fair show, upon examination proves to be worthless. Some fruits which allure the eye most, can the least bear the test of the palate; they may be admired by the traveler who passes hastily and sees them only at a distance, but when they are served at the table, the taste soon rectifies the mistake of the eye. So in matters of reason; some arguments strike the fancy of one side or the other immediately and judgment is pronounced before it has had time to examine the merits of the case. If time is given for reflection, the positiveness on the part of either the modernist or fundamentalist will dwindle, and leave both sides admiring each other in the spirit of Christian fellowship.

"Prove all things; hold fast that which is good": be an eclectic Baptist. "Brethren, abstain from all appearance of evil." Come to the convention at Washington, D. C., as brethren in the

Lord, with a determination to strengthen our forces rather than to divide and weaken.

Who Goes to the Convention?

An Illustration

By R. R. COON

I have made it my privilege, and duty, to attend about twenty of our national conventions, formerly called the "May Anniversaries." These privileges have proved a source of real information, a constant pleasure to memory and many a helpful illustration in after speaking and writing; perhaps next to denominational papers a prominent factor in promoting religious intelligence. The renewing of friendships when "sundered far by faith we meet" has given added satisfaction.

I have been surprised beyond measure to meet those who have been long years pastors who have attended no such meeting. Some years ago present at such a convention, to my amazement, it was found not another pastor in the state came expressly as a delegate. At the same meeting were thirteen or fourteen from that state representing some state or national position.

Recalling this illustration, "while I was musing the fire burned," I slept and dreamed. I saw in my dream a large company of well dressed, highly educated men, state and national officials, who had met to consider the problem: how can we secure the attendance at our conventions of a larger number of our pastors, some of whom have never come? After a statement of the object of their meeting, silence reigned. Then I saw in my dream Doctor—of my native state arise. He said: "Brethren, I have in mind a plan that will, in great part, relieve the condi-

tion we face; a plan that this body can put through. Let the hundreds of officials here gathered pay their own expenses, *in toto*, to the next convention and let the many thousands of dollars thus secured be wisely devoted to sending to that meeting pastors who seldom or never are found there." He sat, and there was a moment of silence. Then I saw in my dream my old friend from California rise and firmly second the proposal; and then one and another voice his approval, and a strong unanimous vote was given. Then I saw in my dream that stately assembly rise as one and like the voice of one did they sing

"We share our mutual woes,
Our mutual burdens bear,"

and I awoke. The fire in the grate had burned low, but looking at the dying embers I thought might that dream become true?

We hear something nowadays about "the autonomy of the local church." Will somebody say something about the autonomy of the pastor, at once also the leader and under-head of the local church? Such a movement as dreamed of would bring new life and action to many common toilers. What a new view of the whole denominational work it would give, what an impetus to increased fidelity to the home work after returning from such an uplifting privilege. More than that. We hear distant echoes of serious questions and possible division of sentiment that may be in Washington in May. If that lone pastor above referred to "should become 1000 or 2000, there might be then true representatives of autonomous churches to help secure "the unity of the spirit and the bond of peace."

With the Board of Missionary Cooperation

A Call to the Colors

IN THE closing two months of the previous fiscal year, the Board of Missionary Cooperation collected nearly \$2,000,000—to be exact, the sum of \$1,944,576. What we must do in the same period this year, in order to raise our full budget of \$5,360,000 is to bring in \$362,365 more than we did during March and April, 1925—the sum of \$2,306,941.

By Mar. 1, 1926, we had raised 57 per cent of the year's budget, or \$3,053,059. There remained two months in which to do nearly six months' work. Surely the old negro preacher spoke more truly than he realized when he said, "Procrastination am one ob de fundamental principles ob de Baptists."

But there is a certain stimulation in working under pressure, provided the task attacked is not too hopeless. This year it is not hopeless at all. We have very little more to raise than we actually did raise during the same period last year, and what Baptists have done once Baptists can do again. The fact that the complete budget is so nearly in sight

should add the necessary zest for raising the additional \$362,365.

This will be our last chance to take "budget" to the churches through the medium of the denominational press, for by the time this is printed April will be well under way. So we are making it general invitation to all Baptist churches at this eleventh hour to put their shoulders to the wheel and help push the denomination "over the top."

They can do this by collecting and sending in to their state offices, before Apr. 30, the full amount of their missionary goals. Strong churches which have practically raised their quotas, can swell the general fund by sending "over-and-above gifts" out of their generosity and enthusiasm for missionary work.

What tremendous satisfaction it will to a local church, if it can be announced at Washington that the Northern Baptist budget for the year is fully raised, know that it has played its full part bringing about this victory! And how greatly it will quicken the spiritual life of the local church membership to know

that they, through their contributions, have played a vital part in the splendid work which is being accomplished on our off-Baptist mission fields, and on our own continent.

Iowa Church Applauds Its Finance Committee

Two calendars from the First church of Sioux City, Iowa, have just come. One is dated for Feb. 7, shortly after the church had begun to secure pledges on its 1926 budget. This issue shows a drawing of a thermometer marked off in divisions of a thousand dollars, and indicates the point which the pledges had reached at that time.

The calendar for Mar. 14 records the pledging of the last dollar on this budget, and assigns the credit as follows: "For the victory we have won, we are indebted to the loyal consecration and fine team work of the members of our church and to the wonderful work of the finance committee. We have the hardest working finance committee any church could possibly have. No hours have been too late, no tasks too hard, but that the committee has tirelessly carried on until victory has come, and the full budget been subscribed."

Fuel for Baptist Fires

"Fuel for Baptist Fires" is what Rev. George C. Alborn, pastor of the First church of Superior, Wis., calls an interesting mimeographed leaflet which he has put out. In terse and vivid paragraphs, he has outlined the principal achievements of the Baptist denomination since its beginning many centuries ago. To arouse a well-justified pride in our Baptist heritage we recommend the perusal of these eight brief pages, and pastors may find many ways in which they can use the material. Copies can be obtained by writing Mr. Alborn at 143 John avenue.

Mr. Alborn's mimeographed church calendar is also interesting. It is decorated with a cover-page design and

drawings illustrating the text, which have apparently been made directly on the mimeograph stencil. This adds greatly to the calendar's appearance and makes it a most attractive leaflet.

Eighty-Five Per Cent Effective

Eighty-five per cent sounds like a large proportion, but our educators tell us that we learn that per cent through our eyes. The stereopticon makes this method available for our churches. More than 1,000,000 people see our Baptist work each year, through our stereopticon department.

To help the churches still more, two leaflets have recently been prepared. The first is "Improving Our Stereopticon Service," and answers the common questions about the use of such material. It deals with the materials to be used and the equipment necessary.

The second leaflet was written at the request of an important firm and tells "How the Stereopticon Helps the Church." This leaflet contains the results of experience in more than 500 churches. Both publications may be secured from any stereopticon depository.

February Honor Roll

The honor roll of state conventions which exceeded their contributions for last year up to Feb. 28, 1925, during the first ten months of the present fiscal year, is as follows, arranged in order of the percentage by which they surpassed their last year's record: East Washington, North Idaho, South Dakota, Nevada, Utah, Arizona, Southern California, New Jersey, Idaho, Montana, Missouri, New York state, Colorado, Vermont and Ohio.

Utah deserves especial recognition from the denomination. It has already paid in \$1100 more than its full quota for the fiscal year.

Next Meeting of the Board

There will be a meeting of the Board of Missionary Cooperation at 2 p. m. on May 24, 1926. The meeting will be held in the Hotel Washington, Washington, D. C.

director of religious education in Idaho, is also acting as pastor of the church at Caldwell. He is very happy in his work.

THE JUBILEE NUMBER of the *Telugu Baptist*, edited by Mallela David of Ramapatnam and published by Rev. V. George of Bezvada, is a creditable work of ninety pages. It is printed in the vernacular. It is the greatest publishing venture by our native Indian brethren. The paper is both edited and managed by them and has been for some years. It has a growing circulation.

REV. D. McMASTERS of Wenatchee, Wash., recently received a gift of \$400 from his church toward the purchase of a new auto.

REV. WM. JACKSON of Kalispell, Mont., has accepted a call from the Central church of Spokane, Wash. He began his work Apr. 1.

DR. M. ASHBY JONES was the noon-day speaker in the Orpheum theater of St. Louis during the pre-Easter week under the auspices of the Federation of Churches, sixteen denominations cooperating. In the evening he spoke in the auditorium of the Third Baptist church with five other churches supporting the meetings: First Christian, First Presbyterian, St. Peter's Episcopal, Union M. E., Washington-Compton Presbyterian and Third Baptist.

DR. HERBERT W. HINES of the Central church, Springfield, Ill., will devote five or six Sunday mornings following Easter to review the work done by the organized forces in his church: Sunday school, young people, men's group, women's organizations, neighborhood groups.

DR. JOHN M. MOORE of Brooklyn is delivering a series of Sunday afternoon addresses over the radio, station WJZ, New York. The time is from 2:30 to 3:30 o'clock. These are under the department of the Radio Forum of the Greater New York Federation of Churches. Recent subjects were, "Personality," "Brotherhood," "Service," "Fellowship," and "Mary Magdalene" for Easter Sunday.

REV. AND MRS. H. LEE McLENDON of Centralia, Ill., will be sent to the Northern Baptist Convention at Washington by their church. The tides are running high there with prayer meetings that tax the seating capacity of the church, many conversions, no special services, thirty baptisms at Easter and everybody happy.

REV. JOHN W. PAYNE, Jewett City, Conn., died on March 22. He was born in Cincinnati, Ohio, in 1848. He was a graduate of Rochester seminary and held pastorates in New York. He was a Semitic scholar of some ability and was associated for several years with Dr. William Rainey Harper.

RECENTLY A BRIEF news note was released conveying the information that Dr. John A. Earl, editor of THE BAPTIST, had gone to the hospital for treatment. The operation to which he was subjected was a serious one and it created anxiety among his friends. A telegram of Apr. 9 says that he is making a phenomenal recovery, said by his physician to be in fact unprecedented. He expects to leave the hospital within a few days. He received treatment at Mounds Park Sanitarium, St. Paul, Minn.

Here, There and Everywhere

REV. N. M. BODENHORN has accepted the pastorate of the church at Pleasant Lake, Ind.

THE CHURCH AT COLUMBUS, KAN., Rev. S. Chittum, pastor, has spent \$1000 on improvements for the property during the last year.

REV. CHAS. P. CHRISTOPHER recently closed a seven years' pastorate with the Second church of Newport, R. I. He has taken up his new duties with the Philipps Memorial church of Eden Park, R. I.

REV. RAY CRAWLE is the new minister at Morgantown, Ind.

PROF. L. M. DENTON of the Kansas City University is acting pastor at Olathe, Kan.

BEACON AND MRS. T. W. WATERMAN have given a revolving illuminated cross to the tower of the Calvary church of Providence, R. I. It is presented in recognition of the thirty-ninth anniversary of the pastorate of Doctor Holyoke. It

will be dedicated the first Sunday in May.

MRS. G. W. TOOLE of Milan, Ind., passed away recently. She was an active member of the local church and of the Indiana state board of managers.

REV. CHAS. E. BURR of the Fourth church, Providence, R. I., was given a reception to celebrate the close of twenty years of service. He was given a \$20 gold-piece as a souvenir and made pastor emeritus.

NORWOOD PARK CHURCH, Chicago, Rev. H. P. Crego, minister, dedicated the first of its new edifice on Apr. 4; sermon by Dr. Benj. Otto, dedication prayer by the pastor.

THE GREAT AND BEAUTIFUL plant of the First church of Peru, Ind., is now, for the first time in thirty years, free of debt. Rev. S. D. Huff and his splendid people are to be congratulated on their victory.

REV. STANLEY A. GILLET, acting state

THE FIRST CHURCH OF AUSTIN, ILL., Dr. York A. King, minister, received sixteen by baptism, Apr. 4. Thirty-eight received the hand of fellowship, making over fifty received since Jan. 1. The Easter communion service was the largest in the history of the church.

REV. ARCHIBALD G. ADAMS of West China supplied the pulpit of Calvary church, Washington, D. C., Mar. 21.

THE FIRST CHURCH of Titusville, Pa., had 117 at prayer meeting on a recent Wednesday evening; Rev. E. H. Tomlin, minister.

REV. FRED YOUNG, pastor at Kankakee, Ill., formerly of Fremont, Neb., recently visited his old parish and was given a reception and supper—"a wonderful time," he says.

"LET'S KNOW DETROIT" week was observed in this hustling Michigan city, April 5-10. Why not?

DAVID WILSON was recently elected president of the athletic association of the First church, Detroit, Mich. Basketball, baseball, bowling, golf and other games are encouraged.

THE AMERICAN BAPTIST Publication Society has appointed Mrs. Elizabeth M. Finn director of young people's work.

CHURCH BULLETIN ITEM: "Regular monthly meeting of the men's class on Monday night—supper, followed by dress rehearsal for the minstrel show." Which service is that?

THE EUCLID AVENUE CHURCH of Cleveland, Ohio, Dr. John Snape, minister, invited all Baptists of the city to unite with them in the first prayer service in the new

Baptist Temple on Friday evening, Apr. 9.

THE SOUTH PACIFIC DISTRICT of the Woman's American Baptist Home and Foreign societies met, Apr. 14-15, in the South Park church of Los Angeles.

THE ANNUAL MEETING of the San Francisco Bay Cities Baptist Union will be held on May 7 in the Thousand Oaks church of Oakland.

THE YOUNG PEOPLE'S SOCIETY of the Emmanuel church, Brooklyn, N. Y., Rev. A. A. Shaw, pastor, presented Barrie's play, "Quality Street," in the Bedford "Y" auditorium, Apr. 8.

CALVARY CHURCH, Washington, D. C., has \$62,000 cash on hand toward a goal of \$100,000 for a new Sunday-school building.

DR. ASHEY JONES of Atlanta, Ga., began his pastorate with the Second church of St. Louis on Apr. 1, succeeding Dr. W. C. Biting.

THE ANNUAL MEETING of the Baptist Ministers Aid society of Ohio, Indiana, Illinois, Michigan and Wisconsin will be held in the home at Fenton, Mich., Wednesday, May 5. The meeting of the trustees will follow.

REV. RUSSELL BROUGHER has entered his third year with the First church of Paterson, N. J.; 361 new members were received in the first two years. Rev. Luther L. Holmes of Boston and a graduate of Newton seminary has been secured as director of religious education.

BIBLE SCHOOL ATTENDANCE in the First church, Wichita, Kan., on Mar. 21 was 1112.

THE CHURCH AT CALDWELL, IDA., Rev. Stanley A. Gillett, minister, joined for the pre-Easter evangelistic effort with the Methodist, the Christian and the Presbyterian churches.

REV. JAMES GOODMAN, oldest living graduate of the divinity school of the University of Chicago, has been very ill for many weeks in Chicago. His last active work was with the Immanuel church there.

REV. ROBERT V. MEIGS preached in the Immanuel church, Chicago, Apr. 11.

THE UPPER ALTON CHURCH, Rev. A. A. Hobson, pastor, has thirty-two candidates for baptism on Easter. Sixty-six have been received since Oct. 1, of whom thirty-eight have been baptized.

THE AMERICAN BAPTIST Publication Society has appointed Rev. Frederick W. Tomlinson director of religious education for Pennsylvania jointly with the state board. Mr. Tomlinson was four years director of town and country church work in New York.

DR. JUDSON ALLEN TOLMAN, newly elected president of Alderson Junior college, Alderson, W. Va., will enter upon his duties on June 1. The announcement says, "He holds the A. B., A. M., Ph. D. degrees from the University of Chicago. He is a member of the Baptist church and votes the Democratic ticket."

THE FIRST CHURCH, Lebanon, Ind., Rev. A. E. Cowley, pastor, has a vested choir.

PREACHERS at THE UNIVERSITY of Chicago for the spring quarter are Dr. Henry Van Dyke, Princeton University; Pres. Bernard I. Bell, St. Stephen's Col-

lege, N. Y.; Bishop Hughes of the M. E. church; Dean Willard L. Sperry of Harvard Theological School; Rev. Harold C. Phillips, Mt. Vernon, N. Y., and Rev. Ralph W. Sockman of New York City.

REV. H. E. ORSBORN, formerly of Minneapolis, and now of Waterford, Calif., has tendered his resignation due to ill health. The church at Waterford, serving the entire community, has had a marked growth under the closing pastorate.

IT WAS RECENTLY erroneously announced that the dedication of the edifice at Parsons, Pa., Rev. Grover C. Walters, minister, was held on Jan. 31. We apologize for our error and will state that the dedication will not take place until the new organ is installed, probably about the middle of May.

THE FIRST CHURCH, Portland, Me., "Maine's largest Protestant church," Rev. Wm. S. Jacobs, minister, held a Nea Do Memorial service recently with Judge Ben F. Cleaves as the chairman and the address by Dr. Ernest H. Cherrington, secretary of the World League against Alcoholism.

DR. HERBERT S. JOHNSON of Boston, Mass., is completing two months as pulpit supply in the First church, Oakland, Cal. Dr. J. Whitcomb Brougher is pastor-elect of this church and begins his work there on May 1.

DR. JOHN M. MOORE, on April 4, began his tenth year with the Marcy Avenue church of Brooklyn; 688 have been received into the church under his pastoral care.

"BAPTIST NIGHT," was observed recently in the First church of Terre Haute, Ind. Five chosen speakers presented the Baptist work in Indiana. Judges awarded prizes to those presenting the best picture. First prize was one year's subscription to the *Baptist Observer*, the state paper of Indiana.

AT OTTAWA, KAN., on Easter, Pastor W. A. Elliott had the privilege of preaching for the Knights Templar in the morning and to the Rotarians in the evening.

THE FIRST CHURCH, Poughkeepsie, N. Y., Rev. Clarence Hill Frank, minister, received twenty new members on Easter.

THE FIRST CHURCH, Worcester, Mass., Rev. W. R. McNutt, pastor, announces a meeting in its edifice of the Women's Missionary Societies of New England.

The Baptist

Chicago, April 17, 1926

Vol. VII

No. 11

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Ar. 27-29; annual meeting of church, May 1, and mother and daughter banquet, May 14.

THE FEDERATED CHURCHES of South Willington, Conn., Rev. Edwin Sundt, minister, is a rural organization in a town of ten square miles. It maintains a highly developed schedule of social activities for community uplift.

EFFERTS PARK CHURCH of Brooklyn, N. Y., Rev. Hugh Winton, minister, recently held special services with Arthur Kings Hunt as song leader. Brooklyn pastors bringing special messages were A. Shaw, Mark Wayne Williams, F. W.'Brien, Rolla Hunt, C. H. Hodges, E. Le Dakin, Geo. C. McKiernan and H. F. Flamme.

THE FIRST CHURCH, Riverside, Calif., Rev. W. W. Catherwood, minister, holds a regular monthly day of prayer. There is morning and afternoon session. It is entirely separate from the weekly prayer meetings.

SPECIAL CEREMONY known as "obsequies" was held recently in the First Church of Oakland, Calif., for the "hanging" of the picture of the beloved Dr. John Pease, former minister, in the parlors.

DR. C. OSCAR JOHNSON of Tacoma, Wash., was the principal speaker at the annual rally of the San Francisco Bay association.

ITEM FROM A LOCAL church bulletin: "For an old range, several lengths of rusty pipe and one dilapidated coal hod."

THE FIRST CHURCH, Elmira, N. Y., Rev. Hugh Chamberlain Burr, minister, has an usher who has served, not as reported recently thirteen years, but for forty years. On the anniversary of beginning his thirty-first year he presented the church a generous check, as he said, "in appreciation of the privilege of service which the church has extended to me through these years."

THE FIRST CHURCH, Hammond, Ind., Rev. J. C. Oranger, held a pre-Easter service resulting in sixty-six conversions. Twenty united with the church, thirty-five being baptized on Easter. The Sunday-school attendance was 650.

NORMAL, ILL., Pastor Geo. Sneath organized fourteen on Easter. Seven others have been accepted for baptism. The pastor conducts a class for instruction and preparation for church membership. The church at Normal, Ill., made a special effort to cover the balance due on its parsonage this spring. The cost was \$7500. Pastor Geo. Sneath rejoices in a loyal

church in a growing community where 100 new houses were erected in 1925 and contracts for sixty already let thus far in 1926.

PASTOR H. M. WYRICK of the First church, Grand Forks, N. D., baptized twenty-two on Easter, making eighty-four additions for the past year. Of these fifty were by baptism. No special meetings have been held.

AT FLORA, ILL., Pastor J. H. Martin has received thirty new members in nine months. The church edifice will be given extensive repairs soon.

PASTOR EARL RINEY, Coffeyville, Kan., received forty-eight new members over Easter, thirty-one being baptized Easter night; 724 attended Sunday school, Apr. 4.

THE CHURCH AT LA GRANGE, ILL., pastor E. B. Freeman, received twenty-four new members on Easter, seventeen by baptism.

DR. F. KING SINGISER of Troy, N. Y., was the principal speaker at the annual men's banquet in the Tabernacle church, Utica, N. Y., April 16.

THE CHURCH AT BERWYN, ILL., Rev. F. P. Langhorne, minister, has received twenty-three persons by baptism since Mar. 1.

THE COVENANT CHURCH, Chicago, Rev. W. W. Chandler, minister, had sixty professions of faith in a meeting held by Dr. J. C. Dent, pastor of the Judson church, Oak Park, Ill.

THE IMMANUEL CHURCH, Scranton, Pa., has a Sunday school of 330 average attendance. Apr. 25-May 2 is designated as children's week, the aim being to help parents, teachers and all adults in the church to realize the importance of true religious education for the young.

JUDSON CHURCH, Oak Park, Ill., Dr. J. C. Dent, pastor, received ten new members on Easter, five being baptized. The church has been organized forty-eight months and has had additions every month. The present membership is 312.

THE IMMANUEL CHURCH of Marietta, Ohio, was regularly received into the Marietta Association at a regular council held Mar. 19; Mr. J. A. Okey, moderator, and Rev. Edward Derbyshire, of Marietta, clerk. The church has ninety-three members and is fully self-supporting.

REV. OLAF SUTHERLAND of Rock Springs, Mont., and missionary of a great district in the eastern part of the state reports that new settlers with their goods are coming into that region.

REV. G. W. CLAXON, for several years pastor at Streator, Ill., is now located at Roodhouse, Ill.

PASTOR L. S. SLAYBAUGH of Brooklyn, Mich., rejoices in the fact of twenty-four conversions in an evangelistic effort in which Evangelist Harry C. Grimes was the preacher.

THE CHURCH AT Vermillion, S. D., has a new edifice. Rev. Hal P. Fudge is the pastor.

REV. GEORGE B. NEWCOMB, formerly president of the North Dakota Convention and superintendent of the state humane society, has resigned as field repre-

sentative of the Board of Missionary Cooperation in New York and will take an extended vacation in an effort to restore his health.

REV. ELISHA H. JACKSON of Gibbon, Neb., reports seventy-five additions to the church recently through a union evangelistic effort conducted by Rev. G. L. Rose of Muskogee, Okla. One-third of the town's population went forward in the meetings for rededication or to confess Christ. The offerings paid all expenses and every church in the town is strengthened.

SOUTH DAKOTA will hold the following associational meetings in May: Southern, Mitchell, 3-4; Central, Oldham, 6-7; Northern, Aberdeen, 10-11; Northwestern, Timber Lake, 12-13; Black Hills, Rapid City, 14-16; Rosebud, Bonesteel, June 25-27; Swedish, Big Springs, June 9-13.

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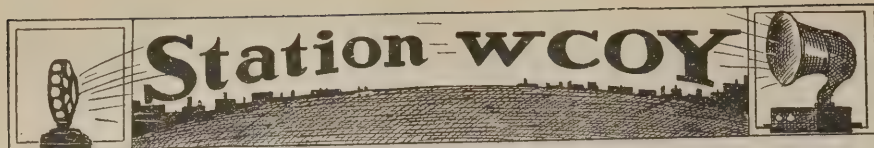
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"You can tell what people are reading by their conversation. The other day a teacher asked a boy in the Sunday-school class who the Four Horsemen were. He replied: 'Paul Revere, Teddy Roosevelt, Jesse James and Barney Google.' Spark Plug was a reality for that lad. If it were not so perfectly obvious we would be tempted to remark that a constant reading of THE BAPTIST will put the marks of a refined taste and a good judgment on its readers.

"Great care is taken to have THE BAPTIST measure up to a high standard of quality in content and elegance in appearance. We do make an occasional typographical error. But hardly ever one so serious as this: a husband had embarked for an ocean voyage. The anxious wife put the following notice in a paper, 'Peter Jones, having gone to sea, his wife desires prayers for his safety.' It appeared as follows: 'Peter Jones, having gone to see his wife, desires prayers for his safety.' This is terrible.

But speaking seriously. Hooverizing was the big idea a few years back. We Hooverized on about everything to win the war. Now physical culturists tell fat people that if they'd Hooverize, they'd find it easier to make both ends meet. Sure enough. But for goodness' sake why do a lot of Baptists Hooverize on denominational periodicals? It seems that they have to save the money for movies, gas and gadding.

"We heard Dr. Wilson Mills tell one time of a newspaper agent who went into the Ozarks in Missouri to solicit subscriptions. On a remote clearing he found an old woman plowing. She had her old man harnessed to the plow. As the agent showed the woman a sample paper, a gust of wind blew it out of his hands and it fluttered toward the plow. The old man became frightened, ran away, tore the harness and broke the plow. Somehow this sounds absurd but it is no more pathetic than for a church composed of 300 intelligent (?) Americans to compose a Baptist church and all told have two copies of their denominational periodicals. Yet there are such churches. And they are not all in the Ozarks either.

"We would like to challenge our people to get the facts. They, the facts, are often surprising. People, too, for that matter. To illustrate: we knew of a boy who did not believe that little woodpeckers had as red heads as old woodpeckers. He sought a nest of fledglings to prove his contention. Seeing a hole in a dead fir tree twenty feet above ground, he climbed up, and as he was about to peek in, a snake poked its head out the hole, tongue wiggling. The boy hit the ground with a thud. As soon as he could catch his breath, he looked up at the snake and said, 'Aha, I surprised you, didn't I?' This proves that we always get more than we bargain for.

"But speaking of bargains. Honestly our offer to send the paper six months for \$1 to bona fide new subscribers is a prodigious bargain. When you think of the next twenty-six weeks with its pre-convention number with its Washington, D. C., lore, the summer reading book number, the education number with its college campus flavor, the convention stories from Washington and Los Angeles, the silvery summer and the pensive autumn, all worked over, boiled down, condensed, "Ready to Take"—May, June, July, August, September and October, twenty-six copies delivered anywhere in the U. S. A. for \$1: Then come on. Reach for your checkbook now. No Hooverizing when a bargain like this is at hand.

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"Now we will ask the office boy to step right up close to the sender and recite a

"If all that we say, in a single day,
With never a word left out,
Were printed each night, in clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose, ere one's eyes he could close,
He must read the day's record through!
Then wouldn't one sigh, and wouldn't he try
A great deal less talking to do?

And I more than half think that many a kink
Would be straightened in life's tangled thread;
If one-half that we say in a single day
Were left forever unsaid."

"Sam Jones used to say that if you threw a rock into a bunch of dogs and one of them went howling away, you knew pretty well which one got hit. Then he would rub his chin with the end of a long bony finger and say with a most gracious smile, 'If I have said anything tonight that I ought not to have said, I am willing that you should forgive me.'

"WCOY now signs off. We'll be on the air again next week."

REV. ROBERT LEITZ is rejoicing at the revival in East Alton, Ill., where he is pastor. He was assisted by Evangelist H. L. Sparks. There were about 100 professions. Seventy-six have already been received into the church.

The Saving Sense

She: "Don't you find journalism rather a thankless task?"

He: "On the contrary. Everything I have thus far written has been returned with thanks."

Teacher: "Why are the muscles in the head smaller than those in the arms?"

May: "Because we don't use 'em as much."

Uncle Jimmy, passing down the hall, heard this audible closing to Jerry's evening prayer (Jerry is a radio fan): "This is Jerry Henderson signing off. Will be on the air again tomorrow night at 8:00, not till mother makes me go to bed. Goodnight, God."

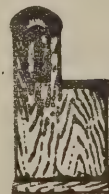
A traveler writes that bamboo, picked in its extreme youth, makes a delicious salad, and we have often speculated on what fine porch-building material some celery would have made if it had been allowed to grow a few days longer. *Kansas City Star.*

"If society wants more housewives and clergymen, it had better stop laughing at those it has."—George Birmingham.

When he was a minister in Charlestown, Mass., a lady of some social but no other distinction, says Dr. George Gordon, called upon Dr. George Ellsworth, Unitarian minister, saying she would like to join his church, and begging him for statement of his beliefs and that of his religious society. This the Doctor gave with great clearness and fullness of detail. He parted with this hopeful convert from Episcopacy and he never saw her eyes on her again till at an important social function she danced lightly with the Doctor and said: "On thinking the matter over, I concluded to stay in my own church"; the reply to which was: "That is right, Madam! There's no changing the labels on empty bottles." *Christian Leader.*

In a card catalog in a country library were found such amusing incongruities as these:

BACON—How to Fry
On Inductive Reasoning.
LEAD—Kindly Light
Poisoning.



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New Books

Pillars of Gold, by Mitchell Bronk. Philadelphia: Judson Press. \$1.50.

The title is no rarer or more beautiful than the sketches, essays and stories that make up the volume. The author is evidently one who lives close to people and who misses nothing worth-while. He has the gift of selection and knows the art of story-telling. In "Pillars of Gold" he brings the reader in contact with Francis of Assisi; he introduces him to his Pilgrim Father; to Jacob Stainer and his violins; to Longfellow as a Christian poet; to the bride Lydia and her ox-cart; to the Rheims Cathedral in its pre-war glory, and other worth-while subjects. It is a varied selection with each better than the last.

—O. E.

The Genesis of Christian Art, by Thomas O'Hagan. New York: Macmillan. \$1.50.

It is hard to see how within the limits of 170 pages the development of Christian art could be traced more comprehensively and beautifully. The fact that the author is a Roman Catholic and writes from the point of view of his church gives a certain glow to the treatment that enhances its attractiveness. Beginning with the pagan art of pre-Christian times, the story proceeds with the transition to Christian ideas and interprets stage after stage through the Roman, medieval, Renaissance and modern periods, and indicates the contributions of the different racial groups, Italian, Spanish and Germanic. Not the least valuable chapter is the last one in which catalogues are given of the works of the masters in both sculpture and painting in the principal galleries of Europe, giving the name of the work, the master who produced it and the place where it is now exhibited.

—U. M. McGUIRE.

Religious Experience and the Scientific Method, by H. N. Wieman. New York: Macmillan.

Professor H. N. Wieman of Occidental College makes a bold attempt with only indifferent success to apply the scientific method to religious experience. In his recent volume "Religious Experience and the Scientific Method" Doctor Wieman trades through nearly 400 pages, using more than 100,000 words to prove something that refuses to yield to the tests which he applies. The scientific method is wrought wonders in the realm of objective fact; but it still remains to be demonstrated that the scientific method is sufficient to explore the region of the

subjective self and arrive at conclusions which will have the value of chemical formulae. As there are feelings that lie too deep for tears so there are religious experiences that lie too deep for the scientific method to reach. And yet Doctor Wieman has made a real contribution to a subject which is comparatively new. We heartily agree with his statement: "Just so far as religion loses intellectual standing it will be given over to sentimental gush and the intellectually alert will have nothing to do with it." But the intellectual standing of religion was demonstrated long before the scientific method was heard of because true religious experience has always been demonstrated in the laboratory of common sense. "By their fruits shall ye know them" is a test easily applied and hard to beat.

—JOHN A. EARL.

Our Father, by Anthony C. Deane. New York: Doran. \$1.25 net.

One of the series of "Little Books on the Christian Life"—a study of the Lord's Prayer. It is not primarily concerned with the personal and social implications of the Lord's Prayer. It is

rather an attempt to set forth the exact meaning of the words used. The author believes this form of words shows a growth from the Lucan statement to the completer form used in Matthew. The treatment falls under six logical headings: hallowing the Name; the Kingdom; doing the Will; tomorrow's bread; forgiveness and temptation and evil. The author is canon of Worcester Cathedral in England.

—G. CLIFFORD CRESS.

The Aim of Jesus Christ, by William Forbes Cooley. New York: Macmillan. \$2.

The author is an instructor in philosophy in Columbia University, and he offers this study as "a critical inquiry for the general reader." It is indeed critical and the general reader will have no difficulty in reading it. In fact it is a frankly and thoroughly modernist approach to an interpretation of Jesus and of the Christian religion. The aim of Jesus is conceived to be the establishment of the kingdom of God, the equivalent of a community life permeated by the spirit and organized on the principles of Jesus' teaching. Christianity, instead of holding true to that aim, was sidetracked by

Charming Sketches and Essays

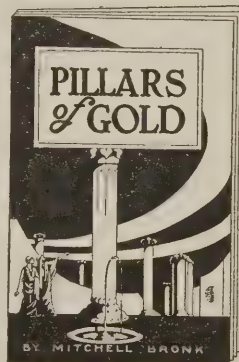
Pillars of Gold

By MITCHELL BRONK

This volume is a collection of sketches of Christian people, places, and experiences. Here is variety—from the home of Francis of Assisi to Jacob Stainer and his violins; from an ox-cart on the way to a New England meeting-house, to Rheims Cathedral before the shells profaned its glory. Here is the charm of a story-teller who has loved what he has seen until he has wooed the wonder and beauty of it into his tale.

Eminently readable, gripping with the charm of a story-teller who himself first has felt the wonder of the tale, these essays carry one on excursions into the realms of nature, biography, and art, into a poet's library and the shop of a master artisan.

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being first Hellenized, then Romanized and in these days commercialized. Christianity needs to return to the aim of Jesus. Men must be called, converted and trained to a community life of justice and good-will organized upon the mind of Christ.

—U. M. McGUIRE.

Evangelistic Sermons, by J. C. Massee. New York: Fleming H. Revell. \$1.50.

These sermons were delivered in Tremont Temple by Doctor Massee in the course of his regular pastoral evangelistic effort. He seeks to arouse the church to a sense of responsibility for others and to move men to immediate acceptance of the Saviour. These messages reveal the author's conviction that the effective preacher must instruct the mind, arouse the heart, and persuade the will. They are powerful appeals based upon Scripture exposition illuminated by simple illustrations calculated to stir the emotions. A pastoral experience of over thirty years has convinced Doctor

Massee that "a truly evangelistic message has in it a perennial freshness and that an evangelistic ministry is the surest means of attracting and holding the crowd. Sinners, like foxes, like to be chased and always attend where direct appeal is made to them."

—ROBERT GORDON.

Playtime & Company, by E. V. Lucas. New York: Doran.

"Rollicking verses for children of all ages," says the jacket blurb. They're all of that—you might even delete two words (*children* and *of*) and still be within the truth, because they're such jolly jingly poems that even a grown-up cannot resist them. But equally rollick-



ing and jolly and jingly are the pictures, gamboling about on every page, drawn by Ernest H. Shepard. Herewith is a sample.

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Editor's Notes on the Lesson for April 25

THE STORY OF CAIN AND ABEL
Lesson Text: Gen. 4:1-26. Golden Text:
Gen. 4:9

In the story of Cain and Abel we have a primitive and graphic account of the social cleavage which has marked human society from the beginning.

Cain

Cain is a type which has reproduced itself in every generation. The type is anti-social because self-centered. All the elements that break up social cohesion and violate the spirit of brotherhood are found in this man Cain. The story intimates that Cain's approach to God was vitiated by his unbrotherly attitude. His offering was rejected not because the fruits of the ground were unacceptable to God, but because the spirit of Cain was an offense to a social Deity. "But unto Cain and to his offering God had not respect." God was far more interested in Cain than in anything Cain might bring as an offering. If Cain had been right, his offering, whatever it might have been, would have found acceptance with God. The offering a man makes to God usually reflects the spirit and attitude of the worshiper. Cain offered something that had little of the symbolism of sacrifice in it. Sacrifice was not a part of Cain's program except as he could sacrifice some one else for his own personal ends. He sacrificed Abel to advance his own interests and to express his contempt for justice and brotherhood. And when he had done so and was questioned about it, he took the usual attitude of all who have followed in his train—an attitude of sullen refusal to face the facts and of haughty indifference to social responsibility. The story reads as though it had been written yesterday. Personal-liberty advocates repeat the story of Cain and Abel every day. They are the hogs of the highway who violate traffic regulations with impunity because traffic regulations stand in the way of their personal freedom. They are the wet propagandists who seek to bring the prohibition laws into disrepute in order that selfish interests may be served.

Abel

Abel does not figure very largely in this story because he is the victim of his brother's homicidal jealousy. And yet Abel is immortalized in history "Abel being dead yet speaketh." It is better to suffer and die like Abel than to live on like Cain. Of course it would be better to prevent the Cains by some process of eugenics if such a thing is practicable. But in spite of all individual and organized attempts to kill the spirit of Cain in human society the probability is that society will continue for a long time yet to reenact the story of Cain and Abel. Yet with more Abels organized to resist the spirit of Cain there is hope that there will be less occasion for the curse of Cain.

REV. W. L. DEFRIES of Ocean View, Del. is serving a church there as stated supply and is available as regular pastor for some pastorless church.

Shall We Have a General Assembly?

(Continued from page 324)

The Northern Baptist Convention was never planned for this sort of thing and its very structure is not adapted to exercise such authority. A body of several thousand men and women, representing a changing number of churches, is wonderfully efficient as a means of stimulating denominational enthusiasm, but it is not adapted to legislation.

I believe so strongly in Baptist polity and in the independence of the local Baptist churches that I profoundly hope that the denomination will never choose to establish a supreme national judiciary. But if the attempts to give the convention this nature are continued and succeed, I should hope that we should learn lessons from our Presbyterian brethren and adopt a new constitution and a new form of church government. Whether we do this intentionally and wisely, or blindly and by way of denominational controversy, we shall cease to be Baptists.

Let us not be diverted by incidental matters or personal feelings. The great issue before the convention is whether the local church or the convention is to be supreme. If we choose to become a General Assembly we shall gain certain advantages, but we shall cease to be Baptists. If we choose to remain Baptists we must not let the convention become other than what it was planned to be and what it has always been, namely, an advisory body intended to increase our efficiency in common denominational undertakings. If we are to remain a cooperating body of independent, self-governing religious democracies, we must check the present tendency to neglect New Testament ideals.

Folks, Facts and Opinion

(Continued from page 323)

Ernest Mandeville is quoted as authority for a crushing answer to one of the popular arguments against prohibition. He has written from England: "We hear on every side in America from anti-prohibitionists that the removal of wine and beer from the populace has caused them to become drinkers of hard liquors; but we now are a nation of bootleg and risky tipplers. While it is true that those who drink here imbibe what they get (which happens to be whisky and rum), we should not attribute this result to spirituous drinks as solely dependent upon prohibition, for on the continent of Europe, where one has the choice of any liquor, there is the same marked increase in the consumption of the hard liquors over beer and wine."

Mr. Lothrop Stoddard would probably find it less interesting if he were more con-

vincing in his special theorizings about the races. His latest essay would show that the Jews are not properly a race at all but a rather confused medley of racial stocks and mongrel mixtures from Nordic to negro. Naturally the Jews are not satisfied with his theory and they are charging him, temperately withal, with ignorance of facts in some of the most important of his affirmations. He may be partly right. They may be partly right. Who knows? The Jew of today has descended through long centuries of tangled contacts with many races. Possibly some of the rabbis are right when they say that Judaism today is more a religion than a race.

The Russian Baptist church at Max, N. D. has for many years worshiped in a one-room building three miles in the country. It is a building without basement and is not large enough for ordinary occasions to accommodate the congregations. The Russian missionary, Rev. John Bucknell, has his home at Max which is the center of the Russian colonies. The Russian people have started a fund to erect the much needed church edifice. Secy. Fred E. Stockton reports an increased interest in the Russian work in the state.

Is there a definition of either modernism or fundamentalism that all parties accept as satisfactory? Once we quoted from Dean Mathews that as applied to religion, modernism is the use of the scientific method of investigation. President Mullins, as his meaning is promiscuously caught in the papers, seems to regard religion as outside of the scientific field but as a proper subject for the scientific method of investigation, but he is opposed to something which he calls modernism. The *Canadian Baptist* quotes from somebody that modernism is "the substitution at every point of the natural for the supernatural." Fundamentalism is conceived in an equally confusing variety of ways. In the face of all this, some chronic label-monger comes along occasionally and declares that anybody who is not either a fundamentalist or a modernist is a straddler. If one wished to play safe and to agree with everybody he would require the power of a chameleon. The only reasonable course is that which we have adopted, namely: Tell us in settled terms and without rant what you mean and we shall tell you whether your label fits us.

Pass the churkey, please. This will be the proper form when a new fowl, bred in England spreads its allurements about the table. It is said to be a cross between the chicken and the turkey. The hybrid is tame, hardy and toothsome. It looks like a turkey but has lost its gobble. California, not to be outdone by any mere Britisher, announces also a hybrid fowl lately invented on the coast. It is called the "kiwi." It is wingless and cannot jump over the fence.

We should like to kiss the *Baptist and Reflector*. It stands right up in meeting and makes a comparison in editorial and cartoon between Chicago and Tennessee. Tennessee is a gentle Maud Muller standing by the garden fence. Chicago is the Old Woman who Lived in a Shoe, her children rioting about the premises, while she yells for the police. The picture is quite true to life on both sides. But what of the interpretation thereof? Tennessee, as the *Baptist and Reflector* sees the situation, "finds herself beset on every hand by those who do not understand her mind and hate her ideals;" but Chicago, "instead of being the subject for ridicule and pity, seems to be the object of fear and veneration." Two things in this portrait have the value of news. The first is that Tennessee is generally misunderstood and beset. The second is that Chicago is "the object of fear and veneration" to anybody.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Paddelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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W. H. BOWLER

Executive Secretary

276 Fifth Avenue New York City

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The 800 missionaries of The American Baptist Home Mission Society are to be found in nearly every State in the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Haiti and Jamaica. They serve as missionary pastors, teachers, colporter-missionaries, chapel-car and auto chapel-car directors, evangelists and Christian center workers.

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Last year 19,956 converts were baptized on mission fields in the non-Christian world. This is the largest total ever reported in a single year in the history of the Society.

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News Notes

Sadiya district in Assam had sixty-nine baptisms in 1925 and eight others were added in the early part of this year. The total church membership is now about 633.

The Union Mission Hospital at Iloilo cared for 1774 in-patients and 3999 out-patients during the past year. The plant includes one hospital and four dispensaries. The total number of treatments was 26,165.

The end of a term of school at Wayland Academy in East China is marked by evangelistic meetings. At the most recent of these, sixteen boys made decisions for Christ and thirteen were accepted for membership in the First Baptist church of Hangchow.

The newest mission field in Nevada is that of Las Vegas where an important Baptist church has been developed under extremely difficult circumstances. The church has a fine property made available by the joint aid of the Nevada State Convention and the Home Mission Society. The first unit of the contemplated church plant cost, with the lot, \$8000 and it is paid for. The membership is about forty and the Sunday school has an average attendance of fifty. On Mar. 14, Rev. Francis A. Manderson, formerly of Connecticut and Vermont, who is said to be "desert broke," assumed charge on the field.

There was so great an increase in the number of baptisms on all fields of the Philippine mission last year that a real problem has arisen in the matter of proper instruction in the Christian way of living for the new church members. The problem was partly met when a teachers' and workers' institute was organized as a branch of the theological department of Central Philippine College. It had a ten day session in January. Courses were given in such subjects as church administration and discipline, history of the Christian church, Sunday-school administration and methods, doctrines of the Christian faith, Old and New Testament, and homiletics.

Since Dr. and Mrs. A. H. Henderson first went to Taunggyi, Burma, eighteen years ago, they have seen a town grow up which now is an important mission station and a government center, with about 5000 inhabitants. From this center the missionaries try to reach some 200,000 people who raise rice in the valleys, or wheat, potatoes, onions and garlic on the rich plateau to the south. Through evangelistic work and through the dispensary, contacts are made with this great number of people. Boys from all over the Shan States come to the boarding school. In the school are about 300 boys and girls and about forty boarders. The Vernacular School has some 120 scholars. A girls' school is being built. The fine work of the school for missionaries' children, and the healthful climate of the station, make it possible for parents to keep their children near until they are twelve or thirteen years old, instead of sending them home at eight or ten years.

Our Societies and How to Reach Them.

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THE BAPTIST

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Volume VII

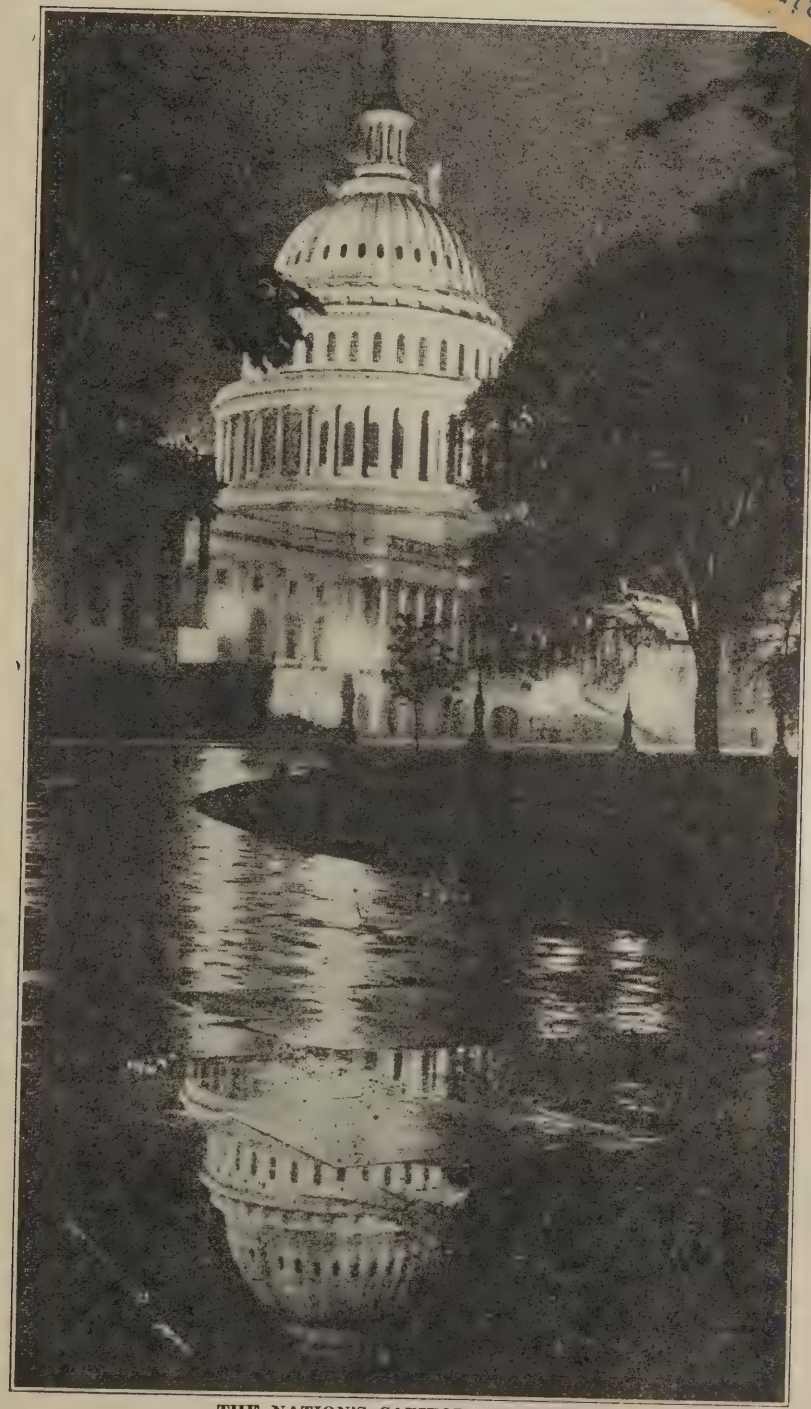
April 24, 1926

No. 12

The Baptist

APR 20 1926

Published Every Week by the Northern Baptist Convention



THE NATION'S CAPITOL AT NIGHT



Folks, Facts and Opinion



One of the most hopeful pieces of news has just come to hand from Massachusetts. High school principals and authorities of state educational institutions in session at Amherst, by a vote of 300 to 9 recorded their opposition to military training in those institutions. School authorities in other states will please take note.

Norman Thomas is authority for an interesting computation. There is a strike in the Passaic textile industry against a proposed cut in wages. Profits in certain of the mills involved for the seven years from 1916 to 1923 amounted to 93 per cent annually. They were distributed in the form of more than 400,000 no-par stock certificates, which are now credited to the capital account and participate in the regular profits. And there are profits even on this swollen capitalization. He says that while these profits were piling up, the average wage of the employees was \$17.30 a week.

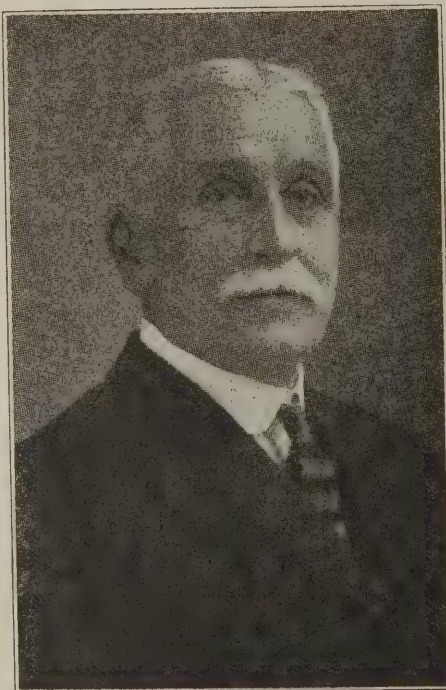
According to the *Texas Baptist Standard*, THE BAPTIST is quoted as saying: "So far as known, Park Avenue church has not agreed to accept any form of Baptism other than immersion." Then it quotes a statement in THE BAPTIST from Mr. James Colgate that Park Avenue church will accept people on their letters without regard to their baptism, and will receive believers to membership without baptism. In the interest of precision, note: THE BAPTIST did not mention Park Avenue church. It did say that it knew of no church that proposes to use any form of baptism other than immersion. Everybody knows that some Baptist churches receive persons into some form of membership without requiring them to be immersed. Does any Baptist church authorize sprinkling for baptism?

Measures to improve the distressing economic conditions of the Jewish population in the small towns in the Ukraine being taken by the executive committee of the communist party in Ukraina provide for facilities to help Jews to settle on the land, to grant support to Jewish workingmen and artisans by furnishing them with tools and materials, to draw Jewish toilers, including the small traders, into the Ukrainian industries, to create a system of schools for technical training and to wage a battle against the lawlessness of the administrative officials in the small towns, particularly in the collection of taxes and the imposition of the groundless fines. The plans adopted by the central committee provide for measures to hasten the establishment of Jewish soviets in villages where the Jewish population is in the majority and to carry on medical and sanitary aid in those districts.

The strain between Europe and America is more intense, in the opinion of the *Christian World* than at any time since 1916. It thinks that the report of Ambassador Houghton has intensified in Europe "the growing resentment against America as the common war-creditor."

Scarlet fever is to lose its terrors. Dr. George Dick of Chicago, assisted by his wife, Mrs. Gladys Dick, have repeated the old story of years of struggle in quest of some boon to mankind, and have at last been rewarded by the discovery of an effective anti-toxin for scarlet fever. It has been approved by the medical profession and will soon be available for general use.

In the disarmament conference at Geneva, which has been set to meet May 18, the United States will be represented by Hugh S. Gibson, American minister to Switzerland, with the following technical advisers: Allen W. Dulles and Dorsey Richardson, Rear Admiral Denis E. Nolan, Brig. Gen. H. A. Smith, Major George B. Strong, Rear Admiral Hilary P. Jones, Rear Admiral Andrew T. Long, Capt. Adolphus Andrews. Allen F. Winslow, secretary of the American Legation at Berne, Switzerland, will act as secretary of the American representation.



J. J. MUIR, FOR MANY YEARS PASTOR OF TEMPLE CHURCH, WASHINGTON, D. C. NOW CHAPLAIN OF THE UNITED STATES SENATE.

Young women who are at all interested in the profession of nursing and wish to know where they may find a desirable opportunity for training under the most favorable conditions, will find what they are looking for in the *Annals* Bulletin of the Mounds School of Nursing, Earl Street at Indian Mounds, Paul, Minn.

Those who insist on the outlawry of war as a condition precedent to international organization for peace may take note of report that Finland has completed a system of agreements with her Scandinavian neighbors for outlawry of war. These agreements provide that "all disputes between signatories must be submitted to arbitration, and in cases in which direct diplomatic negotiations prove futile decision of the Permanent Court of International Justice is accepted in advance as final."

While declaring its rejection of evolution as we understand the word to be used in current scientific discussion, that is, in what it calls "false evolutionism," the *Moody Bible Institute Monthly* advises legislators who attempt to ban evolutionism from the schools "to seek the aid of conservative scholars. It finds that 'not a few lawmakers in need of instruction on the subject of evolution,' as instanced by 'the deluge of all references to theories of evolution from the textbooks.' It thinks that extremes in the dispute are 'wide of the mark,' and concludes: 'Let us appeal to reason, to thoughtful argument, to calm logic and limit ourselves to statements of fact.'

One of the sorest spots of race friction in the world is in certain British colonies in Africa. An English woman recently described conditions observed by her in Durban, South Africa, in a section in which the Indians outnumber the whites. She says: "Yet they are not allowed a library nor an English church, and the tram-cars they may ride in the rear seats only and these on the top deck! Even a woman with babies to plod up the stairs in a moving car. If these two rear seats are filled, then all the rest of the car is empty, she must climb down again and wait for the next car. Whether the man is a barman, an editor, a rich merchant or an educated clergyman—if he is an Indian he is a 'coolie.' To these white people here, there are only two races in the world—white and colored. . . . Our white race. They should rule the earth; all the gold and the diamonds and all the lovely things of the earth should belong to them."

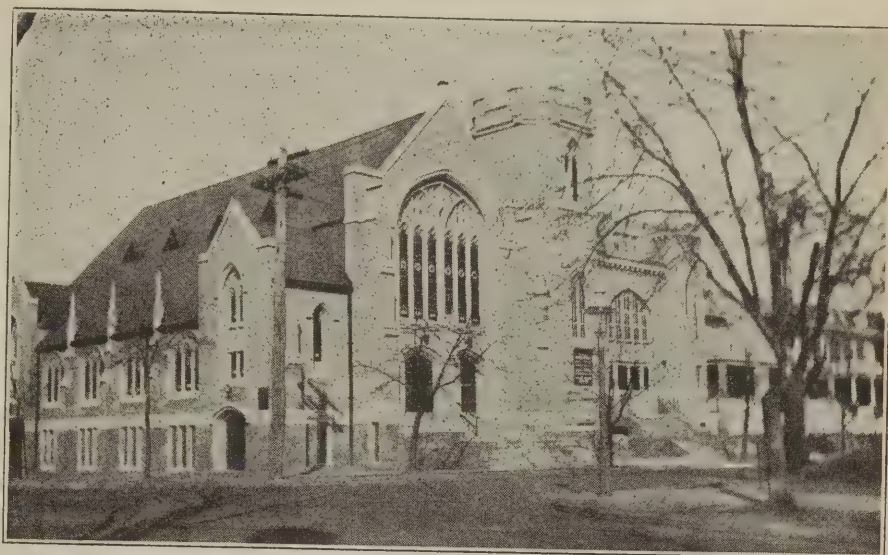
Among the various angles of the prohibition controversy, comes Wm. H. Anderson of New York, who from the position of state superintendent for the Anti-Saloon League was sent to prison on a charge of mishandling funds of the organization. Now he is again free and is demanding an investigation, promising some ugly revelations about the administration of the league. It is a New York question which may be left for settlement to the church people of that state to whom he appeals.

Promotional activities in addition to Brounager meetings have included pastors' institutes during January and February in Illinois, East Washington, Montana, Michigan, Colorado, Kansas and Oregon; twelve Bible and mission conferences in Massachusetts in February; laymen's banquets in South California, Arizona, Colorado, Michigan and Indiana; deputations of young people from several important centers; and strenuous field work by J. C. Killian, L. Kelly, G. A. Huntley, Mrs. Carrie Robinson and Frank Peterson.

Westward the course of empire takes its way." It impinges on the Philippines. A deadlock is reported between the legislature of the islands on one side and Gen. Leonard Wood, the governor, on the other. Col. Carmi A. Simpson is sent out to look things over, perhaps to supersede General Wood. What then? The nearest hint is that of Walter Wilgus, news correspondent at Manila: "Unless the governor general's powers are strengthened further and the legislature's powers are circumscribed it is believed there can be no improvement in the situation." The program is an old one. Rehoboth tried it.

Protestant Episcopal bishops to the number of 112 urge the senate to reject the treaty of Lausanne because it does not afford protection to minorities under Turkish rule, particularly the Armenians.

A Turkish woman has been appointed to the position of judge in a Turkish court. Like Turkish women generally, she hates polygamy and threatens to give to polygamous men the limit of the law.

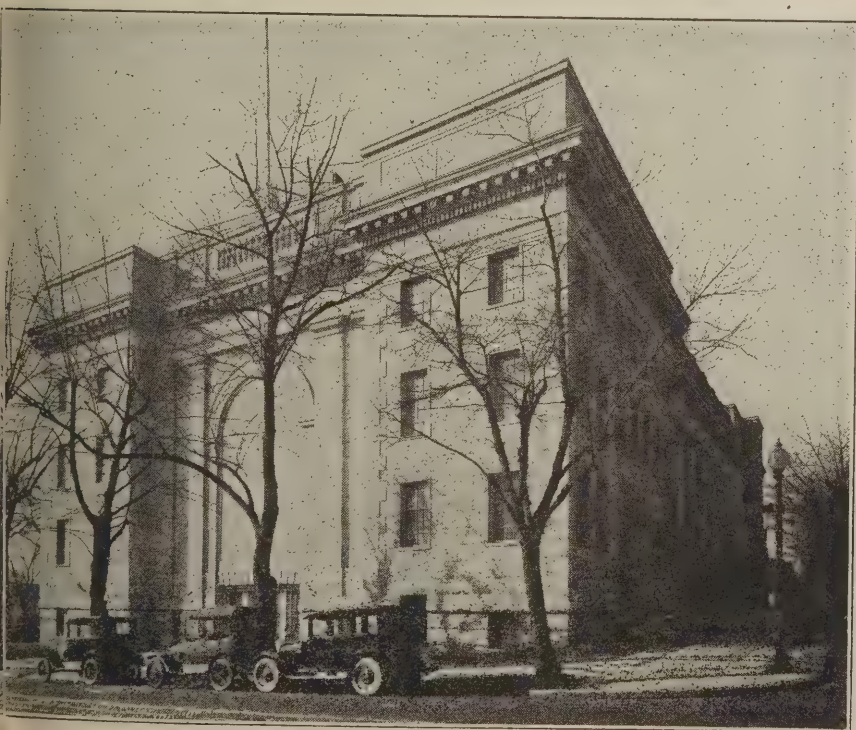


PETWORTH CHURCH, WASHINGTON, D. C., H. J. SMITH, PASTOR.

The schedule of dates for the closing of the fiscal year of the Northern Baptist Convention will be as follows: Books of the local church will close and remittance to the state office will be made Apr. 30; books of the state offices will close, with remittance and reports to the board of missionary cooperation, May 3; national societies will report to the board on their direct receipts May 7; books of the board of missionary cooperation will close May 10.

Henry Ford calls attention in the *Dearborn Independent* to an auxiliary of the prohibition movement that really wise prohibitionists have often observed and utilized. He says: "Only the exaggerations and excesses of the 'wets' can put across a 'dry' campaign. If this had been a sober country, we should never have had prohibition. If the liquor business had been fortunate enough to have had brainy leadership, the question would probably have been settled in a different manner. But the liquor business did not have brains in its leadership, and has none now, which, together with an increase in 'wet' gullibility, makes the finest kind of support for the 'dry' program."

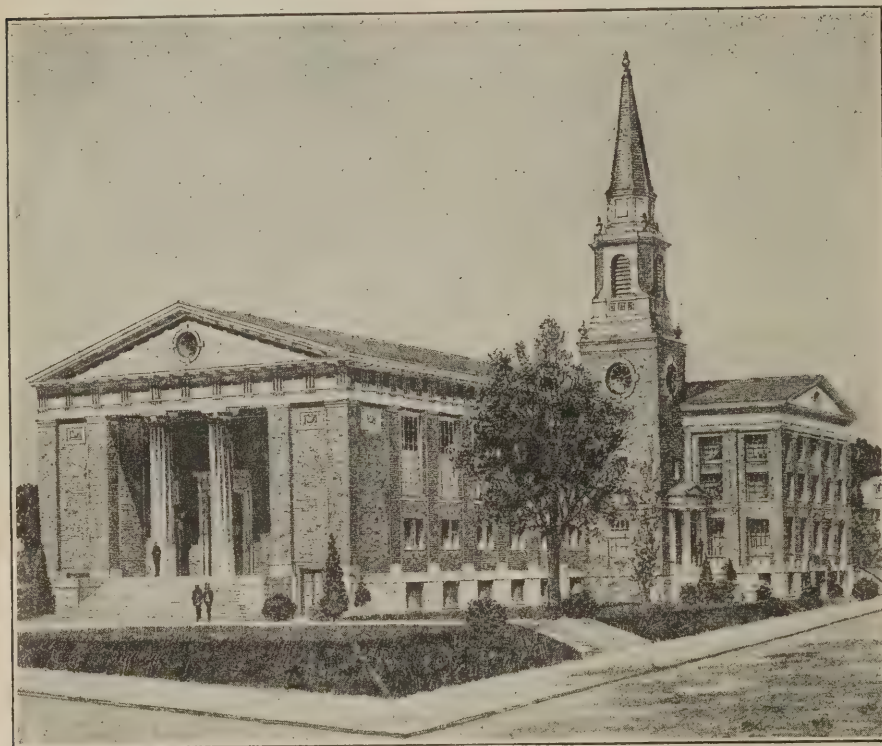
The Chicago Baptist Missionary Training school now presents to the denomination an equipment and faculty second to nothing in the land. And in furtherance of its purpose to serve the denomination to the utmost, it has planned a summer school of striking advantage to a great number who might otherwise receive no training at all. That which adds to the summer offer is the welcome the school extends to those who may not have the educational qualifications necessary to enter the regular courses. Any Christian worker, any one desiring to do better service, will be gladly welcomed to this four weeks' course, Aug. 2-30. And here is an added attraction. Hitherto only girls have been admitted to the Training School; but the summer course is open to both men and women. Dr. W. H. Geistweit says of it: "Rich experiences await those who avail themselves of this great opportunity. Send into many a church group the hearty slogan of Chicago: 'Let's Go.'" Full information is obtainable at the Baptist Missionary Training School, 2969 Vernon Ave., Chicago.



WASHINGTON AUDITORIUM, WHERE THE SESSIONS OF THE NORTHERN BAPTIST CONVENTION WILL MEET.

Wise ones point out the direct and succinct style of the business man as being highly desirable for the preacher. For an instructive sample read what a business man writing about farm prices has to say, as follows: "The science of economics cannot escape the evolution-

Anthracite coal operators propose to shift the cost of the last coal strike from their own pockets by adding it to the selling price of coal. At least it is so represented by Congressman Fish of New York, who has introduced a resolution calling for an investigation. He



PROPOSED NEW BROOKLAND CHURCH, WASHINGTON, D. C., O. O. DIETZ, PASTOR.

ary concept and avoid metaphysical sterility. The historical and inductive methods must be given place. If we look at the present situation of American agriculture from the historical standpoint, we cannot be so easily reconciled to its shrinkage in importance and the decrease and threatened deterioration of its personnel. Our urban industrialism is historically a sequence and consequence of the colonizing and conquering movements which founded American agriculture." Any preacher who wishes to try the style has permission.

What religious questions concern college students? An interesting light is thrown upon that inquiry by Dr. Allyn K. Foster's report of the queries put to him by the students at Colgate. The list follows. "Why do the fundamentalists oppose the doctrine of evolution? Is another reformation in religions impending? Are the miracles of Christ superstitious exaggerations or actual occurrences? What is the idea of Christ as expressed by Rabbi Wise, and what effect will it have upon Judaism? Is it necessary to believe in the virgin birth in order to become a follower of Christ? Does the enterprise in psychical research of such men as Sir Oliver Lodge offer evidence of value for the survival of the personality? Will Christianity be able to maintain its hold if it fails to put the dynamic force exemplified by Christ into the economic life of the world?"

says that the increase in price will cost the consuming public \$75,000,000. Consequently there is more talk of public ownership of the mines.

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Here is an epic for you. In the room of the Broad street station of Pennsylvania railroad, President W. Atterbury presented Heroic Service medals to twenty-four employes of company and recited the deed of heroism performed by each. Every man risked his life to save somebody from drowning, from being crushed by train or from some other tragedy. Some the men had lost their lives and their relatives received the medals assigned them. The story is one for boys to

The corner stone of the Lieutenant White memorial neighborhood house religious education center of the Bible Seminary in New York was laid May 1. It stands on a plot 90x100 feet and will be eleven stories in height. It will contain offices, clubrooms, classrooms, reception rooms, social parlors, auditorium, library, dining room and kitchen, gymnasium with shower and lockers, and student dormitories. The building will be in every way modern and particularly equipped for its purpose as a neighborhood house.

News is news, whatever the facts be. For instance, one of the Baptist papers conveys to its readers the following information: "Even the Northern Baptists—think of it in this day—doubtless have a serious contention at Washington over the question as to whether baptism is by immersion or sprinkling, pouring, etc." It may be proper to think of the case of a religious paper passing to its readers a state having so little basis in fact as that of the impression it may produce in minds.

The Newton Theological Institute held the biennial conference, March 1, at which many of the pastors of New England churches were guests. The topic was, "How can our church strengthen the moral life of the community?" Professors Donovan, F. Vaughan, Berkeley, and Bradbury of the seminary read papers covering the ground; and there were supplementary addresses by Prof. Theodore G. S. of the University of Chicago, Prof. Kirtley F. Mather of Harvard, Hon. G. Parsons, probate commissioner of Massachusetts, and by prominent ministers and laymen. The consensus of opinion was that the war had brought with "a prophylactic morality"; moral standards must be stated in terms; that a true morality cannot be made by laws or established by external authority, but built up from within ideals, not inhibitions, determine character; and that the Christian religion is the greatest generator of ideals and spiritual energy. The church must feel obligation for the uplifting of community morals as strongly as for individual salvation. Religious education, too, must be more radical in its aim for a regeneration which shall itself in higher personal standards and the upbuilding of a more Christian society. In Jesus is found the Ideal makes for a radical reconstruction of individual and of society.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Where Fellowship Begins and Ends

FELLOWSHIP must be voluntary or it is slavery. The problem for every person and group is to define the field in which voluntary cooperation with others is possible and desirable. In religion such cooperation can exist only upon some common faith and purpose. Christian fellowship whether in its universal aspect, in the local church or in more or less general associate and cooperative relations, can exist only where the parties to it agree in some principle of Christian truth or some phase of Christian duty that binds them willingly together. No man has a right to permit any organization to commit him to teaching or to a program that he regards as false and wrong. But no group of people ever did agree religiously in everything. Consequently any organization for Christian work can legitimately affirm only those common agreements to which its members consent. In all other things it must grant them liberty. It can commit no member to any form of faith or action to which he is unwilling to commit himself. All of this reasoning is elementary and it flows directly out of the Baptist principle of soul liberty. Apply this principle to the problem of creating a cooperative organization among Baptists. What is the field of agreement in which they can find the basis for cooperative fellowship? It comprises their characteristic principle of soul liberty with its corollaries; the historic principles of evangelical Christianity; the baptism of believers only (and in more recent times by immersion only); and the world-wide dissemination of the gospel. But around this field there is among Baptists a margin of disagreement in which convictions of individuals and groups are just as firm and vital as in the field of agreements. They disagree about the form, value and use of creedal statements; about the mode of inspiration, the historical origin and the quality and range of authority of the Bible; about the millennium; about whether baptism is a church ordinance or a signal of personal faith; about the terms of admission to the Lord's Supper; about the principles of interpretation that shall be applied to the scriptures; about the relations between science and religion; about the hypothesis of creative evolution; about the extent to which education and social service shall accompany efforts for general evangelization. This enumeration of either agreements or disagreements is

suggestive rather than technical, but it will doubtless be generally recognized as true to the facts of our denominational life.

If the Northern Baptist Convention is to serve as an organ of cooperative fellowship for the whole Baptist body within its territory its success in realizing its ideal is clearly conditioned by both the agreements and disagreements among the Baptists within its field. It must serve to express in some satisfactory way their common agreements and must impartially leave them free in their disagreements. Perfection in carrying out such a program cannot be expected but good faith in it may reasonably be required. The convention is built and adapted to serve such a program. It opens its doors of fellowship to all Baptist churches within its territory upon no condition except their willingness to cooperate. It leaves every church free to determine for itself all matters that belong to it as a church. It accepts as valid and sufficient all of the methods and agencies which the churches have created to express their identity and their fellowship. It offers to all groups among them on equal terms the opportunity and the means for propagating not only those principles common to all Baptists, but also those beliefs and methods of work which may be preferred by any group. It admits the principle of selection in organization, administration and designation of funds and fields, on a scale as broad as the varied life of the denomination, with no restrictions on any group except those of equality and comity. It commits no Baptist to any proposal for which he is not willing to assume personal responsibility.

With such an agency of cooperation available, fellowship among Baptists of the North begins where the will for fellowship begins, has a field for its expression as big as the world, and ends where the will for it ends. Such is the Northern Baptist Convention. Such let it continue.

The Chicago Conference

A CONVENTION may be a mere assemblage or it may be a real coming together in unity of spirit. Its sessions may end in cooperation or in exasperation.

THE BAPTIST has perseveringly disapproved the custom of holding factional conferences to further partisan

interests. It has advocated open and deliberate conferences in which all parties in interest should come together and consider how to arrive at a more perfect common understanding. We have believed such a program to be possible. We have believed that the barrier between the "conservative" and the "liberal" wings of the denomination can be so far surmounted by goodwill and understanding as to permit full cooperation in the enlarging service which the Baptist denomination is called to render to the world.

At last our faith has been rewarded by a notable instance which may have much to do with determining the spirit and outcome of the Northern Baptist Convention at Washington. The conference held at the Chicago Beach hotel, Chicago, Apr. 13, was an inclusive assembling of representatives of all sections of territory and all major shades of opinion that have been involved in the recent controversies among the constituency of the convention. Prominent modernists and equally prominent spokesmen for the Bible Union were present and participating. The matter that called for consideration was one of the most keenly divisive of all of the questions that have agitated the convention; namely, the motion so to amend the by-laws of the convention as to limit representation in the convention to Baptist churches of a particular type. Discussion was entirely free and frank. At the close of five hours of deliberation, the members of the conference found such agreement upon a recommendation to be presented to the convention at Washington that they were ready to vote. The roll was called. Each man stood up and announced his vote, with unvarying unanimity.

The recommendation proposed covers essentially that urged by THE BAPTIST ever since the question has been under discussion, namely, to avoid any attempt on the part of the convention to restrict the autonomy of a church. Perhaps any further comment should be withheld until the convention shall have taken action.

Dr. James Whitcomb Brougner would be the last to wish to turn such a happy outcome to his own credit. But it is he who called the conference. He presided over its deliberations. He largely guided the process of adjustment by which the agreement was reached. It is the culmination and close of his great nation-wide campaign for denominational cooperation. Let him wear the honor he has earned.

Week by Week, Month by Month

MORE Baptist churches than ever before have adopted the practice and are forming the habit of remitting their missionary contributions at the end of every month. Such churches, having come to the conclusion that the experiment is worth trying, find by experience that it is entirely practicable. They find it more satisfactory than the former practice of remitting in a lump sum at the end of the year or otherwise as the local treasurer may see fit.

Good reasons for the practice of monthly remittance lie at hand. The standard of weekly giving on the part of individuals to the church treasuries is now generally accepted. Reasons are that such regular giving enables the church to meet current bills as they become due, enables it to calculate its income with some degree of certainty as a basis for its budget, and enables it to avoid either a damaging retrenchment in its work or the added

cost of borrowing money at the bank. Such reasons apply with equal force and on a larger scale to the missionary funds of the denomination as a whole, and to the monthly remittance. The habit of payment within thirty days has come to be a standard in business accounts generally, to which the churches are expected to conform in the payment of their local bills other than weekly salaries. Expenses of the general societies go right on whether the money comes in from the churches or not, and they must be met. If the money fails to come from the churches the only way to get it is to borrow it. Borrowing means the payment of interest. Interest is paid out of the mission funds. It takes money that is needed on the mission fields. Thousands of dollars are so diverted every year. If the churches, without adding a dollar to the budget they now carry, would send in every month the amount due for the month, they would save that interest and make it do service on the mission fields. That is, their promptness would itself be worth thousands of dollars to the denomination and to the missionary cause.

This is good business, good religion, good training and good sense. When will the rest of the churches begin it?

Peal on, Bells of Hope!

IF THERE is anywhere in this world anything more quickening to faith and hope than the *Convention Peal*, a serial prospectus of the coming convention of the B. Y. P. U. A. at Los Angeles, we should like to see it.

One of its features of more than ordinary interest is the way in which the new spirit of youth is coming to a free self-expression. During a good many years there was in the Baptist Young People's Union, a certain amiable docility, a species of giving assurance and hostages that our young people would at least introduce no disturbing proposals and ask no embarrassing questions to cause uneasiness among the elders. They were perfectly nice, but they did not exhibit any striking initiative any clear and far-seeing vision of the changes going on in the world, any bold meeting of new situations and new responsibilities with new programs. Some of us had misgivings. Would the new vision of youth which is rising in the colleges and universities find no fertile field among Baptist young people to spring to life under its radiance?

The *Convention Peal* brings the inspiring answer. The music of the new time rings in every note. Our young people are as nice as ever, perhaps as docile, but they are going to ask some questions on their own initiative and in their own way, and they are going to insist with perfect politeness upon answers that satisfy their own sense of religious, intellectual and social values. Here, on the first page for instance, is the announcement under a leading head that the Rev. H. H. Bingham, distinguished "peace crusader," will speak on the outlawry of war and the establishment of world peace. In another column there is announced a series of eight quizzes on "What's Wrong with the World?" Not less interesting is the provision for three simultaneous forum periods of three hours each to consider the world problems of peace, industry, race and law observance, with assurance that inquiry shall be free and that there are to be no preempted findings.

These are leaders, but there is plenty more. This series of prospectuses constitutes a tabloid intellectual and spiritual emancipation and education. Hail to the new note, and let the *Peal* ring on!

The World in Transit

BY THE ASSISTANT EDITOR

Locarno and the League Will Live and Function

Recent difficulties within the League of Nations have made more remote the prospect of America's entrance. But perhaps this is not a misfortune. It compels the nations of Europe to consider to more definite purpose the necessity for finding their salvation in a demilitarized, disarmed and federated Europe. That status if they can achieve it will be worth more to the world and them than any help that America can give. The League still lives, and the Locarno agreement still stands as a pledge of neighborly security among them. Let them extend and deepen their amity. Europe united, tranquil and free from imperialistic policy can get whatever it desires from the United States, from cancellation to cooperation and disarmament. There is still room for world friendship.

Debs Goes on in a Country Where Debs May not Vote

Twenty-five years ago public ownership of the great industrial units was an anathematized heresy of Eugene Debs. Since that day he has managed to enjoy the comforts of the federal prison at Atlanta, and at the present time there is an effort to induce congress to restore his citizenship. But what has happened to his heresy? In New York there is a great struggle going on for the ownership and control of the 5,250,000 potential horsepower of flowing water in the valleys of that state. Shall that vast natural resource be owned by private corporations or by the state? Governor Hughes with champions the policy of state ownership. In his attitude he was preceded by former Gov. Chas. E. Hughes who eighteen years ago proposed "the progressive development of the water powers of the state under state ownership, control and maintenance." In Chicago also there is a promising approach to a solution of its interminable transportation tangle by a plan providing that "the city shall be given actual financial as well as legal power to purchase." As for Debs, let's say; we had almost forgotten him and his primitive heresy. It seems that he still makes an occasional speech. So runs the world away.

There Is a Curious Linking of Commercialism and Dishonesty

Mr. William H. Pelham, prominent business man, writes the Sunday papers an article on "The Place of Jesus in the Life of a Business Man." Frankly, as a Christian, he accepts the Jesus test of business ethics, and in the course of a running comment, he gives a brief list of sayings and acts of Jesus which, as "revelations of the character of God have revolutionized the thought of the world." Among five such instances of equal value he puts second on the list the following statement: "Jesus drove out the money changers from the temple, declaring, 'My house shall be called a house of prayer, but ye have made it a den of thieves,' thus forever protecting the sanctuary of God from commercialism and dishonesty." This collocation of commercialism with dishonesty as twin evils whose presence converted the temple into a den of thieves is startling. What is commercialism? It is specifically the business of trading. In the whole range of definition in the dictionary, the word carries no sense of moral turpitude. And trading in the sense here plainly intended, is buying and selling for gain. Why should Jesus attach odium to such

activity, and why should a successful business man so understand him and accord full approval? The Lord's prayer covers the whole requirement of economic life. Does it leave commercialism out? Here is a big field for fundamental Christian thinking.

One Reason Why India Is a Subject Nation

Papers report serious rioting at Calcutta between Hindus and Mohammedans, with fifty or sixty deaths, hundreds injured and the establishment of martial law. Friends of India everywhere will read the report with special regret, because the inability of the followers of those two religions to get along together harmoniously is regarded as one of the chief reasons why British domination is necessary in India. The surest road to freedom for any people is to build up among themselves a stable and tranquil community life. Upon any other basis even independence may prove a curse to a nation. Any nation which can be divided can be conquered. Even the Philippines will win independence at last if they can hold together.

President Mullins Announces His Discovery of the Seventh Axiom

About twenty years ago the Baptist part of the world welcomed with joy a new book by President E. Y. Mullins on "Axioms of Religion." The book was recognized at once as having given to the Baptist principle a new setting, meaning and dignity. But a few readers recognized the fact that the argument had not been carried through to its true and full social conclusion. This lack is now perceived by Doctor Mullins himself, and in a series of articles current in the *Baptist Times* he says that in recent years he has added to the original six axioms a seventh, "the civic axiom"—"The sovereignty of the state resides in the citizen." If the sovereignty of the state be conceived as broadly as the realities of social living require, this axiom is equivalent to the principle of a democratic community life, both political and industrial. Thus the Baptist cycle is completed from the competency of the soul to the ideally perfect democracy. Within that cycle lies the culture which the Baptist movement represents and is giving to the world.

Men Are Learning That Religion Is Life

Some years ago the bishops of the Protestant Episcopal church managed to start a laugh at their own expense by declaring officially that the tariff is a moral question. A few days ago a letter came to this office suggesting that editorial consideration be given to "the spiritual significance of public ownership." Bishop Temple in England advises his colleagues that "the housing problem is essentially a religious problem." The *Baptist Times* of London, referring to religion in the home, reminds its readers that "it is very difficult for a woman to maintain interest in a home located in a place that for twenty years has been condemned as unfit for human habitation." Lilies may spring out of the mud, but a lily bespattered with mud is hardly to be admired. From inmost motives to utmost environment, true religion strives to make life whole, and every question that affects human life in this world is a religious question. Prohibition is already naturalized in the churches. Other reforms are thronging their doors.

We're Off for Washington

BY CRAIG STANTON

WE'RE off! Some of us seasoned travelers perhaps, but others of us with the thrill of excitement that comes to those who do not travel every day; a little catch in the throat at the thought of leaving dear ones and familiar places for even the brief space of convention week, and a prayer in our hearts for those momentous days ahead of us which may mean so much to the Baptists of today and to those through the long years ahead who will catch the lighted torch their fathers pass on to them—and may it be an undimmed torch!

Whether we come from the North or the West or the South one thing is certain we cannot escape, unless we deliberately close our eyes to it, the enchanting panorama that nature everywhere along the route spreads out for us. Those who come from the Pacific coast have the rugged, awesome, soul-lifting scenery of the Rockies to inspire them. These as well as those from the nearer West look forward to the stop in that magnetic giant of the Middle West, Chicago—no longer a crude, sprawling child but becoming rapidly a creature of magnificent beauty. If there are only hours to spare we should walk up Michigan boulevard, toward twilight if possible, to catch glimpses of the great towers of the Buildings of Beauty etched against the sky, half veiled perhaps by pearly gray clouds—of smoke it is true, but lovely nevertheless—and if it is sunset time and a clear day the gray may be turned to rose color; bejeweled the towers are if it's after candle lighting time. To the right is the Art Institute and away to the South end of Grant Park is the Field museum and the new Stadium; to the left is the Public library. But this is a mere, "Meet Miss Chicago"—to get acquainted with her and really love her takes time.

With Lake Michigan at our left, we leave Chicago to plunge into Duneland, where the Sand Fairies have worked for ages building high those gleaming pyramids and sphinxes, with a deep blue or the turbulent gray, sometimes white capped, of Lake Michigan in the foreground. We may go on through Detroit, that beautiful and orderly city; to Buffalo with its wonder sight of the world, Niagara Falls; through the grape vineyards; glide between gigantic hills rising, emerald garbed, on either side of us, as we come to the north of the Catskills—wooded, many of them are, with early summer sounding forth her riotous color trumpets. To Albany; then along the Hudson river—"surpassing even the Rhine in



Courtesy Baltimore & Ohio Railroad

THE WASHINGTON MONUMENT, WASHINGTON, D. C.

scenery," said one world traveler—with the Catskill outlined against the sky beyond the river; if it's a day with thunderheads clustering near them we may even hear the roll of the nine-pins or the echo of Rip Van Winkle's rusty firelock. The Palisades of New Jersey, New York City, that mecca of the world. Philadelphia, the City of Brotherly Love—the Cradle of Liberty—Baltimore with its Star Spangled Banner association—Annapolis—the Potomac Valley, perhaps the loveliest spot of all, and, nestling between the hills of Maryland and Virginia, with its domes and heaven-pointing spires—Washington.

Or we may go on through the Hoosier state, producer, among many wonders, of literary lights and



BUREAU OF PRINTING AND ENGRAVING, WASHINGTON, D. C.

Courtesy C. O. Buckingham

artists; Ohio, the presidential state; smoke-veiled, vibrant, energetic Pittsburgh. Through coal and coke cities; through territory telling Indian tales, on amid a panorama of the loveliest of mountain, river and valley scenery, through country made historic by our struggle during French and Indian war days, for independence, and for union. Through Maryland across the Great Divide into West Virginia touching at Harper's Ferry where the Civil War was born and where Virginia, West Virginia and Maryland hobnob, with the Shenandoah River emptying into the Potomac. Yes, there is scenery here. We cannot miss it in whatever direction we look for hour on end; the only trouble is we have

not eyes enough to see on every side at once. And with the beauty once again we thrill at the thought of the making of our country as one historical spot after another is passed.

We're off for Washington—let's make it *all inclusive*—for those who do not take the trip in body can go in spirit; they can lift up their hearts in prayer during those days—May 25-30, 1926—of Baptist-making history. A united, praying Baptist body during those days, whether met in the nation's capital, our convention city, or in their homes—what may they not bring to pass?

Come, every one! We're off for Washington!



Courtesy Baltimore & Ohio Railroad
PAN AMERICAN UNION BUILDING, WASHINGTON, D. C.

The Nation's Capital—Our Convention City

BY EDWARD O. CLARK

ALL roads lead to Washington, the 1926 Mecca of Northern Baptists. Well has it been called the "city beautiful," the "city of magnificent distances," of widening vistas and leafy avenues, of stately buildings and historic monuments; the city which is realizing in the twentieth century the great dream of our first president, George Washington, and the far vision plans of its first designer, Major Pierre Charles L'Enfant. It is this city, the capital of our country, that is to be the convention city this year.

Many years ago when Washington was but a "lodge in the wilderness" with bypaths cut through thick forests, streets, and stepping-stones through swamps for gentlemen, Tom Moore, the Irish poet, facetiously wrote of it:

"This embryo capital where Fancy sees,
Squares in morasses, obelisks in trees,
Which second-sighted seers e'en now adorn
With shrines unbuilt and heroes yet unborn."

His lines, written then to twit the pride of patriotic Americans, appear to have been but a prophecy of the city that now is. For the squares are here throbbing with life; the majestic obelisk lifts its lighted peak far above the treetops; the sacred shrines, even the heroes then unborn, have come in fulfillment of his verse.

Baptists have honored themselves, in choosing to come to the nation's capital for their convention. A pilgrimage no other than sacred ought every delegate feel the journey to be; for the education of true Americans is not complete until they have come under the spell of the city

on the Potomac. What sermons there are in these memorials of marble and granite! What messages in the quiet grandeur of the parks and historic spots! The city, combining as it does the beauty of art and architecture with the thrilling story of the nation's progress through the years, is set to kindle the heart and quicken the pulse of patriotic men and women. In the early days it was written: "A traveler might come to wonder or to criticize, but if he lingered to partake of the city's bread and salt, he forgot all except the beauty of its setting and the hospitality of its friends." Today it is not different. The city has an enchantment by day and a witchery by night possessed by few cities of the world.

The Union station is the first significant building to be seen as one enters Washington by rail. Built in 1907 at a total outlay of twenty million dollars, it stands today in immensity exceeding the area of the Capitol building itself. The great waiting room or central pavilion was planned in a measure after the Triumphal arch of Constantine. Its indirect lighting effect, its statuary and embellishments in marble, its special suite for the reception of the president and foreign dignitaries, its spaciousness for handling the tremendous crowds of inauguration days, its thirty-three track terminals, all combine to make it the great gateway of the capital.

From the station entrance beneath the great arches, the first real view of the Capitol building and its shining white dome is obtained. In the plaza immediately in front of the station are three graceful flagstaves, while in the center, water from the fountain plays in the pool of the

Columbus memorial, the significant work of Lorado Taft.

The Capitol must be seen to be appreciated. Volumes have been written about it, and still its story is largely untold. Washington himself, amid impressive Masonic services, laid the corner stone in 1793. After its partial ruin by fire in the war of 1812 it was rebuilt, but its massive dome weighing four thousand tons, and its bronze statue of Armed Liberty was not completed until 1865. "America's most imposing structure" is the general verdict passed upon it today. At night, with powerful searchlights playing upon the white dome, it glistens like a fairy palace in the darkness, and is a sight which cannot fail to inspire.

The massive bronze doors of the main entrance depicting incidents in the career of Columbus and the discovery of America is the work of Randolph Rodgers. Within the great rotunda are nationally famous paintings, four of which are by Trumbull, and in the top of the dome, 186 feet from the floor, is Brumidi's "The Apotheosis of Washington." To the left of the rotunda is Statuary hall, formerly the meeting place of the House of Representatives and famous also for its echo features. The story is told that John Quincy Adams paused once in making a speech in the house, and the speaker bidding him proceed, he replied in irate tones, "How can I proceed when this gentleman in my rear constantly interrupts me by repeating my words?" Statues of famous men, from the several states, and one woman, Frances Willard, now occupy this hall.

Passing on through the corridor, to the new south wing is the present Hall of Representatives, in the galleries of which the public may enjoy the proceedings. To the right of the rotunda comes the Supreme Court chamber, formerly occupied by the Senate. Here great dignity and solemnity are apparent in the very atmosphere. The Senate chamber is in the north wing and the galleries here also invite the public's inspection of the nation's greatest deliberative body.

The congressional library, eastward across the park from the Capitol, one cannot afford to miss. Built of New Hampshire granite in Italian renaissance style, its exterior appearance, while stately in architecture, gives little hint of the wealth of exquisite design and workmanship which the interior of the building contains. One is speechless in this wonderland of polished marble floors, balustrades and stairways, of wonderful mosaics and multiple arched ceilings. A new respect for the genius of man to conceive and to execute such rare beauty in stone takes ir-

resistibly hold of one. In addition to the three million volumes on its fifty miles of shelving the library contains numerous historic papers, rare prints, famous early volumes, autograph letters of celebrities, and, what is not to be missed, the original documents of the Constitution of the United States and the Declaration of Independence.

While the Capitol with its great dome dominates the city and was so planned by Major L'Enfant when he made it the center of the city's radiating avenues, nevertheless, the simple shaft of the Washington monument located on an eminence about a mile westward, presents a point of attraction so lofty and so majestic as to be visible from all parts of the city, and contributes greatly to that subtle charm for which Washington is justly famous. Erected to the memory of the "father of our country" it rises to a height of 558 feet and is said to be the tallest shaft of masonry in the world. From the top of the monument a panorama of the city, of Arlington and historic Mount Vernon may be obtained. This panoramic view defies both camera's eye and artist's vocabulary to depict and to describe. It must be seen to be appreciated. At night the tip of the monument, illuminated by searchlights, stands outlined brightly against the darkness of the starry skies like a cheery sentinel in some fairyland. Again it may be viewed from the steps of the Lincoln memorial when its full length is reflected downward in the silvery waters of the reflecting pool.

The Lincoln memorial, west of the monument in direct line with it and the Capitol, is a fitting shrine to the memory of the great emancipator. It is of too recent construction for its fame greatly to be spread abroad, yet without question the Lincoln memorial is destined some day to be accounted among the most fitting and most truly significant monuments ever erected to the memory of a man. It is the work of Henry Bacon, and is in the form of a Greek temple with a colonnade of 36 Doric columns, one for each of the states of the Union in Lincoln's day. Thus is symbolized Lincoln's chief contribution to his country in the lines of Webster: "Liberty or Union, now and forever, one and inseparable"; by the thirty-six states the entire nation then is represented.

Within the temple is the heroic statue of the martyred president, seated and gazing with thoughtful eyes toward the Washington monument and the Capitol. A rapture of awe mingled with reverence takes possession of one as he views this great work by Daniel Chester French. The thought comes that Lincoln himself would not have desired a more fitting tribute than this temple enshrines. On opposi-



Courtesy Baltimore & Ohio Railroad
GEORGE WASHINGTON'S HOME AT MOUNT VERNON, VIRGINIA

alls great bronze tablets contain his immortal Gettysburg speech and his historic second inaugural address with the significant lines, "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in..." Above the bronze tablets are mural paintings by Jules Guerin portraying "Emancipation" and "Reunion." One cannot depart without feeling that the ground on which he stands here is holy ground.



Courtesy Baltimore & Ohio Railroad
THE UNITED STATES TREASURY BUILDING

Numerous other inspiring sights, beautiful buildings and historic places beckon one on. There is the Tidal Basin surrounded by three thousand Japanese cherry trees and the monument reflected on the placid surface of the water; the White House, with its paintings, its presidential sets of china, its noted East room; the historic octagon house occupied by President Madison while the White House was being restored in 1815; the Treasury Building, accounted one of the most perfect examples of neoclassical architecture; the Bureau of Printing and Engraving, the place where our money is "made"; the Smithsonian Institution, the National Museum, and the New National Museum of Natural History, all replete with relics of great historic interest, such as "John Bull," one of the first locomotives, and rare specimens from the natural world, including the Roosevelt collection; the Lincoln Museum, the house in which Lincoln died, with

its more than three thousand mementoes of Lincoln.

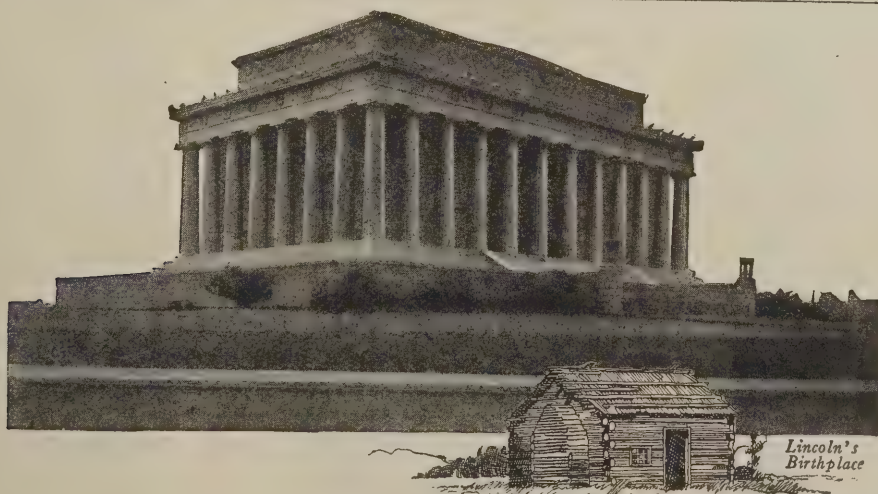
Convention hall, where all sessions will be held, is another place of vital interest. This spacious building, only recently completed, has a seating capacity of six thousand and with its fine acoustics and by means of the microphone the delegates are assured that they will hear and enjoy the sessions exceptionally well. The great pipe organ will be available on several occasions, and this feature together with the services of the nationally famous song leader, Mr. Percy Foster, guarantees enthusiasm and inspiration to the nth degree. There will not be a dull moment in the entire program if "our Percy" has his way, which he will. Below the auditorium on the ground floor is one of the most spacious exhibit rooms of any convention hall in the country.

In the vicinity of Convention hall other noted buildings stand—the Corcoran art gallery with its world famous collections of paintings and statuary; the American Red Cross headquarters, and the Memorial Continental hall; the beautiful Pan-American building, perhaps second only to the Library of Congress; and the National Academy of Sciences.

Historic Mount Vernon, the homestead of the first president, is situated down the Potomac twenty-six miles from Washington, and contains besides the old homestead and many relics, the tomb of the Washingtons. A trip to Mount Vernon in homage to him who placed all Americans in everlasting indebtedness, will not be regretted. Enroute there one may visit the Arlington cemetery with its tomb of the Unknown Soldier, historic Alexandria and Christ's church, where Washington was wont to worship.

The Great Falls of Virginia, beautiful Rock Creek park with its rock-bottom fords and picturesque wooded valleys, and the National Zoological park are not without their thrills and delights to those who appreciate nature at her best. The Rock Creek park cemetery is known for the statue entitled "Grief" by St. Gaudens, one of the world's great works of art.

The city itself is unsurpassed in splendid hotels, fine stores, wide residential streets and avenues lined with trees; circles, at street intersections with numerous monuments in stone and bronze; these all combine with the natural beauty of the valleys and parks, the stately buildings, the historic places, the memorials and the Capitol, to make Washington a rarely beautiful city. To this, the convention city, a pilgrimage for Northern Baptists will be not an event only but an epoch.



Courtesy Baltimore & Ohio Railroad

THE LINCOLN MEMORIAL AT WASHINGTON, D. C.

Baptist Churches of Washington

BY EDWARD O. CLARK

THE Baptist churches of Washington exemplify the sentiment of John Oxenham,

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of Love
Throughout the whole wide earth."

While people from both the North and South come to reside here, when they unite with one of our churches they become cosmopolitan in spirit because of the fact that all of the churches are affiliated with the work of both of our great conventions. The Columbia association of Baptist churches, functioning as a state convention, apportions its outside missionary funds equally between the North and the South. It is comprised of twenty-seven churches, two of which are located nearby in Maryland and they represent a Baptist enrolment of over 14,000.

The broadening effects of this arrangement the Baptists of the capital city greatly enjoy. Their missionary program is world-wide; they hear with enthusiasm noted speakers from both North and South; and they have the honor from time to time of entertaining both conventions. A few years ago, the Southern Convention was royally entertained, and now with equal enthusiasm all of the churches are cooperating to give a no less royal welcome to the hosts from the North when they come in May.

The Columbia association functions through an executive board made up of representatives from the churches, and a smaller executive committee, of which Dean William A. Wilbur is chairman.

The association has its headquarters in the Woodward building and has as its executive secretary, Dr. H. W. O. Mill-



TAKOMA PARK CHURCH

ington, under whose leadership there have been splendid cooperative achievements and a number of new churches established, of which mention will be made later.

There are two Baptist homes belonging to the association, the ladies' home, and the children's home, both of which institutions are flourishing and filling a real need in their respective lines. The women of the district are organized in what is known as the Woman's Baptist Missionary association, of which Mrs. O. E. Howe has been for some time the able president. The women are active in all phases of missionary education, stewardship, children's work, White Cross and in many other lines.

Foremost among our churches, both in membership and influence, stands Calvary church with its 3000 members, its overflowing Sunday school, and other thriving activities, so ably led by Dr. W. S. Abernethy, and his director of reli-

gious education, Rev. Homer J. Collier. Calvary was the church of late president, Warren G. Harding, and others from his cabinet, including secretary of state, Charles Evans Hughes, were also members. This church is also of historic interest to the convention because of the fact that within its walls during the "May anniversaries" of 1907 under the inspiration of Dr. Samuel H. Greene, for forty-years its pastor, the first steps were taken to organize the denomination in the form of its present great convention. Now, after an interval of ninety years, the denomination returns a vastly enlarged convention, and to a greatly changed city.



C. P. RYLAND, PASTOR KENDALL CHURCH



W. E. LARUE, PASTOR TAKOMA PARK CHURCH



E. HEZ SWEM, PASTOR CENTENNIAL CHURCH

its name indicates, the First church is the oldest of our churches, organized in 1802. With a fine edifice, located on beautiful Sixteenth street not far from the White house, it well deserves the name of "the mother of them all." The church has given unstintingly of its



HENRY J. SMITH, PASTOR PETWORTH CHURCH

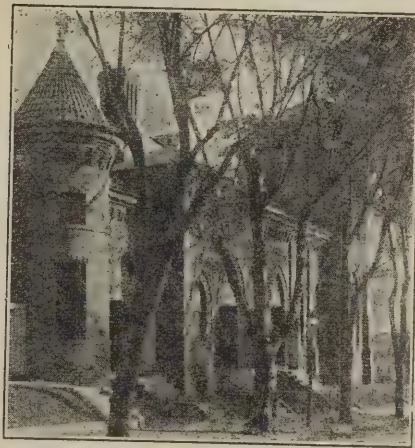
its members and encouragement in the organization of new churches, especially among them being Bethany and Emanuel churches. Dr. Samuel J. Porter has served this church as pastor a year, and by his strong, original and classical sermons and work in conducting an aggressive ministry in the city. A layman of this church is known from Maine to California among the young people is Mr. John Owen. He is a leader not without even in his own church and city. The Second church, organized in 1810 in the southeast section of Washington, likewise enjoyed an historic career. One of the greatly changing conditions around it, this church has established a mission in the beautiful Lincoln section, and is looking eventually to move to this location. Rev. Ellis C. Porter has been for four years the energetic pastor. The membership is over

together with Calvary and First, the church occupies the downtown section of the city. For long years this church was served by Dr. J. J. Muir and has enjoyed a constant and steady growth. It is formerly known as the "E Street" church. Two years ago Doctor Muir resigned. He has enjoyed for several years the distinction and honor of being a member of the United States senate, and continues in this capacity, and as pastor also, thus serving the congregation and bringing honor upon himself well. As dean of the Baptist church in the city, no occasion is complete without his presence. Rev. Thomas O. Jones was called as assistant

minister in the closing years of Doctor Muir's pastorate, and he is now carrying on the work at Temple as interim pastor with commendable zeal and fortitude.

The Fifth church, located southwest, is another of Washington's outstanding churches and has been ably ministered for about eighteen years by Dr. John E. Briggs. Under his friendly and evangelistic ministry the church membership has grown to more than fourteen hundred. The dedication recently of the new Sunday-school building, the Darlington memorial, in memory of Judge J. J. Darlington, affords a splendid and adequate plant for the 1700 scholars enrolled.

In the oldest portion of the city, in what is known as Georgetown, is the West Washington church, of which Rev. C. A. Austin is pastor. During the two years of Pastor Austin's ministry this church has made splendid progress especially in Sunday-school lines and



SECOND CHURCH

among the young people. Its membership is well over the 500 mark and growing.

One of the coming larger churches is Metropolitan, whose pastor, Rev. J. C. Ball, has faithfully served it for twenty-three years. Under his ministry this church has grown from a membership of 362 to its present enrolment of 1275, the third largest Baptist church in the city. In 1911 the present beautiful edifice, seating 1400, was erected, and plans are now under way for an enlarged Sunday-school building. Metropolitan, situated not far from the capitol, is famous for its large and enthusiastic audiences.

The Wisconsin Avenue church in the northwest suburbs is, after many years of struggle, coming into its own. In 1924 the basement of what will be a substantial stone church was built. With its new pastor, Rev. W. B. Falls, there is every indication that this church is on the threshold of a great advance movement.

In the Northeast suburbs of Washington is the Brookland church. For four years Dr. O. O. Dietz has been its aggressive pastor, and with the assistance

of the association this church has conducted a Sunday-school mission in Woodridge. Plans are maturing for a beautiful church school edifice to be located about midway between the present church and its mission, which will then be merged with it. The membership of this church is 400.

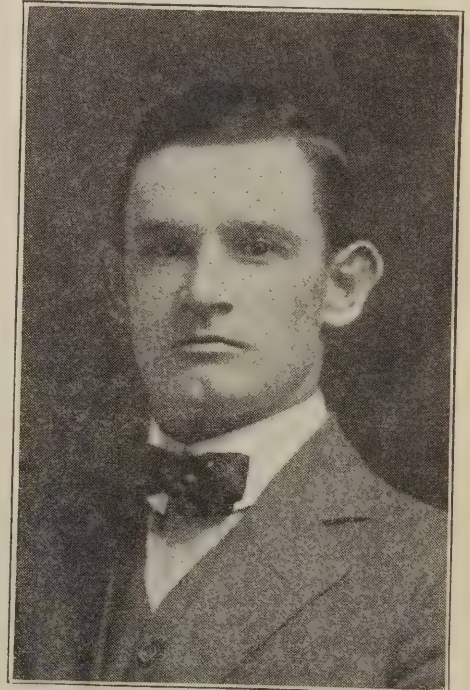
The Anacostia church, situated across the eastern branch of Anacostia river, has as its pastor Rev. C. V. Van Der Linden. With a rapidly growing community, and under the leadership of Pastor Van Der Linden, this church, after some years of struggle, is beginning to reap a well-earned harvest.

Grace church, located east of the capitol, has had as pastor since 1906 Rev. F. W. Johnson. During these years the membership has grown to 725, and a new and commodious edifice has been erected. Grace church stands as one of the prominent churches of the city.

The Maryland Avenue church located in the northeast section is ministered to by Rev. J. W. Lawson. This church was organized in 1891, and while not large in numbers is made up of a zealous group of workers.

One of the most modest appearing men of the Baptist brotherhood is the present moderator of the association, Rev. J. W. Many, who for twenty-nine years has been pastor of the East Washington Heights church. The church has enjoyed a steady growth under Pastor Many, who is greatly beloved by all of the Baptist people of the city.

The First church of Hyattsville, although situated in Maryland, is affiliated with the Columbia association. Dr.



THOMAS O. JONES, PASTOR TEMPLE CHURCH

B. P. Robinson, pastor of this church for a year, has begun an aggressive work in this growing Maryland town. Recently a new mission Sunday school was

started by the church under his leadership.

Some years ago the Calvary church, in honor of Mr. Amos Kendall, a member held in great esteem, and at one time postmaster general in Jackson's cabinet, began a mission which later became the Kendall church, located in the southwest section of Washington. Rev. C. P. Ryland has been the pastor of this church since 1924. Under his leadership the church has made marked progress in securing needed equipment and enlarged quarters for the Sunday school. The present membership is 442.

The Centennial church, so named because it was organized in the year of the one hundredth anniversary of Baptist work in Washington, is situated in the northeast section and has been served for twenty years by Rev. E. Hez Swem. Behind such sensational topics as "What Can You Do with a Stubborn Woman?" Pastor Swem packs old gospel messages, which, judged by the large evening congregations, are not without their effectiveness.

Unique among usual church chronicles is the story of Rev. Hugh T. Stevenson, who has been serving Bethany church as its first and only pastor for a period of twenty-one years. During these years the church has grown in numbers and personnel, an attractive Sunday-school building erected, and plans for a new church edifice are being developed. The membership is 534. Pastor Stevenson is well known in the city outside of Baptist circles and especially through his weekly exposition of the Sunday-school lesson in the Saturday evening edition of Washington's leading newspaper.

Immanuel, the memorial church to religious liberty, is fast nearing completion of its interior, and will be one of the attractions of our Baptist people when they come to Washington. It is situated on an eminence at Columbia road and Sixteenth street, and its beautiful marble tower is an inspiring sight from all sides. Although one of the younger churches, Immanuel has had exceptional growth and enrolls today more

than 1000 members. Under the deeply spiritual ministry of its pastor, Dr. Gove G. Johnson, it has been led into constantly greater things in the promotion of kingdom endeavor.

The Congress Heights church, across the river in a developing community, was organized sixteen years ago. Dr. E. E. Richardson is the pastor; under his leadership a new church building was erected a few years ago. Its membership is over 300.



CHARLES V. VAN DER LINDEN, PASTOR
ANACOSTIA CHURCH

The Fountain Memorial church, also situated across the river, is forging ahead under the leadership of its pastor, Rev. W. J. Hubbard. This church is active in all phases of work and conducts a fine vacation Bible school every summer.

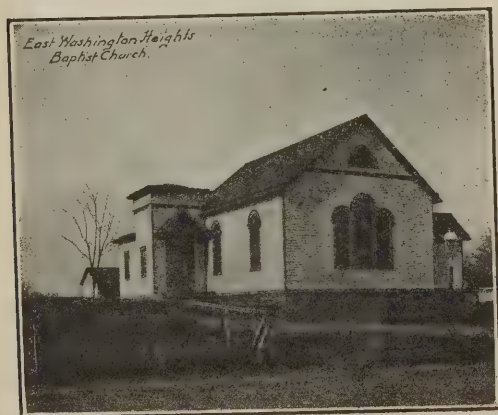
The Petworth church, Rev. Henry J. Smith, pastor, is one of the younger churches in a fast growing northwest residential section. The fine limestone and brick church edifice and Sunday-

school house was erected under pastorate of Rev. Paul F. Langhorne. During the two years of Pastor Smith's ministry the net gain has been well over a hundred in membership, and the church is flourishing in numerous ways.

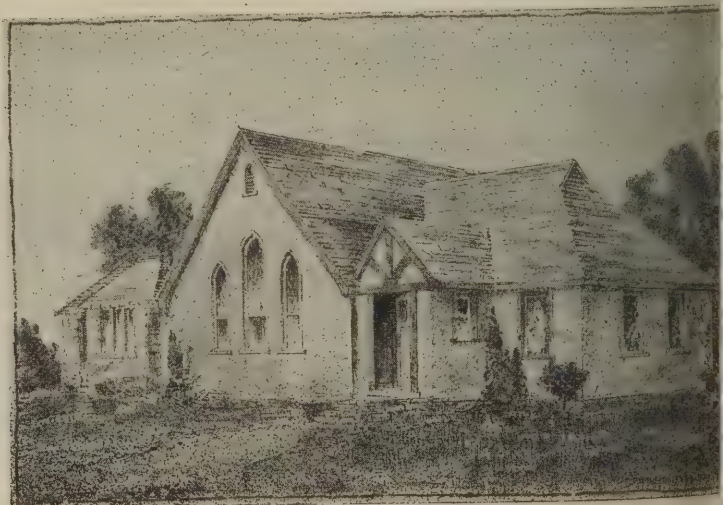
Washington Baptists are proud of one Italian Baptist church in the city known as the Church of the Redeemer of which Rev. M. C. Marseglia has been the faithful pastor for ten years. Its membership, while not large, is concentrated to support the untiring efforts of the pastor, and its Sunday school boasts an almost 100 per cent attendance.

The churches organized by the Columbia association in recent years include Takoma Park, Chevy Chase, Highland Silver Springs (Md.), and Wisconsin Avenue. The Takoma Park church, called Rev. William Earle LaRue as pastor, and he has led it in the erection of a Gothic stone structure, and has developed a thriving church organization and auxiliaries. In six years the church has attained a membership of 234. Chevy Chase church, in one of Washington's finest suburbs, was organized in December, 1923. In January of this year a fine chapel building was dedicated and its membership numbers 117. The work of this article was called as its past year and a half ago. The Silver Springs church, while located in Maryland just across the District line in a growing suburb. Rev. Stephen C. Curran was called to this church last year and already there has been an increase of thirty members, a parsonage built, and now plans are maturing for a Sunday-school building. The Highland church called Rev. Newton W. Simons last fall and under his leadership, at this fast growing section prospects for strong church are very bright. Wilson Avenue church, likewise a project, has Rev. V. M. Hobbes as pastor for about a year, and its growth is taking on this field.

The brotherhood of Baptist people in the capital city is friendly in spirit and helpful in cooperative endeavor.



ABOVE: EAST WASHINGTON HEIGHTS
CHURCH. RIGHT: CHEVY CHASE CHURCH.





The Devotional Life



The Courier

"Joseph was in Egypt already."—Ex. 1:5

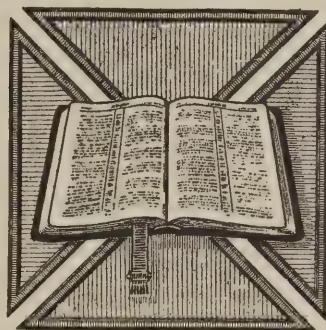
BY GEORGE H. MORRISON

IT made all the difference to the sons of Jacob that Joseph was already there. It changed the whole complexion of their lives. When they went down to Egypt in the famine they ran no inconsiderable risks. Who could tell if Pharaoh would be gracious? Might they not be looked upon as spies? And it made all the difference to them, and to their errand, and to their future lives that Joseph was already down in Egypt. He was there in the high ordering of heaven. It was the will of God which brought him there. He had risen to his proud preeminence in spite of everything that man could do. I think that in the quiet of after-days, when the sons of Jacob brooded on their journey, they would waken to the wonder of the forerunner.

Never Alone

There is often a similar awakening when we brood upon the journey of our lives. We grow conscious, when we come to places, that Somebody is there already. When our fathers made the tour of Europe they generally did it in their carriages. And they would send a courier on ahead to have things in readiness for their arrival. It seems to me that when we view life steadily something of the same kind becomes apparent—there is, as it were, the Courier on ahead. God is *behind* us; he besets us there. He follows us right along the way. He is *with* us, in blessed sweet companionship, closer than breathing, nearer than hands or feet. But how often, when we arrive at things, fearful lest we be not equal to them, *Joseph is there already!* Like Hagar, we are in the desert, and God opens our eyes to see the well. It is not the well he opens—that was already there—it had been making music for a million years. We reach the desert, come to the hour of sorrow, are faced with trial and sufferings—and lo! our Joseph is already there.

We might think, for instance, of the little infant when it is born into the world. It comes, carrying nothing in its hand. It has no language but a cry; it is impotent and ineffectual. Cast it upon its own resources



and it dies upon the threshold of its being. But the mystical thing is that when a child is born, into the circumstance of space and time, *Joseph is there already.* There is the nurse with her ministry of tenderness. There is the doctor with his cunning hands. There is the mother with her mother-love—all prepared for that appointed moment. Every time a little child is born it is as if the voice were heard from heaven, "I go to prepare a place for you." The strange thing is that some, who know all that, cannot believe it of the other world. As if the awakening in the realm beyond could be less wonderful than the awakening here. The cradle, the little garments by the fire, the clasping hand and the full breast, are God's sacrament in space and time of love's sweet preparations in eternity.

Again, in one of its innumerable aspects, this is the meaning of the Incarnation. It means that when we take our journey through the world our Brother has been already there. We are often tempted, when we think of God, to wonder if he really can appreciate—he, the Eternal, dwelling in high heaven, "above the smoke and stir of this dim spot." But God so loved us that he sent his Son among us and *now*, whatever things we have to face, we can do so with quite a new assurance for *Joseph is already there.* Are we tempted? He was tempted bitterly. Are we weary? He was all forspent. Are we plunged into the depths of gloom? He was sorrowful even unto

death. Have we to bear a very heavy cross? The cross he bore was heavier than ours. Have we to face Gethsemane? His feet were there. We lift our eyes to the Eternal—can *he* appreciate our weary road? But who is this walking along that road, only a little way ahead of us? He knows it all, for he has faced it all, up to the hilltops and down into the grave. The infinite comfort of the Incarnation is—that our Joseph is already there.

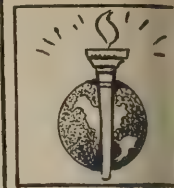
This great truth, if we would only grasp it, is rich in spiritual and moral values. It helps to illumine many a disappointment. Take that carriage-party, doing the tour of Europe. There is some city they are bent on reaching. It has haunted their dreams, as famous cities do, and their eyes are eager to gaze upon its battlements. And then the courier comes riding back. They must avoid it. There is plague in it. You see the courier *saves by disappointing.* I feel profoundly that this is true of life. Our Courier often saves by disappointing. He bars the way. He blocks the road for us. We never reach the city of our dreams. And then, out of the heart of disappointment, we catch the gleaming of another city, built of God, eternal in the heavens, with the river running through the street.

A Fearless Future

Or think how that truth inspires us, when the way is difficult and we are fearful. Here is a woman who has to go abroad, and she has never yet been fifty miles away from home. She has to cross the sea, and reach some distant outpost, and in dark anxiety she dreads the prospect. But if the man be there whom she is going to marry, awaiting her, with everything prepared, how powerfully that confirms her trembling heart. Now carry that thought out into life. Wherever we journey, Christ is there before us—preparing for us, longing for us in love, ordering everything against our coming. How shall we fear tomorrow or the future, or the dark grave, or the eternal morning, if for us (as for the sons of Jacob) *Joseph is already there?*



Young People and the Kingdom



"Meeting Helps" on C. L. P. Topics for May 16

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means," by Woods; "The Man Nobody Knows," by Barton; "Twelve Tests of Character," by Fosdick; "Gates and Keys to Bible Books," by Robinson; "How We Got Our Bible," by Smyth; "A Short History of the Christian Church," by Moncrief; "Peasant Pioneers," by Miller; "God's Dynamite," by Lerrigo. The entire books may be had from the American Baptist Publication. A few others may be added later.

Most of you are, of course, familiar with the lives of the pioneer missionaries, and you have probably read many books on the lives of these men. However, to refresh your memories, perhaps you will want to send to the literature department of the Board of Missionary Cooperation for their Pioneer Series leaflets on Moffat and Livingstone, William Carey, Adoniram Judson and Robert Morrison. If you want to bring in more than these, perhaps you can look up under the last name of the missionaries in an encyclopedia to get information or a further bibliography. You can get the leaflets all for ten cents.

Then in order to know more about missions today, the magazine *Missions* will be of great help to you, since it always contains interesting information about at least one missionary station. "The Book of a Thousand Facts" will also be of help to you, and more than likely your pastor has a copy of this. If he has not, you may secure this free of charge from the literature department of the Board of Missionary Cooperation.

In presenting this lesson, have a few of the members of your group dress in the costume of the countries which are to be discussed. For instance, one could dress in a Burmese costume (for these costumes, you may receive help from the public library); another could be dressed in a sort of African costume; another in Chinese costume, etc.

In meeting, each one of these costumed persons could tell the story of the missionary who came to them and of his work among them. As each one finishes, the leader, or an uncostumed person, could tell of the work being done in that particular country today.

After all have told the stories, and the young people have received a glimpse into mission work today, all should join hands and sing "Lead On, O King Eternal."

Some Advice

In *Round Robin*, a little bulletin put out by Mr. Vodra, director of religious edu-

cation for East Washington and North Idaho, appear some "suggestions on achieving success" in the Young People's Society. Point 6 of these suggestions is so good that we are passing it on, with the hope that you, too, will consider it worthy of attention. Here it is:

"Remember that no program works automatically. Every program must be dynamic in terms of personality. The program for Sunday night is not on paper or in the *Leader*. The program is what comes from the hearts, minds, spirits of the persons who take part. The written program is only the 'blue print' of the structure to be erected during the meeting. If you only read the 'blue print' you will never build the structure called Christlike character. Building of any kind involves labor, toil, thought, study, practice, prayer. DON'T criticise everybody and everything else until you have done all you can do to make the 'blue print' (outline of program given in the *Leader*) a real living structure. The *Leader* is well named. A real leader is 'one who knows the way, who keeps ahead of the people, and is able to help them to work out their own salvation.' A leader cannot do my work for me. I must work. Don't turn down the *Leader* until you have turned up your sleeves, spat on your hands and turned up some physical, intellectual, moral and spiritual sod. Don't knock, push occasionally. A good push often prevents a bad knock. The *Leader* is full of fine suggestions from cover to cover, but the suggestions will not jump into your mind and heart except by way of the inviolable law of your own self-activity."

For the Beginner

*Are you a leader—a young people's leader?
And say—have you got the dumps?
When the work comes atrodding
And you spend time in prodding
Do you feel all in the
Jumps—jumps—jumps—jumps?*

Well, if you have and do, you are probably experiencing some of the same pangs which young people's workers over the country have often felt. When you first became president or committee chairman, or pianist—did you know just what would be expected of you? Did you know how to go about doing the things which seemed to do themselves in former regimes? Did you feel as

many people have felt?—"Well, I'm at this job. I don't know anything about it." Did you know where to turn for help—and did you receive that help?

If a beginner were to have his social play "host" to an associational rally, would probably be quite wrought up, at best that is a difficult task. Unless person has had experience in help with such an affair, he is at a loss know what to do to make the thing over."

Realizing that, the department of religious education of the Michigan S. Convention has issued a mimeograph "pamphlet with purpose" on "The Young People's Rally." In this pamphlet young leader is given a definition of "rally"—a definition which will arouse interest and make the reader see the necessity for such gatherings. Several pages show how the associational officers might go about setting up the meeting, determining on a program with purpose and selecting and securing participants. Quite a few pages tell about planning local arrangements—organizing the committees and getting them to work harmoniously—boosting public financing the cost, and putting on the finishing touches with songs, yells, regalia and a really spiritual appeal.

And the nice part about this pamphlet is that most of the material is written by the young people of the state themselves—those who have had experience in these things and know what problems are liable to confront the workers.

With such a leaflet and guide in hand, an inexperienced young person could plan very easily and adequately go about planning and preparing for a rally. Items which might possibly come up are treated in this pamphlet. It is detailed and practical. For example, on page under "Planning Local Arrangements" we read: "Reception Committee. At least three young people should serve this committee in greeting the delegates on the night of the rally, providing for wraps, and being sure to help everybody to feel at home. These young people are acting the part of hosts and should extend the glad hand to all who come. The ushers and a special social committee may be appointed as part of this committee if desired."

Michigan deserves congratulations; the young people of the state not only appreciate the efforts put forth for them. They are sure to profit by these efforts.

If you want to see a copy of this pamphlet (which every young people's worker should have), send ten cents to Rev. Morgan L. Williams, 368 C. National Bank Bldg., Lansing, Mich., and he will be glad to send you a copy. Having seen the pamphlet, you will immediately want to "put on" a rally.

Love ever gives—
Forgives—outlives—
And ever stands
With open hands.
And while it lives—
It gives.
For this is love's prerogative—
To give—and give—and give.
—JOHN OXENHAM.



Boys and Girls



April Showers, Please!

Dear Boys and Girls:

Wanted, letters from you, *showers* of letters this month telling me what you think about "War." Write exactly what you really do think—is it right? Why? Is it wrong? Why? Would you like to fight? Why? For the best letter from a boy there will be an award, and another award for the best letter from a girl. Meanwhile you may enjoy reading some of these speeches by boys on the same subject. Remember, by exploring your mind on this subject and by writing me, you become at once a member of the Explorers' Club. Send your letters to Miss Margaret T. Applegarth, 21 Arnold Park, Rochester, N. Y.

Shall Boys Play War?

THIS is how I feel about it now. The grown folks have always told us only the fascinating parts about war, and so we grow up thinking it would be lots of fun to be a soldier—to wear a neat uniform, to march while a band plays and flags fly, with danger and glory and decorations and everybody thinking you're a brave chap. It's all this we grow up believing, so we play at war and nobody stops you. But it's only decent to look at the other side of war, the sorrow, the confusion, the ruin, the death it causes. You wouldn't like a fellow to play at murdering folks or robbing folks or hurting folks. It's only the abnormal degenerate boy that does this. I don't see why we should play war; there are plenty of sporting games which develop fair play and justice and team work, so why choose to play something which needs unfairness, injustice and every-man-for-himself? I guess the world needs cooperation more than anything else. It won't get it if a whole bunch of boys grows up thrilled with the idea of wearing a uniform and shooting somebody in another uniform. Between individuals this is *murder*; between nations it breeds hate. Even in play, therefore, isn't high sport for a truly patriotic boy."

Substitutes for War

YOUNG fellows all want adventure, and they think enlisting as a soldier will give it to them. But there are all sorts of physical adventures which set out to help people instead of setting out to kill them. I'd like to call your attention to the adventuresome life of a fireman, for instance, or a lifeguard on the coast, or a forest reserve patrol, or a rum-runner guard. There are great points of high courage to be done in time of flood and earthquake and disaster. There's air mail service, needing constant courage and skill. And show me anything more daring or patriotic than

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

guarding our shores from rum-runners, with high seas on and reckless men who will stop at nothing! There are policemen who need hourly courage, all this in the purely physical realm of adventure. But you boys all know there are also explorers and sailors, there are doctors who go out to lonely, isolated stations

Naming the Baby

(This poem was written by Mrs. H. H. Twining for our page, after she had seen the adorable baby on the cover of the February number of the "Pictorial Review." The poem reached us too late for our Valentine number, but you will enjoy it now and send your thanks to Mrs. Twining for wanting us to have it.—M. T. A.)

I'M thinking of a baby, dear,
Who came into our home this year.
He had no fame, he had no name,
But he was welcome just the same.
His eyes are blue and golden hair,
We'll handle baby with great care,
Soft little hands, dimpled and white,
He knows not the left one from the right.
A round little body and twin chubby knees,
As nearly alike as two little peas.
He tips the scales at just about nine,
This wonderful boy, so rosy and fine.
He's not very big as all must know,
But in this big world there's room to grow.
What we're wanting just now is a name,
We'll leave it to him to win his own fame.

Now for a name we planned this way,
That those who called on the babe each day
May write one name down, their best you see,
Then from the list choose what 'twill be.
Now when our friends heard all of this
Each wanted *their* name upon that list,
And thus the list grew and it grew and grew
'Till hardly we knew what we would do.
Unless he has a name, you see,
He on the Cradle Roll can't be.
And so I think we ought to say
Just what the name will be today.
Then came the superintendent dear,
Who loves all babies, far and near.
She read the list all down the line
And then wrote down, just "Valentine."
That name just suits us all today
And we have nothing else to say.
So on the Cradle Roll it goes—
A better name nobody knows.

among wild tribes, there are missionaries to savages, whose daily lives are a round of bravery. There are scientists whose adventures are thrilling, discovering wireless to bring the world nearer together rather than guns to shoot the world further apart. Developing appreciation between nations is a stiffer job and needs more grit and cleverness than settling things by fighting, so grow up to be a diplomat if you want to! But I tell you this, making a warless world is the biggest, stiffest substitute for war we boys can adopt, and I urge you to do it. The world needs heroes of peace! Be one, yourself!"

What Causes War?

"IT seems to me that fear and suspicion cause war. One timid citizen says to another timid citizen, 'Such and such a nation could nearly wipe us off the map if she ever fought us. I'm afraid of her! I don't trust her!' The other timid citizen becomes more timid still. Then each timid soul tells his family, and they tell the next-door neighbors; and the first thing anyone knows all sorts of rumors and hatreds and fears and suspicions are deep in the hearts of men. All the king's horses and all the king's men can't drag out those hatreds and fears. They're in to stay! God must be awfully sorry to see us greedy and grudging and revengeful toward his children who live in other lands. I think it's a fine thing to have boys and girls have stories about children in other lands, for when you know a good deal about people there's no sense in being scared by them. I'd like to say about war—*Never again!*"

Dear Miss Applegarth:

Something tells me I ought to write you and the other boys and girls about something our church did. We are Methodists, but my grandmother is a Baptist and I live with her this winter, so that is how I read your page. We decided to pack a box to send to the negro school down south, so we had a pancake supper at our church, with "Aunt Jemima" *pancaking* and the "Cream of Wheat" man serving them. The "Gold Dust Twins" were there too, and then we all sang negro spirituals and other plantation songs. Then our pastor gave a nice talk about how wonderfully all the negroes have made progress, and granny said you tell all this to Miss Applegarth for she is always telling about negroes on her page. So I *am* telling you, you see. I know I have a warmer feeling in my heart since that pancake night.

Your loving new friend,
—Cicely T. Trenton,
Minneapolis,



Among Ourselves



Baptists Confer and Agree

AT the invitation of Dr. J. Whitcomb Brougher, in association with Messrs. J. F. Herget, F. E. Taylor, C. S. Shank, John Snape, C. A. Brooks, W. H. Geistweit, M. L. Wood, J. F. Elwell and M. P. Boynton, a conference of about seventy-five Baptists, representative of all shades of opinion within the Northern Baptist Convention, was held at the Chicago Beach hotel on Apr. 13, 1926, to consider the issues raised by the amendment to the convention by-laws proposed at Seattle, in the light of the recent report of the law committee. After an entire day of frank discussion, in which nearly all present participated, and all angles of the matter were thoroughly considered, the following resolution was formulated by a committee appointed by Dr. Brougher as chairman of the conference, consisting of A. L. Abbott, chairman of the Convention Law Committee, as chairman, Drs. J. C. Massee, J. C. Hazen, H. W. Virgin, and J. F. Herget. This resolution was unanimously adopted by those present, every member of the conference voting on an individual roll call in answer to his name. The names of those so voting (the entire membership of the conference) are subjoined alphabetically to the resolution.

"Believing that the Northern Baptist Convention ought to devote its energies more completely to increased efficiency in its efforts for the evangelization of the world, in order that the day may be hastened when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, we recommend that when the amendment proposed at the convention at Seattle is presented for consideration at the Washington convention, it be laid upon the table; and

"That the executive committee be requested to present to the Convention for adoption the following standing resolution:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which immersion of believers is recognized as the only scriptural baptism; and

"The convention hereby declares that only immersed members will be recognized as delegates to the convention."

Augustus L. Abbott, St. Louis, Mo.; Robert A. Ashworth, Yonkers, N. Y.; L. C. Barnes, Milwaukee, Wis.; F. P. Beaver, Dayton, O.; H. R. Best, Fargo, N. D.; M. P. Boynton, Chicago, Ill.; J. G. Briggs, St. Paul, Minn.; Charles A. Brooks, Chicago, Ill.; J. Whitcomb Brougher, Los Angeles, Calif.; Roland J. Brown, Chicago, Ill.; Raymond S. Carman, Joliet, Ill.; John H. Chapman, Oak Park, Ill.; H. W. Cheney, Chicago, Ill.;

U. S. Clutton, Indianapolis, Ind.; Jas. C. Colgate, New York City; George W. Chessman, Peoria, Ill.; W. C. Coleman, Wichita, Kan.; G. E. Dawkins, Muscatine, Iowa; Charles Durden, Bloomington, Ill.; Edward M. Freeman, Denver, Col.; Fred W. Freeman, Denver, Col.; W. Harry Freda, Cleveland, O.; Robert Gordon, Fond du Lac, Wis.; W. H. Geistweit, Dayton, O.; H. R. Griffin, Chicago, Ill.; Charles W. Gilkey, Chicago, Ill.; John R. Gunn, Fort Wayne, Ind.; J. M. Gurley, Brookings, S. D.; Arthur Hoag, Albert Lea, Minn.; John Wellington Hoag, Detroit, Mich.; C. T. Holman, Chicago, Ill.; G. Arvid Hagstrom, St. Paul, Minn.; John F. Herget, Cincinnati, O.; J. W. Hoyt, Chicago, Ill.; Joseph C. Hazen, Orange, N. J.; Edgar R. Hyde, Racine, Wis.; Walter Ingram, Moline, Ill.; Julius A. Jensen, Chicago, Ill.; Ralph A. Jensen, Chicago, Ill.; William Travers Jerome, Jr., Yonkers, N. Y.; W. R. Jewell, Chicago, Ill.; York A. King, Chicago, Ill.; J. S. Kirtley, Chicago, Ill.; F. Paul Langhorne, Berwyn, Ill.; Alvin J. Lee, Mankato, Minn.; Frank H. Lindsay, Milwaukee, Wis.; W. E. Loucks, Chicago, Ill.; T. Harley Marsh, Decatur, Ill.; J. C. Massee, Boston, Mass.; James McGee, Flint, Mich.; John Nuveen, Chicago, Ill.; Charles Rufus Osborn, Chicago, Ill.; Benjamin Otto, Chicago, Ill.; Clarke R. Parker, Cedar Rapids, Iowa; George M. Potter, Alton, Ill.; John Snape, Cleveland, O.; Perry J. Stackhouse, Chicago, Ill.; John Roach Straton, New York City; Geo. W. Taft, Chicago, Ill.; Carey S. Thomas, Altoona, Pa.; Norris L. Tibbetts, Chicago, Ill.; L. C. Trent, Indianapolis, Ind.; M. W. Twing, Alton, Ill.; Herbert W. Virgin, Chicago, Ill.; A. T. Wallace, Madison, Wis.; W. D. Whan, Waukegan, Ill.; R. E. Williamson, Waterloo, Iowa; Clinton Wunder, Rochester, N. Y.

District of Columbia

By HENRY W. O. MILLINGTON

WASHINGTON is at its best in these spring days. Just now our greatest attraction is the Japanese cherry trees, which are in full bloom, and which make a display of beauty so striking in every way as to attract tourists from all over the world. There is probably no other such display of floral beauty anywhere in this country. This attraction is in marked contrast with the sordid influences so manifest in the nation's capital during a session of congress, and at the present moment these influences are especially in evidence in connection with the propaganda to discredit the eighteenth amendment, and to secure the repeal of the Volstead act.

Washington churches of all denominations observe the Lenten season more

particularly and generally than almost anywhere else, and that has been especially true this year. Many of our Baptist churches have carried on evangelistic services, while others have had special meetings with a view to Bible instruction and the quickening of the spiritual life.

Our churches are busy making ready for the coming of the Northern Baptist Convention. Dr. W. S. Abernethy, chairman of the general committee, has recently been elected president of the Federation of Churches of Washington.

A memorial service was held on a recent Sunday morning at the West Washington church, Rev. C. B. Austin, pastor, in honor of Mrs. W. H. Haycock, who died in 1925, having been a member of this church fifty-six years. At this service, letters and telegrams were read from many friends. A bronze tablet, presented by her husband, was unveiled, and appropriate addresses were made by the pastor of the church, and Dr. J. J. Muir, chaplain of the United States senate.

An occasion long to be remembered by the women of the Calvary church was the annual meeting of the woman missionary society, held in March. At this time, the treasurer, Mrs. H. B. Wadley, who has faithfully performed the duties of her office for twenty-five years during which time more than \$40,000 has passed through her hands, was presented, by Mrs. George Otis Smith, with a "chest of silver" containing twenty-five silver dollars, as an expression of appreciation from the society. The luncheon following, at which over 100 sat down, was arranged to do special honor to Mrs. Mazie Skinner Kendrick, prominent in missionary work in the district, who was retiring from the presidency after fourteen years of service. "The glow of pink furnished by the spring flowers and other decorations, symbolic of the glow of our love for our retiring president," said Mrs. E. Mason, newly elected president, who, in a most gracious manner, acted as toastmistress, making her introductions in verse. Mrs. W. A. Wilbur responded to the toast, "A Look Backward." Mrs. W. S. Abernethy spoke on "The Present", and in closing, in her own beautiful way, presented Mrs. Kendrick with "casket of jewels", in which, she said, "the jewels were old although the casket was new"—the gift proving to be a leather-covered copy of Mrs. Montgomery's New Testament, generously interleaved with bank-notes, as an expression of the love and appreciation of Mrs. Kendrick's many friends. The past Doctor Abernethy, spoke on "A Look Ahead", taking occasion also to pay his tribute to Mrs. Kendrick for her long

service in the church as well as in the missionary society. Other gifts, accompanied with flowers, were presented to Mrs. Kendrick and Mrs. Waddey, by Mrs. Waring E. Evans. Mrs. Kendrick responded to these tributes in a most feeling manner, thus adding to the spiritual uplift of the occasion. Ending in a lighter vein, she declared that the obsequies were the most beautiful she had ever attended. "The floral pieces," she said, "are exquisite, and, as usual, the remarks—while excellent—are not true."

Colorado News and Notes

BY FRED B. PALMER

CONVENTION President Fred W. Freeman and the writer attended the Chicago conference April 13th and 14th.

The First Baptist Church of Fort Collins has extended a unanimous call to Dr. B. F. Caudill of Huntington, West Virginia. Rev. A. C. McChesney is now pastor at Boone. Rev. Jas. H. Davis, having reached the retirement age, closes his work the last of April with the Home Mission Society. At this same time Rev. Geo. L. Boroughs, Colporter Evangelist, closes his work to accept a pastorate at Oakland, California. Rev. C. N. Alden of Boulder is now located on the field at Nalsenburg. Rev. Luther E. Floyd is now acting pastor at Littleton. Dr. W. F. Bingham, after ten weeks in the hospital with typhoid fever, was able to return to his home Easter Sunday.

The writer dedicated the fine new \$40,000.00 edifice at Pueblo, East Side, Sunday morning, April 18th. Rev. Joshua Gravett of Denver spoke that night.

President E. H. Rhoades speaks Sunday morning, April 25th, at the First Church, Denver, and at Galilee that evening. A city-wide reception will be given to President Rhoades Tuesday evening, April 27th, at the Broadway Church, when more than three hundred will be present at the banquet table. At this

time E. H. Braukman of Denver, who has just returned from a world tour of mission fields, will also speak.

Our financial situation looks more hopeful every hour. We have a credit of approximately 70 per cent of our State quota up to April 10th. Present outlook leads us to hope that Colorado will be on the honor roll among the Conventions paying 100 per cent of their State quota. The Mexican church, Denver, has paid 220 per cent of its quota. The Crowley church, less than two years old, in the midst of a building campaign, sent in its full quota with enough more to pay 10 per cent interest for the year. The Berkeley and Judson churches, Denver, have each paid \$50.00 in excess of their quota. One good layman in Broadway Church, Denver, has given \$1,000.00 additional to put the church over the top.

Philadelphia Letter

BY ARTHUR C. BALDWIN

THE Social Union met for its second dinner on Thursday evening, Mar. 18. As usual it was a gala occasion, the "Who's Who" among our Baptist churches being well represented. Mr. Ray Hudson is president this year and in his customary fashion is on the alert for novel details that will add to the interest. The speakers were Prof. E. B. Pollard of Crozer who gave a fine résumé of Baptist history hereabouts, and Dr. John Snape of Cleveland. We are always glad to see Doctor Snape and hear him. We count him as one of our boys though he is so traveled. His message on getting together was a timely one and given in just the style that an after-dinner occasion demands. It need not be added, I think, that it takes more than a solid talk to arouse an audience that has just eaten itself into a semi-comatose condition.

On Tuesday evening, April 6, Dr. A. Ray Petty was formally installed in the

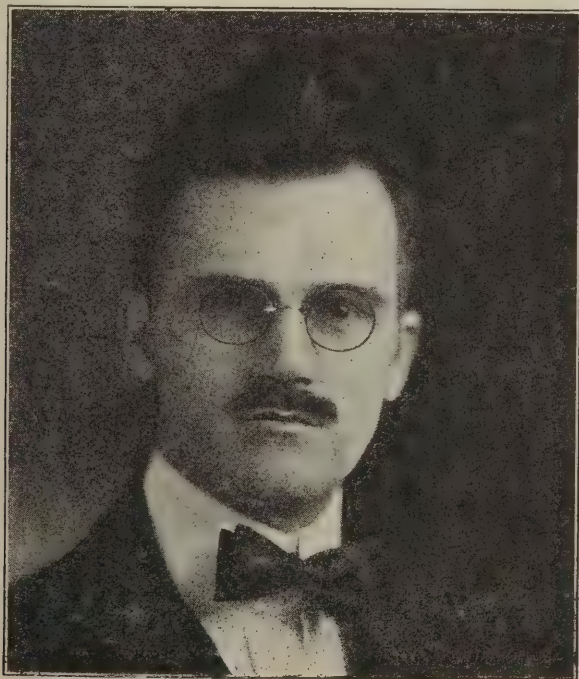
pulpit of the Baptist Temple. It was a distinguished as well as a large audience of Baptists of the city that greeted him and certainly a fine company of brothers that gave the addresses. "Dan" Poling of New York, a close and long-time friend, gave the sermon; James H. Franklin gave the charge to the church; C. Wallace Petty to his brother. Wm. D. Gherky, Harold Stewart, Herbert Agate, George S. Young had other parts in the program. Mr. Milton Gehris, chairman of the board of deacons, presided.

In his charge to his brother Dr. Wallace Petty remarked that he did not very well see how he could offer anything new. To charge meant three things at least—to attack, to accuse and to admonish. All these things had he done to his "kid brother" from his youth up. Probably his successful career was the direct result of this brotherly care. Doctor Poling brought two unusual texts together in his address, Nehemiah's word, "I am doing a great work and cannot come down" and the word about Jesus, "He came down from the mount and stood with them in the plain." The thought was that Jesus came down for service but neither he nor his followers can come down from the lofty place of spiritual purpose and character. Jesus came down from the mount of ecstasy to serve the people. He could not come down from the cross of agony to save himself.

In March the monthly open house of students and young people in the Chestnut Street Baptist Church was International day. We wish that fond parents from all over the world could have looked in upon that company of 150 young people as they ate together and talked of events that had a world significance. There were fifteen foreign lands represented. Thirty-eight young men and women belonged to these lands. There were also twenty-seven student volunteers present. Mr. William B. Liphard of New York who has recently returned from a trip to the Orient, gave a telling address.

I have no particulars of the Easter services in the various churches. The good brethren are very modest and seem to feel that to say anything would be unduly to exalt themselves. If they could only see the host who will peruse these lines, who have direct interests through the past or from friends who are here in the life and conduct of these churches, they would understand that such reports are a service. I don't like this light under a bushel. I am jealous that the Philadelphia light should be up high where it belongs. We have been very busy and many good things have happened. It is too bad I cannot say more.

The following items about Easter Sunday have been painfully gleaned. Dr. Charles H. Dodd came back to his people and preached for them. Doctor Rapp, advertised as the "want-ad pastor," because he was discovered by that means, gave his farewell sermon in Jersey City on Easter morning and his in-



O. O. DIETZ, PASTOR OF BROOKLAND CHURCH, WASHINGTON, D. C.

troductory sermon at the Logan church in the evening. Dr. A. Ray Petty preached to audiences that filled the Temple both morning and evening. They are delighted and enthusiastic over their new pastor. The musical service on the afternoon of Good Friday in the First church was heard by an overflowing au-

the Sesqui centennial, let no one imagine that it is not in our minds here. It is the constant subject of thought and plan. It is really going to be a great affair. An amount like \$14,000,000 can make a dent even in the conditions of South Philadelphia. Great buildings are rising like magic. Exhibitors are being



KENDALL CHURCH, WASHINGTON, D. C., C. P. RYLAND, PASTOR

dience. Every report from the old First, by the way, stresses the size of the audiences that regularly gather there to enjoy the music and hear the timely, alert messages from Pastor Rose. Another pastor came back. They say they can't come back, but Doctor Dodd did, and so did Doctor Main and preached in his old pulpit in Memorial church. The Tioga church, however, was one that had a sorrowful Easter. The news had just come that they were to lose their pastor, Harold Stanley Stewart, to the Oak Park church in Illinois. He will be a loss to all our work here. Nevertheless it is a promotion to a larger work and we are happy for him.

Just because I have said nothing about

heard from all over the world. The vast stadium is practically done. No one will make a mistake to plan to see Philadelphia next summer or better, on the climate's account, in the early fall.

West China Letter

BY JOE TAYLOR

IN THIS letter I want to lend my pen—or, to be exact, my typewriter—to the International Anti-Opium association, with headquarters in Peking. That body secures the latest and most trustworthy statistics on the growth and sale of opium in China. Through the missionaries living all over China, it collects data every year and then publishes a report that may be taken as reliable.

There is on my desk just now one of these reports dated May, 1925. That is as late as one can expect for some months until the report for 1926 comes from the press. If I had time and space, I should like to give a number of facts about this nefarious traffic from several of the provinces, but it may be better to deal with Szechuan, the province in which the West China mission has its work. Without further ado, then I will quote from this veracious report

Szechuan

"This province being a law unto itself is an example of military official domination. Opium cultivation is excessive and increasing, and everything is subordinated to the raising of army funds. 1924-1925 season's planting is heavier than the previous one, and the detailed reports cover every section of the province.

"Szechuan opium finds its way all over the north and center of China. It is of excellent quality. In November, 1924, General Liu-Chen-hsun, commander-in-chief of the 3rd army of Szechuan, established an opium monopoly with twelve stringent regulations drawn up by magistrates, opium cultivation promoters and the opium inspection office, of which the main items were: all land to be taxed \$5 a mou (Chinese acre, one-sixth of an English acre); Chung-king Hsien must devote 100,000 mou to opium cultivation and these fields to be allotted out of eighty-four villages; every village shall submit a statement of the number of mou planted with poppy; 10 per cent of taxes to go to collector of opium revenue; punishments for false statements as to amount of cultivation; police and soldiers to protect planters; all taxes to be paid twenty days before harvest. This general in February 1924, sent 1,500,000 ounces of opium to Hankow on board the S.S. Anking for the purchase of arms.

"South Szechuan—Suifu—I have traveled this year as far as Yachow on the western border and northward through Chengtu to Sungpan and south of Suifu as far as the Yunnan border. From what I have seen with my own eyes, I say the planting and use of opium has never been worse than now. In Suifu there are 3000 opium dens. Poppy plants are taxed at \$1 for 300. Further taxes are imposed when opium is sold for protection from robbers and transportation. The cost of living has doubled in two years.

"Central Szechuan—Mienchow—Opium is easily got everywhere. The military compel cultivation in this and adjoining counties. Paoning—A mission report says: 'The world has no idea of the vast extent to which the opium evil has grown during the past two years.'

"Northeast—Hai Hsien—Infinite more planted than in the old Manchuria days.

"East Szechuan—Chichu—This hsie (district) is full of it, very little wheat is planted and the people 'eat bitterness.' Magistrate says must have money to pay military taxes. Liang Shan dis-

rt—Those who do not plant poppy double the land tax of those who do. West Szechuan—Ting An Fu—Fourths of the fields are planted with opium. The people are taxed to plant and taxed double if they disobey. Smokers are taxed \$1 per lamp each month. \$100,000 was taken in taxes this season (Dec., 1924) from the people of this district. The military take the money while schools are closed for months. We only know of about ten opium dens in this city where opium is not smoked, even children under ten in some places use it. Yungning—Opium is sold without let or hindrance as last year. Christians who don't plant are taxed to pay a 'lazy tax.' Owing to lack of rain, the opium crop was poor in winter and people had to sell their pigs, cattle and often even their land to pay the tax. The opium traffic in this city goes on merrily. The soldiers are constantly employed to protect convoys of opium coming down from Kweichow. Tons and tons of it pass through this city.

"Yachow: A petition from the American Baptist Foreign Mission Society presented to the American consul at Chungking and the International Anti-Opium association, Peking, contains the following facts: Military officials are oppressing the people this season. Three acres out of every ten must be planted with poppy; if not, fines and imprisonment. We can see nothing but famine next year and a market flooded with opium.

"Southwest Szechuan—Kiating—Opium not so extensive judging from what one can see. Much planted on the Min river between Kiating and Kienwei (both places have Baptist churches). Opium imported from Suifu and the mountains to the west under military escort. Smoking of opium seriously on the increase."

There! We have boxed the compass so far as Szechuan is concerned. But this report is nearly a year old. Worse conditions prevail now. Let me ask the readers of THE BAPTIST what they would do if the officials in their county town ordered them to plant three-tenths of

their fields with opium? This is the question that confronts lots of Christians in West China. If they plant, they are taxed. If they don't plant—they are taxed double. It may be easy to give a casuistical reply from the front porch of a farmhouse in America; but it means the very livelihood of these poor folks on these Szechuan farms.

What is the cause of this condition of things? (1) A weak and cowardly government in Peking who are afraid to oppose the militarists. (2) A rapacious and greedy set of military satraps who think only of their own comfort and would "sell the poor for a pair of shoes." (3) A system of military domination that is destroying China. (4) No protection for the people who do not want to plant or sell opium. (5) Chaotic state of the political life of the country, where every man seeks his own advantage.

Surely America should not desert the international opium conference, even though she may not get all she asks for in any one year. I hope the Northern Baptist Convention will speak out on this great evil this year. I have neither time nor space to write about the menace of morphia.

Chengtu, Feb. 27, 1926.

The Chicago Letter

By C. T. HOLMAN

Looking to Washington

YESTERDAY I had the privilege of attending the conference called by Dr. J. Whitcomb Brougher at the Chicago Beach hotel to consider the motion defining a Baptist church, notice of which was given at the last meeting of the Northern Baptist Convention, and which is to be presented at the Washington meeting of the convention. Doctor Brougher's invitation brought together a significant group of men of all shades of theological opinion and with widely varying ideas as to the wisest course to pursue. I have a feeling that in thus bringing together this representative body of men to think through this matter which has been agitating the convention Doctor Brougher may have done quite as large a service to the denomination as that rendered in the past few months' visitation among the churches. I will not attempt any statement of what was accomplished but will leave that for some official announcement. It will be enough to say here that this group, including as it did men who stand poles apart theologically, reached a unanimous agreement. If a like unanimity can be achieved at the meeting of the convention this gathering will have been well worth the time and expense involved.

At the same time I must confess my impatience that such a meeting and discussion should be necessary. As I sat listening to the presentation of the pros and cons of the matter, the legalistic quibbling about precise ceremonial forms, I wondered what Jesus would have thought if he had dropped into that company. I cannot imagine his being in the slightest degree interested in the questions which so greatly agitated that



ABERNETHY, PASTOR CALVARY CHURCH, WASHINGTON, D. C., AND CHAIRMAN OF COMMITTEE OF ARRANGEMENTS FOR THE MEETING OF THE NORTHERN BAPTIST CONVENTION.

group. I think he might have listened for about three minutes and then have uttered some of those words of awful simplicity, sincerity and directness which he uttered with regard to matters that agitated the Scribes and Pharisees, and then have left us to go out about his work of doing good. And in my heart I think that we might do well to drop all this petty, technical, legalistic jangling and go out after him to help him in his great enterprise.

Two Great Leaders Pass

In the deaths of John Y. Aitchison and Albion W. Small, the University of Chicago and the entire denomination have suffered a great loss. An obituary notice has already appeared with regard to Doctor Aitchison, the peerless leader of our denominational enterprise through the New World Movement epoch, and more recently assistant to the president of the University of Chicago. I recall an incident which gives me an insight into the influence he exercised over men. While he was home secretary for the Foreign Mission board he visited an association in Illinois at which I was a delegate. After an address in which Doctor Aitchison had presented the needs of the foreign field, one brother from a small church, a man who no doubt was inured to hardships and had made considerable real sacrifice in order to share the kingdom enterprise, rose and rather bitterly arraigned the denominational secretaries who went about the country presenting the appeal. He criticized the luxury in which secretaries traveled. Especially the brother intimated that the secretaries were in danger of thinking in terms of budgets and finances and machinery instead of in terms of spiritual life. He thought that there ought to be more time given to prayer, more dependence on the leadership of the Holy Spirit, and less care for the mechanics. I suppose that in such circumstances most men would have replied rather warmly, and if Doctor Aitchison had done so he no doubt, would have had a large majority of the association with him. But he did not. Instead, he acknowledged that what the brother said was all too true, that with the burden of responsibility carried by denominational secretaries there was danger that they think in terms of machinery. The urge of raising the necessary amounts of money was constantly upon them, and he asked for this brother's prayers and for the prayers of all who were there that he and those associated with him might be kept constantly in such fellowship with God that they might know his will and find his way; that their work might at all times be dominated by genuine spiritual passion.

And Doctor Aitchison came out of that particular conference with the good-will and assured cooperation of the critical brother and all who were like-minded with him as well as of the group that he would have had with him in any case. To those who knew and loved Doctor Aitchison his passing is a great personal loss.

The death of Professor Albion Small occurred Mar. 24 at the Del Prado hotel. Doctor Small, who was Head of the Department of Sociology in the University of Chicago for many years, is credited with having introduced the study of sociology into American universities. He was an ordained Baptist minister. The Christian motive which dominated his work is shown in his will in which he wrote: "The longer I have studied human experiences the more convinced I have become that people can live together with satisfactory and reciprocal advantages only in the degree in which they learn to maintain a consistent Christian attitude toward one another and it is my hope that this fund will have a part in converting the world to the same belief." By the terms of his will Professor Small has left a fund which will eventually amount to \$25,000 to be used for the support of publications within the field of social science.

Johnston Myers Resigns at Immanuel

The redoubtable pastor and leader for thirty-one years of Immanuel church, Dr. Johnston Myers, has presented his resignation. One wonders what this will mean for the future of Immanuel church for, in a large measure, Johnston Myers is Immanuel church and Immanuel church is Johnston Myers. It is he who has held that church courageous and steadfast while the tides of population shifted about the institution and while a great area of human need developed in what had formerly been a prosperous residential community. Of course the territory is still prosperous. Indeed, its business prosperity has enormously increased. The church stands in the heart of the automobile district. But there are people who live in the neighborhood in circumstances of squalor and misery as great as any to be found in the city of Chicago, and every day for years past the church has carried on a program of service for these and for other "down and outs" who have come from all parts of the city for the service which it renders. The office building now forming part of Immanuel is splendidly appointed. Many denominational offices are found in it. Perhaps when the inevitable move is made to Chicago, denominational activities will center here.

The Social Union.

Dean Charles R. Brown of Yale Divinity School was the speaker at the Social Union dinner at the LaSalle hotel on Monday evening, Apr. 5. He was introduced by Rev. Francis Stifler of Wilmette, who was one of Dean Brown's first students when he began his great work at Yale fifteen years ago. Dean Brown is a great preacher and at the Social Union dinner did what he does best—he preached a sermon on the topic, "What We Live By." While in Chicago Dean Brown also preached at the University of Chicago religious service on Sunday morning and at the Sunday Evening Club down town.

The Social Union has had a great season, the credit for which is in no small part due to the energetic president, James L. Kraft. Mr. Kraft will be suc-

ceeded by Harry B. Gear of the Morgan Park church and will have associated with him John V. Schafer of Evanston as vice president, Mr. George N. Shoney of Oak Park as treasurer and Charles L. Major of Wilmette as secretary.

The Ministers' Conference

The last two meetings of the ministers' conference have been held with Divinity School of the University of Chicago and with the Baptist Missionary Training School. For the former the conference, together with all other ministers' conferences in Chicago, adjourned its regular meeting in order to attend the dedication exercises of the new theological building. This meeting, which was genuinely significant event in the religious life of Chicago, has already been reported in THE BAPTIST. The meeting at the Baptist Missionary Training School was addressed by Rev. W. H. Har Freda of the Church of the Most Holy Cleveland. Doctor Freda made one find how lacking in all vitality and effectiveness was an appeal merely to subscribe a denominational budget or to save the organization from defeat, and how essential it is, in presenting the appeal for our denominational missionary and benevolent enterprises, to establish immediate contact between the giver and the actual work which his gift goes to support. The skeleton of a budget must be clothed with the living flesh and blood of actual service being accomplished. The conference was graciously entertained at luncheon by the Baptist Missionary Training School and a pleasant time was enjoyed by all about the tables.

New officers were elected by the ministers' conference on Apr. 1 as follows: President, Charles Rufus Osborn; vice president, Charles B. Althoff; secretary, Louis P. Jensen; treasurer, Wilfrid Noble; chairman civics committee, U. McGuire; chairman arrangements and program committee, M. C. Tunis; chairman credentials and introductory committee, Herschel R. Griffin; organist, W. H. Peebles; usher, E. August Shulls. The meetings are held regularly on Mondays at ten-thirty in the Immanuel building and visitors are always welcome.

Here and There

Something new in an associational meeting is promised for the Chicago Baptist Association in the "Baptist week" plan, May 9-12. There will be a general exchange of pulpits on Sunday, sectional meetings on Monday, and general gatherings in one central place on Tuesday and Wednesday.—Among the speakers at the Lenten services in Chicago Temple in the loop were Dr. C. W. Key of Hyde Park Baptist church, J. M. Stifler of Evanston. Great crowds gathered for these solemn and helpful services.—The churches report large gatherings during the Lenten period. That statement probably would have sounded strange in Baptist ears a few years ago but now it has become general custom to give the right of way to evangelism at this season and

...sing of God manifestly rests upon it. Forwood Park church is rejoicing in the dedication of the first unit, which is an educational section of its new church, which took place Apr. 4. The credit on this fine achievement is largely due to the able pastor, Rev. H. P. Crego and to the fine cooperation of the Baptist Executive Council. The dedication sermon was preached by Dr. Benjamin P. ... superintendent of the Baptist Executive Council of Chicago.

Boston Letter

By CHARLES H. WATSON

Easter

...some respects Easter was unusual, in other respects much the same. In many congregations, unseasonably cool weather for bright gossamer fabrics, and companies of believers baptized, and a general interest in the eternal life at the heart of it, it went beyond the common. But since music, and flowers and spectacle, are always at their best, the unusual would be impossible to see. Somehow, as if the conviction of mortality needed a firmer insistence, the celebration settled into general argument for it. The writer never remembers a more strictly doctrinal Easter—this is, an Easter when the great argument for immortality was as much in evidence as the music and the flowers. It brought in the element of rediscovery. We used to tabulate Easter baptisms, not now. They are too general, too ritual—showing that the glorious unity, and the perfect symbol of it, go hand in hand. To set down a roster of Easter baptisms, from nine to ninety, the multitude of churches everywhere, would seem like an effort to reduce a radiant to prosy statistics. Let us rejoice in the glowing abundance, forgetting the mathematics!

April Meeting

...was the annual meeting of the Southern Union, with reports, election of officers and the chief guest and speaker the president of Boston University, Dr. Mel L. Marsh. The unusually appealing menu came in for appreciation from the platform and from the audience and file at the tables. Caterer never "strikes out", but is a Babe on home runs. For music we had George Sykes, the great tenor, and Myra Hemenway, the equally great accompanist. President Pease gracefully stepped himself out, and as gracefully presented his successor, Mr. Elwood T. ... of the Tremont Temple church, who started in with spicy brevity. By the way, that is a winning combination of toastmaster. So we begin the year with pleasant anticipations. President Marsh brought cordial greetings and we all returned it. In his speech, he was really making clear his purpose and ideals as an educational leader, and outlining the highest service that a great university could render to the community. Predominantly he conceives of the University as a great moral and spiritual force. Evidently President Marsh's main strength will be in mas-

Before April 30 Let Us Remember Our Obligations To Missions

How small the money gain and how great the spiritual loss to the church member or the church that lets a missionary quota go by default!

We have come to the last days—almost the last hours—of the fiscal year. The budget for our work, the work which generations of Baptist women have raised to heights of great usefulness in Christ's service, is bound up in the Unified Budget.

Will you not make certain that your church pays its quota in full before the 30th of April?

In every church let devoted women, whose hearts are with us in the work, raise this question. Pray for unity of purpose and the will to give sacrificially. Keep faith with those who have gone before, with our self-denying missionaries in the field, and with Christ.

Woman's American Baptist Foreign Mission Society

The Board of Missionary Cooperation
of the

Northern Baptist Convention

276 Fifth Avenue

New York City

terly administration, just where strength is most needed.

Paul Laurence Dunbar

The ministers had a delicious surprise at their first meeting in April. It was another of the too occasional revelations of riches hidden in our "home talent." Fitchburg is only in our outer suburbs, and Pastor E. B. Price of the First church there, was giving us his masterly lecture on Paul Laurence Dunbar. Both in matter and manner it was all out of the ordinary, visualizing most sympathetically and graphically the winsome negro poet. It was a feast of flavors pure and sweet. Curious outflashings of the songful genius of that slave race, rollicking humor, keen and lively sensibility, carefree outburst of joy in spite of bondage, easy and colloquial banter that sprang out of lowly conditions—well, we had it all personated with smooth reserve, and abundant appreciation. It made you wonder how much more of such resourcefulness is hidden among our own modest ministers.

Monday was election day, and Samuel Macauley Lindsay, of Brookline is our new president. He is a chief who will diffuse abundant good nature into his brotherly and intellectual leadership. Retiring President Walcott made bold to refer to the new president as "Sam". Certain well-seasoned brethren more boldly speak of him, and to him, as "Sammy". A world of delightful meaning is opened up by some of these sweet and spontaneous liberties.

Some Happenings

After ten strong years with the good church at Sanford, Me., Rev. Irad Benj. Hardy returns to our state to take First church, Waltham. He will get a hearty welcome. He is a warm, brotherly and devoted minister, just the fit for a church that requires a practiced leader, a cheerful mixer, and a competent teaching preacher. We look for a strong, steady advance at Waltham.

Another important suburban church is joyfully welcoming a new minister—that at Needham. They have just settled Rev. Geo. B. MacDonald who comes to them after three pastorates in the Maritime Provinces. Needham is one of the suburban opportunities. The pastorates of Doctors Burton, Webb, and Hughes laid solid foundations there.

They are having smiling experiences in the Temple church, Fall River, Pastor S. A. Mac Dougall. Two tangible proofs of this are a new seven passenger sedan for the minister, and a generous expansion of his salary. Such marks of appreciation are evidence of something to appreciate.

The Monday meeting on Apr. 12 was a union of all the ministers' conferences in the convenient Swedenborgian church just opposite the State House. Dr. Sydney M. Gulick spoke on "Recent Developments in American-Japanese Relations." Of course the doctor showed familiar sympathy with the Japanese angle, and when he affirmed that our relations with Japan could only be sweetened by the annulment of the ban against Japanese immigration, the ominous silence of the great body of ministers was signifi-

cant, as though the shadow of the senatorial politicians at Washington had darkened all such prospects.

The other speaker was Dr. Robert E. Speer. He made a strong plea for the old missionary passion that filled the heart of the churches before the new day of "budgets" had dawned, and before supposedly high finance in Zion had monopolized all attention, and swelled all deficits. Then the doctor launched out into an unanswerable argument for missions.

Biennial Conference

The fifth biennial conference of the Newton Theological Seminary filled in three days of the regular spring vacation of the school. Its general topic was, "How Can Our Churches Strengthen the Moral Life of the Community?" The ten leading addresses were divided between the professors of the seminary and five authoritative voices from outside of the school. Of the faculty Professors Vaughan, Donovan, Rowe, Bradbury and Berkeley were the chosen leaders. From outside came Dr. C. N. Arbuckle, Dr. Theodore G. Soares, Hon. Herbert G. Parsons, Dr. E. C. Her-

rick, Prof. Kirtley F. Mather, and I. A. K. de Blois. The mere statement of the specific themes under the general topic and the names of the leaders will give an idea of the strength and value of the conference: Arbuckle on "The Present Moral Situation;" Vaughan, "The Christian Basis of Morality;" Soar, "Religious Education in the Social Process;" Parsons, "The Law and Moral Conditions;" Donovan, "Old Testament Teaching as to Moral Life;" Rowe, "Contribution of Social Science;" Bradbury, "What Changes in Preaching Are Needed?"; Berkeley, "The Education of the Child in Morals;" Mather, "What Can Our Colleges Do for Morals?"; Herick, "What Can the Churches Do for Morals of the Young?"; de Blois, "What Can Public Opinion Do for Morality?"

These high and earnest themes, unusually competent leaders, the large attendance of ministers and church officials from all New England, the lively quiz during the sessions, the congenial social life on the campus and in dormitories, made the conference a moral and spiritual inspiration to the appreciative assembly.

With the Board of Missionary Cooperation

A 100 Per Cent Missionary Church

THE Baptist church in Moscow, Idaho, has put on a very successful church school of missions this year, with an attendance equal to the resident membership of the church. This has included a university class of fifty members. Various programs have been put on for the entertainment and instruction of the class at its Sunday evening meetings. Several stereopticon lectures were presented during the year by the pastor, Rev. Edker Burton, and missionary plays and pageants were put on by various groups in the church. One evening a professor at the University of Idaho, who was born in Brazil, gave the study class a talk on his native country.

The university group, in addition to its regular class work, had special subjects presented by the students themselves, one of the most interesting being by a Filipino who spoke on "Christianity vs. Commercialism," with particular reference to the Philippines. The class also held a lively debate on "Resolved, That the Monroe Doctrine should be modified to become a cooperative agreement between all the American nations."

Successful Keep-Faith Meeting

THE Baptist Temple, Brooklyn, N. Y., of which Leroy Dakin is pastor, held an interesting "Keep-Faith" meeting on Wednesday, Apr. 7. Mrs. G. Howard Estey, president of the woman's missionary society of the church, was asked to take charge and presided over the assembled members. Miss Ina Burton opened the meeting with a devotional

service, in the course of which she introduced the subject of Baptist missions. To demonstrate her points Miss Burton made use of a large wall map of the world. On each of the various mission fields of the denomination had been pasted a picture of the Baptist Temple of Brooklyn, and the chief topic of Miss Burton's discourse was that a local church should not consider the missionary work of the denomination as something remote from its own work. Baptists, she pointed out, represent each Baptist church at work in various fields.

Mrs. Estey spoke on the missionary budget of the Baptist Temple and the necessity for raising it in full by Apr. 30. She displayed a poster picture of twenty-one candles, each representing \$500 of the church's \$10,500 missionary budget. Nineteen of these candles had a red flame, showing that the corresponding amount of money had been collected or pledged. The two unlighted candles represented \$1000 of the missionary budget which was lacking. Mrs. Estey made a strong plea for the members of the church to see that the candles were lighted before Apr. 30, from the effect of this presentation, the church is now confident of raising the full budget.

The evening's program was concluded by Dr. H. J. Openshaw. He spoke of Baptist missions in China, with which he is well acquainted, having served a missionary there for a number of years.

New Essay Contest

THE plans made for the new year call for continued emphasis on stewardship for young people. It is

enced by the Board of Missionary operation that the essay contest with Christian stewardship as the subject, which is now an accepted feature of the work among young people, is set for the period between Nov. 15, 1926 and Feb. 1, 1927. All Baptists between the ages of nine and twenty-five years and living in Northern Convention territory, are eligible to compete for the prizes, which are twelve in number, ranging from \$5 to \$100. Details can be obtained by writing to the Board of Missionary operation, 276 Fifth avenue, New York, or to the Baptist Young People's union, 2328 South Michigan Avenue, Chicago. The contest last year showed a marked growth of interest. It is now proposed to conduct during the coming year an oratorical contest of similar purpose and this is to take place during the month of 1927.

"Easy When You're Systematic"

One of our field workers, Mrs. Carrie Robinson, sends in a report of a church in Whiting, Kan., which she tells deserves honorable mention. This church uses the duplex envelopes, has nearly every-member canvass, and has money in to the state office regularly every month. Their entire quota for the year has been subscribed and paid, so they are sending a "love offering" over and above their quota. The general verdict of the church members, according to Mrs. Robinson, is "it's so easy now we do it systematically." One member of the church sent several copies of Doctor Agar's "The Stewardship of Life," and books are circulating in the church.

CHRISTIAN CRUISE TO PALESTINE, EGYPT, GREECE, TURKEY, ROMANIA AND SYRIA. \$675
June 14th to September 8th.
Also European Extension.
The WICKER TOURS,
Richmond, Va.

Here, There and Everywhere

THE FIRST CHURCH, Easton, Pa., Rev. W. J. Barnes, pastor, has closed a year with all expenses paid, missionary quota raised in full, increased amount for missions accepted for coming year and will send the pastor and his wife to Washington, D. C., for the Northern Baptist Convention.

REV. C. P. MORRIS has accepted the call to the church at Orosi, Calif., and is now on the field.

THE CHURCH of St. Clair, Mich., Rev. H. Z. Davis, pastor, received six new members on Easter.

THE CHURCH at Chanute, Kan., has received more members in the past four years than at any similar period in its history. Pastor W. M. Martin began his fifth year here on Apr. 1.

REV. CHAS. TILTON of Salem Depot, N. H., issues one of the finest church bulletins in New England.

PARK MEMORIAL CHURCH, Springfield, Mass., pastor, G. P. Beers, received thirty-one by baptism on Easter. The pastor has been here five years and the membership has increased from 400 to 713.

PASTOR L. J. POWELL of the church at Norwood, Ohio, has received 100 new members in the past year.

PASTOR A. A. DELARME of the First church, Omaha, Neb., received forty-one new members on Easter, twenty-six being by baptism.

THE FIRST CHURCH, Rutland, Vt., Rev. Geo. W. Peck, minister, received forty-one new members on Easter, thirty-one by baptism, making 120 new members in this church in the past year. Mrs. Geo. W. Ross made a memorial gift to the church in memory of the late Deacon Geo. W. Ross. The pastor is now entering his twelfth year with this church which had a budget of \$4000 a year when he began and now has a budget in excess of \$14,000.

PASTOR GEORGE E. DAWKINS of Muscatine, Iowa, has received 112 new members in the first five months of his pastorate, eighty-nine being baptized on Easter.

MR. THURLOW W. CLEVELAND, for thirty years chief usher in the First church, Elmira, N. Y., died recently. He was baptized in this church in 1882.

PASTOR H. A. VERNON of the Judson church, Minneapolis, Minn., gave the hand of fellowship to forty-nine new members on Easter.

IN THE PITTSBURGH, PA., association on Easter, the following baptisms were reported: Beth Eden, seven; Homestead, five; Sharpsburg, six; East Street, two; Coraopolis, seven; Sandusky Street, nine; Johnston Avenue, four; Rochester, sixteen; Bellevue, twenty-three; Mt. Lebanon, twenty; Crafton, two; Oakmont, five; Park church, McKeesport, nine; Elizabeth, four.

THE FIRST CHURCH, Lima, Ohio, Rev. W. L. Steeves, minister, has had a record year. "Christ the Victor" was given on Easter by the Mendelssohn choir.

PASTOR W. HOLT SMITH has resigned at Billings, Mont., and goes to the First church, Duluth, Minn.

REV. CHAS. H. HEIMSATH of Montowese, Conn., has accepted the call of the First church, Bridgeport, Conn., and will take up his duties on June 1, succeeding Dr. Chas. A. Decker, deceased. The First church stands second in the state in amount of money given for missions.

PASTOR P. L. VERNON of Alexandria, Va., sends the following greetings: "Delegates attending the Northern Baptist Convention will desire to visit historic Alexandria. The old First church, organized in 1803, desires to extend to all delegates and friends warm hospitality and every possible courtesy. The Baptists of Alexandria, 1200 strong, welcome you."

THE FIRST CHURCH, Lebanon, Ind., Rev. A. E. Cowley, pastor, received sixteen new members at Easter, fifteen by baptism.

KEYSTONE ACADEMY, Factoryville, Pa., Principal Curtis E. Coe, reports a helpful four-day visit from Dr. Allyn K. Foster.

THE FIRST CHURCH, Norwich, N. Y., Rev. W. A. Ashmore, minister has baptized nine into its fellowship.

DR. RAY HASTINGS of the Temple church, Los Angeles, Calif., has been invited to represent California at the Philadelphia Sesqui centennial exposition this year. An organ costing \$150,000 is being built for the exposition concert hall.

THE BARR MEMORIAL CHURCH of Petoskey, Mich., Rev. Wm. S. Ross, pastor, has received eighty-two new members in the past eighteen months, fifty-nine of these by baptism.

THE FIRST CHURCH of South Charleston, West Va., Rev. E. L. Grose, minister, received seventy-five new members on Easter. Five hundred have been received during the past five years.

WASHINGTON, D. C. "THE KERN"
two squares from new Washington Auditorium is a delightful place for visitors to the Baptist Convention. It has the facilities of a hotel, with the atmosphere of home. Established twelve years, and internationally known. Fifty quiet guest rooms, each with running water, with one free bath to every three rooms. Some very large double rooms have connecting private baths. Rooms may be secured also in suites. There are numbers of excellent dining rooms near. Garage on premises. Telephone Franklin 1142.
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The Baptist

Chicago, April 24, 1926

VI No. 12

The Baptist is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan, Chicago, Ill.

Single subscription \$2.50 a year; church equal to 10 per cent of church membership, single copies, 10 cents. In foreign countries \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be sent four weeks before a change goes into effect. Give key number as it appears on label. Subscriptions: Should be made payable to THE BAPTIST. Acknowledgment is through change of address. If check on local bank is sent, add 5 cents.

Notice will be sent previous to date of subscription is paid. Subscriber should send promptly or, if paper is not desired, acceptance order.

Advertising: Display: Per agate line, 30 cents; per line, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words; 4 cents per word for additional; resubmitted verbatim, 4 cents per word; cash in advance.

Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

Manuscripts returned unless accompanied by return postage.

PASTOR JOHN MCFARLANE of Whittier, Calif., received fifty-one new members on Easter.

MRS. PAUL LINDSEY of Whittier, Calif., was recently ordained to the gospel ministry.

PASTOR C. A. METZ of the Immanuel church of Kingston, Pa., has received forty-four new members in the past twenty-one months.

PASTOR N. C. PARSONS of Bellingham, Wash., recently assisted Pastor T. M. Marshall of Lynden, Wash., in special meetings.

THE SWEDISH CHURCH of Bellingham, Wash., Rev. N. C. Parsons, minister, received thirteen new members on Easter.

THE FIRST CHURCH of Hamburg, Iowa, Rev. J. O. Staples, pastor, held their annual meeting in the church after a dinner had been served following the Sunday morning service.

THE FIRST CHURCH of Richmond, Ind., Rev. Stewart Long, minister, holds its annual meeting on May 11 following a basket supper.

"THE CRUCIFIXION," given in the First church, Anderson, Ind., Rev. Sidney W. Powell, minister, will be repeated on April 30, Friday night, for the combined Masonic bodies of the city.

THE FIRST CHURCH of Council Bluffs, Iowa, Rev. J. F. Catlin, minister, has just received thirty-seven new members, twenty-eight by baptism; 208 new members have been added since the dedication of the new building two years ago. The church will pay all expenses of the pastor to Washington, D. C., to the Northern Baptist Convention.

CALVARY CHURCH, Fargo, N. D., Rev. C. W. Finwall, minister, has received new members every month this year. A new edifice twice the size of the present structure is being planned.

THE FIRST CHURCH of Fort Bragg, Calif., pastor, N. J. Peterson, received thirty-nine new members on Easter making eighty-six received during the eighteen months of the present pastorate.

REV. H. S. CROSSMAN of Royersford, Pa., is in the fifth year of his pastorate. The membership has increased from eighty-six to 141, the edifice has been repaired, a new parsonage secured and \$300 added to the minister's salary. Mr. Crossman will receive the degree of A.B. from the University of Pennsylvania in June and the B.D. degree from Crozer seminary.

THE SECOND CHURCH of Worcester, N. Y., closed another fruitful year under the leadership of Rev. I. C. Taylor. Thirty-two new members were added, all expenses met in full and the largest gifts for missions in the history of the church.

ALBANY PARK CHURCH, Chicago, Rev. W. E. Loucks, minister, has led all the churches of the state with an offering of \$1011 for the rebuilding of the meeting house at Murphysboro, Ill., destroyed by a cyclone last year.

REV. EDGAR A. WOOLAM and Rev. Thomas E. Nowell were received into the regular Baptist ministry by a recognition council called by the White Temple church of San Diego, Calif., on Mar. 8. Chaplain C. C. Bateman was moderator and Rev. Walter S. Dunn, clerk.

MISSIONARY W. A. PETZOLDT of the Crow Indian mission in Montana reports twelve decisions for Christ in March and every indication that the number of baptisms will this year exceed those of 1925.

TEMPLE CHURCH, Los Angeles, gave an informal reception for Dr. and Mrs. W. W. Bustard on Apr. 7 in recognition of his services as acting pastor since Jan. 1.

PASTOR JAMES ASA WHITE has received twenty-six new members into the Thousand Oaks church, Berkeley, Calif., since last September.

PASTOR J. B. SPEED of Fowler, Calif., has seen the debt on the church building paid and twenty additions to the church during the past year.

REV. E. R. ALLEN of the Broadway church of Bay City, Mich., welcomed thirty-four new members, twenty-seven by baptism. The pastor has been ordained thirty-seven years and is in the fifth year with this church.

REV. WM. H. HUNT, of the Tabernacle church of Wilkesbarre, Pa., received fifty-two new members in the past six months. The pastor has been granted a leave of absence of two months to visit his father in England.

DR. B. C. CLAUSEN of Syracuse, N. Y., was the speaker at noon-day pre-Easter services in the Ohio theater, Cleveland, under the auspices of the Council of Federated Churches.

MANY OF THESE ITEMS are gleaned from church calendars. Are you mailing THE BAPTIST your weekly bulletins? Send them every week. Do not wait until the end of the month and then send four. We cannot use old bulletins. Send them fresh off the press.

PORTAGE STREET CHURCH of Kalamazoo, Mich., Rev. E. A. Bell, pastor, had the services of Rev. and Mrs. C. E. Hillis for pre-Easter meetings. Seventy professed faith and about fifty will unite with the church, forty-five by baptism.

THE FIRST CHURCH of Dorchester, Mass., Rev. R. L. Webb, minister, featured the Easter season with a cantata on Mar. 28 and a pageant on Apr. 4.

PASSION WEEK SPEAKERS in the Garrick theater of Minneapolis included Roy L. Smith, W. P. Lemon, W. E. Dudley, David Bryn-Jones, Howard A. Vernon and W. B. Riley. Services were arranged by Minneapolis Council of Churches.

DEAN BROWN of Yale school of religion was the speaker at the series of pre-Easter services in the Elm Park church of Scranton, Pa.

ON SUNDAY EVENING, Apr. 11, Prof. C. P. Berkey, head of the department of geology of Columbia University, spoke "A Trip through the Gobi Desert," in Church of the Redeemer, Yonkers, N. Y. Rev. R. A. Ashworth, minister.

MRS. MARY HELEN HOWES, wife of W. A. Howes of Seneca Falls, N. Y., died Mar. 14. She was sixty-eight years of age. She was the mother of Dr. John Howes, dean of Taft College, California, and of Prof. Roy F. Howes, head of department of political science at Bucknell University.

THE ANNUAL MEETING of the Baptist Church Extension Society of Brooklyn, Queens will be held in the Hanson Place church, Brooklyn, May 6.

THE CHURCH AT SALEM DEPOT, N. J., Dr. Chas. Tilton, minister, has had a glorious revival. There are two organized clubs. Four young men were baptized January and three adults in March.

THE ANNUAL MEETING of the South New York Association, the New York City Baptist Mission Society, including women's auxiliary, and the Baptist Fair Home Society, will be held May 1 in the Mount Vernon church. The session will be held in the afternoon and evening.

ITEM FROM BULLETIN of Wilmette, Ill., church, Rev. F. C. Stifler, minister: "A united communion service of the village will be held according to custom Thursday evening, Apr. 1. This year the Methodist church."

REV. GEO. A. CLARKE was the speaker at the passion week preacher in the North church of Camden, N. J. Stainer's "Crucifixion" was given, Mar. 28.

ITEM FROM BULLETIN of First church of Northampton, Mass., Rev. E. A. Estabrook, minister: "Reserve Apr. 7 for the debate and sugar eat." It sounds good.

DR. W. Q. ROSELLE, minister at Malabar, Mass., recently completed seven years of service with his church. He received a recognition, gifts of flowers and a beautiful oil painting.

DR. JAMES M. STIFLER of Evanston, Ill., is spending two weeks in the southland for a needed recreation.

THE FIRST CHURCH, Rochester, Pa., W. F. Bostwick, pastor, received twenty new members on Easter.

DR. A. W. BEAVEN of the Lake Avenue church of Rochester, N. Y., invited all members received between Jan. 1 and Easter to be guests in his home one evening for personal acquaintance and fellowship.

ITEM IN BULLETIN of church at Seaside, Ohio, Rev. A. R. Toothacre, minister.

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Convention in Washington, D. C.

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Mother's Day Program

Send 10 cents in stamps for package containing a variety.

Hall-Mack Co., 2047 Arch St., Philadelphia, Pa.

Annual waffle supper, Wednesday, Apr. 14. Come."

R. JOHNSTON MYERS concluded thirty-years of service with the Immanuel Church of Chicago on Apr. 1 and has been named pastor emeritus for life. However, he will continue to assist in the practical and benevolent work of the church as before.

CONVENTION VISITORS who dislike giving the home atmosphere may be delighted to know that Mrs. Josiah Q. Kern, 1912 G. St., N. W., Washington, D. C., offers the home atmosphere in connection with the comforts of a hotel. Her home is only two blocks from the new Washington auditorium. She will send a map and illustrated Washington guide to any person writing to her concerning accommodations.

W. ALBERT CLINTON BERRIE, recently of Barn, Me., is now located in Rhode Island.

W. F. G. BAILEY of Oklahoma succeeded Rev. I. W. Bailey as pastor at Fairbairn, Kan. The retiring pastor had been there seven years.

ANTON PARK CHURCH, Detroit, Mich., L. D. Ballingall, pastor, had an unusual Easter service. There were seventy offerings, presentation to the church communion table by the Philathea Society, a dedication service for children, and an administered for twenty-two men and women, which made the number regular during the Easter season seventy-five. The banks made it possible for the church to enter the 100 per cent class in voluntary giving.

MISS ISABEL CRAWFORD spoke for the church's association of the First church at Des Moines, Ia., Apr. 9. This church held a mother and daughter banquet on Apr. 30. Rev. Harold Geistweit, pastor.

THE TEMPLE CHURCH, Windsor, Ontario, Oliver U. Chapman, pastor, baptized four on Easter Sunday and gave the church of fellowship to forty-seven in all. The first anniversary of the new temple church was held May 2 with Dr. H. P. Whidbey, formerly pastor at Dayton, Ohio, and Chancellor of McMaster University as guest.

The N. B. C.—World Illiteracy and Peace

By W. SCOTT

IN May the Baptists of the North go to Washington, the capital of a great nation and one of the great world centers. The time, place, national and world situation make the meeting historic. Going to the capital of a great nation and one of the great world centers, the convention challenges the attention of the nation and, since all nations are officially represented there, the attention of the entire world.

The time is extraordinary—nationally and internationally. National and world problems face civilization. Problems political, economic, financial, military, moral are there under consideration. The drink evil has domestic and foreign relations. It includes the issue of national sobriety and self-control.

The world war involved the whole human race, the animal creation, the last word of science, mechanics, invention. Its consequences naturally follow in the shrinkage of human and material values, suspicion, alienation, hostility in thought and action and in many cases the loss of faith.

What can the Baptists of the North bring to Washington at this time?

Assembling in a prayerful, irenic and cooperative spirit, they may bring much as a Christian body and as Christian citizens to a country where they have civil and religious liberties to a degree not possessed in any other nation, and also to a divided and war-minded world.

They may bring a steady faith in the Providential order of human affairs and of the world, contribute to lessen chaos, ignorance, division and war by order, knowledge, concord and peace.

They represent a Christian body in every northern state from coast to coast, a larger body in the South and in many parts of the world, numbering ten millions or more of adherents, and further, in a sense, they may represent all true believers, professed lovers of God and man the world over, a spiritual commonwealth among all nations.

Two facts now confront the constructive forces of civilization.

I. The illiteracy of the majority of mankind and the peril of the misuse of knowledge by powerful nations and mankind generally is not a new fact but the infinite tragedy of the world war lifts it to commanding importance.

To the illiterate majority of mankind the sacred books of religion, the laws of their country, the wisdom of the ages written in national and world literature and all related advantages are inaccessible. Such illiterates, whether individuals, nations or races are exposed to and actually suffer exploitation.

The man who reads with reflection and growing intelligence has access to the recorded experience, knowledge and wisdom of civilization. He may traverse the vast field of human thought. He holds in hand one of the fundamental tools of civilization.

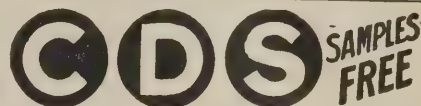
II. The world war put under arms 63,000,000 men; 35,000,000 were killed,

wounded or disabled; \$300,000,000,000 were expended. The war victims were more than the population of many countries singly and about 30 per cent of the population of the United States, but they were all men of military age and fitness. The money cost was over 90 per cent of the wealth of the United States by the last census. The indirect human and material cost cannot be reckoned.

It is respectfully suggested that the following have a place on the program of the convention.

What can the Baptists of the North do at this time to render a national and world service?

1. What can the Convention do, (a) through the churches, Sunday schools, other Baptist schools of all grades in the United States and other countries and by cooperation with the Baptist body in the South and the world over? Let one



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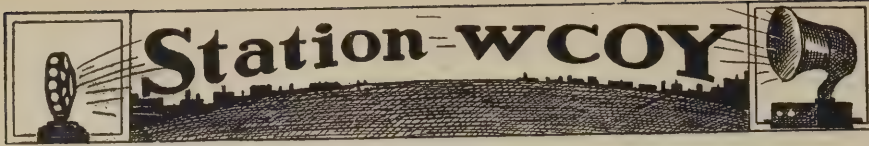
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Greetings. Tonight several men will speak from their cells in state prisons to you. THE BAPTIST is now reaching hundreds of prisoners through gifts received for that purpose. A letter is sent to every prisoner whose name is added to our list. The following are samples of the responses received:

"I am writing to let you know I received your letter and was more than glad. I am getting THE BAPTIST and certainly enjoy reading it. I am glad also to know I have some faithful friends in this world that think of a person in trouble. I am glad to receive the paper because I really intend to go out into the world and live a better life than I have ever lived before. I read all parts of the paper. I would appreciate it very much if you would continue to send it to me. All my people are Baptists."

"Your welcome letter received. I was surprised to hear from you. I am a lonely and sorry young man. I made this mistake in life but I am glad to know you and the good friends and readers of the Bible have showed me a brighter walk in life. I have been getting THE BAPTIST for some time. I haven't missed a copy. I can never repay you. I am anxious to get the paper every week. I grew up on a farm. I made a mistake when I left home at fifteen. I should have gone to school. I work in the prison library and mail department and study at night. I feel like I am doing some good here. I know in my old rut, I was lost. The chaplain is good to me. I can never forget his kindness. I am sure glad to receive THE BAPTIST. I read it and pass it on to my friends here."

"I acknowledge receipt of your letter. THE BAPTIST came as a surprise. Thank you very kindly. I receive it every week and was wondering who was sending it. There is some good reading in the paper. I like best the Devotional Life page, after that, Young People and the Kingdom. My dear mother died thirty years ago and I have only a few friends. I stand almost alone in the world. THE BAPTIST has helped me in my darkest days. It seems Jesus sent me here for a good reason. I'm glad I came to prison. When I am released, I will be a saved man. I'll ask you to kindly please continue to send me THE BAPTIST. Thanks to you kind friends. Give my best wishes to the friends. Answer."

"Glad to get a letter from one who seems to understand. Words are inadequate to express the real benefits derived from THE BAPTIST in this prison alone. Several of the men receive a copy each week and we await its arrival with interest. It would be difficult to tell you just what portion of the paper I enjoy best. First, I always read the WCOY section, then I turn to the editorials and read them through. I receive THE BAPTIST each week. If there is a chance for me to continue to get THE BAPTIST, for heaven's sake let it come on. We are conducting a Sunday school in this prison and your notes on the lesson are very helpful. May God help those who have been blessed with this world's goods that they may continue to send THE BAPTIST as a missionary to men in prison. Thanking you for past favors and hoping to continue to receive THE BAPTIST, I am, yours in faithful service." (This man was an ordained minister of the gospel and the chaplain says his influence for good in the prison is beyond words to express).

"I am thanking you for the paper, THE BAPTIST. I sure do enjoy it. I find nothing but the true Baptist doctrine in the paper and it helps me and others in this institution. I hand it to my friends when I get through reading it. Please continue to send it. May God's richest blessing be on THE BAPTIST. And pray for me."

"I have been receiving THE BAPTIST. I can truthfully say I enjoy it. After I read it I hand it to another man and he in turn hands it to another so that it is really read by a number of men here. I enjoy the editorials and the news features. I was a member of a Baptist church some years ago. I wish I could say I was not a slacker. But that is just what I class myself. I got away from the Baptist brotherhood and I regret it. But I am trying to prepare myself so that when I am released I may again find a place in the brotherhood. The chaplain held meetings here and asked all the men who wanted to live a better life to come forward and say so. I went forward. At night in my prayers I remember just what I said to the chaplain. I have never been corrected by a guard nor had any trouble in here. Your letter is the only letter I have received since I came here. And this is the only letter I have written. I wish some of the Baptist brotherhood here in this city would visit me."

"Help THE BAPTIST maintain this ministry of love to these men, all of whom are Baptists. Send your offerings in any amount, marked 'For Prison Work.' The chaplains select the men. We send the letters and the paper. 'I was sick and in prison and ye came unto me,' said Jesus."

"WCOY now signs off. Pray for these brothers in prison. Pray and pay. Do it NOW."

or more sessions of the convention given to this question. In addition to the preachers, let educators, medical teaching, agricultural, industrial, other missionaries have due place in conference that it may appear how broad far-reaching and comprehensive is the work of the Christian church, how it operates with philanthropy and state or government, and how all join in a campaign for humanity.

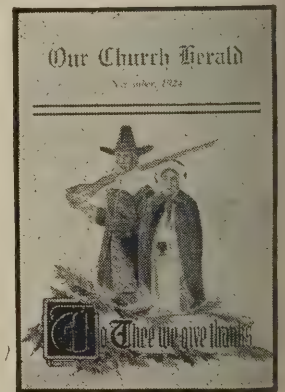
(b) Can the convention select representatives, one or more, and invite Baptists of the South and the Baptist National Convention (negro) to do likewise to go to the Baptist churches of United States and other countries of Baptist world cooperative campaign meet the call of the times?

2. Is it possible also to arrange a session or more of a citizens' meeting in Washington where representatives of convention, of other religious bodies, Protestant, Roman Catholic, Hebrew and of non-American nations and races may confer together on world education to lift the character and intelligence of the race to a higher level and on world peace? The meeting to be at such place and on such plan as may be satisfactory to all participants.

In the removal of illiteracy from world and the promotion of world peace among men of all faith, nations and races, cooperate with honor and devotion.

Further, let all routine and necessary business of the convention be dispatched with all possible economy of time, and divisive questions of organization otherwise be postponed for one year.

The history of Baptists and of the



RECOMMENDS PARISH PAPER

"From Pastor Clarence S. Dorn of Oak Hill, W. Va., comes a copy of his parish paper, The Church Messenger. It far surpasses any other parish paper coming to this desk."—The Baptist, Feb. 20.

This parish paper is printed by National Religious Press, Grand Rapids, Mich. Our service provides any church large or small, city or rural, with a parish paper at about one-fifth the cost charged by ordinary printers. Ads or subscriptions pay all publication expenses. Many make a profit of \$100 per month from their parish papers, when our plan is followed. Particulars, samples, etc. Does not oblige you in any way.

eaders furnish precedents for suggestions here submitted. A few are noted. John Foster, an English Baptist preacher, in 1819 appealed to the governing classes of England in his celebrated volume on "Popular Ignorance" to give the rudiments of education to the ignorant masses.

Barnas Sears of Brown University suggested the working plan of the Peabody fund, the first great American educational fund, and became its administrator.

Dr. W. R. Harper, a great teacher and organizer, and J. D. Rockefeller, a great organizer and man of wealth, jointly founded the University of Chicago which ranks among the leading universities of the world.

Booker T. Washington, a Baptist teacher, was a leader at Tuskegee Institute in the education of the negro race in American education. His successor, Robert R. Moton, another Baptist teacher, is a notable leader of his race.

Russell H. Conwell, pastor of a great Baptist church, founded largely by his own effort a university and hospital, and his genius as a public lecturer earned many thousands of dollars which he gave to education and charity.

During the current year Dr. J. Whitcomb Brounger, has been sent by the Northern Baptist Convention on a special mission to the churches of the continent in all Northern states from the Atlantic to the Pacific.

These deeply moving facts which ought to be multiplied indefinitely show the vast resources of the denomination for service, individual and local and co-terminous with the whole race in its outreach. Similar statements might be gathered from the shining records of our religious bodies, large or small, at home and abroad. They also suggest the vast, unused or misused, energy of mankind which, if turned from war and destructive or unworthy ends to higher use, may build a friendly, cooperative and happier world.

Adequate education in its best sense is the right of every member of the human race. It is not a benefaction of wealth, nor a necessity of the poor, nor a requirement of a social, industrial or other class or stratum. It is rather a concern of the body politic as a perpetual incorporation or commonwealth. It is a product of Christianity in action. Today it is a fundamental world issue in the field of practical statesmanship.

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It is no exaggeration to affirm that the Baptists of the North, going to Washington, the capital of a great nation and one of the world's great centers, have an opportunity at this time for national and world service never presented before in their history.

A Question

By Z. F. GRIFFIN

IN CONNECTION with the agitation of changing the constitution of the Northern Baptist Convention so as to admit to membership those churches which have only immersed persons as members, a question has presented itself to me and I fancy others have also thought of the same thing. The question is this: Is immersion the only standard by which a person is judged to be worthy of membership in good and regular standing in a Baptist church? By the wording of the amendment that seems to be the only question to be considered. Is immersion the most important thing in the life of a Baptist church member? It seems to me that there are some things more important than immersion.

Most Baptists in this day and age consider it a confession of something more vital which precedes it. A confession of our regeneration. Why do we not raise questions with regard to many other things? Why do we not require of all those churches seeking membership in the Northern Baptist Convention that all their members shall be regenerated persons? That is what baptism symbolizes and yet we all know that now and again Godless persons are found in many of our churches. Or why do they not demand that attendance upon the public worship of the church be required? That is what we expect of good and faithful members. And yet we know that there are many members who never darken a church door.

Why not require that the members

be faithful stewards of the manifold blessings received from the hand of God? That is more vital to the extension of the kingdom of Christ than is immersion. We are taught that we should "abound" in the grace of liberality. The New Testament is full of such injunctions. And yet look at our meager gifts. Some churches give more to their soprano singer than they do for the world's evangelization. If we are to sit in judgment on unworthy churches let us make it thorough.

If, as we declared, the New Testament is to be our guide why not stop at that? Or if we are to define what the New Testament teaches then why stop at one declaration? Why not define our whole duty? The objection would at once be raised that such a demand would be absurd and an impossible task. That it would be beyond the power or scope of the Northern Baptist Convention. Exactly so. Therefore we must leave the worthiness of each member to the local church. If a church calls itself a Baptist church, and is in good and regular standing in its association, what right has the Northern Baptist Convention to go beyond this and declare what the practices of the individual members should be?

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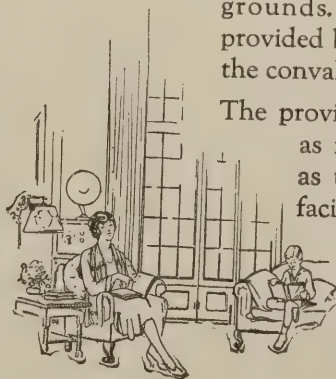
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The American Baptist Publication Society, George L. Estabrook, Treasurer 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

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The Saving Sense

Landlord—I'm here to inform you, Mr. Ryan, that I'm going to raise your rent.

Ryan—It's kind ye are, sir, for I've been trying to do it myself and couldn't.

"The sooner the world ends the better," said the cynic. "We all ought to be annihilated."

"My dear fellow," his friend replied, "the world's packed with interesting things. They've just discovered that human life began on this earth about a million years ago—and you talk of wiping us all out."

"A million years ago? Oh, well," said the morbid man, "it's too late to do anything about it, then."

Peggy and Tommy were entertaining themselves picturing the wonderful things they would have when they grew up. "I shall have a lovely motor car," said Peggy. "So shall I," said Tommy. "And a radio," continued Peggy. "So shall I," said Tommy. "Oh, Tommy," Peggy said in an exasperated tone, "I believe you are what they call a 'So-shall-ist.'"

Chemistry Professor—What can you tell me about nitrates?

Student — Well — er — they're a lot cheaper than day rates.

Lecturer: "The farmer is the only producer who makes his living from the soil."

Voice in audience: "What about the laundress?"

Little Mary had heard that the minister was leaving their church for another pastorate. Her mother had the minister to dinner one Sunday shortly after and Mary thought she ought to say something polite to him; so waiting for a pause in the conversation she remarked, "Mr. Johnson, I hear that we are going to have the pleasure of losing you."—*Boston Transcript.*

Editor's Notes on the Lesson for May 2

GOD'S COVENANT WITH NOAH
Lesson Text: Gen. 9:8-17. Golden Text: Gen. 9:13

The lesson is the story of the first recorded covenant of God with men. It is a beautiful story full of poetic fancy and suggestive of the optimism which fills the souls of men when things become normal again after a destructive earthquake, devastating tornado or an overwhelming flood. Too often Deity has been associated with the destructive forces of the universe to the exclusion of the benignant grace of the heavenly Father, as expressed in rainbows.

The Cloud

Some things are associated with terror. We can well imagine how these antediluvians who had sailed through the flood would dread to see the clouds forming the sky because of the fearful experiences of the deluge. A railroad engine is usually incapacitated for his work permanently after a serious railroad accident from which he has escaped unhurt but which others have been killed. The memory of it haunts him and shatters his nerves so that he is no longer able to keep a steady hand upon the throttle. A funnel-shaped cloud in a summer drive to the cellar the people who have passed through a cyclone. The mother shrinks from the scarlet fever notice on the door of a neighbor's home if the ravages of that deadly disease have decimated her own little family! So must have been with Noah and his family. Having escaped in the flood they never wanted to see such another judgment. Therefore it was reassuring to them when they discovered that the rainbow was an evidence that God's wrath was shining somewhere. There can be no rainbow without clouds and sunshine. It takes both to make the spectacular analysis which reveals the constituent elements of the sun. No illustration could be happier than this, and we cannot lose it out of the Old Testament without greatly impoverishing the sacred literature of Israel.

The Covenant

Happy are the people who see a covenant of God in the ordered processes of nature. It was a great discovery among the ancients to a revelation when Noah found that despite the flood the seasons would recur with unfailing regularity. The rainbow became the symbol of a bond God gave his people as an assurance that the world is governed by law. The covenant flood was no criterion of the things go in the universe usually. There is a stability about the movements of nature which makes nature trustworthy because back of nature is the trustworthy, personal Creator who communicates with his children and gives them assurances which amount to cover obligations that they can trust him without fear of accident or caprice.

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New Books

Federal Republic, by Harry Pratt Judson. New York: Macmillan. \$4.
President Judson is doubtless prepared to make a lusty roar in the prohibition camp, but he audaciously invites it by his frank criticism of the eighteenth amendment. The book is another warning voice against the obvious tendency in the government of the United States to shift power from the states to the federal government. Beginning with a sketch of the federal equilibrium as originally conceived and established, it traces the process of constitutional amendment and legislation through which the augmentation of federal power at the expense of that of the states has been achieved. How seriously the author regards these changes appears from his suggestion that a twentieth amendment be adopted which shall simply repeal all those that have been adopted since the thirteenth. The gravity of such a proposal will be realized when the reader remembers that it would sweep away the suffrage, the income tax, the popular election of senators, woman suffrage and prohibition. Here is a compendium of information and a line of criticism that cannot be safely ignored by the American people. It may help to awaken the states to the revival of efficient local government.

—U. M. McGUIRE.

Impressions of Jesus, by One of His Followers. New York: Doran. \$2.
We recall reading two other volumes of forgotten authors of like import with this volume. The author introduces himself as a contemporary of our Lord whom he knew from his boyhood days in Nazareth and became an admiring companion as they both grew to young manhood. He gives a pen picture of the private and public life of the Master, portraying a most charming personality of fascinating life. Incidentally he throws much light on local and historical events of the times which greatly interest to their interest. In that respect it makes a helpful commentary on passages and occurrences in the Master's words and career. The "impressions" concern the humanistic side of our Lord, missing unnoticed the miracles and other events manifesting the divine nature of the person. He writes as a believer in the resurrection; but the great fact of the Easter morning he leaves an undeniable event eluding such concretes as the Gospels give and are so vital to the Christian faith. The Great Personality

he portrays with consummate art is one that can be accepted by Jew and Christian, by modernist and reactionary, though the latter would be tempted to say: "They have taken away my Lord and I know not where they have laid him". However, there is left us the "Chiefest among ten thousand and the one altogether lovely".

—H. O. ROWLANDS.

Christ in Man-Making, by Herman Harrell Horne. New York: Abingdon Press. 50 cents.

In this small volume the professor of the philosophy of education in New York University shows the interaction of heredity environment and moral purpose in man-making. He believes a careful study of the teachings of Christ will secure Christian support for the eugenic program. We fail to follow Christ when we stop trying to improve man by improving his environment. In Christ's own person, man-making is seen at its highest and there is revealed the cooperation of the forces of heredity, environment and will. God is still at the work of creation and by the practical application of Christ's gospel "birth may be made eugenic, environment eutenic,

and the will good." These chapters were first delivered as lectures at the Southern Baptist Theological Seminary at Louisville.

—ROBERT GORDON.

Economic Liberalism, by Jacob H. Hollander. New York: Abingdon Press. \$1.50.

This volume contains lectures which were delivered last year at Wesleyan university by Doctor Hollander, professor of political economy at Johns Hopkins. The author has defined economic liberalism and explained how it is opposing conservatism in matters of price level, taxation, trade unionism, and social reform. It is a very readable book, and one which deserves a reading in this day of fiery talk and cloudy thinking about social economics.

—FRED E. DEAN.

A New Name, by Grace Livingstone Hill. Philadelphia: J. B. Lippincott Co. \$2.

A love story with enough of a mystery in it to give it special zest, and told in Mrs. Hill's charming style with all the warmth of her understanding of human beings. It shows as well the moulding of a man when thrown in a new environment and put to the real tests of life. A good book in every sense of the word.

—DELLA ROBERTS.

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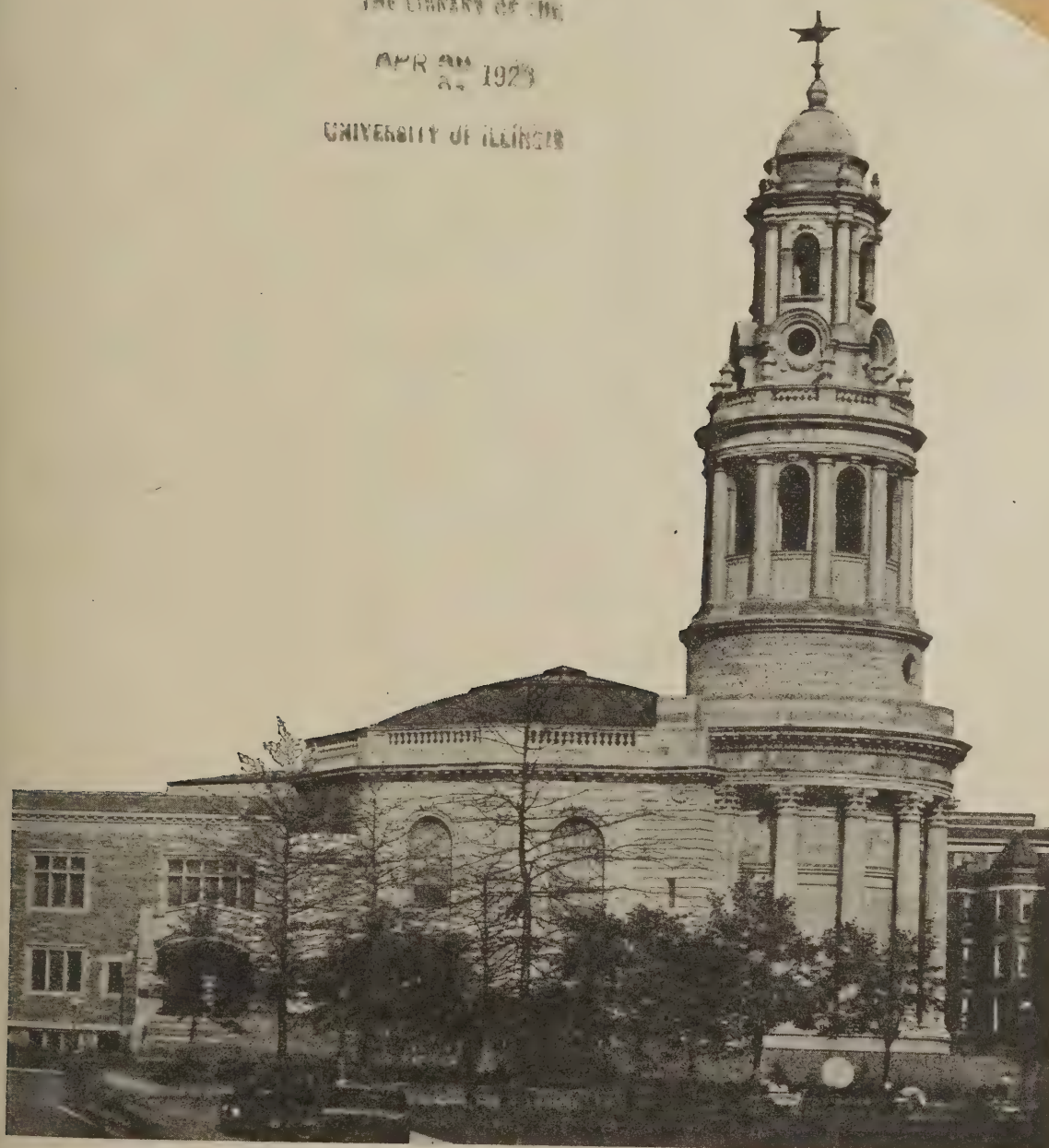
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Folks, Facts and Opinion



The employment relations committee of the National Manufacturers' Association in a recent report discourages profit sharing as tending to destroy capacity for sustained and loyal effort, as offering to the worker a pretended gratuity which the worker openly or secretly resents, and as adding little if anything to the workers' income through a series of years.

Scrutiny is directed towards the motion picture business. Two bills for the regulation of the industry are under consideration in the national house of representatives, and have been opened for a hearing before the committee on education. Persons interested in the movement for "clean movies" should write to their congressman for copies of the bills. Other information may be secured from the Federal Motion Picture Council, 477 Bedford avenue, New York City.

Rev. F. W. Steadman wrote from Granville, Ohio, on Feb. 19: "Today we are celebrating. Just thirty years ago today I took leave of a company of friends who were kind enough to see me off at the North Station in Boston, and boarded a C. P. R. train for Vancouver on my way to Korea. I was alone. But in October of the same year, Miss Agnes Bryden took leave of friends at the same railroad station, bound for the same country. In September of the following year we were married in Seoul, Korea. We will celebrate again next year, of course, but today we say that we have been thirty years in the service of our Lord and Master in the distant lands of the Far East, and we thank God for all the joy of these years of service. How sweet it all has been and how good God has been to us!"

Little by little the controversy about evolution is in the way of clarifying itself. Dr. A. S. Zerbe has written a book on "Christianity and False Evolutionism," which received a complimentary review in the *Moody Bible Institute Monthly*, and from which are quoted the following definitive statements: "If scientists meant no more by evolution than growth, progress, development from the lower to the higher in the history of the universe and of man, there would be little controversy at this point. But the consistent evolutionist holds that there is no supernatural order at all, but only a dead level of natural law." In other words, from the standpoint of the strictest orthodoxy there is little objection to evolutionism in itself. The real objection lies against that type of radical evolutionism which excludes the supernatural. Current discussion would be greatly simplified by keeping the distinction in mind.

In these days of the Golden Rule in business there is something raucous in the story in a financial journal that "the usury game" is so conducted that borrowers are compelled in many instances to pay 40, 60, 75 and even 100 per cent interest on loans. Of course such loans are not regular transactions at the banks, but favors secured by persons unable to give regular banking security from traffickers in such loans.

Division on caste lines compounded by denominational lines is reported from the Telugu country. In that field is one of the most successful Baptist missions in the world. Baptists have been reaching the Madigas mainly but also to some extent the Malas. Below these castes are the Sudras, the lowest caste of all, which it is desirable to reach. Some years ago the Lutherans opened work among the Malas at Terlapad. The result is division, confusion and a failure to give proper attention to the Sudras. A comity committee is at work on the case and finding it difficult.

With reference to the present controversy in the Presbyterian church, the *Continent* says: "The great majority of Presbyterians are neither 'fundamentalists' nor 'modernists'. They are just old-fashioned Christians of the Presbyterian persuasion. This means that they believe in the Bible as the word of God and that because they believe in the Bible, they also believe in civil and religious liberty. They hold that the only foundation of the church is Christ—not some theological theory. They propose to keep Christ central and to promote true Christian unity—which, they know, cannot exist without both liberty and love. In our judgment these old-fashioned Presbyterian Christians will continue to assert their dominance and will consent to turn over the church to no small group of extremists."

Lorrin A. Thurston, publisher of the *Honolulu Advertiser*, gives his name to a news article in the *New York Times* that ought to be sensational if Americans were sensitive to human rights. He recites that the president of the United States, without any authority of law, and in spite of a treaty then in force by which the United States recognized the independence of Samoa, issued an executive order, Feb. 19, 1900, taking possession of a group of Samoa islands, which, in virtue of that order alone are still held by the United States. The department of the navy governs the islands without any legal authority of any sort. Mr. Thurston regards the present arrangement as "a reproach to and blot upon the reputation of America for justice and fair play." How it appears to the Samoans and others he does not say.

Chief Chaplain John T. Axton of the army announces the annual meeting of the Chaplains' Association of the Army of the United States to be held in Washington the first week in May. Chaplains in the regular army, in the national guard and in the R. O. T. C., and all past chaplains are invited. A memorial tablet to chaplains will be unveiled in Arlington cemetery, May 5.

"The 112th annual meeting of the American Baptist Foreign Mission Society will be held in the Washington auditorium, Washington, D. C., May 1926, at 9:40 a. m., and succeeding days to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting. By order of the board of managers."

Dr. J. Gresham Machen, by his book "What Is Faith?" stirs Principal Selbie of England to a series of reflections on the disparagement of Doctor Machen's reasoning. In an article under the title "Let Us Christianize Our Theology," Selbie says: "Perhaps our greatest need at the moment is to Christianize our theology, i. e., to read God strictly in terms of Jesus Christ. When we do this, faith in the God so revealed will carry us a very long way, and will render unnecessary many of those limitations and interpretations which we put upon Him. For, pace Doctor Machen, the thorough apprehension of God as love puts out of court at once all forensic and judicial interpretations of his relations with men. When modern theology seeks to expound the ways of God to men in ethical, personal rather than in judicial, governmental, or even metaphysical terms, only following the example of Jesus Christ himself."

Dr. Howard B. Grose writes that there has come to the United States late weeks from Athens a remarkable mission of friendship, whose object is to thank the American people for rendered to Greece during and since the war. At its head is His Holiness Genadios, Metropolitan and chief primate of the Apostolic See of Thessalonica, of the Greek Eastern Orthodox church, representing both the Greek people and organization of orthodoxy. Accompanying him on a tour of American cities is Commodore Constantine Melas, of the Greek navy, retired, who comes as an official representative of the Greek government, and Colonel Gregory Kontakios, governor of war supplies in Macedonia and official representative of the Greek army. The commission is endeavoring to secure \$200,000 for a new U. S. C. A. building in Salonica.

In order to fill vacancies in the membership of the committee on social service of the Northern Baptist Convention, caused by the resignation of the Rev. Henry D. Coe and the death of Prof. Abner W. Small, Pres. Edward H. Hoades has appointed Rev. John M. Moore, of Brooklyn, N. Y., and Rev. John W. Elliott, 1701 Chestnut street, Philadelphia.

The American Bible Society reports an unprecedented number of 9,069,120 volumes of Scriptures in more than 150 languages and dialects as the total issues for its 110th year of service. This represents an increase of nearly two and one-half million volumes over 1924 and exceeds by 1,307,743 the largest number issued in any previous year. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reports issues of 1,677,000 volumes more than in 1924.

Efforts of the present pope to effect a union of historic Christianity seem to be a *Commonweal* to offer encouraging prospects of success, because it aims not to secure a Latinized church but a truly universal Catholicism. If the primacy of Rome is accepted, rites may be treated according to the preference of the several larger groups at their option. And why should not the eastern orthodox churches accept union on such terms? In fact the Uniats are actually groups which use the eastern rites and hold communion with Rome. The true reunion of Christendom can come however only upon the basis of the sole and un delegated lordship of Christ over all believers equally.

The commission on interracial cooperation and the commission on the church and race relations of the Federal Council of Churches are making plans to secure cooperation of representatives of other organizations, social and religious, for holding the second national interracial conference in 1927. A joint committee of these two organizations has been appointed and authorized to confer with representatives of other organizations interested in such a conference. A book entitled "Toward Interracial Cooperation," which is the verbatim report of the discussions of last year's conference, is being published this month and competent critics who have read the report declare that it is a unique collection of facts and opinions which present the concrete interracial problems and methods of meeting them in local communities, north and south. Problems of housing, race relations, health and race relations, industry and race relations, the church and race relations, schools and races and race relations which were considered in open forum discussion by white and colored delegates from over the United States, are discussed in the volume. The book is available to any one who wishes it, through the commission on interracial cooperation, Palmer building, Atlanta, Ga., and the commission on the church and race relations, 105 East 22nd street, New York City.

Dr. O. P. Miles, pastor at Clinton, Ill., having a wide acquaintance as a minister and well-known as a graceful and eloquent preacher, has assembled a collection of his choicest pulpit productions in a book under the title, "Messages to the People." These essays are short, deal with familiar themes in a simple way and are pleasing to read.

A series of religious meetings was conducted at Colgate University during the week preceding the Easter recess by Dr. Allyn K. Foster. The main meetings were held in the university chapel, with President Cutten presiding, and practically the entire student body as well as the membership of the faculty in attendance. Other gatherings of a more personal character were held in fraternity houses and for the non-fraternity men. There were addresses also before the large classes in the departments of sociology, Biblical literature, history, geology, chemistry, and economics. A part of each day was set aside for personal interviews.

Agitation over the color bar in South Africa continues and spreads. It is reported that such intense feeling has been aroused in India by anti-Asiatic legislation of the white man's legislature in South Africa, that Europeans, headed by the Bishop of Calcutta and members of the legislature, joined with Hindu and Mohammedan leaders in a mass meeting of protest. The color bar bill, which would limit certain employments exclusively for whites, has been advanced in the South African legislature and General Smuts uttered a grave warning against such legislation, describing it as a firebrand flung into a haystack. The natives all over South Africa were seething with discontent, he said, and he appealed to the government to modify the legislation at the eleventh hour.

Albany, N. Y., is to become a seaport. Plans have been adopted for deepening the channel of Hudson river so as to admit the passage of all except the heaviest sea-going vessels.

It is George W. Hinman, staff writer on business for the daily papers, who conveys the interesting information (drawn from very private sources) that many American millionaires and multimillionaires, are friendly to the bolshevist government in Russia, even contributing to its propaganda. The reader draws his own inferences.

The *Boston Transcript* reports that about 5000 delegates are expected to attend the world conference on narcotic education which has been called to meet in Philadelphia, July 5-10. They will represent imperial, national, provincial, state and municipal governments, together with social and religious organizations of all kinds. The first two days of the conference will be devoted to study of narcotic education and the last three to agencies and methods. The conference will be held in Philadelphia in order to coincide with the sesquicentennial celebration of the declaration of American independence.

Principal Samuel Chadwick, in a review in the *British Weekly* of Prof. Gresham Machen's book, "What Is Faith?" thus impales modern education: "In religion it has exalted intellectual incapacity to a cult. Theology is dismissed as impossible of understanding, and the simple cultivation of pious devotion is the vogue of intellectuals. Creeds are dismissed as hopelessly metaphysical, subtle in philosophic thought, unintelligible in speech. It is really pathetic to see the helplessness of educated people in the presence of theological thought. They have been told the task is hopeless and so they never really attempt to think. This is entirely a pose of culture. I have never heard a working man dismiss theology because it could not be understood, but I have heard a professor inform university students that the creeds were hopeless and useless."

An editorial in the *Darborn Independent* touches the sore spot of lawlessness in general, by the following comment on prohibition enforcement in particular: "There has been too much talk about what 'we are going to do.' The source of the greatest doubt which the public feels concerning General Andrews is that he is talking. General Smedley Butler did that in Philadelphia—very unlike a Marine—and his experience should be a lesson to other enforcement officers. What the nation asks is action. General Andrews does not need to inform us by interviews of what he intends to do. We could well forego the interviews for the pleasure of picking up the papers some morning to read of what he has done." The story is a familiar one. Every few days some officer of the law thunders in the index of the daily papers about what he is going to do to the criminals, with the net effect of warning them to hunt cover while he stages a raid.

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Production of teaching films, closely correlated with selected courses of study and in accordance with a definite educational plan, for use in classrooms, is to be undertaken by the Eastman kodak company of Rochester, N. Y.

Lo Koon Wai, writing in *Ling Naam*, a periodical issued by Canton Christian College, China, expresses his judgment that in the present crisis Christian institutions of learning should increasingly seek opportunity for influencing the social and mass movements of China; should emphasize a more simple and democratic kind of life, should be more alert and sympathetic towards liberal thought and movements, should make the institutions more Chinese as well as more Christian and modern, and should seek the increased creation and circulation of an influential Christian literature.

A physician is to be added to the galaxy of soldiers and statesmen in Statuary hall at the capitol, the national Hall of Fame, where each state has the privilege of honoring its two most distinguished sons with statues. He is Dr. Crawford W. Long of Georgia, reputed to be the first to use ether for the prevention of pain in surgical operations. His statue was unveiled, Mar. 30, the eighty-fourth anniversary of his achievement. The statue was molded out of Georgia marble by J. Massey Rhind, financed by the Crawford W. Long Memorial Association, and accepted by congress under a resolution introduced by Senator Harris.

Austria is said to have relatively the smallest army in the world according to the *Union Signal*. Consistent with this non-militaristic trend is the absence of military toys in the shops of Vienna. According to a news note from that city the largest toy shop had not a single soldier suit on hand during the Christmas shopping season, while a search in the smaller stores and among the outdoor market stands revealed the same absence. Nor was there a fort, a toy cannon, or a tin soldier. Firemen's uniforms and Indian suits were old favorites, while toys of a practical and technical nature supplied a much greater demand. Dolls of all nationalities are still most popular with little girls.

As an example of the high plane on which some of the discussion of Christian doctrine is maintained by contestants, one of them is quoted in the *Canadian Baptist* as characterizing President E. Y. Mullins in these terms: "The impression Doctor Mullins made upon us was that had he been a horse-dealer, he could persuade himself to sell a spavined horse as one certain to win the Derby; or had he been a motor-car salesman, he could sell a second-hand car as the newest of all models; had he chosen to be a lawyer, he might have gone into partnership with Darrow of Chicago, as a special pleader for the lawless, and if, instead of a Baptist, he had been a Roman Catholic, nothing could have prevented his gaining the headship of the Jesuit Order." And the author of those words has challenged Doctor Mullins to a debate!

Representative Black of Brooklyn, N. Y., proposes that congress create an agency somewhat similar to the "czars" of baseball and of the motion picture industry for the control of the coal situation, to be supplemented by a corporation representing the government with power to condemn and operate unworked mines.

It is said that more than 800,000 new members were received into the churches of the United States during the last year. The Roman Catholic church showed smaller gains than usual. Of the 47,000,000 inhabitants of the country now holding membership in the churches, Roman Catholics number a little more than 16,000,000, counting members of the families of communicants. Methodists still lead with 8,920,190, with Baptists following closely. There are 5639 Japanese Buddhists in the United States.

The forty-ninth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Washington auditorium, Washington, D. C., Thursday morning, May 27, 1926, 9:35 to 11:15 with such adjourned sessions as may be necessary to transact the business of the society. At the annual meeting the report of the board will be presented, the officers and board members for the ensuing year will be elected and such other business transacted as may properly come before the annual meeting.

In contrast with the trend against militarism in the schools of Massachusetts is a recent action of the school trustees of Chicago with a view to eliminating from the schools every trace of "pacifism," "red propaganda," "communism" and kindred "sophistries." Children are to be taught that "aggressive warfare which can be otherwise adjusted should be prevented"; that "warfare in the cause of self-defense and in defense of liberty is justifiable"; that "history shows preparedness instruction to be vital"; and stress is to be laid on "deeds of patriots." Military training is promoted in the Chicago schools.

Humility

BY ROBERT WHITAKER

**HE came again, the Pharisee of old
Who had prayed proudly on another
day,**

**His eyes no longer arrogantly bold,
Nor to the lowliest of his fellows cold,
Now tender with rare melancholy, they.**

**He did not wail and beat upon his breast,
A deeper diffidence possessed him
there,**

**He who had found himself through
bitter quest,**

**And learned humility's severest test,
To know the self, and with the self
to bear;**

**He looked with strong, serene, unenvious
eyes**

**Where other, greater men, surpassed
him far,**

**And softly said, "To whom Thou wilt
the prize,**

**Let me but serve Thee with mine own
supplies**

Still thankful I am not as others are."

Spring cleaning has gone to sea. This is, the United States has invited Belgium, Denmark, France, Germany, Great Britain, Greece, Italy, Japan, the Netherlands, Spain and Sweden to join in creating a conference of experts with view to preventing the pollution of the high seas with oil.

A law has been passed in Turkey under which all persons who wish to marry must submit to a medical examination. In order to prevent substitution of a person for one who is well, the examining physician must stamp the left forearm of the marriage candidate. This serves as a distinguishing mark to guide the authorities in granting the marriage license.

In an editorial comment on ministerial fraternity the *American Israelite* this week says that "the rabbis everywhere, with a few exceptions have always been ready to accept the hand of fellowship of the Christian brothers and to cooperate with them in anything that will tend to elevate the minds and morals of their people, regardless of creed and to join them in all efforts for civic betterment. That this fraternization and cooperation has not been more general is certainly not the fault of the rabbis."

Four cities, Baltimore, New York, Chicago and Norwalk, Conn., celebrated the anniversary of the landing of the Catholic pilgrims sent by Cecilius Calvert, second Lord Baltimore, on the shores of Maryland, March 25, 1634. Under the auspices of the Calvert Association, celebrations of this event have been held every year since 1922 and are designed to lead to a nation-wide celebration of the Calvert tercentenary in 1934. Toleration, rather than religious liberty was the principle on which the colony was founded. All Christians that entered the colony were allowed freedom of worship, civic rights and public offices were open to all faiths. The church and the state were kept separate. These principles were subsequently confirmed in the famous Toleration act of 1649. Jews and Unitarians were excluded.

Prof. J. R. Mantey of the North Baptist Theological Seminary thinks that in more than 1000 places the best translations of the New Testament can be improved. He says: "There are many reasons now why one should know the Greek New Testament than ever before due to the unparalleled light that is coming upon the New Testament through the discovery of Greek papyri and inscriptions that were written in the first century the New Testament was written. The study of the Greek New Testament has been revolutionized by the multiplying and intensified light coming upon through the discovery of these ancient records. Commentaries written fifty years ago are more or less obsolete. The best New Testament Greek lexicon is Thayer's, but it is lamentably out of date now due to these new discoveries. The Revised Version, modern as it needs revision, for scholars are discovering better translations for numerous passages."

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

A Question of Superpower

THEY have harnessed Niagara. They will harness the Bay of Fundy. They are converting the flow of the Tennessee into light, power and fertility for millions of people. Through sluiceways, viaducts and catches the snows of the Rockies are creating an empire of the intermountain states. Dams on the Nile foretell a new civilization in the Soudan. By the impounding of the Colorado, within a generation a million people will dwell in beauty and plenty where now a scanty growth of wild cactus clings to the desert. Superpower is changing the face of the earth. Men are learning how to release cosmic energy for human service, to convert wild winds into angels of God and to ride upon their swift wings about the whole expanse of the skies.

But a still deeper achievement waits. It is necessary that superpower be adequately manned. A new creation in man must attend a new creation for man, otherwise the primitive tragedy of Eden will be presently rehearsed on a world-wide scale. The supernatural—the higher ranges of nature's mysterious fullness, now revealing themselves, must be matched by the superman—the God-inhabited ranges of human capacity. How shall we humans be fitted to utilize the newly created world that has become our dwelling-place? That problem is also one of power, a spiritual superpower that must be released and realized within the nature of man on a world-wide scale. Men must find a new order of thinking, a new loyalty to the facts, a new fellowship with the Creator, a new social spirit, a new love, a new sacrificial good-will, a new brotherhood that transcends the bounds of race and clan and sect, a new way of operating for the common good. In the old familiar myths, man must be born anew and from above. The doctrine of regeneration is validated, reenforced, emphasized and given a wealth of meaning of which our fathers did not and could not dream. The problem of salvation today is the same old problem of a new creation in man by the spirit of God. The old salvation to be conceived, sought and wrought in terms of man's need.

The source, type and promise of spiritual superpower sufficient for any age or need of man are found in Jesus. In this he was fully conscious. Among the latest of

his incredible promises that have proved true in actual experience is this: "Ye shall receive power after the Holy Spirit shall come upon you." And the Holy Spirit is simply the Spirit of Jesus; otherwise the deity of Christ would be a dream. The proposition is that only as the Spirit of Jesus is released into the life of men, individually and socially with sufficient fullness, intensity, light and pervasiveness, can the new and abounding world which science has made available to us be utilized in terms of real welfare and happiness. And this in all of its meaning for both the individual and for society is the gospel to which we must bear witness.

How shall we secure such a release of spiritual power from the heights of his towering personality into the runways of our common life? Pentecost is the answer. A company of believers too small for a great enterprise, facing an impossible task, with a thousand perplexing problems to be solved, laid all other business on the table and joined in a quest of prayer for his promised power. The rest is glorious history.

Thought turns naturally to the meeting of the Northern Baptist Convention at Washington. Every practical concern which arises there ought of course to receive proper attention. Solutions must be sought for problems and ways of removing obstacles devised. Disagreements ought to be expected and frankly considered with a view to fraternal understandings and adjustments. Questions about policy and administration ought to be invited and satisfactorily answered. That is, Northern Baptists will be engaged in a convention and not merely in a prayer meeting. But conventions differ. From one the people may return to their homes and tasks weary, disgusted, disheartened; from another strengthened, elated, courageous. A convention may become an arena of polemic contention or it may be the assembling and radiating center for tremendous currents of spiritual power. Washington may send a thrill or a pang through the hearts of millions, through whole denominations, even through nations. Which of these impulses shall emanate from it will depend upon the degree and extent to which it shall become a channel for the release in the world of the superhuman power of the Spirit of Jesus.

The Chicago Baptist Agreement

GRATIFICATION was expressed in these columns last week over the fact that the conference of Baptist ministers and laymen called to consider the proposed amendment to the by-laws of the Northern Baptist Convention was able to unite upon a recommendation concerning the disposal of that amendment. It is hoped that the convention will be disposed to accept the recommendation quickly and proceed with more vital matters.

But for the sake of clearness it may be well to analyze the standing resolution so recommended. It is built upon the idea not of defining a Baptist church, but of acts of recognition. It proposes that the convention recognize as its constituency only Baptist churches of a particular kind; namely, those in which immersion of believers is recognized as the only scriptural baptism; also, that only immersed members be recognized as delegates to the convention.

Of the two items thus recommended the first is nugatory. It is an attempt to do by indirection what the law committee said cannot be done directly by an amendment to the by-laws. It is contravened by the by-laws which admit "any Baptist church" to representation, and a standing resolution cannot override a by-law. It is futile because there appears to be no case in fact to which it can apply. Ever since the meeting at Seattle the question has been asked publicly and insistently, What Baptist church recognizes any baptism other than the immersion of believers as scriptural? No such church has yet been discovered in the field of the Northern Baptist Convention. The resolution, if adopted, will effect no change in the relations of any church to the convention. It will have no effect at all. It will do no good. It will do no harm.

The case would be different if the act of recognition specified in the resolution had the same meaning as the ordinary act of recognizing a Baptist church, which has a well-defined place in Baptist polity. The act of recognizing a Baptist church is performed by a council or other equivalent group upon the invitation of the church seeking to be so recognized. Its purpose is to assure the denomination of the character of the church and to welcome the church to a denominational status. That the Northern Baptist Convention should attempt to perform this function over half of the United States at once by a blanket resolution, and with no invitation to such act from any of the churches affected, is beyond all thinking. Perhaps the chief objection to the resolution would be that somebody might some time mistake it for an act of church recognition.

The value of the second item in the proposed resolution lies chiefly in the hope that it may allay the fears of some Baptists of a danger of the intrusion of an alien element into the convention. Those fears are real. Even if unfounded they are sincere and they deserve consideration. Many of us have no such fear. We do not believe that any such danger exists. We believe that the same forces which have created the Baptist denomination, which have clarified it of unscriptural practices in regard to baptism and which have given such growing dominance to the practice of the immersion of believers, now are still operating and can be

trusted. But those who feel such fear ought as far as possible to be reassured. We ought to take such pains as we can to reassure them.

The standing resolution proposed on this point covers the whole case completely. It sets up a bar to membership in the convention which none but immersed believers can pass. It deprives nobody of any desired privilege, for there is no evidence that any church has ever thought of sending as a delegate to the convention any other person than an immersed believer. Its only effect will be to allay fear, but this is worth doing. And the restriction proposed is clearly within the power of the convention.

The recommendation proposed is a compromise, such agreements usually are. It is only by learning to compromise on everything except vital principles that we can do effective team work in any cooperative fellowship. He who will have his way or nothing is like to end with nothing. In the light of what the recommendation is, of what it will do, of the spirit that produced it and of the calls for Christian service that so far transcend it in importance and which its further discussion may impede, let us hope that it may find ready and harmonious acceptance with the convention.

Can the Association Be Revived?

FROM many sections of the country the complaint has come for years that the old-fashioned Baptist association is falling into decay and disuse. The people seem to have lost interest in it. The old crowds are gone. The groves no longer hum with the stir of the sands of friends in happy reunion. Their green arcades no longer echo hymns of praise. Gone or going are the long tables spread in the shade of the beeches by the side of the "little brown church in the vale." For millions of Baptists those scenes are gone forever. They will never return. The little church is gone. The forests are gone. The shady beeches have disappeared and left no mark.

Is the old spirit gone? Has the old fellowship vanished? Will the people never again assemble at the associational call? Was there nothing in those joyous annual gatherings which is holy and vital enough to last through the stress of modern life?

One of the greatest associations in the United States believes that the association needs but to adjust itself to modern conditions in order to realize anew the old Baptist comradeship. Chicago association with eighty-nine churches, of a dozen different nationalities, and more than 25,000 members, will devote most of the week beginning May 9 to a great united associational program. All of the organized forces of the denomination within the area will participate. The whole program will be built upon the question, "What is the Baptist Contribution for Today?"

The program of activities is so organized as to go to every church, pastor, choir, Sunday school, men's class, B. Y. P. U. and missionary organization of all grade a share in this first great religious festival of Chicago Baptists. It is hoped that at the close of thousands of Chicago Baptists will go back to their ordinary tasks with a grand amen in their hearts born of a rediscovered sense of fellowship and unity in a holy and holy enterprise.

The World in Transit

BY THE ASSISTANT EDITOR

What Do Names Count For in This Topsy-Turvy World?

From Roumania comes the news that the present government, finding that in spite of fascist methods and inscrupulous manipulation of the balloting, it has been outvoted in recent elections, has issued a manifesto proclaiming its purpose to introduce "a new era of understanding and justice towards the national minorities." And the party which has thus been whipped by defeat into a more liberal, or perhaps less tyrannical policy, is called the "liberal" party. As an addition to the modern vocabulary of sectarian and partisan names, this is an interesting sample. Incidentally, a strike of Roumanian students against the admission of Jews to the universities has failed and it is still possible for a Jew to secure an education in Roumania.

Are We Getting Our Money's Worth?

In 1924 the people of the United States paid in taxes, national, state and local, \$7,907,000,000, equivalent to \$70.99 per capita. About 60 per cent of this sum goes for state and local purposes. The first impression produced by such figures is that of alarm lest the nation be ruined by the cost of government, and by government the usually thinks of police, courts and administration. But the service and goods received by the people from the government are vastly more. Consider the billions that go annually to the building and upkeep of roads, streets, parks, playgrounds, public buildings, water works, forests, schools, reformatories, sanitariums and other useful things of permanent value. The vital question is not whether 14 per cent of our average income is too much to pay, but whether we are getting full value for our money. It appears that if we are going to have these benefits, we can procure them more economically through the government than through profit-making private agencies.

Do Cossacks Led by the Nose Throw Light on Anything?

Word from the scene of events in China has been conspicuously scant for some time, but from hints received, the halo was slipping off the head of Feng Yu siang. He and his "people's army" were beginning to appear in the picture as the military front of communist Russia from which Chang Tso Lin might possibly have civilization. But the "people's army" in a recent battle captured a body of soldiers from the forces of Chang Tso Lin, put cords in their noses and led them to camp, when behold! the captives were cossacks. Who are cossacks? Pet soldiers of the late czar were cossacks. Are these captives a contribution of the old Russian imperial army to the support of Chang? If so there is also an imperialist front in China. A reliable "Who's Who" about China would throw light on some things now transpiring in other countries.

Commercialization Corrupts Sport, Why Not De-commercialize It?

Every plaintive song that is sung about the moral degeneracy of athletics, motion pictures, races or other forms of recreation and sport, ends with a refrain that the evil lies in the commercialization of amusements. If the complaint is true, the remedy ought to be obvious. Strike at the root of the difficulty. De-commercialize

them. Community recreation, we are told, is a part of the culture of the people, a department of education. Then why not apply to it the principles of public education, and create for it an actual educational administration? Particularly, why not take school athletics out of the commercial field? Comments of future historians will raise blisters on the memory of a generation that spends more money and effort to amuse itself than to educate itself.

Behold the Paradise of The Competitive System

H. S. Rauschenbusch in a new pamphlet, "The People's Fight for Coal and Power," calls attention to the fact that the coal business is the one great industry left in which government regulation has not been invoked to reduce competition to some semblance of order. That is, it is the one remaining demonstration of the results of the competitive system. By hypothesis private competition is the only principle on which an orderly and efficient industry can be built. But by actual experiment it has proved to be the one system which cannot organize and conduct such an industry. Coal is a demonstration. It is vastly overdeveloped. It is wickedly wasteful. It has no reliable cost system nor standard of efficiency. It dare not permit the unionization of labor. It cannot provide steady employment. It cannot provide a steady supply of coal. It knows no way to adjust labor troubles except the old and barbarous method of the strike and the lockout, with attendant lawlessness and murder. It knows no way to cure its own ills. It has failed. The problem for the public is how to recover the industry from suicidal competition to the status of an orderly, economical and efficient community service.

The Voice of Friendship Speaks Here to Business

Business men hold and frankly accept leadership in the present social order. They control both economic and political life. They believe that any other control would be disastrous to society. Hence theirs is the responsibility of power. Any attempt to Christianize society as a whole must begin with and proceed through the Christianization of business. To this end it is necessary to urge the acceptance of Christian principles in business, to welcome any progress in that direction, to point out those features in which business is still pagan or worse, and to insist upon the Christian moralization of all business. The old separation of business from charity, philanthropy, humanity, service and the Golden Rule can no longer be accepted. The protest against it is necessary to protect and reenforce those business men who are striving against predatory interests to Christianize business—God bless them!

Just to Keep the Record Straight About Science and Religion

Science and religion are not the same, but they have some relation to each other. Science is the orderly investigation of facts. In its narrow sense it is often conceived as dealing with material facts only. Of course religion is not a matter of mere matter. Indeed, neither is science. Mathematics, psychology, sociology and theology are all sciences of something besides matter. In all of them the scientific method (which is the observation, correlation, interpretation and utilization of facts) is just as valid and necessary as in biology or physics.

Religion, on the other hand, is the reaction of personality to the consciousness of God. It is the way in which I realize and express what God means to me. But there are facts of religion just as there are facts in every other field of human knowledge, and if those facts are to be interpreted intelligently and utilized, the scientific method must be used just as in the case of any other group of facts we know. There may be a kind of science without religion and a kind of religion without science, but neither is all that the Creator intended until they are wedded.

See What Evolution Proposes To Do for the Human Ear

Dr. Fritz Pfuffer, a Vienna physician and ear specialist with a name prognostic of something out of the ordinary, gets into the news thus: "Basing his conclusion on his measurements of patients' ears over thirty years, he says that the noise of modern city life is producing a race of elephant-eared men and women. Big ears are needed to catch the spoken word amid the clamor, therefore the grandchildren of the present generation will not dare to show their ears, so unsightly will they be, 'like a dachshund's.'" Will this be a creative advance or an atavism? For "Megasthenes, Greek ambassador to the Indian court of Sadrokotos in 300 B. C., told of a people who 'sleep upon their ears as upon a rug, or under them as a canopy, or inside them as in a sleeping-bag.'" There is a cultural charm about these highly erudite and credible findings of science and history.

Some Test Questions of the Right of the Race to Live

If the supreme revolution of all history through which the human race is now passing is to avoid catastrophe, there must be minds in men to match it, to understand it and to guide it, so that with the least possible damage in the process it may issue in the greatest possible gain to human welfare. What is to come out of it will depend upon the answers which the people themselves give to the following questions: 1. Can the people acquire a sufficient understanding of the movement? 2. Can they become able to pass unprejudiced judgment upon the facts? 3. Will the people accept the moral principles of a Christian social order? 4. Have they courage and faith enough to undertake a Christian social reconstruction? 5. Can the agencies of religion and of education so function cooperatively as to fit the people to meet these tests?

Is Italy, After All, On the Way to Russia?

Edmondo Rossoni, secretary general of the confederation of fascist syndicates, gives to the press a rather grandiloquent statement of a reconstitution of the government of Italy proposed by the fascist organization, which raises some interesting questions? The proposal is that the economic organization of the nation shall be endowed with the full power of political control, by placing in the hand of syndicates of capital and of labor the power to elect the highest law-making body. The principle is identical with that of sovietism, namely, government by organized economic groups. It is essentially a modern form of democracy. The form now commonly used, as in the United States, is that of government by organized districts. The essential difference is that between district representation without regard to economic conditions on the one hand, and representation by economic groups with little or no regard to territorial distribution on the other. Russia has and Italy proposes a constitution on the latter principle. The difference between them is that Russia excludes

capitalists and the clergy from the polls and Italy proposes to admit at least the capitalists. Students have long insisted that if democracy is to survive it must organize itself upon economic realities rather than upon geographical fictions.

The Best That One Is Seeking For the Best He May Become.

The quest for the best life is a struggle in which the best that one is impels him to achieve the best that he may become and do. It is the struggle for existence raised to the highest power. Life's true gains come in no other way. Victory at any stage brings renewed battle. To quit the struggle at any point is to prevent possible further gains and to jeopardize those already won. The battleground lies wherever a moral issue arises. It shifts from time to time and from place to place as moral issues vary. One battlefield may lie in the region of the personal vice and may call for a struggle against the ape and tiger in one's inner urgings. Another may lie in the region of social morals and may involve questions of justice and of the common good. True religion challenges the wrong and champions the right wherever the factors of time and place may locate the battleground.

Two Modernisms and Two Fundamentalisms

A small application of definition and analysis often serves to clarify the muddy waters of debate. For instance, language currently used in religious disputes yields when cleared of foreign matter, two fundamentalisms. One fundamentalist stands for those principles of Christianity which the Bible, interpreted in the light of all known facts, shows to be fundamental to Christian faith and life. Another fundamentalist stands for a specific theory of verbal inspiration, for an arbitrary literalism in the interpretation of the Bible and for some particular creed as a test of faith and fellowship. The same stream of language exhibits two modernisms. One modernist stands for those principles of Christianity which the Bible, interpreted in the light of all known facts, shows to be fundamental to Christian faith and life. Another modernist stands for such a view of religion as may be deduced from the physical sciences alone. Fundamentalist number one and modernist number one are in basic agreement. Between fundamentalist number two and modernist number two there is irreconcilable war, and each is at war with fundamentalist and modernist number one. The chief problem is how to protect the innocent bystander.

Does He Yet Know What The War Was About?

These lines are written on the ninth anniversary of the entrance of the United States into the world war. Some of our people went into it thinking it a high crusade for liberty, humanity and democracy. Some went into it knowing what it was about and what they expected to get out of it, but they kept still. Some also knew the secret and told it and went to Atlanta and Leavenworth. Some were just patriots and Babbitts who shouted with the crowd. Some did not know what it was about but were willing to bet that they would find out. What blistering satire was in that doggerel song! Many of them have not yet found out what the war meant and never will, because for many people fighting is easier than thinking. No finer hero ever went to war than many of our boys in khaki. More infamous scoundrels ever went unhung than some others who clamored for war and robbed the nation while our boys were dying for it. Victory came and set us weeping with joy. Then it began to embarrass us. And to this day the nation as a whole does not know either what it meant or what to do with it.

Death and the Life Beyond

IX—"He Chastens for Our Profit"

BY FREDERIC C. SPURR

POPULAR theology, like many other expressions of mental activity, tends to move to an extreme, either of hardness or of softness. The pendulum swings first one way and then the other. After a period of hard and severe dogmatic teaching, there comes a reaction, and the minds of men incline towards sentiment which, in its way, is as unnatural as the spirit from which it revolts. Especially is this true with regard to the serious question of the chastisement entailed by sin against the Eternal Order—God. In popular thought—if it can be called thought at all—the pendulum is at the extreme left today. All "fear of God" has departed. "The worst of it," said the late Doctor Dale to his friend Doctor Berry "is that nobody fears God now"—and a friend added, "And nothing else either." So little does the word "hell" inspire dread in our time, that men have annexed it as a convenient oath to fling about when reason fails them. They speak of it quite flippantly, never troubling to inquire whether it means anything or not. On any showing this is unfortunate—to say the least. In entering upon the grave subject before us, all harshness, flippancy and sentiment must be rigorously banished from our minds. Above all things we need seriousness, fearlessness and a divine compassion.

The Other Side of the Picture

Heaven is the general term for the bright side of the life beyond. But what of the other side of the picture? Is it all bright? Are there no shadows? Numerous answers have been given to this question. There is the Catholic answer, which declares dogmatically that the wicked will be tormented day and night forever and ever: "throughout the countless ages of eternity their torture will know no end." Certain of the Reformed churches accept the Catholic answer and echo it as their own. In most of the modern "confessions" of faith, however, Protestants have modified the extreme severity of this language, or contented themselves with a general statement that "the wicked will be punished." There is the Universalist answer which affirms that all men will eventually be saved. Some go so far as to say that "the devil himself will yet become an angel of light." And there is the annihilationist answer, which affirms that there is "life only in Christ"; the wicked will be "burned up root and branch," "wholly ceasing to be." These three main answers, set out with many variations, divide the Christian world today. Each school supports itself upon certain "texts" of Holy Scripture, but not one makes use of the historic method of reading the Bible. Verses from the books of Malachi, Job, Ecclesiastes and the Apocalypse, are lifted from their context and made to fit into a certain scheme often without the least reference to their primary meaning. The capricious method of this kind can make the Bible say anything, hence we have a multitude of bizarre texts each claiming biblical authority for opinions which the historic method would never discover in the sacred pages. Beyond those who are committed to one of these three main answers, there are vast numbers of persons who are utterly perplexed, knowing not what to believe; or silent, fearing to commit themselves for prudential reasons; or contemptuous. An inquiry could establish the fact that thousands of Christian ministers rarely preach upon the subject of hell, not because they are cowards, but because they do not know

what to say. In the present perplexity, then, is it possible for us to arrive at the truth? Is there any statement of the case that carries conviction as being true scientifically, ethically and biblically? For any statement of worth must combine these three elements. Purely dogmatic statements are discredited in advance, from whichever party they proceed. That which is religiously true cannot be ethically or scientifically false. All truth is one and all separate truths must harmonize with each other and with the whole. Believing that it is possible to state the truth concerning retribution in the manner indicated, let us address ourselves to the task.

Unscientific, Unethical, Unbiblical Doctrine

The first essential thing is to clear the ground of some theological encumbrances which have hidden the essential truth from us. There are doctrines about hell which are obviously unscientific, unethical and unbiblical. They outrage the mind and shock our sense of justice. To teach, for example, that unbaptized children are "deprived of the beatific vision," or that they go to hell, is monstrously wicked. (Yet so enlightened a man as Cardinal Gibbons could defend "Catholic" doctrine upon this point, in his "Faith of our Fathers.") Could anything be more utterly opposed to the fatherly character of God, or to the message of the Christian gospel or to the attitude of the Saviour towards children? Or, again, it was but yesterday many believed that the "heathen," who had never had the opportunity of hearing the gospel, would be remitted to hell and punished for their involuntary ignorance. The missionary propaganda is not kept alive by representations of this kind, thank God, which are as definitely unbiblical as they are inhuman and unintelligent. We include further under the general heading of "encumbrances" those fanciful ideas of hell which have held the field during many generations; such as the Talmudic with the seven abodes in hell, 7000 caverns in each abode, 7000 clefts in each cavern, and 7000 serpents in each cleft; the Moslem with a hell obviously compounded of material substances, and others. Even a Jonathan Edwards could speak of "a lake of fire in the center of the world in which the wicked will lie sensible forever with billows of fire always rolling over them"—language for which there is no excuse. Finally we must regard as a dreadful encumbrance, if not far worse than that, such a portraiture of hell as that given by the Reverend Father Furniss in a book for children, "The Light of Hell." This representative of the Redeemer thus addresses little children: "Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you every minute forever and ever without stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores. The second stroke will make your body twice as bad as the body of Job, etc., etc. How, then, will your body be after the devil has been striking it every moment for a hundred million years without stopping?" From what other than a disordered brain, itself the product of a vicious theology, could such ghastly blasphemy have proceeded? One reason why belief in retribution has been lessened is undoubtedly a healthy revolt from the terrible nightmares imposed upon men by sincere but mistaken people who, having

no idea of true biblical exegesis, have given rein to their imagination. These impossible pictures of the life beyond defeat at length their own ends. They strike a false note which cannot be endured forever. They accomplish no ethical purpose. They do not deter people from wrong doing, drunkenness, fighting and animalism. In those Catholic countries where hell is thus vividly preached, the intellectual and moral standard of the people is far lower than elsewhere. The people know deep down in their hearts that these representations are not true, hence they have no effect upon conduct. Let us, however, be just and not blame Christianity for these exaggerations which contradict and misrepresent its teachings.

Elastic Terms

Turn now to something constructive. To deal with the word "hell" first of all. It is an Anglo Saxon word meaning to cover, to conceal, to hide. It is intimately related to the word hole. It appears frequently upon the pages of the Authorized Version of the Bible (1611). But from the pages of the Revised Version (1881) it is removed, save in two places where it is retained for a particular reason. In place of the word hell the R. V. substitutes the three original words. First the Hebrew Sheol with its Greek equivalent Hades. These two words are extremely elastic and vague. They indicate, in quite a general way, the place of the departed. Sometimes they are translated "pit," sometimes "grave." No details whatever are given as to the life in Sheol or Hades. Once, in a parable Jesus lifted the veil and showed a man in Hades, alive, conscious and miserable. But this parable, which stands alone contains no new revelation; it reflected the popular teaching of the time which our Lord used as an *argumentum ad hominem*. Upon so slender a word as Hades or Sheol no doctrine can be built. The materials are lacking. The second word of the R. V. replacing the A. V. word hell is the word Tartarus. It occurs twice only; once in the Second Epistle of Peter and once in the Epistle of Jude. It is the heathen word for hell and is even more vague than Sheol or Hades. Here again it is evident that no theology can be built upon it, nor doctrine deduced from it. Its meaning is left unexplained.

Picture Words

The third and last word is *Gehenna*. It occurs twelve times in the New Testament, eleven of those being in the first three Gospels. The significant thing is that *in the Gospels the word is reported as having been spoken by Jesus himself*. What does it mean? It is a picture word, and like all picture words is derived from a fact of life. It is, in truth, a shortened term for the valley of Hinnom—Ge-hinnom—which lay to the South of Jerusalem. The story of this vale is told in II Chronicles: 28, 33. Long before it had been a fair garden, beautiful and productive. Then, under two kings, it became a place of fearful idolatry. Infants were flung into the interior of a heated metal image; "they passed through the fire." Ge-hinnom became a place of dreadful memories. When King Josiah ascended the throne he broke up that system of repulsive and cruel idolatry and "defiled" the valley by converting it into the great refuse heap of the city. Corpses were cremated there. The garbage of Jerusalem was cleansed by the fires which burned incessantly, night and day. In the time of our Lord the vale of Hinnom was still used in this way. Three centuries later, Jerome tells us, Ge-hinnom reverted to its original use and once more became a garden. Today the railway from Jerusalem to Jaffa traverses the site. *Gehenna*, with its terrible his-

tory, became, quite naturally, a symbol of utter ruin. In this way our Lord employed the word. When he warned men that it was better to sacrifice a limb to save the body, than that the whole body should be consumed in *Gehenna* it is clear what he meant.

It is worthy of note, however, that the adjective "eternal" is never applied to *Gehenna*. There is no such expression as "eternal *Gehenna*." Our Lord speaks of the "eternal fire," but of that we shall speak presently. So the words *Gehenna*, Tartarus, Hades and Sheol which lie behind the English word hell are simply picture words, and give us no information whatever concerning the character or the duration of punishment in the beyond.

The Truth Beneath the Symbols

There are other words, however, to indicate the dark side of the life beyond. Our Lord spoke of the "eternal fire" (Matt. 25:41); of "eternal punishment" (Matt. 25:46) of the "outer darkness" (Matt. 22:13). St. Paul speaks of the wages of sin as "death" Rom. 6:23, and of retribution as "eternal destruction" (2. Thess. 1:9). Honesty in Bible study compels a consideration of these phrases, and not of any one of them alone. When all are considered, it is abundantly clear that they cannot exactly be harmonized. Everlasting "punishment" cannot be harmonized with everlasting "destruction." And literal "fire" cannot be harmonized with "darkness" since fire implies a certain degree of light. There cannot be total darkness and live fire at the same time and in the same place. *These great expressions are not intended to be harmonized*. Each one is a picture word, only of one great underlying truth—the truth of retribution. Further, they are not dogmatic statements; they are images. Throughout the Bible fire stands for the symbol of divine vengeance against evil, and the symbol of remorse. These two uses of the image represent two sides of the one truth; that God is hostile to sin, and that man suffers for committing it. The nature of God is necessarily hostile to evil. He could not be a good God were it otherwise. A holy God who seeks the highest weal of his children must set himself against whatever hinders their development. To speak of God as a "consuming fire" is to set forth symbolically eternal law operating in a moral universe. The word "punishment" is also a picture word. The underlying word, *Kolasis*, means to prune or lop off, as a gardener prunes a tree of useless branches in the interests of the whole life of the tree. Whether the reference is to the process or the effect is not stated. It is a picture word that is before us. So also with the word "darkness," which in the Bible symbolizes two things—definiteness and the absence of good. The crucifixion of our Lord was "the hour of darkness." All evil is darkness, an antagonism to light and by reason of that it is a deprivation of good. Thus these three picture words symbolize something common underlying them all, namely, the truth of retribution.

The Penalty Fits the Sin

We must now go deeper than these words and pictures and consider the principles of retribution as set forth by our Lord. There are two passages in the Gospels which tell us *all we need to know* of the fact on its dark side. In these eternal principles are set down. The first passage is Luke 12:47-8: "The servant which knew his Lord's will and did it not shall be beaten with many stripes but he that knew not, and things worthy of stripes shall be beaten with few stripes." The second passage is Matt. 12:31-32, where all sin is promised forgiveness save one. In these

passages the complete principles of retribution are set before us. In summary, our Lord declares that each of us is a steward for God; each is here solely to do "God's will;" the doing of that will brings blessedness; disobedience entails chastisement; the chastisement will be proportioned to the fault. But a warning is added that for some the chastisement may be ineffective. This statement of the case fulfills the conditions we have seen to be necessary. It is at once scientific, ethical and biblical. For it is not an arbitrary thing that disobedience to God's will entails chastisement; it is a necessity of the case. God's will is the law for human life, and disobedience to that law, as to any law, involves punishment. Obey the laws of health and happiness and health are yours; disobey them and you invite misery and disease. Sin of any kind is disobedience to the law of life and it brings its penalty. The character of the penalty answers to the character of the sin. Whatever a man sows that shall he also reap—in kind—whether of virtue or of vice, of love or of hate.

The Consequence of Disobedience

Now what is the consequence of disobedience to any law? Two things happen, we lose the good that it brings and we gain the evil to which it is opposed. Disobedience to God's will for human life involves the loss of the good he would give us and the gain of the evil from which his goodness would shield us. We lose light and gain darkness; love and gain hatred or suspicion; holiness and gain impurity; order and gain discord. That is retribution. *It is paid out in character.* And it is continuous with the sin. Hell begins upon earth. The man who says no to God, loses the Divine light, order, love and holiness here and now. Once begun the process continues; the retribution deepens. Death does not arrest it. It continues to operate on the other side. Yet with a certain difference, which is indicated by Jesus in the parable of Dives and Lazarus. The rich man is represented as dried up with thirst and without means to quench it. The flame that tormented him and the thirst were both within himself. *That thirst was within him when he lived upon earth*, but he masked it cleverly by artifice. By means of luxurious living he managed to stifle the cries of his deeper self. But when death snatched him from his artificial life and plunged him into the reality of the spiritual world, he had nothing wherewith to quench his thirst. The material things which had deceived him for so long were no longer available. He awoke to reality and with it to suffering. His note is ethically and religiously true to life. There can be no avoidance of retribution so long as law is law. A second principle is that *chastisement is proportioned to the fault*. Some, our Lord tells us, will be beaten with many stripes and some with few. This is a principle of equity. Equality of chastisement for equality of offence is unjust. The word of Jesus upon the point is decisive: "It shall be *more tolerable*" for some in that world than for others; "we receive according to that we have done." The idea, then, of one common hell into which all sinners will be thrown indiscriminately is foreign to the mind of Jesus. There can be no appeal from his principle "many stripes—few stripes." But this carries the inference that for the any the chastisement will be effective. We may not dogmatically say so, but we are bound to ask what happens when the "few stripes" have been given? Does it release follow the expiation? When the stripes are over the retribution is accomplished. Would it be right to continue the whipping? The inference is clear and it appeals to our sense of fairness. It is an inference also that we may draw from the nature of the chastisement.

With us punishment inflicted for wrong doing is often due to sudden anger on our part. But in God there can be no access of temper, no vindictiveness. "He chastens for our profit" (Heb. 12:16). He acts paternally—*always* and always with a view to a cure. Some may make an ill use of this, and "take their chance" as they say. But one who deliberately does evil idly trusting in the mercy of God to see him through, deserves all he gets on the other side. It is contemptible beyond words to live an evil life in this world, in the secret belief, against all law and reason, that we shall be just as well off yonder as if we had been good and true. It is senseless and shameful to cling to a "larger hope" while refusing to exercise a present faith in Christ.

Yet, over against this inference is to be placed the warning of Christ that one sin has no forgiveness in this age, or in that which is to come. To whom did Jesus address that terrible word? Not to the poor unfortunates who have been driven into the Lazar house through the unbridled lusts of men; not to the poor victims of hereditary handicaps; not to the wretched slum dweller and those socially disinherited through a godless social system. For these he had, and has, an infinite compassion. But he said it to scribes and Pharisees, who steeped in hypocrisy and pride, yet dared to pose before men as the elect of God. These church men were so spiritually besotted that they attributed the saving works of Jesus to the agency of the devil. That is blasphemy against the Holy Ghost. It is the final confusion of good and evil. And forgiveness is extended in vain to men who cannot discern between a demon and the spirit of God. Jesus warns us that such a state is possible. Evil may become a permanent habit of life. There may be people upon whom the infinite love of God will make no impression. What will be their final fate we do not know. The Bible has nothing to say about final fate. It limits itself to this age "and that which is to come." The gospel does not stress the details of the life to come; it offers us principles which are eternal and irrefutable. Its emphasis is upon the solemnity of living, and upon the gift of life eternal in Christ. Christ came to bestow upon mankind "life to the full," that the end of our existence might be achieved. Here and now, upon this earth plane, is our grand opportunity to rise to our true stature. Here, Jesus Christ can make us what we ought to be. Practical wisdom says "Achieve your salvation *now*." The hour is propitious. "This is the accepted time; this is the day of salvation."

Deed and Creed

A LITTLE more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing of other people's load,
A little more godspeeds on the dusty road;
A little more rose and a little less thorn
To sweeten the air for the sick and forlorn;
A little more sun and a little less glum,
And coins of gold for the uplift of the slum;
A little more Golden Rule in the marts of trade;
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero who is left in the rear.
A little more love and a little less hate,
A little more neighborly chat at the gate;

—Robert A. Taylor, in *Los Angeles Times*.

Church Music

The Choir

BY FREDERICK MAXSON, ORGANIST, FIRST CHURCH, PHILADELPHIA

THE choir has been humorously called the war department of the church; and I presume at times this characterization is appropriate. But if the minister, choir and organist work together harmoniously, and the congregation refrains from unjust criticism and favoritism, all rivalry and petty jealousies are eliminated, and the chances are in favor of peace.

The devotion and faithfulness of a choir are not always fully appreciated by the listeners. Even a well-paid choir could do its work in a careless and slipshod manner, were it not for its enthusiasm, interest and pride in its work artistically, and its desire to contribute to the success of the devotional service in its entirety.

The form of choir in Baptist, as in other non-liturgical churches, is varied, running from the paid quartet to the paid double quartet (a most effective combination), the volunteer semi-chorus and the chorus. If artistic work is the desideratum, it is not usually found in a volunteer organization, unless it be one like the Westminster choir of Dayton, Ohio, which consists of specially picked singers. This choir is so favorably thought of that there is a waiting list of applicants for membership. (By the way, each rehearsal is opened with prayer—a somewhat unusual proceeding.)

It must be granted that a good volunteer choir, starting with a junior choir and promotions, if well trained, can produce good effects in volume, and aid in the leadership of the congregational singing. But such a choir is apt to be a more or less uncertain quantity in both attendance and quality, especially in a large city, where the members with good voices are drawn away to other churches for pay. Various plans have been used for keeping up the attendance, in some of which each Sunday finds but 75 per cent of the singers on duty, the other 25 per cent being allowed one Sunday off per month, except on the fifth Sunday, or special occasions, when the entire force is present.

A system of fines for absence or lateness is agreed upon, the money thus collected being used to give the choir a good time. There is also a social organization.

Where there are plenty of good volunteer voices with musical training available, a volunteer choir, possibly with a paid quartet, will also be a success under proper conditions. But in a large city, the only successful choir, to my mind, for continuous good musical results, is the expenditure of the musical appropriation for voices to the number desired by the church, including soloists.

The behavior of a choir during service should be devotional, and it should take part in the entire service heartily and with interest. Enunciation in singing should be so distinct that printed words would be entirely unnecessary in following them.

The location of the choir gallery is an important consideration in a Baptist church, as space must be found for the baptistry. Sometimes the effectiveness of both choir and organ are seriously handicapped by the distance of the choir and organist from the actual instrument, so that only a portion of the volume of tone produced by the organ can be heard by either choir or organist.

Vestments are now used by the choirs of a number of Baptist churches, with a distinct gain in uniformity and the absence of conflicting colors in the dresses and hats of the female members. Head coverings are sometimes dispensed with, in both vested and unvested choirs.

To my mind, the best results are obtained by having an accomplished organist-director, who can plan and carry out without friction the study and interpretation of the various choir selections.

He must understand psychology, be a diplomat, possess a certain magnetism and enthusiasm, and have the respect and cooperation of his choir. Personal plus musical equipment, with the proper vocal material, should produce ideal results.

Two examples of the splendid working out of the work of the organist-director are Dr. Harry Matthies of St. Luke's P. E. Church, Philadelphia, and Dr. Clarence Dickinson of Brick Presbyterian Church, New York. Their choir and organ work is on the highest plane, eminently satisfactory to all listeners.

A Shop in Galilee

BY WILL CHAMBERLAIN

*SOMETIMES I think if I could be
A carpenter as Jesus was,
And plan and build the same as he,
Plying the hammer and the saws,
Causing the ribbons of the wood
To curl like waves about my feet,
Life might be better understood,
Would happier be and more complete.*

*For when I'd shape a joist or beam,
Or smooth the roughness from a board,
Might not some glory of that dream
Of his, my fellow and my Lord
Descend on me, and might not I
Catch through the lapse of centuries
The joy of his plane's soft cry,
His shingle-tapping rhapsodies?*

*Might not the rafters firmly set
To hold the crowning roof in place
Suggest a surer parapet
Plus love reflected from his face;
And might not I in each design
My workmanship should make arise
See in far outline his divine
And lasting temple in the skies?*

*Why should I choose, as others have,
To charm the ear of senates? Why
Murmur for place that cannot give
A shred of comfort when I die?
Does not his love surpass all fame,
Did he not speak the deathless law
Of common toil? Is not his name
Forever linked with square and saw?*

Men You Want to Know

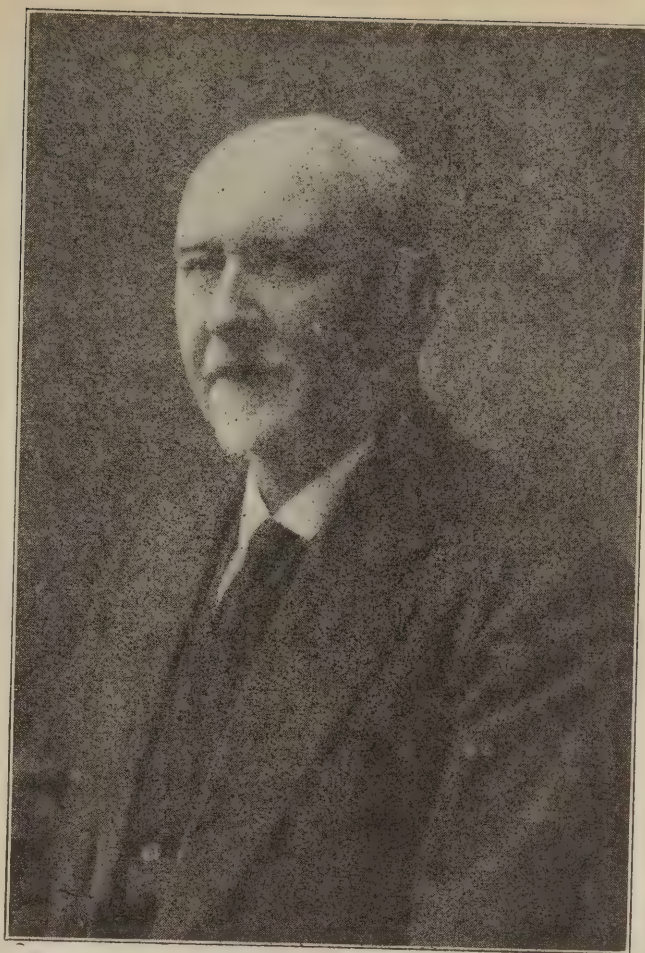
WE HAVE many letters concerning the contributors to **THE BAPTIST** columns. "Who is this or that man? Tell us something more about him. We'll enjoy his writings even more than we do now"—along this trend come the requests.

Very well. From time to time we'll try to "make you acquainted" with writers whose names appear frequently in **THE BAPTIST**.

Meet Dr. Frédéric C. Spurr!

No series of articles that has appeared in **THE BAPTIST** has won more comment than those from the pen of Frederic C. Spurr—three series thus far: *The New "Psychology and the Evangelical Faith"; "The Old Faith and the New Knowledge";* and *"Death and the Life Beyond."* He is the author of fifteen or sixteen volumes; in his own words his "main desire is to reconcile the modern man with the evangelical faith; all of my writings with this purpose in view."

On his father's side of Spanish stock; ancestors Roman Catholics. His mother's father a Catholic too. Was designed for the Anglican ministry. An offer of all expenses paid if he would go to Oxford University and be trained for Anglican church. Refused for conscience sake. Became Baptist by conviction. Joined Metropolitan Tabernacle. Educated at public school. Notts—afterwards privately. Took science and languages. Specialized in chemistry. Took courses in philosophy in France and Switzerland. Trained to become an "apologetic" lecturer on Christian evidences. Lectured regularly in Hyde Park on Christian evidences and conducted classes for young men desirous



FREDERIC C. SPURR

cial attention to French apologetic literature.

His ministry: (1) Cardiff five years. Church empty when he took it—crowded within a month, became too small—generally full an hour before time of service. Had to leave because congregation had outgrown accommodations and there was no chance of enlargement. Many of the converts now in the ministry and mission field.

(2) 1891 went to London with Doctor Meyer and Doctor Clifford in connection with the Forward movement as special preacher and "missioner" for three years only. Baptist Union then asked him to become missionary for the Baptist church generally in Britain. Had ten years at this. Then returned to pastorate.

(3) 1902 Maze Pond church, London. In a low condition. That was filled.

(4) 1909 called to Melbourne, Australia. Started Bible school each Tuesday night. One thousand in attendance. "The greatest thing Australia has ever known" (Dr. W. H. Fitchett). Had to transfer Sunday night to the auditorium—2750 people. This crowded out too.

(5) 1914. On eve of war, called to succeed F. B. Meyer at Regents Park Chapel, London. War came. Church filled with visitors and soldiers. In 1922 lease of chapel fell in and *could not renew it*. The chapel became a garage and the church was disbanded. "A crime and a tragedy," comments Doctor Spurr.

(6) 1922 came to Hamstead Road,

Birmingham. Beautiful church. Generally considered the most beautiful Baptist church in England. Very low down—very small congregation. Now crowded at night—extra seats in aisles and often people unable to get in.

He has been honored as president of Victoria Baptist Union (Australia), 1913; president of London Baptist Association, England, 1921; president of National Free Church Council, England, 1923.

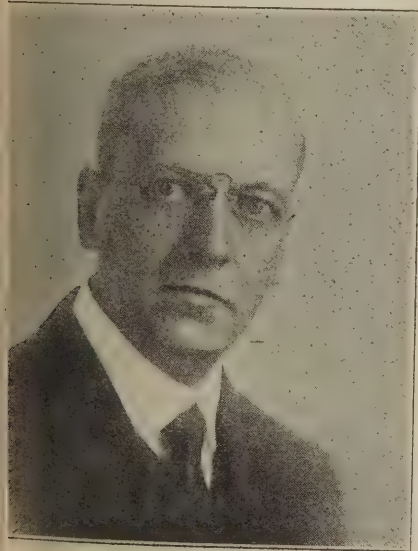
Robert A. Ashworth!

For years Robert A. Ashworth has been making valued contributions to **THE BAPTIST**. Articles from his pen which have appeared lately are "The Maintenance of an Optimistic Spirit" and "A Revival of Personal Responsibility."

As many of our readers know, Doctor Ashworth is the pastor of the Baptist church at Yonkers, N. Y. He is an A. B. and A. M. of Columbia University, a graduate of Union Theological Seminary, and in 1912 was D. D.'d by Brown University.

He is an author of books—"The Union of Christian Forces in America" (winner of \$1000 prize offered by the American Sunday School Union for best book on Christian unity), and "Being a Christian."

He is a member of the administrative committee of Federal Council of Churches of Christ in America; member of executive board of editors and contributing author of "The Outline of Christianity."



ROBERT A. ASHWORTH

heavy speakers. In Australia took "apologetic" class for students of Baptist college. In early life did good deal of journalistic work on staff of daily paper. Traveled a good deal—Palestine, Africa, Syria and all over Europe. Espe-



The Devotional Life



Lot pitched his tent toward Sodom.—Genesis 13:12.

The Heart's Desire

His windows being open in his chamber toward Jerusalem, Daniel kneeled upon his knees three times a day and prayed and gave thanks.—Daniel 6:10.

MALCOLM JAMES MACLEOD

WHICH way is life leading, pointing for you?

The first step toward wrongdoing is looking the wrong way. Pitching a tent and opening a window, may be trifling acts or momentous acts. Men do not take Sodom at a bound. They approach it by stages. Judge every act by the way that it is headed. If it points toward Jerusalem, commend it. The matter of a spiritual nature is often a question of facing the right or the wrong way. The test is not "What do I believe?" but "Which way do I incline?"

Because, if I incline toward the wrong way, it is only a question of time how soon I shall be found in that way. A little later in Genesis, we read: "They took Lot, who dwelt in Sodom." He was no longer toward it, or near it, but in it.

This is the question: "What am I looking at, hoping for? Which way is my life slanting? Is there a holy city of my soul toward which I turn in prayer?"

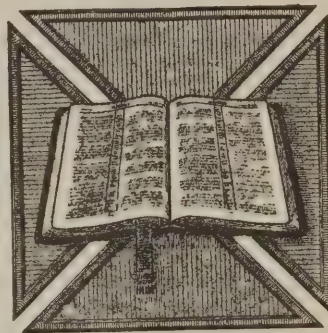
Of Significance

It is significant that Lot dwelt twenty years in Sodom, and at the end of this time there could not be assembled in Sodom ten righteous souls. Even his own family had become as the people of the place.

Taking thought for the morrow may be only provident. Where is the point where anxiety and worry become a sin? Self-respect is good for any man. Where is the point where it becomes pride? Who shall draw the line?

This same idea is behind the word "trespass."

Every sin consists in crossing some line, it was thought. But it is not always so. The teaching of Jesus is deeper. Sin starts in the longing look. The caged panther may not pounce upon you, but it is not because he is gentle. He would spring if he could. If the heart's desire is to be good, the man is good already. What a



man longs for, that in God's sight he is.

There is a word in the Epistle of John that throws on this matter a beam of light. "Whosoever abideth in him, sinneth not." He may be retreating two steps and advancing three. God asks not Where? but Whither? Are we going up the ladder or are we going down?

Any man who expects to pass his finals by a deathbed repentance is fooling himself. We shall be judged by the whole swing and drift of our record; not by the last few days of life, but by the whole career. Many a man has stolen who is not at heart a thief.

This is the peril of our age, that so many persons have no outlook, no open window. The blinds are drawn, and they see no sun, no stars, no sky, no larger world.

And among us who call ourselves Christians, many need to throw up the window, so that fresh air will rush in and sweep away cobwebs of formalism and traditionalism and blow through musty creeds and stale theologies, that Christ's glory may shine forth undimmed.

I have brought you two stories from far away days. But Lot's choice comes to us all. Prosperity is not a wicked thing, yet it may be won at too costly a price. We need to pray: "Lord, lead us not into temptation." It is so easy to follow the path of least resistance.

Lot did it. We see this law everywhere. Pour a glass of water on the ground, and it will follow this line.

Daniel was exposed to temptation, but he "wore the white flower of a blameless life." He opened his windows and saw by faith the temple that he loved.

One word more. Human life often is compared to a river. Our beautiful Hudson rises in the Adirondacks four thousand feet above the sea, and then flows over the oldest rock in America, east, west, south, even north, winding sixteen miles through the highlands. It almost loses itself in a little sea; it becomes a narrow gorge; it hews out a great dyke of traprock that we call the Palisades. All along its path it is freighted with historic fact. You may talk of obstacles in its path, of rocks, of mountains. Nothing is insurmountable.

Purpose


All the way the Hudson is destined for the ocean: "I am bound to reach it," the river might say. "I cannot stop, for I have an engagement with the Atlantic."

Such is human life.


From God it came. To God it must return. Nothing in the way matters—nothing, nothing. Christ's scale of values is so different from ours. Money, fame, comfort, all these are far down in his valuation, and they must not interfere or obstruct our progress.

A lad who afterward became the governor of Massachusetts was once nearly drowned. Speaking of the experience to his mother, he said: "Mother, I just thought of you, and I kept on swimming."

Let us fix our eyes on the goal and keep on swimming. Let us lift up our eyes to the hills, from whence cometh our help. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topics for May 23

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means," by Woods; "Twelve Tests of Character," by Fosdick; "The Man Nobody Knows," by Barton; "Gates and Keys to Bible Books," by Robinson; "How We Got Our Bible," by Smyth; "A Short History of the Christian Church," by Moncrief; "Peasant Pioneers," by Miller; "God's Dynamite," by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

This lesson is based on the second chapter of "God's Dynamite" beginning on page 25 and continuing on to page 43.

In meeting have some one tell of how McKinley prayed, and of how the author says the prayer was answered. Others can tell of how the mission work in the Philippines is going today.

The leader may raise the question as to whether it was McKinley's prayer which opened the way for missions in these islands, or if it was due to the prayers of all Christians or to some other reason. After a general discussion on this question, the leader may point out the value of prayer at all times, perhaps bringing in ideas from other sources.

Since the purpose of the "Book of Remembrance" is to have people remember the mission work of the denomination in their prayers, perhaps this book could be brought to the attention of the young people. This may be a good time to institute its use in the society, if it has not already been used.

If you do not know how to go about using this "Book of Remembrance," send to the B. Y. P. U. of A. Headquarters or a leaflet giving suggestions for its use in the young people's meetings. The "Book of Remembrance" may be had from the literature department of the Board of Missionary Cooperation for 25 cents.

Youth Talks Again

To assemble a body of youth to consider religion, the church, war and recent social conditions is, in the slang of the day, to "start something." It harges the youth with the thrilling possibility of focusing upon them the attention of adults. It produces a gasp of apprehension or a sigh of hopelessness with many of those adults whose attention it attracts. The youth conferences at Birmingham, held under the auspices of the young people's department of the International Council of Religious Education, April 16-18, was perhaps thus regarded.

As the 600 young people between the ages of sixteen and twenty-four, representing forty-two states and provinces, and 150 adults in the role of muzzled spectators, were called to order, there was an atmosphere of expectancy; a feeling that something was going to happen. And if it did not happen, disappointment might be expected to reign.

Something did happen. No, it will not disturb things as they are—at least just now. But there was a goodly number of those 600 youth that went away under the thrill of the closing challenge of Prof. Howard McCluskey of Michigan with a conviction that things "as they are" are not what they "ought to be," and in the not-too-distant future "must be."

Speakers and Program

It was a well-conceived and constructively-carried-out program. The addresses and discussions centered around five themes; citizenship and the church, home, social problems, race, and nations. On Friday evening and Saturday morning these themes were presented consecutively in addresses by speakers who during the next two days served as counsellors for the five discussion groups into which the conference separated.

These speakers and counsellors were well qualified for their tasks. Stanley High of the Methodist foreign mission board was the spokesman for the church; Mrs. Grace Sloan Overton of Chicago Training School for the home; Prof. E. D. Soper of Duke University for social problems; Dr. Will W. Alexander of the committee on interracial cooperation for the races; and Harry Holmes of the World Alliance of International Association through the Church for the nations.

Each address was followed by a ten-minute questioning by the delegates. From the inquiries it was very evident that what the speakers said registered and the young people were ready to respond to the challenges as soon as they could be reasonably sure of the way.

Aroused as they were by the presentation in the addresses these young people were promptly on hand for the discussion groups, for two and a half hours on Saturday and one and a half Sunday morning. Each group was presided over by one of their own number and the speaker-counsellor was there to help in case of need on the matter of information or procedure. For each group a finding committee of four or five members was selected by vote of the delegates present.

The plan of discussion was to inquire what was the situation regarding the suggestion, what it ought to be and what they proposed to do about making "what is" more nearly "what ought to be."

Each delegate present was furnished with a list of the more important problems involved in the relationship.

The question and discussion of the delegates—and for the most part both of these were confined to the delegates—revealed at least two attitudes characteristic of human nature. Some displayed a sense of keen interest and understanding; others manifested the lack of knowledge or blinding prejudice that characterizes even adults. Not alone was this readily evidenced by those who spoke but in the group as a whole by its applause of those who participated in the discussion.

Following the separate meetings of the several findings committees they met together to review their respective findings before presentation to the entire conference on Sunday afternoon.

The presentation of the findings to the entire body proved to be the most lively part of the conference. They were presented by the leaders of the several groups. Most of the findings were promptly approved by the conference as a whole. However, the recommendation for social justice for the negro brought a demand for defining in the finding the meaning of social justice as applied to educational opportunities, living conditions, economic relationships, traveling facilities and standing before the courts. With this qualification the conference approved the encouragement of social justice.

The finding regarding the R. O. T. C. and military camps struck a snag. Despite the fact that the conference heartily agreed that all war was un-Christian, discussion was heated and intense as well as voluminous on the pros and cons of these and similar institutions of our civil life. Argument on both sides revealed amusing inconsistencies and irreconcilable logic. By very narrow margin a finding calling for the abolition of these things was ruled out of the conference.

Gatherings of this kind cannot be evaluated. Observations only can be made which suggest possibilities. The constancy of the young people in their attendance and interest in all the gatherings was stimulating. Intelligence harnessed to the needs and demands of the day means changes in the things as they are to more nearly approach what they ought to be.

Not only in those who presided over the discussion groups but in many who spoke there was evidence of a tremendous potential leadership. In it all there was manifested confirmation of what is to be found in books and addresses by adult observers, youth is ready, willing and capable. They ask only a chance.



The Chimney Corner



Old Cora

IN ONE of Glenn Frank's unconventional talks he shows that it is variety that gives value to life and organization. That "difference" does not imply inferiority. To give a company dinner there must be the caterer, the assisting cooks and dish-washers as well as the woman in silks who receives the guests and all are necessary to the function; one is not superior to the other so far as the giving of this dinner is concerned, but their duties are vastly different, and none could take the place of the other or be dispensed with.

Something of the same impression is given in the way in which Charles C. Norris in "Pig Iron" (E. P. Dutton & Co.) handles the case of Old Cora. Where is the "color question" under such treatment? Hear:

Mary Smith, a South Carolinian, has, perforce, become a northerner. "The hired girls of the North were 'white trash' to her, and had it not been for the faithful old Cora, who although she had been given her freedom years before, refused to leave her beloved mistress, Theophilus Smith doubted whether his wife would have survived the first bitter New England winter."

Some years later: "Narcissa was slicing bread on the cheese chest, and Mrs. Smith frying corn-meal in a smoking pan on the stove. Cora, crippled with rheumatism, could no longer help. Her old joints had hardened into unbending rigidity and the mistress she had served so long and faithfully, with the aid of her daughter now took care of her in turn. Mrs. Smith would not hear of her being taken to a hospital or an asylum. As long as the Smiths had a roof to shelter them, she declared, Cora should share it. The old negress was a great burden, for she was utterly helpless and had to be washed, dressed and tended like a baby. Theophilus Smith used to frown and shake his head. He hated to see his wife with this extra care upon her shoulders—shoulders which carried far too great a load as it was."

Another scene: "Narcissa busied herself with Cora's breakfast, and presently carried it to the patient old cripple. It had been impracticable to maintain her in the small, dark closet off the kitchen which she had formerly occupied. The negress had been established in the dining-room of which the family in recent years had made no use. Narcissa jerked up the shade, pushed the window higher and with cheerful gossip sat down on the side of the bed, and began to feed the invalid teaspoonful by teaspoonful."

And then the curtain: "On the coldest night of the winter old Cora died. They found her in the morning seemingly still

asleep, but when Narcissa tried to rouse her there was no response. Keeping warm during the nights was a difficult matter for one and all. Every available bit of covering was in use and Cora had had more than her share. On the night preceding her death the fires in both stoves had been built high, and Narcissa, before retiring, had put a hot brick in the cripple's bed. But the piercing cold was not to be withstood, the old woman's body had little natural warmth in it, and some time during the bitterest hours, the thin blood within her veins had yielded to the penetrating cold and ceased to flow.

"Mary Smith with her own hands washed the old shriveled body and dressed it in the best garment she possessed; Nick tore down some boarding back of the barn and constructed a rough coffin; he and Sam dug deep into the snow-drifts among the trees close by, and with pick and axe attacked the frozen ground until a shallow grave was scooped out of the earth. The boy never forgot the sad and awesome funeral: Nick and his father struggling with the heavy box through the snow, his mother following, wiping her wet eyes; Narcissa with bowed head and clasped hands; and presently his father standing beside the open grave, his white hair and beard flowing in the chill winter wind like some tribal patriarch, prayer-book in hand, reading eloquently, solemnly:

Overworked Words

IS your vocabulary of qualifying words limited to one word? Is everything "nice" or "wonderful" or "splendid"? Anent, read this poem clipped from the *Saturday Evening Post* and profit thereby:

Quaint

WINNIE has a new word;
It is "quaint."
If a thing is absurd
It is quaint.
If a book or a play
Is the least bit risqué
She is certain to say—"It is quaint."

Does a storm rend the sky?
It is quaint.
Is the moon riding high?
It is quaint.
Nothing's "wonderful" now,
"Picturesque" or a "wow";
Be it canyon or cow—It is quaint.

What was "marvelous" once
Now is quaint;
The trained elephant's stunts—
They are quaint.
All in all, verily
Winnie's diction is—See!
The locution's got me—Just too quaint!
—Edward W. Barnard.

"I am the Resurrection and the Life, he that believeth in Me, though he be dead, yet shall he live."

Silence That Speaks

By THOMAS ARKLE CLARK, DEAN OF THE UNIVERSITY OF ILLINOIS

BARROWS was a quiet man, I never recall hearing him make a public speech, and even in private he listened to others talk more frequently than engaged in conversation.

When Lettie Hunt went astray and all the neighbors were lifting their eyebrows in criticism of her conduct; gossiping at every crossroad about the disgrace of it all, it was Barrows with his wife went after her and brought her back and gave her a home and refuge.

His children have told me that he seldom if ever laid down any rules or regulations for their guidance. He never talked to them a great deal about what they should or should not do.

It is told in the life of St. Francis of Assisi that he said one day to a young monk under his care: "Brother, let us go down to the town and preach."

They set off together; they walked through the main streets and they turned often into the byways; they met the rich and the poor as they walked along, and finally by another road the one by which they had set out they came back to the monastery gate.

"You have forgotten, father," the young priest reminded St. Francis, "we went down to the town to preach."

"My son," St. Francis answered, "I have preached. We were preaching while we were walking. We have been seen by many; our behavior has been closely watched; it was thus that I preached our morning sermon. It is no use, my son, to walk anywhere and preach unless we preach everywhere we walk."

As I look back upon his life and through the years that have intervened since I knew him, I believe Barrows silent as he was, did the most effective preaching of any one I ever knew.—*Chicago Daily News.*

Director Frank T. Hines of the United States veterans' bureau calls attention to the world war veterans to the necessity of filing their applications for reinstatement and converting their term (war risk insurance prior to July 2, 1926, as the final date fixed by the present law) for accepting such applications. Ninety per cent of the ex-service men allow their policies to lapse, with the result that at the present time there are about four million policies no longer in force with a computed value of nearly \$300,000,000.



BOYS and Girls



Mopsie's Town of Contentment

BY MARGARET T. APLEGARTH

WAR?!

Mopsie went to the fireplace and removed the firescreen. There stood a row of five quaint little cardboard houses, made from tan shoeboxes, with a fold of red cardboard, tent-fashion, laid in top of each box for a roof, and with the lids cut into chimneys glued against the side of each house. There were small and symmetrical branches of trees (stuck in spools) in prim rows behind the houses. It was a real little street.

"A French street," Mopsie explained. The kind of street which belongs in a town of Contentment. On every roof you will notice a big letter. See, on this first house it is P; on the second, E; on the third, A; on the fourth, C; on the fifth, E. What do those five letters spell?"

"Peace!" sang Mopsie's spellbound audience.

"Peace," echoed Mopsie. "And now you can tell me what peace brings to each home in this Town of Contentment. Here is the House of P, with others earning a comfortable living and others spending it economically—what word beginning with P describes the state of such a household?"

"Prosperity," suggested a certain bright boy; and Mopsie printed "Prosperity" on the roof of this first house.

"Now, here's the E house, where fathers and brothers and uncles are strong busy men, robust and brisk and bustling; where children are lively and jolly, playing and giggling all day; where women are sewing and sweeping and baking, singing as they work. What word, beginning with E, describes such health?"

Finally some one suggested "Energy," and Mopsie printed it on the second roof. "The third house, with an A on it, is a place where fathers love their wives and adore their children, where dear old grandfathers are precious to all the family, where children worship their mothers, where mothers are devotion itself—give me a word beginning with A to describe such love.

"Affection!" shouted the boy from next door, who knew all about such delicious family affairs himself.

"Here's the C house, where families thank God every night for their homes and their food and their work and their joy, where nothing worries them greatly because their blessings are so many. Give me a word beginning with C to describe such blissful satisfaction."

"Contentment, of course," smiled three wise men in a chorus. "Last of all is another E house, where young people are full of vim and vigor and pep, where nothing is too hard

to try, and work is play, because they are overflowing with high spirits, sure of success and greatness. Do you know a word beginning with E to describe this thrill of hopefulness?"

Almost everybody answered, "Enthusiasm." So all the little houses stood in a row: Prosperity, Energy, Affection, Contentment, Enthusiasm, elbow to elbow, so that every guest could see that peace really did include all five such meanings.

Then, through one door stalked Tom, and through another door stalked Dick. They met at the fireplace. Said Tom, sternly: "This town belongs to my government."

"Indeed it doesn't!" shouted Dick, "my government owns it."

They wrangled back and forth about it in a very noisy fashion, each claiming the entire territory, with all its coal mines, its minerals, its forests.

"Well, let's settle it. Let's go to war and fight it out. I'm thankful to say my nation has a big army," said Tom.

"Mine has a fine army, too," said Dick, as he set up his toy cannon on the left of the hearth, Tom setting his on the right. They began booming at one another until off popped the red roofs, down toppled the tan houses. Tom set fire to some of them, Dick set fire to others, until the hearth was full of the sad blaze of little cardboard homes. And not a guest laughed! I think they were feeling all the thrills and tingles Mopsie had planned, as that contented little street shriveled to ashes, blackening, caving in, blazing away to nothingness.

Then in came Mopsie, a tragic figure with a black veil covering her face. She was wiping her poor eyes, the very picture of grief. She knelt beside the hearth sadly, and swept away the ashes of the first house. "See!" she cried. "See all that is left of prosperity when war leaves a town"—and there on the hearth, inside the foundation lines of the first little house was printed in chalk the one significant word "poverty."

"Look now what war does to energy," she sighed; the guests craned their nice young necks to spell the next word, written in chalk—"emaciation"; Mopsie knew just how to describe what it meant: "Grown men, crippled, wasted away to mere shadows; one without an arm, another without a leg; one blinded, another paralyzed. Little children, with twisted, stunted bodies, because they cannot get the proper food to eat; scared little children who will never get over the terror of roaring cannons killing daddies, burning homes."

Then she swept away the ashes where the House of Affection had been, disclosing the word "affliction" in chalked letters, showing only too plainly what war does to the love and devotion of

families. Making widows! Orphans! Death! Sorrows!

Underneath the ashes of the House of Contentment no one was surprised to see that war had written the word "Confusion."

As for the word hidden beneath the ashes of the House of Enthusiasm you can guess for yourself what young men would feel about their future if they had lost a leg or an arm or an eye, if they were hopelessly crippled; or what girls would feel with their sweethearts dead, their families gone, all their bright hopes for tomorrow shattered—"Emptiness."

Tom stood up very straight: "I don't know how the rest of you fellows feel about it, but I don't think this kind of business settles anything fairly. It just unsettles! If the grown-up people in the world haven't figured this out for themselves, then it's high time you and I did something about it. Let's tell boys and girls all over the world what war really does, to show that it doesn't settle anything fairly; that high courage and love for your native land can be shown in braver, finer ways than by fighting. The only man in this town who deliberately kills to get what he wants is a criminal—the rest of us don't fight, we take our wrongs to a law court and have a judge and a jury settle them. If murder is wrong for individuals, it's wrong for nations. As for me, I hate it. And Dick hates it. So does Mopsie. Do you?"

"Yes!" "Yes!" "Yes!" "Yes!" said the eager young voices all over the room.—(From "Never Again," Everyland Publishing Co.)

Dear Miss Applegarth,

You will laugh to see this, but my cousin got it from a book of World Wide Guild programs you wrote called "Obstacle Races." We explored there and found this game of twisted Baptist schools for negroes. 1. Lampens. 2. Snortarhh. 3. Thrame. 4. Hemroose. 5. Hopsib. 6. Wash. 7. Needbict. 8. Skif. These names untwisted spell: 1. Spelman. 2. Hartshorn. 3. Mather. 4. Morehouse. 5. Bishop. 6. Shaw. 7. Benedict. 8. Fisk. In this same booklet I found this list about the negroes who graduate from these Baptist schools. 1535 graduates are teachers; 741, preachers; 570, physicians; 151, farmers; 117, pharmacists; 116, lawyers; 73, merchants; 30, nurses; 6, foreign missionaries; 1190, unclassified; i.e., wives, mothers, farmer's assistants, etc.

I think this is a splendid list, don't you? As you wrote me once, it's nice to think what grand adventures our Sunday offerings do have! This is a very long letter, but as I never wrote before to be published grandma thinks maybe you will print it. Your friend,

Mabel Farmer

(Denver, Col.)



Among Ourselves



Chicago Baptist Week

BAPTISTS have been at work in Chicago nearly a hundred years, but never before have they undertaken anything quite like Chicago Baptist week. All of the ninety churches in Chicago association will unite in a cooperative program to signalize the anniversary meeting of the association and to have a good old-fashioned "get-together." But they will do it in the Chicago way, and this story tells how they will do it.

In every church and every meeting just one subject will hold attention. It is this: "Our Baptist Contribution for Today." Every part of the varied program will bring forward its own phase of that contribution, and every day from May 9 to May 12 will have some part of the story to tell.

On Sunday, May 9, there will be a general interchange of pulpits among the Baptist pastors. Every church will have opportunity to hear the pastor of some neighboring church. The Baptist ministers' conference is arranging the schedule. It will be a day of happy fellowship and acquaintance.

On Monday the ministers' conference will meet at 10:30 a. m., at Immanuel church to exchange experiences of the day before and to hear a great address from Dr. James S. Kirtley on "The Baptist Objective."

District Meetings

Monday evening will be given to three district meetings, each larger than an ordinary association. The program will be enriched by the active participation of the young people's unions, by special music from the united choirs, by fellowship dinners at 6:30 p. m. at 50 cents a plate and by a special survey of Baptist work in each district by specialists who know. The north side meeting will be held in North Shore church; west side in Second church; south side in Woodlawn church. Speakers will be Rev. E. A. Shulls, Miss Laura Kinderman, Rev. R. A. Jensen, Rev. E. B. Freeman, Prof. Chas. T. Holman and others.

All of the Tuesday meetings will be held in Englewood church. In keeping with the cumulative plan of the week, additional elements will be contributed to the general program again by the young people, also by the Woman's Baptist Union of Chicago, and by the department of religious education. Rev. W. R. Jewell will give a vacation Bible school demonstration at 11 a. m., followed by Mrs. George Wheaton Taft with an address on "Achievements of Baptist Women."

A picnic luncheon will intervene. The afternoon program beginning at 1:30 o'clock will feature a solo by Mrs.

Hawkins of Olivet church, sandwiched between addresses by Rev. David Gustafsen of China and Dr. John Thompson, executive secretary of the Methodist city mission board, Mrs. E. S. Osgood will present C. W. C. work, and after an intermission the city union of the World Wide Guild will hold a reception and musical in the church parlors.

At and after dinner (6:15 onward) the young people will break loose with a program of music, songs, yells, playlets, etc., staged by district groups and by a number of personal participants in various roles, namely: Stewart Crippen, Judson Tyley, Rev. Mr. Kehrl, Laura Kinderman, Merle J. Lucas, Ellen T. Benson, Norman Crissey, Bernice Noel and B. J. Badger.

Wednesday ought to overflow the large Englewood building, where all of the meetings of the day are to be held. Beginning at 2 p. m., there will be a serial review of the manifold activities of the association as a whole. This will be followed at 3:05, by the great interpretative address of the whole week by Dr. Charles W. Gilkey on "The Baptist Outlook." Rev. D. C. Shulls will develop some implications of the same theme in the Baptist life of Chicago. Prof. Chas. T. Holman will show in a survey what has been done, and Rev. W. R. Jewell what is being attempted, in the way of religious education within the field of the association.

Two dinners will be served at 6:15. At one, the body of the association will make merry. At the other the religious education workers will interest themselves about the formation of a council of religious education. At 7:45 an original birthday pageant in honor of "Father B. E. C. Dearborn" will round out the festival week and send everybody home dreaming great Baptist dreams.

West China Letter

By JOE TAYLOR

WHILE I was sitting at breakfast this morning, a notice was brought in signed by the president of the West China Union University, saying that he had been informed by the provincial commissioner of education that March 12, 13 and 14 had been declared as a holiday in honor of the memory of Sun Yat Sen. That is today and tomorrow and Sunday are to be given up to remembering China's great agitator and what he has done for the republic. It is all fitting and proper from the Chinese point of view and mission schools are ready to follow their custom. But it certainly does eat into the school term. We began teaching classes on March the first and had about half of the students

present. They have been wandering ever since—I registered one yesterday. It is extremely difficult; indeed, some educators think it impossible to get students back during the first month of Chinese New Year. They cannot think of leaving their homes before the tenth of the moon and then some of them have to travel anywhere from ten to ten days' journey before they reach the school. This university advertises that any student registering during the appointed days will be allowed a reduction of one dollar on his tuition. This catches an increasing number, and goes to prove that with the right kind of inducement a student can be persuaded to leave his home during the first days of the year.

Mission School Problems

The mission schools are having a full share of problems just now; and the least of them is in the realm of religious instruction and Christian ship. Many questions are being asked and various plans are being devised making both the instruction and the ship more effective. When I came to West China, it was quite easy to preach Christian truth; for the fact that the missionary was doing the preaching sufficient guarantee that it was all right. A listener might go to sleep, but in the full assurance that the "old" "doctrine" would be preached that he need not wake up before time for the benediction. There was some comfort in this both for the preacher and the listener; but that has changed since then. A whole lot of "new thought" has come in like a flood; thousands of schools have opened and tens of thousands of students have entered them. Thousands have been sent to Japan and other foreign countries and much literature of a new nature has been broadcast over the land. The students are awake and are beginning to ask questions. No wise teacher will regret this; for he has been working for just this result. But in other matters, the Chinese do not react to western stimulus as the west would like to have them. They prefer to be independent and eclectic. Perhaps they don't center their attention on fundamentals but go off at a tangent and surprise their instructors with a query that is disconcerting and not easy to answer.

Take, for instance, these questions from students in two middle schools—one for boys and one for girls—in the Yangtze valley. The mission which conducts these schools is known to be conservative in its theology. I copy questions from the January, 1926, number of the *Educational Review*, a progressive and up-to-date journal.

shed by the China Christian Educational Association.

Questions: Where is God after all? Why may we not worship other gods besides God? Why does not God destroy the devil? Since all men are created by God, why is there the difference between the yellow race and the white race? Why does not Jesus conquer the devil and save people from going to destruction? Why as soon as you have believed in Jesus must you be ridiculed by the people of your home village? Is everything in the Bible trustworthy? What is the difference between prayer and the chanting of (Buddhist) priests? Is it (Buddhist) superstition? Are miracles believable? How can the dead rise again? Have ceremonies anything to do with salvation? On entering the church must we do away with bad indulgences? Why are there many Christians who have not done away with them? Can good people who do not believe in Christianity be saved? Why cannot present-day Christians do miracles? Why did not the people of our country receive the true doctrine in ancient times? How shall I act in regard to ancestors? How shall a Christian act in regard to himself? What reception should a Christian have of the world?

These questions constitute an examination that might keep some of our specialists on theology fairly busy. They are a sign of the times. The Chinese student is no longer willing to accept ex-cathedra statements from his instructors. Some of the questions remind us of the theological difficulties of Manichaeism; others enter into the realm of ethics; but none of them reflect any respect for Jesus Christ. These questions are followed by a series of criticisms, which lack of space forbids me to quote; but even in the criticisms there is not the slightest indication of dis-

respect for the Son of God and Son of Man. To those whose eyes are open to the signs of the times, surely this means that the strength of the missionary and of the Chinese Christian alike abides in Christ; and that the closer we can copy that peerless example and show forth his life in our own imperfect lives, the nearer we shall come to the secret of victorious power and the sooner will his kingdom come.

Chengtu, March 12, 1926.

Mary Trowbridge House, Kalamazoo College

THE Women's Baptist Mission Society of Michigan, under the leadership of its president, Miss Florence E. Grant of Detroit, has presented Kalamazoo College with a modern, fireproof dormitory for women. This evidence of the loyalty and generosity of the Baptist women of Michigan is in keeping with the relationship maintained between the denomination and its college from the time of its founding in 1833.

Mary Trowbridge House is named for the daughter of a pioneer Baptist minister. As a student in the college in the late fifties and afterward as a pastor's wife, religious leader and donor to the college, Mary Day Trowbridge kept up the courage and faith of those who struggled through lean years.

The dormitory provides those refined and healthful living conditions which are important factors in a college education. Situated on an oak knoll in a twenty-five acre grove the house has a remarkable air of peace; while the whole setting is one of sylvan charm. It provides rooms for eighty-four students and dining-room accommodations for 175. Complete living suites are provided for the dean of women and the matron of the house. An attractive reception room contributes to

the social life of the women students and its extension into an ample sun parlor on the east adds comfort and cheer.

No feature of the thoroughly modern dormitory for women is lacking. Kitchens, laundry, play-room, hospital, semi-private parlors, in fact everything is provided to contribute to the health, comfort and happiness of the modern young woman.

The Baptist women of Michigan have responded heroically in providing and furnishing this building. They are just now engaged in an enthusiastic endeavor to secure funds necessary for the final payments on the building. Out of love, consecration and sacrifice these loyal women have paid well toward \$100,000. They are now determined to secure in cash \$43,000 by May 15, 1926. Women's circles in the churches throughout the state are responding to the leadership of the state officers and special committees.

Kalamazoo College was one of the first colleges of the country to adopt coeducation. Education under Christian influence has done much for women and consequently for the world-wide kingdom of God. In view of these facts it would seem fitting that men and women of our Baptist constituency, not only of Michigan but generally, should desire to cooperate with their Baptist sisters of Michigan in providing without debt this memorial of pioneer Baptist consecration and a forerunner of larger undertakings for Christ and Christian service.

News from Maine

By E. C. WHITEMORE

STANDING room was at a premium on Easter day at the Central Square church, Portland, and on every Sunday great crowds attend the ministry of Rev. F. F. Peterson. Twenty-two were received into the church on that day, fourteen by baptism. The enlarged scale



MARY TROWBRIDGE HOUSE, KALAMAZOO COLLEGE

of work of the church is being fully supported and all bills are paid. The church will meet the expenses of Pastor and Mrs. Peterson to the national anniversaries at Washington, an example worthy of imitation.

At Farmington Easter Sunday was marked by great congregations and the baptism of twelve young people by Pastor W. S. Boardman. Three of these unite with the church in Temple where Pastor Boardman supplies on Sunday afternoons. Several have united with the church in Farmington by experience or by letter, and all the organizations of the church are doing good work.

An exceedingly busy and efficient ministry is that of Rev. Alexander Henderson at Fairfield. The Sunday school is overflowing, every department of the church is happy in its work and is constantly enlarging. Fourteen were baptized on Easter Sunday. An unusual feature of his ministry is a monthly service at the Central Maine Tuberculosis Sanatorium at Fairfield Heights, where not a few patients from Baptist homes in Maine are seeking relief.

At the chapel at Shawmut, also, there is large attendance and a thriving Sunday school.

Dr. E. C. Whittemore was glad to note, as a recent preacher in Dexter, the fine results of the work of Pastor Hazelton who has just gone to Freeport, in increased congregations and efficient departments. On the evening of Easter he baptized three young people into the same church where he was baptized as a boy.

Pastor Hass and the First church, Waterville, are enjoying and are using constantly, their renovated church, which was recently rededicated with appropriate services covering three days. Nearly \$40,000 has been expended, including \$12,000 for the new organ, which was given by his family as a memorial of Deacon Horace Purinton who was for many years a loyal worker in the church and superintendent of its Sunday school. The Philbrick parlors are a memorial to Mrs. Minnie R. Philbrick, wife of Deacon Frank B. Philbrick, and church historian, and were dedicated by her class of one hundred women. A beautiful baptistry, the gift of his family, is the memorial of Deacon Howard Calvin Morse. Executive Secretary Dr. Irving B. Mower gave the sermon of dedication and addresses on the program were by Dr. C. E. Owen, Rev. H. R. Mitchell, Dr. E. C. Whittemore, former pastor, and representatives of the local churches. The baptistry already has been used in the baptism of seventeen young people.

The First church, Portland, "Maine's largest Protestant church," is pressing steadily forward in its broad ministry. The additions during the year to the membership are between fifty and sixty. The church has its own broadcasting station and its services "on the air" bring comfort and inspiration to many people who otherwise would have no such ministry or music. There is also a radio service at noon conducted by

the pastors of other churches. Among those who have spoken recently are Rev. A. W. Brown of Stroudwater, Rev. Raymond Buker of Sabattus, and Rev. John Dunston, South Portland.

Pacific Coast Letter

BY LEONARD W. RILEY

Death of Dr. Hinson

REV. WALTER BENWELL HINSON, pastor of the East Side church, Portland, Ore., passed away on Thursday, Apr. 8. On the previous Saturday he was found unconscious in his study at the church and remained so until the end.

Doctor Hinson was born in London, England, May 14, 1862, and came to America in 1883. He held pastorates at Montreal, Canada, San Diego, California, and in Portland, Ore. His monumental work was done with the East Side church, of which he became pastor on Mar. 4, 1917, and which, under his leadership, increased from a membership of 150 to more than 1400.

When Doctor Hinson became pastor of the White Temple, Portland, in May, 1910, he was elected a trustee of Linfield college and served in that capacity to the end of his life. From this institution he received the degree of Doctor of Divinity in 1911. From Acadia university, Nova Scotia, he received the degree of Master of Arts, and from Whitman College, Walla Walla, Wash., the degree of Doctor of Laws. For one year previous to his pastorate with the East Side church Doctor Hinson was the general evangelist of the American Baptist Home Mission Society of New York.

During the past sixteen years Doctor Hinson's ministry was by no means confined to the city of Portland. He was in constant demand for sermons and addresses at our Baptist state and associational gatherings. For ten years he was a regular speaker at the chapel services of Linfield college, and frequently in other colleges of the Northwest including our state institutions. His ministry during these years was also exerted through the printed page, by means of which many thousands of people have profited by his messages. He is survived by his widow, four daughters and one son.

The Summer Assemblies

Our convention religious directors are now busy preparing for the summer assemblies of the Baptist Young People's Union. Rev. T. H. Hagan, director in West Washington, has already secured for members of his faculty for the gathering at Burton August 3-13; Rev. W. J. McGlothlin, president of Furman university, Greenville, S. C.; Rev. O. C. Brown, editor-in-chief of the American Baptist Publication Society of Philadelphia; Rev. M. L. Thomas, director of religious education in Northern California; Rev. Eric M. Lindholm, of the Second Swedish Church, Seattle, Wash.; Rev. W. E. Cochran, Tacoma; Miss Louise Hunderup, Portland; Mrs. W. E. Pettibone, Tacoma; Mrs. F. C. Davidson, Seattle, and Mrs. J. E. Noftsinger of Mt.

Vernon. These names are sufficient to attract a large attendance and Brother Hagan states he expects still others to serve on the faculty.

Rev. W. T. Milliken is working with equal energy in preparation for the Oregon assembly, which will this year be held on the campus of Linfield college. The gymnasium, the athletic field, the college commons, the beautiful grounds besides other accommodations will make this a popular place for the young people of Oregon next July. It is expected that the Oregon State Convention will be held on the Linfield campus in connection with the assembly.

While I have received no details, I am confident that Rev. H. W. Voderberg, Eastern Washington and North Idaho, and Rev. Stanley Gillet in Southern Idaho, are making equally excellent preparation for their assemblies next summer.

Honors in Oratory

In Oregon an annual oratorical contest is held in which nine colleges participate including the state institutions. This year the representative of Linfield college, Miss Carmelita Woodworth, won this contest, which makes the seventh time Linfield has won this honor. In thirty-two years only the University of Oregon has won more first places than has Linfield. By virtue of winning a state contest, Miss Woodworth represented Oregon in the National Convention of Pi Kappa Delta in Colorado, Mar. 23-Apr. 1. In the contests to be held Miss Woodworth won fourth place in the women's extempore and tied for third in the women's oratorical contest, winning first place in the semi-final of both events. This was against the strongest collegiate competition in America, there being 392 delegates present, representing over 100 colleges and universities.

News Items

The Fremont church, Seattle, Wash., Rev. Elbert H. Hicks, pastor, set a record of 100 new members for 1926. At the beginning of the second quarter of the year have received fifty-eight of that number, forty-four coming by baptism.

The quarterly report of Rev. J. Shoun, pastor of the First church, Portland, Wash., indicates another year of three months of service. During the period twenty-two new members were received, fourteen by baptism. The membership is now 262. A total of \$15,000 is now pledged toward the new building.

Rev. H. L. Caldwell, for the past twenty years pastor of the First church of Portland, Ore., has resigned in order to go on the first of May he may assume the pastorate of the Calvary church, Berkeley, Calif. Mr. Caldwell comes from the Berkeley Baptist Divinity School. He has done a good work at Portland, and while his brethren in Oregon regret to lose him, nevertheless they wish him all success on the new field.

Rev. John Newton Garst, pastor of the First church, Spokane, Wash., has been invited to preach the baccalaureate sermon for his alma mater, Carson

man college in Tennessee. On Sunday Doctor Garst received new members by baptism. During the month of March the First church, Bremerton, Wash., received five new members, eight of them by baptism. All the goals set for the first year of Rev. F. R. Leach's pastorate ending next June, have already been met and passed. Mar. 27 was "go to church Sunday" in Bremerton, the annual meeting of the First church, Bremerton, Ore., was held Mar. 30. The report of the financial secretary showed a total of \$11,547 was raised for all purposes. Of this amount \$4099 was for missions and the various benevolences. The budget for the ensuing year amounts to \$8318. The pastor, Rev. I. Shanks, is greatly encouraged in his work.

There are now 1576 names on the roll of the First Church of Seattle, Wash., A. M. Bailey, pastor. Of this number 1150 have made pledges and are now giving according to the same; 275 have not yet pledged, but are giving. There are also 150 who gave last year who are not pledged or giving this year. The offering received in 1925 was \$31,975.31. The offering for 1926 calls for \$50,000. Doctor Bailey is to be commended for thus analyzing the situation as to giving. Possibly few churches would show a better analysis. The frank statement makes out the great possibilities of the First denomination should a way be found of securing proper contributions from every member.

Indianapolis Letter

BY FREDERICK ARTHUR HAYWARD
The annual dinner and business meeting of the Federated churches was held by action of the board of directors from October to the spring. It was held at the Second Baptist church, April 12, at 6:30 p. m. The members of the city were well represented. The meeting marks the fifth year of this organization although the mission work has been carried on continuously by volunteer effort. President Leon Joyce presided. The report of the treasurer revealed a small deficit of less than \$100 in spite of the unusual expenses of the year. The report of the executive secretary was in the nature of a review of accomplishments during the past five years. This report is in print and will shortly be distributed among the Baptist churches in missionary meetings. Following the business session the federation met to addresses on the proposed plan to organize a new church on the east side of Indianapolis; the need of a building loan association to care for the future Baptist interests and the plan and plans for the daily vacillating schools for 1926.

Easter Results

Reports from attendances at the church schools was 10,108, with only a few of the schools not reporting. We have a report is a reason for joy as it indicates the quiet and persistent work we are making in Indianapolis.

About five years ago we were happy indeed to report 3500. A great change is apparent in organization and interest. The full number of baptisms and increase has not yet reached us.

Perhaps no one church in Indianapolis can more adequately register real leadership and an honest growth than can Tuxedo. By this we mean it has had nothing of a mushroom development. It was started in a simple way, grew into well-planned and well-provided church school equipment and recently added its auditorium. Since Pastor Clutton became its leader the program has been well-rounded with special emphasis laid upon spiritual, educational and missionary matters. The Easter results speak for themselves; 948 attended the church school, more than fifty over the goal set by the school itself. The offering for the day was \$700 (more than 300 members of the church were recorded as givers to this offering). An interesting baptismal service was held at eight Easter morning when twenty-two followed the Lord in baptism; four were received by letter or experience. To use a "love comment" made by one of the members, "it was one of the greatest days in the history of the Tuxedo church."

God Bless Taylor Chapel

The Baptist Christian Center was formally dedicated Sunday, Apr. 11. The Sunday school was held as usual in the Leon Joyce house after which the departments marched to Taylor chapel under the supervision of the superintendents. It will be easy to understand the joy of the workers in the completion of the second of the three buildings, which has been named the F. E. Taylor Chapel in loving tribute to the pastor of the First church. Sixty-three were present at the school Sunday and together with the two preaching services, a morning prayer meeting, a primary story hour and the junior church, all on one day in a five-room building can easily explain the need for additional room. God has a great work for Indianapolis Baptists in this Christian center. The property has a value of nearly \$11,000 when the third house shall be completed. The plans call for a social house, a house of prayer and an educational house.

The Two Rivals

Two churches, Temple, Rev. W. H. Harris, pastor, and Crooked Creek, Rev. E. G. Shouse, pastor, seem to have at least one thing in common and that is to grow and each church seems to think it should grow more rapidly in building, in program and in numbers than the other. Both pastors have been friends these many years and so have much in common. A church-school contest has been carried on for the past quarter and the final reports were recently announced—Temple, 507, and Crooked Creek, 431. We do not have the percentages but the battle is over. We understand that a chicken dinner will bring together more than a thousand good Baptists to talk over the matter. Meanwhile both churches under

competent leadership and urged by intelligent enthusiasm reach out toward larger things. May God richly bless them in their efforts to interest larger numbers of people, and win them if possible for the King.

River Avenue Church

To look back over four years as pastor and see the line called success gradually widen is a reason of thanksgiving. Four years ago this church, Rev. James R. Quick, pastor, had 179 members. Today the membership is 465. Actually this church has received in that period 377 new members, 250 of which came by baptism, and more than 50 per cent of these were men or boys. Eighty-two baptisms are recorded this Easter in a year's time. The church school has grown from 150 to 280 average attendance and frequently passes that figure. The average attendance of the three B. Y. P. U. groups is 120. The prayer meeting has a regular attendance of between 75 and 120. The one outstanding bit of progress which will open doors to larger things is the rebuilding of the River Avenue church and in this cost of \$18,000 no outside help has been solicited. It is not carrying an overload nor is there danger of a financial slump at some later period. It is a sample of exceedingly good sense and practical leadership. In all the days of building this church maintained its high spiritual levels and took up its work without loss when the day of reopening came. The enlarged program calls for services of some form every night in the week. We understand the janitor of the church has thrown away the key. The doors are always open for blessing in this interesting neighborhood.

First Church Backs "City Program"

In a new booklet soon to be released, it is the intention of its editor to sum up the contributions the First church has made to the work in the city outside of its own demanding plans. But it is sufficient for this letter to suggest that one of the largest negro Baptist churches, the Second Baptist church, Rev. B. F. J. Westbrook, pastor, will always remember with love the offering of nearly \$2500 given them to aid in furnishing the new church about seven years ago. The same thing happened with the Tabernacle Baptist church, Rev. W. H. Zimmerman, pastor. About \$1900 given Tabernacle made it possible for the new pews to be installed in this church, now only about ten years old and with a property value of \$35,000. Recently the Garfield Park church faced the serious problem of completing its new building. This is a young church and a building with a value of \$25,000 facing Garfield Park is being completed. It will be modern and have a pipe organ. The need for \$2000 more faced the building committee. The First church on Sunday underwrote that amount, agreeing to pay the interest and assume the responsibility until the church was able to care for it. A fire destroyed the Woodruff Place church. Rev. L. C. Trent, pastor. This is one of the most promising churches in the city and was doing a remarkable work

when fire wiped the property from the corner. The insurance was not more than a third of its value. An enlarged building with a three-unit plan has been the hope of the pastor and committee. This will cost not less than \$125,000. Heroic efforts are being put forth by the Woodruff people. The First church underwrote \$5000, agreeing to pay the interest for this church. These efforts of Dr. F. E. Taylor and the First church to "back up the city plan" are commendable. Less than five years ago the Calvary Baptist church was given absolutely free the title to its property of more than \$6500. Additions have been planned and partially completed but this "little church" has become "a great one" and its church school attendance of 365 and its church valuation of \$18,000 tells the story of its progress.

The Assam Mission Conference

By MRS. R. G. EWING

THE twenty-third session of the Assam Baptist Mission Conference met Jan. 21-27, in Sibsagor, Assam. With the exception of but three the full membership now in Assam was present, and we were one big mission family eating about a common board of spiritual as well as bodily food. The outstanding thing about the whole conference was the fine spirit of friendship that was manifest between all. It may be that the sadness of this last year's loss to our mission of two of its faithful members to the world beyond, coupled with the severe trials of sickness that came to three other families, has brought the rest of us into deeper and more sympathetic relationships. However that be, the cementing of old friendships and the launching of new ones, was a value gained from this session not to be depreciated.

Due to the inability, because of sickness, of the Tuttle and Hardings to return to us at the appointed time, the big report from the Missions Conference, for which we had postponed our conference date, was missing; but despite that disappointment, the program sessions were of helpful interest in their varied sidelights of thought and the comparing of reports from the various stations. Business was carried through systematically and in good order, differences of opinion never marring the spirit of friendliness.

A feature that made this a distinctive session was the singular beauty of the place of meeting, Sibsagor itself. The artificial lake, a half mile square, made by an invader king some three hundred years ago, into whose waters not only the three great stone temples erected by him, a new convert to Hinduism, are reflected, but also a white Christian chapel. Little did that old heathen king think when he was erecting these huge works of early art to his favorite goddess, that the time would come when the white spire of a Christian chapel and the shadows of a Christian compound would fall across those lovely waters. And so, bit by bit, the cross wins its way; and that little white chapel, doubled

in the blue waters, will long live in our memories, not only for its sheer beauty, but for the symbol of the new way, the Way of Jesus, that is bit by bit winning in Assam.

James Whitcomb Brougher

By ARTHUR STEVENS PHELPS

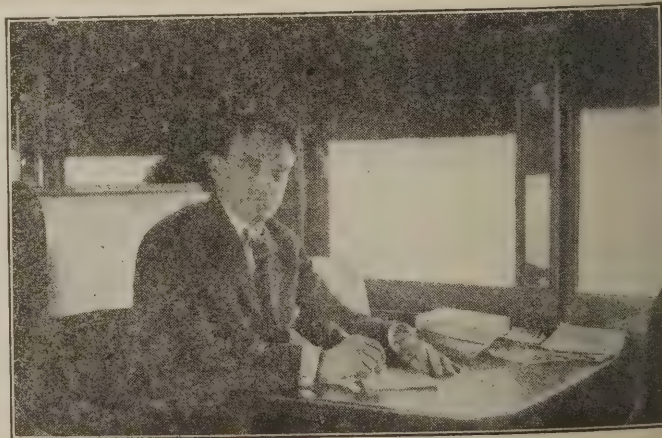
IN his "Vie de S. Francois," Sabatier indicates that the popularity of that saint was owing to the uncompromising way in which he faced men with their sins. "Brougher, skin a man," said Sam Jones, "and smile while you're skinning him, and he'll follow you to the tannery for the hide," a picturesque way of saying, "Preach to the conscience, and do it in love." The criticism is often made that there is no preaching against sin today. As a matter of fact, the popular preachers of our day probe the souls of men as scathingly as did Jonathan Edwards, and with as conspicuous success. And more specifically, Baxter preached against sin; Brougher against sins. It is the superiority of the machine gun over the old-fashioned cannon. His punchy preaching (to coin a word) leaves no doubt in the backslider's mind as to who is the hunter's game. And this bold directness is not confined to the platform, where courage is comparatively safe, like a boy behind his father's fence. Our preacher deals as honestly with the souls of men when they meet their pilot face to face. "Pastor," complained one of his official board, "you are getting members into this church too fast." "No one will ever accuse you of that, deacon," responded his pastor, "I don't believe you have won a soul in ten years."

What are the elements of personality and efficiency that have contributed to the extraordinary success of this man? A fixed standard; weighing of men; ceaseless industry; executive; sympathy with youth; thinking through; a sense of proportion which lays the emphasis on important things, and does not interest itself in non-essential trifles; the ability to work with others; the spirit of service; financial judgment, which has led to the purchase of the mammoth auditorium; spiritual devotion; intellectual charity for the convictions of others; Baptist convictions; missionary enthusiasm; personal magnetism; concentration.

I am glad my friend is coming to Oakland. We need him. Among the many great churches in this East Bay population of a million, none enjoys a more vigorous life, nor has a more promising future, than the Oakland First church. The night audiences are the largest. Street cars run from the campus gates of the University of California to the door. So will the students. The church is a modern stone plant, equipped for multifarious departmental work, with an auditorium seating 1600, a membership brought to 1300 under the consummate leadership of Doctor Snape, a corps of effective associates, a church body whose loyalty and adventurous spiritual enthusiasm will zealously support the new ministry of their great leader.

The hearth calls to the heart more vehemently as the years pass. More than thirty years of Doctor and Mrs. Brougher's lives have been spent on the western coast. In Oakland, both received their education, from grammar school to college. His pastor was S. B. Morse, to whom he showed his loyalty by making his daughter, Cora, Mrs. Brougher. Both in the home circle—from which the two sons have followed their father's calling and the two married daughters have homes in Los Angeles—and in her church life, Mrs. Brougher is a gracious and worthy partner in her husband's ministry. After a brilliant college career, he received a theological degree from our home Rochester Seminary.

The sixteen triumphant years of Los Angeles pastorate, from whose vibrant energy he comes up for air—when a man needs to breathe he naturally comes to the Bay region—will live in their impress for a century to come. When nature endues a favorite son with both preaching and executive gifts, it may be hard on the man, but it is surely relatively fortunate for his church. The members that are moved on Sunday kept moving through the week. "His word here and there," writes Mr. Hawes, president of his Women's Union, "acts like magic." What discoveries in the world are like discoveries of men, and inventing something for them to do? He leaves a choice group of associates: indefatigable Benet, royal Hudson, devout Burlingame, and



JAMES WHITCOMB BROUGHER

nt Joy, melodious Hastings, tireless
mpson; a membership of 3500, a
day-school enrolment of 2500, seven
societies; the growth of the mem-
bership has averaged more than 300
for the whole period. Daily at
gates of the Temple have thronged
physically or spiritually lame, halt
maimed. The underworld have been
to the upper world. He has swum
the current of human life. The city's
most citizen, his outlying ministry
been multiform. Nationally, our de-
nation owes and knows its debt to

ougher's phantasmagoric personality
s on the lecture platform. For
summers he has been a Lyceum
rider. The best modern sermon
n it the popular elements of the lec-
platform. The best modern lecture
n it the moral passion of the pul-
Brougher's lectures are not merely
tectural structures, built story upon
though his anecdotes, drawn
ly from his own life, like Lincoln's,
uminous. Laughter and tears fol-
ach other over the faces of his audi-
like springtime. Speaking of
ter, Brougher really needs to
he is so homely, you would think
ce would ache.

one universal language of the race
love of fun. Even the British lion
oar at the right joke. Sunshine
ake a man unbutton his coat, when
mpet fails. The tree of life is not
eping willow. Brougher's humorous
ations radiate from a heart warm
unselfish love for his fellows. It is
without a sting. We who have
him longest have yet to hear an
d or uncharitable judgment of his
men. The night service is
ed to the stranger in the rear pew.
od sister said: "Doctor Brougher,
t like your night sermons as well
do the morning ones." To which
plied: "I don't like worms myself,
e fish eat them." Methods are in-
ing to him only as they bring the
ce to the feet of Christ. His deliv-
dramatic. It storms Eye-Gate as
s Ear-Gate in its siege of Mansoul.
am Lincoln said: "I don't care for
d dried sermons. When I hear a
reach I like to see him act as if he
ghting bumblebees." And he fre-
y is. There is a difference be-
sensation as a motive, and sensa-
as a result. God's ways are
onal. Not all churches are built
hout any noise, like Solomon's.
Brougher says: "I preach to the
in the morning, and feed them
at night I have the billy-goats,
give them tin cans and bill-post-
Was it not Baxter who reminded
"God breaks not all hearts alike"?
man to his method, under God.
ces fall away when, sitting with
altitude in the atmosphere of silent
under the tender strains of the
on hymn—such a one as brought
e Saviour—with the lead of mas-
sicians in organ and chorus, the
t words of the man of God wing
ay to the heart, and men and wo-

men from street and shop and school and
counter and slum and resort flock in
troops to the irresistible influences of the
after-meeting! Sometimes a thousand
are turned away from the great audi-
torium on Sunday night for want of
room. The ineffable charm of that un-
seen Some One "whose train fills the
Temple", as in days of old; calls to the
lonely, restless, sin-burdened heart of
men.

Looking back on the fruitful ministry
of these glorious years, and looking for-
ward to the new pastorate resplendent
with hope and promise, the whole de-
nomination echoes the heartfelt response
of Temple church, Los Angeles:

"Our hearts are saddened because of
the approaching termination of your
great ministry to this church, which God,
through you, has made great in numbers,
giving and service. We thank God to-
day for your life and talents, and for
your testimony among us; and also for
your distinguished leadership in unify-
ing and inspiring the denomination to
greater service for Christ. Temple
church is highly honored in being your
flock. We commend you to God's suffi-
cient grace for your arduous campaign,
and for your future ministry.
Our love to you in Christ."

Dr. John Young Aitchison

WHEN, on the morning of Mar. 16, we
read that our friend, Dr. John Young
Aitchison, had the day before been
stricken while in pursuit of his duties as
assistant to the president of the Univer-
sity of Chicago, our hearts were heavy
within us. "Surely," we said, "a prince
in Israel has fallen!" We should have
anticipated yet many years of devoted
service, which fact but the more intensi-
fied our lament that he was gone. Yet
when we review the life of Doctor
Aitchison, we discover that, although he
passed from us in his early prime, he had
lived much, that his swift years were
packed with rich experience and vital
service.

His was no meteoric rise into a place
of prominence in our denominational life.
Through a varied and fruitful pastoral
experience, culminating in those years
at Galesburg in which he envisioned the
world-parish of a local church, he built
the ladder by which he rose to the de-
nomination's highest recognition and
trust. In the district secretaryship of
the American Baptist Home Mission So-
ciety, the joint district secretaryship of
the Home and Foreign societies, and the
home secretaryship of the American Bap-
tist Foreign Mission Society, Doctor
Aitchison won that familiarity with the
work and problems of our national so-
cieties which was to qualify him for
unique leadership in the greatest forward
movement which the Baptist denomina-
tion in America has ever undertaken.

The general directorship of the Board
of Promotion, which Doctor Aitchison
carried during the entire period of the
New World Movement, was a merited
honor, but this aspect of the office was
far outweighed by its responsibilities and
burdens. From these latter Doctor

Aitchison never sought escape, but bore
them constantly, patiently, even hero-
ically, until the period of his undertaking
was completed. In a very true sense, he
was a martyr to the cause which he led.
What those years exacted from him, we
shall never fully know.

It was peculiarly in the years from 1916
to 1919, during which he served as home
secretary of the American Baptist For-
eign Mission Society, that the board of
managers of the society came to know,
through personal contact, the splendid
Christian character and gifts of Doctor
Aitchison. His winsome personality, his
irresistible energy, his breadth of sympa-
thy, his wisdom and sanity together
contributed to the very deep hold which
he gained upon the confidence and affec-
tions of the board during those years.
It was with peculiar reluctance that the
society surrendered him to the larger
claim of the New World Movement.

With this intimate background of per-
sonal friendship and common service, the
board of managers of the American Bap-
tist Foreign Mission Society records its
deep appreciation of Doctor Aitchison as
Christian, friend and fellow-servant in the
kingdom and patience of our Lord, and
its profound sense of loss in his death.
The board of managers extends to Mrs.
Aitchison and her son in their sad be-
reavement its warmest Christian sym-
pathy, and directs the recording secretary
to forward a copy of this appreciation to
Mrs. Aitchison.

Cassius M. Carter An Appreciation

By JAMES A. KEMP

DR. CASSIUS MORTON CARTER,
the son of Sanford and Lorinda
Wright Carter, born in Livonia, Ind.,
in 1861, died Mar. 1, in Los Angeles,
Calif.

He was graduated from Franklin col-
lege in 1887. He then took a course in
the Southern Baptist Theological Semi-
nary and later entered the Union Theo-
logical College in New York.

He was married to Miss Martha Noble
of Greenwood, Ind., who was a classmate
in Franklin College, in 1889, a faithful
and devoted companion and co-worker,
who survives him, together with three
children, Louise, now Mrs. Ralph G.
Cole, Dr. William Noble Carter and Miss
Helen L. Carter, all of whom live in Los
Angeles. Their youngest daughter, Ruth,
died in infancy. A sister, Mrs. J. W.
McCullough, resides in Paoli, Ind.

Doctor Carter served as pastor at
Mitchell, Lafayette and Muncie, Ind., and
in 1910 accepted a call to the First church
of Los Angeles, Calif., serving until 1914,
when failing health compelled his giving
up the work as pastor. Following his
resignation, he with his wife and daugh-
ter, Helen, went to his old home in Li-
vonia for rest and recuperation, remaining
for over two years. During the latter
part of his stay he acted as pastor for the
Baptist church of Livonia and the church
was greatly strengthened.

In 1916, Doctor Carter moved to De-
troit, Mich., where he served the Grand

River Avenue church as pastor. He was later pastor-at-large of the Michigan State Convention. In this capacity he organized the East Jefferson Avenue church in Detroit, acting as pastor until this church was successfully established.

Doctor Carter was a member of the board of directors of Franklin College for fifteen years. He served as president of the Indiana State Convention for three consecutive years. He was for a time editor of the *Indiana Baptist*, now the *Baptist Observer*. Shurtleff College conferred the degree of Doctor of Divinity on him. He made several tours of Europe before and after the great war, conducting touring parties over the continent. In 1905, accompanied by his wife, he made one of these trips, going on to Egypt and the Holy Land.

He was a Thirty-third Degree Mason, Grand Prelate of the Knights Templar of Indiana, and a member of Moslem Shrine of Detroit.

Appropriate funeral services were held at the Wilshire church, where he held his membership. The services were conducted by his pastor, Rev. Bruce Black, assisted by Rev. James A. Francis, of the First church, Dr. J. M. Philpot of New York, a boyhood friend, also born and reared in Livonia, Rev. J. B. Thomas, an old college friend, and Rev. F. E. Smith, who was his assistant pastor at Muncie, Ind. The services were attended by a large number of old Indiana and other eastern friends. Interment at Forest Lawn Park, in Glendale, Calif.

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The Baptist

Chicago, May 1, 1926

Vol. VII

No. 13

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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With the Board of Missionary Cooperation

Next Year's Objectives

Now that the present fiscal year is drawing to a close, plans for the next are being definitely formulated. Further stressing of the every-member plan is to be the chief element in our 1926-27 program. Wherever the plan has been given an adequate trial, it has proved a pronounced success, and its universal adoption by all Northern Baptist churches would put denominational finances on a far more stable and satisfactory basis than the present one.

It is possible for a church which uses the plan to have a fixed budget for current expenses and missions, underwritten by pledges from its members. The church is able in this way to promise a definite amount of money to the denomination each year as its share in our united missionary work, and to be responsible for collecting and sending it in. It is easy to see how much more effectively a vast enterprise like Baptist missions might be conducted if it were possible to count on a certain fixed sum of money each year, rather than to run it on the present more or less "hand-to-mouth" basis. The widespread adoption in Baptist churches of a definite missionary goal, assured of collection by pledges taken through the every-member plan, would make the former condition possible.

After the plan is put on in a church, there still remains a problem for the pastor and the church treasurers. That is the education of their membership to the point where they pay on pledges promptly each week or each month, so that the money can be forwarded to the

state office on the one-twelfth-month basis.

Much has been said in the denominational press and elsewhere about the savings which would be effected if money now spent for interest on money borrowed to carry on missionary work going during periods when little money was coming in from the churches.

The condition with regard to regular payments of missionary money has shown noticeable betterment this year, but there is still much room for improvement. We hope for a larger number of recruits next year for our League of Honor, the dependable churches which are now using the one-twelfth-monthly system.

Mission Exhibit for Convention

The illustration shows the Washington auditorium, a fine building of modern construction, which will be the scene of the 1926 Northern Baptist Convention in Washington, D. C. One interesting feature of the convention will be the exhibit on Baptist missions which will be held in the basement of this building. Dr. Harry S. Myers, of the stereotyping department, is arranging the exhibit.

Judges Chosen for Essay Contest

The stewardship essay contest which has just been conducted, is to have the following judges, according to the announcement by Doctor Agar. Judges Group A are Mrs. Charles A. Jones, Chicago; Dr. George W. Taft, Chicago; Rev. Charles Rufus Osborn, Chicago; Group B—Mr. Edwin Phelps, Chicago.



WASHINGTON AUDITORIUM

Edna Umstot, Chicago; Mrs. George W. Taft, Chicago. Group C—H. R. Bowler, New York; Rev. Wilfrid A. Hill, New York; Mrs. Howard Smith, Philadelphia. Group D—

Miss Nan Weeks, Philadelphia; Miss Alma Noble, New York; and Miss Charlena Elliott, New York. The decision of the judges is expected within a few weeks.

Here, There and Everywhere

Rev. G. A. SHEETS of the First church, Rock Island, Ill., baptized eighteen new members last Sunday.

THE KINGSHIGHWAY CHURCH of St. Louis, Mo., Rev. A. J. Rendelman, pastor, has 300 in Bible school, and twenty-eight recent additions of which ten were baptized.

Rev. Wm. C. DEER is the church and district minister at Cedar Falls, Iowa.

Rev. M. L. DEWEY has closed his work in New York and is now located at New York, Iowa.

Rev. L. A. GARRISON of Ogden, Utah, resigned after a notable five-year pastorate. He will close his work on Sunday.

MORNINGSIDE CHURCH of Sioux Falls, Iowa, was recognized recently by a general council as a regular Baptist body. Rev. P. C. Larson is the pastor.

Rev. C. F. BROWN of Shellrock, Iowa, resigned to take effect on July 1.

Rev. McDOWELL, father of Rev. P. H. McDowell of New York state died March 15, his seventy-ninth year.

EMERSON AVENUE CHURCH of Indianapolis, Rev. P. J. Morris, minister, held a dinner and daughter banquet, April 16.

ANNUAL MEETING of the Church of Indianapolis will be held in the city at 6:15 p. m., April 26. Rev. A. Hayward will deliver one of the principal addresses.

HENRY HALLAM TWEEDY of Yale University school and Rev. Willard L. Sperry of Harvard Divinity school are the speakers for the Park Avenue church in New York City during April.

JOHN MACNEILL of Toronto was the speaker for union services for the churches of Cleveland, Ohio, during the pre-Easter conference.

LUKE CHAN, Miss Minnie Vautrin, Ningpo, China, Rev. H. R. S. Benja- min, Ningpo, China, and Mrs. S. T. Jones were speakers at the monthly meeting of the Chicago Woman's Mission in the Belden Avenue church, Chicago.

Rev. L. C. HANNA, acting pastor, has a program, varied to meet the need in the city. Health week, week of evangelistic effort, property upkeep and religious education are included in a four-week schedule.

ED MONEY?

C. HAGEMAN HAS SUCCESSFULLY completed other church building projects. Assistance solicited. Box 555, Minneapolis

Rev. L. W. ROSS has closed a two years' pastorate at Sidney, Iowa.

Rev. EARL H. TOMLIN of Titusville, Pa., will be the leading speaker at the Bible School convention at the Shady Avenue church, Pittsburgh, Pa., on April 23.

THE CHURCH AT BARRINGTON, ILL., Rev. C. A. Nissen, minister, has a new intermediate B. Y. P. U. organization.

Rev. A. A. SHAW of Brooklyn, N. Y., preached twice on April 11 for his friend, Rev. W. C. Smalley of Ottawa, Canada.

THE FIRST CHURCH of Tecumseh, Mich., received five by baptism, April 4.

THE TEMPLE CHURCH of Brooklyn, N. Y., Rev. E. Le Roy Dakin, pastor, observed world friendship day, on April 18. All services of the day were in the hands of Dr. Edward C. Kunkle assisted by seven missionaries.

Rev. J. H. CARSTENS of Danville, Ill., has received twenty-eight new members during the past four months. Seventeen were baptized on Easter. The church has exceeded its quota for missions this year.

PASTOR E. H. SHANKS received seventeen new members on Easter at Salem, Ore.

MISS ADELAIDE V. RUTHERFORD of Girard, Ill., has taken *The Standard* and *THE BAPTIST* without a break since 1882 and has every issue to date filed.

THE FIRST CHURCH of Red Bank, N. J., Rev. W. E. Braisted, pastor, has installed a new pulpit and complete communion furniture in walnut, costing \$1700. Sixteen were baptized on Easter.

AT THE SEMI-ANNUAL MEETING of the Columbia association of churches, Washington, April 15-18, speakers from the Southern boards were Rev. J. R. Saunders, Rev. John Love, and Mrs. P. S. Evans, all of China, and Miss Edith West of Brazil. From the Northern boards, Dr. Geo. A. Huntley, China; Dr. Bruce Kinney, Indian missions; Miss Mary D. Jesse, Japan, and Miss Luella Adams special worker to Jews in Pennsylvania. Dr. J. F. Love and Dr. Frank A. Smith were also present.

THE TEMPLE, Charleston, West, Va., Rev. C. W. Kemper, minister, has received 125 new members in the last six months.

Mrs. H. F. SWIFT, 19 Garfield Place, Poughkeepsie, N. Y., has a large number of books that she will give to ministers free on request. Write her, enclosing stamp for reply for list. These books were the property of her father, the late Rev. S. B. Almy a well-known Baptist minister of New York state.

PASTOR H. A. PORTER of the Third church, St. Louis, Mo., held special evangelistic meetings at William Jewell college, April 5-10.

PLANS FOR A NEW CHURCH plant have been completed for the church at Winfield, Kan., Rev. Hal E. Norton, minister.

THE THREE LARGEST Sunday schools in West Virginia, all denominations on Easter, were all Baptist as follows: Fifth Avenue, Huntington, 1400; the Temple, Charleston, 1015; South Charleston First church with 1012.

PASTOR W. EARLE SMITH of the First church, Ontario, Calif., received twenty-two new members on Easter, twelve being by baptism.

Rev. E. C. PRIME of the First church, Bridgewater, Mass., received ten new members on Easter; a special offering of \$300 was received. The attendance in this church by actual count for the past six months is at morning worship, 404; evening, 157; church school, 73; prayer meeting, 69.

BEULAH CHURCH, Detroit, Rev. Herman Lang, pastor, received forty-seven new members on Easter. The church now numbers 912.

FIRST CHURCH, Glens Falls, N. Y., Dr. P. H. McDowell, pastor, had twenty-three candidates for baptism on Easter.

JEFFERSON AVENUE CHURCH, Detroit, Rev. A. V. Allen, minister, had raised \$137,000 toward their new plant at last reports. The goal is \$150,000.

FIRST CHURCH, Du Quoin, Ill., is to be congratulated on its new building which is one of the most imposing edifices in the southern part of Illinois. A large three-manual Kilgen organ made by the firm of Geo. Kilgen & Son, Inc., of St. Louis, Mo., has been installed and was opened April 15 by Mr. F. P. Leigh, director of music and organist and choir director of the Third church in St. Louis. The opening recital created great interest for the instrument.

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is the type such as is used in the largest churches throughout the bigger cities of the country. It occupies two large tone chambers covered by an artistic grille and is an instrument of great power and variety. This firm has also just received the order for the First church of Tarpon Springs, Fla.

THE CHURCH at Barrington, Ill., Rev. C. A. Nissen, minister, has organized a council of twenty-one members to consider and deal with the various phases of community service.

DR. CORNELIUS WOELFKIN of the Park Avenue church of New York City will be the preacher at the University of Chicago, May 2 and 9.

TOURS TO EUROPE, Palestine, Egypt, sound good to prospective vacationers. The Church Touring Guild of which Rev. S. Parkes Cadman is president has some attractive arrangements.

THE ROCKY MOUNTAIN DISTRICT of the Woman's American Baptist Home and Foreign Mission Society will hold its seventh annual meeting in the First church, Colorado Springs, Colo., May 4-6. Mrs. Mary Martin Kinney will be the principal speaker.

TWENTY-ONE NEW members were received into the church at Chehalis, Wash., by Pastor B. M. Godwin, at Easter services.

MISS VERA BLAKELEY of Tura, Assam, arrived home on furlough after six years on the field. She is a member of the First church of Port Allegany, Pa.

PASTOR L. E. BROUGH of the First church, Anoka, Minn., has received eighty-one new members in less than two years. He recently held revival meetings at St. Francis, Minn.

CONGRESSMAN GRANT HUDSON of Michigan was the speaker at the Page class in the Dudley Street church, Boston, Apr. 18.

THE SOUTH CHESTER, PA., CHURCH of which Rev. A. Z. Myers is pastor is prospering. Forty-six new members during past seventeen months. Eighty-five persons sat down to a banquet to celebrate a three-cornered contest between three classes in the Sunday school. The pastor's salary has been increased.

SENATOR WILLIAM MCKINLEY of Illinois and Mrs. Mary Jackson of Chicago have each contributed \$5000 to the endowment funds of Shurtleff college at Alton, Ill. The objective sought is \$400,000 and the goal is less than \$45,000 away with June 1 as the time limit.

EVANGELIST H. FREMONT HOLBROOK of Warren, Ind., plans to enter pastoral work this year. He has conducted nine special campaigns this past season.

PASTOR E. A. HANLEY of the First church of Berkeley, Calif., baptized eighteen and received others during April.

THE ROSEVILLE CHURCH of Newark, N. J., Rev. Clarence Bleakney, minister, has doubled its activities since Jan. 1. Twenty-five additions, the largest budget for current expenses in history of the church, \$600 added to the missionary budget and a new men's organization are signs of new life.

REV. A. J. ARCHIBALD of the First church, Nashua, N. H., gave the hand of fellowship to thirty-four on Easter day. The pastor is in his sixth year.

THE MICHIGAN ANTI-SALOON LEAGUE held a convention in Detroit, Apr. 22-26, with some of America's best talent on the program.

THE CARMEL CHURCH, Detroit, Mich., baptized ten on Easter, gave the hand of fellowship to sixteen and made a special offering for missions in the sum of \$141. Rev. Edgar Watson is the pastor.

THE FIRST CHURCH, Plymouth, Mich., has received a gift of silver collection plates given by Mrs. Howard W. Brown of Detroit as a memorial to her parents, Dr. and Mrs. S. E. Campbell, who were members of the church for many years.

BIRKETT MEMORIAL CHURCH, Detroit, Rev. G. W. Johnson, minister, had an audience of 700 for Easter morning. Thirty were baptized and six received by letter.

THE FIRST CHURCH of Kennett Square, Pa., Rev. D. D. Stelle, pastor, conducted a visitation campaign before Easter. Thirty-five made decision to lead the Christian life and eleven were received by baptism.

THE FIRST CHURCH, Paterson, N. J., Rev. R. M. Broucher, pastor, is broadcasting its morning services.

THE CHURCH at Potsdam, N. Y., Rev. Howard Johnson, pastor, received six by baptism, one being the physical director of Clarkson college and a graduate of Wake Forest college.

REV. FRED W. FIELD of DeKalb, Ill., baptized seventeen persons on Easter. He will soon enter the University of Chicago to take courses leading to a degree.

REV. H. W. ARTHUR, of Vancouver, B. C., has become pastor at Puyallup, Wash., taking up his duties, Apr. 1. Rev. Gilbert Parker and Rev. Truman Bishop are pastors emeritus of this church.

THE NEW EDIFICE OF FIRST CHURCH, Decatur, Ill., Rev. T. Harley Marsh, minister, was dedicated, Apr. 18. Dr. F. H. Divine helped in the financial effort. \$86,000 was raised in a few days. The completed building cost well over \$200,000.

REV. FLOY T. BARKMAN of San Diego, Calif., was not appointed a chaplain in the United States navy, as reported in THE BAPTIST on page 315 of the Apr. 10 issue, but "a chaplain in the United States naval reserves." No duty is assigned with the commission. Over 4000 men attended religious services held by Chaplain Bark-

man in a sixty-day period and fifty professed conversions.

DR. ASHBY JONES of the Second church, St. Louis, Mo., on leaving Atlanta, Ga., recently was honored at a public meeting of 500 negroes who presented him with a silver pitcher. Doctor Jones has been active in the cause of interracial good-will and justice.

CATHOLIC, LUTHERAN AND PROTESTANT churches numbering seven united in a Good Friday service in the Empress theater, Akron, Iowa. Six hundred people attended the service.

THE FIRST CHURCH of Elizabeth, N. J., Rev. Llewellyn Brown, minister, received fifty new members Easter. Two hundred have been added to the church in the past two years, bringing the membership to the highest point since the church was organized. The Easter offering was over \$240.

THE ANNUAL MEETING of Aiken Institute was held in Chicago, Apr. 8, at Second church. The operating budget was \$816. Salaries paid by other organizations amounted to \$3300. Aiken Institute was organized in 1912. Rev. L. T. Foreman is the secretary.

REV. AND MRS. M. B. LINDBERG of the mission at the Mount Lebanon high school and Bible institute at Schweifat, six miles from Bierut, attended the great Christian conference at Jerusalem Easter. Mr. Lindberg is a daughter of Rev. and Mrs. E. R. MacKinney of Wheaton, Ill.

REV. ROBERT LINCOLN KELLEY is spending the months of March, April and May in West Virginia as a special worker with the churches under the direction of the Board of Missionary Cooperation.

AT THE OCEAN PARK summer assembly August 16-28, 1926, Dr. A. A. Shaw, Brooklyn will be the chapel speaker. I. Frederick L. Anderson of Newton senior, Dr. John M. English, Prof. J. Berkeley, Mr. Edwin Phelps and Mr. Priscilla H. Fowle will be on the faculty.

THE COLORADO SUMMER assembly will be held at Palmer Lake, Aug. 17-27. Dr. W. F. Ripley is getting the program in shape. This assembly site is accessible and ideal. The western slope of Colorado will have its own assembly at Cedar Edge, June 19-25. Dr. Frank Eden of Denver will be assembly pastor here again.

PASTOR M. FOREST ASHBROOK of the First church, Adrian, Mich., baptized sixty persons on Easter day.

CALVARY CHURCH, Minneapolis, I. W. T. Dorward, acting pastor, received twenty-eight new members Easter Sunday.

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THE B. Y. P. U. HELD a great rally for southern Colorado in the First church of Pueblo, Apr. 23-25. Miss Cora Fleming, state president, was present.

REV. CHAS. H. STULL, superintendent of evangelism for Ohio, assisted pastor R. W. Edmondson of the Calvary church, at Akron, Ohio, during the pre-Easter season. There were forty-six decisions.

PASTOR J. W. HOYT of the Belden venue church, Chicago, gave the address to the graduating class at the Moody Bible Institute, Apr. 22. Twenty-four new members were given the hand of fellowship, Apr. 11.

IN THE FIRST CHURCH of Monrovia, Calif., on Easter day, the pastor, Rev. H. Hulten, baptized nineteen. There were twenty-one professions of faith during the day.

DURING THE EVANGELISTIC campaign in the First church, Hastings, Minn., Rev. A. Fernlund, minister, there were over fifty conversions. The meetings were conducted by Evangelist David F. Nygren.

IN THE JUDSON CHURCH of Oak Park, Ill., Dr. J. C. Dent, minister, on Apr. 11 there were 108 persons who signed pledges to give one-tenth of their income to the use of Christ.

THE FIRST CHURCH of Cadillac, Mich., Rev. C. P. Kirby, minister, celebrated its fortieth anniversary, Apr. 8-11. Rev. H. S. Sandholm, Dr. Allan Hoben and the pastor were among the special speakers. There were eleven baptisms on Easter.

MRS. GRACE E. BROWN, wife of Dr. Guy Brown, pastor of the Watertown, N. Y., church, died, Apr. 19, at Ithaca, N. Y., following an operation. For thirty-three years Mrs. Brown was the faithful and devoted wife of Doctor Brown in his pastorates in New Jersey, Kansas and New York.

IN THE SPRING of 1921, Rev. W. E. Morgan organized the Emerson Avenue church in Indianapolis. In October of the same year, his son Paul Judson Morris became pastor. There were then 165 members. During the past year, without outside help, the church has added ninety-one members, fifty-four of them by baptism. The present membership is 431.

THE FIRST CHURCH, Akron, Ohio, has a healthy growth under Pastor F. W. Stanton; 113 new members have been added so far this year and over 300 during the twenty-eight months of the present pastorate.

THE FIRST CHURCH, Ft. Dodge, Iowa, gave a reception for Pastor and Mrs. B. M. Wood, Apr. 8, the twenty-fifth anniversary of their wedding. The church presented a white gold watch to the pastor and a silver tea service to Mrs. Osgood. Osgood has been with this church ten years, during which time he has taken in many new members.

AT THE LAST communion at Woodlawn church, Chicago, Pastor M. P. Boynton gave the hand of fellowship to thirty-two new members.

THE CHURCH AT ALMA, Mich., Rev. T. Roberts, minister, will install a new organ this summer. The initial subscription was by Rev. Jos. Priest who gave

it as a memorial to his son Kenneth who died during his residence at Alma. The pastor is in the fourth year here; on Easter he received twenty-four new members.

THE SUNDAY SCHOOL at Batavia, Ill., is crowding the available space, even after considerable enlargement and refitting, and Pastor R. J. Richards has recently baptized a number of converts.

THE ANNUAL MEETING of the Nevada-Sierra Convention will be held at Reno, Nev., May 14-16, 1926. Rev. Brewster Adams is pastor of the entertaining church. Dr. John S. Stump will be a speaker. Rev. F. E. Robinson of Fallon will deliver the annual sermon.

REV. SAMUEL BLACKNEY of Elko, Nev., has resigned to take effect on May 1.

WHEN REV. ROY H. BARRETT, general missionary of Nevada preached recently at Loyalton, the local Masonic lodge attended the service as a body. The sermon was on "The Attractive Power of the Cross."

WINNEMUCCA, NEV., has a hustling little Baptist church with several outlying Sunday schools at Paradise, Betty O'Neil and other points.

THE POINT PLEASANT, Pa., church, of which Rev. C. C. Earle is pastor, raised its missionary quota in full. The church budget shows all bills paid and over \$600 surplus to begin the new year.

THE FIRST CHURCH, Boone, Iowa, Rev. L. E. Viets, minister, now has 472 members. The gain for the past year was fifty-two, which is also the number of baptisms. The pastor is in his fifth year and the church shows vigorous life.

REV. W. S. JACOBS of the First church, Portland, Me., gave the hand of fellowship to twenty-two new members Easter, seventeen baptized.

REV. RICHMOND A. SMITH has closed his work at Red Oak, Iowa, and on Apr. 18 took up his work at Tama, Iowa.

"WHY I AM A BAPTIST," is the subject of an article in *Forum* for May by Dr. E. Y. Mullins, president of the Baptist World Alliance.

ON TUESDAY, MAY 4, the Southern Baptist seminary at Louisville, Ky., will award its degrees and diplomas. Dr. W. S. Abernethy of Washington, D. C., preached the baccalaureate sermon, Apr. 25. Dr. J. W. Dillon of Winchester, Ky., and Dr. Norman Cox of Savannah, Ga., deliver commencement addresses.

THE CHURCH AT PITTSBURGH, Kansas, Rev. Clyde J. Askins, minister, had over 200 at prayer meeting, Apr. 7.

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After The Fire—

What would be the replacement cost of the church building in which you worship?

The following letter reveals how a New Jersey Board of Trustees protected the property entrusted to their care:

My dear Dr. White:

I have just received a letter (March 9, 1926) from the Secretary of the Board of Trustees of the Central Baptist Church, Elizabeth, regarding increase on insurance, the circumstance of which are as follows:

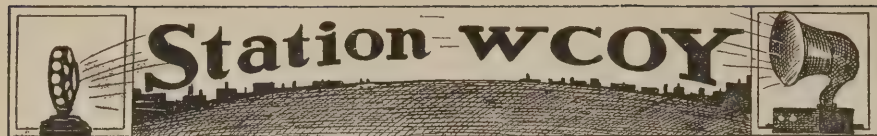
The building cost about \$55,000 originally, exclusive of organ and furnishings, and the church was carrying \$60,000 insurance. About two years ago Secretary George E. Merrill of the Department of Architecture of The American Baptist Home Mission Society was invited to make a survey of the property with a view to placing additional insurance on the basis of the replacement cost of the building. He estimated that the replacement cost would be \$218,000. The Board of Trustees took out the cost of the foundations and placed the insurance on the balance of the building on the 80% basis. The church is now carrying \$160,000, or \$100,000 more, divided as follows:

\$150,000 on the building
5,000 on the organ
5,000 on the furnishings

Very sincerely yours,
Frank A. Smith

Ministers who have had a similar experience to that of Dr. Smith are invited to write to Secretary White, as many such letters are needed to stimulate interest in increasing the insurance on church edifices. Please address:

SECRETARY CHARLES L. WHITE,
23 East 26th Street, New York City



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Good evening friends of the air. How 'air' you? We are all ready to go tonight with some little chestnuts on the menu. We have had numerous requests for these items, mostly from people with spring fever. Shoot a mirthquake to us over WCOY, they say. Well, we're off.

"If I were you,' she said, during a lull in the domestic storm, 'I would have more sense.' 'Of course you would,' he retorted decidedly as he went on absorbing further wisdom from the pages of THE BAPTIST which the postman had just left at the door.

"It is reported on good authority that the beauty parlors of America, originally designed to bridge the gentler sex over the deadly chasm between sixteen and sixty, now have as clients about 40 per cent men who want the wrinkles removed from around their eyes. These wrinkles are caused by worry. Moral: read THE BAPTIST, stop worrying and save your beauty money for missions.

"The national chamber of commerce has given out the report that including the cost of the automobiles, the insurance, up-keep, gasoline and other items, the average cost of owning and operating a car is about \$700 a year. Verily the way of the transgressor is horrid. Maybe if THE BAPTIST offered to give a 50-gallon drum of high-test gas or a set of cord tires as a premium with every annual subscription, it might add to its circulation.

"Speaking of automobiles. 'Any girl can be gay in a classy coupe; in a taxi she can be jolly; but the girl who's worth while, is the one who can smile, when you're taking her home in a trolley.' And if she's a sensible girl of mature years she can save enough in one trolley ride as compared with a taxi to pay a year's subscription to THE BAPTIST. It is only \$2.50 a year and gives you fifty-two trips around the world at that. It leaves you with something more than a bad odor in your hair and a feeling that you had been pounded with a club. If it is a choice between a taxi without THE BAPTIST and a trolley with it, take the trolley, keep the change and send in your subscription.

"How is your little baby brother?' asked the minister as he called at a home. 'Oh, he's pretty peevish. You see he's cutting his teeth,' said Willie. Which reminds us that there must be a lot of little brothers cutting their teeth. Some little brothers seem to be in the dentition process at thirty and forty years of age. Why not read THE BAPTIST and sweeten up? Let the babies have a monopoly on hatching out teeth. Chewing a rattle and drooling looks pitiful in grown-ups.

"The power of example is persuasive. 'Mother, do I really have to wash my face?' implored little Jim. 'Certainly, my dear,' said mother. 'Aw, why can't I just powder it like you do yours?' coaxed little Jim. What we do in the presence of little Jim counts more than what we say. Moral: read THE BAPTIST regularly and religiously. Little Jim's subliminal consciousness will register. 'Train up a child,' you know. If you try camouflage it may turn out, 'Train him up and away he'll go.'

"A simple minded western evangelist was painting sermons on the fences along the highway. One ran: 'What will you do when you die?' Along came a patent medicine man and painted on the board under it, 'Use Delta Oil. Good for burns.' The application is too obvious. We mean the application of the moral, not of the oil. Keep away from fire. THE BAPTIST is a harbinger of peace.

"The following item is from a western church bulletin: 'I was wondering about long meetings. Our minister ran five minutes over time at church today. He preached twenty-eight minutes. That made an hour and five minutes' service which is too much, so some people say. If our preacher doesn't watch out they will be handing him his hat, and asking him what's his hurry. Because an hour and five minutes in church is an outrageously long time. I was wondering how those folks stood it to sit three hours at the theater the other night. And two hours at the movies. And I never heard of a dance an hour long or a sixty-minute card party. People seem to want to get their money's worth when they go to shows and things. Well, perhaps that is why they only want an hour in church. That's all they've paid for. I never thought of that.'

"The office boy says in his opinion the man down in Cincinnati who said that progress consists of swapping old troubles for new ones is a false alarm. He says what we want to do is to swap off some of these cheap, awfully cheap, cheep cheep papers, and, take an honest-to-goodness paper. He says we can deliver the goods on request and that the mails are working very satisfactorily. He says the reading of a paper is the proof thereof.

"WCOY now signs off. Keep smiling. It costs no more."

THE SUNDAY SCHOOL of the Immanuel church, Scranton, Pa., had an average attendance for January, February and March of 330.

MORE THAN 700 PERSONS attended the Judson Memorial church of Minneapolis, Minn., Rev. H. A. Vernon, minister, on Easter Sunday. The morning offering was \$528. The Sunday school passed the 500 mark. Forty-nine new members were received, twenty-eight baptized.

THE FIRST CHURCH, Hamilton, Ohio, Rev. Frank G. Sayers, has had an unusual revival. The pastor, assisted by special singers, held a three weeks' special evangelistic meeting. The attendance went beyond the seating capacity of the house. 276 professed faith in Christ as Savior and 269 expressed desire to unite with the church. At least 100 of the converted were of men.

REV. D. J. ALLEN of South Hannibal, N. Y., though ninety years old, is still the active pastor.

DR. CALVIN WALLER, pastor of the Second church, Little Rock, Ark., and who was formerly at the White Temple, Portland, Ore., conducted an evangelistic meeting with the church at Shawnee, Okla.

THE LATEST REPORT showed the Jefferson Avenue church of Detroit, Mich., to be within \$11,000 of its goal of \$150,000 for its new unit.

THE FIRST CHURCH of Topeka, Kans., within \$9000 of the goal set for the new education and social building. The pastor, Rev. C. F. Mathews, on Easter Sunday received twenty-eight into membership and twenty-three by baptism. There were 60 in the Sunday school.

REV. HAVARD GRIFFITH, formerly of Monongahela, Pa., began his new pastorate with the First church of Newark, Ohio, on last Sunday in March. The Newark methodist class recently had ninety-eight present.

THE NORTH ORANGE CHURCH of Orange, N. J., Dr. Joseph C. Hazen, minister, received fourteen candidates by baptism on the Easter service. The self-denial offering for missions was \$5453 and the total offerings for Easter were \$6688. The pastor is in his fourth year here.

REV. DONALD R. GORHAM was ordained in the evening service of the First church of Kalamazoo, Mich., Rev. G. H. Younker, minister, Easter Sunday. Sermon by Dr. Thomas Wearing of Colgate seminary. Welcome to ministry by Rev. J. C. Austin, charge to candidate, Rev. F. B. Bachel, prayer, Rev. E. E. Branch. Dr. J. E. Smith, former pastor of the church but now its secretary was also present.

PASTOR G. C. WALTERS of Parsons, Kan., received twenty new members and fourteen baptisms. This church has conducted a very successful campaign of personal evangelism. There have been no special evangelistic meetings and no public appeals.

THE CHURCH AT TOULON, Ill., Rev. R. Starr, pastor, has an electric cross on a tower presented and maintained by the young men's Bible class. The cross is 10 feet high and shows white for two seconds and then shades into bright crimson.

THE ANNUAL MEETING of the West Central district of the woman's Baptist home and foreign societies (for Kansas, Iowa and Nebraska) will be held at Grand Island, Neb., May 11-13. Mrs. H. E. Goodman of the national foreign society and Mrs. G. W. Coleman of the national home mission society will be present.

THE YOUNG MARRIED people of the First church, San Diego, Calif., have their own B. Y. P. U. organization.

PASTOR J. B. SMITH of the First church, San Diego, Calif., during his first year with the church reports a net gain in membership of 183. The church had current expenses of \$27,332 and raised for missions \$17,366.

THE FIRST CHURCH, Sacramento, Calif., had a school of missions conducted by Dr. G. A. Werner of Stockton. The attendance was about 100 for the series. On April 11, Pastor Bryant Wilson gave the hand of fellowship to twenty new members.

REV. J. G. DICKSON died at Lincoln, Neb., Apr. 12. He was a graduate of Randolph college and Rochester seminary. His pastorates were in York, Neb., Clay Center, Kan., and Lincoln, Neb. For the last five years he was connected with the interdenominational college in Salt Lake City, Utah.

PASTOR ARNOLD H. KEHRL of Downer's Grove church, and Miss Juanita M. Darst were married, Apr. 15, in the church, Rev.

Geo. W. Taft of the Northern Baptist seminary officiating. About 300 people were present.

EVANGELIST GEO. H. THOMPSON, of Waterloo, Iowa, assisted pastor V. H. Per-



H. P. CREGO

sons of the Temple church, Huntington, West Va., in a pre-Easter campaign with gratifying results.

THE WILL of the late Dr. D. J. Harris of Evanston, Ill., leaves \$5000 each to the American Baptist Foreign Society, American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society and the Ministers and Missionaries Benefit Board. He also left \$50,000 to the Illinois Children's Home and \$10,000 to the Evanston Y. M. C. A. for a negro branch gymnasium.

THE FIRST CHURCH, Akron, Iowa, Rev. A. L. McMillan, minister, received six members by baptism on Easter.

FRANK M. DUNK, state evangelist, conducted a successful revival meeting at the Lorimer Memorial church, Chicago.

IN THE DEATH of Frank Lincoln Johnson, Mar. 24, at his residence in Oak Park, Ill., the Baptist church loses an influential



NORWOOD PARK, CHICAGO, CHURCH

and highly esteemed member. Mr. Johnson was the son of Rev. J. E. Johnson who for some years was pastor of the First Baptist church, Delavan, Wis. As trustee for several years and moderator of the First church of Austin, Chicago, and as a member of the Baptist Social Union of Chicago, Mr. Johnson made for himself an important place in the religious life of the city. He has been described as a man whose chief characteristic was his "genius in making and holding friends."

PERSONS WHO WISH to arrange for sight-seeing at Washington during the meeting of the Northern Baptist Convention are invited to communicate with Rev. L. S. Squyer, 150 Stevens Avenue, Jersey City, N. J., who will make desired arrangements.

EASTER SUNDAY was a happy occasion for the Norwood Park Baptist church, Chicago, and Pastor H. P. Crego. It represented the culmination of two years of dreams, sacrifices and work. The new Sunday-school and social unit of what will be a magnificent building was dedicated to the service of the Lord in the most central location of the entire northwest area of the city. The community is growing rapidly and it was necessary to build a much larger structure and to dream of a much larger future building than the present demands justified. Though the church has only seventy-five members, with a large vision of possibilities and responsibilities and a vital faith in God, it has completed a plant costing \$30,000. In this result, it has been aided liberally by the Baptist Executive Council of Chicago. The building, 37 by 68 feet, is two stories high. The upper story provides an auditorium seating 275 persons. When the church is completed, this will be the gymnasium and social room of the church. The first story is the Sunday school, and will provide accommodations for the primary and junior departments to the number of 150. The other departments will use the auditorium for the present. There is every reason to believe that this will become one of the strong churches in the city in a few years. In the field of the church, giving opportunity for its missionary spirit, there is the possibility of developing at least three more strong churches. The church hopes to become a real mother of churches for the northwest section of Chicago.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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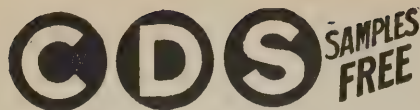
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The Saving Sense

In his book, "Tell Me Another," Lord Aberdeen has a story about a lawyer named Curran. During the proceedings of a court on circuit in the country on a summer day, while Curran was addressing the court, a donkey in an adjoining field brayed loudly. The judge, interrupting, said: "Excuse me, Mr. Curran, one at a time please." Curran bowed acquiescence, then proceeded with his address. Later, when the judge was delivering his charge to the jury, the donkey brayed again; on which Curran arose, and said: "I'm sorry, your Honor, but there seems to be such an echo that I can scarcely make out what you are saying."

Old Lady: "Why don't you make your little brother come out of that water and take him home? He'll catch cold."

Boy: "It's all right. 'E's got a cold already, lidy!"—*Passing Show.*

"What is the name of the species I have just shot?" demanded the amateur hunter of his guide.

"Well, sir," returned the guide, "I've just been investigating and he says his name is Smith."—*Judge.*

A police officer met an organ grinder on the street and said, "Have you a license to play? If not, you must accompany me."

"With pleasure," answered the street musician. "What will you sing?"

Restaurant proprietor (to orchestra conductor): "I wish you'd display a little more tact in choosing the music. We've got the Worshipful Company of Umbrella Makers dining here this evening, and you've just played, 'It Ain't Gonna Rain No More.'"

"If the president, vice-president and all the members of the cabinet should die, who would officiate?" asked the teacher.

"The undertaker!" answered William.

Notes on the Lesson for May 9

ABRAM AND THE KINGS
Lesson Text: Gen. 14:1-24. Golden Text: Rom. 8:37

The story in Genesis has come down from the beginning to the time of Abraham with little geographical and historical background that can now be identified, but for this lesson the map comes into use. Abram, also called Abraham, a native of Ur, a city located far down the Euphrates valley toward the Persian Gulf, had emigrated to Canaan (now Palestine) a thousand miles from his ancestral home. He had become the chief of a growing tribe of stockmen, camping in the grazing lands of Canaan. But he was more. He was a cosmopolitan traveler and observer, well acquainted with the world, profoundly dissatisfied with the existing civilization, and persuaded that God had called him to lay the foundations of a new and better one. The present lesson relates a mere incident in the career of Abram, but it throws light on his character.

Abram to the Rescue

From the earliest times Canaan was on the line of march of military conquest between the valleys of the Euphrates and the Nile. At this time certain eastern chiefs had joined forces to conquer and hold Syria and Palestine. After twelve years, certain chiefs in the Jordan region rebelled. The conqueror returned on a punitive expedition and destroyed the rebel forces in a battle near Sodom. Abram's nephew, Lot, together with his family, was taken prisoner. Refugees escaping from the scene of conflict, fled to Abram's ranch in the hills at Hebron and told the story. Then a new quality was discovered in Abram. Hastily assembling 318 of his hardy cattlemen, he set out in pursuit of the retreating invaders. After a chase of about 200 miles, he overtook them near Damascus, surprised them by a night attack, scattered them in flight, and returned in triumph with all of the loot and prisoners they had taken. Best of all, he roused a peaceable man; he may prove to be a hard hitter.

Not a Single Shoestring

The fortunes of war had placed wealth and captives in Abram's hands to dispose of them as he would. He was to meet another new character test. What would he do with them? First, there was a shrine for the worship of God at Salem. He sought the priest in charge, received his blessing, and dedicated the tenth of the recovered property to religion. Then, let others take their lawful share if they would. But he had already thought out his course. To the modest petition of the king of Sodom that Abram keep the spoil and release the captives, the reply was clear, full and final. Let the king have all. Abram would keep not a shekel, not a sou, not a shoestring. A war profiteer could never understand such an attitude, but it was good morals, good religion, good psychology, good business and good politics. It marks a great soul in partnership with God.



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The Portraits of Jesus in the New Testament, by Henry Sloane Coffin. New York: Macmillan. \$1.

These portraits include the ones given in the earliest preaching, in the four Gospels, in the Letters of Paul, in the Letter to the Hebrews and in the Revelation. All were preached as sermons, "not to build up a systematic doctrine of Christ's Person, but to present him in each of the eight portraits, and to bring out in each the elements most appealing to present thought and most satisfying to our spiritual need." Every discourse is a fine example of "expository preaching" at its best and admirably accomplishes its purpose to "bring the learning of scholars to plain folks." The book is a fine example of the way in which a modern preacher can bring to the common man the vital messages of Jesus.

—H. L. STETSON.

The Speaker's Bible (Ephesians), edited by James Hastings. American agents: W. P. Blessing Co. \$4.

In his characteristically thorough manner Doctor Hastings has brought together in these volumes much of the best literature treating upon various biblical themes. The last of these volumes from the press is on Ephesians and contains almost a library of material for the busy preacher or teacher. Fine illustrations, historical references and selections of poetry are so classified under various texts as to make them not only helpful for a further understanding of the text itself but a ready reference on the special theme being treated.

These books do not attempt to take the place of careful homiletical study and arrangement and can be used to advantage only as the preacher or teacher is willing to work them over and over until he has made them a part of his own thought and life.

—C. R. OSBORN.

Pig Iron, by Charles C. Norris. New York: E. P. Dutton & Co. \$2.

Samuel ("Asked of God") Smith was born on a microscopic New England farm of a disillusioned but devout mother and a well-educated none-too-rich father. He wrestled his way to manhood and at twenty—an orphan—he took himself to New York City where he became one of the household of his father's brother Cyrus, rigidly religious, who, when the church, fell under the influence of the over-genial, hypocritical Mr. Wright, worldly influences brought about the rejection of the church. He made money his lode-star, got an incipient financial start in the panic of 1893 and became a multi-millionaire through world conditions. He had a real love affair with Evelyn, whom he never married but who perhaps through much of his life she kept a human; an incipient one with Ruth, who refused to marry him because she would not call to devote her life to mis-

sionary work in Africa; and married Paula in whom he had a man's pride but did not truly love, and became the father of two children who proved to be "not the type of children he admired." It is the story of a materialist who arrived at the goal he set for himself only to say "heavily" to Ruth, who found happiness in her life of service, "I missed something somewhere. I don't know just where or how. I'd like to go back and live my life over again. It would be different." That expression is the aim of this work of Norris it seems to me—a presentation of the futility of mere money-getting.

"Pig Iron" is a solid book—at times even stolid—but it is a carefully thought-out work and as carefully transcribed. Charles C. Norris writes purposeful books—he is no novel-a-year man. The first four chapters of this work, dealing with the family life at Mendon, Mass., are the best work in the book—they are epic.

—ELIOT MERRIAM.

Landmarks in the Struggle Between Science and Religion, by Prof. J. W. Simpson. New York: Doran. \$2 net.

"The historic background of a great

controversy"; scholarly, prolix, abstruse; essentially an argument on the side of evolutionism in the current dispute; it issues in an impressive argument for the validity of the Christian faith and for the necessity of the spirit of Jesus in the evolving life of the soul and of the race. The last chapter on "Jesus' View of the Universe," is specially strong and stimulating.

—U. M. MCGUIRE.

God and Evolution, by J. H. Robbins, pastor Baptist Church, White Plains, N. Y. Franklin, N. H.: Towne & Robie. 25 cents.

A pamphlet "expanded from two sermons" preached in the Baptist pulpit in White Plains. To students who seek a lucid, congested and fair discussion of the above subject by a scholarly preacher from the viewpoint of a theistic evolutionist we cordially commend this brochure. It is not controversial, but constructive and informing. It illustrates how this great subject can be discussed rationally and ironically without impinging on theological polemics or playing a partisan attorney for a clientele. Technical terms and professional expressions give place to a diction that is laical and comprehensible by the average reader.

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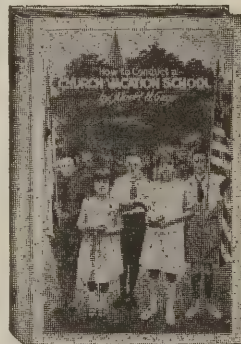
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THE ORATORIO "The Creation" will be presented by the Ottawa University School of Music, on May 9. Director Utt has already begun rehearsals.

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easily read series of sermon-essays on the parable of the prodigal son. The announcement on the cover that it is a "simple . . . evangelistic exposition of the best known of the wonderful parables" is perfectly true. Measured by the standards of conventional preaching, the book is good. But is that enough in these driving days, when youth needs the challenging voice of a prophet?

The author has run his homiletical lawn mower hither and yon, clipping off all the outstanding platitudes of the last two generations. Such outstanding clichés, or rubber stamps, as "tugging at the heartstrings," "honest confession is good for the soul," "the good is the enemy of the best," are crowded into every chapter. There are irritating errors, such as on page 117, where Carey's classic thought is given as "undertake great things for God and expect great things from him." Carey said: "Attempt great things for God, expect great things from God."

—HERBERT W. HINES.

Religion and Medicine in the Church, by Edward S. Cowles. New York. Macmillan. 75 cents.

In the general convention of the Protestant Episcopal church held in 1922, a commission composed of six bishops, six rectors, two influential laymen and three prominent doctors of medicine, was appointed to investigate the subject of healing, particularly as related to certain phases of psychotherapy or "faith healing" that had arisen in the church, and to report its findings. This little book is the report of that committee. It is marked by scholarly care on every page, it covers the subject so completely as to leave little to be desired, is free from statistics, and is easy and interesting to read. Persons who are interested in the group of cults that are loosely associated in kind with Christian Science will find here a valuable sketch of the subject showing the fallacy and futility of such cults of health and healing.

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It is a juridical discussion of the problem of the times. —H. O. ROWLANDS.

The Golden Parable, by David James Burrell. New York: Revell. \$1.25.

The author writes a smooth-flowing,

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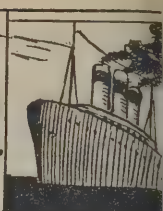


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PENNSYLVANIA AVENUE, WASHINGTON, D. C., FROM THE TREASURY BUILDING



Folks, Facts and Opinion



It is stated that Rev. F. B. Meyer, now in his eightieth year, is planning to visit the United States again this summer and to speak at a number of important gatherings.

One reads with a sense of familiar interest the announcement in the *British Weekly* of the annual meeting of the Baptist Union of Great Britain and Ireland at Leeds beginning May 3. Dr. J. H. Rushbrooke is the incoming president, and the closing speaker is Rev. Gilbert Laws.

British Christians are making the climate of England hotter and hotter for the liquor traffic. The *Baptist Times* gives a table of the amounts, in pounds, spent annually by the people of the United Kingdom for various items as follows: Drink bill, 315,000,000; education, old age pensions, housing, health, and all social services, 307,700,000; national debt, 305,000,000; railway receipts, 203,400,000; rates, 160,000,000; unemployment relief since 1918, 300,901,241; milk, 76,000,000; bread, 80,000,000.

Lovely phrase-makers are those British. A meeting of the Independent Labor party was in session. Dispute grew hot. Doctor Shields, M. P., expressed the opinion that the left wing had become simply "a refuge for the unthinking." Ramsay MacDonald was quoted as characterizing a certain policy in the words, "a sanctification of phrases of no definite meaning." With the permission of our British brethren, we should like to adopt those two phrases for extensive use in the United States.

The Baptist Bible Union held a conference in Toronto, Apr. 22-24, to consider two subjects; namely, conditions in McMaster University and "the Bible Union as an organization within the convention to combat modernism." Speakers were Revs. W. Atkinson, C. J. Loney, A. P. Wilson, John Dodds, W. B. Riley and Mr. Thomas Urquhart. The whole of the following week was taken up by the eighth annual convention of the World's Christian Fundamentals Association (interdenominational) at the same place.

Considerations of comity have withheld notice in these columns of the suspension of publication of the *Continental*, Presbyterian weekly published in Chicago. But other papers less restrained make the news public, with editorial interpretations that may or may not accord with the intimate facts. It is enough to know that an excellent religious paper has discontinued publication, and it will leave a large vacancy in the ranks of denominational papers. Its subscription list has been transferred to the *Presbyterian Advance*.

It is an interesting piece of information that in the formation of the Westminster Confession, in the middle of the seventeenth century immersion as the scriptural form of baptism came within one vote of adoption. The vote against it was twenty-five to twenty-four.

Luther Burbank was another clear example of the truth that among high-grade men the profit motive is not the prime lure to achievement. He made many rich. He never was, never could be, and knew he never could be rich. But the world will be his debtor forever.

The race between war and peace in Europe proceeds with the future uncertain but hopeful. To the Locarno agreement is now added the treaty of benevolent neutrality between Germany and Russia, with the prospect of a similar understanding between Great Britain and Russia. Meanwhile the manufacture and sale of munitions continues lively. And Mussolini roars.

As a commentary on the argument that the world cannot be carried on without the chance to gratify the profit motive, consider the case of Doctor Kurtzahn of Koenigsburg university. For the purpose of finding out whether cancer is contagious, he grafted cancerous tissue on his own flesh. No infection followed. But set the profit motive by the side of an act like that.

The Northern Theological seminary announces the following commencement program: baccalaureate sermon at Second church will be given Sunday morning, May 16, by Rev. J. A. Jensen, dean of the Danish department; the annual missionary sermon will be at the Tabernacle church and the preacher will be Rev. Wm. Kuhn, general secretary of the Conference of German Baptist Churches. Monday afternoon, at 2:30 the speaker at the theological conference will be Pres. H. C. Wayman, of William Jewell college. Chicago Baptist ministers and their wives will be special guests. Following the address, President and Mrs. Taft will give a reception. The senior class day exercises will be on Tuesday evening. The alumni reunion and luncheon will be at the Garfield Arms hotel, 3256 Maypole avenue, Wednesday noon. The graduating exercises will be held at Tabernacle church Friday evening, and the addresses will be by members of the senior class and by President Taft. The degrees will be conferred and the diplomas awarded to a class of forty-four students, the largest graduating class in the history of the institution. Unless otherwise noted all exercises will be held at the seminary chapel, 3040 Washington boulevard. The public is cordially welcomed.

New York has created a state mission to study the causes of crime and to recommend methods for its prevention.

The various church bodies in Ohio called to meet by delegates in Columbus June 28-29, to consider a cooperative evangelistic program for the state. They are also carrying on an aggressive propaganda.

The college of agriculture of the Ohio state university, in cooperation with university and the Ohio Council Churches, will hold its sixth annual school for pastors at the university buildings, Columbus, June 21-July 2. Two Baptists are prominent in the enterprise, Rev. W. H. Thompson of Greenville being one of the two directors of the school, and Dan Hermon H. Sev of Kalamazoo college, a member of the faculty.

Closing mills mean something far removed from the pleasure of a picnic for their employes. This is the meaning of news from the Pawtuxet valley of A. 17, that cotton mills have closed down on account of market conditions, throwing 2300 out of work. No date of resumption can be fixed. The shut-down will continue until market conditions warrant resumption. Several other mills in this same locality will continue "the time being." There are later reports of suspensions in the English mills for the same reason.

Claude A. Warren, surveying the religious world in the *Congregationalist*, sees approaching inevitably one of the great cycles of Christian revival. He finds a sense of need for it in the newspapers and magazines, among business men and statesmen. But he is not sure that it will emerge in and through the churches, because they are so busy with budgets, organization and theological controversy. And he thinks it will rise above the degenerate program of "sawdust trails, day of judgment thunderbolts and tin pan collections."

Gradually the storm is rising again, the tendency towards militarism in the United States, and especially again military training in the schools. A highlight of this development is this paragraph in the *Christian World* in an argument against the whole war propaganda: "During the last war, many of our churches did not understand their duty towards the gospel of Christ. They subordinated themselves as handmaidens to the state. Their pastors turned themselves into recruiting officers, into libel bond salesmen, into apologists for every move of the government. The gospel was sold for a mess of propaganda and prejudices."

Population is still moving from the farm to the city. The number of people living on farms Jan. 1, 1925, was estimated at 31,134,000; on Jan. 1, 1926, was 30,655,000.

The National Conference on Social Work will hold its annual meeting at Cleveland, O., May 26—June 2. At the same time and place meetings of the Child Welfare League of America will be held in the Statler hotel. For information address National Conference of Social Work, 25 East 9th St., Cincinnati, O.

There are 910,000 souls in the parish of Rev. L. W. Spring, in the Sandoway district, Burma. Thirty-eight teachers and preachers work among them. The church membership is 715, the total school enrolment 579, and native contributions for the past year, including school fees, amounted to Rs. 4133. This is an increase from 450 church members, 55 pupils and Rs. 1662 contributed in 1915. The Sunday-school membership is more than doubled in that time, and now 696.

Now it is proposed to organize the Civil Legion composed of war governors, members of the war congress, the war preparedness boards, selective service boards, the American Protective league, and other national authorized war activities, "to make us single hearted in our love of America and united in our purpose for her advancement." From the officious zeal exhibited by a good many Americans who at that time were taking money out of the war, one might suppose that they would never need a special organization to keep them loyal, but human nature is human nature.

It comes as a news article in a prominent daily paper and with a note of surprise that leading fundamentalists in the Presbyterian church in the United States of America are actively planning control of the next General Assembly, to be held in Baltimore in May. They are sending communications to associates throughout the country warning them that liberals will be in control of the assembly unless the fundamentalists immediately "pray and work" for the election of fundamentalist commissioners from their presbyteries. Politics is political, but of course it is appropriate that an ecclesiastical sort should be decorated with prayer.

Protestants who simply protest against the Catholic church and ignore the social demands upon modern Christianity are putting themselves to a position far in the rear of that church in the near future. For the National Catholic Welfare Council is facing the realities of the present industrial order with a frankness and thoroughness that would startle the average Protestant churchman. That is, Catholics do not hesitate to consider in practical fashion the growth of great aggregations of wealth, the responsibility of the government for adequate regulation of corporations, the advisability and methods of cooperation, the living wage and living conditions for workers, and the legitimacy of public ownership.

Pass his name along. He is P. N. Powell, a one-armed schoolmaster, of Orangefield, Tex. He saw a tornado approaching, calmly marched all of the children into the auditorium of the building, seated them in order and by his sheer self-possession kept them quiet while the storm tore windows out of the building and wrecked one of the walls. All escaped without injury.

The fundamentalist-modernist controversy in Canada, which has been revolving largely around McMaster University, seems at last to have made its way into the faculty. Professor Campbell publishes the charge that Professor Marshall is a modernist. Chancellor Whidden replies in the *Canadian Baptist* that if modernism means a denial of the supernatural, Professor Marshall is certainly not a modernist. The immediate seriousness of the matter for McMaster is that a campaign is on hand to raise a large sum of money for the university, and the dispute is being so handled as to threaten a failure of the enterprise.

Bernard M. Baruch has a fine distinction in view about the proposal to "conscript" both labor and capital in case of war. They may be directed and controlled, he thinks, but not conscripted. On the first attempt to conscript, capital would hide and labor would rebel. But suppose that all able-bodied men of a certain age should be ordered to register for army service subject to personal call; is that conscription or merely direction? Would they obey or rebel? Suppose again that a similar order should be issued affecting factories, railroads or banks, making them subject to appropriation for war purposes; what would that procedure be called, and what would be the reaction of the owners? Verily, current discussion on the subject is skirting the shore of a deep and dangerous sea.

James Louis Garvin, editor of the *Observer* and one of the most prominent journalists in Great Britain, has become editor of the *Encyclopedia Britannica*.

Mr. Julius Rosenwald is reported to be interested in the project of establishing a technical and industrial museum in Chicago, as companion institutions to the Field museum of natural history and the Shedd aquarium.

George Shima received an education in his native country, Japan, specializing in agriculture. He came to California twenty-six years ago to specialize in growing potatoes. He began by leasing small plots and giving to them scientific culture. Within ten years he was "the potato king" of California. He died the other day leaving \$15,000,000.

Baptist young people of St. Louis and vicinity held their annual banquet at the new Hotel Mayfair, April 22. It was an evening bound to be remembered by the 170 young people who enjoyed the "scrumptious spread," the entertaining program, and the good fellowship evident from start to finish. Earl Whitsitt, Missouri state president, and John Singleton, president of the B. Y. P. U. of A., gave short addresses. Large delegations are planning to carry the "spirit of St. Louis" to the state convention to be held in Kansas City, and the international convention at Los Angeles.

The Leslie Dana medal for the most outstanding achievement in the prevention of blindness and the saving of sight will be awarded this year to Miss Louisa Lee Schuyler of New York City. The Dana medal, which is one of the most highly prized marks of recognition in the entire public health field, went to Miss Schuyler for her work in launching in 1908 the movement for the prevention of blindness and for her consistent active interest in this movement from its inception until she became confined to her home on account of illness several years ago. Miss Schuyler is a direct descendant of General Philip Schuyler and of Alexander Hamilton.

A series of missionary education institutes for the state of Massachusetts has been arranged by the Massachusetts State Convention, department of religious education, in cooperation with the department of missionary education of the Northern Baptist Convention. The places and dates where these institutes will be held are as follows: Monday, May 10, Winthrop Street church, Taunton; May 11, First church, Leominster; May 12, Stoughton Street church, Boston; May 13, First church, Springfield; and May 14, Portland Street church, Haverhill. Each of these meetings will begin at five p. m. The program provides two conference periods for various groups of missionary workers, and a general assembly period at which an address will be given by George A. Huntley, M. D., missionary to China. On the institute team are Rev. Floyd L. Carr, Miss Elsie P. Kappen, Rev. Isaac Higginbotham, Mrs. Perry A. Beck, and Miss Mary L. Noble.

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The American Association of Museums has undertaken a systematic effort to promote the establishment of small museums in the smaller communities throughout the country.

The Annual Meeting of the American Baptist Publication Society will be held in Washington, D. C., on Thursday, May 27, 1926, in connection with the meeting of the Northern Baptist Convention, at an hour to be agreed upon in conference with the program committee of the convention.

Latest statistics concerning the church union in Canada show that of a total of 9483 congregations in all of the uniting churches, Congregational, Methodist and Presbyterian, in all of the provinces on June 10, 1923, 8691 entered the union. Of 4512 Presbyterian congregations, 3728 entered the union. Of the Congregationalists only eight congregations declined to join the movement; of the Methodists, none.

And shall we compel the reading of the Bible in the public schools? For answer, consult the average Protestant in the United States. He will say yes, while the Catholic will say no. But in Brazil it is said that the attitude of the parties is reversed, Catholics supporting the proposal and Protestants opposing it. The psychology is the same in both cases. In either case the sect which stands to gain by the reading of the Bible in the schools favors it, and the sect which stands to lose opposes it. Perhaps the Virginia Baptists constitute an exception. They oppose such requirement on principle.

Preferred creditors in the case of American loans to European nations or to any nations finding payment difficult, will necessarily be the private rather than the government holders of such securities. One of the beauties of the situation, which nobody except a few troublesome critics seems to have foreseen, is that the settlements effected and proposed between the bankrupt governments of Europe and the United States is to encourage loans from American banks to those governments and to make the United States a practical guarantor of the security of such loans. Possibly this result was foreseen but not advertised. Now it is being told in the newspapers.

Methodists are trying to explain why their church is not much troubled with the fundamentalist-modernist controversy. Reasons assigned vary. Some of them are that there is a large measure of charity among Methodists; that their supreme insistence is upon the experience of religion rather than opinions about it; that they care little about metaphysics, philosophy, theology and science, but a great deal about how men live together; that they are more concerned with the effects of religion than about its origin and definition; that they emphasize the social, ethical and experimental elements of Christianity more than doctrinal and ecclesiastical forms. And yet there is a low rumbling about the Methodist camp which may presage a storm.

The eighth edition of the Assamese hymn book was printed last year, 2000 copies being made. A third edition, 2000 copies, of Line upon Line, Part I, was also put out by the Assamese literature department.

The schools at Mong Lem, China, had in 1925 an attendance 40 per cent larger than that of the preceding year. In the central school, 331 took the examinations and passed with fine records. Thirty-five of the advanced boys are giving their vacation time to evangelistic work.

Edward A. Filene, president of the Wm. Filene's Sons company of Boston, one of the greatest mercantile firms in America, invokes a religious revival in these words: "There is need for a nation-wide religious revival, if the church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces."

Rev. Frank H. Levering, veteran missionary, whose simple address is Leffric, Kotagiri, Nilgiri District, India, writes: "I am having the time of my life." Then he proceeds to tell "how he got that way." He says: "I had an attack of dengue fever, a calamity which the northern states are free from because it cannot live in the cold. You have a few days' fever—and then a few months of rheumatic pains in a goodly number of the joints which never before gave you any trouble. My attack came on about the middle of January, and while my arms have recovered so that I can use the typewriter with comfort, my locomotive machinery is still badly out of order. I am likely to be still somewhat under the power of the enemy when this reaches your sanctum. But there is one grain of comfort—it is never fatal."

The board of the Woman's Baptist Mission Society of Illinois met at the Baptist Training School in Chicago, Apr. 9, with thirty-eight members representing eight associations and twenty-four churches, according to report of Secretary Mrs. Guy Reynolds. For the golden anniversary 144 circles are pledged 100 per cent, and the amount paid in is \$19,000. There is great interest in the reading contest and in the C. W. C. and the W. W. G. May 16 will be devoted to increasing the circulation of the *Illinois Baptist Bulletin*. The women are also actively supporting *THE BAPTIST AND MISSIONS*. They sent a night letter to Washington urging loyalty to the eighteenth amendment and the enforcement of law. Mrs. Topping of Illinois is chairman of the woman's state officers' conference to be held at Washington City Club, May 24.

Sir Leon Levinson, president of the International Hebrew Christian Alliance, is authority for the statement that there are now 150,000 Jews who have been converted to Christianity, of whom 50,000 have been converted since the war.

Judge Kavanaugh of Chicago told the union ministers' meeting why crime is so prevalent in the United States. Among other factors he assigned this one: "Ministers trusted by the people have not taken their part seriously enough. Ministers talk too much about social questions and not enough about Jesus Christ." Any minister open to such criticism has some food for reflection. But such disproportion of emphasis hardly appears in the ministers' meetings. How does the judge know what they are talking about?

The woman's interdenomination committee for the Northfield home mission summer conference announces that expert teachers, leaders and speakers have been secured for the 1926 conference to be held at Northfield, Mass., July 6-13. The interdenominational home mission theme for this year is the rural church. For general information and literature on conference plans, write to Mrs. T. R. St. John, 341 Webster avenue, Long Island City, or to Mrs. Clark Tillinghast, 306 W. 93rd street, N. Y. Room reservations apply to Ambert (Moody, East Northfield, Mass.

Serampore College, founded by William Carey and his collaborators, incorporated in its charter as its only article of faith "a belief in Christ's divinity and atonement as the essential element of a religion of Christianity." Principal George Howell on the last Foundation day, for the purpose of refuting a charge that the school is "dangerously modernist," took occasion to state at length the character of its religious teaching. He said: "Religion that is vital whether Catholic, Anglican or Puritan, is always evangelical for it exalts the incarnation of God in the Son of Man, in the believing and adoring individual disciple, and in the corporate church, and at the same time it glorifies in the cross of Calvary as the supreme expression of the fatherly and redeeming heart of God suffering in atoning efficacy for the redemption of a sin-stricken world." At the same time he defined the attitude of the college towards the current controversy thus: "Ours is a progressive and living orthodoxy, and we at Serampore refuse to submit to the dictation of obscurantists from Tennessee or nearer home, seeking to impede the free progress of enlightenment and reform, because we believe that like the Pharisees of old they confuse the accidental with the fundamental, and in their insistence on external authority stand for the beggarly elements of a dead Judaism, rather than for the large and gracious freedom of the religion of the Spirit revealed in the New Testament."

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Where Faith Finds Life

HENRY C. MABIE, one of the greatest missionary statesmen of Baptist history, has been dead a good many years, but his message lives. Let him speak in the following excerpt from his book, "Methods in Soul-Winning":

"... Many sincerely suppose that in order to salvation in any degree, there must first exist in the mind a certain concept, or set of concepts, which in themselves must be dogmatically believed, before the soul can come into vital relation to Christ. This assumes that faith is primarily and essentially an intellectual belief; belief in a doctrine about God, or Christ, or the Bible. But this is not the truth concerning Christian faith, and never was. There is a place for intellectual beliefs, but this in the matter of method is at a later stage. Of course we do not forget that a certain modicum of objective truth must precede any subjective action of the soul. But some amount of such truth is always present to every mind."

When our minds have come, through the study of Christian doctrine, to a considerable degree of maturity, and we have come to adhere to a large range of dogmatic statement, it is difficult for us to see how there can be any true Christianity apart from that which our creed sets forth. But Doctor Mabie's mind was not without ample doctrinal content which he could state with unusual breadth and precision. Yet he never permitted his creed to obscure the simplicity of the gospel. Perhaps it was his breadth and precision of mind that saved him from such an error.

Two things in his statement are of special interest in the present juncture. The first is that his idea of salvation through simple personal faith in Jesus apart from any full and accurate scheme of doctrine about Jesus, is in keeping with the evangelical practice of the first Christians. They told the story of Jesus in the briefest and simplest way and in his name invited sinners to turn to God for salvation. That was the divine method then and is the divine method forever. The second interesting thing is that the less we load our evangelistic message with creedal qualifications, the more we increase the saving efficiency of the message. Specifically, there has grown up among some of us recently a habit of prescribing a five-point gospel, that is, five items are enumerated as "saving facts" without all of which, taught, understood and believed, there can be no truly saving gospel message. These so-

called saving facts are "the virgin birth of Christ, his deity, his substitutionary suffering and death, his physical resurrection, and his bodily and visible second coming." Now there is little doubt that these beliefs were pervasive if not universal among those primitive Christians who were doctrinally instructed. And they are still held by most Christians today. But when one turns to the actual gospel invitations of the New Testament record, one finds a simple story about Jesus doing good, crucified, buried, risen, exalted, ever-living and coming. In what one of the evangelistic calls in the actual recorded practice of the apostles is there an enumeration of the foregoing five points or of any other scheme of doctrine?

A denial that there is a coherent body of Christian doctrine and that a full and general knowledge of it is desirable, would discredit one's intelligence. But such doctrine is related to faith as learning is to life. We live first and because we live we learn. In even simple and slightly taught souls there are areas into which the light that is in Christ may shine and awaken faith, but the learning of the content and meaning of Christianity is a life-long discipline. This is equally true of people whose background of religious thinking is Jewish, Christian or any of the multitude of other cultures in the world. The true method of evangelism is to present Jesus to the actual apprehension of men whatever the power and point of apprehension in them may be discovered to be. For he is the universal Christ, and among all races, conditions and cultures there is already something to which the simplest facts of his story appeal with an awakening, creative, regenerative faith.

It follows that the person of Christ, stripped of all theological attempts of us lesser men to interpret him and known as each is best able to know him, is the object of saving faith, the center of true Christian fellowship, the key to an orthodox discipline, the headlight of world evangelization, the pioneer and patron of all right living. And the best guaranty of a true theology, of an evangelical ministry, of a united and imperishable church and of a sane and tranquil society is the loyal acceptance of the personal primacy and sufficiency of the living Christ in all of these spheres.

If we could so believe in him, what a change would be wrought in our attitudes and moods! We should find our

transcendent and happy task in being witnesses of him rather than regulators of his affairs. We should be docile rather than dogmatic. Our fellowship would be that of the spirit rather than of slogans. In such an atmosphere, disturbing disputes about the Bible, church order and creedal formulas simply could not live. What am I, to interpose my petty preferences of opinion, where I find Christ and his people actually at work together?

Such an enthronement of Jesus would transform our missionary force, ideals and program. The missionary would go to any and all parts of the world to carry not a series of theological preconceptions and a foreign culture, but to set Jesus personally before men in terms of language and brotherhood such as they can understand. He would seek to rediscover, appropriate and vitalize with the spirit of Christ the usable ideals of any and all peoples. And the missionary program of Christian peoples would be sufficiently comprehensive to provide for such a universally adapted testimony of Christ with but secondary regard for doctrinal uniformity, denominational boundaries and preemption rights. Baptists have always said that the interests of the kingdom are higher than those of any particular denomination. In the field of world evangelization is the place to prove whether this statement defines our highest loyalty.

But if we were concerned even more exclusively than we are to promote the interest of our denomination as such, what other conception of the gospel offers such an inviting opportunity to express the historic genius of the Baptist movement? Has not the very breath of our life exhaled the immediate access to Christ of all men alike, his direct and efficient lordship over all of his people, the equality of all believers under him, the freedom of faith, the fellowship of the Spirit, and local autonomy and initiative?

If the spirit of Henry W. Mabie, yes, and the Spirit of Jesus, can get a docile and childlike hearing at the meeting of the Northern Baptist Convention at Washington, there will come a new quickening of the pulse of the denomination for greater and holier undertakings for the redemption of the common life all over the world.

Pray for Power

THERE is a good deal of exhortation to prayer as a preparation for the coming meeting of the Northern Baptist Convention. No right-minded person will object to prayer as a preparation for any great endeavor. It was the Master's way. But there is in the exhortation occasionally an undertone of timorousness which is scarcely in keeping with a justifiable hardness of faith. The attitude seems to be that of apprehension of impending disaster, as if the convention and the denomination were in grave peril, the averting of which is the prime concern of the season. Men seem to be asking prayers to save the denomination.

But there is something more important to invoke our prayers. It is big business of the kingdom. It is the vast responsibility imposed upon the people of Christ by his gospel commission. It is the enterprise for which Pentecost was the primitive preparation. If the Baptists of the North are fitted for their world work, they need not worry about the salvation of the convention, and if not, the convention is not worth saving.

Therefore, of course, pray, but pray to high purpose. Pray that into our 8000 churches may come a new im-

pulse of the Spirit of Christ; that they may have formed within themselves his ideals of a saved life and a saved world; that they may be fired with his passion for self-enlistment and self-investment in the effort to make the rule of God a happy reality in human life; that their common vision may be clarified so that they can comprehend the length, breadth, height and depth of their calling in him; that there may come to them a tremendous re-enforcement of their faith, courage and zeal; that in the face of their world task they may take up again the century-old slogan: "Attempt great things for God; expect great things from God."

And in the assemblies of the local churches is the place for such prayer to begin and to find its most intense and general expression. If the delegates are baptized with the fullness of the Spirit of Christ before they depart for Washington, if they travel in enraptured groups with the joy of the Lord in their hearts, if they come together with the common purpose regnant in them to give Christ to the world and to bring the world to him, if they have shed abroad in their hearts the love that knows how to express itself in all of the languages of men, the close of the convention will be like Israel's breaking camp in the wilderness when the Glory rose and pioneered the onward march of God's people.

Mother's Altar

ANCESTOR worship is the response to a truly pious instinct. It was an ancient custom when the father died to bury his body beneath the family hearth, and thus the lighting of the household fire morning and evening became an act of devotion in memory of the head of the house. The religious flaw in such devotion lay not in honoring the memory of an ancestor, but in substituting him for God as the object of worship and service. It was essentially the same sort of idolatry as that of modern nation worship under the pious name of patriotism. A sound religion does not antagonize reverence for parents, the family and the nation. Rather, it sanctifies and purifies such devotion. But it never permits parent, family or country to usurp the place of supremacy that belongs to God alone in the homage of men.

Modern life is marked by a new and higher appreciation of womanhood. The pendulum of social control is swinging back towards the matriarchate. The tendency is a wholesome one. Mother worship is becoming a mild cult, finding its chief expression in the signaling of Mother's Day by a floral display. But it ought to have a deeper than merely sentimental meaning. It ought to have a disciplinary value for both mothers and children, making both better. Few are the mothers who do not so love and serve their children as to deserve honor and grateful remembrance. Few are the sons and daughters who are strangers to feelings of appreciation for virtues and kindnesses known or remembered in their mothers. But it is desirable that both maternal and filial virtues be raised to the highest power. The world needs mothers fully trained and self-disciplined to the care and nurture of children, and children capable of responding in full measure to the most lavish love and the most wholesome discipline. In the whole range of natural human relationships nothing is more sacred than that ideal one between the mother and the child. Use Mother's Day for the crowning of that ideal.

The World in Transit

BY THE ASSISTANT EDITOR

Are Shop Unions Inimical to The Trade Union Movement?

Comment on this page favorable to the modern device known as the shop union is questioned as being adverse to the trade union movement represented by the American Federation of Labor. The contrary is true. The shop union is a product of the trade union. It was adopted under the pressure of the union movement for the purpose of checking the progress of that movement. It was "strategic retreat" of employing corporations to avoid the necessity of a surrender to the trade unions. So also are profit-sharing and the sale of stock to employees. And there will be temporary antagonism between the two types of organization. But the members of the shop unions have not ceased to want all the benefits and privileges they ever wanted. They will demand more and more. Their demands will be reenforced by inter-shop understandings and cooperation. They will inevitably federate, either in the present federation of labor or a better one. In the long and large view of the case, the organization of the first shop union or industrial union was a surrender of the citadel of industry to organized labor. The American Federation of Labor may well celebrate the day.

Living Thieves Equality With Honest Business Men

Irving S. Paull makes an incisive criticism of the present philosophy of business. In the *Nation's Business* he says: "We do not assure to individuals an equality of right to succeed. . . . In order to protect the right of an individual we have to extend equal rights to many who do not justify them. . . . The question then, is Do we preserve an equality of opportunity?" But is it true that in order to preserve equality of individuals we must give special privilege to thievery? For it amounts to just that. And the distinction does exist. There are honest, high-minded business men who endeavor to earn all they get by the value of the service they render, and there are others who scheme to get the most wealth with the least work. The problem for both business and government is to promote and use the former and to put the latter class where it has the option of work or starvation. Till this is accomplished there is a divine call for the constructive reformer.

A Gleam of Sense About Taxation

Of all the stupidities exhibited in government perhaps the most profound and hopeless ones are concerned with taxation. Can any man conceive a single rational economic principle which lies at the base of the modern systems of raising revenue for public purposes? Private taxation has its own philosophy, which, however right or wrong, is at least definite. It is this: The owner of property has the right to tax the user of it a fixed per cent for the right of use. But public taxation is a complex of unrelated methods, none of them based upon a sound economic principle. Allen L. Benson in the *Dearborn Independent* holds at least a lighted candle to the problem. He says: "Property pays no tax. Labor and management pay everything that is paid or can be paid. And management is but the name of a higher form of labor." When we shall have come clearly to see that the only place where the burden of taxation whether public or private can ultimately rest is upon the back of toil, and that no hocus

pocus can possibly shift it to any other place, we shall be in the way of finding out some relation between the whole subject of taxation and that of community economics.

A Committee Will Find Out What Has Long Been Well-known

A special committee of the World Alliance for International Friendship through the Churches is studying the question of Germany's war guilt. It has made some peculiar discoveries. For instance it recognizes that "public opinion was greatly influenced by the rigid censorship of the war period, which permitted the peoples on each side to know only what their respective rulers desired them to know," and that "propaganda was deliberately resorted to in order to foster a spirit of hatred which would sustain the fighting temper of peoples during a long and bloody war." It is even led to question whether the sole guilt for the war rests upon Germany. These discoveries can hardly be called original. Trained historians have been shouting them from the housetops for many moons. Such progress in research may be trusted at last to discover the red weathercock which has gyrated for twenty years on the top of the barn.

Distribute the Rainfall By International Treaty

A few years ago it would have seemed incredible that the supply of water in the great lakes would become a matter of international anxiety, jealousy and contention. But such a thing has come to pass, and across the long boundary line of friendship and peace between Canada and the United States has fallen the shadow of a dispute whose roots run deep into the soil of economic necessity. The lakes seem already insufficient for the needs of the growing population on either side. What will the emergency be when these populations are doubled a few years hence? The problem is how to utilize the supply of water in the lakes so that it may be sufficient for all of the needs of the people without any material reduction of the volume of water available, and so that at the same time its benefits may be distributed equitably amongst all of the people living in the area which it serves. That problem is one for friendly and cooperative statesmanship and engineering. A defiant assertion of merely local self-interest would be a policy of fools. Should we come at last to an international treaty for the distribution of rainfall?

The Movement to Sell Fascism to America Seems to Have Begun

It is a rather dull day when some influential American is not quoted in the newspapers in praise of Mussolini and fascism. What is fascism? Nobody seems to know just what it is. But it relies on force, suppresses liberty, invites capital, and stretches out greedy hands for empire. What other virtues are required to commend it to susceptible and kindred spirits? The familiar machinery of international propaganda is already oiled to prepare the public mind in other nations for the Day. What Day? The Day when special interests, losing hope of political control at the ballot-box, shall suspend law and resort to force. May it never come. But America will be immune to the propaganda of either bolshevism or fascism only so long as the first whisper of either makes American free-men prick up their ears—and do something more.

My Faith at Fifty*

Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.—Ephesians 2:20.

BY RYLAND KNIGHT

YESTERDAY was my fiftieth birthday. At such a time it is natural to take stock of the foundation of one's life. It may not be amiss if I shall talk to you frankly and simply about my faith at fifty.

By my faith I mean those convictions upon which as upon a foundation I am building my life. I confess that for me faith means more and more my ground of confidence and less and less does it mean speculations, theories, opinions. I have no carefully thought out and systematic theology. I have no formal creed which I would be willing either to accept myself or to urge upon others. There are many theological questions to which my only answer must be, "I do not know." I rejoice in that gracious word of the apostle Paul, "We know in part and we prophesy in part." If Paul was conscious of limitations we may without hesitation confess the imperfection of our understanding and of our utterance.

But while there lie great realms of truth outside my grasp there are rich and precious convictions of my heart which are to me so sure, so increasingly certain with the test of the passing years, that on them I unhesitatingly build my life, that to the preaching of them I joyously give all the capacity of my being, and in the strength of them I expect to go all the days, here and hereafter. These convictions are the foundation of my life.

I build my life first of all upon the assurance that God is my heavenly Father. That word which Jesus taught is the rich and satisfying and sufficient understanding of the heart of the Eternal. God is my Father; therefore I am not in a world of chance or chaos or blind grinding laws. I am in my Father's world. He made it; he governs it; he takes care of it; it is his world.

The more we know of the wonders of the universe through discovery, through science, through investigation, the more wonderful it seems to me its Creator must have been. But my greatest concern is with his heart. And I believe absolutely and unequivocally that his heart is what Jesus revealed to us, the heart of a Father. Back of life with all its mystery, with all its tragedy is the heavenly Father, whom I love, whom I trust, a Father with a heart like the heart of Jesus of Nazareth.

God Is My Father

Because he is my Father, I know he cares for me. I do not know how vast is his universe or how many are his concerns, but I do know that because he is my Father he has time and thought for me. I have had the normal experiences of a man of fifty—joy, sorrow, need, temptation, trial, work. In all these experiences I have had the faith that God is my Father and I have come out of them with that faith strengthened, that confidence reinforced. The greatest steadying force in my life today is the confidence that God is my Father, genuinely and truly and really my Father.

Because he is my Father I may talk to him about my life and find in him help and guidance. Prayer is to me a blessed privilege. I was fortunate as a boy in having a good and wise father. As I look back to my youth I

realize that it would have been a great help to me if he had talked to him more freely about life and let him more fully into my heart. I have the same feeling today about my heavenly Father. I have blocked him many times. But insofar as I have opened my heart to him he has never failed me, he has always helped me. On that foundation first of all, I build. God is my Father.

The second foundation of my life is this. I believe the way of life which Jesus lived and taught is the one satisfying way of life. One cannot put that life into a sermon. It was incomparably rich and gracious and precious and powerful. It has been increasingly the inspiration of the centuries. It was a life of righteousness, a life of trust, a life of obedience, a life of service.

The more I know about life, the more I know about the world and the more I know about Jesus of Nazareth the more sure I am that to follow him is the only way to make a success of the fine art of living. The more I learn of him the more sure I am that the spirit of Jesus in the hearts of men is the one solution of all our problems.

The Standard

I wish there were time to speak at length of what his life was and what it has meant. But his life is the light toward which I strive. I measure all my attainments by his. I measure the value of what life offers me by his standards. I measure my life's worth and its success by comparison with the way of life which Jesus lived and taught.

That brings me to the third foundation on which I build. I believe with all my heart in spiritual renewal and enlarging spiritual capacity made possible for me by the sacrificial love of God which came to its crown in Calvary's cross.

I have just been saying that the standard by which I measure my life is Jesus of Nazareth. I need hardly tell you with what a sense of shame, humiliation, failure, disappointment, I view myself in the light of his moral splendor. If I had to take any decade of my life and live with it and say to myself, "That is your life, that is what you are; you can never surpass that," I confess I should think of my life as tragically deficient. But when sin abounded grace did the more abound. The true estimate of a man's life is not what he is but rather what by the grace of God he is becoming. The hope for an man is the forgiving, sustaining, enriching, transforming grace of God which comes to him through Jesus Christ enabling him to build out of the past a worthier future. I build my life on my faith in what the grace of God is increasingly able to do for me.

As I believe in the renewing and transforming grace of God for myself so I believe in it for every man. There is no limit to the redemptive power of the Christ of Calvary. No matter how enslaved by sin, no matter how enmeshed in worldliness, no matter how hardened by pride and prejudice, there is no man beyond the reach of the redemptive power of Jesus. I rejoice to preach with conviction a Saviour who can save to the uttermost those that come unto God through him. I rejoice to say to myself and to every man that Jesus saw in us such rich spiritual possibilities that he felt that we were worth dying

*A sermon preached by the pastor at Delmar church, St. Louis, Missouri, February 21, 1926.

for. I rejoice to repeat the assurance that by his help that worth which he saw may be increasingly realized.

For Jesus is not to me a man who lived nineteen hundred years ago. He is one who lives today in our world to be the friend and the helper of every one who is willing to live on friendly terms with him. To live in daily fellowship with him is to feel his power, is to catch his spirit, is to grow like him. To live in daily fellowship with him is to learn to say with Paul, "The life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

"For warm sweet tender even yet
A present help is he
And faith has still its Olivet
And love its Galilee."

I build my life also on faith in the triumph of righteousness in our world. I have the profound conviction that the forces of good are stronger than the forces of evil and that Jesus Christ is winning his way to supremacy. The kingdoms of this world shall be the kingdom of our Lord and his Christ.

I do not know how soon his final triumph will be or how it will ultimately come about, but I see all about me evidences of the increasing impact of the spirit of Jesus upon the life of the world. More and more men are finding in him the only way of life, the only hope of a groping, blundering world.

There is no place of service so inviting to me as the organization he founded that through it he might establish his kingdom. There is no joy in my life so great as the joy of being a co-worker with him in building a new earth wherein dwelleth righteousness. I have no ambition commensurate with that of being a good soldier of Jesus Christ, fighting with him for the right that needs assistance, for the wrong that needs resistance, for the future in the distance and the good that I can do.

I fight with courage and with hope because I know with an unshakable assurance that every fortress of evil must finally yield before him and that no power of iniquity can withstand his triumphant advance. With all my heart I believe in the growth and final victory of the kingdom of God which Jesus came to establish. Because I believe in his victory of Jesus I am an incurable optimist.

Immortality

I build my life also upon my faith in the immortality of the soul. I believe that for the Christian death is but an incident, no more than a shadow which falls for an instant across the stream of life. This abiding instinct of the human heart is reinforced for me by the assurance of Jesus Christ. I read and rejoice to accept his own definite promise, "Because I live ye shall live also." What that future life is like I do not care even to try to imagine. One sentence in the book of Revelation gives us glory and its promise, "They shall see his face and his servants shall serve him." With that assurance I rest content.

These then are the five foundations on which I build. My life rests upon the faith that God is my heavenly Father, that Jesus' way of life is the only satisfying way, that spiritual renewal and growing spiritual capacity are possible to every man through him, that his kingdom shall finally triumph, and that those who trust him find in him eternal life.

It is only fair to say that faith to me is not always easy. There come to me as to most men doubts, questions, misgivings. There are therefore certain facts with which I fortify myself in the hour of doubt, with which I re-

assure myself that I am building on the eternal foundation.

The first reinforcement of my faith comes from the Bible. I find recorded there men's experiences of God. I see the enrichment of life which came to them through faith in him. That book as no other book in all the world speaks to the profoundest depths of my soul. The highest in me acknowledges the truth of its appeal. My heart answers, "I too may live by faith in God."

My faith is reinforced also by what I know of Jesus of Nazareth. No man ever lived so sublimely as he. No man ever overcame more obstacles in order to walk the way of righteousness. No man ever lived so completely by faith in God. No man ever had so sure a spiritual insight. Because he built his life upon the foundations I have named, I seek to build my life upon the same foundations. I had rather trust his spiritual insight than my own. When I am befogged with doubt I follow after him.

My faith finds reinforcement also in the experience of the best people I have known. Those men and women of my acquaintance whose characters were strongest, whose lives were richest, whose worth was most evident have uniformly been men and women who build their lives on faith in God, in Christ, and in the supremacy of the spiritual. "The tree is known by its fruits." A faith which can produce such lives must be a sound faith.

The final reinforcement for my faith is my own experience. For fifty years I have lived. Every experience of those fifty years which has given me opportunity to test the value, the validity, of my life's foundation has brought me reassurance. The foundation has met every test successfully. And the faith which for fifty years has proved itself I shall willingly trust to the end.

"So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone."

My faith at fifty, which grows stronger with the passing years and surer with every test it is called upon to meet, that faith I commend with all my heart to each of you. I urge you to build your life on the faith that God is your Father, on the faith that Jesus' way of life is the most rewarding, the only satisfying way, on the faith that spiritual renewal and growing spiritual capacity can come to you from God through Jesus Christ, on the faith that the increasing, triumphing kingdom of righteousness, which is the kingdom of God, is supremely worth living and working for, on the faith that the spiritual is more vital than the material and life is stronger than death. Build your life on this foundation and you will find rich rewarding promise for the life which now is and for that which is to come.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"Most of all the beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world."—*Kate Douglas Wiggin.*

Who Is My Neighbor?

BY DOUGLAS G. HARING

THE "social message" of Christianity is no longer regarded with suspicion. In fact some preachers preach little else. So far, so good. Christians ought seriously to consider and zealously to practice the social gospel in all its manifold applications. But let us consider some of these ideas we so freely proclaim.

We declare our love for society. What is society? The sociologists offer us whole volumes of conflicting definitions: the more we read the less are we conscious of progress. Has any one ever *seen* society? Then how can we love it?

Our dealings are with individual men, women and children. We can love only individuals—bank presidents, farmers, clerks, elevator boys, teachers or children. Of course individuals combine into corporate groups; commercial companies, secret societies, missionary circles, criminal gangs. Groups frequently acknowledge no moral standards and mete out *injustice* with an even hand. The "social gospel" rightly demands that groups recognize a higher righteousness. But when that is said, done, proclaimed and fought for, we find our own lives in contact with individuals, and we are still forced to love individuals or love not at all.

We rightly suspect the spiritual integrity of those who talk of loving other races, uplifting the downtrodden, and the brotherhood of man, unless in their direct contacts with flesh and blood human beings they actually *love* those individuals and show their faith by their actions. Not what we do *for* others, but what we do *to* others constitutes the ultimate test. Diffused benevolence which aims at everybody, actually hits no one. Dollars cannot speak the language of love. Love must speak with its own softer voice. When love and dollars sing together, dollars must be content with the second part or the music turns to discord. Jesus loved individuals. He did little *for* them, but behold what he did *to* them! He loved his own friends: Mary, Lazarus, James and John, but he also loved beggars by the wayside and worrying parents of sick children. He loved even Judas and made no move to exclude him from the circle of intimacy.

We are cursed with a mass of diffusive uplifters, who in their hearts love not, but wish only to enforce upon others their own codes and ideas. It is such as these who are likely to vote for prohibition to save the workingman from the saloon, but they themselves indulge on the side and wink at bootlegging. They may bewail the mounting accident death list—"really, isn't it terrible, so many dreadful accidents?"—but they have a tendency to "step on it" and see what their own cars can do. They go to church and pray God to bless the poor, but like to send their own children to private school to avoid contamination from the common "kids" in the public schools. They wish to invite only "nice people" to dinner in their homes, never foreigners, negroes, or the "lower classes". What good is love that shoots away into space, chasing society or "the brotherhood of man" or any other high-sounding ideal if it never really lights on some individual and warms his heart with the joy that comes from the appreciation, understanding and affection of one's fellows?

—We apparently believe in "salvation by committees" or "salvation by mass meetings" to such an extent that one wonders what has become of regeneration, and Jesus seems almost lost in the shuffle. Would Jesus say embarrassing things if he were put on the program of our Northern Baptist Convention? Or if he succeeded in getting the floor in debate would he take sides in our

acrimonious discussions? Would he be a modernist? Or would he gladly follow our fundamentalist leaders? It is easy to picture our warring factions as roughly analogous to the Pharisees and Sadducees of old—the former intent on preserving tradition and blind to spiritual progress, the latter sophisticated and blasé, proud of their familiarity with the culture of the day. Somehow Jesus doesn't fit into either camp; he seems more at home on the mountain overlooking the city and weeping over those whom he would fain have gathered under his wings. Would he, visiting America today, call only on Baptists and shut out Methodists, Catholics, and Jews?

Let us come down out of the clouds—the clouds of impersonal, abstract ideals, which prevent us from seeing and loving our brethren, and practice loving friend and enemy alike: not hypothetical enemies, but the flesh-and-blood men in the opposite camp; not abstract love, such as the soldiers were told to use on the Germans during the war—"shoot them for their own good"—but love which reaches out a helping hand to each individual in his sorrows and bafflements and makes him feel that he is no longer alone but has a friend who understands.

Let us practice freedom—not freedom in general, lovely sentiment to inscribe over the doors of public buildings, but freedom in particular cases, especially for the folks who most irritate us. They are the test of our genuineness! Let us work for justice—not blindfolded justice painted on the court house wall for bootleggers to laugh at, but open-eyed justice to the men we do business with, justice from particular corporations to particular individual men and women, justice to our enemies and those who defraud us and who make us angry!

Who is my neighbor?

Mother's Day Prayer

FATHER of all mankind and Giver and Sustainer of life, we bring thee in the arms of our faith today, with all their loves and longings, the mothers of our race. Let them not struggle unsustained up the steep slopes of motherhood. Soothe the pain of their travail and fruit their longings in loving ministries from those to whom they have given life, and on whom they have lavished the largeness of their love. Grant them patience and wisdom amid the daily discouragements, the clash of ideals, and the fret and care of life. Let not the anguish of bereavement destroy their trust in thy love; help them keep faith that thou canst mend even the broken lives that stab them with a sorrow worse than death. Company with them in their lonely hours when their children pass from the home-roof to build homes of their own. Reward their sacrifice with love returned and the consciousness of having helped their sons and daughters to find God, their heavenly Father, and a worthy life. We ask through Jesus Christ our Lord and Saviour. Amen.—*Dr. Joseph A. Vance in The Expositor*

This is the closing sentence of a prayer I heard lately in a great gathering: "And we have received many other blessings which we cannot mention now for lack of time and for all these also we thank thee." It must often be necessary to tell a speaker that he must crowd his thirty minute speech into ten minutes; and I have known chairman who asked the leader of the devotions to make his prayer short. But never before had I heard any one actually tell the Lord that he would have received more detailed thanks except for the pressure of other business.—*Northwestern Christian Advocate.*

Shall Youth Drive?

In a manner representative of the youth attitude of all time, youth today is asking for a turn at the wheel

BY FRANKLIN D. ELMER

EMERSON used to say, "Every man is an omnibus in which all of his ancestors are taking a ride." It is fully as true now that the world is a big family bus in which we are all together taking a ride. The moot question is, "Who shall drive?" In a manner representative of the youth attitude of all time, but also in a way peculiarly twentieth century, youth today is asking for a turn at the wheel.

"Suppose I drive a little while now?" says youth. Jehu thinks it high time he had his turn!

This obvious request is causing considerable commotion and some embarrassment.

"What, Jehu drive," exclaims father Jehoshaphat, "I guess not while I can hold a chariot rein!"

"Jehu drive!" echoes grandfather Nimshi, "not while I can struggle to the wheel. I propose to die with my boots on!"

So the eternal dispute goes on, but somehow the family bus rolls along, with Jehu, Jehoshaphat and Nimshi all aboard, for of course Jehu is permitted to get out and down and under when there is oiling to do or a tire punctures. It is always well to have Jehu along.

Kings at best today are only an anchor to leeward. The "ruling" passion is still the ruling passion. Lust of power, gripping the wheel, is major among all desires. This seems true in all social institutions. It is at once the weakness and strength of society. But something is happening, some leaven is working, call it democracy, call it the teaching of Jesus, what you will, the privilege of staying continually at any wheel for anyone, is being generally denied. The world shakes itself free from the shackles of limited, centered control and personal whim. Every man is to have his chance. From statescraft to touring this is increasingly true. "Honest Abe" led the way from his cabin woodyard. Woman drives today, youth drives. Premiers rise and fall, secretaries come and go, presidents take their turn, dictators give place. Is it not possible that hard coal would have reached our bins sooner and at reasonable prices if the miners had been permitted to feel full responsibility for the situation?

Assuming Responsibility

Driving, a turn at the wheel, the feel of responsibility is not only the thrill of control and adventure, but is equally sobering and interest awakening. The trip takes on more definite personal features if Jehu is rescued from the back seat for his "watch on deck." At most it will not be long before he is called on to lead as his generation wings to the van. He would better begin to assume responsibility by armfuls than by wagonloads.

There are three stages in our governmental relations with the young. During the first we should command; during the second, reason; and during the third, cooperate. Probably there is a fourth stage, when we should follow. The problem is as to the time when each stage should begin. There are some who are quite willing to extend the "command" area to cover all three, or four. Certainly youth should be permitted, even gently forced, to drive at the time of reasonable cooperation. Jesus did this when he sent his disciples away alone on missionary tours. Here were young men under divine leadership against whom the Pharisees and ruling ecclesiastical class lifted their hands in holy horror. Yet in the hearts of this youthful group a great new world was in the making, new heavens and a

new earth. Jesus was wiser than the Sanhedrim; he said, "new skins for new wine," new men for a new day.

The turn at the wheel does more than harden young Jehu to responsibility; it helps to keep older Jehoshaphat and still older Nimshi young. If by some chance of fortune the son finds himself in full control at the wheel he does wisely indeed to yield at times to father and grandfather, for he must live with them and his own happiness depends on keeping them fit to live with.

The need is for a wholesome family democracy which believes in taking turns, sharing the good of life, distributing inspirations and responsibilities—a life that gives and takes, yet is structurally whole, not overdeveloped at this point or that, never at another's expense. Here is a rule for families, churches, communities, nations and world relationships.

Some Answers

How has all this recent evidence, if not of a youth movement, at least of youth in motion come about? There are several answers. Some indeed do not believe there is any unusual stirring of youth at this time; others consider our age of jazz and many inventions as responsible. They say that emotions are being subjected to forced draft, that minds and hearts of our boys and girls are being fanned into immature expression. A number of my friends, among them some who have recently returned from world travels, others who are professors of history, and still others who were adult war workers, believe that the source of this stirring of youth was clearly enough in the terrible upheaval of the world war. Those were serious days for all young people. No one knew what was around tomorrow's corner, or when another class would be called to the colors. The heavy load was upon young shoulders and the response was both gratifying and prophetic. We saw carefree youth turned to responsible manhood in a day, and vision beyond horizons, and idealism ready to feed the flame of sacrifice. These influences reached far down into youth, both girls and boys, less mature than the brothers who were marching away behind the drums and the flags. The boys who offered themselves as the covenant price for a better world, if God spared them the ultimate sacrifice, are settled back into the affairs of life, busy in enterprise and home. But the impact was felt by youth as a whole. The canoeist on moving waters knows that the "boil" from hidden rock or sunken log appears down stream, not directly over the obstruction. So comes from youth today this expression which amazes and alarms unless rightly appraised and understood.

No one should be surprised at what is happening now, that youth, who, in the regulation order would serve next as cannon fodder, should further occasion arise, ask for a turn at the wheel. Hendrik van Loon says, "Youth has been fooled by the Wise Old Men who arranged its wars and its war-making treaties. Today youth's eyes are opening, and its memory is fresh." When there was trouble along the road Jehu was called upon to "repair" and "remedy" and open the way. When trouble abated he was told to go back to his place, "as you were," the order of the Old Men, expecting to hold at the driver's seat. But Jehu is saying, "You have not proved that you did not make a mess of it. Suppose I drive; don't you think it's my turn now!" With twenty million of youth's choicest

own on the fields of war, how may the request be gainsaid!

When youth is at the wheel three things will happen—speed, noise and accidents. So soon as it was known some years ago, in the church circles where I was then serving, that the pastor was to have an automobile, two questions were asked me, one by an aged deacon, "Pastor, tell me; you have a car! How slowly can you drive it?" The other by one of my scouts, "Say, when you take 'er out, do you speed 'er up?" Youth at the wheel is likely to go some!

As to accidents of the road, they are not by any means confined to one age. There were some elderly profiteers in this fair country who exceeded the speed limits during

the war and brought some trips to pretty smashes. Wolder people have not much to say when it comes to the accidents.

There is much to be said in favor of Jehu as driver. Study his story as told in the old book of the Kings and you will see that he drove through stormy times with a strong and sturdy arm. He avenged with terrible swiftness the high-handed, lustful murder of Naboth, establishing therewith the justice of property rights, he disturbed the idolatrous worship that was gaining among his people, he reassembled his nation. Probably for his times Jehu was a good driver. Perhaps he will be again. Suppose we try him.

Church Music

The Organist

BY FREDERICK MAXSON, ORGANIST, FIRST CHURCH, PHILADELPHIA

THE organist should be a Christian, thoroughly in sympathy with the devotional side of the service, and well equipped as an artistic player. A woman may be as competent as her brother organist, but is frequently discriminated against. We have throughout the country some accomplished woman organists, who are filling their positions as organists and directors most acceptably.

At this time I am considering the work of an organist *per se*.

In the work of the organist lies, to a great measure, the success or failure of the service as a whole. He has it in his power to enhance or ruin the religious impression being made by the service. By the character of his organ prelude he may set the mood or atmosphere of the service that follows. He should vary the style of the prelude, sometimes playing a vigorous, inspiring composition; at others, one of a quiet, meditative type. The actual service should be considered as starting with the first note of the prelude, and quiet and decorum should be observed by all, just as in the later part of the service. The prelude should not exceed six to eight minutes.

When an organ offertory is played, it should not be unduly prolonged after the actual offertory has been taken. If the offering is to be brought to the chancel for a prayer, it is well for some signal to be arranged between the organist and ushers which will give time to end the organ selection at an appropriate place, followed by soft music as the plates are brought up, finishing with very soft music during the prayer.

An organ meditation is sometimes played just before the sermon, inducing a quiet and listening attitude, which is helpful to the minister as he begins to speak.

The organ postlude is so frequently the accompaniment to loud conversation, that it should be quite short and impromptu, or dispensed with entirely.

The organist should be a ready improviser, in order to connect smoothly gaps in the service. He should play the hymns over before they are sung by the congregation, in such a way that the mood and the tempo shall be clearly understood, and the singing may start promptly in the indicated tempo. The appropriate expression for each line or phrase of the hymn should be indicated, the organ being entirely silent at times, when suitable to the expression. I am very much indebted to my devoted mother for suggestions along the line of appropriate and expressive playing of the *words* of the hymns.

In playing sympathetic accompaniments to the solos and concerted musical numbers in the service, the organist must call upon his skill in harmony and orchestration, as

many accompaniments are only piano reductions from an orchestral score, very ineffective when played literally as written, besides being a poor support for singers. These accompaniments must be in a measure rearranged to sound effective on the organ. One of the items in the examination for membership in the American Organ Players' Club is the playing of such an adaptation.

The organist may get great help from studying work on accompanying by such men as Dudley Buck, Clifford Demarest, Doctor Bridge of Westminster Abbey and Dr. Clarence Dickinson, organist of Brick Presbyterian church, New York.

During communion service the organist may lead the thoughts of the worshipers by the expressive playing of the melodies of appropriate hymn tunes.

When an organ recital precedes a service, usually in the evening, the selections should be varied in character, the final one bold and inspiring, or soft and meditative as the case may be.

It is well for an organist to be identified with one or more organizations, such as the National Association of Organists, which holds annual conventions of great value to the profession (the next one to be held in Philadelphia during the Sesqui-Centennial). He should also pass the examinations and join the American Guild of Organists and the American Organ Players' Club, obtaining his degree of Associate or Fellow of the Guild, which stand for his proper qualification as an organist, both in theory of music and in playing. The American Organ Players' Club confers no academic degree.

Frank J. Goodnow knows China. He has written and the Johns Hopkins Press has published a book of unusual analytical clearness on conditions in China. In that book he says: "From the days of the Portuguese the Christian faith has been propagated in China by force. The missionary's missal has been supplemented by the soldier's sword. . . . It is more than doubtful if China would ever have been opened as a field merely for missionary endeavor." And he regards the net result as good. Whatever may be said of the accuracy of his statement, his opinion is a prevalent one. He states precisely one of the most critical aspects of the present problem in China. How far does missionary effort in that country represent a spiritual and moral enterprise entirely separable from the imposition of the economic and political empire of western nations? And how far does Jesus depend upon military pressure for the success of the gospel?

Men You Want to Know

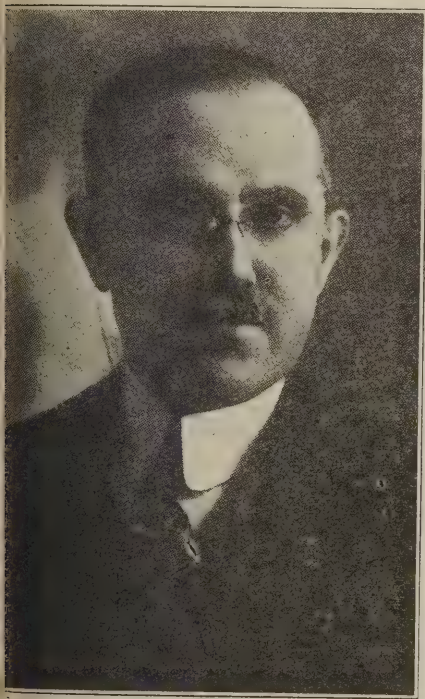
RICHARD MINER VAUGHAN!

His latest contribution to THE BAPTIST was the series on "Evangelism and Education" which ran several months ago.

Born at Bangor, Wisconsin, of Welsh ancestry, Aug. 28, 1870. Son of John J. Vaughan and Mary Thomas Vaughan. Father a "local" minister who was also school teacher and builder.

Mother was gifted musically, a woman of deep piety who knew the New Testament and Psalms by heart. Wife, Eleanor, married June 24, 1897. Two sons; older—Wayland F. V., graduate student at Harvard; younger—Richard F. V., an undergraduate at Yale.

Graduate Wayland Academy, Wisconsin 1891. Graduate Brown University



RICHARD M. VAUGHAN

B. 1895. Phi Beta Kappa essay prize in philosophy. D.D. from Brown University in 1913. B.D. Divinity School of the University of Chicago, 1898. Assistant pastor First church, Chicago, 1897-1899. Pastor Warren Avenue church, Detroit, Mich., 1899-1901. Pastor First church, Janesville, Wis., 1901-1908. Taught President Hill's classes, 1908-1909, while he did field work for a year, Berkeley Baptist Divinity School, Berkeley, Calif. Pastor evangel First church, Berkeley, Calif., 1909-1912. Instructor, Pacific School of Religion (Congregational), 1910-1912. Professor of Christian Theology, Newton Theological Institution, Newton Centre, Mass., 1912—Many lectures and periodical articles. Writer of expositions of the Sunday-school lessons for five years in the Standard.

ROBERT GORDON!

"The Leadership of Lincoln," "Washington a Christian Patriot," "Throwing Aside Our Greatest Asset," and "Logic Lost in Laughter" have lately entertained and uplifted BAPTIST readers. Robert Gordon is their author.

From the *Kalamazoo College Index*, Jan. 3, 1924, we quote:

Back in 1905 Kalamazoo College won first place in the intercollegiate oratorical contest with a Scotch lad named Robert Gordon as its representative. The year before he had won first place in the state-wide prohibition oratorical contest. To be convinced that the men who make good in college continue to make good after they leave the campus, all you need to do is trace the later career of such men. Not from the college platform, but from the pulpit of the Baptist ministry Robert Gordon is still appealing to the hearts and minds of men.

Robert Gordon was a worker. He worked his way through the old preparatory academy and then through the college itself, receiving the B. A. degree with the class of 1907. Later he did post-graduate work at the University of Chicago and also at the Divinity School of the University.

Today as the Rev. Robert Gordon, he is pastor of the First Baptist church of Fond du Lac, Wisconsin. As a result of his five years' ministry there he has become universally popular. Men of all creeds and faiths swear by Robert Gordon as one of the constructive forces of the community. The managing editor of the *Fond du Lac Reporter*, himself a Catholic, has declared Robert Gordon to be not only the best after-dinner speaker in that section of the state, but also one of the most clear-minded and broad-minded of the liberal men of the city.

When there is a civic affair that needs organizing, the men behind it turn to Robert Gordon with the chairmanship. Whatever he takes charge of goes across. Last summer peace-day celebrations were being held across the country. It was Robert Gordon who organized his city and the resulting huge open-air meeting was one of the finest expressions of community sentiment since the war. When the Y. M. C. A. needed more funds, Robert Gordon was placed at the head of the drive and the funds were secured. When an organization holds a big dinner, or some convention is held in Fond du Lac, which is known as "The Convention City," care is taken that Robert Gordon is secured as one of the speakers. His never-failing Scotch humor, his dry irony when occasion demands, are sufficient to put life into any gathering.

But he can do more than be humorous. He is a speaker who does not hesitate to say what he believes to be the truth. He can denounce with vigor the wrong and he can praise whole-heartedly the right. A student of national and international

affairs, he is quick to see the significance of new situations in the light of Christian truth.

Before a convention recently he said, "Nothing is to be deplored more than the devilish work of sowing suspicion and hatred, setting religion against religion, race against race, and nation against nation. There never was an hour when there was more need for utmost activity on the part of every man of good-will that mutual understanding may be deepened and genuine faith in each other increased. I have little patience with the man who for any reason, wealth, position, learning, religion, or what-not, lives a buttoned-up life. Neither pride nor shame should cut us off from our kind. We belong together. Learn to say,



ROBERT GORDON

'Brother.' And the biggest work of this generation is the tremendous business of getting governments to speak that word 'brother' across international lines."

He exemplifies this ideal in his work, where he always is ready to serve whoever needs him. There is no time that Robert Gordon is not on the job, as one of the city papers recently reported: "If there is any person who thinks that a preacher lives a life of luxurious ease, he is due for a surprise when he reads the following list of the Rev. Robert Gordon's Sunday engagements: Yesterday he conducted seven services, speaking at North Fond du Lac Chapel at 9:30 a. m., at Oakfield at 2:30 p. m., at Taycheedah at 4 p. m. and at the armory before a state convention of engineers at 9 p. m., in addition to conducting three regular services in his own church."



The Devotional Life



Walking Softly

I shall go softly all my years.—Isaiah 38-15.

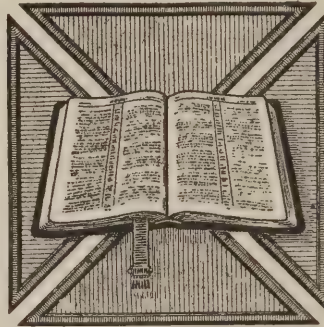
By F. J. H. HUMPHREY

THESE are the words of a man upon whom sickness had fallen, who had the sentence of death in himself; but in the Providence of God and the use of medicine, he recovered. The experience bit deep into his life and made him a different man. From this field of affliction, Hezekiah reaped the harvest of a new sense of God, and a new meaning for life. This king learned that above us all is eternity's King, and that life is a solemn procession.

The Greatest Lesson

The uses of illness, affliction, trouble are manifold, the lessons they convey even fools are made to heed; but incomparably the best are those which this ancient king tells us he learned—the lessons of trust in God and a humble walk in life. Our bitter experiences can teach us truth about ourselves, very humbling, and truth about God, very uplifting. And that is the blessed end, the grand purpose in heaven's design in all such passages. Frequently that end and purpose are accomplished. Self-sufficiency is shaken, "lips cry 'God, be merciful' that ne'er said 'God be praised'"; in the affliction a Voice has seemed to say, "Hearken unto me and I will teach you the fear of the Lord," and from that lesson the proud, hard man has emerged, with the heart of a little child. "These are they which have come out of great tribulation, and have washed their robes." They follow their daily calling, they mix with their fellows, but at the back of it all is a deeper seriousness; they live in time with a sense of eternity, and move as those who march to music heard by their ears alone.

A wise teacher has said that "the hardest duty of life is to remain true to our psalms of deliverance." That is sadly illustrated in the case of Hezekiah. When the ambassadors of the Babylonian prince visit him, this man who had said he



would "go softly all his years" carries himself with the old arrogance and self-confidence; he seems to have forgotten the vows made in affliction.

If we have won such spoils from the field of sorrow and affliction as a deeper trust in God, a steadier though slower step in life, a tenderer heart, a humble spirit—may God in his grace save us from squandering such treasure in the

temptations of prosperity.

This "going softly" does not mean walking in velvet slippers on a rose-strewn path, it is not walking at ease in aimless wander; it is softly, as contrasted with the swagger of self-confidence; softly, that is, in humble dependence upon One mightier than ourselves; softly, as men walk in procession, or as travelers for whom the journey is long and difficult but the end sure.

"God, set our feet low and forehead high,
And show us how a man was made to walk."

Is there no other way of learning this humble walk save the way of affliction? There are people who seem to go through life with little experience of heavy trial and sorrow. Let them thank God for it. Certainly in this earthly life none wholly escape trial; possibly those who know but little of it are backward scholars, not competent to take a higher grade.

In the Father's Hand

If we choose to think we must know that we are not independent, our control of our lives is a limited control. A greater Power and Reality, whom Jesus Christ reveals as God our loving heavenly father, holds us in the hollow of his hand, and out of it neither in life nor death can we for one moment escape. To think that we are self-sufficient is folly, to think that we can live independent lives is folly. Since we came from God it is wisdom to return to him. Wisdom to move through life with the humility and dignity of a worshiper, who sees at the end of his course the throne of the most high God.

If needs must, we will be taught this wisdom, sharply and smartingly. Happy those who in the full enjoyment of life and the full strength of their powers, walk humbly with their God.

—The Baptist Times.

Mother Mine

**I LOVE each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,**

**There's none that's half so fair.
The lovelight shines out from those dear eyes,**

**How well I know the sign
Of kindness, sweetness—all that's good—**

Dear mother—mother mine!

And now, when those dear eyes grow dim,

**And pain clouds that dear face,
The love that you still have for him,**

**Who oft times fell from grace,
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!**

—Iowa Christian Journal.

Young People and the Kingdom



"Meeting Helps" on C. L. P. Topics for May 30

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys To Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added.

For this evening's meeting, a memorial service for those who "went West" would be fitting. At the front of the room have the church's honor roll, or if it is possible that your church did not have one, perhaps you can make up a roll of those who you and others know have died in the war. In meeting, read these names over, perhaps telling in a very brief way of how they died and what they had done before their death. At the end, while all are bowed in prayer, perhaps you can persuade a scout or some one who plays a bugle to blow "Taps."

Also prepare another "honor roll" to look as much like the real one as possible. After having the memorial service for those who died, ask the young people for suggestions as to whose names should go on the "living" honor roll. The requisites, it should be explained, are right living—honesty, truth, love for fellowmen, loyalty to church and country, etc. Perhaps the names could be those of society members, perhaps of people who have rendered a real service to the country in recent years. Perhaps these might be in generalities—as for example, our schoolteachers who lead young lives in the right way, or the Sunday-school teachers.

After this honor roll has been completed, see if the young people will not resolve to try to do more in the future for the church and country. Perhaps they might all pledge allegiance to the flag which should be at the front of the room. If at all possible, have a Christian flag also at the front of the room, and have the young people pledge their allegiance to that.

In case you do not know these pledges, they are; for the American flag: *I pledge allegiance to the American flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all.* For the Christian flag: *I pledge allegiance to my flag and to theaviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love.*

The leader may sum up all the rest

by making a statement to the effect that it takes but a minute to die for the country, but it takes years and years to live for it—and to live aright.

International Good-Will Sunday

(Sunday, May 16, 1926)

ATTENTION, Baptist young people! The youth of America want to live in peace with their comrades of other lands. There is at the present time a most significant tendency toward international friendship manifesting itself among the younger generation of the several races and nations.

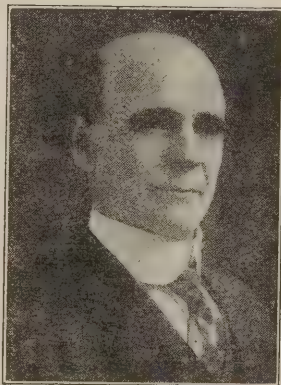
The public schoolteachers of our own and other lands observe May 18 of each year as "good-will day." On that day exercises stressing the thought of international friendship are held in the classrooms of the public schools the world over.

It has been suggested that the young people of our churches might well participate in a similar type of service. The Sunday immediately prior to May 18, which this year happens to be May 16, will be observed as "International Good-will Sunday."

Who Is Sponsoring This Program?

1. The commission on international

Convention Hall of Fame



JUDGE W. H. WITTY

formerly of Idaho, now of New York City, who will conduct the forum on law enforcement and obedience at the Baptist Young People's Convention at Los Angeles. Judge Witty spent twenty-two years in the practice of law, served two years as state senator in Idaho, one term as county prosecuting attorney and three terms as city attorney of Pocatello. Judge Witty is at present executive secretary of the Laymen's National Council of the Northern Baptist Convention and a member of the executive committee of the Northern Baptist Convention.

justice and good-will of the Federal Council of the Churches.

2. This project has received the formal endorsement of the United Society of Christian Endeavor, the Epworth League and the Baptist Young People's Union.

3. Many other representative leaders of denominational young people's groups are volunteering their cooperation.

Possible Types of Service

1. Community mass meetings of young people. In many cities such a service will be held under the auspices of the local federation of churches.

2. Young people's meetings in the local church.

3. Student Mass Meetings of young people's societies on college campuses.

4. Foreign field. A beginning will be made this year and further developed in subsequent years for the observance of this day in foreign countries under the auspices, if possible, of the denominational foreign mission boards.

Suggested Outline For Program

1. Invite the representatives of other nationalities to participate in the service, giving them a definite part on the program.

2. A song service that will emphasize the cause of peace among the nations.

3. A prayer for peace.

4. One or more talks by young people and other church leaders. Quite naturally, stress would be placed on the thought of world friendship and international good-will, especially among the youth groups of the several nations.

5. A forum period might well be introduced as a part of the program, or perhaps of the pageant.

6. The adoption of "a message of international friendship." This message would be informally addressed to the youth of the world. It would emphasize such considerations as (a) The desire of American youth to live at peace with their fellows. (b) The need of sympathetic understanding between racial and national groups. (c) The purpose of American youth to strike out from all immigration laws the discriminatory clauses. (d) The importance of having a department of peace in the several governments of the world. (e) Calling upon the church authorities in every land to give greater attention to the preparation of study materials for the development of Christian internationalism.

7. This message could be given to the local press and made public in other ways. Public opinion would thus be made to feel the impact of youth's idealism on the great question of world peace.

8. Broadcast the program of the message wherever possible.



The Chimney Corner



Her Mother's Song

BY MARGARET B. PLATT

*"Jesus, Lover of my soul,
Let me to thy bosom fly."*

IN CADENCE sweet the words of the old familiar hymn fell upon the ears of Marian Forsythe and sang themselves over and over in her tortured brain. The long night through she had tossed in a fever of unrest and indecision and at dawn was still sleepless and undetermined. She had entered her room the previous evening quite clear as to her future course—and now she was all at sea again!

"Oh, why will that woman persist in singing that old hymn?" she peevishly exclaimed. Rising, she looked out upon the street below. She could hear church bells ringing and could see happy faced children trooping by, and people hurrying here and there, some upon amusement bent, others actuated by more serious purpose. Turning away, Marian again threw herself upon her couch. She thought she had fought it all out—and now—

Months ago Marian had come to the city with hope keyed high, and with unlimited confidence in her own ability to climb the ladder of success. Gradually her buoyancy of spirit had deserted her. What was she among so many? Others there were as capable, as eager to make for themselves a larger place, as willing to serve. What hope was there that she, more than others, would reach the desired goal? She could not continue on in the old beaten path. Must she stand behind Strathmore Company's counters until old and withered and forlorn, just to keep bread in her mouth? She shuddered. No! Today she would choose a flowery way, a path of pleasure, amusement, gay company, choice food, luxury. She would be done with drudgery—

*"Cover my defenseless head
With the shadow of thy wing."*

Marian rose and, going to her dresser, tumbled about the things in the drawer looking for something. Oh, would that woman never stop singing!

A letter caught her eye. How full of youth's fine optimism her first missives home had been, but lately—how long was it since she had written? Weeks; and mother's last letter had been such a tender appeal to her only daughter to "come home where at least an honorable living could always be assured. Come, rest awhile," she had said. "We can do nicely, you and I, and I need you, dear." But Marian had flouted the prayer and the letter lay unanswered.

"Leave, oh leave me not alone."

Ah, the voice of the tempter had seemed very alluring, these last tiresome days. Work had become more irksome, the monotony unbearable. Why should

she go on and on this way when just across an "imaginary line" lay ease and plenty? She had thought the matter thoroughly settled. But all night, old memories thronged her mind—long forgotten incidents of her childhood days. Her mother's touch, her mother's voice had been with her through the sleepless hours; she could feel those clear eyes looking into her very soul. When had she felt like this before?

*"While the nearer waters roll,
While the tempest still is high."*

Surely the dark waters of sin were very near her feet. Temptation like a storm beset her. She sought her mirror. Yes, she was beautiful; and her hands were fair and shapely—she had been told that many times. She would grace any company; she was altogether fit to be adorned with jewels and bedecked with costly robes. Why should she waste her beauty on the common throng and her lovely hands become inured to toil when there were easier ways—

"Safe into the haven guide."

Doubtless mother was looking for her now, hoping—hoping she would see her coming up the flower-bordered walk. Mother would be going to church now. Marian could see her moving about making ready for the service, then tripping off through the orchard, fragrant with bloom and glorious with promise, along the woods road, across the creek,

Nobody Knows But Mother

How many buttons are missing today?

*How many playthings are strewn in
her way?*

Nobody knows but mother.

*How many thimbles and spools has she
missed?*

How many burns on each little fist?

*How many bumps to be cuddled and
kissed?*

Nobody knows but mother.

*How many stockings to darn, do you
know?*

How many muddy shoes all in a row?

Nobody knows but mother.

How many little torn aprons to mend?

How many hours of toil must she spend?

*What is the time when her day's work
shall end?*

Nobody knows but mother.

*How many cares does a mother-heart
know?*

*How many joys from her mother-love
flow?*

Nobody knows but mother.

*How many prayers by each little white
bed?*

*How many tears for her babe has she
shed?*

How many kisses for each curly head?

Nobody knows but mother.

—Haverhill Record.

to the little chapel set in the grove of old forest trees. She could scent wild flowers and the sweet, wood-smell, and hear the creek gently telling the pebbles, as it ran along, little tale about the squirrels, the flowers, and the wild things up the mountain side where it came from. And all the neighbors would be gathered in the yard about the chapel. Kindly greetings would be exchanged and "the girls" would ask "How is Marian?" And as in a dream she glimpsed a vision of a pair of earnest dark eyes, an honest face, a manly form—

"Make and keep me pure within,"
came the song.

"Mother, mother, I'm coming home."

Marian was on her knees now, mother's last letter in her hands, covered with hot tears and kisses. Even in this moment she noticed how cramped the writing was, how blurred here and there. Mother was tired, she was longing for her girl, and she had wept as she wrote the tender home summons.

"Wait for me, mother! I am coming. I am coming now, and I will stay with mother! I'll stay as long as you want me."


"Plenteous grace with thee is found."

Over and over the young mother across the hall crooned to the babe within her arms the old hymn. Its tender melody enfolded the girl as with an atmosphere of love and protection. She must hurry now, there was no time to lose; tonight she must be safe with mother.


An hour later a young woman, neatly gowned, with suitcase in hand, knocked at the door across the hall. "Just a moment. No, thank you, I must not stop—I'm leaving on the next train. Yes, going home. But I must tell you how much you have done for me. You did not know—it was your singing—mother used to sing just that way. Sometimes it made me feel—well, today I was going, well I was going somewhere else—but when you sang that hymn I—I saw mother and she is looking for me, and I'm going home, but I want you to know what you've done for me—just by singing."

Brokenly, and with quivering lips, she told her story. The young matron caught the youthful face between her hands and kissed the fair brow. "God bless you, child! I'm so glad! Won't this be a happy day for your mother, dear?"

As Marian crossed the street below there floated out through the open windows, in triumphant strain, the long metre doxology, and as she turned and lifted her eyes for a last look at the upper window, the madonna of the song, with her babe close to her heart, waved the girl she had saved a tender farewell.



BOYS and GIRLS



"Mother! I Love You!"

SOMETIMES there will come to our notice in the busiest moments of the day some sincere sentiment which will stir the tenderest chords of our being. A pleasant-faced woman boarded a trolley car during the busy noon hour of the holiday season. The smaller boy sat with his mother upon one side of the car, while the older, who was about four years, took a seat opposite. It interested him to look out of the window, but frequently he glanced across at his mother. At length he called softly: "Mother!" No answer. Again he spoke: "Mother!" This time it was said a bit louder, and the mother looked over and smiled. The boy's eyes lighted, and he whispered: "Mother, I love you." The mother turned a glorified face upon her small son, and men and women in the car looked tenderly from one to the other. The trolley car had suddenly become a place of blessing because a little boy had voiced this ever-beautiful sentiment: "Mother! I love you."—*Zion's Herald*.

No, I'll Not Forget

ONE day the mother was holding her little lad upon her lap, as she often did. But on this occasion she gazed so searchingly into his eyes that the little fellow waxed uneasy under the glance. Answering his childish questions, she told him that she was looking for his heart. "Look in your mother's eyes, lad," said she, "and say after me this: 'My mother—looked upon my heart—and found it brave—and sweet—willing for the day's work—and harboring no shameful hope.'"

She had him repeat it again and again, until he knew every word by heart. Then, at last, the mother said: "Ah, but you'll forget!" Swiftly the lad answered, "No, no! I'll not forget."

Years passed, and as the child, now a man, spoke of that distant hour of childhood, he said: "But I have not forgotten—I have not forgotten—I have never forgotten—that when I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope."

—Norman Duncan.

Seventy Persons Stared at Mary Elizabeth Eating Breakfast!

THIS little letter has been saved for our Boys' and Girls' Page until this Mother's Day number, because here is a story fresh from India from Mary Elizabeth Witter who shares with her mother and father their great task of giving Christ to India! Some of you may care

The Explorers' Club

CONDUCTED BY MARGARET T. APPEGARTH

to write to her, care of "The Kodaikanal School for Missionaries' Children," Kodaikanal, South India. Your letter will need a five cent stamp. Here is her letter:

Dear Miss Applegarth:

I have read the Boys' and Girls' pages and they are very interesting. I especially enjoyed "Camping in the Mountains." Those boys certainly know how to write stories.

I am now on my vacation and spending it with my parents in the hot plains of India, in Podili. In a week I start for the south to the Putni hills where I go to a nice American school at Kodaikanal where it is cool.

We have just been out in camp where we lived among the Indians and daddy preached to them. I sometimes take a Sunday-school class of those half-naked children and teach them. But it is very hard as I do not know the language very well.

They are very curious and come right into the tent and crowd around us as we eat breakfast. Last time seventy persons stared at us as we ate our meal.

Your devoted reader,
Mary Elizabeth Witter (age 11).

Mothers Hate War!

Dear Miss Applegarth:

I would like to join the Explorer's Club. I like the stories about war, because people do not seem to use their heads much about war. They are so

THEY'RE good for bumps, and good for lumps,

They're even good for dumps and grumps,

They're good for stings of "bumbly-bees"

And barks from "shinnying" cherry-trees.

For splinters, sun-burn, "skeeter-bites,"

For "injured feelings" after fights,
And scratches, scratched while Tabby

hisses—
Mother's kisses.

There's naught so pure, there's naught so sure,

Indeed, they seem a heavenly cure,
For pounded fingers, stubbied toes,

And all the long, long list of woes,
Yet did you ever think it queer

That while they're fine for every fear
They're just as fine with all the blisses—

Mother's kisses.
—Annie Balcomb Wheeler.

grateful to soldiers for going to face danger for them that they do not always see that it settles nothing. I know something though and that is that mothers hate war. I have an aunt who is a mother and three of her sons were killed in the last war. Does she love war? No, she does not. Then I have a second cousin who is a mother and she lost a son in the war, and I feel very sorry for her as she had no one but him to live for.

Mothers are the ones who suffer most because of war because they love the special soldier who belongs to them and every day is an agony wondering whether he will live through that day safely or not. I know my mother says to me many times how she wants me to love my country and help my country, but never by taking any one's life but by saving life. I think I will be a doctor when I grow up, so that I can make this country a safer place for a few people to live in anyhow.

I read the Boys' and Girls' page every week and like it very much.

Very truly yours,
Floyd R. Allen (12 years),
Pasadena.
(But my home is in San Francisco
—F. R. A.)

If Mothers Were Like Us

BY PEGGY

LIFE would be perfectly dreadful, if mothers were like us! I know this, because my own mother decided one day to teach me a lesson and it was the kind of time you call a Red Letter day for all of us.

I needed a clean middy blouse, and mother had washed it, and ironed it. I was just putting it on when I said: "Why, mother, it's only half ironed!"

"Is it?" she said very calmly.

I was so surprised at her, sitting there reading a book. "But aren't you going to finish it?" I asked.

"Oh, I don't want to," she said. "I'd lots rather read just now."

I looked at her in astonishment. Timothy looked at her in astonishment. Bill looked at her in astonishment. It was too odd to have mother being a quitter.

But she kept it up all day long. When she came in she flung her hat on the dinner table, her gloves over the sugar bowl, and her coat in my chair at the table. She ate with her arms sprawled on the table and of course it was finally so funny that we all burst out laughing; mother laughed harder than any of us, and I got an awful little picture of how careless and indifferent I was, not much of an ornament to any house. So now I've quite changed my ways. I'm so glad mother didn't stay like me, you see!

With the Board of Missionary Cooperation

TIME WE DID SOMETHING

ABOUT IT, ISN'T IT?

Mr. Orrin Judd sent us, not long ago, an extract from the *New York Chronicle*, a Baptist weekly of which his father was editor. The issue was for Mar. 1, 1851—but the article mentioned has a strangely familiar sound. In telling of the tardiness of payments on the budget of the Baptist Missionary Union, the writer comments as follows:

"The Home Secretary of this Society says the receipts of the Union for the first ten months of the year amount only to \$54,000; leaving \$44,000 to be raised within the last two months, February and March, in order to meet current expenses.

"It will be necessary for every pastor, and all the friends of missions, to bestir themselves, or we shall be sadly in arrears at the next anniversary. Let us be up and doing."

After seventy-five years of first-of-the-year procrastination and last-of-the-year scramble, isn't it time we adopted more sensible and regular methods?

FINE COOPERATION FROM

THESE NEW YORK

STATE CHURCHES

A small church of thirty-nine members at Bolten Landing, New York state, sent in the money received through self denial boxes, together with the remainder of their quota which they over-subscribed by \$8.52. The church treasurer says in the letter accompanying his remittance, "I think our church has raised its quota very easily by paying our one-twelfth every month."

The treasurer of the Baptist church in Middlegrove, N. Y., says in his letter to the state office, "I am sending in the balance of our quota for the year, with \$3 additional for interest on the delayed money, as it was impossible for me to get it together sooner."

SELF DENIAL OFFERINGS

The Fifth Avenue church in Huntingdon, W. Va., turned in a splendid self-denial offering on Easter Sunday, amounting to \$1800. Just as commendable, considering the size of the church, was the \$100 offering of a little country church away up in the hills of the same state.

One hundred dollars was the amount contributed through the banks by the Sunday school of the First church in Passaic, N. J. According to the pastor, Rev. David Solly, the banks were principally filled with pennies. We understand that there was some murmuring on the part of the treasurer when he came to count the ten thousand and odd pennies, but the Sunday school felt very proud of itself.

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the board, at 276 Fifth avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

THIS CHURCH

INVITES FRANKNESS

The Calvary church, Norristown, Pa., in its weekly church calendar appeals to its members to make it their business to know the details of the life of their church. "In a Baptist church," the article runs, "there should be a very general understanding of the whole business and other problems and methods. We are a democracy. The church is your creation under God. Feel free, therefore, at any time and under any circumstances, to ask any board or any officer or any committee for light on any phase of the work about which you are uncertain. The trustees and deacons and all officers of the church are your officers. You have a right, a responsibility to question them and your pastor. Know the reason for all action. Any other policy than absolute frankness may be easier for the time, but ultimately is fatal."

DR. BROUGHER TO SOUND

CONVENTION KEY-NOTE

Baptists who have become acquainted with Dr. James Whitcomb Brougher during the past year when he has been touring the country for the united program will learn with interest that he is to deliver the key-note address at the Washington convention. "Our Common Denominator" is to be his subject, and all who heard his plea for denominational teamwork—"Play Ball"—will realize how effectively he will be able to point out the principles which all Baptists have in common.

The latest reports which have come to us about his meetings are from Idaho and Montana. Secretary Shanks reports 1200 at the Boise meeting, and a packed hall at Pocatello. The attendance approximated two-thirds of the Baptists of Southern Idaho, and all but two churches in the state were represented. Secretary Curry of Montana says that the meeting in Montana was a great success, with over 1000 representative people there.

EVERY MEMBER PLAN

HELPS THESE CHURCHES

One of our field men has been helping to introduce the Every Member plan in New Jersey and Pennsylvania. In one morning's mail he received two letters from churches which he had visited.

The first letter said: "Our first day's report shows that we have received a larger amount in pledges for the year beginning Apr. 1, from only one-third of the members, than was subscribed from the whole membership last year. Our chairman says we will go over the top. Missionary money coming on with the current in same fashion. Will give you a final report later when returns are all in."

The second letter came from a church which is giving \$4100 for missions this year. When it came to make up its budget for 1926-27, it thought at first that a 10 per cent increase would be the limit. The church was going to put on a weak canvass. However, it listened to the field man's suggestions and decided to present the whole program and real budget to the church members. This was done in a masterly fashion, according to our field worker, and he has just received a letter from the church saying that it found it could fix its missionary goal for next year as high as \$5000.

GETTING THEIR

BUDGET PLEDGED

The First church in Sioux City, Iowa, Rev. Lewis Jacobsen, pastor, used an interesting method of getting its yearly budget pledged. They sent to their entire membership a little leaflet in which they designated the last Sunday in January as "loyalty day." All members, and any others interested were asked to come to the church at some time during the afternoon on that day and volunteer their pledges for 1926. Twenty tables were arranged in the lower auditorium, and some one stationed there to answer all questions. On the wall hung a great board containing the name of every resident member, and as a pledge was made, the corresponding name was crossed off the board.

After the members had volunteered their pledges, they were met by a reception committee who assisted them in getting acquainted with all the other members, whom they did not already know. Refreshments were served by the women, and at five o'clock all were asked to join in a great vesper service and hear the report of the finance committee on the results of the day. Arrangements were made for visiting those who, for some reason, were unable to come to the church and volunteer their pledges.



Among Ourselves



District of Columbia

BY HENRY W. O. MILLINGTON

THE week beginning Apr. 11 was marked by two outstanding events in our Washington life. The woman's national committee for law enforcement held its annual convention here in our city. In ordinary circumstances this would have created considerable interest, but it so happened that a senate committee was investigating the question of the success or non-success of the eighteenth amendment and the Volstead act. The week before, the enemies of prohibition had had their innings, and this particular week was to be given over to the advocates of prohibition and law enforcement. This proved a golden opportunity for the women, and under the leadership of Mrs. Lucy W. Peabody, a great demonstration was organized at the capitol, for Monday morning, Apr. 12. Thousands of women from our churches and reform organizations were in attendance and their presence made a great impression upon the committee and congress in general. The woman's national committee for law enforcement had not anticipated the appointment of the senate committee at the time their convention was planned, and they regarded this opportunity to present their case before such a body as being peculiarly providential. Certain members of the committee treated them with scant courtesy, but they were not to be intimidated, and they went at their work with a brave heart and in a good way. Their convention was in every way a successful affair. Among the speakers were some of our most notable men and women. Probably the strongest contribution was made by Mr. Sargent, the attorney general. Among the excellent things which he said, is the following:

"The law is the will of the body politic and we are in our place by the will of the body politic, put there to execute that will, and if we go about declaring in speech and in print that the law ought to be changed, so that acts which are offenses will not be offenses, we thereby weaken our causes in the minds of the tribunals before whom we must try them.

"The real source of the embarrassment to the enforcement of the law is not that the law interferes with personal liberty, as so many argue," he said, adding that any law which has any effect upon the conduct of the individuals composing society does that—must do that—"but that so many well-intentioned persons, thoughtlessly, or following some process of unsound reasoning, join hands with those who intentionally violate the law."

Our own Mrs. Peabody is a perfect

miracle of wisdom and strength. She has developed a most effective organization covering this entire nation, and is leading a crusade that must tax her strength to the utmost. We should all pray that her life may be spared and that she may be prospered in the strenuous endeavor of these days.

The next event was a missionary conference, held under the auspices of the Columbia Association of Baptist Churches. By reason of our location and a policy entered upon seven years ago, all our Baptist churches are connected with both the Northern and Southern Conventions, our benevolent contributions being divided equally between both. It is natural, therefore, in the development of all our Baptist enterprises here, to seek the aid of both our great Baptist bodies. At this recent missionary conference, each convention contributed four missionaries, and in addition, several of our secretaries were present. The conference opened on Thursday night, when the speaking force was distributed among our churches in connection with the prayer services, some of the speakers visiting two churches, and in other cases, churches being grouped with one speaker. Three sessions were held on Friday in the Calvary church, the attendance being exceptionally large all the day. From 5:30 to 6:30 in the afternoon, a

reception was held, and at 6:30 a banquet was served, nearly 500 people being in attendance. That was followed by the closing service of the conference, when the auditorium of Calvary church was well filled. The missionaries in attendance were: Dr. George A. Huntley, Dr. Bruce Kinney, Miss Luella E. Adams, Miss Mary D. Jesse, Rev. J. R. Saunders, Dr. John Lowe, Mrs. P. S. Evans, and Miss Edith West. In addition to these, Dr. J. F. Love represented the foreign mission board of the Southern Baptist Convention, while Dr. Frank A. Smith represented the Home Mission Society of the Northern Baptist Convention. On Sunday, Apr. 18, the missionaries spoke in our different churches both morning and night, and were greeted by large audiences, upon which they made a great impression. The plan of distribution among the churches was so arranged that every one of our twenty-seven churches was reached at some service by one of the missionaries. These men and women, in their addresses, gave the story of the work actually being done on our mission fields, and have contributed to our Baptist life a large amount of useful information and inspiration. This missionary conference is probably the greatest affair of its kind that we have ever held, and is sure to result in great good.

The first church of Alexandria, Va., Rev. P. L. Vernon, pastor, has just closed a series of meetings, the pastor himself leading in the preaching, and Mr. Percy S. Foster conducting the singing. As a result of these meetings, fifty decisions were registered, most of whom have united with the church. This church is about to erect an addition to its present property, and at the same time will redecorate its auditorium. When all this work is done, our Alexandria Baptists will have a most attractive church property.

Cortland Association, N. Y.

By G. A. FAIRBANK

THERE have been a number of baptisms in the different churches during the Easter season. Pastor Cutten of the First church of Cortland baptized seven on Palm Sunday and thirteen on Easter. The baptisms took place at the close of the evening services and served as a climax to these services which consisted of stereopticon views, music and readings portraying the events of Passion week. The First church has recently named a committee on religious education which is at work on the different phases of the educational program of the church seeking to correlate the whole so that the church may more efficiently perform its task.

The work of the Memorial church of

Before It Is Too Late

***If you have a grey-haired mother
In the old home far away,
Sit down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of
her,
Before it is too late.***

***If you have a tender message,
Or a loving word to say,
Don't wait until you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.***

***The tender word unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent;
For these some hearts are breaking
For these some loved ones wait;
Show them that you care for them
Before it is too late.***

—George Bancroft Griffith, Bulletin
Roger Williams Baptist Church.

Cortland is progressing under the pastoral leadership of Rev. F. W. Allen who is in the eighth year of his pastorate. The Sunday-school attendance is increasing so that every available space in the building, even the kitchen, is used for classes and the need for more room is being felt. The boys are organized into a Pioneer club which is doing some good work for and with the boys. The tithers have recently been organized into a stewardship league. Pastor Allen baptized five on Palm Sunday and five on Easter. Two others have been received by the church for baptism.

Misses Frieda Ehrlich and Mary MacDougall of the state staff of evangelists recently held a campaign with the McGrawville church. They are both earnest Christian workers. The sermons of Miss Ehrlich were strong and sane presentations of the biblical way of salvation and Christian living. Miss MacDougall is a royal helper with the cornet, and with the boys and girls. While the attendance was not large and few of the unchurched attended, nevertheless the opinion as expressed by the people in prayer meeting after the meetings closed was that they were helpful in many ways to those who did attend. There were a number of new decisions for Christ and some who have been Christians for some time have now decided to unite with the church.

Apr. 18 Pastor Fairbank baptized five young men and one young woman. These had been received by the church and were ready for baptism on Easter, but the baptism was not held at that time as the village water supply for the church was frozen.

Rev. George Briggs of Buffalo closed a ten-days' meeting with the Homer church Apr. 16. The church enjoyed the singing and preaching of the Buffalo pastor and the meetings were very helpful to the church, a good spirit prevailing in the services. Not many of the unconverted attended the meetings so the services were directed for the most part to the making of stronger and better Christians. Pastor Alban McKnight, baptized five on Easter Sunday. Others have been received for church membership and will be baptized later. Mr. Benjamin Starr who is a member of the Homer church was recently granted a license to preach by the church. He has for a number of weeks been supplying the Weedsport church and will now be available for a supply. Mr. Starr has served for a number of years as the stewardship secretary under the state board of promotion very acceptably until last fall when on account of the cutting down of expenses his services were discontinued.

Pastor Arthur Tice of the Solon church who was severely injured last fall by being run over by his automobile, is able to be around by the aid of one crutch. Mr. Walter Young of the practical Bible training school has been the pulpit supply for most of the time. The Solon church on Apr. 18, granted Mrs. Lewis Stafford, one of its members, a license to preach.

Central Church, Hartford, Conn., Dedicates

By HORACE B. SLOAT

THE Central Baptist church, Hartford, opened the doors of its magnificent new home on Palm Sunday. Hundreds of people were turned away from each service. The dedication services were held for an entire week. Sunday, April 11, was denominational day. At the morning service Mrs. George W. Coleman, Boston, spoke on "I Hear A Voice"; and Dr. J. H. Franklin, New York, on, "The Baptist Principles and the World Situation." In the evening Rev. E. E. Gates, general secretary of the Connecticut State Convention, gave a timely message, using as his subject, "All Judea." The closing message of the day was by Dr. H. F. Stilwell on, "Evangelism the Supreme Task of the Church."

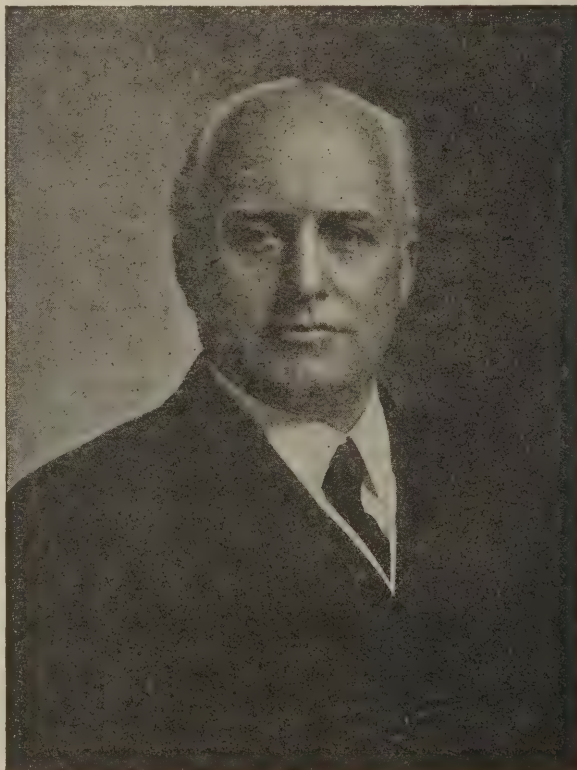
On Monday evening the James L. Howard memorial organ was dedicated. This organ, given by friends of the church, consists of four manuals and an echo organ, having sixty-four speaking stops. The instrument was built by the Austin Organ Company of Hartford at a cost of \$26,000. Prof. Harry Benjamin Jepson of Yale gave an organ recital. At 5:30 p. m. on Wednesday, the dedication of the dining-room and kitchen took place, followed by two dedication dinners. City night was observed in the evening. Dr. William Douglas Mackensie, president of Hartford Theological Seminary foundation, presided. The invocation was by Dr. J. F. Johnstone, First Presbyterian church. Addresses were delivered by Hon. Norman C. Stevens, mayor of the city; Rabbi

Abraham J. Feldman, Temple Beth Israel; Rev. Julius Hulteen, Swedish Lutheran church; Very Reverend Dean S. R. Colladay, Christ Church cathedral; Dr. W. S. Archibald, South Park Methodist church; Rev. R. H. McLaughlin, Universalist church; Rev. F. D. Torrey, South Park Methodist church.

On Thursday afternoon at three o'clock the lecture room was dedicated. Rev. E. S. Holloway, New York, a former pastor of the Old South Baptist church, gave the address on "How Shall We Use Our Great Inheritance?" In the evening, at 7:45, church night was observed, Chas. P. Walker, presiding. The program consisted of a varied musical program, solos, quartets and orchestra, followed by the dedication of the gymnasium, bowling alleys and club rooms, and a basketball game between Central Baptist, Hartford and Calvary Baptist team, New Haven, the former team winning.

Educational night came on Friday. After the presentation by the Samuel Lyon Post Woman's Relief Corp to the Central school of a national flag and the Christian flag by the Woman's Society of the Central church, J. W. Mason, director of religious education, spoke on "The Aim of Religious Education." Then followed a pageant "The Church Victorious," written and directed by Mrs. C. H. Barrett, of Central church, expressly for educational night and dedicated to the pastor, Dr. John Newton Lackey, "under whose guidance the church goes forth in her new venture."

Sunday, April 18, was the last great day of the feast. Dr. Herbert Judson White, so long identified with the life of the church and city, preached the dedi-



JOHN NEWTON LACKEY

catory sermon. An audience that overflowed the auditorium greeted the former pastor, hearing him gladly, as he spoke on "God's House—Heaven's Gate." The pastor, Doctor Lackey, preached in the evening on the subject, "The New Christian for the New Age," a fitting climax for a most unusual program. The ordinance of baptism was administered. Since occupying the new church home, the pastor has baptized fifty-six candidates. A number are awaiting the ordinance.

Throughout the entire week an elabor-

cational work and the development of the social work of the church has necessitated a type of church plant inconceivable a few years ago.

From outward appearance the church does not look like the ordinary church building. There is no spire or belfry. It is built along simple colonial lines, with its six massive pillars and impressive portico. There is a dignity, simplicity and beauty that is most impressive. The varicolored tapestry brick contrasts harmoniously with the limestone portico and trim. The brick work is es-

is indirectly lighted, primarily from the dome but also from lights shining through the opaque glass under the balconies. The eyes naturally focus upon the platform with the beautiful baptistry screen, which seems to be set in a frame created by the great arch above. On both sides of this archway behind massive grilles the organ pipes have been placed. An elaborate dimmer controls the lighting of the entire room as well as the individual lighting in and around the archway and baptistry.

The organ console appears in front and to the right of the platform, while on the opposite side a grand piano has been placed.

The woodwork throughout the room blends in a rich mahogany color, contrasting with the ivories and cream in the walls. The pews also follow out the color scheme of ivory with mahogany trim.

On the platform are seats for the chorus choir which may be removed when the choir is not participating in the services. Back of the choir and in front of the baptistry a moving picture screen has been placed. This, however, cannot be seen except when in operation. Ordinarily it remains around a drum under the platform ready for use at any time.

The baptistry screen is a beautiful piece of carving. High above in the center is a dove with wings outspread ready for flight. On both sides of the baptistry the carving appears.

The church auditorium seats in excess of 1200.

The James L. Howard memorial organ, which was given to the church by friends of the church is the latest product from the Austin Organ company. Many weeks were used in planning the specifications for the organ and the special committee secured valuable assistance from Ralph L. Baldwin, E. F. Laubin and Professor Harry Benjamin Jepson. The organ builders also have taken a peculiar interest in the planning, building and voicing of the instrument. Seventy-four stops.

On the ground floor on the north side is the lecture room. This is the room where the mid-week services, entertainments and plays will be given. The stage with the necessary theatrical properties is at one end of the room.

On the Linden street side of the building on the ground floor is found the ladies' parlor. A large and attractive fireplace appears at one end of the room. There is a grand piano, rugs, a large table and many comfortable chairs. The room is planned to be used not only as a rest room and meeting place for the women's society but like all the other rooms will be used by one of the large organized classes.

In passing from the ladies' parlor to the men's club room there is a small kitchenette with a dumb waiter connecting the kitchenette with the kitchen in the basement. Small luncheons may be readily served, preparing the food in the kitchen and furnishing refreshment to either the ladies' parlor or men's club room without difficulty.



CENTRAL CHURCH BUILDING, HARTFORD, CONNECTICUT

te musical program was rendered under the direction of Henry E. Bonander, the church organist.

The new building located on Main Street in the down-town section of the city, is the latest word in its type of construction, having an auditorium seating 1500, with 122 rooms for social and educational purposes. It was erected at a cost of \$750,000. The local church budget for the current year is \$43,000; the benevolent budget is \$50,000. Doctor Lackey, speaking of the aims of the church where now located, called attention to the fact that "while thousands of people have moved into the section, seven protestant churches moved out." The Central church with a membership of 784 faces the down-town task with a splendid equipment to render an effective ministry "where the race of men go by."

A New Type of Church Building

By GEORGE E. MERRILL

WHEN the new Central Baptist Church building opened its doors for education services on Apr. 11, a new type of church was shown to the city of Hartford, Conn.

The church of olden days, included a large auditorium and occasionally a few small rooms which were used for the prayer meeting and other smaller meetings. The growth of the organized church and school with its complex edu-

pecially beautiful, eleven different shades being used in the construction; no two bricks of the same hue adjoin each other. Even in the rear of the building the same quality of brick and the same high type of workmanship prevail.

As one enters the vestibule at the Sunday services, using one of the three front doors, there is a short flight of steps at the top of which stand two handsome Verde Antique columns. The foyer at the top of the stairs is of ample proportions and allows opportunity for an informal meeting place of the church people between services—a custom which has prevailed for many years at Central church. The walls are of gray Tennessee marble with a handsome valuted ceiling, from which hang three chandeliers.

At the top of the stairs to the right there is a suite of offices for use of the pastor and the church staff. Two private offices have been planned for the pastor and his assistant. A larger general office will be used by the church secretary, church visitor and director of religious education. On the opposite side a corresponding suite of offices will be occupied by the officers of the Connecticut Baptist Convention.

In the center of the building is the auditorium which, as, Doctor White once remarked, is placed as it should be—"the heart of the church." In entering the auditorium there is a feeling of repose and beauty. The entire room

There is a gymnasium sufficiently large to contain full basketball court, with ample clearance for playing the game, and a gallery seating about 200 is on two sides of the room. A large and commodious dining-room has circular tables seating 400. The tables are so devised as to be easily folded and stacked when not in use. The kitchen is equipped for practically all service demanded from it either from a cafeteria standpoint or from that of a banquet.

The class rooms surround the auditorium on three sides on the second and third floors. Each department has its own assembly room and from the assembly rooms the individual class rooms have been constructed. There is excellent light throughout and in the class rooms there is privacy which is so effectual in the educational work of the church.

There is no ostentatious display but there is a simple richness in the auditorium and lobby in keeping with the place, while the rooms used for educational and social purposes are adequate, well conceived and harmonious

Letter from India

By W. L. FERGUSON

INDIA is in the midst of annual budgeting for receipts and expenditures, and so is akin to all the rest of the world which has to experience like anxieties. If the old saying about a fellow-feeling has force any longer, the members of churches belonging to the Northern Baptist Convention ought to be specially drawn to India at this time. May their emotions take a practical turn, for our mission bodies are as hard put to it as is the government or any other body to find enough money to meet the most absolute needs, let alone making any advance.

We are hearing much these days about nation-building expenditures. The budget-makers are seeking to specialize in those things which are most essential to the development of the people. The departments calling for special attention are public health, education, and transportation. So the push is on for more and better sanitation, more medical schools, more hospitals, more dispensaries, more physicians in the rural areas; more elementary schools, more teacher-training institutions, and more colleges and universities; more roads, more railways and better equipped, and a lowering of rates where possible.

Now all these things are not coming in a jiffy. It will take years of patient and persistent endeavor to bring into operation so large a program; but it is much to know that a beginning has been made and that the desire for more and better things is being backed up by the effort to obtain them. To improve the health of the people in the villages of this Madras Presidency the government is offering to physicians an initial outfit of drugs and medicines and a small monthly stipend, so as to enable them to get a start in places now unsupplied with trained practitioners. It is too early yet to say how the plan is going to work. A

new medical school, for training lower grade physicians, is being opened at Guntur, right in the heart of the Telugu Area, and the former medical school at Vizagapatam, further to the north, is being raised to the status of a medical college. The Andhra University scheme, too, is materializing. For some years the question of having a university in and for the Telugu area has been under study, discussion and advisement. A year or more ago the bill for creating such an institution was enacted into law, and just recently a vice-chancellor has been appointed, whose business it is to bring into being the university for which the act provides. One peculiar feature of the arrangement is that the constituent colleges of the university are so widely separated in space from the university's administrative offices. In time this may be overcome by amalgamations among the colleges, or by the university creating colleges of its own in the same place as its administration. The corporation of Madras is working toward a free and compulsory scheme of education for the city. In doing this many difficulties are arising. It is difficult to acquire the needed properties to house so large a project, and it is also difficult to find a sufficient number of well-trained teachers to staff the scores of schools needed. The corporation has set a scale of pay fully 50 per cent above that which the missions can afford to give, with the result that more and more of the mission school teachers are being drawn into the public service. Numbers, however, are faithfully sticking by the mission on the lower scales of pay. Owing to a readjustment of government accounting the expenses of railways are dealt with sep-

arately from this time on. The advantage of this is that the railways will more nearly reap the benefits of their own earnings in the shape of extensions and better equipment. There is much pressure in the legislative assembly for a reduction of postal rates, which are still at the war-time level; but so far the finance minister has not seen his way to accede to the demand. Taxes must come from some source, and the postoffice as good a place to raise revenue as is some other. The foregoing two references to education and postal rates may serve to give a hint to some one concerning the why of the increased cost of conducting mission work. Not that we spend all our money on salaries for teachers and for postage, but some of it goes for these items, and these increases are but typical of many others.

The time has come for a change of administrators. Lord Reading, the viceroy, is laying down his office after five strenuous years of service; and the new appointee has, according to custom, appeared before the king-emperor at Buckingham Palace, London, received his high decorations and instructions, "kissed hands," lunched with his majesty, and is now on his way to India, where he will assume office on the first of April. Lord Irwin, the new viceroy, is said to be greatly interested in agriculture, and it is expected that he will devote a part of his energies to seeing that India is brought forward in this ancient and honorable occupation, for still some 90 per cent of the population of this realm are either directly or indirectly concerned with cultivation.

Two very important announcements have been made by Lord Reading be-



THE FOYER OF CENTRAL CHURCH, HARTFORD, CONNECTICUT

fore he lays down his duties. The first was to do with the re-creation of an Indian navy. Hitherto the British navy has guarded India, and the government of India has made a contribution of £100,000 per annum toward expenses. But now, in response to a widespread demand for home-rule and national expression, the sons of India are to be recruited for the sea, and trained to guard India's coasts. A merchant marine is also being called for, but time is needed to bring this and the navy into being. The other important affair is the change in policy by which government adopts the recommendations of the Geneva conferences on opium, and henceforth exercises a rigid control over all exports, promising to do away with the auction sale of the drug, and regulating shipments to opium-smoking countries so that in a given time all exports except those certified to be for medicinal and scientific purposes shall cease. This indeed is good news.

The liquor interests are wideawake in his land. Every scrap of information which can in any way cast a shadow on prohibition in America is heralded with much advertising. The recent pronouncements of the Rev. Doctor Empingham and his church temperance society were promptly published in the leading English daily papers here; but not a word so far has appeared in respect to the fiasco that followed, whereby the hollowness of the whole claim was exposed. Just last evening in the foremost daily paper of Madras the following news item appeared: "New York's national referendum of prohibition indicates an overwhelming majority against the present law and advocates the sale of light wines and beer." Let any American read that and he will at once ask, How can New York carry on "national referendum"? But very few non-Americans have any knowledge of the methods of government prevailing in Uncle Sam's domain, and so will not spot the untruth which is hidden in this bit of wet propaganda. India is becoming more clamant than ever for prohibition. It now has an all India Prohibition League which is beginning to function in an effective way. The fight may be hard, but the day of victory will come if America holds true to the ideal she has set and succeeds in stamping out the lawlessness which the liquor traffic has bequeathed as a heritage to this generation.

Baptists are springing up in unexpected places. Recently I have been on a visit to a region in Southern India where there are twenty-three "self-owned" churches of this sort. No missionary has ever been sent to labor among them. They have read the scriptures and have sought to practice what the New Testament teaches. Their chief spokesman and leader is a very active and spiritually minded man. He has frequently written to me asking me to come and visit him and his work; but until recently I never could get away to do so. This year, however, I went and stayed some five days, assisting in a big

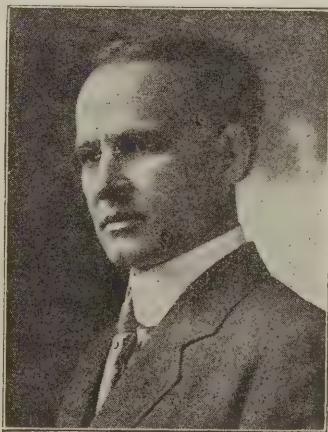
convention for edification and revival. The crowds that came were large and attentive. On the closing day there were fully 4000 present. Our meeting place was a big temporary booth, down by the river side. The people used the fine river sand as their rugs and chairs. The meetings were about two hours long, with only a short recess between appointments. The people stayed and listened. The singing was inspiring, and the prayers were fervent. On the last day, the great day, there were twenty-three baptisms. It was a most impressive sight to witness these, in the deep, quiet waters of the river, just at sunset. The visit cost me four nights and two days of travel, going and coming, and money I could not afford to spend; but I am very glad that I went, for I have seen new things in this old land—the gospel a going affair, missionary or no missionary. Hallelujah!

Bishopville,
Vepery, Madras.

President Riley's Twentieth Anniversary

By WILLIAM R. FRERICHs

ON March 1 Dr. Leonard W. Riley completed twenty years of service as president of Linfield college. In view of the significant achievements during this period the trustees and faculty felt that the anniversary should be marked by an appropriate celebration. It was also deemed fitting that Dr. James Whitcomb Brougher should be the principal speaker at the occasion, because it was he who nominated Doctor Riley to the



LEONARD W. RILEY

presidency of the college. Doctor Brougher's itinerary made it necessary to have the celebration Apr. 4-5. The program was arranged with a view to participation by representatives of the denomination, the educational work, the city of McMinnville and the campus, and it was pleasing to notice that no matter from what angle the work of Doctor Riley was considered he was unanimously recognized as one who, in spite of almost insurmountable difficulties and often opposition, had achieved nobly in the cause of Christian education and kingdom enterprises.

On Sunday evening, Apr. 4, Doctor

Brougher brought his great lecture, "Play Ball," to one of the largest audiences that the community can boast. Realizing his part in the career of President Riley, he was in fine spirits and his hearers gave him sustained attention for almost two hours, enjoying the parabolic characterization of the Christian worker in the language of the ballfield and applauding his eulogy of the president and his call to the support of the college.

An appreciated surprise was sprung by President Riley toward the close of the service when, in behalf of the trustees and faculty of Linfield college, he conferred the degree of Doctor of Laws upon Doctor Brougher. The recipient, as well as the large host of witnesses, was greatly pleased with this phase of the program, and Linfield is proud to count among its honorary alumni Dr. James Whitcomb Brougher who has just completed so unique a service to his denomination.

Monday morning was Independent Colleges day. This organization of the presidents of Oregon colleges was founded with the cooperation of Doctor Riley twenty years ago and it has functioned as an advisory body ever since. Its officers asked permission to have a share in the anniversary celebration, and Pres. Levi T. Pennington of Pacific college, Linfield's nearest neighbor, brought a message on the ideals and aims of a Christian college.

A Book of Tributes

At this service President Riley was presented with a morocco bound "Book of Tributes" containing more than 200 tributes from a large host of his friends and admirers from one end of this country to the other. Nor was Mrs. Riley's noble part in the president's success forgotten; in recognition of her silent but loyal devotion to the college, the faculty presented her with a silver table service.

At the noon hour the faculty and visitors had luncheon with the members of the chamber of commerce. This affair will long be remembered as indicative of the interest manifested by the citizens of McMinnville in the college which is in their midst. At this gathering Mr. Marshall N. Dana, editorial writer of the *Oregon Journal* and a cousin of President Riley, gave a well-balanced message on the trend of the present time; he emphasized in an earnest way the great value of a Christian institution like Linfield in helping meet the problems of the hour.

The celebration was brought to a fitting close by a program in charge of the students, who presented in the evening a pageant depicting the struggles and triumphs of the college during the past seventy years. Here again it was made concretely evident what has been wrought during the presidency of Leonard W. Riley, who took the helm at a time when the college was about to be closed and who has with patient persistence put it on a basis, both financial and scholastic, which assures its development into one of the best small Christian colleges in the land.

The Iowa Letter

By JAY A. LAPHAM

CHANGE is the law of life and some important changes are coming in the personnel of the faculty of Des Moines University. A few days ago Dean Loran D. Osborn resigned to take effect with the closing of the school year. Doctor Osborn has labored untiringly for six years past to give to the university the high rank in Iowa and elsewhere that it has justly earned. In a former period of service, as president of Des Moines College, he did a fine piece of work in leading in a large new college administration building. Today on the university campus at Highland Park in Des Moines over five times as many students are enrolled in the different colleges as were enrolled in 1912.

Apr. 17, 1926, Pres. J. W. Million submitted his resignation to the board of trustees. Doctor Million came to the university five years ago, while the New World Movement was in progress. He has been well received all over Iowa and has made many friends for the university. He has done much to give the institution the place that it now has in Iowa and the West. Early plans that he wanted to press were more or less held in check by the \$1,000,000 drive in the denomination. The task assigned to him was herculean—enough for two men to wrestle with. In addition to money that has been raised for the endowment, and the current expenses of the school, a careful study of the resources of the denomination in the state that may be cultivated for the support of Christian education has been made, and plans have been adopted that will continue to help the university. Doctor Million will move to Kansas City, Mo., where he has invested interests in an industry. He will be long remembered in Iowa where he has made friends all over the state.

The Baptist Orphanage and Home for the Aged

Reference was made to this enterprise in our last letter. The interest in the project is increasing among the churches. The wide stretch from the Mississippi river to the Pacific ocean with not one Baptist institution of this kind, and the appeal of orphans and dependent little ones all about can but stir right-minded Baptists. We ought to have a definite part in caring for some of these neglected ones. Several adults have already inquired about entering the home. One well-to-do man is considering with Dr. J. F. Sanders about donating a farm near the city to the Baptist orphanage and home for the aged. Doctor Sanders is having encouragement from other sources over the states that the home will especially serve. Pastors are drawn to the enterprise as well worth the attention and support of our people, and they are ready to help in the establishment of the homes.

An interesting illustration of such a project is found in the home for the aged at Ironton, Mo. Thirteen years ago Dr. and Mrs. Milford Riggs started a home there in a rented house, without a dollar in the treasury. Today after so short

a time the General Association of Missouri (that finally adopted the plant) can point to their home for the aged on a farm of 175 acres near Ironton, a "great building" 182x44 feet, three and three-fourths stories high, with an ell 30x30 feet and fine porches for the comfort of the old people. The booklet sent out by the home gives a picture of this "great building" as it is called, and many other fine illustrations of the plant. No other Baptist enterprise in Missouri in the last twelve years, it is claimed, has had such a growth as this home for the aged. Much credit is due to Mr. and Mrs. Riggs, Pastor L. W. Verts of Seymour tells me.

The board is having the publicity directors, Mr. and Mrs. Lapham, send out a circular to the churches with fine pictures of the buildings and full information about the orphanage and home for the aged.

Evangelistic Meetings

Tokens of God's favor among the churches are multiplying and good reports of conversions and baptisms are heard. At Estherville Pastor W. F. Huxford has enjoyed the help of Pastor W. A. Simmons of Waverly. Eighteen have been baptized and four have been received by letter. Mr. Huxford speaks highly of Mr. Simmons as an evangelist—Pastor H. O. Meyers of Calvary church Des Moines, stresses evangelism all the year, but adds a special meeting annually. The church has just closed a five

weeks' meeting in which the pastor was assisted by Evangelist Frank Schuessler, and Mrs. and Mrs. Leslie Fisher as singers. The meeting was the strongest held in many years. The whole church was greatly revived and 115 professed conversions are reported. All-day prayer services were held for a time and the evangelist and the singers too went out for blocks around the meeting house and out in the city to do personal work. God has granted them an abundant blessing.—Keokuk reports twenty-four recent baptisms. Pastor H. R. McKee had given special attention to evangelism for some weeks past. A personal workers' committee does much earnest work.—A large tent has been erected at Chariton and eight denominations unite under the direction of Evangelist Harry O. Anderson in a meeting for four or five weeks. Brother Anderson did much excellent work in five meetings held in different parts of the city of Des Moines two years ago. He returned a few weeks ago from an extended trip in the Holy Land.—Pastor J. H. Perry of Farmington reports thirty-two baptisms, with five more awaiting the ordinance. Dr. Henry W. Stough of Wheaton Illinois, helped in the meetings. Five of those baptized are business men.

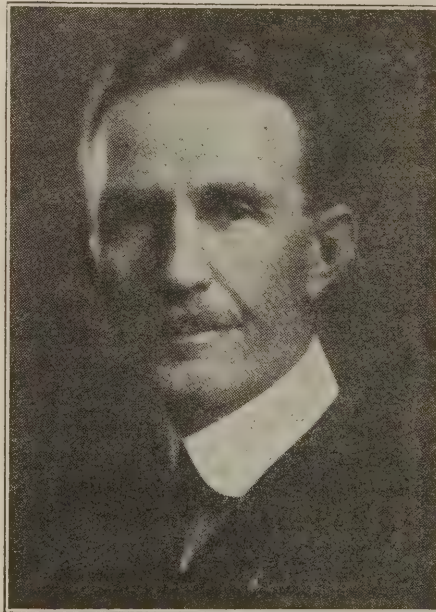
Daily Vacation Bible Schools

Director Victor N. Witter gives time to special training schools in preparation for this important work. He has sent letters to all of the churches to ascertain how many will give time and attention to a vacation Bible school the coming summer. At Hamburg, Pastor J. O. Staples has, with the cooperation of his church, made arrangements for such a school. These schools have been steadily increasing in Iowa for a number of years. With competent, trained leaders they are always a great blessing in the churches.

News from Maine

By E. C. WHITTEMORE

A REMARKABLE pastorate comes to its ending with the departure of Rev. Irad B. Hardy from Sanford, Me., to the First church in Waltham, Mass. Ten years ago the coming of the new pastor brought new interest, increased cooperation of the members and organizations of the church, and new vision of the extent and joyfulness of Christian service. The church has prospered all the while. The congregations have become among the largest and most significant in the state; the Sunday school enrolls 374. The World Wide Guild, under the guidance of Mrs. Hardy, has become a strong organization, the Boy Scouts among the most successful troops in the state, the White Cross workers compete hopefully for leadership in this world enterprise, and meanwhile the benevolences of the church have increased several fold, amounting to over \$23,000 in the last five years. A forceful and persuasive preacher, Mr. Hardy has had such deep sympathy with the life of the community that the men about town have delighted in his friendship and have gladly followed him. Under his leadership, the church has enlarged its influ-



G. CLIFFORD CRESS

"THE BAPTIST" will have a booth at the Washington convention. The field editor will be there to greet old friends and to meet new ones. Hundreds of people renew their subscriptions at the conventions. New subscriptions will be taken also. Mr. Cress will be most happy to meet any who are interested in the paper and to talk over matters pertaining to circulation and the service which the editors are seeking to render to the denomination.

ence in the community, has served well the state, and stands in the front rank of missionary endeavor. There have been large additions to the membership of the church, the Christian Endeavor Society has been specially successful, and a remarkably large number of young men and women have been inspired to seek courses of higher education. Mrs. Hardy has a state-wide reputation because of the remarkable presentation by her of cantatas and pageants of unusual significance and difficulty. The deep regret of the Sanford church and parish at the departure of these loved Christian workers is shared by the whole state. Waltham is to be congratulated.

The church at Livermore Falls, Rev. C. Harry Atkinson, pastor, is one of the best of the village churches in Maine. Its congregation is large, including a large proportion of the business and professional men of the town, while its Sunday school is in need of additional room which the church is planning to supply. Eighteen persons were baptized on Easter Sunday; in all thirty have united with the church during the present pastorate, which began Dec. 14, 1924. Mr. Atkinson has had experience overseas. While in Newton he was associate pastor at Clarendon Street, Boston. Mrs. Atkinson, also, is a trained Christian worker, and before removal to Maine was assistant pastor in a Boston church. She has rendered important assistance in the musical department of the church work and in pageantry. The church mourns the death of Mrs. Isabelle Clary, or thirty-two years church organist. Her husband, Chester H. Sturtevant, with his family, who have been in Europe for a time, will be warmly welcomed on their return within a few days.

Rev. Walter B. Bullen, son of the greatly honored and beloved Dr. George B. Bullen, is fulfilling a very unusual ministry as the town minister of Lee. Lee Academy attracts students from the surrounding country and affords special opportunity for far-reaching Christian work. Recently two leading teachers of the academy have taken a decided position in Christian service and already six of the students have made the same decision. This is typical of the outreach of real Christian service in a rural community.

Obituary

Laura Hayward Warner was born in Springfield, O., May 11, 1851. United in marriage to Jay D. Warner in 1876, she engaged actively in the work of the First church, Zanesville, for ten years. Removing to Columbus in 1886, she and her husband, discovering the need of church privileges in North Columbus, called together in their home a small group of Baptists, having a vision of future possibilities, and there laid the foundation of the Tenth Avenue Baptist church. Removing to Sanitary in 1891, she took an active part in reviving that church and inaugurating a riding movement. Her health in 1901 occasioned a change of residence to Denver. Here again, in addition to other forms of service, she, her husband and son with a few others organized a mission which developed into the City Park Baptist church in Denver. At the time of her marriage she was state secretary of the Woman's Foreign Mission Society of Ohio. Her deep interest in all with whom she came in contact greatly endeared her to every one. She is survived by her husband and three sons.

Effa Myrtle Sherman, wife of Rev. S. A. Sherman, departed this life April 12, at Memorial Hospital, Piqua, Ohio. Her home going has left a vacant place in the hearts of husband and only son Durrelle Perry Sherman, of Detroit, Mich., which only God can fill. She also leaves one sister and two brothers. Mrs. Sherman was fifty-eight years of age. At the age of nineteen she was converted while a student at Granville, Ohio, through the gracious administration of Dr. Daniel Shepardon. She accompanied her husband in helpful services on many fields. Her ability in music was known to thousands of people where she and her husband so often in duet supplied a ministry of song. The last song was sung Mar. 7, 1926, at Kings Creek church, Ohio, entitled, "My Soul is Redeemed." Interment at Milford Center, Ohio. "Blessed are the dead who die in the Lord; that they may rest from their labors and their works do follow them."

Bertha Agnes Sharpes, daughter of the late Rev. A. N. Sharpes, was born in Lovington, Ill., Nov. 22, 1886. Baptized by her father, June, 1900, uniting with the Baptist church at Graymont, Ill. Lived with parents various places in Illinois. Removed with them to Appleton, N. Y., in 1920, where she died Mar. 29, after a long illness, during which she never uttered one repining word. She was an active worker in church and Sunday school, and greatly interested in missions. Her amiable sunny disposition endeared her to many friends.

She is survived by her mother, and one brother, Francis, of Trenton, N. J.

David P. Ward was born in Kane County, Ill., November 18, 1851, and entered into rest at Pasadena, Calif., April 14, 1926. He moved to Iowa in 1853 and spent two years at Cedar Valley Baptist Seminary, leaving there in 1872 to engage in the work of teaching for nine years. Then followed nine years of service for the American Sunday School Union as missionary in Dakota. In 1888 he became missionary for the American Baptist Publication Society and rendered an enthusiastic and faithful service in this relation until 1916. He served the society for nine years in South Dakota and nineteen years in California. He organized the Twin Lakes Baptist Assembly in 1898 and was its president for nine years. In 1906 he organized the Southern California Baptist Assembly and was its president and manager for eleven years. Brother Ward organized 200 Baptist Sunday schools in South Dakota and 100 such schools in California. Altogether he rendered more than thirty-eight years of missionary service in behalf of boys and girls. He retained his love and enthusiasm for them until the close of his fruitful life. At his funeral Dr. W. F. Harper spoke for the State Convention; Dr. Geo. L. White for the Publication Society; and Dr. B. B. Jacques and Rev. Herbert Handel for the Baptists of Pasadena. Dr. E. E. Meredith offered prayer. Rev. B. F. Fellman, his pastor, preached the funeral sermon.

Here, There and Everywhere

PASTOR JAMES WESLEY GRAVES of the Main Street church of Binghamton, N. Y., baptized about fifty persons during April. The church budget for the coming year is \$11,329, of which \$3000 is for benevolences.

THE CHURCH at Tekonsha, Mich., had fifteen decisions on a recent Sunday, ten accepted for baptism. This church baptizes in living water with appropriate out-of-doors exercises. Rev. Earle A. Clifford is the pastor.

REV. CHAS. E. GRIFFIN of Homestead, Pa., has accepted the call of the Fourth church, Minneapolis, Minn., and has entered upon his duties there. The church has a membership of about 800. Dr. W. E. Loucks, now in Chicago, was the able pastor of this church for over seventeen years.

ITEM FROM AN OLD newspaper, dated April 2, 1876: "It was announced that the Rev. A. Judson Barrett had accepted a call to the pulpit of the Lake Avenue church in Rochester, N. Y."

DURING THE SIX years that Rev. A. Watson Brown has been pastor of the Calvary church, Sacramento, Calif., 200 new members have been received.

THE FIRST CHURCH of Portland, Me., Rev. W. S. Jacobs, minister, is celebrating its 125th anniversary year.

PASTOR ARTHUR D. SMALLEY of Blair, Neb., is leading his people with a strong program of preaching, worship and service.

REV. W. E. BOWYER leaves the Warren Avenue church of Detroit, Mich., in its best condition in years. After eight years of service there are about 400 members, a good Sunday school, a budget of \$12,000 annually and a parish visitor, Miss H. J. McHale.

THE ANNUAL MEETING of the Fulton Heights Community church of Medford, Mass., Rev. J. S. Franklin, minister, showed that sixty-seven had made public profession of faith during the year, twenty-

seven baptisms, twenty-six accessions otherwise. The building committee reported \$10,619 spent on the property and \$1,159 on hand for further use.

REV. CHAS. P. COLLETT, pastor of the Emmanuel church of Batavia, N. Y., was called to this church in 1905 and served it seven years. He then entered the mission field. He returned and was called again and entered the second pastorate, Apr. 1, 1922. A new edifice is now to be built at a cost of not less than \$62,000. It will be 94x80 feet and the auditorium will seat 250.

PASTOR JAMES F. GOODMAN of Imlay, Mich., had the assistance of Evangelists Pease and Nyburg and speaks highly of their service. Nine were baptized and the cause much strengthened.

MRS. JENNIE FRELEIGH EGERTON, wife of George Egerton of Twining, Mich., recently passed away. Funeral conducted by Rev. James F. Goodman of Imlay, assisted by Pastor A. A. Glenn of Twining. Besides the husband there are left two sons, Oswald of Jackson, Mich.; Bertram G. of Detroit. Also two daughters, Mrs. Florence Frary, wife of Rev. T. B. Frary of Lapeer, Mich., and Mrs. Della McClellan, wife of Rev. Ray McClellan of Highland, Kansas. Mrs. Egerton lived for some years at Upper Alton and was widely known in central and southern Illinois.

ITEM FROM CHURCH BULLETIN: "Our choir will be augmented by at least seventy-five voices from the — dry goods company of this city next Sunday evening." This is not the first time a choir has been augmented through drygoods.

REV. H. J. POWELL, formerly located at Albuquerque, N. Mex., and later of Santa Ana, Calif., is spending the summer in Michigan.

Boys conducted an annual boys' night program in the First church of Iliou, N. Y., Rev. Frank Anderson, pastor. The boys

had their own orchestra, chorus and other features. Thirty-six persons were baptized in April.

PASTOR BRYANT WILSON of Sacramento, Calif., assisted the pastor at San Bernardino, Calif., in special meetings.

"THE PROBLEM of Pin Hole Parish" is a six reel picture used in the evening services at the Immanuel church, Salt Lake City, Utah, by Dr. G. W. Cassidy who had something to do in the original making of this feature film.

THE SOUTH CHURCH, Milwaukee, Wis., Rev. Geo. B. Davis, minister, received forty-six new members the past year, twenty-eight of whom were baptized. Eight of those baptized were heads of families.

THE DELAWARE STREET CHURCH of Syracuse, N. Y., was organized in 1899. It now has 967 members. There have been only three ministers, and the present pastor, Rev. Chas. F. Banning, began his work last June. All pastors have been graduates of Rochester seminary. At the last annual meeting four trustees and three deacons were elected. Of these officers four are under thirty-five years of age. The average attendance of the Sunday school for the past year was 476 and of the prayermeeting, 101. Total receipts for the year were \$27,553 of which \$10,877 was for missions.

ON THE ONGOLE FIELD in South India there are eight churches with 12,285 members. It is hard to administer the Lord's Supper to church members who may be scattered over a thousand square miles, and the need of solving this difficulty, to-

gether with a spiritual awakening, led fifty-seven congregations last year to secure licenses to administer it themselves. This Rev. J. M. Baker regards as a token of spiritual progress and he expects that the fifty-seven groups will soon become independent churches.

DR. CLARENCE A. BARBOUR of Rochester seminary spoke at the annual dinner of the First church of Adrian, Mich., Rev. M. Forest Ashbrook, minister, Apr. 22.

IN THE FIRST CHURCH, Santa Ana, Calif., Rev. O. S. Russell, pastor, nearly 350 persons enrolled for the school of missions. "Latin America" will be the main theme for study. A pageant will close the effort to visualize the needs of this area.

DELEGATES to the convention of the International Council of Religious Education held at Birmingham, Ala., from northern West Va., included Rev. Walter Dunlop, Rev. Eugene Neubauer, Dr. A. R. Withers and Dr. F. E. Brininstool.

THE FIRST CHURCH, Casper, Wyo., Rev. L. S. Bowerman, pastor, has received eighty-one since Oct. 1, forty by baptism. Prayer meetings average seventy-five. Owing to business conditions, removals are frequent. About 120 have been lost to the church in two years.

THE FIRST CHURCH of Joliet, Rev. R. S. Carman, minister, dedicated its new building on May. 2.

"THE VALLEY VISITOR," a monthly bulletin of the Valley church, Marietta, Ohio, on Apr. 15 carried the best advertisement for THE BAPTIST that has appeared for some time.

REV. E. O. SMITH of the Tabernacle church, Chillicothe, Ohio, completed five years of service, Apr. 11. During his ministry here, 200 have been added to the church, 115 by baptism. The church is sending Mr. and Mrs. Smith to the Washington convention.

MISS ELIZABETH WINAN STEDMAN, church secretary and pastor's assistant in the First church of Glens Falls, N. Y., Dr. P. H. McDowell, minister, died recently. Special memorial service was held on Apr. 11.

THE FIRST CHURCH of Bayonne, N. J. has given the pastor, Rev. C. H. Rannels, the fourth substantial increase in salary. Mr. Rannels began his eighth year with this church, Mar. 1.

THE BOULDER SCHOOL OF MISSIONS for the Rocky Mountain district of which Mrs. F. I. Smith is president, will hold its seventeenth annual session at Boulder, Colo.,

June 15-24. The approaching session offer children's department, girls' camp, young women's lodge, Bible exposition, classes in home and foreign missions and stewardship, discussion periods and addresses by missionaries. Dr. Agar will present stewardship, Mrs. Marion Humphreys will teach the foreign textbook dealing with the Moslem challenge. The home mission text on rural America will be taught by Rev. Paul Buchholz. Mrs. Lydia Lord Day will be present throughout the session and will have charge of the Bible study hour. Those planning to attend should write Mr. Edward C. Hensley, 1401 Race street, Denver, Colo.

REV. G. C. WALTERS of the church at Parsons, Pa., baptized four persons, Apr. 18. Personal evangelism is stressed in this church.

REV. THEO. WHITFIELD of Desloge, Mo. has been called by the church at Mt. Vernon, Ill.

DR. HENRY ALFORD PORTER of the Third Church, St. Louis, Mo., recently assisted the pastor of the First church of Vicksburg, Miss., in revival meetings. During Doctor Porter's absence the pulpit was supplied by President Wayman of William Jewell college.

THE JUDSON MEMORIAL CHURCH of Minneapolis, Minn., Rev. H. A. Vernon, pastor, held an "international night" service with Japan, China, Korea, Philippines, Ukraine, Italy, Armenia, Africa, England and France represented about the tables.

REV. G. A. SWORD, of Namkham, Burma reports that the past year was by far the best one in the history of the mission there. More than 200 families have been added to the list of Christian households. There are now thirteen schools in the district.

THE CHURCH at Petaluma, Calif., Rev. W. T. Scott, pastor, entertained 150 members from the Pacific association at a rally in Napa, Vallejo, Graton and Santa Rosa were represented. Dr. O. C. Johnson of Tacoma, Wash., was the principal speaker. Men of the Petaluma church served the banquet.

DR. JOHN SNAPE baptized twenty-six in the last meeting held in the old Euclid Avenue church in Cleveland, on Apr. 9. Six hundred persons, many of them guests from other churches, attended the first prayer meeting in the new edifice on Apr. 9. The old Euclid Avenue structure was in service fifty-one years.

THE SECOND CHURCH, Holyoke, Mass. Dr. J. C. Sycamore, minister, reports a gain of thirty-four members last year with \$24,000 raised. Of this \$9797 was for mission. Average attendance for twenty-two midweek services was 152. Four hundred attended together at the annual meeting. The pastor is in his twelfth year.

THE SPRING MEETING of the Pittsburg association for Bible-school work met in the Shady Avenue church, Rev. R. N. Jessup, pastor, Apr. 23.

THE EIGHTH AVENUE CHURCH of Terre Haute, Ind., dedicated a new edifice on Apr. 18. Dr. S. G. Huntington and Dr. C. M. Dinsmore were the principal speakers.

THE EVANGELISTIC ASSOCIATION of New England, Rev. B. T. Livingston, general secretary, moved on May 1 from its old

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office in Tremont Temple, Boston, to room 102 in the Waterman building, opposite the city hall, at 44 School street. Friends are invited to make special note of this change.

PASTOR BROWN McDONALD of the East side church of Sharon, Pa., has received thirty-nine new members during his pastorate of less than two years.

THE OTTAWA UNIVERSITY has added a fine snake, a horn snake, an alligator from Louisiana and seven prime rattlesnakes from California to its growing museum.

THE FIRST CHURCH of Ellwood, Pa., Rev. W. MacGeorge, pastor, received twenty-four new members in April, nineteen by baptism. Others were baptized on May 2. Special meetings were conducted by Evangelist H. E. Shade with Mr. John Mcleary, song leader.

REV. DAVID P. WARD, who has been associated with the American Baptist Publication Society for about thirty-five years, died at his home in California Apr. 14. Mr. Ward organized more than 200 Sunday schools in the Dakotas and over 100 in California. He was seventy-four years of age.

THE PROVIDENCE CHURCH of Newcastle, Pa., Rev. J. T. Routledge, pastor, has added twenty-five by baptism during the last year, installed a new furnace, carpeted the auditorium and painted the edifice. This church will celebrate its 125th anniversary this autumn.

REV. P. F. DELANCEY, after a pastorate of six years with the First church of Sharon, Pa., closed his work there on May 1.

THE FIRST CHURCH, Newcastle, Pa., Rev. M. Landis, minister, has held an evangelistic

meeting with Rev. Warren L. Steeves of Lima, Ohio, assisting. There were fifty professions, thirty-nine uniting with the church by baptism.

DR. H. H. HULTEN of Monrovia, Calif., assisted Pastor S. Fraser Langford of Fullerton, Calif., in special meetings. The Fullerton church baptized nine on Easter and has eighty-three gold stars on its Christian enlistment roll.

THE FIRST CHURCH, Spokane, Wash., Dr. J. N. Garst, pastor, had its annual stewardship week led by Rev. J. R. George, field missionary of the East Washington convention. The budget of missions and current expenses was raised in full and the pastor's salary increased. The church faces a building program.

THE FIRST CHURCH of New Brighton, Pa., Rev. G. M. Riley, pastor, received four new members by baptism. The church has a new C. W. C.

THE FIRST CHURCH, Brattleboro, Vt., Rev. A. H. Gage, pastor, has had an excellent year with \$16,000 raised for all purposes, of which \$5700 was for missions. Present membership is 815 of which 650 are resident. Additions for the past year were 148, loss forty-three. Bible-school attendance last quarter was 367.

REV. ARTHUR S. COLE of the First church, Kingston, N. Y., baptized sixteen on a recent Sunday. The church has had the services of Rev. Ralph E. Stewart of Attica, N. Y., in special revival efforts. Pastor Cole is now in his fifteenth year with this church.

THE NORTH MAIN AVENUE church of Scranton, Pa., Rev. A. E. Davis, pastor, has had frequent baptisms. Class 12 of the Sunday school placed five French doors in the parsonage. Class 2 gave a chandelier with thirty lights for the auditorium. There is a "Pollyanna" service every month for shut-ins.

MRS. ISABELLA M. BRIGHAM, a member of the First church of Kingston, N. Y., for eighty-three years, died at the age of ninety-five. Her grandson, Rev. Custer Rich of Warren, Ohio, assisted Pastor A. S. Cole in the funeral services.

MRS. DANIEL R. MACGREGOR of the First church, Indianapolis, Ind., and prominent in women's work in three states, died recently. She is survived by her husband, Rev. Daniel R. MacGregor.

REV. C. A. DOWNING was ordained in the church at Glassport, Pa., Apr. 19. Moderator of council was Rev. P. H. Lynch, McKeesport; sermon by Rev. J. J. Allen of Pittsburgh; ordaining prayer, Rev. J. R. Schumaker. Mr. Downing has been pastor of the Glassport church for the past four years.

REV. ROBERT VAN MEIGS of Quincy, Ill., has been called to the pastorate of the Emmanuel church, Chicago. Dr. Johnston Myers, for the past thirty-one years the active pastor, will remain as pastor emeritus and will be identified with the philanthropic work of the organization.

THE CHURCH AT Pittsfield, N. H., Rev. John A. Swetnam, minister, received twenty-two new members, ten by baptism. Over 600 persons attended the various services on a recent Sunday.

THE FIRST CHURCH, Aberdeen, Wash., Rev. R. B. Shoun, minister, has received twenty-two members since Jan. 1. The present membership is 262. The average Sunday-school attendance is over 200.

PRESIDENT E. H. RHOADES, JR., of the Northern Baptist Convention has spent several weeks on the Pacific coast speaking in many centers and receiving a gracious welcome and hearing everywhere.

NEARLY 250 DELEGATES and visitors to a conference of Christian rural leaders held in early February by the college of agriculture and forestry of the University of Nanking carried hundreds of bags of im-

(Continued on page 446)

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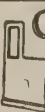
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The Baptist

Chicago, May 8, 1926

Vol. VII No. 14
The BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Subscription: Single subscription \$2.50 a year; church subscription equal to 10 per cent of church membership, \$1.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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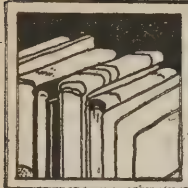
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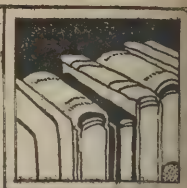
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New Books



What After Death? by L. Franklin Gruber. Lutheran Literary Board: Burlington, Iowa. \$2.

A reasonable and scriptural presentation of an important and interesting subject, in a lucid and entertaining manner. A careful reading of it will answer perplexing questions in the searchlight of the scriptures that cannot be refuted, such as: Does the soul sleep between death and the resurrection? Will there be an opportunity to be saved after death? Is there eternal punishment? Is there a place like purgatory? Will everybody be saved? A good book for a series of sermons. It should be put into the hands of believers to comfort them, and into the hands of the unsaved to warn them, and win them for Christ.

—JOSEPH CROFT DENT.

The Mystery Religions and Christianity, by S. Angus. New York: Charles Scribner's Sons. \$3.50.

Popular scientific studies in the social, philosophical and religious backgrounds of Christianity have been lacking, but the lack is in the way of being supplied by fresh and scholarly studies. Professor Angus goes into the subject with wide research, accurate information, clear analysis and an easy, readable style. After a careful orientation of the subject he defines the mysteries, develops their appeal to the human mind, points out their defects and finally indicates what Christianity owes to them and why it triumphed over them. This study covers one branch in the investigation of the great generalization that the person of Jesus is the assembling center of all of the selected best in all of the ancient lines of spiritual and social evolution. Why do our preachers neglect such studies? He who gives to them a due attention strengthens his power to interpret, to appreciate and to vindicate the gospel.

—U. M. MCGUIRE.

The Junior, by Ernest J. Chave, Ph.D. Chicago: University of Chicago Press. \$1.25.

Professional workers with boys and girls, parents and all lovers of juniors, nine to eleven years, will welcome this handbook as one of the new and significant aids in understanding the social control of their life-situations. Its conclusions are based on a detailed study of the actual life-situations of a specific group of 650 children. These are presented in a series of living pictures, as fascinating as those in a movie or a novel. In five short chapters, each of which may be read in a half hour, the author reveals the factors in their life situations—such as time distribution, physical development, reading, games, sights and sounds in the home, church, public school and community; presents the problems of adjustment, examples

of problem-solving and definite conclusions of greatest value for the religious education of the junior. In appendixes he includes the questionnaires he uses with suggestions as to how these may be used with other groups.

—WILLIAM J. SLY.

Between Black and White, by Henry Hugh Proctor. Chicago: Pilgrim Press. \$1.50.

It is no longer necessary in introducing any achievement of a negro to make his color a matter of remark, because talented negroes have become so common as to be commonplace. But in this instance color is the very theme of the book, which is the author's own autobiography. Doctor Proctor's rise from a poor boy in a Tennessee cabin to the pastorate of a great church in Brooklyn has immersed him for more than half a century in the experience of his race in its struggle towards the sun and in its trying contacts with the white race. The whole comes to life anew in this book, but freed of all of its bitterness and nearly all of its pain it is made radiant throughout with Christian faith and love and hope. The last eloquent sentence is worth quoting here: "I see the rainbow of hope like a silken scarf spanning the shoulder of the dying storm of racial hate, blending into one every color under the sun—one race, the human; one language, the English; one religion, the Christian."

—U. M. MCGUIRE.

The Life of Alexander Whyte, D. D., by G. F. Barbour. New York: Doran.

Every minister should read this book. It is stiff and stern but stirring, like the solemn old Covenanter of whom it speaks. To be permitted thus to live intimately, a little while with one so great and good as Alexander Whyte is an enriching experience. For over twenty years his evening sermons were published in the *British Weekly*. His books brought expressions of gratitude from all quarters, Protestants of every name of course but also from the Orthodox Church of Russia, the Vatican, and the leader of the Persian Bahai movement. This was possible because of his scholarship and especially his catholicity of outlook. To the end, he was rigidly orthodox and held his own conservative views with an intensity of belief but he put

supreme emphasis upon love. "Rather let error live than love die". He had no confidence in force as a remedy, not even the force of brain or logic. Although he never adopted liberal views, he stood for liberty in the church. For forty years his counsel never varied: "Let those in the church, always the great majority, who have not the talent or the opportunity for exact scholarship, trust those who are carrying on, earnestly and believingly, some of the church's selected and most delicate work." He warned against the attempt to "graft the sword upon the crook". From his boyhood in "Thrums", he devoured books. When he spoke on Dante, the Edinburgh book store sold 150 copies the next morning. He urged young men to sell their beds and buy books. I advise you to invest in this one.

—ROBERT GORDON.

Outlooks on God, by Wilbert C. Blakeman. New York: Abingdon Press. \$1.

Comparing the soul to a house of many windows through which God may be seen, the author presents fifty-three inspiring views of God which he has selected from more than one thousand many told in not more than 500 words. Through the small windows presented here one beholds the tenderness, compassion, forbearance and love of the Heavenly Father with his plans for redeemed man.

—F. H. FAHRINGER.

Paul of Tarsus, by T. R. Glover. New York: Doran. \$2 net.

With keen historical perception Doctor Glover has gathered all that is known of Paul's life, and, winnowing truth from tradition, has given us a volume of amazing erudition and unusual spiritual insight. The traditional usage has been to magnify Paul's Hebrew elements of origin, training and work. Here the Hebrew is no less but there is added a study of the Hellenic qualities which place Paul among the greatest of the Greek writers of antiquity. Only Homer and Plato among the Greeks whose writings are widely read today can be ranked with Paul. Paul was bilingual and as a Semite thought and wrote in Greek. Yet he never forgets Jerusalem and Canaan. Paul will speak a new message to every reader who



FROM "PLAYTIME," PUBLISHED BY DORAN

Station WCOY

"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Greetings to our friends in every land. WCOY has fine range. This message is being picked up in the jungles along the Congo. In the far reaches of West China and the Philippines, it is heard. Japan, India and Europe all report getting our programs clearly.

"A lady subscriber wrote in the other day saying, 'It would be interesting to know how many years I have taken "The Standard" and THE BAPTIST. I cannot see how Baptists can get along without their denominational paper.' Since she signed her name 'Miss,' we are not going to ask how many years she has read the paper. But we know she is a real 'quality lady' because she takes THE BAPTIST and 'Missions' and enclosed \$3 to renew them both for another year.

"And then comes Ida May Dennison of Denver, Colo., saying 'I notice in the Jan. 9 issue of THE BAPTIST that some one claims to have subscribed for "The Standard" since its first number. I can go farther back than that. My father, Rev. Armstrong Stuart Dennison, one of the pioneer Baptist ministers of Illinois, was one of the first subscribers for "The Christian Times," the predecessor of "The Standard." His family has literally been "brought up" on "The Christian Times," "The Standard," and THE BAPTIST. Pretty well educated in Baptist principles and polity, wouldn't you think? Yes, indeed. Another 'quality lady,' for certain. And we will be glad to hear from others who have such records.

"The other day another 'quality lady' of Seattle, Wash., wrote us saying, 'My subscription to THE BAPTIST has expired. The reason why I have not renewed is simple—I was scalded so badly that I have been laid up five weeks. Then I indulged in a light attack of pneumonia, hence my days of labor have not been many these last few months. But I will soon be at work again and then I will mail you my check for THE BAPTIST for I feel that it is one of the needful things in my life.'

"And here is one of God's 'quality men' acting as chaplain in a great state prison. He writes, 'Herewith you will find list, as per your request, of fifty-one Baptists in our prison. These Baptist men have an organization of their own in the prison. They are doing real work. The copies of THE BAPTIST that you are sending these men are doing the work you are so anxious to see done. I want to thank you for your help in this prison. I hope to have time soon to send you a letter of gratitude for the work you are doing here. At this time we have 3273 inmates of which sixty-five are women.' We need funds to continue sending the paper into this institution. There are several hundred names on our waiting list of men carefully selected by the chaplains who ought to receive THE BAPTIST. If you cannot send a check will you not put this matter on your prayer calendar. Help us to minister to this class through the printed page of our denominational paper.

"Here is another 'quality lady' with a record hard to equal. We doubt if there are a dozen persons in the Northern Baptist Convention who can match the following from Miss Adelaide V. Rutherford, of Girard, Macoupin county, Illinois: 'I am filing both THE BAPTIST and "Missions." Do not wish to miss a single copy of either. Have taken "The Standard," now THE BAPTIST, since 1882, and must be one of your oldest subscribers. And so far I believe I have an unbroken record since 1882. Enclosed find check for \$3 for the paper and "Missions." This pays for one year. Thank you for waiting a little and continue to send the paper until I send you word to stop.' We surely will do just as this good lady directs us. Our friends all over the world will rejoice in this wonderful record of achievement. Subscription and preservation combined. Hearty congratulations, Miss Rutherford.

"The office boy says that out in California the other day a pulpit committee recommended to the church that they do not extend a call to a certain candidate for their pulpit, because he was bald. Some objected to the report saying they had not noticed that the brother's hair was unduly scant. To this the committee replied that 'this brother's baldness was on the inside of his head. He was not called. Moral: read THE BAPTIST. Trial subscription: Six Months for \$1. Regular price, \$2.50 per year. With 'Missions,' \$3. Club rates, \$2 per year.

"WCOY now signs off. Meet us in Washington, D. C., May 25-30."

It takes time to digest the great chapters of this fascinating study of Christ's great and slave.

—G. CLIFFORD CRESS.

Paul's Life of Christ, by Gwilym O. Griffith. New York: Doran. \$2 net.

In the propaganda literature that has come down to our times in the form of the New Testament there are four

pamphlets that we are accustomed to call "the four Gospels." But Paul spoke of "my gospel," and insisted that he did not get it from men. That is, the historic as well as the spiritual Christ had registered in the mind of Paul in a manner peculiar to himself and not identical with the representations given in "the four Gospels." Paul conceived of Christ

as having lived, died and risen to everlasting life, and first or last in his writings he sketches the features of his Christ in such a way as to supply material for a respectable biography of Jesus from eternity to eternity as Paul saw him. To discover, distribute and interpret this material is no small task, but Mr. Griffith has undertaken it and the result is impressive. Here is a gold mine for the preacher whose sermon currency is running low.

—U. M. MCGUIRE.

The Gift of God and Other Sermons, by Rev. W. A. Cameron. New York: Doran. \$2.

In reading these sermons printed as they were delivered last year in the Bloor Street Baptist church of Toronto, one can readily see why the author as preacher and lecturer has met with such enthusiastic receptions everywhere. Since he is convinced that a sermon is an appeal and not a literary essay, no attempt has been made to elaborate the literary style. The brilliant illustrations and the scintillating quotations give life, color, and point to these sermons which are so full of prophetic vision, human sympathy, and evangelical loyalty.

—F. H. FAHRINGER.

When Jesus Was a Carpenter, by Muriel Clark. New York: Abingdon Press. 75 cents.

It is only a fanciful, idealized Jesus we see, but the author has woven the spirit and ideals of Jesus into a simple story depicting the young carpenter as the great friend, especially of the children who visit him in his shop or meet him when out walking. Each of the short thirteen chapters illustrates in story form some teaching of Jesus on friendship and love. This is a good story for children, and especially for girls.

—W. C. DEER.

Things That Have Interested Me, by Arnold Bennett. New York: Doran. \$2.50.

The works of Arnold Bennett cover a wide range of subjects. He seems as much at ease in writing an essay on insomnia as character sketching, Shakespeare or narrating about the stage. This book is a group of essays sparkling with human interest and charming in its portrayal of the deep realities found in the commonplace experiences of life. We all need to read such books as this to help us appreciate how great is the wealth and beauty of those things that lie near at hand and those experiences of every-day life that seem merely mechanical but which are often filled with romance.

—C. R. OSBORN.

The Guests of God, by George Jackson. New York: Doran. \$1.25.

One of the series of "Little Books on the Christian Life." There are fifteen themes and meditations each complete in itself; on various phases of the communion service. These meditations are most suitable for young Christians who desire to know the meaning and value of the Lord's Supper. Rich in poetic thought and scripture quotations it should be of value to any minister of Christ as he prepares his heart and mind for the table of his Lord.

—G. CLIFFORD CRESS.

Here, There and Everywhere

(Continued from page 443)

proved cotton and corn seed into fifteen provinces. Forty bushels of improved corn seed were distributed in this way. The exhibits at the conference included all kinds of material available for country leaders, including preachers and teachers. This college, in the work of which Baptists cooperate, has more orders for the products of its nursery and for its seeds than it can fill.

THE WHITE TEMPLE CHURCH, Mitchell, S. D., Rev. Norris McCann, pastor, prints a bulletin called the *Templar*. Recent issues show unusual activities over Easter, the closing of the year and in beautifying the church and parsonage grounds.

PROF. HOWARD K. LLOYD of the Ottawa University is in southern Louisiana collecting information about snakes. He expects to bring back a number of specimens for the museum.

650 WERE PRESENT in the Sunday school at Anderson, Ind., on Easter morning. In the evening the pastor, Rev. S. W. Powell, preached for the Knights Templar.

MRS. A. T. ROBINSON, wife of Dr. Robinson, tithing evangelist, died at St. Louis, Mo., Apr. 13. Mrs. Robinson was born in Melbourne, Australia. She was interested in many reforms and had spoken and labored in all the larger cities of the world. She married Doctor Robinson in the First church of Vancouver, B. C., in

March, 1909. Pastor F. A. Lowry of the Tower Grove church of St. Louis conducted the funeral. Interment was at Los Angeles, Calif.

PASTOR WILEY R. DEAL of the First church, Doylestown, Pa., has conducted evangelistic services for his own church, First church, Chester; First church, Glenside; and Nicetown church, Philadelphia, all in Pennsylvania.

EIGHTY MEN ATTENDED the annual banquet of the Geil Memorial men's class of the First church, Doylestown, Pa., Rev. F. R. McArthur, pastor of the First church, Bethlehem, Pa., was the speaker.

MRS. ROBERT J. BURDETTE was a speaker at a recent convention in San Francisco, Calif., of the California women's committee of five thousand for law enforcement.

THE FIRST CHURCH of Geneva, Ohio, Rev. Theo. G. Erler, pastor, has dedicated a reconstructed and an enlarged plant. The main unit of the educational plant is 107 feet long and two stories high. The ladies parlor was completely furnished as a memorial to the late Mrs. C. S. Chamberlin by Mr. Chamberlin and daughters. It is one of the finest in Ohio. There is a new baptistry, rebuilt organ, and auditorium redecorated. \$5000 was raised on April 11. About \$6000 yet remains unpledged. Dr. T. F. Chambers preached the dedication sermon. Dr. C. W. Kemper of Charleston, W. Va., was a week-night speaker.

ON APRIL 15 THE board of managers of the Arizona State Convention unanimously invited Francis W. Starring, pastor of the Beth Eden church, Denver, Colorado, to become executive secretary. Mr. Starring was greatly impressed with the state's spectacular growth and it is believed that he will accept the position.

THE BASKETBALL TEAM of the First church, Waterloo, Iowa, won the city-wide league trophy for the past season. The victory was recognized by the whole church and a Sunday morning service was dedicated to the young people. The pastor, Rev. R. E. Williamson, preached an appropriate sermon.

THE TEMPLE CHURCH of Rochester, N. Y., recently secured an insurance policy of ample amount for its pastor, Rev. Clinton Wunder, protecting him and his family against accident, sickness and death.

PASTOR J. H. HUGHES of the Temple church, Chicago, baptized thirty on two recent Sundays.

THE FIRST CHURCH, Metuchen, N. J., Rev. C. A. Hare, minister, has had an increase of 19 per cent in the membership

(Continued on page 447)

Editor's Notes on the Lesson for May 16

ABRAM AND THE STRANGERS
Lesson Text: Gen. 18:1-8, 16-18. Golden Text: Gen. 18:18

The vehicle and the truth which it carries must always be distinguished in reading the Bible. The truth is carried in all forms of literature in the Bible. Fable, riddle, parable, poetry, history, legend, are all made to do service in the interest of the truth. This lesson is highly anthropomorphic. Three men represent Jehovah. They speak for him and yet they are so human as to dine with Abram. Temporary incarnations of God some have called this incident. Perhaps it is better to leave the story just where the Bible leaves it and find in these three messengers men who act and speak for Jehovah.

The Speaking God

The Bible from Genesis to Revelation is clear on this one great fundamental truth that Jehovah is a speaking God. He reveals himself. He communicates with men of faith and vision. In every way he seeks to express himself so that man will understand him. By creation, by judgment, by providence, by history, by revelation and by human experience God is forever speaking to men. But all men do not hear. Only the Abrams seem to catch the message and hear the voice of God through the various means which God employs to reveal his presence and purpose in the world. Men sunk in materialism receive no message from Jehovah. The word of God is heard and heeded only by the man of faith. This is beautifully illustrated in the lesson of Abram and the three strangers. The two communications which the strangers brought were received by Abram without question. Sarah might laugh a bit at the first communication, but to Abram it was evidently the revelation of a truth which he accepted by faith when it seemed to contradict both reason and nature. The speaking God found in Abram a responsive soul.

The Supplicating Man.

Abram is at his best interceding for Sodom. There was really no good reason for sparing Sodom from destruction except it be the reason which Abram made the basis of his prayer; viz., not to destroy the righteous with the wicked. And such is the mercy and justice of God that he heard the prayer of Abram and granted his requests until he stopped interceding on the last decimal point. One wonders what might have been the result of the intercession had Abram refused to stop at the ten righteous persons. Prayer reaches its highest altitudes when it passes from personal petition to altruistic intercession. It is difficult to reconcile an orderly universe governed by law with the prayer of intercession which calls upon God to change his mind. But may there not be a law of intercession just as there is a law of gravitation?

Rev. E. L. RYLES is the new city mission superintendent for Kansas City, Kan.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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May 8, 1926

(Continued from page 446)

during the past year which was the seventh of the present pastorate. A new heating plant has been installed, \$600 paid on a parsonage and the missionary budget raised in full.

DR. J. W. WEDDELL has concluded his work as stated supply at Clarksburg, West Va., and has returned to his home in Chicago.

THE MEN'S LEAGUE of the Creston Avenue church of New York City debated the question: "Resolved that the times past, commonly known as 'The Good Olde Days,' were more conducive to happiness and welfare than the present."

THE LEWIS CLASS of the church at Galesburg, Ill., Rev. C. A. Carmen, minister, announces that it will give a complimentary banquet to the mothers and daughters of the congregation during the week following Mothers' day—"men cooks, men waiters, men managers, and men everything is the lineup for a classy banquet."

THE SECOND CHURCH, Lincoln, Neb., Rev. Henry G. Smith, pastor, received twenty-eight on Easter, twenty-three by baptism. The church voted to pay its missionary quota monthly for the coming year and instructed its officers to borrow if necessary to make regular monthly remittances on state headquarters. Pastor Smith is in his sixth year.

THE MEXICAN DEPARTMENT of the South Chicago church has from fifty to seventy-five in the Sunday school. There are twenty men in the Bible class and sixteen Mexicans are members of the church.

THE CLEVELAND, Ohio, association has thirty-four churches with 13,000 members. In 1931 the association will celebrate its centennial. Secy. D. R. Sharpe has outlined the program for the next five years.

THE EUCLID AVENUE CHURCH of Cleveland, Ohio, Dr. John Snape, minister, was obliged to vacate the old building before its new temple is completed. Services are held for April and May in two downtown theaters. The attendance is very large.

THE TRINITY CHURCH, Cleveland, Ohio, Rev. G. C. Cole, pastor, has received eighty-five new members during the first seven months of the present pastorate, twenty-eight of these by baptism. The prayer meetings overflow the usual room.

REV. W. H. HOCKMAN for twenty-five years a missionary in China supplied the pulpit of the First church, Marion, Ind., on Sunday morning, April 11 and Prof. Barton Rees Pogue of Taylor University, spoke in the evening. This church, under the leadership of pastor D. L. Woodward, has exceeded its quota for missions.

THE FIRST CHURCH of Agawam, Mass., has spent \$14,000 in enlarging and furnishing its plant. There are additional class-

rooms, assembly hall, gymnasium and social rooms. Rev. Daniel Thompson is the pastor.

DR. TILMAN HOBSON and Prof. B. P. Stout have joined forces for evangelistic work. They have just conducted a union meeting in Long Beach, Calif., with four churches cooperating. They may be addressed at 1297 E. Orange Grove Avenue, Pasadena, Calif.

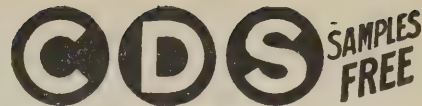
THE FIRST CHURCH, Clarion, Pa., Rev. Wayland Zwyer, pastor, has celebrated its fiftieth anniversary. Four of the seven living charter members were present. The communion service was the largest ever held in this church.

THE FIRST CHURCH of Waukegan, Ill., Rev. W. D. Whan, pastor, had an Easter offering of \$230 by the young people. Sixty-two new members came into the church over Easter, thirty-five by baptism.

MRS. C. L. DAKIN of Oswego, N. Y., has complete files in perfect condition of *Tidings* for 1900-1911, of *Helping Hand* for 1900-1914, and of *Missions* for 1910-1918, which she would be glad to place in the custody of some institution that will make proper and permanent use of them. They are tied together in the order of the files, but not bound. She has also a flat-iron made to be used with the Delco lighting system which she will give to some missionary. Persons interested may address her at 156 East Third street, Oswego, N. Y.

DR. TERROT REAVELEY GLOVER, of Cambridge, England, gave a series of addresses at the Divinity School of the University of Chicago during March and early April, on "The Influence of Jesus Christ on the Graeco-Roman World."

THE PREACHER for the five Sundays of May at the Park Avenue church of New York City is Rev. Ambrose W. Vernon of Dartmouth College, Hanover, N. H.



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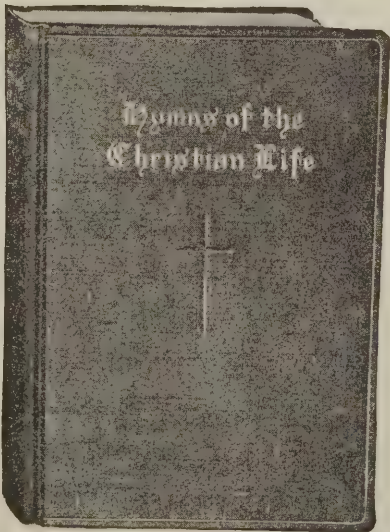
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"There is not another boy in this town as clever as my Charles!"

"Go on; how is that?"

"Well, look at those two chairs. My Charles made them all out of his own head, and he has enough wood left to make an armchair!"—*Good Hardware.*

"You a Scotchman and don't play golf?"

"Na, na! I used to play but gave it up twenty years ago."

"But why?"

"I lost my ball."—*Capper's Weekly.*

An elderly woman was boasting of her retentive memory. "My memory is excellent," she said. "There are only three things I can't remember. I can't remember names, and I can't remember faces, and—and I forget what the third thing is."—*The Continent.*

A colored man was whitewashing a fence. A passerby watched him awhile and asked:

"Sam, why don't you get a brush with more bristles in it?"

"Wha' fer?" replied the aged and contented worker.

"Why—if you had a good brush you could do twice as much work."

"Yeh, but Ah ain't got twice as much work to do!"—*Wall Street Journal.*

Uncle: "What became of that kitten you had?"

Niece: (In surprise). "Why, don't you know?"

"I haven't heard a word; was she poisoned?"

"No'm."

"Drowned?"

"No'm."

"Stolen?"

"No'm."

"Hurt in any way?"

"No'm. She growed into a cat."

Emil Fuchs, the artist, tells of a physician, a professor in a medical college, who was raised by Queen Victoria to the rank of physician in ordinary to the queen. The man was exceedingly vain, and anxious that every one should know of the event, so when he next entered the lecture room of the college he took a piece of chalk and under his name on the board wrote his new title. After the lecture, as he was leaving, he turned at the door for a last proud look and saw that some one had added: "God save the Queen."—*Christian Register.*

To no D.D. do I pretend,
Though Doctor doth some honor lend,
Preacher, Pastor, Rector, Friend,
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me reverend!

—*The Churchman.*

THERE ARE NO SPEED LIMITS

When you are speeding up your subscriptions before the annual meeting of the Northern Baptist Convention, Washington, D. C., May 25-30.

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May 22—Vacation Book Number, featuring the best for summer reading. Will answer a real need.

In June—The Education Number featuring commencement times and all that delightful "Cap and Gown" atmosphere of the campus in June.

In July—The B. Y. P. U. A. Convention in Los Angeles. The best and raciest reports of what promises to be the greatest meeting yet held by our young people.

The Washington Convention in May. The attendance is expected to reach 7000. The sessions will be reported by the best talent in our fellowship. The keynote address, annual sermon, outstanding debates, decisions, epoch-making actions—get your reliable record in the denominational paper. Why trust to newspapers and other unreliable sources for information when four cents a week brings authentic reports to your home?

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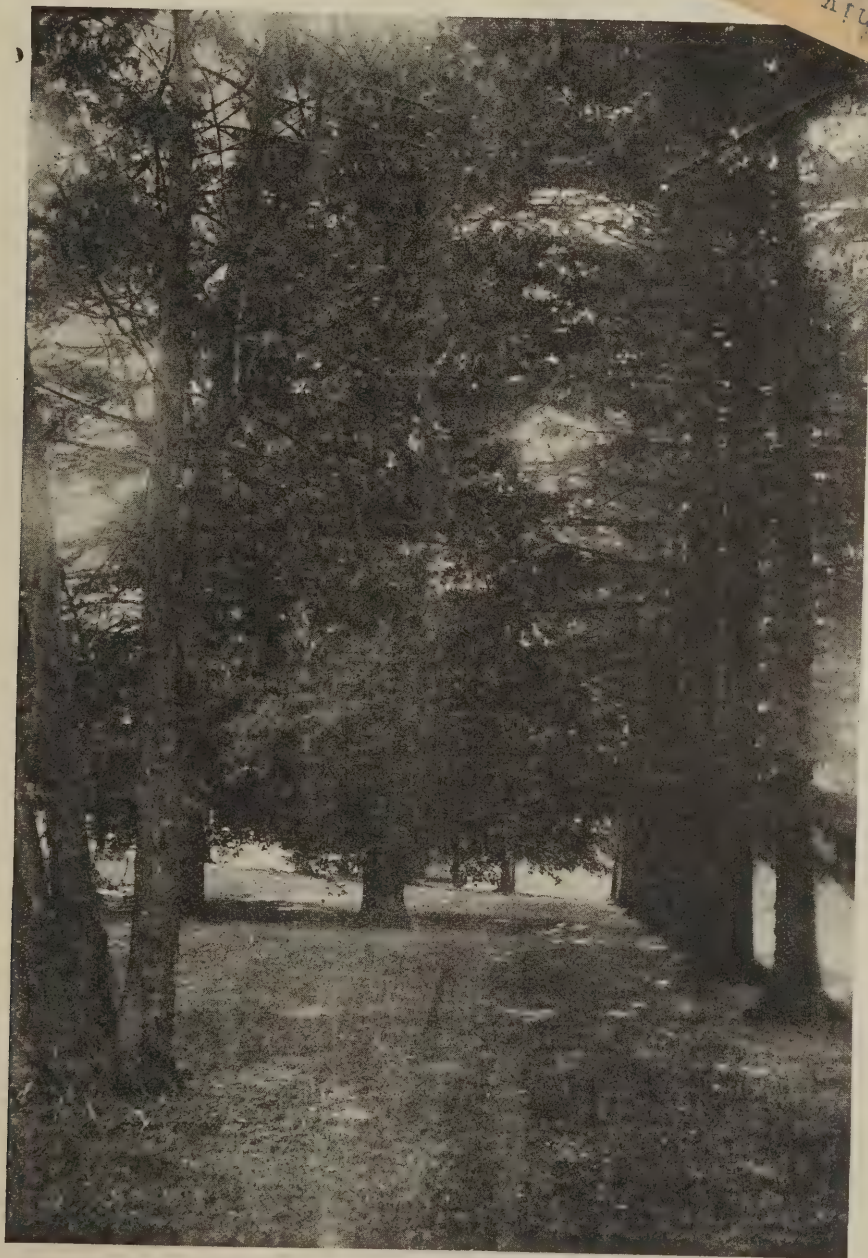
Volume VII

May 15, 1926

No. 15

The Baptist

Published Every Week by the North American Baptist Convention



A VIEW OF THE CAMPUS OF FRANCES SHIMER SCHOOL,
MOUNT CARROLL, ILLINOIS



Folks, Facts and Opinion



Five mothers of soldiers who served in the Union army in the Civil war are still on the pension rolls of the government. They range in age from 92 to 102.

The constitution of the Union of Socialist Soviet Republics expressly reserves to the constituent republics severally the right of secession. But Georgia finds in trying to act upon that right that it yields to a doctrine of public necessity at Moscow. She tries again and again to get out of the union, but soviet troops persuade her at the point of the bayonet that she will promote her peace and happiness by forgetting her dreams of independence.

Interesting plans are being developed for two gatherings of graduates of the B. M. T. S. of Chicago who may be in attendance at the meetings of the Northern Baptist Convention. The annual business meeting and breakfast for alumnae only, will be held Thursday morning, May 27, at half-past seven. The banquet will be held Friday evening, May 28, at six o'clock. Both reunions will take place at the Blue Triangle Hut of the Y. W. C. A. 20th and B streets, N. W. The tickets will be on sale in the lobby of the convention auditorium until six o'clock Wednesday evening, May 26. All graduates of the school in Washington at this time are earnestly urged to be present.

In the agitation over prohibition, Dr. Henry Van Dyke was quoted in a prominent paper as saying that the dry laws are "demoralizing," and as having urged that "the farce be stopped by modification." He denounces the report as a falsehood and he would like for his friends to understand his actual position. He thinks that the Volstead act ought either "to be enforced or changed." He further says: "That the present state of things is deplorable seems to me a self-evident truth. The trouble is that both the proponents and the opponents of the present law appear to be indifferent to the actual condition of affairs. They content themselves with howling at each other. This would be funny if it were not so sad. Crime increases. Confusion prevails. How long must it be endured? Sober, temperate, thoughtful people, good Christians and faithful Jews, are distressed and alarmed. They earnestly desire a better state of things. I think the Bible (Old and New Testaments) should help us to find it." But some of his friends—and who is not his friend?—will question whether his correction contributes much towards either the clarifying or the solution of the problem.

Joseph Cook is quoted in the *Continent* as saying that "no man has a right to tell another man anything to do to be saved which the man could die doing without being saved." Like many of the sayings of Joseph Cook, this one requires some hard thinking in order to get the heart and range of its meaning, but when once you see it you will never escape from its implications.

Representative Christian scholars in Great Britain continue to state in the *British Weekly* and in weekly succession their estimates of Doctor Machen's new book, "What Is Faith?" Their reviews are marked by the balance which characterizes typical religious thought among British scholars. It is interesting to note a general agreement among them to the effect that Doctor Machen is insisting upon the central values of Christian faith, but that he presents it in terms of an "unnecessary antagonism to modern religious thought."

The *Baptist Times* notes in England a marked growth in the spiritist movement, and comments thereon in these words: "Side by side with the churches in the towns and even in the villages there are growing up spiritualist assemblies, numbering in all hundreds of thousands of members. There is no reason to doubt their sincerity. It is indeed obvious that, as they affirm, they find in the spiritualist creed something which they do not find in the ministrations of the orthodox churches." Why is the pulpit so strangely reticent about the spirit world? Our fathers found great delight in singing about heaven. The Bible says a great deal concerning the spirit life, and people with aching hearts long to know. But when did we last hear a sermon upon the subject?"

A small group of students in Rochester university, like the brummagem bear and the kangaroo, which for want of something better to do, put out to sea in a soup tureen to see what had never before been seen, organized an atheistic society; whereupon there is great agitation over the decline of faith among young people. The fact recorded in THE BAPTIST a good while ago that the general student body has publicly and definitely condemned the organization, seems to have escaped the attention of a number of religious editors. But the *Biblical Recorder* offers a suggestion worthy of study. It says: "One of our greatest dangers now is that by continuing the agitation about doctrinal statements we shall drive thousands of our young people to institutions sufficiently 'broad' to permit, if not encourage, such clubs as the one about which we are writing."

It is announced that Dr. W. B. R. will tour the foreign missions fields in the interest of the Bible Union. A special fund has been placed at his disposal for this purpose.

Berkeley Baptist Divinity School announces that the resources of the corporation now make it possible to offer scholarship aid to regular students in the Baptist ministry. The amount of this aid will depend upon several factors, viz., actual need, amount of previous preparation, grade of scholarship maintained and regular activity in some kind of religious work. The amounts of the annual scholarships will vary from \$100 to \$240.

A luminous comment on American politics as related to the enforcement of law occurred in the court of Federal Judge James H. Wilkerson of Chicago. Having sentenced some underlings for violations of the liquor law, he said: "District Attorney Daniel Anderson: 'See here, Mr. District Attorney, the owners of the places are the real offenders. These men were hired to do what they did and are entitled to immunity if they testify against the principals.'" Mr. Anderson replied that many of the offenders took their sentences rather than tell about their bosses, fearing death if they talked under present conditions in Cook county. To this the judge replied: "That is a peculiar state of affairs and a strange statement for a district attorney to make in the United States of America in the year 1926."

Dr. J. Heinrichs calls attention to an error on page 386 of THE BAPTIST regarding the division on caste lines in the Telugu country. It is correct, he says, that American Baptists have hitherto been reaching the Madigas mainly and the Lutherans the Malas. But these classes belong to the non-caste population and are therefore below, rather than above, the Sudras. The latter is the lowest and most populous of the four recognized castes. These castes are the Brahmins or sacerdotal, the Kshatriyas or military, the Vaishyas or mercantile, and the Sudras or agricultural caste. About one fifth of India's population belongs to the non-caste classes, so often erroneously called castes. Reports indicate that the gospel is gaining increasingly great victories among the Sudras and is gradually working its way upward. The latest news from the Lo Star mission is that last year 7125 were added to our churches by baptism—the largest number in a single year since the great ingathering in 1878, and that the number of caste converts is growing year by year.

An ultimate alliance, a merger organization which will draw to itself all ecclesiastical and doctrinal liberals from many denominations, is the outcome which the *Word and Way* visualizes for the present religious controversy, and it says: "Let it come. The sooner the better." The same invocation is applicable to any group of Baptists who may have become dissatisfied with the historic principles and program of the Baptist movement.

Kip'tchi-mak'-wa, an Indian legend, will be portrayed in pageant by almost three hundred women students of Carleton College, Northfield, Minnesota, on Saturday, May 22. The purpose of the presentation is to raise funds for a much needed women's gymnasium building at Carleton. It is an annual event, known as the May Fete, and given on the George Huntington Lyman Memorial grounds on the campus. The music is arranged by members of the music faculty, and the college band will play the accompaniments, when tom-toms are not in use. Thousands of spectators from all over Minnesota visit the Carleton College May Fete every year.

The congressional hearings on prohibition are over. The net showing is distinctly favorable to the continuance of the Volstead law. In fact an immediate result was the introduction of bills to strengthen that law and to make its enforcement more effective. Particularly, it has become clear that if the prohibition law or any other law is to be enforced faithfully, the enforcement agencies must be taken out of party politics. Even the *Chicago Tribune*, emboldened by the recent murder of Officer McSwiggin, says in the issue of Apr. 30: "It is a huge charge to lay against law enforcing officials, to say that none of them is capable of rendering a decision in this murder case which will receive the full confidence of the people of Chicago. But we believe that condition prevails. We believe no one, no matter how optimistic and trusting he may be, can doubt longer that there is a workable connection between politics and crime."

Eastern Pennsylvania colleges will be represented by Bucknell University at the sectional elimination contest for the National Intercollegiate oratorical championship to be held at Washington, D. C., on June 1. Representing Bucknell will be T. M. L. Drum, a member of the senior class. Drum is the son of Professor and Mrs. M. L. Drum of the Bucknell faculty, who resides in Lewisburg. The Bucknell representative was selected to represent the Pennsylvania district at a contest held recently at Bucknell, in which representatives from Muhlenburg, Penn State, Gettysburg, Temple, Marywood Women's College, Juniata, and Bucknell participated. Walter Heist of Juniata was awarded second place in the contest. The winner of the Washington contest will be awarded a prize of three hundred dollars and the right to participate for a three-thousand dollar prize and the national intercollegiate oratorical championship at Los Angeles, Cal.

From Ceylon is reported the death of Rev. S. R. Perera, a Baptist minister who wrought in the English mission thirty-six years at various places including Kadugannawa, Balangoda, Gampola, Colombo, Katugastota, Ratnapura and Matale. He was born a Roman Catholic and was intimately acquainted with both Romanism and Buddhism.

There is time yet to attend to one thing that in some churches may have been overlooked. It is the matter of providing for delegates to represent the church in the Northern Baptist Convention at Washington. In many a church the best immediate investment for the strengthening of the local work would be to send the pastor to the convention, with his expenses paid. Look into it.

General Brusiloff was one of the most brilliant commanders in the world war. He led a Russian army, ill-equipped as it was by the incompetent czarist government, to some of its most splendid victories. When the revolution came, instead of joining the emigrant czarists, he and his wife remained with the Russian people and shared their lot in poverty and suffering. A few days ago he died in Moscow at the age of seventy, leaving a stainless and honored name.

The peoples of Europe seem to be making progress in their difficult task of reaching a good understanding and co-operation. The League of Nations was a step in the right direction. Then came Locarno. Now it is reported that an agreement has been reached between Germany and Russia and including the border states which is in effect a common security pact. The road is a long one. It will not end until one can travel from Gibraltar to Vladivostok without a visa and without crossing a tariff boundary. But Europe is on the road and America wishes her a prosperous journey.

Church property is nationalized in Mexico. Its use is granted to congregations for religious purposes. As a protest against the policy of the government in prohibiting the activities of foreign ecclesiastics, some of the Catholic churches have suspended services, whereupon the government notifies them that unless services are resumed the buildings will revert to the state.

Now it is told. The mystery of the reason for the continuance of war in the Riff country has come to the surface in the news. There is abundant mineral wealth in the Riff territory awaiting development, and "with the peace negotiations between the Franco-Spanish allies and the rebel Riffian tribesmen still uncompleted, the first rush of pioneers bent on developing the natural resources of the Riff as soon as peace is established already has reached Oujda."

Julius Rosenwald, Chicago philanthropist, has donated \$30,000 to be used by Prof. James H. Breasted in digging up and translating the inscriptions on the tombs of the Pharaohs of Egypt, it was announced by the board of trustees of the University of Chicago. Professor Breasted has been negotiating with the Egyptian government for the establishment at Cairo of a museum for which John D. Rockefeller, Jr., has offered \$10,000,000.—*The American Israelite*.

The biennial meeting of the Christian colleges in China was held on the Shanghai college campus for five days during the Chinese New Year time. It was a fine meeting with about 180 in attendance; there were numbers of outstanding Chinese who are engaged in the work of higher education, as well as foreigners. Shanghai college has more freshmen than any other Christian college in China and has never been in a better position in regard to its student body and its relation to the Chinese than it is today. There are 376 full college students.

A notable jubilee is announced in the *Christian World* of London. On Sunday, July 4, the 150th anniversary of the Declaration of American Independence, the jubilee of Christ church, Westminster-bridge-road, S.E., will be celebrated. American interest in the church (which carries on the memory of the old Surrey chapel and Rev. Rowland Hill) has always been great, owing to the advocacy of the cause of the North by Dr. Newman Hall. A sum of £7000 towards the cost of the Lincoln tower was received from the United States. There will be special services during the jubilee celebrations in which Dr. W. C. Poole, himself an American citizen, and Dr. F. B. Meyer, as minister emeritus, will take part. At the public meetings which are being arranged at Christ church and the old Surrey chapel, now the "Ring," Blackfriars-road, on the following days, speakers, it is expected, may include the American Ambassador, Sir John Simon, M. P., Captain Wedgwood Benn, M.P., Dr. Sidney Berry, Dr. John McNeill, Dr. Dinsdale T. Young, and Dr. F. E. Clark.

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THE DIVINITY SCHOOL of the UNIVERSITY OF CHICAGO

Summer Quarter 1926

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in America

Public Speaking

Edgar George Frazier, Indiana University

FOR ANNOUNCEMENTS APPLY TO DEAN SHAILER MATHEWS, THE DIVINITY SCHOOL,

THE UNIVERSITY OF CHICAGO

Of sufficient value for special mention is a little book written by Rev. James S. Kirtley and brought out by the American Baptist Publication Society under the title, "The Baptist Distinctive and Objective." Pastors who wish to attempt something in the way of grounding their people in Baptist principle will find it worth investigation.

Commencement of Crozer Theological seminary has been changed in order to enable alumni to attend on their way to the meetings of the Northern Baptist Convention in Washington, May 25-31. The date will therefore be set back to May 23-25; the alumni banquet will take place on Monday evening, May 24, and the commencement exercises proper will close at an hour quite early enough to enable delegates to the convention to reach Washington in time for the evening session.

Mar. 20-26 Dr. Bruce Kinney delivered a series of evangelistic addresses before the entire student body of Haskell, the union meeting being sponsored by the various religious organizations in the school. On Tuesday evening of the following week a meeting for Baptist students was held by Rev. Chas. W. Thomas, Baptist director of religious education at Haskell and the University of Kansas. At that time several students signified their desire for baptism and on the Sunday following twelve were baptized by Rev. J. F. Watts, pastor at Lawrence, Kan. Other baptisms are anticipated. Students of other church affiliations also were converted as one result of the Kinney meetings.

Il Testimonio, Baptist paper published in Italy, contains the announcement of the death of Antonio Fiori, a leading Italian Baptist minister, and the announcement is accompanied by warm tributes of appreciation.

Over fifteen hundred foreign missionaries on furlough or retired from active service are being invited to attend the forty-third annual meeting of the International Missionary Union, to be held at Clifton Springs, N. Y., from June 2-6, 1926. These missionaries are scattered from Maine to California. The Rev. A. E. Armstrong of the United Church of Canada will open the conference with an address on "World Wide Missionary Advance," Wednesday evening, June 2. Bishop W. F. Oldham of the Methodist Episcopal Church, for many years missionary bishop in India, will deliver the

At last it seems to have become clear to all that the question of the right of a Baptist church to receive members without immersion is not involved in the pending motion to amend the by-laws of the Northern Baptist Convention. The simple question is whether a church that recognizes something other than the immersion of believers as scriptural baptism shall be recognized as a Baptist church entitled to representation in the convention. In the Baptist consciousness no immersion means no baptism. But the right of a church to receive into its membership in some form persons who have not been baptized has not yet come before the convention for formal consideration.

Kavali Field Baptist Association of India is composed almost exclusively of converts from among the outcastes, namely, the Madigas (leather workers) and the Malas (weavers), together with about 300 Christians among the criminal tribes people in the Erukalu Settlement work. There are about 1100 Christians in the association. Recently the association held one of the best annual meetings in its history, in a stable which had been cleaned out for the purpose. Rev. S. D. Bawden is the missionary in charge.

In order to understand precisely what is the question at issue in the Southern Baptist Convention with regard to evolution, read the declaration of the convention on this subject in 1923: "The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced. Nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts." Agitation continues because some of the constituents of the convention demand more positive repudiation of evolution

(Continued on page 473)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Clarifying Our Option

GRADUALLY the precise issue that has confronted the Northern Baptist Convention with regard to the identification of its constituency is being clarified by discussion, and with increasing clarity comes increasing mutual understanding and respect. This is the democratic and Baptist way, and it still works.

Survey the field of discussion. There is no dispute about the subjects of baptism. All who have participated in the discussion agree that baptism is for believers in Christ and for nobody else. All agree that baptism is immersion. All agree that the immersion of believers is the only scriptural baptism. All agree that a scriptural church is locally self-governed in all things that pertain to it as a church. It is a recognized fact that some Baptist churches accept to some form of membership persons who have not been scripturally baptized.

All agree that no general organization, whether the Northern Baptist Convention or any other has any right to prescribe the constitution of a Baptist church. At the same time all agree that the Northern Baptist Convention has the right to prescribe its own membership. But the difference of opinion arises over the terms of such prescription. The convention by-laws prescribe at present that "any Baptist church" may send delegates, leaving the identification of a Baptist church to be determined in the usual denominational ways, and leaving every such church free to determine the qualifications of its own delegates. Some of us think that the convention ought to recognize as a Baptist church no church that admits to any form of membership any other persons than immersed believers. Others of us think that the convention ought not to impose any such restriction. Some of us think that only immersed believers ought to be admitted as delegates. Others of us think that the churches ought to be permitted to decide for themselves who shall represent them in the convention. Some favor an amendment to the by-laws covering the matters in question. Some think that a resolution on the subject will be sufficient. Some would lay the whole matter on the table, thus eliminating it from consideration.

It is interesting to note that the whole dispute, so far as there is dispute, deals not with the interpretation or

authority of Scripture but with considerations of denominational expediency. The Bible says nothing about the Northern Baptist Convention. Nobody seems to have attempted to decide any phase of the discussion by quoting Scripture. The argument on which greatest stress is laid is that of the effect of particular action on limited groups of churches. On the one hand we are told that if certain proposed action is not taken, certain groups of churches will withdraw their support from the convention. On the other it is apparent that if such action is taken it will automatically exclude another group of churches from representation in the convention. If the argument is valid, the Convention would seem to face the alternative that unless it expels some good churches, other good churches will withdraw from its cooperative work.

The alternatives seem to turn upon the limits that we see fit to set to our cooperation among Baptist churches. If we favor making the convention the organ of cooperation for the whole Baptist movement within the field of the convention, we naturally favor the inclusive policy. If we wish on the contrary to restrict cooperation to churches of a particular and preferred type within the Baptist movement, we shall as naturally favor a corresponding restriction in terms of the convention constituency. The whole problem is one of fixing the limits within which we are willing to cooperate in the extension of the kingdom of God.

The attitude of THE BAPTIST has been clearly stated. We are striving to realize the ideal of an organized cooperation of all Baptists of whatever specific type in the work of making the full Baptist contribution of truth and service to the world. We hope that the Northern Baptist Convention may prove acceptable to all of them as the organ of such cooperation. To this end we favor making the constituency of the convention as inclusive as the Baptist movement itself is, and of admitting to representation all Baptist churches which are taken and accepted as such among their own neighboring Baptist churches.

At the same time we favor a persevering research into the history, genius, and principles of the Baptist movement, by competent and unprejudiced scholarship, with a view to clarifying the ground, tracing the field and dis-

covering the task of that movement, and a similarly persevering dissemination of the results of such research among the Baptist people in the hope of more completely enlisting and unifying them in the endeavor to perform their whole task in the world. To the results of such a policy we are willing to trust the future of the Baptist movement under the effective spiritual and providential leadership of our Lord in the light of his word.

Sniveling Vice Versus Civic Virtue

FOR the ten-thousandth time let one argument against prohibition receive its quietus. It is the argument of personal liberty. Complainers against the Volstead law say that it interferes with personal liberty. So it does. All laws do so. And liberty is precious. It is a hard-bought heritage of humanity. It ought to be preserved. But it is worth preserving only when it is coupled with sensible and virtuous self-control. Humanity has no vital stake in maintaining a free run of vice and folly. A group that cannot govern itself must be governed by somebody else. No bill of rights can guarantee freedom to moral and intellectual morons. For them government provides guardianship against even their own folly.

Government by the people is a device for giving to liberty the largest possible opportunity to realize itself among them on the basis their social competency. Its goal is the common good as the mass of the people themselves shall come to understand that good. It registers their understanding by the method of popular suffrage and the mind of the majority is law. It provides against mistakes by the processes of free research and discussion, in which no democracy can impair liberty without committing suicide. When any cause with such open opportunity of public appeal cannot win to itself a majority judgment it can make no valid complaint in the name of personal liberty.

Here is and has always been the vital difference of technique between the liquor and the anti-liquor forces. Prohibitionists have stood for the common good, have appealed to the public judgment and have stood for the orderly processes of government. The liquor interests have stood for the freedom of a vicious class, have habitually resorted to fraud and violence, have never been willing to submit to the judgment of the people as expressed democratically in the form of law, and have perseveringly encouraged and condoned the most unscrupulous violation of law. This has been the unvarying experience of this nation in its efforts to restrain the business of making drunkards.

In the light of these elementary facts what value is there in the complaint that the Volstead law is a despotic interference with natural rights? None. The same complaint has followed every effort of law from local option and screen ordinances to prohibition that sought to reduce the evils of alcoholism. Its slogans of liberty and of true temperance are historically as false as the devil's lie in Eden. They are the whine of whipped but unrepentant and sniveling vice. They are used to shield a business that never did accept the public good as its test of validity, that was always as predatory as its poison-peddling bootleggers are today, that never did respect a single human right that stood in the way of its rapacity, and that has always measured its loyalty to the government by its license to evil.

What Is God Saying Now?

WHAT God spoke to the fathers is secure. The Bible places it in our hands for continual guidance. What he has written in the experience of mankind at large is finding a progressive record in history. What he has expressed in nature is yielding its message more and more to scholarly research. What he has registered in the human spirit, even when uttered by the lips of children, is the "Open Sesame" at the door of a rich life.

But occasion also speaks. Thomas Carlyle said: "The crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad on the sky, there is none other crime than this that the gods do more utterly avenge." The duty for today cannot be altogether known except by taking account of the situation today, and that situation thunders the will of God with a voice louder than that of Sinai.

To every nation, every generation and every fellowship group comes the call of an opportunity which God has opened to it once for all. History records on every page the disastrous consequences of failure to hear and follow that call.

Northern Baptists are not exempt from the law of the occasion. By all consent they are trustees of God for a contribution which only they can bring towards the enterprise of making Christ regnant in the life of the world. They have a rich spiritual heritage. They have material abundance. They have apparently an adequate organization and a sufficient variety of effective agencies for all varieties of approach to their task. They have vast and growing contacts with the world as a field. Their free spiritual fellowship wins the heart of the people wherever. Baptists themselves exhibit its warmth and beauty. Their evangelistic appeal, when once its significance is realized, is irresistible. Their polity is sufficiently flexible for adaptation to all forms of cooperation with all of the servants of God in all the work of God. And the need of the world for the contribution they are fitted to make was never more obvious nor more insistent than at this hour.

If there should be found at the coming meeting of the Northern Baptist Convention any person or group of persons who, through spiritual dullness or through preoccupation with lesser things, shall fail to hear God's call of the occasion and to rise to it in the sublimity of a Christ-born fellowship of salvation and service, that failure will be a tragedy too deep for words. See to thyself and listen to him.

Better Not Play with Fire

ANY man who thinks that he has a good reason for the repeal or modification of the Volstead law, has a right to urge its consideration. But the condonation of crime is not either right or safe for the country. And just this is the policy and practice of a group of influential newspapers in the United States. They not only oppose the law, as they have a right to do, but they do everything in their power to encourage the violation of the law. Every bootlegger in the land knows that so far as their influence goes, his business is made safer. And yet they make pretense of being special guardians of American patriotism. They are sowing the wind by educating the people to lawlessness, and it is not known that God has any new way of paying old scores.

The World in Transit

BY THE ASSISTANT EDITOR

"Let Us Rejoice With the Baptists."

Under this column head the *Michigan Christian Advocate* felicitates the Baptists on the result of the Chicago Beach conference. It says: "Last week a company of Baptists met in Chicago and agreed to one of the godliest compacts ever made, revealing the fineness of their spirit and the keenness of their minds." And it states the conclusion of the conference to be this: "Re-emphasize the Baptist contention that immersion is the only form of scriptural baptism, adhere to that form strictly, but the local church is given the right to declare that baptism is no longer to be a condition of membership in that church." Moreover, the *Advocate* proposes that "if our Baptist friends will point out anything in Methodism that as obviously calls for an operation, we are 'willing to be made willing' to cut also." We reciprocate the spirit and accept the invitation. One simple operation on the part of our Methodist brethren will be a distinguished exhibition of godliness, fineness of spirit and keenness of mind, and will conduce greatly to spiritual harmony. It is this: Cut out all insistence on baptism that is not clearly prescribed in the Bible. Please to try a Chicago Methodist conference on that proposition.

Those Debts That Will Never Be Paid.

From the eleventh of November, 1918, observers who kept their judgment clear knew and said that the war had left a burden of debt for the labor of the white nations to pay that they never would, could or should pay. At last, after eight years of troublesome dickering, the fact has become apparent even to business men and statesmen, and the most favorable settlements that can be secured by such a process are being accepted. These settlements with moratoriums and postponements will permit governments to get on a while longer. But they merely postpone the day of actual reckoning. Wait thirty, forty or fifty years until the heavy paying is due to begin, until American capital controls the major industries of Europe, until a generation not yet born finds itself loaded with obligations it never incurred and drains its energies to enrich a nation which it has learned to regard as a Shylock—wait till then and observe developments. It may not be necessary to wait five years for developments in Great Britain. Or suppose that the Old World should turn some shade of red from Liverpool to Yokohama. No, this is not a cry of alarm, it is simply proposing advisable discounts in the interest of economic realism. It is taking account of the necessity for coming down out of the clouds far enough for our feet to touch the ground.

The British Coal Crisis and Its Interpretation

At the date of this writing, May 3, papers announce a general suspension of industry to begin in Great Britain within a few hours, the center of irritation being the coal business. A practical dictatorship is said to impend. What may occur any day cannot be foretold. Any statement of the status will be out of date within twenty-four hours. But what does the crisis in general mean? Englishmen themselves are not of one mind about it. All points of the world seem to be equally favorable for observation, and distance may aid judgment. No partisan judgment is worth much. Ramsay MacDonald's formula that the crisis is a breakdown of capitalism, whatever of truth may be in it, is too simple. What is needed is a program which will provide for the steady employment of the people of Great Britain upon conditions that sustain life and satisfy a sense

of justice in the minds of the workers. On the basis of an industrial organization of the country as a whole for the common good, such a program is ideally practicable. How it can be longer done on the basis of commercial competition and of profit in the interest of a class no man knows. But to shift from one of these bases to the other involves changes so vast as to amount to revolution, and there is serious question whether there is in Great Britain sufficient capacity for community engineering to support it. Besides, the nation is not yet willing to try the experiment. Behind this crisis looms the dark background of political disappointment and mutual suspicion. Two years ago a government commission investigated the coal problem as a whole and recommended a solution which the miners, it seems, regarded as a pledge, but which the government ignored. Moreover there have been mutual threats and plots of communism and fascism, either of which meant the overthrow of parliamentary government. All of this muddling has gone too far, and now the price is to pay. Hope for the best and expect almost anything.

Making Americans Aliens By Technical Error

It is said that 1500 persons in the United States are now deprived of their citizenship for political offenses such as opposition to the war and to military service. Be that as it may, petitions are in extensive circulation requesting congress to restore citizenship to such persons. But now comes Morris Hilquitt with an open letter in which he contends that there is no law by which their citizenship could have been forfeited for such offenses, and that the imposition of such penalty upon them was a legal or administrative blunder. Being himself a lawyer of ability, his opinion calls for consideration. In response to an inquiry addressed by him to Attorney General Sargent on the subject, Mr. Sargent is reported as saying: "This department has not expressed an opinion on the subject." If Mr. Hilquitt is right, we have the interesting situation in which some hundreds of citizens may be deprived of citizenship by nobody in particular and without any process of law, "due" or otherwise.

Does Baptist Democracy Need a Referendum?

Baptists boast of their peculiar democracy. In particular they would have all the world observe how their local congregations are self-governing. Moreover, in theory the state and general conventions represent the local churches, receive instructions from them and speak and act according to their will. But no denominational machinery has been devised by which the churches are able to assure themselves that their collective judgment shall be actually assembled and put into effect. In specific cases it is of course possible for a church to send instructed delegates, but even so most of the churches send no delegates, and they cannot foresee what questions may arise in which they have a vital interest. At best the competency of a convention to express the mind of the denomination is limited, even when the convention is unanimous, and the competency is far less when there is division in the convention itself. There are times when the convention could act more intelligently if it actually knew what the people are thinking in the churches large and small throughout its constituency. Besides, the very effort to investigate and to form responsible conclusions on matters of general denominational interest would be a valuable discipline to our people. Is it possible for our denomination to utilize for advisory purposes an occasional referendum?

Religion and Education*

A sermon preached, Oct. 5, 1924, in Mandel Hall at the University of Chicago

By ERNEST DE WITT BURTON

RELIGION and education are natural allies. It is true that they have not always been associated together. When religion has undertaken, as it sometimes has, to suppress freedom of thought and enforce conformity of opinion, it has tended to destroy education even when ostensibly maintaining it. When education has aimed wholly at preparation for some gainful occupation, or has defined itself wholly in intellectual terms, and has ignored or denied the right of the spirit of man to reach out after those higher spiritual possibilities which are confessedly irreducible to exact scientific statement, then it has become the foe of religion. But these are both abnormal situations, however frequently they may have arisen.

Religion and education are natural allies. Both recognize and have to do with the spiritual as over against an exclusive attention to the physical and material. Both seek to emancipate a man, not from contact with his environment, but from slavery to it, to enlarge his horizon and to quicken his aspirations. On the whole and in the large they have actually been allied.

In Christianity above all other religions, and broadly speaking in modern Protestantism above all less democratic forms of Christianity, religion and education have been so conceived that they have actually been co-workers. Wherever Jesus' estimate of the value of human personalities has prevailed and his thought of the possibility of a human life lived in harmony and cooperation with the Supreme Mind and Will, and in proportion as these ideals have dominated the thought of the church, education has gone hand in hand with religion.

Born of Religious Impulse

Nowhere perhaps has this cooperative relationship been more fully realized than between American Protestantism and the American college. Harvard college was founded to educate "the English and Indian youth in knowledge and godliness." Its motto was and still is "*Pro Christo et Ecclesia*"—for Christ and the church. And if you will trace the history of American colleges from the Atlantic to the Pacific and from the seventeenth century down to the twentieth you will find that the majority of them were born in the hearts of religious men and owe their existence to the religious impulse. This is conspicuously true of our own university.

Our great state universities are indeed a partial exception. It was to the spirit of democracy that they owe their origin, and without discussing how far democracy is itself the product of religion, it must be confessed that in a few cases and for a time they have been dominated by a spirit of irreligion. But such occasions have been rare and such times have been short, and today religion is about as firmly established and as fully recognized in our state universities as in any college founded by a Christian denomination. Whatever their parentage, the American college and the American university always tend to develop an alliance with religion.

There has moreover been a decided gain in this respect in the last half-century. . . .

I well remember how in my boyhood the representatives of the denominational colleges were wont to denounce the state universities as godless, and I know

that though on the whole the epithet was undeserved, in some cases there was a certain basis for the accusation. To remedy this situation, the Y. M. C. A. began its work in state universities about forty years ago. The Y. W. C. A. followed, then the denominational boards of education, with much resulting confusion, but on the whole with a strengthening of the influence of religion. Partly in succession to these movements, partly parallel to them, the colleges and the universities themselves, or affiliated organizations, have established courses of instruction in religion; and latest of all, a nation-wide movement has been organized to establish schools of religion at the larger universities and to prepare men and women to fill the chairs of instruction in them and on the faculties of the schools themselves. . . .

Nor are these influences all exerted outside the colleges. Faculties of state universities, in some cases at least, consider the character-forming influence of the institution a matter of prime concern, and cooperate heartily with agencies within and without the university which make for this result.

Several Generations Ago

All this shows real progress, the evidence of which is all the more striking if we go back not one generation but several. The *Literary Digest* for February 9, 1924, quotes from the United Presbyterian figures which though I have not verified them are probably substantially correct:

"Statistics from 80 state institutions in 1921 show that out of a total enrolment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when even though the colleges were church institutions, practically all the students were outside the church. In Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the name of leading infidels and atheists. Often every student was a professed infidel, or at least outside the church. Bishop Meade of Virginia said in 1811 that William and Mary College was a hotbed of French infidelity, and that for many years in every educated man he expected to find an infidel."

Certainly we have gone a long way since those days. I do not mean to say that conditions are now ideal—that there is no irreligion or indifference to religion in our colleges; that even moral conditions are wholly above criticism. I know to my sorrow that they are not. But despite all that we might find fault with or regret, I think anyone who knows our colleges will testify both that on the one hand religion has a measurably fair presentation in them, and that on the other hand a large number of students give it fair consideration and many of them whole-hearted devotion.

Believing that religion is entitled to a place in college life, and that in general it actually occupies such a place, I should like to consider with you what kind of religion will meet the needs of the college student and, because it does so, constitute an influential factor in his life.

My first answer to this question is that the religion of

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the college must be in substantial harmony with its general intellectual life.

We cannot proceed with a dualism which would keep religion in dry storage while all the rest of the mind is fertilized with the dew and the rain of freedom of inquiry. I remember to have heard of a college professor who described his own mental condition in about the language that I have just used, and added that he had no idea what would happen to him if ever the partition between his religion and his science should break through. But I could have told him that whatever happened to his science, there would not be much left of his religion, intellectually speaking at least.

An Epochal Event

Fifty years ago it was not uncommon to teach all the subjects of the college curriculum from textbooks and to grade the student at the end of the course on the accuracy of his memory of the textbook. It was an epochal event in the life of men educated in that way when they discovered that the author of a textbook was after all only a human being and that therefore neither he nor the book was infallible.

When history and chemistry were taught in that way it was of course perfectly natural that religion should be taught in the same way. But on the same ground, when or where the intellectual life of the college is of a different type, the religious life of the college will naturally partake of that difference. When you teach chemistry by authority you will not be likely to encourage freedom of investigation in religion. But equally when you begin to teach physics and chemistry by experiment, and history and sociology by observation, it will inevitably follow that in course of time the attitude of mind which you cultivate in your laboratories and your sociological and historical studies will begin to penetrate into those areas of the mind in which religion dwells.

Today's Professor a Thinker

And this is the condition today. The professor is no longer merely a quiz-master on a textbook. He is required to be a thinker. It is demanded that he shall have at least the spirit of an investigator. Facts must mean to him more than the assertions of the printed page. Moreover, the liberty which the teacher claims, and must claim to hold his place and his self-respect, he cannot deny to his students. The theory that the immature mind of youth naturally and properly bows to authority is a fiction that should have been discovered and discarded long ago. Not only is the difference of age and maturity of mind between the instructor and the student often too little to justify any such sharp distinction between them, but the study of the child has reminded us that he is a born investigator, who begins his independent researches in the cradle and gains most of his knowledge not by authority but by independent inquiry. To attempt to suppress this natural instinct for the period of his schooldays, leaving him to re-acquire it as best he can when he escapes the school-room, is an absurdity that approaches a crime. Whether the professor acquires this freedom by sailing across some stormy Atlantic in a frail but courageous intellectual "Mayflower," or is born free, it ill becomes him to deny that same freedom to his student. Nor will he, if he is really free himself.

But if these things be true, then it follows that in the colleges of today religion must rest on a foundation of facts and evidence, not on dogma and affirmation. The attitude of the college cannot be one of imposition by authority, but of open-minded inquiry. It is related on

what I judge to be good authority that a student who entered a school of religion from a college about three years ago was called upon soon after his entrance to pass an examination. A few days after the examination he was summoned to the office of the president and asked whether an examination paper which the president held in his hand was his. Replying that it was, he was further asked where he got the answer to the third question. "I do not know," the student answered. "I stated the matter as it seemed to me after thinking it out." "Young man," the president said, "in this school you are not expected to think things out. You are to take what is given you and write down what you are taught." "Do you really mean what you say?" said the student. "I certainly do," said the president, and the student left the office and the school. This incident is related, not to cast a reflection on the school of religion, but only to illustrate the inevitable influence of the modern college on the mind of the student. He is not expected to receive with docility the affirmations of his instructor in chemistry or sociology, but to observe the facts for himself and to think through the matter to the best of his ability. The more thoroughly he does this, the better does the instructor feel himself to have succeeded. Having acquired this habit of mind in every other field of thought, the student cannot apply a different one in religion.

Open-Minded Inquiry

We are sometimes startled by the frankness with which our college students discuss among themselves all the great questions of life, and often sobered by the recklessness with which some students use their liberty and the insane extremes to which some carry not only their theories but their practice. Yet not even these things can make us forget that real morality is never produced by repression, and that what we cannot accomplish by enlightenment and friendship and persuasion will not be achieved by an attempt to return to the days of coercion. The day of dogmatism in history and science and religion is rapidly passing away. The spirit of open-minded inquiry has come to stay. It is right that it should do so. This is nature's method. It is the method that has given us the tremendous increase in knowledge that the world has gained in the last century. It is the only method that can continue to unlock for us the chambers not yet opened up, the only method that promises progress and betterment. It is certain more and more to permeate all education and all thinking. It cannot be banished from our thinking about religion and it ought not to be.

Religion the Vital Part of Life

But I must not leave the impression that I think of religion as wholly a matter of opinion or even of conviction. Religion is a life—the reaction of one's whole nature to the totality of the world, it has sometimes been called. Certainly it has its emotional as well as its intellectual side, its conduct as well as its inward spiritual aspect. Moreover, most of us practice it before we reflect much about it, experience it before we reason about it. We do not come to it as we do to chemistry or to ancient history, a something outside ourselves of which we have had no previous knowledge and no experience that we recognize as such. Thought about religion arises in a life that is already religious. One thinks about it not as an abstraction or a concrete thing outside one, but as a part of one's own life, often the most precious and vital part of that life.

(To be concluded)

Every Pastor His Own Evangelist

"When He saw the multitudes, He was moved with compassion."

BY SAMUEL G. NEIL

DISCREDIT has fallen on what may be described as "the carpet-bag" method of evangelism. This familiar system—by which a man, often of powerful personality and real saintliness, has been heralded by huge posters and newspaper write-ups, has come, swept the people off their feet in a tornado of emotion and has departed as suddenly as he came—has been tried; the growing conviction is that its merits are outweighed by its shortcomings. Its primary defect is obviously the lack of permanent results, due to the passion generated in the vitiated air of an overcrowded building, and the fact that the evangelist who comes out of the illimitable void returns thither. The criticism is not of personalities, but of methods—a method which differs in essence from the open-air preaching of Jesus Christ, Peter, Wesley, Whitfield, Finney, Earle, Knapp, Booth, Moody and other evangelists.

In recent times there has been a modification of this system by which the evangelist shall enter a town or city in a quieter and more pastoral way, and work through all the agencies of the church rather than mass meetings. The aim is the revival of spiritual religion within the church. The attempt to make the campaign more pastoral meets some of the criticisms leveled at the sporadic evangelistic campaign. But another method that is growing in favor and carries the pastoral idea farther is open to none of the objections which are indicated above.

It is that of the evangelistic campaign conducted by the pastor himself in his own church. The shepherd himself searches for his lost sheep. One of the glad surprises of such a campaign is that pastors who have gone on for years in the belief that their preaching genius was purely pastoral, have discovered a talent of persuasive and convincing evangelism. They have experienced the ultimate joy of the pastor that souls should find their way out of darkness into light through their preaching. And the evangelical temper has fired all their subsequent preaching with a new passion for souls.

During the past few years I have come into personal contact with three such series of meetings, differing in details but all dominated by the principle that the campaign should be conducted by the pastor.

The outline of each is interesting. The first two were honest attempts to crack the hard nut of the suburban town with its aloofness, indifference and often pathetic loneliness. The pastor in one suburban town where professional evangelism had been tried again and again without effect, proposed that a week's evangelistic services should be held in his own church. One hundred volunteers visited 4000 homes with a letter of invitation. The conclusion of the letter may be quoted as typical of the entire letter: "I hope I may address you thus without giving offence, for although we may never have met, we cannot be strangers to each other in thought and feeling. Your frequent hunger for a fresh and full experience of higher life and for a deeper knowledge of God, is mine. A reasonable faith and a truer or revived religious life are necessities today. If you are associated with an evangelical church you will, I am sure, forgive this letter, understand its purpose, and accept my assurance that anything like proselytism is altogether absent from my mind."

"If, however, you are not a church attendant, or if you have by neglect or design absented yourself from public worship and regular cultivation of spiritual life, I cordially invite you to these services, in the hope that they may prove a help and lead to the renewal of your connection with some evangelical church."

Accompanying the letter was a slip asking four questions: 1. Would you like to receive an occasional visit from a minister or church visitor, and if so, what hour would suit you best? 2. Would like to be put into communication with the local church of the denomination to which you have previously belonged? 3. Would you like your children (if any) to attend Sunday school? 4. May we leave a copy of our church paper occasionally at your home?

In addition, a copy of the denominational paper containing an article on "Why Should We Go to Church?" was left at every house, while cards of invitation to the meetings were left at offices, stores, and other places of business in the town. Several thousand visits were made. A trained choir led the singing, with an orchestra or solo in each case. For each service a special hymn sheet was printed, on the back of which was a verse, a thought and a prayer, generally from some unhackneyed source like Robert Louis Stevenson or Henry Drummond. An average attendance of 500 persons was at every service. The result is that the church is facing the future in a new spirit. The pastor has had many interviews with people who have come to him quietly sometimes weeks after the services; the membership has increased and continues to increase; and the whole community attitude toward the church is more alert and friendly.

In another suburban town a young church conducted a similar visitation of the neighborhood. During Passion week the pastor held a series of quiet services. His sermons dealt with the last week of the life of Christ, or such subjects as "Peter—the Dangers of Emotionalism," or "Judas Iscariot—a Study in Spiritual Degeneration." There was an average attendance of about 300 persons present at every service. The effect of the campaign was to convert a young congregation into an efficient church with a greatly increased membership.

The third example was more spectacular because it faced the problems of a great industrial center. The problem of the suburban church was that of getting into grips with respectability. The problem of the church in the community of working people was to draw young, palpitating life from the glittering streets. A theater was hired for the Sundays and the pastor himself conducted the services there. The theater was literally packed to the roof, largely with young people. Large posters were on the billboards. Attractive newspaper write-ups appeared in the local press. Processions were organized, sometimes led by a borrowed brass band, and at the head marched the pastor and his wife, followed by the deacons and trustees, and Sunday-school officers and teachers. The church itself was comfortably crowded during the week night services. The evangelistic message was ethical, civic, passionately spiritual, and convincing. Result—scores of persons from without have been drawn into association with the church; forty gave their hearts to Christ; the church has renewed vitality, a quickened hope, and a more passionate yearning for the salvation of men.

Church Music

Order of Worship

By FREDERICK MAXSON, ORGANIST, FIRST BAPTIST CHURCH, PHILADELPHIA

THERE is a great flexibility in the order of service in various Baptist churches, and even in the same church at different times, as it may sometimes be desirable to build a service in a special way.

The ideal service should seek for balance in the distribution of the items of service between minister, choir and congregation. There are not many items with which to punctuate the morning service, since the usual catalog contains only such as hymns, prayer, responsive reading and Gloria, invocation, Scripture lesson, benediction, Doxology, announcements and sermon. There can be no creed, confession or decalogue recited, no second Scripture lesson, gospel, epistle, etc., which would give opportunity for the use of a musical selection between. Hence the difficulty of making an order of service of much variety, on account of the necessary repetitions of items. If possible, two musical numbers should not follow each other, nor two selections of Scripture. With this in mind, the following is suggested as a possible order of service, including the material mentioned above.

- | | |
|----------------------------------|-------------------|
| 1. Prelude | 9. Announcements |
| 2. Doxology | 10. Offertory |
| 3. Invocation | 11. Scripture |
| 4. Hymn | 12. Hymn |
| 5. Anthem | 13. Meditation |
| 6. Responsive Reading and Gloria | 14. Sermon |
| 7. Prayer | 15. Benediction |
| 8. Hymn | 16. Silent Prayer |
| | 17. Postlude |

This is not entirely ideal. Here the minister has items 3, 7, 9, 11, 14, 15; the congregation 2, 4, 6, 8, 12, 16; the choir 5 and 10; which seems a fair distribution. One criticism is, hymn and anthem following each other, with nothing between.

A slightly more elaborate service may be used as follows:

Organ Prelude.

Call to Worship.

The Minister—"As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. I have loved the habitation of thy house, and the place where thine honor dwelleth."

Choral Response—Holiness becometh thine house, O Lord, forever.

The Minister—"It became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings. Fight the good fight of faith. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Response—Several stanzas of an appropriate hymn, by the congregation.

The Minister—"O bless our God, ye people, and make the voice of his praise to be heard. Praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. We thy people will give thee thanks forever; we will show forth thy praise to all generations."

Doxology.

Invocation. Choral Response.

First Scripture Lesson.

Anthem.

Responsive Reading.

Gloria Patri.

Service of Prayer.

Minister: O come, let us worship and bow down.

Choir: Let us kneel before the Lord our Maker.

Minister: Teach us to do Thy will.

Choir: For Thou art our God.

Minister: Cause me to hear Thy loving kindness in the morning.

Choir: For in Thee do I trust.

Minister: Cause me to know the way wherein I should walk.

Choir: For I lift up my soul unto Thee.

Prayer—Choral Amen.

Hymn.

Announcements.

Offertory.

Second Scripture Lesson.

Hymn.

Organ Meditation.

Sermon.

Prayer and Benediction.

Here items 2, 3, 4, 6, 7, 9, 11, 14, 15 and 16 are assigned to the minister; 2, 6, 8 and 12 to the congregation; and 2, 3, 5, 7, 10 and 17 to the choir.

The evening service may be more flexible—built to suit the particular occasion. It may be preceded by a short organ recital of varied selections. A cantata or large choral work may be sung, or an extra number of choir selections and congregational hymns. Or a special topic may be worked out by the minister, choir and congregation. There is opportunity and need for almost unlimited variety in the evening service, which should be made especially attractive throughout.

I cannot close this discussion of aesthetic services without referring to the wonderful vesper service developed by Doctor Lamson of the Center Congregational church, Hartford, Conn. This consisted of three sets of confessions by minister and congregation, interspersed with beautiful choral responses and hymns and was attended by crowded congregations.

WHY be afraid of Death, as tho' your life were breath?
Death but anoints your eyes with clay, O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?
Is sleep a thing to dread? Yet, sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not with happy shout run home when school is out?

The dear ones left behind? O foolish one, and blind!
A day—and you will not meet; a night and you will greet.
This is the death of Death—to breathe away a breath
And know the end of strife, and taste the deathless life.
And joy without a fear, and smiles without a tear,
And work, nor care, nor rest, and find the last the best!

—Malbie D. Babcock.



The Devotional Life



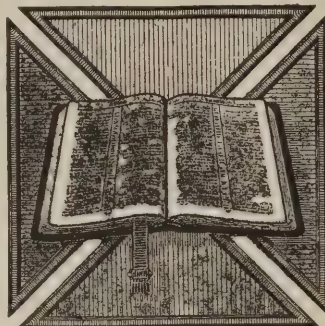
The Lowly Duty of Fidelity

"Thou hast been faithful over a few things."—Matt. xxv. 21.

BY GEORGE H. MORRISON

IT was very like our Lord to make fidelity the test of life. He was quick to recognize the lowly virtues. Just as he took obscure and lowly men when he wanted to build up a kingdom, so did he take obscure and lowly virtues when he wanted to build up a character, and this not merely because they were obscure, but because they were within the range of all, and his was to be a universal gospel. There is nothing dazzling in fidelity. It is not at all a rare and splendid gift. It has no power to arrest the eyes, nor get itself chronicled in any newspaper. And it is singularly like the Lord, with his passion for undistinguished people, that he should crown a virtue such as that. The inspiring thought is that our Lord should take a thing within the reach of everybody and make it the criterion of character.

It is like him, too, to recognize that fidelity demands a certain courage. In the parable from which our text is taken that is very charmingly exhibited. There is one man there who was not faithful. He got his talent and he buried it. And it is a master-touch of a profound psychology that in the end of the day, when the reckoning was taken, that man is made to say I was afraid. His infidelity was fear, and the Lord delights to hint at truth by negatives. There is a courage of the battlefield, which is often a very splendid thing. There is a courage needed for every high adventure. But perhaps the finest courage in the world (in the eyes of God, if not of men) is the quiet and steady courage of fidelity. To do things when you don't feel like them, to keep on keeping on, to get to duty through headache and through heartache, to ply the drudgery when birds are calling—there are few things finer in the world. That is not a thing of the rare moment—it is carrying victory into the common day. It does not flash in the country of our dreams—it illuminates the dreary levels. And life is never a vic-



torious business unless our common days are full of victories, of which no one ever hears anything at all.

This was the courage of our Lord himself. Sometimes we forget how brave he was. We sing of "Gentle Jesus, meek and mild," and we dwell on his exceeding tenderness, nor in a world like this, so full of difficulty, can we ever dwell on his tenderness too much. But if we ignore his courage, we lose one of the appeals of Christ to youth, and to do that is infinitely pitiful. Did it take no courage to come down from heaven and become the tenant of a cottage? Did it take no courage to remain at Nazareth when his heart was burning in his breast? Did it take no courage to resist the devil, offering him the kingdoms of the world, when the winning of these kingdoms was his passion? To scorn delights and live laborious days, to take the long, long trail that led to Calvary, to set his face steadfastly towards Jerusalem, where the cross was waiting and the crown of thorns—never was finer courage in the world. When we feel that we are missing things (and to feel that means an aching heart), when we are tempted to rebel at drudgery and to long for the wings of a dove to fly away, we must remember him who never flew away (though white-winged angels were his servitors), but took up his cross, daily to the end.

Another profound suggestion of our Lord is that fidelity is rewarded by capacity. "Thou hast been faithful over few things, I

will make thee ruler over many things." Sometimes an employer of labor says to me, "The young fellow you sent me is no use. He has proved a slacker in his task and I never can offer him a bigger one." But sometimes he says to me, "I've been watching that lad; he's doing splendidly; the first bigger thing that offers he will get." The real reward is not the bigger task. It is the capacity to do the bigger task. Real rewards are never arbitrary; they are vitally related to the toil. The reward of service is greater power to serve. The reward of fidelity is new capacity—added fitness comes through being faithful. To be faithful in the least is to be qualifying for what is greater. To do with the whole heart the lowliest thing is to be getting ready for the higher thing. So live, and whatever the world may have in store, he whose word can never pass away will make you ruler over many things. Life will deepen and be enriched for you, though your home be but a humble lodging. Your will shall be strengthened by those daily victories which, after all, are the victories that count. True wealth is augmented personality, with corresponding increase of capacity, and the avenue of God to that is faithfulness.

Our Lord associates fidelity with joy. "Enter thou into the joy of thy Lord." Here are two men engaged at the same task, both intelligent and skilful workmen. But the one is careless, and he scamps his work; the other is laboriously faithful. At the end of the day, when work is over, and there stretches ahead the leisure of the evening, which of these two workmen is the happier? "Flowers laugh before thee in their beds," says Wordsworth of the man who is found faithful. Unfaithfulness moves towards the dark. Fidelity pitches its tent towards the sunrise. Be thou faithful, and when the task is over, and the morning breaks upon the further shore, thou shalt enter into the joy of thy Lord.

Provisional Program—Northern Baptist Convention

Washington, D. C., May 25-30, 1926

Keynote: Victory Through Our Lord Jesus Christ. I Cor. 15:57

Song Leader—Percy S. Foster,
Washington, D. C.
Tuesday, May 25, 1926

Morning
9:30. Singing led by Percy S. Foster.
9:40. Prayer.
9:45. Address of Welcome—Rev. Samuel Judson Porter, Washington, D. C.
9:55. Address:
Response: President Edward H. Rhoades, Jr.
10:15. Report of Executive Committee, Rev. W. C. Bitting, Missouri.
Appointment of Enrolment Committee and Committee on Arrangements.
10:25. Keynote address, "Our Common Denominator," Rev. J. Whitcomb Brouger, California.
11:25. Singing and prayer.
11:30. Convention business and announcements.
Places of state delegations.
12:00. Devotional service, "Victory Through Love," Rev. Frederick E. Taylor, Indiana.
12:30. Benediction.

Afternoon
2:00. Singing and prayer.
2:10. "Our Schools."
The annual meeting of the board of education. Report of the board of education, Sec'y F. W. Padelford, New York, and Sec'y William A. Hill, New York.
Address: "The Denominational College," Pres. John W. Million, Iowa.
Address: "Our University Students," Rev. F. B. Iglar, Pennsylvania.
3:40. Committee on Social Service: Report of Committee, Pres. Clifton D. Gray, Maine.
Address: William Green, Pres. American Federation of Labor.
4:40. Convention Business.
Report of Committee on Nominations from States.
Report of Law Committee.
Report of the Committee of Nine on Report of Advisory Committee.
6:00. Singing and Benediction.

Evening
7:00. Stereopticon Lecture, Sec'y Harry S. Myers, New York.
7:45. Singing and Prayer.
8:00. Woman's American Baptist Foreign Mission Society.
Report.
Addresses by: Jessie M. G. Wilkinson, Japan; Charlotte Wright, Assam; Olive E. Jones, South India; F. Louise Jenkins, Japan; Dr. Martha J. Gifford, Burma; Dr. Carrie E. Slaght, West China; A. Verna Blakely, Assam; Jennie L. Reilly, South India; Arcola I. Pettit, East China; Marie A. Dowling, East China; Melvina Sollman, South China.
9:45. Singing and Benediction.

Wednesday, May 26

Morning
9:00. Mission Study: "Baptist Missions in Foreign Lands," Dr. George A. Huntley, China.
9:30. Singing and Prayer.
9:45. Convention Business.
Report of Finance Committee.
Amendment to the By-laws, Art. I, Sec. 2.
Greetings from Fraternal Delegates, Rev. Fred W. Gracey, representing the Baptist Union of Ireland.
John W. Herring, representing the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America.
12:00. Devotional Service, "Victory Through Faith," Rev. Frederick E. Taylor, Indiana.
12:30. Singing and Benediction.
Afternoon
2:00. Singing and Prayer.
2:10. Annual meeting of American Baptist Historical Society.
Report: Sec'y Harry W. Barras.

2:30. "Our Baptist Papers."
"Missions," Rev. Howard B. Grose.
"The Baptist," Rev. G. Clifford Cress.
"The Watchman-Examiner," Editor, The Watchman-Examiner.
3:00. Board of Missionary Cooperation.
"Our Fallen Leader, J. Y. Alchison," Dr. Charles W. Gilkey, Illinois.
Presentation of second annual report: Executive Secretary, W. H. Bowler.
4:00. Discussion.
"Put Your Church on the World Map," Rev. A. W. Beaven, New York.
4:15. "One-twelfth on Time Every Time," Corwin S. Shank, Seattle.
4:30. Visitation Hour at "The National Baptist Roger Williams Memorial."
Program in charge of Dr. Emory W. Hunt, Chairman of the Convention Committee on the Memorial.
Report: Pres. Emory W. Hunt.
Exercises to be held at the Memorial, 16th street and Columbia road.
Autos and busses will be at the front doors of the auditorium. All delegates and friends are invited.

Evening
7:00. Stereopticon Lecture: Sec'y Harry S. Myers, New York.
7:30. Singing and Prayer.
7:35. Address: "Denominational Consciousness," Rev. Herbert W. Virgin, Illinois.
8:35. Ministers and Missionaries Benefit Board: Fifteenth Anniversary. Report: Sec'y E. T. Tomlinson.
Address: "The High Calling," Rev. C. M. Gallup, Rhode Island.
A Drama, showing the work of the Ministers and Missionaries Benefit Board.
10:00. Benediction.

Thursday, May 27

Morning
9:00. Mission Study: "Baptist Missions in Foreign Lands," Dr. George A. Huntley, China.
9:30. Singing and Prayer.
9:35. Woman's American Baptist Home Mission Society Report.
Music: Storer College Double Quartet.
Presentation of the Annual Report, Mrs. Katherine S. Westfall, Executive Secretary.
Presentation of Miss Alice W. S. Brimson, President Elect of The Baptist Missionary Training School.
Presentation of Mrs. Mary M. Kinney, Secretary of Christian Americanization.
Golden Anniversary, Mrs. George Caleb Moor.
Music, Storer College Double Quartet.
Messages from the Fields: Miss Mildred Cummings, Chinese School in San Francisco; Miss Helen Hadley, Central America; Miss Luella Adams, Rankin Christian Center; Miss Ethel Ryan, Hopi and Crow Indians.
Address, Mrs. George W. Coleman, President.
Music, Storer College Double Quartet.
11:15. Devotional Service, "Victory Through Suffering," Rev. Frederick E. Taylor, Indiana.
11:45. Benediction: Delegates leave for reception by President Coolidge at the White House.

Afternoon
2:00. Singing and Prayer.
2:10. Convention Business. Reports of Committees.
Committee on Baptist Bodies Using Foreign Languages. Committee on Conference with Other Religious Bodies.
Delegates to The Federal Council of the Churches of Christ in America.
2:40. Young People's Session.
Report of Committee on Young People's Work.

A tableau presentation of the Young People's Work by the Columbia B. Y. P. U. Federation. Address, Rev. Mark F. Sanborn, Michigan.
4:00. Sectional or Group Conferences.
1. Religious Education, Rev. William E. Chalmers.
(a) "Attracting Boys and Girls to the Morning Service."
(b) "The Church Committee on Religious Education."
(c) "The Church Training Night."
2. Missionary Conferences.
(1) Conference on Missionary Education, Sec'y W. A. Hill.
(2) Conference on W. W. G., Miss Alma J. Noble.
(3) Conference on C. W. C., Miss Mary L. Noble.
5:30. College Reunions.
Evening
7:00. Moving Picture: "In As Much."
7:45. Singing and Prayer.
8:00. American Baptist Publication Society: Report.
Address, Rev. Owen C. Brown; address, Rev. William E. Chalmers; address, Rev. Samuel G. Neil; address, Sec'y William H. Main.
9:00. Address on Evangelism, "The Laodicean Lament," Rev. J. C. Massee, Boston.
9:45. Singing and Benediction.

Friday, May 28

Morning
9:00. Mission Study: "The Church and Rural Life," Rev. Kenneth C. McArthur, Massachusetts.
9:30. Singing and Prayer.
9:45. The American Baptist Home Mission Society: Report.
The Christian Training of a Race. Rev. Eugene E. Smith.
10:05. The Second Generation of New Americans: Mr. J. J. Zmrhal.
10:25. Singing by Storer College students.
10:30. Organizing the Rural Church Field, Rev. W. O. Samuelson.
10:45. The Gospel on Wheels, Rev. E. F. McNeill.
11:00. The Gospel Among the Indians, Rev. Frank L. King.
11:15. French Work in New England, Rev. Oliva Brouillette.
11:30. The Religious Problem in Mexico, Dr. Andres Osuna.
12:00. Devotional Service, "Victory Through Intercession," Rev. Frederick E. Taylor, Indiana.
Benediction.

Afternoon
2:00. Singing and Prayer.
2:10. Convention Business.
Election of Officers.
3:00. American Baptist Foreign Mission Society.
Presentation of annual report and review of the work of the year, Dr. Frederick L. Anderson, Chairman of the Board of Managers.
Addresses by Missionaries.
5:00. Memorial Services for Rev. S. H. Greene, D. D., conducted by Rev. W. S. Abernethy, Washington, D. C.
5:30. Seminary Reunions.

Evening
7:00. Stereopticon Lecture, "Baptists Paying the Price for a New World," Rev. V. W. Dyer, Rangoon.
7:45. Singing and Prayer.
8:00. Address: Rev. Chas. W. Gilkey, Illinois.
8:50. Joint Session American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society.
9:30. Prayer of Dedication.
Presentation of Newly Appointed Outgoing Missionaries.

Saturday, May 29

Morning
9:00. Mission Study: "The Church and Rural Life," Rev. Kenneth McArthur, Massachusetts.
9:30. Singing and Prayer.

- 9:35. **Convention Business.**
Report of Committees: Committee on Denominational Day; Committee on International Justice and Good-will, and Near East Relief; Presentation of Gavel to Convention by representative of the Near East Relief; Committee on Interracial Relationships; Committee on City Missions; Committee on Transportation; Committee on Division of the Missionary Dollar.
- 11:30. **Address:** "The Wet Objective and the Dry Defensive," Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America.
- 12:00. **Devotional Service,** "Victory Through the Cross," Rev. Frederick E. Taylor, Indiana.
- 12:30. **Benediction.**
- Afternoon**
- 1:30. **Recreation and Entertainment.**
Arranged by the Local Committee.
- 6:00. **Layman and Brotherhood Banquet.**
Address, James J. Davis, Secretary of Labor, Washington, D. C.
Address, James L. Kraft, Chicago.
Address, Corwin S. Shank, Seattle.
Women's Banquet.
- Sunday, May 30**
- Morning**
- 9:30. **Bible Classes.**
Men's Class, Teacher Rev. David J. Evans, Missouri.
- 9:30. **Women's Class** under auspices of The Burrall Class, Washington, D. C.
- 11:00. **Convention Sermon,** "The Great Quest," Rev. William H. Geistweil, Ohio.
- Afternoon**
- 3:00. **Young People's Session,** Edwin H. Phelps, presiding.
Address, Miss Edna Umstot, Illinois.
Life Work Secretary, B. Y. P. U., America.
Address, Rev. Francis Stifler, Illinois.
Address, Mrs. Elizabeth Finn, Director of Young People's Work for the A. B. P. S.
- Evening**
- 7:30. **Singing and Prayer.**
- 8:00. **National Council Northern Baptist Laymen,** William Travers Jerome, Jr., presiding.
Report.
"Memorial Address," Rev. M. P. Boynton, Chicago.
- 9:30. **Singing, Prayer and Adjournment.**

A Substitute for the Amendment

BY CHESTER F. RALSTON

THAT there are worthy advocates for and against the amendment to be acted upon at the Washington meetings there can be no doubt. The letters appearing in the denominational press during the past months prove quite conclusively that there is much to be said on both sides. Indeed it is not possible to dismiss with a wave of the hand much that has been written both pro and con.

The writer is one who believes the convention has the right and power to enact a defining clause, such as is proposed, should it decide it the part of wisdom and necessity to do so. I am equally convinced that the proposed amendment to the by-laws, as it now reads, should not be adopted. Even for the purpose for which it is intended it is too narrow and exclusive. It is not true to our historic Baptist position. It leaves out of consideration too much that is of more importance than the form of our baptism. It tends to set us, as a denomination, in a false light, for it leaves out much that the denomination has cherished even more than the form of baptism. There are other truths for which we have stood that are more vital

in the teachings of Christ. To enact the amendment as proposed is to do more than to adopt a defining clause. It is to make a declaration, a declaration of our faith, and as stated in the amendment, it is woefully inadequate. This is true whether or not we would have it so.

It will not be my privilege to be in attendance upon our Washington meet-

The Northern Baptist Convention

The next meeting of the Northern Baptist Convention will be held in Washington, D. C., May 25-30, 1926. The sessions will be held in the Auditorium.

The by-laws of the convention provide

Article I

Membership

Section 1. The convention shall be composed of accredited delegates as follows:

(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided the church during the year immediately preceding the annual meeting of the convention shall have cooperated in the financial support of the work of at least one of the cooperating organizations of the Northern Baptist Convention, or the work of the ministers and missionaries benefit board of the Northern Baptist Convention, or the work of the board of education of the Northern Baptist Convention.

(b) Accredited officers and members of the boards of managers of the organizations named in the preceding paragraph shall be delegates ex officio.

(c) Officers and members of committees of the convention during their terms of service shall be delegates ex officio.

Blank credential forms for delegates from churches may be had upon application to the state convention secretaries of the several states, who have kindly consented to attend to their distribution.

Churches that have not contributed to convention agencies during the current year are not entitled to send delegates. No delegates may be appointed to represent fractions of one hundred members of a church.

Credentials for ex officio delegates will be distributed from the office of the corresponding secretary.

All delegates to the convention must present written credentials, properly signed, in no case by the delegates themselves. Enrolment cards will be furnished in Washington. These must be filled by all delegates. The credentials and enrolment cards will be inspected by the local registration committee. Both these cards, with \$2 registration fee, must be presented.

The program for the meetings will be printed in the Baptist newspapers, and a copy will be handed to each delegate upon registration.

State delegations will meet in places assigned at the close of the morning session, and select their representatives upon committees as described in the by-laws, and report the persons so selected at the afternoon session of the convention on the first day.

ings. In lieu of that fact I should like to offer through these columns a substitute for the amendment as proposed, believing that it would more accurately and adequately meet the purpose of the proposed amendment, and not be so divisive throughout our denomination as the proposed amendment, if enacted, is bound to be.

Section 2. A Baptist church, as defined for the purposes of these by-laws, is one that accepts the New Testament as guide in matters of faith and conduct that acknowledges Jesus Christ as the Son of God, requiring of its members personal acceptance of him as Saviour and Lord; that accepts immersion as the baptism commanded by Jesus, and practiced by his disciples, and follows that form whenever the ordinance is administered; that believes the gospel of Christ is necessary and sufficient for the saving of mankind, and is seeking through its cooperation with our missionary organizations to give the gospel to all people.

I submit this substitute for consideration with the conviction that such a definition and declaration will prove to be unifying rather than divisive among the churches of the convention. Such an amendment is not aimed at either the individual or any local church. It is more inclusive of the teachings of Christ as we have understood and practiced for long years; it is more expressive of the truth we as individuals and churches cherish in our hearts; it is more definite as to what our Baptist churches affiliated with our convention always have been, and may be expected to be; it will more truly represent us before a watching and critical world; and, I fully believe, more surely work toward the advancement of the kingdom of our Lord.

We should warn ourselves against permitting either a small coterie of extreme modernists, or a like representation of radical fundamentalists, to force our great denomination into any action at Washington that will result in dividing rather than unifying our Baptist hosts. That would indeed be a regrettable day in our history.

An English periodical notes the discovery by Dr. Vacher Burch in Syria of a Slavonic version of the writings of Josephus which contains a long account of the trial, death and reported resurrection of Jesus. This version is supposed to be an early translation from the original Aramaic. The *Baptist Times* thus summarizes the document by saying: "that in it Josephus tells 'that he knew all about the trial of Jesus before Pilate that in the time of the Emperor Claudius, and of the procurators Cuspius Fadus and Tiberius Alexander, many were the 'slaves' of the wonder-worker Jesus; that these preached that their 'rabbi' who had died, was risen from the dead, and as well they taught the New Law, which is in opposition to the old Jewish law, and that these were early messengers of Jesus were teaching others, who and what he was and is, by the help of the primitive 'documentary mode which he had inspired and all his messengers had used.'"

Young People and the Kingdom

CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topics for June 6

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means," by Woods; "Twelve Tests of Character," by Fosdick; "The Man Nobody Knows," by Barton; "Gates and Keys of Bible Books," by Robinson; "How We Got Our Bible," by Smyth; "A Short History of the Christian Church," by Monieff; "Peasant Pioneers," by Miller; "God's Dynamite," by Lerrigo. The set of books may be had from the American Baptist Publication Society. A few others may be added later.

* * *

"Tell me how a man spends his spare time, and I will tell you what kind of a man he is."

If you will read, in Bruce Barton's "The Man Nobody Knows" from the last paragraph on page 82 to the next to the last paragraph on page 85, you will learn something about Christ's good deeds. Read, also, from the next to the last paragraph on page 190 to the end of the chapter to get some good thoughts.

By looking through the Gospels you will find many references showing Christ's good deeds daily. A few of the best may be chosen as the Scripture lesson for the evening.

Why not plan to illustrate the lesson by means of a "clock?" One can be very easily made with a circle of cardboard. Instead of having the hours marked from one to twelve, mark the spaces from 1 to 24, to indicate the twenty-four hours of the day.

In presenting the topic, this "clock" could be displayed, and an explanatory statement made as to its meaning. Then mark off on the "clock" the hours spent in sleep, those spent at work, those at play, etc. If a black crayon were used to shade the "sleep" portion, and other colors to indicate the other events of the day, this division might be more easily remembered by the onlookers.

Ask then what is done with the leisure time—is it spent in reading, in doing good deeds, in idleness?

Present the thoughts brought out by Bruce Barton in his book: that Christ, no matter how busy, had time for prayer and good deeds.

Perhaps the song "Just for Today" and "My Task" could be used as special music some time during the meeting.

Live Wires

Wyoming may not be very old, but certainly has some live young people. It seems as if the locals in that state magnificent distances are always on

the look-out for something new and interesting.

From Cheyenne, Wyo., we receive a little skit entitled "The Spirit of the B. Y. P. U." in which the indifference and luke-warmness of society members and committee chairman fall off when the spirit of B. Y. P. U. inoculates them.

This little sketch was "put on" at a regular B. Y. P. U. service with the result that many more of the members are now taking an active interest in the work of the society; the committee chairmen now realize that unless the officers of the local society are "head over heels" in love with the society, the non-official members will not have the interest which they should have.

No, these young people did not have this play handed to them "ready made." They wrote it themselves. Of course, it was work to do such a thing, but think of the value gained by those who wrote it—they have broadened their own thinking; they have enlarged their capacity; have paved the way for a next writing of such a skit; have analyzed for themselves what is wrong with the society and how such wrongs can be righted; and have given expression to their innermost thoughts.

It certainly thrills leaders to have the young people taking such initiative in their local societies and churches. With such originality and initiative, we can see in our mind's eye an advance in the work of the denomination when these

young people take hold in a few years. The originality now being used in the young people's society will later be used in a larger way for the larger work. The effort expended now in the interests of the young people's society will then be expended in the larger interests of world service.

It warms the heart to know that these young people are not waiting for the time when they can do large things, but are preparing themselves for those large things by doing now the tasks (which may sometimes seem small and insignificant) near at hand. More power to these young people!

Introspection

"What ails our youth?" is a familiar question to many. They have heard this question discussed by ministers and reformers. They have read about it in newspapers, magazines and books. And yet it seems as popular as ever.

The young people of the Southern California B. Y. P. U. are hearing this topic discussed at the young people's session of the state convention now in session. This time the question is being discussed in a "different" way. First, an adult person is telling what in his opinion is wrong with the young people. Then a young person will tell his side of the story.

After these two have expressed their opinions on the matter, Mr. E. Morton Rose, president of the Southern California B. Y. P. U., will tell of what they purpose to do. This is to be followed with a brief presentation of what the young people are now trying to do and how they are succeeding.

"The Doctor's Prescription," a little play in two acts, is to be the conclusion of this question discussion.

Of course there is special music and congregational singing in between times—"Singspirational", these young people call it. Devotions, too, will have a part on the program.

This meeting is significant in two ways: first, in that the state convention sees fit to give the young people the "best night", or the second night of a three day session, leaving it to them to arrange their own program; and second, in that these young people—Christians, our own Baptists—are trying to discover wherein they are not being their best, how they are able to remedy this condition, and how they can start at once.

Mrs. Edward S. Harkness has presented to the Yale library a copy of the Bible printed by Gutenberg in 1455. It is said that she paid for this rare volume \$140,000.

Convention Hall of Fame



REV. H. H. BINGHAM

Pastor of the First Church, Calgary, Alberta, Canada, who is familiar to Baptist young people because of his wonderfully inspirational Quiet-Half-Hours at Toronto, and who will speak Friday morning at the Los Angeles convention on "The Crusade of the Continents."



The Chimney Corner



A Cathedral for All Children

BY ANNE LEE

A CHURCH for children has been established by the people of Walden, N. Y., a manufacturing town of 7,000 in the Ramapo Mountains, not far above the New Jersey line. It is a church of all creeds, a church wherein religion is simplified to appeal to the child mind, where children may learn to worship by taking complete charge of the service.

In its newly completed Cathedral for All Children, this isolated village—for Walden, within fifty miles of New York City, is fourteen miles from the nearest passenger station—boasts an experiment unique in the religious history of the country. According to the villagers, the Rev. Dr. J. Brett Langstaff has accomplished it all, but the rector insists that it is the people who should have the credit, for their support and cooperation made the experiment possible.

Volunteer labor built the Cathedral for All Children. Walden is not a wealthy town. It is decidedly "middle class." Large knife factories, some of the largest in the country, are established there. It is essentially a workingman's town, and it is doubtful whether a single family of great means lives there.

Townpeople of all creeds showed their interest in the project by volunteering their services. Shoulder to shoulder, day by day, after finishing their regular day's labor, Walden's bricklayers, masons, painters, plasterers, woodworkers, painters and decorators worked together on the cathedral. During the months that he directed the volunteer workers and while his dream was taking material form, Doctor Langstaff was busy organizing Walden's children into a church body.

There is room for 400 children in the brick building, which measures 48 by 100 feet. Already the congregation includes children of the Roman Catholic, Orthodox Greek, Hebrew, Dutch Reformed, Baptist and Methodist faiths, in addition to the Episcopalian children from Dr. Langstaff's own church, St. Andrew's. The Sunday service begins promptly at 9:30 and lasts just a half hour. This permits the children to attend Sunday school services at their respective churches following the cathedral service.

The half-hour service includes prayers, the recital of the Ten Commandments and the Apostle's Creed (that being the one used by most churches), the reading of the Gospel story, the sermon and hymns. It is all most serious, but done in a way to appeal to the child-fancy, and the children conduct the entire service, even to the preaching (or reading) of the sermon. They will take turns

for all offices so that each may have his turn at being a senior warden, junior warden, member of the vestry, minister and so on.

"As one goes back into the early history of the Church, one finds most charming things that are sure to appeal to children. For the Cathedral for All Children I have taken from all churches whatever I thought would appeal to the child, trying to avoid slavishly copying anything by adapting the ideas to child needs and child fancies," Dr. Langstaff explained. "The ecclesiastical service has acquired much that is for grown-ups only. The child must have simple things, but things which retain all the original charm and beauty. The child likes symbolism, but it needs a symbolism it can understand, a symbolism differing from that of the regular church service."

Between the chancel and the nave is an image screen. By means of a magic lantern, pictures are thrown on the screen above the huge doors that open into the sanctuary. Part of the screen is utilized to show reproductions of paintings by the world's great artists. During service the prayers, the creed, the Commandments and the hymns are flashed on the screen.

When the service begins, the doors in the screen are opened by two boys. A third, who stands in the centre of the doorway, announces "The Lord is in his holy temple. Let all the earth keep silence before him." During the reading of the gospel story a suitable illustration is flashed upon the screen, the actions of reader and operator being properly timed. No reference whatever is made to the slide, but the children are helped to visualize the lesson, also their attention is held.

Music is furnished by an orchestra and miniature pipe organ with child players and two choirs, one of thirty boys, the other of thirty-five girls. The boys' choir, which leads the procession, takes its place in the front of the church, and the girls' choir goes into the singing

gallery at the back. They sing antiphonally; one choir sings one verse and the other the next. This has been found to attract the attention and overcome fidgeting in the child congregation.—*York Times Magazine.*

Old Days and New

A West Virginia newspaper tells the story of a town of five thousand inhabitants that may be duplicated by the score throughout the United States today. This paper relates:

"A dozen years ago Benwood had a population of less than five thousand people, forty-eight saloons, a butcher shop, two grocery stores, a drug store and the reputation of being one of the toughest towns on the map. All the saloon quarters are now hotels, restaurants, confectioneries and other legitimate businesses.

"In the old days it was not safe for a man to walk up Main street on Sunday, when all saloons were supposed to be closed. Now the most-used street is filled with women, who go to church unmolested.

"The saloons in the old days did a land office business.

"Less than 25 per cent of the citizen then owned their own homes and in many instances had the greater part of their pay attached at the mills before pay day.

"Now 80 per cent of the local people own their own homes, have automobile and in many instances bank accounts. Officials of the Benwood bank say that there are about one thousand accounts at that bank owned by workingmen now."

Caught by the Blue Pencil

"HE accomplished what he had set out to do even although he was beset on every side."

Although means even though; use either even though or although.

"The church was formerly dedicated, when it was the intention of the writer to convey the information that the building was formally dedicated.





BOYS and Girls



If Wishes Were Horses!

THERE was, once upon a time, a fairy. She was quite tiny and quite serious. Not at all the frivolous kind, forever fluttering her wings and flying off here or there. So when she said to the two young men: "I will give you your hearts' desire; you have but to name it," they both knew she meant what she said. So the dark young man whispered his wish in her tiny ear, and instantly she waved her wand and things began to happen—

As for the fair young man he had whispered his wish in the fairy's other ear, and instantly she waved her wand and things began to happen, thick and fast—

Until, really you know, it was hard to tell which of the two young men was busier or more conspicuous.

For the dark young man found himself at the head of a marvelous parade, on a capering horse which danced and pranced to the music of a marvelous band. The parade followed the dark young man down miles and miles and miles of city streets, lined with people who waved their hands and wiped their eyes and cried: "Goodbye! Goodbye! Come back soon!" And the parade finally got outside the city into the suburbs, outside the suburbs into the country, outside the country into another country altogether; so that what started out to be a parade ended up in a very long deep ditch, and that night the sky was scarlet with the flash of tremendous guns and the fire of gigantic bombs. By morning many of the men who had been in the parade were lying all crumpled up in a sad little heap of sickness or pain or death, as the case might be, for such is the end of such a parade for half of that parade.

All this time the fair young man was busy. Very busy. And he too had a parade, of a kind. But not the kind which marched conspicuously down city streets. No one stood around for hours to watch him lead his followers. For the followers trickled away from the city one at a time, in a very hurried fashion, some in autos, some in ambulances, some in trains, all of them hurrying pell-mell in the very direction where the dark young man had led his parade. And the next morning, when half of that parade lay crumpled in sad little heaps of sickness or pain or death, there stood the dark young man with his parade of stretcher-bearers, ambulances, nurses, doctors, waiting to do what could be done to mend the pain and sickness. So after that, wherever the dark young man went the fair young man went also, and the dark young man's parade was also spick-and-span, in towns, so that

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

people thought it must be wonderful to belong to it; but the fair young man grew pale and frail and tired, because he knew that away from the towns the other parade would again boom its guns and again burst its bombs, and again become sick or in pain.

So one day their fairy caught up with them, and she said in her serious fashion: "Dark young man, do you wish you had wished a different wish?"

And the dark young man bowed his head: "My wish has brought only trouble wherever I go. Where is the glory in heading a parade?"

But when the fairy asked the fair young man he raised his head, and said: "My wish has brought only relief and help wherever I go. There is an unseen glory in heading my parade, but still I am very unhappy because of the terror of the people I see."

Then the fairy smiled her serious smile and waved her wand: "I will undo the wishes you wished. It shall be as if they never had happened." Dark young man, what will you wish this time?"

But the dark young man was wise. "Let the fair young man wish first. His thoughts are fair where mine are dark. What he chooses I will choose. His is the glory that lasts."

Love Your Enemies

By JESSIE J. JOHNSTON

Lincoln, Neb.

JESUS said to love your enemies and I guess when Christians fight all the time he thinks that nobody pays much attention to what he commanded people 1926 years ago. It is hard to love your enemies because they don't love you, but my mother often tells my brother that it takes two to make a fight, and he needn't be one of the two. If Jesus hates war that ought to be enough to stop Christians from fighting.

War Is Wrong

By CARMEL ANDERSON

Brooklyn, N. Y.

WAR is wrong because it kills people, because it makes innocent people suffer terribly, because it settles nothing, and because the Bible especially says "Thou shalt not kill." I go sometimes to a hospital where soldiers cannot get well from wounds they got in the World War, and it is very sad to see them limping around, all their lives spoiled, and they all say, "It didn't make the world safe anyhow, look at the fighting still going on."

"No More Parades"

By NORMAN CLARK
Philadelphia

THIS is the title of a new book. I have not seen the book but I saw the title and I think it is probably about war, and if there were no more parades the people watching on the sidewalks would not get so thrilled over bands and uniforms. For when soldiers parade by everybody feels excited by the music and the fine uniforms and the soldiers walking in step. There are times when I think it would be lots of fun to be a soldier but that is only on parade days, for I would not like to kill any one and I would not want to live in muddy trenches or feel that I was making orphans and widows. That was a fine story about Mopsie's Town of Contentment, where all the contentment was smashed when peace was smashed too. I think war is wrong because God said thou shalt not kill, and to kill is therefore wrong, whoever I kill, so I hope we will not have any more parades. For no good can come from it, as it settles nothing.

Young People Know Better

By PRUDENCE HOPKINS
Worcester, Mass.

WHEN my brother was in college he went to a big conference of students in Indianapolis, out west, and he said all those thousands of young people voted never to fight. I think this is because they know better than people did before the world war, and they won't do anything so useless again as killing other young people and making people sadder instead of happier. I know I will never let my brother fight, and he is opposed to war anyway. War is wrong because God told Moses to tell everybody, "Thou shalt not kill." Killing strangers in some distant trench with bombs is just as bad as killing some one you know nearby.

War

By ELIZABETH PARKER
Spokane, Washington

SOME good can come out of war, for instance in the Civil war. Much good resulted in it. War is not Christian. I think God must be grieved by all the wars that are continually raging in Asia and such countries. It is very wrong because one of the commandments is thou shalt not kill. I know the heathens must think it queer to have Christians go against their own principles. The last war, the World War, did not settle anything satisfactorily. War kills many of our best men. Now it is up to the young people to try to stop wars and, instead, arbitrate. Therefore why can't we abandon war and then it surely would be "peace on earth."

With The Board of Missionary Cooperation

The Canvasses Are On

This is the season of the year when numbers of Baptist churches are busy getting their budgets for the next year pledged. It is cheering to receive in the morning mail letters from churches which have decided to increase their missionary giving, have just voted to use the monthly payment method, or are successfully introducing the Every-Member plan.

At its annual meeting on Apr. 9, the Baptist church of Metuchen, N. J., adopted its budget for the ensuing year. They fixed \$750 as their benevolence goal—an increase of 25 per cent over the previous year, and voted to send it in monthly as heretofore. The pastor, Rev. Calvin A. Hare, reports that the meeting was a fine one, with splendid spirit in evidence. "The Every-Member plan is now in full swing," he writes on Apr. 10.

Systematic financial methods and growing missionary interest seem to have been good for the life of this church, for last year their membership was increased by 18.8 per cent, and their church school enlarged accordingly.

The First Baptist church in West Chester, Pa., is making its Every-Member canvass late in April, and the pastor wrote in March, "We are now at work on the details of putting on the canvass, and find a fine spirit of cooperation."

Courage and Faith in This Local Church

The trustees and deacons of the Church of the Redeemer in Yonkers, N. Y., Rev. Robert Ashworth, pastor, recently held a joint meeting. There the question of raising the full quota by Apr. 30 was brought up and discussed. The trustees and deacons decided that in case they did not collect the full amount of their quota by the end of the fiscal year, it was not fair that the denomination's missionary work should suffer or that it should be obliged to pay interest on borrowed money because local churches did not meet their obligations. They decided to set an example in this respect and voted accordingly that if any money remained unpaid on the missionary quota by Apr. 30, the church itself should borrow the remainder so that the full amount of the quota might be turned in to the denomination. They decided that they would not count the money taken in through the self-denial banks on their quota but would send this in as an over and above offering. They also voted to increase their missionary goal for the next year.

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

Thanks Its Members For Liberality

"The Reminder" is the title of the weekly calendar issued by the First church of Haddonfield, N. J., Rev. Paul Hayne, pastor. In the Apr. 25 issue appeared the following note:

"The missionary committee desires to thank the membership for their loyalty and liberality to the cause of world-wide missions during the fiscal year which closes on Friday, Apr. 30. A detailed report will be published in next week's Reminder."

More Church Calendars

Since the last article we printed on this page about mimeographed calendars in small churches in rural communities, three interesting new ones have been sent to us. One comes from a little country church in Mexico, N. Y., and another from Bath, in the same state. The latter, in addition to printing the church service and local announcements contains striking quotations, facts about Baptist mission work on various fields, and items of Baptist history. The pastor of the First church in Hoosick Falls, N. Y., has been personally responsible for the printing and circulation of calendars in his church, and he has produced a very attractive little leaflet. The calendars have been mimeographed on gray paper with a cover design drawn on the first page showing a sketch of the church.

A Nebraska Pioneer

Rev. Henry G. Smith, pastor of the Second church in Lincoln, Neb., sends us a note in which he says, "Our church voted unanimously last evening to send one-twelfth of its missionary quota to state headquarters each month. This is the first church in this state to take this action though I am sure it will not be the last."



Early in the fiscal year, 1926-27, we want to remind the denomination about the stairway which was featured so much last summer.

The white steps represent the ideal method of paying in money required for denominational purposes—one-twelfth every month. The black steps show the results of neglect—easy going at first, then a crushing burden of \$100,000 a year interest charges, a goal out of reach, and every Northern Baptist activity crippled.

If each Northern Baptist church will adopt an adequate missionary quota early in the present fiscal year, and send one-twelfth of it to the state office each month, the denomination will achieve its budget goal in April, 1927, without worry or strain, by means of the white stairway.

Among Ourselves

A British Causerie

BY FREDERICK C. SPURR

I AM just back from Wales where the annual meetings of the National Free Church Council have been held. I have been attending these meetings off and on for nearly twenty-five years, and I return with the conviction that the meetings just concluded have reached high-water mark. Rev. Thomas Nightingale is a great genius for this kind of work, and his general program this year has revealed his insight in a striking way. The subject has been "conciliation and cooperation," and it has been treated from all points of view; religious, national, industrial and international. Nothing could have been more timely, for nothing is more urgent than these two things. Capital and labor; State church and Free church; Briton and foreigner, have spoken together in the language of conciliation which is the language of Christ. The spirit of the meetings has been wonderful. Naturally there have been different points of view expressed, but in every utterance the spirit of Christ has appeared. The daily press, with the exception of the Northcliffe section, has devoted large space each day to a report of the assembly. Of course I cannot attempt anything like a record of the happenings, but I propose to offer a few impressions.

Prophetic Preaching

First of all there has been great preaching of a prophetic character. We have had no nice dainties of sugary rhetoric served up; the time is too serious for that kind of foolery. Doctor Hutton struck a great note on the first night when after a wide sweep he brought us round to the cross. His sermon was a remarkable piece of psychological insight and it was delivered with amazing passion; an apostle was speaking to us. Dr. Charles Williams, whom I heard for the first time, is an artist and he possesses the grand style, so rare in these days. I almost envied him his leisure. He is the minister of a tiny church hidden away in North Wales, and he preaches once or twice a month in his own church and the rest of his time all over the land. He has practically no parish duties, hence he can devote all his time to sermon preparation. No wonder he preaches so well. He is in enormous demand throughout the country. It would be well if a few more men of outstanding gifts could be similarly released. Rev. Henry Cook, the successor of Charles Brown, was another of the preachers and he too has the prophetic gift. It fell to my lot to deliver the closing address of the conference, and I

could not refrain from remarking that we had with us today as great men as any in the past. We are too fond of saying that the great preachers are all dead. Do not believe it. Some of the speakers at Llandrindod Wells are every bit as great as any of the giants of the past whom we never cease to praise. Let us thank God for the unbroken succession of the Apostles of Jesus Christ. Church union of course came up for discussion. It was felt by all that the Anglo-Catholic movement in this country stands in the way of any real church union. The Rome-ward movement must be resisted; we cannot associate ourselves with it. We feel that the very life of evangelical religion and all human liberties are threatened by a system that enthrones the priest and belittles the saving work of Christ.

I had the great joy and honor of sitting day by day at the same table in the hotel with Doctor Deissman of Berlin, Doctor Keller of Zurich, and Mons Paul Fuzier of Paris—a rare trio of continental worthies. Doctor Deissman is probably the greatest scholar in Europe today. He is a man of great charm and wonderful modesty. Out of his vast store of learning he poured forth daily the most helpful things. I was glad to learn that a new edition of his famous book "Light from the Ancient East" will appear in the autumn. This book when it first appeared marked a new epoch in New Testament study. The new edition will take us much farther on. The most dramatic moment of the conference was when, after two addresses by Doctor Deissman and M. Fuzier, the president bade the entire audience stand while he commended to God the representatives of France and Germany standing together on the same platform and united in the love of the same Saviour. It was an object lesson to the world of the sole way in which reconciliation can be effected. The

church holds that secret. A final word about the president of the Free Church Council who this year is Dr. Elvet Lewis, poet, preacher, mystic and Arch Druid of Wales. A more beautiful soul I do not know. He seems to me to possess the perpetual vision of God. Gentle, forceful, scholarly and brotherly, he has charmed us all. He is a living example of the union of knowledge and love. It was a benediction to be with him. The Free churches are safe enough so long as men of his power and piety are granted to us.

Baptists and Reunion

It is six years since the bishops of the Anglican church issued the famous Lambeth appeal for reunion. The Baptist reply has now been published. The delay is well accounted for. Many negotiations have been entered into with a view of arriving at a better understanding of what was really meant by certain terms used by the bishops. And on our side there have been many difficulties, not easy to overcome. It will generally be admitted, I think, that our answer is noble, firm, and yet conciliatory. The points stressed are: Infant baptism which we regard as subverting the conception of the church as the fellowship of believers only; Episcopal ordination as a *sine qua non* of a valid ministry which we cannot accept; and the church with its state connection. The general conclusion is that union of such a kind as the bishops have contemplated is not possible for us. But we say that the time has come when there should be a "federation of equal and autonomous churches united to meet the crying needs of the world." Many of us are persuaded that on this line alone can there be that real union between Christians which is so necessary if the world is to be won for Christ. The Baptist witness is more than ever needed in the presence of sacerdotalism which means spiritual backwardness and degradation. I wonder what the next step will be. The next move is with the bishops.

Easter in Paris

After Llandrindod I went to Paris where I spent Holy Week and early Easter. I went over expressly to hear two preachers; Wilfred Monod of the Oratoire, and the new "star" at Notre Dame. Last year there burst upon Paris out of the blue a man whose name was entirely unknown to the general public. He came without reputation and commenced a Lent at Notre Dame. Within a week France rang with his name. Each Sunday forthwith ten to twelve thousand people stormed the doors of the cathedral several hours before the hour of service. Half of them had to leave disappointed. Loud speakers were

New York, N. Y.

The Baptist, May 6, 1926
2320 South Michigan Ave.,
Chicago, Ill.

Donation receipts, including lone star, approximately \$4,965,000, representing almost same amount raised last year excluding lone star \$300,000 below last year. These results are encouraging in that we have stopped serious for year downward trend in missionary giving. They are disastrous in that we are \$660,000 under operating budgets.

—W. H. Bowler.

installed so that those in the farthest corners of the vast basilica could hear the preacher. I read his sermons as they were published week by week, and it was apparent that a new voice was lifting itself up. People said that Lacordaire had returned; others that a new Savonarola had been raised up. I heard this preacher Père Sanson four or five times and I am bound to admit that he mightily impressed me. People may have exaggerated his importance in comparing him with the mighty orators of the past, but there can be no doubt that he has impressed Paris as no one else has done for many a year. On Good Friday night the place was jammed with a vast multitude of men. I had to fight my way in and only secured a seat as a writer for the press. The sermon lasted seventy minutes, and it swept the audience like a storm wind. I heard no word from this Catholic preacher that Spurgeon might not have uttered. He preached Christ and him crucified, and in this I rejoiced. I ask myself whether he will continue to preach in this manner or whether he will become a tool, like so many others, in the hands of the papacy. If the latter, then his sun will soon set. His immense success has been due to his fearless preaching of Christ. As I listened to him I remembered that from that same pulpit Father Hyacinthe once preached, and that when he was brave enough to resist the papal dogma of infallibility he was speedily silenced. France is in so sorry a plight that one can only thank God for any voice that is raised on behalf of the gospel, even if that voice does not proclaim all that we know to be the truth of God. M. Wilfred Monod greatly attracts me, naturally because he is a Protestant, and especially because I am greatly indebted to him for much inspiration. He is the author of thirty books and any minister possessing them is rich indeed. I heard him on Good Friday morning, and stayed to the communion afterwards. The simplicity of the service was in striking contrast to the garishness of the Roman ritual. At the Oratoire I felt nearer to the spirit of the Upper Room than I ever felt amidst the splendor of the tinted cathedral.

West China Letter

By JOE TAYLOR

THE other day, there came into my study a man whom I and most missionaries in Chengtu delight to honor and listen to. He was on his way from Tachienlu for furlough. Tachienlu is a city eight days beyond Yachow on the way to Tibet. It is the meeting place for Chinese and Tibetans who come for trade. The tea that is packed in Yachow is carried on the backs of men to Tachienlu and then transported over the mountains to Lhasa. At Tachienlu, the China Inland mission has a station and Mr. Edgar—my visitor—has been stationed there for some years. Once upon a time he went into Batang to work. This is the jumping-off place between China and Tibet; and it is the town

where the heroic Doctor Shelton of the Foreign Christian mission was stationed at the time of his tragic death. That death consecrated the town and district and eight families and a single woman hold it for our God and his Christ. It takes a special grade of missionary to live up there—one who is not afraid of

A Treasure Offered

"WATCHING"

By MRS. EMILY C. JUDSON
Amherst (Burmah) 1849

*"On the pagoda spire
The bells are swinging,
Their little golden circlet in a flutter
With tales the wooing winds have dared to
utter,
Till all are ringing,
As if a choir
Of golden-nested birds in heaven were
singing;
The music floats around,
And drops like balm into the drowsy ear;
Commingle with the hum
Of the Sepoy's distant drum,
And lazy beetle ever droning near.
.....
The bells a melancholy murmur ring,
As tears were in the sky."*

222 Beacon Street,
Boston, Mass.
April 26, 1926.

Editor of THE BAPTIST.

Dear Sir:

In this time of anxiety when we all fear lest we finish the fiscal year of our missionary societies with a deficit, I have thought of a treasure which I would exchange for money to offset any debts or curtailments to the missionaries' salaries or their working plans.

It is a pagoda bell which was originally from the top of the Schway da Gong pagoda, Rangoon, Burmah, and was sent to me by my brother, Rev. Louis Agassiz Gould, formerly pastor of the Highland Park church, when he was visiting Burmah.

It is, according to the director of the East India department of the Boston Museum of Fine Arts, "probably bronze". A bronze leaf belongs with it, being a copy of a leaf belonging to a tree supposed to be a "sacred" tree. The bell with the leaf weighs sixteen ounces.

It is three and a half inches high, two and a half inches in diameter. The leaf is four and a quarter inches long. There are decorative lines cut in the bell, three near the top, five lower down; all encircling the bell.

I would pay express charge to any purchaser when found. I am not now able, on account of an auto accident to go about and seek a purchaser although it has been offered at church.

Considering our Baptist work in Burmah and other East India missions, I feel that the price should be set at \$50.

The poem, by Mrs. Emily C. Judson was not written at Rangoon, but at Amherst, near enough to Rangoon to know how the bells there sound.

Hoping for the desired result, I am

Yours faithfully,

(Signed) JULIA N. GOULD.

loneliness. But there they are; getting Tibetans ready to carry the gospel into their own country. Not that all Tibetans live in Tibet; they roam the plateau and the mountains lying between Szechuan and Tibet proper. It is inviting to go on and tell something about these intrepid missionaries of the cross; but I must get back to Edgar.

He has the Tibetan language and is using it in various ways to get the gospel across to the Tibetans. One way is to translate it and its teachings into the language of Lhasa. This Edgar is doing and thereby making a very great contribution to the spread of this gospel on the "Roof of the World." But any one who knows the man will at once agree that he cannot be tied down to a desk, dictionary and pen. He is a son of the open road and wide spaces. He pines away in a city. So he goes out after the Tibetans and mingles with them. He told me that within the last three years he has put 500,000 books and large tracts into circulation among the nomads. This is far more than the figures, big though they be, signify. It connotes snowdrifts and merciless winds. Rough roads, hard travel with coarse food; loneliness and dangers from unsafe roads and robbers; all these are part of the day's work for one who goes after Tibetans. Mr. Edgar visits the camps of the Tibetan traders with a table, stool and a pack of books and tracts. He spreads out his wares and begins to talk. He believes that a speaker should make himself picturesque and so get a crowd. He lets it be known that he is possessed of false teeth which he can put into and take out of his mouth. The more strange features he can get into the picture the more do the people want to see him. That is his first objective—get the crowd. Then he begins to talk and glides into the gospel story. This he keeps up for four or five hours. Then he gets back to town and distributes more tracts there. At times he sits outside the gate of the mission compound and just talks with any one who cares to stop; but sooner or later he begins the distribution of literature. Why? Because a caravan sometimes stays for only a few hours and then is off again in the direction of Lhasa.

Tibetan Script

Perhaps some one will question: Can those Tibetans read? That is not of first consequence; for every Tibetan family has a lama in it and he can read and will do so, even if only to show that he can. So these books and tracts get read. And they travel all over Tibet and the hills about it. Camps are strewn all over the plateau and caravans are continually going back and forth between Tachienlu and the capital of the lamas. The Tibetan script is revered by the people, so little is lost. Once the tract has been got into the hands of a nomad it will be cared for.

Lhasa is the center of Lamaism and is the Mecca of the Tibetans. But even yet the foreigner is not welcomed there; indeed he is not safe anywhere in Tibet. So the only means open at present is to send in Christian literature to the folks.

Some of it will get into the lamasaries and be read by the priests. Some will go into the shops and be discussed by the people. Some will be found in the tents of the herders out on the hillsides. Where it will enter the heart and begin to work, no one can tell. But one indefatigable missionary took lots of comfort and encouragement from the fact that Paul may plant and Apollos may water but *God giveth the increase*, Edgar's share is to plant; we can water by our prayers and eternity will alone reveal the harvest. Last year in spite of the chaotic state of the country, of oppression by soldiers and officials and raids by robbers, this apostle of the Tibetan highlands disposed of 76,000 books.

I said that Mr. Edgar was coming through Chengtu on his way to the coast on furlough. Well, even this is not to be a regulation affair if our friend can help it. He has suggested to his mission that he be allowed to spend his furlough in Eastern Turkestan. The China Inland mission has one station in that country opened by a missionary whom they cannot persuade to come out for furlough. So they sent a young man in to keep him company. This young man's furlough is due; and Edgar proposes that he be sent as relief so that the Solitary may have another white man with him. He does this because he thinks that he will get an opportunity of following up some investigations on which he has put years of study as to the origin of Lamaism. Near this lonely outpost of Christianity, he hopes to find material that will help to establish his theory as to whence sprang this wonderfully virile religion of Tibet. Some advance the theory that it is an offshoot of Buddhism and have certain facts on which to found their claim. Mr. Edgar is looking in another direction and so wants to get into Eastern Turkestan after further evidence for his theory. One furlough he spent among the Maori of Australia. He is never quite so happy as when he is in some out of the way corner of the world delving into the beginnings of a religion. With all his simple methods of work in spreading the gospel this man is a very close student of anthropology—indeed can write a good share of the alphabet after his

name when he has time to do so. He has been called the Livingstone of the Tibetan Marches. Now, perhaps, you can understand why I was delighted when I opened my study door and found him standing on the threshold.

Chengtu, Mar. 26, 1926.

The Evangelistic Program for Next Year

BY FRANK A. SMITH

THE evangelistic campaign in the Northern Baptist Convention, which has been signally blessed during the present year, is to be continued for the year to come. There is a widespread feeling that the task is only begun and that it ought to be carried forward to completion until every section has been reached. Returns received thus far would indicate that there has been great success in certain districts. It is desirable that this blessing should be brought to every hamlet and every home. Each year there is a new generation of young people to be won for Christ. Our great cities are a tremendous challenge to our gospel, and the first duty of Christ's church is to win men to him. For this reason the cooperating committee on evangelism announces the following program for 1926 and '27:

First: To complete the organization of states and associations. The complete organization has been delayed for several reasons. In some instances only the state has been organized and some of the associations have not yet undertaken systematic work. In the effort to reach every church in the Northern Baptist Convention this complete organization is the only open road, and it is desirable that it should be effected.

Second: To recommend to state conventions and associations that evangelism be given a very prominent place on the annual program. Many pastors and churches desire to engage in evangelistic work but they need inspiration to set them going. In addition to the pastors the lay members will be confronted with their privilege to win men and women to Jesus Christ.

Third: To emphasize especially the evangelism of youth. Three avenues of approach are open. First, the Bible

school. Second, the young people's society. Third, the schools and colleges. A special committee consisting of Dr. W. E. Chalmers of the department of religious education of the American Baptist Publication Society, Mr. Edwin Phelps of the Baptist Young People's Union of America and Dr. H. F. Stilwell, superintendent of evangelism of the American Baptist Home Mission Society, was appointed to consider the first two items, namely, Bible schools and young people's societies, and present a plan. Another committee, consisting of Doctor Stilwell and Dr. George R. Baker of the board of education, was appointed to consider the third item, namely, schools and colleges, and present a plan. When these plans have been carefully considered a definite program for the evangelism of youth will be presented to the denomination.

Fourth: To hold regional conferences in those sections of the Northern Baptist Convention which were not covered last year. Many requests have come asking for these conferences and their value has been amply demonstrated. The dates and places have not been announced but will be planned in such a way that they will not conflict with the programs of the state and national organizations:

Fifth: To hold simultaneous evangelistic campaigns in a given city. In these meetings all the churches will be expected to unite, and the cooperating organization will endeavor to furnish the very best evangelists and workers possible. The details of this cooperation are not complete and the cities have not been selected, but already requests have been received from several communities. During the present year some experiments were conducted along this line and gave great promise of the effectiveness of this type of evangelism.

Sixth: To request that February and March be definitely set aside by the denomination for special emphasis in evangelism. The fact that many churches and many pastors reserve this time for the final evangelistic effort of the winter is a weighty reason why, during this period, evangelism should have the right of way.

The committee announced last year that it did not restrict its interest to any single type of evangelism, recognizing that local conditions rightly determine the type of work, and that the Holy Spirit will bless all efforts put forth in sincerity and in truth to win men to Christ. It desires to reaffirm this position. In many places there is a growing conviction that personal visitation is the most effective method. In others the extended meetings are preferred. It must be recognized that behind every human effort there lurk dangers that grow out of human frailty, and wise methods of conservation must be employed. It must also be recognized that God has promised that his word shall not return to Him void.

There are seasons of the soul. There are special days in the church when the appeal comes with unusual emphasis; and there are often distinctive crises in



REV. O. SUTHERLAND, MISSIONARY PASTOR IN MONTANA, DELIVERING AN EVANGELISTIC SERMON PRIOR TO A BAPTISMAL SERVICE.

the community life, or in personal experience, when the hearts of men are open and responsive. There are tides of emotion and popular sentiment when men and women are swept on a current up to the throne of God, and above all, the Spirit of God "bloweth where it listeth." Our great aim should be to preach Christ and his saving gospel in all these ways. The pastor who is in reality a "man of God" will lead his people so that there may be a *united church for a great year in evangelism.*

Impending Changes in Foreign Missions

By JAMES H. FRANKLIN

THE leading editorial in THE BAPTIST of April 17, "*Neither Jew Nor Greek*," is most timely. It reflects the situation accurately when it states that "changes in the missionary landscape within the last fifteen years, although not unexpected to careful observers, have been marvelous." It shows true discernment again when it declares that "problems of the most grave and fundamental sort are involved." Indeed, the editorial as a whole sounds a prophetic note. Many missionaries will rejoice that at home there is a growing understanding of the rapid changes in the Orient which will inevitably have a bearing on the missionary program.

If our eyes are open to discern the signs of the times, and if we are given wisdom and bravery to adjust our methods to the rapidly changing conditions, the outlook is inspiring "in the missionary landscape." One dislikes to think of consequences should we miss the way. At such an hour the missionaries, boards and executive officers are the first to admit wisdom is insufficient and that there must be fresh reliance on God for guidance. At this crucial moment in the missionary enterprise the denominational papers are in a position to render far-reaching service through a sympathetic and intelligent interpretation of conditions in the Orient and the world at large. Too much cannot be done by them to give the denomination an understanding of the problems, and a confidence that He who has led us thus far will point the way for the future.

For several years the boards of managers of our own two Foreign Mission societies have been aware that changes in methods were impending, and with a view to a fresh study of conditions affecting our work and an inquiry as to necessary readjustments about forty missionaries from our ten fields were invited to sit recently for two weeks in serious conference in New York City, after a year or more of preparation for such a gathering. That conference endeavored to ascertain what changes, if any, in attitude and methods are required to enable us to do our part more quickly and more surely in the effort to realize the ideals of the pioneer missionaries and to achieve our own objectives, which are one and the same,

namely, the redemption of men everywhere through their acceptance of Christ as Saviour and Lord. The conference did much through its suggestions to the missions and the boards to prepare the way for the inevitable readjustments if the Christians of the western world are to cooperate most helpfully with oriental churches which, even though weak and struggling in most cases, are coming into self-consciousness and a desire for autonomy and freedom for self-expression.

Many missionaries are wondering how quickly the churches in America can be given a sympathetic understanding of the kaleidoscopic changes on the mission fields and the consequent necessity for changes in attitude and methods. They are earnestly asking, too, if the churches at home, in the light of new conditions, will feel the thrill of the new challenge and in prayer and sacrifice rise to meet the problems and promise of the days ahead. In this connection THE BAPTIST and other journals can render a great service.

North Dakota News

By FRED E. STOCKTON

FRANK D. HALL of Fargo, president of the North Dakota State Convention, was taken suddenly ill several days ago and is in a serious condition in his home. Overwork for several years as superintendent of the North Dakota children's home was responsible for the physical breakdown.

Rev. A. A. Holmes, pastor of the Bismarck church, is in Mounds Park sanitarium, St. Paul, recovering from a nervous breakdown. During the past year Mr. Holmes has received forty-one by baptism and seventeen by letter and experience into the membership of the Bismarck church.

Noah E. McCoy, pastor of the Guthrie church, was ordained to the gospel ministry on Mar. 23. Dr. Fred E. Stockton, convention superintendent, was

moderator of the council and Rev. J. N. Start of Glenburn, clerk.

Rev. H. M. Wyrick, pastor of the First church of Grand Forks, reports eighty-four additions to the church during the past year, fifty of these by baptism, with no special meetings. A personal work and Sunday school campaign was carried on under the direction of the pastor.

Olaf Carl Hogfelt, pastor at Rutland reports fifteen baptisms as a result of the special meetings held by Rev. and Mrs. E. G. Aldridge.

Dr. H. R. Best of the First church Fargo, reports fifty-seven additions during the year, thirty by baptism. Work on the new Sunday-school plant will begin at an early date.

Rev. C. F. Brown of Shellrock, Iowa has accepted a call to the Roseglen church and will begin work about June 1. Roseglen is located on the edge of the Berthold Indian reservation and is about twenty miles from the railroad.

Rev. C. W. Finwall, pastor of the Fargo Calvary Baptist Church, reports fourteen additions by baptism and six by letter and restoration.

Rev. S. E. Gregg of Bottineau has received thirteen new members since beginning his work at Bottineau last July. Fourteen others are awaiting baptism as soon as the weather permits.

Rev. William C. Erickson, pastor at Kenmare and Niobe, reports eight baptisms and twelve received otherwise. Mr. Erickson has conducted two series of meetings at Norma, and reports fifteen conversions.

Rev. W. E. Pool at Minot reports seven baptisms and fourteen received by letter. The state convention will meet with the Minot church, Sept. 30-Oct. 3.

Rev. Bengt Anderson, pastor of the Swedish Baptist Church at Kulm, has been appointed by the foreign mission board for work in Assam. Mr. and Mrs. Anderson will start for their new mission field next September.

Rev. W. A. Weyhrauch of Valley City has received twenty-five by baptism since May 1 and sixteen by letter and



LAKE KEUKA IN THE FOREGROUND. BUILDINGS LEFT TO RIGHT: RICHARDSON HALL, BALL HALL, HEGEMAN HALL, LUCINA BALL MEMORIAL—AND THERE'S TO BE A SUMMER SCHOOL, JUNE 28-AUG. 7.

otherwise. Rev. Ira L. Deal of Waterloo, Iowa, conducted a series of meetings at Valley City preceding Easter.

Rev. J. Maurice Hupp of Jamestown is enthusiastic about the results of the two recent revivals held in that city. Fifty-two have been baptized since Feb. 1. Eleven have been received by letter and otherwise. Mr. Hupp anticipates that at least twenty-five others will be baptized in the near future.

Rev. O. H. Hallgrimson of the graduating class of Northern Baptist Theological Seminary of Chicago has accepted a call to the church at Ellendale and will take up the work immediately following the meeting of the Northern Baptist Convention.

Rev. G. E. Sprong has served as interim pastor at Ellendale during the winter.

H. G. Ellsworth, of the graduating class of Bethel Seminary, will become pastor at Lone Tree following his graduation.

Rev. Ellis L. Jackson of Red Deer, Alberta, Canada, has accepted a call to become pastor of the First church ofilage. He will take up his work as soon as school closes.

A number of students have been engaged for work during the summer. Harold B. Oyer will serve the Sawyer church; Alvin Johnson the Mandan church; Clarence Wallin the Deapolis church, and Lloyd Lenning the Coleharbor church. Ralph Erickson and Mr. Meseneaur will spend the summer on the Powers Lake district.

Boston Letter

By CHARLES H. WATSON

A Great and Beautiful Charity

FOR a long time, the Massachusetts Baptist Home has delayed its necessary expansion, on account of other large and pre-occupying drives that have come in succession, and nearly overwhelmed us. Indeed the certain succession almost banished the word "drive" from our vocabulary.

But strange enough, we are opening our Baptist arms to a great drive as though it were a brand new thing, because of what we know of the sheer beauty and necessity of the enterprise. I am alluding to the Massachusetts Baptist Home now at Cambridge, where it occupies the former residence of Deacon W. Chipman of Tremont Temple, and the Lamson residence beside it. The home has quietly served there for 35 years, until it has proved no longer either suitable or adequate outfit. At last when the demand had come more than ample to exceed the supply, and another location at Newton in the beautiful Chestnut Reservoir district became available, the strong friends of the home rested upon the expansion. Deacon H. Kendall, our accomplished Baptist architect of Newton Center, has furnished an impressively complete plan, which will fully meet present needs and anticipate expanding requirements. It is really a scheme that fills us with pride.

A charity so perfect as the home ought to have a lovely and adequate setting.

A Good Start

Doubtless the princely bequest of \$40,000 from Deacon O. M. Wentworth of Tremont Temple set the ball a rolling. Other noble gifts from Temple people will keep it going, and the "drive" will do the rest. It is perfectly organized, is now in motion, the competent and cheerful "teams" covering the churches, the churches too are as happy over it as if they would not have to be driven. It looks now as if any good Baptist guilty of having money would never escape. It will take \$300,000. When it is all done, and Deacon Kendall's beautiful building stands facing Commonwealth Avenue and backed to the picturesque Reservoir Country, it will be worthy of a pilgrimage.

Missionary Education Institutes

We are having a series of regional institutes in the state in the interest of missionary education. The last two were comparatively near the city. One at Leominster on Apr. 11, and the other at Stoughton Street church, Boston, on Apr. 12. They are planned and manned by the departments of Religious Education and Missionary Education in the State Convention, and the Northern Baptist Convention. The Dean of the first is Miss Gertrude Hartley of our State department, and the Dean of the second is Rev. Miles W. Smith, the head of our department of Religious Education in Massachusetts.

The institute team is composed of Rev. Floyd L. Carr, Miss Elsie P. Kappen, Rev. Isaac Higginbotham, Mrs. Perry A. Beck, and Miss Mary L. Noble, all field secretaries in the different specialties of our educational endeavor. The Institutes are carefully planned to attract our best workers, covering completely each educational feature, and are brief, snappy, suggestive, and informing. They pack into four hours the entire scheme of instruction and inspiration. They show how to lead in church and Sunday school endeavor, how to build their own local educational and missionary programs, and just how and why to organize and develop their own activities. All of the team know how to make a fire and keep it burning, and it is surprising how many of our workers come to catch some of the light and heat. Then the last evening hour brings our China missionary, Dr. Geo. A. Huntley, on for the cumulating and informing arousal. He is the best kind of a voice for our Board of Missionary Cooperation.

It Ought To Be Said

We are highly favored in our kindling and intelligent leadership in these matters. The large, trained, and devoted following that it wins in our churches and Sunday schools, is clearing the air, and raising the standards in our religious instruction. Here in our state, gratefully do we remember Dr. Peterson our path-breaker, and as thankfully do we cherish Miles W. Smith, and Miss Gertrude

Hartley who are carrying on in devoted and often exhausting labors. The upshot of it all is a complete transformation on many of our local fields.

Some News Bits

It is a very pleasant and even exchange with New Hampshire that Massachusetts makes in gaining Rev. W. D. Swaffield for the sturdy church at Taunton, and in yielding Pastor C. Raymond Chappell, the young scholar of Middleboro, to the church at Keene, N. H., just vacated by Pastor Swaffield. The ministers were classmates at Brown, and chums at Newton, and their churches are in the same class, thus to all of them it will seem like the strong continuance of an old experience. Besides, it holds the jug level between two noble states.

Dr. Joseph C. Robbins, our Foreign Mission Secretary, always does us good. He is a great "pinch hitter" in world missions. Besides his actual knowledge of the world field, his practical experience as a missionary comes in. But his amplest endowment is his glorious optimism. This was proved again in his clinching little speech at the Ministers Conference on Apr. 26. He was facing some frowning figures just as the financial year was closing, but his optimism seemed the more solid when based, as it was, on his triumphant confidence in the churches.

The recent installation of Rev. W. Douglas Swaffield into the pastorate at Taunton had some unusual features. The Swaffield ministerial family majored in the program, the father, Pastor Swaffield of New Jersey giving the charge, and the brother, Pastor F. M. Swaffield of West Somerville offering the prayer. Ex-pastor J. V. Garton presided, and his successor, Dr. O. J. White of Watertown, gave the charge to the church. With a strong church, and an able minister, we shall look for steady success at Taunton.

Three Speakers

For the speaker at the May meeting of the Social Union, Dr. M. Joseph Twomey of Newark, N. J., was presented. His theme was "Dressed up Baptists." The subject piqued our curiosity, but the treatment justified it. He was insisting upon a "thinking cap" for Baptists in the face of present great issues upon which to exercise the loins of their minds, shoes in which to run upon holy errands, and the robe of Christ's righteousness to be both worn and adorned.

The other two speakers were at the ministers meetings Apr. 26 and May 3. The first was Professor Brightman, the commanding scholar and theologian of the Boston University Divinity School, on "Some Problems of Theism." It was a remarkably able address, timely to analyze the modern emphasis upon humanism, and the warranted insistence, which it provokes, upon the theistic argument. Professor Brightman regularly lectures to our theologues at Newton, and awakens responsive interest, confidence and admiration.

The address on May 3 was by Dr.

C. T. Brownell of First church, Haverhill, on the "Bible as Literature." It was a carefully wrought out paper, looking at the Book of Books from the angle of literary comparison. It showed familiarity with the biblical flavors and wonders of style, and acquaintance with our literary masters and their masterpieces.

"Looking to Washington"

Sympathetically is borrowed a heading from the letter of your Chicago correspondent. The average Baptist face looking to Washington lacks hope or expectancy. It wears something of dread as though "fears were in the way." All wonder why. The issues seem so small, so imaginary, so unnecessary, so out of drawing in the great spiritual perspective, so possible of solution to the really Christian temper. Why then the difficulty? THE BAPTIST gives us at least one answer in the printed abuse of President Mullins from the pen of the Toronto troubler who is afflicting the entire Dominion. The zealot who determines to be a traducer instead of a helper, is in the mind of many a Baptist as he looks to Washington.

David P. Ward

An Appreciation

By B. B. JACQUES

A MATCHLESS, eternal victory has been won, and yet a great loss has been sustained in the home-going of our brother, David P. Ward, who died at his late home in Pasadena, Calif., Apr. 14, 1926. His life was rich in service for and with his Master, and his death triumphant and complete in victory.

The writer first met him in the city of San Francisco a little over thirty years ago, on the day of arrival in the great western city to become missionary in charge of Chapel Car Emmanuel on the Pacific coast; or, rather, it would be more proper to say it was Mr. Ward who met the writer, for he had been on the coast a few months, having been sent out as Sunday-school missionary by the American Baptist Publication Society. His reception both in word and deed was

most cheering and helpful, and there was begun a bond of union and fellowship that has continued through the years.

No one could ever get really acquainted with David P. Ward without loving him and being helped by him. He was preeminently a man of faith and of strong confidence in his God, but he believed that "faith without works is dead," and so untiringly he labored on in his God-given task until failing strength compelled him to lay it down.

His was comparatively pioneer work—"blazing the trail" for those who have succeeded him; but he made a safe and sure path, leaving nothing undone that he could possibly do.

Besides organizing hundreds of Sunday schools in Dakota and California, he was active in many other ways—such as conducting institutes and holding meetings, especially for the boys and girls in whom he always delighted. He also did a wonderful work as president of the two great summer assemblies, one at Twin Lakes in Northern California, and the other later at Long Beach in Southern California.

True in his belief in the Word of God, optimistic in his vision, clear in his thinking, clean in his character, cheerful in his disposition, considerate of others under all conditions, consistent in his consecration, and constant in his service, his life has ever been a benediction to all with whom he came in contact.

His life on earth is done, he rests from his labors, but his works will follow him.

Mrs. Celora E. Roe

By J. S. KIRTLEY

ON Monday morning, Apr. 12, there passed away from earth one of the most remarkable women I have ever known—Mrs. Celora E. Roe, of Elgin, Ill.

Everything about her seemed unusual.

She had unusual connections—she was a cousin of Ralph Waldo Emerson; a sister-in-law of the late Dr. Henry C. Mabie; mother of the late Charles M. Roe, widely known in publishing circles; mother of Fred W. Roe, a writer of stories for boys; widow of Rev. Charles T. Roe, pastor at Rockton and other places in Illinois; a true mother to an adopted son, A. E. Lundine.

She was unusually gifted—a fine musician both with the instrument and voice, though her talents were obscured by years of poor health; gifted with a keen insight into character and a still keener insight into truth; gifted with the power of effective self-assertion in a modest, humble and sympathetic way.

She was unusual in her attainments as a Christian. I have known many thousands of good men and women, but I have never known any one who surpassed her in ability to know God's mind and skill to apply it to all the problems and phases of life—her own and others. I have never met a person who understood God and knew how to deal with him in prayer better. Her prayers and counsels were of the highest value to me as her pastor in Elgin years ago.

Her education began in Rockford, Ill. high school and in the Jennings seminary at Aurora, Ill., but it had gone on in a superb self-discipline to the end. She had been growing in richness as the wife and effective helper of a minister in the home, in the Sunday school where she had served as both teacher and superintendent; and there was a saintliness in her that was full of attractive sanity.

She was unusual in the love and confidence that she always inspired. Shrouded up in her home for years, she was one of the mightiest factors in the prosperity of the First church in Elgin. People came to confer with her upon the most delicate and complex problems; and she had a way of throwing God's light on those problems in a most helpful way. The devotion of the good people of the Elgin church to her was beautiful beyond description. She had taught the Ann Judson class there and she had grown, in spite of her poor health, into the very heart of the church life. Her influence is still at work and always will be.

Mrs. A. B. Meeker

An Appreciation

By FANNY B. LESTER

WITH the passing of Mrs. A. B. Meeker, whose death occurred March 25, 1926, Chicago has lost almost the last one of that splendid group of women whose influence and work helped to lay the best foundations in both the religious and social life of the city.

Mrs. Meeker came to Chicago with her parents, Mr. and Mrs. Griggs, when both she and the city were very young in 1845. While still a very young girl she united with the First church—Doctor Howard, one of its earlier pastors, was one of her cherished friends. Mrs. Meeker came of a family whose names will always hold an honored place in Baptist annals, and in Chicago's roll of distinguished citizens. Mr. Charles Walker, a pioneer who had much to do with bringing the first railroad into Chicago; Cyrus Bently, one of Chicago's foremost lawyers, and Mr. J. K. Burtis—all three were her uncles.

When she was eighteen, 1856, she married Mr. A. B. Meeker, one of Chicago's coming business men. Her wedding was the first large church wedding in Chicago. The ceremony was performed in a brick church, that was afterward taken down and rebuilt on the west side, where the Second church was formed. It is still used by that congregation as Aiken Institute. Dr. J. C. Burroughs was also one of her pastors. After he became president of the "old university" Mrs. Meeker became interested in the students, and many of these young men were the recipients of her help and gracious hospitality.

Mrs. Meeker never sought or wished to occupy a place of prominence, but all who knew her valued and often sought her wise counsel. When the Women's American Baptist Home Mission Society was organized, and all through those difficult and trying early years she

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worked on its board of managers. After many years of active service she continued as an honorary member of the board. She gave herself with untiring devotion to the establishment of the Missionary Training school and its missionaries often enjoyed the hospitality of her home.

When that fine group of 200 men and women left the beloved First church with Mr. George C. Lorimer to rehabilitate the Emmanuel (Michigan Avenue) church, Mrs. Meeker was among that number. At her burial service her pastor, Dr. Johnston Myers, paid a tender and appreciative tribute to her continued loyalty to the church. When she was no longer able to attend the services, a letter of encouragement for her pastor could always accompany her gifts.

Her two daughters, her son, her grandchildren and great-grandchildren rise up to call her blessed—and all those who have known her will cherish the memory of this strong and gracious personality that has pervaded the social and Christian community of which she has been a part for nearly three-quarters of a century.

Obituary.

Mary Palmer Cooper died Apr. 23 at the home of her daughter, Mrs. Thomas Leete, Detroit, Mich., two days after her ninety-first birthday. She was the widow of Rev. James Cooper, D.D., a district secretary of the American Baptist Home Mission Society. Until shut-in by deafness, she was active in all Christian work. She is survived by Harriet P. Cooper and Mrs. Leete of Detroit; Rev. Henry C. Cooper of Perth Amboy, N. Y.; by twelve grandchildren and twelve great grandchildren. Services were conducted by her pastor, Rev. Mark Johnson of the First Baptist church. "Precious in the sight of the Lord is the death of his saints."

FELLOWSHIP WITH CHRIST

It is with deep sorrow that we announce the death of **Herbert Melville Brooks**, for many years a conspicuous and consecrated leader in the Baptist forces in Pittsburgh, Pennsylvania.

The call to higher privileges and service came to Mr. Brooks suddenly on Tuesday evening, Apr. 13, at his home 134 South Bryant Avenue, Bellevue Station, Pittsburgh, Pa. He had recently returned from a short tour made in Christian service when the Master laid his hand upon him and said "Come with Me."

Mr. Brooks was born in New Brighton, Pa., in 1871, and removed when a youth to Allegheny (now a part of Pittsburgh) where he united with the Nixon Street Baptist church at the age of twelve years. From 1891 to 1910 his membership was with the old Fourth Avenue Baptist church of Pittsburgh, and during those years he served the church not only fully, being assistant superintendent in charge of the work among the Chinese, but also as president of the B. Y. P. U. of the Pittsburgh association and as an active worker in the Y. M. C. A. From 1910 to the time of his death he was associated with the First Baptist church of Bellevue.

For many years an able business man whose word was his bond, he applied his Christianity to business and was highly respected by his business associates. For the past several years his business necessitated his traveling much, but he neglected the work of the kingdom and he established "prayer leagues" in many places which he visited.

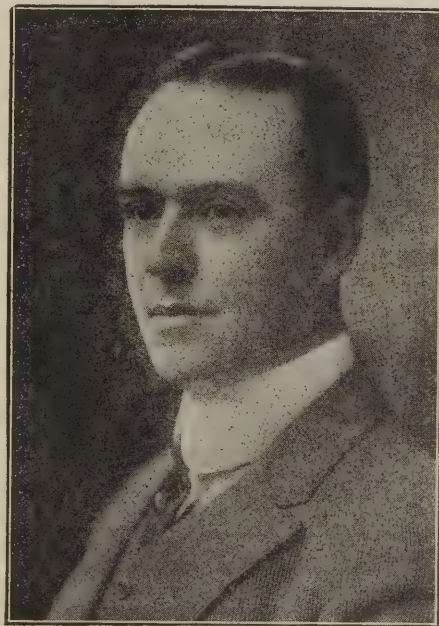
It was Nov. 1, 1925, that Mr. Brooks realized his ideal work when he became the day secretary of the Christian Laymen's Association, Pittsburgh. It was in this work that Mr. Brooks was most happy and the value of the service he rendered to the Christian Laymen's Association is incalculable.

The outstanding characteristics of Mr. Brooks' life were integrity, unflinching courtesy, devotion to the cause he repre-

sented and adherence to the Christian ideals which constituted the mainspring of his life. He was in very truth, a "Christian gentleman," with all that term implies; and besides losing a faithful co-worker we shall sadly miss the companionship of one whose friendship was an inspiration and whose counsel was always sane and thoughtful.

He is survived by his wife, Mrs. Mae Brooks (formerly Miss Mae Beam, of Allegheny) and one daughter, Mrs. Eleanor Brooks Cotton; his mother, Mrs. B. A. Brooks; one sister, Mrs. J. Joyce, Mt. Oliver P. O., Pittsburgh; and four brothers—Dr. E. R. Brooks, Drexmore Road, Cleveland, Ohio; Clyde Brooks, Clinton Place, Bellevue, Pa.; Earle P. Brooks, Pasadena, California and Merle O. Brooks, Dewey Avenue, Ingram, Pa.

The Baptist church of Bellevue thus pays tribute to the gracious qualities of mind and heart of one who served faithfully, loved deeply, lived serenely and who has now gone to hear those blessed words, "Well done, good and faithful servant."



HERBERT MELVILLE BROOKS

The funeral service held at his late residence, 134 South Bryant Ave., Bellevue, Pa., Thursday afternoon, Apr. 15, was conducted by Rev. Fred F. Shields, pastor of the Bellevue Baptist church.

A memorial service was held in the Bellevue Baptist church, Sunday afternoon, Apr. 25, under the auspices of the Christian Laymen's Association of Pittsburgh. The president, Mr. Walter P. Fraser; the executive secretary, Dr. Arthur F. Purkiss; the pastor, Rev. Fred F. Shields; Rev. Royal N. Jessup, Mr. Ralph R. Standley, Mr. James H. McConkey and others, by their words of tribute showed the high regard in which Mr. Brooks was held throughout the Pittsburgh area by men of different denominations. "He will be missed for his seat will be empty."

The bereaved family have the loving sympathy of a large circle of friends.

Folks, Facts and Opinion

(Continued from page 452)

Australia may be far away but its telescope is in good working order. With reference to a report that the pope will end his "voluntary imprisonment" and do some traveling, the *Australian Baptist* observes: "It may be interpreted as a

sign of grace, perhaps, that the pope's sulking days are over. And then again, the reported decision to break the prison bars which an ecclesiastical imagination alone created, if it can be relied upon, may not be an evidence of grace at all. There has been a remarkable suggestion of somersaulting by Mussolini in his attitude toward the Vatican and in the Vatican's attitude toward Mussolini. Possibly the Vatican is contemplating a bold bid, counting on Mussolini. In such event, anything may happen."

The London Missionary Society reports that a single missionary in Madagascar has been instrumental in the organization of fifty-seven new churches.

The fifty-fifth annual meeting of the Woman's American Baptist Foreign Mission Society will be held in the Washington auditorium, Washington, D. C., on May 25th, 1926, first session at 8 P. M., and succeeding days, to act on any report that shall then be presented, to elect officers and members of the Executive and Finance Committees, and to transact any other business that may properly come before the meeting. By order of the Executive Committee, Mrs. W. S. Abernethy, Recording Secretary.

The Woman's State Officers Conference of the Northern Baptist Convention is to have its Annual Luncheon and Conference at the Washington City Club 1320 G. St. N. W., Monday, May 24, at one o'clock. "The Year As We Make It" has been selected as the topic for the Conference Hour—to be considered under three headings: First—Each month's special activity in developing Mission Work. Second—The most interesting and stimulating feature of this past year's work. Third—Any question pertaining to missionary activities, which come under the supervision and guidance of state officers. Reservations for luncheon tickets at \$1.00 per plate, should be sent to the secretary, Mrs. Robert Barrie, 2106 East 36th Street, Kansas City, Missouri, before May 20.

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Here, There and Everywhere

WORK IS PROGRESSING rapidly on the new First church of Kansas City, Mo., Rev. D. J. Evans, pastor. The building is of stone, three stories high and planned to care for 2500 Sunday school pupils in individual classrooms. Each department has an adequate assembly room. The auditorium will seat 1700. The new organ, a memorial gift by a member, will cost over \$50,000. But when the new building is ready for occupancy next fall, the men's Bible class will still meet in the Masonic Temple. The church has purchased additional ground and will extend the building along Linwood Boulevard as funds are available.

REV. J. L. RAYBURN is the new minister at the Olivet church, Omaha, Neb.

THE TWIN CITIES Swedish Baptist Brotherhood held its annual spring fellowship supper at Bethel Institute, Apr. 12. Speakers were Rev. R. A. Arlander, Dr. G. Arvid Hagstrom, and Rev. Eric Anderson. Principal A. J. Wingblade presided. The subject for discussion was "Our Baptist Denomination."

THE CHURCH AT Banza Manteke, Belgian Congo, had an addition of 419 by baptism during the past year and many others are on the waiting list. In spite of transferences, deaths and some exclusions, there is a net gain of 267 for the year.

THE FIRST CHURCH of Titusville, Pa., Rev. E. H. Tomlin, pastor, dedicated a tablet recently placed in the church vestibule and bearing this inscription: "Affectionately dedicated to Emma Gibbs Carter, 1846-1902, earnest Christian worker and life-long member of this church. In whose

memory her husband, John J. Carter, erected and presented to the church the memorial parsonage, Feb. 6, 1904."

EMMANUEL CHURCH, Brooklyn, N. Y., Rev. A. A. Shaw, minister, has raised in cash and pledges for a new building the sum of \$108,200.

THE CHURCH AT Roundup, Mont., suffered the loss of a fine piano through a recent fire that burned part of the interior of the building. The building loss was fully covered by insurance.

MR. F. L. DOLE of the Berwyn (Ill.) church, recently returned from a business trip to South Africa. He gave an illustrated lecture on his trip, using pictures he himself had taken.

REV. E. L. HURLEY has resigned as pastor at Dillor, Mont., after two years of successful ministry.

MR. EDWIN PHELPS, general secretary of the B. Y. P. U. A., spent May 2-4 in Billings, Bozeman and Missoula, Mont. He attends the state-wide rally in Immanuel church, Salt Lake City, Utah, on May 12.

THE CHURCH AT El Dorado, Kan., will dedicate a new building with a week's special program May 16 to 23. Rev. Ray E. York will be in charge of the program, with Pastor M. O. Clemmons, Secy. J. T. Crawford, Pres. Erdmann Smith of Ottawa and Dr. W. A. Sharp as speakers. Dr. George W. Truett of Dallas, Tex., will speak five times. The church will entertain out-of-town visitors on the Harvard plan.

The annual budget of the Lake Avenue church of Rochester, N. Y., for the year beginning May 1, 1926, carries the following items: current expenses, \$45,710; general denominational societies, \$32,000; work in Monroe county, \$6500; city federation, \$2600; miscellaneous benevolences, \$5600; special objects of missionary type, \$10,500; building fund, \$28,300; total, \$131,210. Dr. A. W. Beaven is the pastor.

THE BETHEL CHURCH of Salt Lake City has expended \$200 on its building, increased the pastor's salary \$300 and baptized nine since Jan. 1.

THE CHURCH AT Glasgow, Mont., received eleven members by baptism and a number of others by letter and experience. Secy. E. R. Curry assisted the pastor in special meetings.

THE TEMPLE CHURCH, Logansport, Ind., Rev. W. A. Steinkraus, pastor, has had twenty-one baptisms in April, making a total of fifty additions during the past six months. The church will send its pastor

to the Northern Baptist convention at Washington.

THE MUSIC DEPARTMENT of the First church, Oak Park, Ill., Dr. J. S. Kirtley acting pastor, gave its fourth annual Ma music festival on the evening of May 1. One hundred twenty-five voices rendered Haydn's "Creation."

"AUNTE" MARY SHAW, ninety years of age and greatly beloved, died in Salt Lake City on Apr. 5. She was a member of the Burlington church.

THE TEMPLE CHURCH of Los Angeles gave Dr. and Mrs. Brougner a farewell reception on April 28. Doctor Brougner occupied the pulpit of the First church of Oakland on May 2. Dr. Herbert S. Johnson supplied the Temple church of Los Angeles on the same date.

DR. JAMES H. SPENCER of Colorado Springs, Colo., has been called as interim pastor at Ogden, Utah, and began his work there on May 2.

THE FIRST CHURCH of Lewistown, Mont. assumed self-support on May 1.

MISS MARY SUNDELL, convention missionary in Montana, is at Guildford for short time.

THE CHURCH AT El Dorado, Kan., Rev. M. O. Clemmons, minister, held a three weeks' revival meeting with a different speaker each evening. The speakers came without remuneration, some of them paying their own expenses. Forty-seven were added to the membership.

THE ANNUAL visitors' day was held at the Bethel Institute, St. Paul, May 1. Dr. Frank Nelson of Minnesota College spoke in the afternoon and Dr. Earle V. Pierce in the evening.

THE FIRST CHURCH of Kankakee, Ill. Rev. Fred Young, pastor, held a two weeks' meeting with the pastor preaching and Mr. and Mrs. L. J. Kindig of Mattoon in charge of the music. During the past ten months forty-four new members have been received, forty-one being adults. The visitation plan of evangelism was blended with the preaching type with good results.

DURING THE THREE years of the life of the Northwestern church of Detroit, Mich. it has increased in membership from 29 to 662. Three years ago the budget was \$7700, this year it is \$30,000 of which \$8000 is for missions. The pastor, Robert White has been given an increase in salary and an assistant.

REV. HERBERT WHITING VIRGIN urges pastors in the region of Chicago to interest the women of their churches in the summer school for Christian workers to be held by the Baptist Missionary Training School through August. He says: "When one has had the privilege of inspecting the magnificent property which is occupied by the Baptist Missionary Training School and realizes the usefulness to which such a fine equipment can be put, during at least a month of the summer season, it is not surprising that the women who have in charge this work have caught the vision of a summer school, in addition to the regular term. When one notes the real hungering desire, on the part of many church workers, to increase their usefulness by better preparation for the con-

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tantly increasing, specializing work of churches, it is again not surprising that the women who have in charge this school have sensed that desire, and are now making arrangements to bring to fruition this most unconscious call which has come from the churches."

ON MAR. 21 a beautiful church edifice was dedicated by the Calvary church of Albert Lea, Minn. This church has been known for a number of years as "the Finnish church," but as the work is becoming more American the organization adopted the present name. The first building was erected in 1876, just fifty years ago; it was enlarged in 1888 and still another addition was built in 1909. The new building is of brick and up-to-date in every way with fourteen class-rooms, modern kitchen and proper equipment, dining room and other conveniences. The total seating capacity is nearly 500. The cost was about \$40,000, not including the lot and parsonage. The present valuation of the entire property is \$40,000. Elaborate services were conducted three times at the day of dedication. Rev. E. H. Rasmussen of the Minnesota State Convention gave a brief address and had charge of the thank-offering. Rev. A. Broholm, a former pastor, preached the dedicatory sermon and Rev. W. Warren of Clarks Grove, Minn., offered the dedicatory prayer. Many other visiting pastors and laymen had parts in the services of the day. In the evening the pastor, Rev. I. Fredmund conducted the first baptismal service in the new building.

THE FIRST CHURCH of Santa Ana, Calif., reached its two goals for the past year: Sixty-seven new members were received on a goal of fifty and the missionary apportionment of \$8500 was raised.

dads and lads had charge of the program that followed.

REV. W. DOUGLAS SWAFFIELD was formally installed as pastor of the Winthrop Street church of Taunton, Mass., Apr. 22,

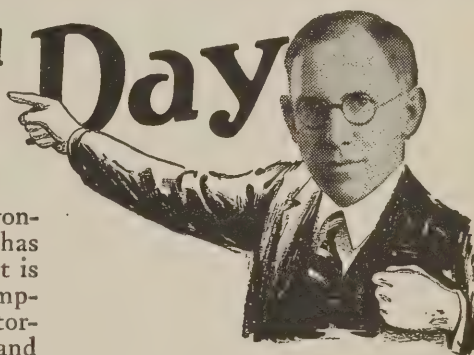


CALVARY CHURCH, ALBERT LEA, MINN.

"DADS AND LADS" banquet was served in the Immanuel church, Scranton, Pa., May 5. The daughters served the meal. The

Rev. J. V. Garton, a former pastor, presiding. Rev. Walter J. Swaffield of Plainfield, N. J., father of the minister, and Rev.

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the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

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I. FREDMUND

See Mr. Fredmund's coming to this field but one year and a half ago, new members have been added, twenty by baptism. The present membership is nearly 300. All activities of the church are in a good healthy and growing condition.

"Pews, altars and pulpits from the largest exclusive church furniture factory. Write for catalog and particulars. Manitowoc Church Furniture Company, Waukesha, Wisconsin."

Frank M. Swaffield of Somerville, Mass., a brother, were on the program.

REV. GEORGE W. PHILLIPS of the Tenth Avenue church of Oakland, Calif., preached the baccalaureate sermon for the commencement week at Berkeley Baptist Divinity School and the address was delivered by Dr. Herbert S. Johnson of Boston.

THE ORDINATION of Cecil T. Axworthy and Vincent Converse Widney took place in the Tenth Avenue church of Oakland, Calif., on Sunday evening, Apr. 25. Sermon, Pastor G. W. Phillips; prayer, Dr. H. F. Evans; hand of fellowship, Dr. C. M. Hill; charge to candidates, Dr. C. E. Tingley.

DR. FRED E. TAYLOR of Indianapolis, Ind., and Dr. Curtis Lee Laws of New York City were among the special lecturers at the Southern Theological Seminary at Louisville in April.

ITEM in a church bulletin, Norwich, Conn.: "A free moving picture at the Y. M. C. A. 'Hell and the Way Out'—this is a peace picture and will be interesting to see." We dare say it will be. This is the day of the paradox.

THREE MINISTERS officiated in the baptismal services in the First church, Norwich, Conn., Apr. 25. They were Rev. J. F. Speerli of Fitchville, Rev. A. G. Littlefield of Lebanon and the pastor of the entertaining church, Rev. Edward C. Dunbar.

THE CHURCH at Midway, Pa., Rev. S. L. Cobb pastor, has had a good year with a special meeting showing thirty-two confessions, a new Bible class with thirty-six members, all bills paid, and the new budget for missions oversubscribed.

The Baptist

Chicago, May 15, 1926

Vol. VII

No. 15

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Am located at Springfield, Ill., and have open dates for supply work. Have both college and seminary training and fifteen years pastoral experience. P. O. Box 422, W. E. Tharp.

Baptismal Garments — Finest Quality guaranteed. Trousers, Robes, Sleeves. Write for Illustrated Price List. B. C. Tillinghast Rubber Co., 236 Market St., Philadelphia, Pa.

THE SUNDAY-SCHOOL ATTENDANCE at McPherson, Kan., Rev. J. R. Pennington, pastor, was 266 on Apr. 25. The B. Y. P. U. here issues an attractive bi-weekly bulletin entitled, "B. Y. P. U. Pep."

THE FIRST CHURCH, Columbus, Ohio, Dr. D. F. Rittenhouse, pastor, has closed a campaign for a new building. Dr. Myron W. Haynes directed the financial effort and \$151,000 was secured. During the last public meeting of the campaign, thousands of dollars in pledges were received over the telephone from people listening in on the service by radio. The present building will be completely remodeled and enlarged.

THE TWENTY-FIFTH annual conference of the missionary education movement will be held at Silver Bay, N. Y., July 3-13. Rev. K. C. McArthur, rural secretary of the Massachusetts church federation and Dr. Harry S. Myers of the Board of Missionary Cooperation are on the faculty. Doctor Myers is also the presiding officer and chairman of the program committee.

PASTOR DAVID L. WOODWARD of Marion, Ind., is preaching a series of Sunday evening sermons on the "Foremost Evils of Our Day." Some of the subjects are, "Wealth without work", "Pleasure without conscience", "Politics without principle", "Knowledge without character", "Business without ethics", "Worship without sacrifice", "Liberty without law", and "Marriage without understanding".

THE ROANOKE CHURCH of Kansas City, Mo., Rev. Geo. W. Wise, pastor, has purchased a three-story brick school building, remodeled it and added a beautiful auditorium. Its educational facilities are excellent in this new building.

DR. J. G. OSTER of the Broadway church, Kansas City, Mo., has resigned and has accepted a church in Minneapolis, Minn. The Kansas City pastorate covered seven years and saw a great church developed. It was formerly a Swedish church.

THE BACCALAUREATE SUNDAY at Carleton college, Northfield, Minn., this year falls on June 13. The commencement is on Monday, June 14.

REV. S. A. SHERMAN of Pemberton, Ohio, has been called to the church at King's Creek, Ohio, and will begin work there on June 1.

THE FIRST CHURCH of Waukegan, Ill., Rev. W. D. Whan, minister, received sixty-two new members during April, thirty-four by baptism. Rossini's "Stabat Mater" was given Apr. 25 by a chorus of 100 with artist soloists. The April banquet of the B. Y. P. U. had Rev. F. C. Stifler as speaker.

THE CHIVERS MEMORIAL church building at Crow Indian mission, Lodge Grass, Mont., was destroyed by fire, Apr. 28. This was one of the oldest buildings in our Crow mission and contained besides the meeting room, rooms for the teachers. Shows-a-Fish and others made their first public confession of Christ here. The building was erected as a memorial to the sainted Secretary Chivers of the Home Mission society who was in the original council with the Crows when it was decided to open a mission among them.

THE FIRST CHURCH, Bridgeport, Conn., had as its preachers on recent Sundays:

Rev. Chas. H. Heimsath, Dr. Samuel G. Neil, Dr. A. K. de Bois, and Dr. P. C. Wright. It is understood that Rev. Chas. H. Heimsath begins his work as pastor with this church on June 1.

THE TEMPLE CHURCH, Chicago, Rev. J. H. Hughes, pastor, baptized thirty during April.

AN INTERNATIONAL SCHOOL of religious education will be held in Winnepesaukee, N. H., Aug. 9-21. This school is for leaders in local churches.

THE CARILLON CHIMES of the Park Avenue church of New York City, silent to the past four months were put into service again May 1. Mr. Frank P. Price who has been playing the chimes at Malines, Belgium, will play before and after the morning service and for fifty minutes preceding the evening worship. These are among America's finest chimes.

REV. A. R. HARDY of Newton, Kan. preached in the First church, Ottawa, Kan. May 2, while Dr. W. A. Elliott of the latter was conducting special services in the Newton church.

THE FIRST CHURCH, Worcester, Mass. Rev. W. R. McNutt, minister, held its mother and daughter banquet, May 14. Old South church of Boston was invited a guests of honor.

THE FIRST NORWEGIAN-DANISH CHURCH of Minneapolis, Minn., Rev. N. Nelson, pastor, has issued a very attractive official

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Paddelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.


Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

Annuities

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request. "Where your heart is, there should your treasure go."



Station WCOY

THIS is station WCOY (We Count On You), broadcasting from the office of **THE BAPTIST**, Chicago.

"It is May, glorious May. It is time, as the good deacon said, to 'hop to it and get something done.' There is no month in the year better suited to the joyous exercise of separating shekels from our friends and transmuting them into subscriptions to **THE BAPTIST**. This makes the alchemy of the ancients look like thirty cents. This idea of selling the best Baptist paper in the world to our generation is big medicine.

"Tonight we shall call credible witnesses to this truth. First let us hear from New England. Let the glorious commonwealth of Massachusetts be heard through in illustrious citizen. Pastor William R. McNutt of the First church of Worcester, what do you say? Ponder well his reply: 'Your minister is convinced that no investment, of like amount, will bring returns to Christ and our church commensurate with that made in a good, constructive religious journal. We commend **THE BAPTIST** and *Missions* at \$3.00 per year for the two.' Thank you, brother.

"Now let us cross the Hudson river into New Jersey. Here are some of the best Baptist churches in America. And one of the rising young pastors in setting forth his program for 1926 says, 'The largest budget in the history of this church as just been adopted. The choir is to be vested. A men's club is already organized. One of the best features is that we are out to have at least one third of my people regular subscribers to **THE BAPTIST**.' Thank you, brother.

"Now let us cross the mighty Alleghany mountains to Ohio. Here we have friends who believe in advertising the paper. In the bulletin of the Valley church at Marietta we read: '**THE BAPTIST** is making a special offer of six months for 1. Don't miss it. Doctor Spurr's articles on "Immortality" alone are worth the price. Or Doctor McGuire's page, "The World in Transit," will give you a dollar's worth of mental stimulus. You need **THE BAPTIST** for what you cannot get in the daily papers. What is happening to your missionary investments in China? What do you know about Mexico? Are all missionaries there agitating for intervention? **THE BAPTIST** will tell you. If you cannot afford the cost, share it with your neighbor. The pastor will send in your subscription.' Thank you, brother.

"Now let us cross the Mississippi river into the corn belt of good old Iowa. Pastor R. E. Williamson of the First church, Waterloo, says, 'Do you know that every home in our church should be receiving **THE BAPTIST**, our own Northern journal of religion? About twenty-five copies a week come to the First church folks. But that isn't enough. We must have sixty or seventy. No Christian home complete without a religious journal. **THE BAPTIST** is ours. You may have it weekly along with *Missions*, the greatest missionary paper in the world, for \$3 a year. Start these two great journals of information and religious inspiration coming to you at once.' Thank you, brother.

"And now over the Rocky Mountains to a little city by the Pacific. One of the elders will bear witness: 'I am a retired Baptist minister in my 82nd year. Fifty-two years were given to active evangelistic labors for my Lord. With my beloved wife I am living in a little cottage that was given me. We have a new pastor. He does not get **THE BAPTIST**. Last Sunday I took him the six preceding copies of the paper. I used to be agent for the paper here and we had thirty-five subscribers. I have taken a Baptist periodical for nearly sixty years. God bless you and **THE BAPTIST** while the world stands.' Thank you, brother.

"In the B. Y. P. U. Booster of the White Temple, San Diego, Calif., we read recently: 'Once upon a time a young man found a one dollar bill on the sidewalk. Hereafter he walked with bowed head looking for more treasure. In the course of twenty years he accumulated one thousand pins, four pennies, twelve nails and a rouchy disposition.' How much better it would have been if he had invested that dollar in a Trial Subscription for **THE BAPTIST**, stored his mind with wisdom, looked up and out across the world and developed the habit of fellowship with God's workmen in the kingdom.

"The office boy will now conclude the evening's offerings by giving us a wee bit of a rhyme. It is entitled, "How Long Shall I Give?"

"Go break to the needy sweet charity's bread;
For giving is living,' the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran;
'No, no,' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

"WCOY now signs off. Keep your subscription paid in advance. Goodnight friends. Pleasant dreams."

rectory and handbook for 1926. The church is forty-seven years old.

Dr. FREDERICK W. HAMILTON, grand secretary of the Masonic Grand Lodge of Massachusetts, spoke recently to the brotherhood class of the First church of Malden, Mass.

Rev. L. B. STIVERS of the Emmanuel church of Pittsburgh, Pa., on account of

ill health has tendered his resignation. He was greatly loved by his people.

Mr. WALTER E. ROBSON was ordained in the Mt. Washington church, Pittsburgh, Pa., April 27. Moderator, Rev. W. I. Coburn; sermon, C. A. Embrey and prayer by Rev. M. G. Dickinson. Rev. W. C. Chapell gave the hand of fellowship. Mr. Robson is pastor at Rochester, Pa.

The Saving Sense

"I have nothing but praise for the new minister," said a member of the congregation to the usher after the morning service. "So I observed while passing the collection plate," replied the usher. —*Presbyterian Advance*.

Larkson: "I'm going up to the jail. I want to talk with the bandit who took my car."

Parkson: "What's the use?"

Larkson: "Maybe he'll tell me how he got fifty miles an hour out of her." —*Life*.

A class of little girls, studying drawing, was told by the teacher to draw the one thing they wanted most. All got busy except little Myrtle, who remained deep in thought.

"What's the matter, Myrtle?" asked the teacher. "Don't you know what you want most?"

"Oh, yes, ma'am," replied the child, "but I don't know how to draw it."

"Well, what it is you want?" asked the teacher.

"I want to be married," said the child. —*Ladies' Home Journal*.

"What position did you hold in your last place?" asked the merchant. "I was a doer, sir." "A doer! What's that?" "Well, sir, you see, when my employer wanted anything done he would tell the cashier, the cashier would tell the bookkeeper, the bookkeeper would tell the clerk, and the clerk would tell me." "And what would happen then?" "Well, sir, as I hadn't anyone to tell it to, I'd do it." —*Christian Register*.

Baptist Church Membership Forms

A classification based on replies to questionnaires sent to more than 600 suggested churches in the Northern Baptist Convention by Rev. E. Scott Farley. Churches in university centers, with special forms of membership for students only, not included.

Churches marked (*) receive non-church members into membership on confession of faith.

CLASS A.—Churches receiving unimmersed members of other evangelical denominations by letter into limited (usually associate or affiliated) membership in the church, with restricted rights.

California: Manteca, Community church; Oakland, Twenty-third Avenue.

Connecticut: Hartford, Asylum Avenue; Hartford, Blue Hills (Community); Montrose Baptist; Middletown Baptist; New London, First Baptist; West Hartford Baptist.

Idaho: American Falls, Bethany.

Illinois: Big Rock; Chicago, First; Chicago, First Church of Irving Park; Chicago, Immanuel; Chicago, Normal Park; *Oak Park, First.

Massachusetts: Agawam, First; Avon; Beverly, First; Cambridge, Old Cambridge; Cedarville; Charlestown, First; Fayville; Forestdale; Holyoke, First; Marshfield, First; Medford, Fulton Heights; Newton, Immanuel; Newton Center, First; Springfield, Auburndale; Springfield, Chase Memorial; Springfield, First; Westfield, Central; Worcester, First; West Newton, Lincoln Park.

Michigan: Grand Rapids, Fountain Street; Lansing, First.

Minnesota: Duluth, First; Minneapolis,

Judson Memorial; Minneapolis, Lake Harriet; Minneapolis, Temple; St. Paul, Woodland Park.
 Nebraska: Maxwell.
 New Hampshire: Concord, Pleasant Street.
 New Jersey: Camden, Fairview; Hightstown, First; Montclair, First; Orange, North Orange; Rutherford.
 New York: Batavia, First; Binghamton, Conklin Avenue; Brooklyn, Hanson Place; Buffalo, Central Park; Buffalo, Delaware Avenue; Buffalo, Maple Street; Buffalo, North Park; Buffalo, Prospect Avenue; Buffalo, Reid Memorial; East Penfield; Elmira, First; *Fairport, First; Fredonia; Greece; Greene, Central; Mt. Vernon, First; Newark, First; New York, Grace; New York, Park Avenue; New York, Washington Heights; Port Dickinson, Community Baptist; Poughkeepsie, First; Rochester, Atlantic Avenue; Rochester, Baptist Temple; Rochester, First; Rochester, Lake Avenue; Rochester, Parsells Avenue; Troy, Second; Utica, Calvary; Utica, Park; Webster; Yonkers, Church of the Redeemer; Yonkers, Calvary.
 North Dakota: Fargo, First; Grand Forks, First; East Cleveland.
 Pennsylvania: *Erie, First; Lewisburg, First; Moore, Prospect Hill; Pittsburgh, Mount Lebanon; Ridley Park, First;

Thompson; Wilkes-Barre, First.
 Rhode Island: Bradford; Providence, Calvary; Providence, Central; Providence, First; Providence, Mt. Pleasant; Providence, People's; Summit.
 Vermont: Bennington, First; Burlington, First; Passumpsic, Community Baptist.
 Wisconsin: Bangor; *Big Bend; *Fond du Lac, First; Madison, First; Milwaukee, First; Milwaukee, South; *Milwaukee, Woodlawn Community Baptist; Waukesha; Wauwatosa, Underwood Memorial.
 Wyoming: Parkerton.

CLASS B.—Churches receiving unimmersed members of other evangelical denominations by letter into limited membership in the society, or parish, or congregation, with restricted rights.

California: King City and Gonzales, Community Baptist; Rio Vista, Community Baptist; Waterford.
 Illinois: Chicago, Hyde Park; Chicago, Morgan Park; Evanston, First; Mount Carroll; Waukegan, First; Wilmette.
 Kansas: Onaga, First.
 Maine: Augusta, United Baptist church.
 New York: Johnson City, First.
 Ohio: Cleveland, Church of the Master.
 Wisconsin: Beloit, First; Janesville, First.
 Wyoming: Careyhurst, Glenrock.

CLASS C.—Churches receiving unimmersed members of other evangelical denominations by letter into full membership in the church, with unrestricted rights.

California: Alameda.
 Connecticut: Suffield, Second; Willington (Community) Baptist.
 Illinois: Barrington.
 Maine: East Wilton, Union Baptist; Livermore Falls, First.
 Massachusetts: Fall River, First; North Billerica.
 Michigan: Flint, First.
 Minnesota: *Minneapolis, Trinity.
 New Jersey: Roselle, First; Trenton, Grace.
 New York: Brockport, First; Brooklyn, First Baptist Church in Williamsburgh; Clifton; East Rochester, First; Fairport; Raymond; Hilton; Ithaca, First; Marion; *Mechanicville, Memorial; Middletown, First; Morton; *New York, Creston Avenue; New York, Judson Memorial; New York, Mount Morris; Penfield; *Rochester Immanuel; Rochester, North Baptist; Utica, Tabernacle; Woodside Community.
 Pennsylvania: Kennett Square, First.
 Vermont: Montgomery Center, First; St. Johnsbury, Union Baptist.

DESIGNATING TITLES

	Churches
Associate members.....	78
Affiliated members.....	21
Fellowship members.....	10
Congregational members.....	7
Federated members.....	2
Watchcare members.....	2
Parish members.....	1
Patrons.....	1
Undesignated.....	39
	161

RESTRICTIONS OF RIGHTS AND PRIVILEGES

Classes A and B

	Churches
I—Ineligibility for office of:—	
Deacon.....	45
Deaconess.....	7
Delegate to denominational gatherings.....	3
Trustee.....	2
Clerk.....	2
Sunday-school superintendent.....	2
Officer or member of any board.....	2
Church membership committee.....	2
Pulpit committee.....	2
Nominating Committee for office of deacon.....	1
Trustee unless 75% of board are immersed members.....	1
Any office.....	1
II—No voting power on:—	
Any question.....	5
Questions of Baptist faith, practice, doctrine and polity.....	74
Membership:—	
Conditions of.....	10
Reception of candidates.....	7
Discipline of members.....	5
Dismissal of members.....	5
Election to office of:—	
Deacon.....	16
Pastor.....	13
Deaconess.....	4
Clerk.....	3
Trustee.....	2
Any office or board membership.....	3
Questions regarding purchase, management, mortgaging or disposition of church property.....	17

Editor's Notes on the Lesson for May 23

ISAAC AND HIS WELLS

Lesson Text: Gen. 26:12-25. Golden Text: Prov. 15:1

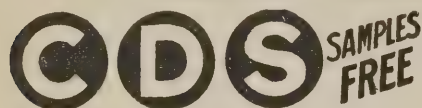
Isaac is the least adventurous and original of all the patriarchs. His name which means laughter may have been his nature too. One rather fancies that Isaac was good-natured and always saw the funny side of a serious situation. He probably smiled when the Philistines played the fool and filled up the wells of Abraham. At any rate he was not willing to fight over it.

Isaac The Conservative

Isaac was wise enough to conserve all the values which his father had produced. He knew and respected his father as a great man. He might have his doubts about his father's wisdom in standing his ground and fighting for it, but he never doubted his father's courage and faith in blazing a path for himself from Chaldea to Canaan. Though the wells which Abraham had dug had been filled up with dirt by the envious Philistines, Isaac knew that the wells were valuable, and at the first opportunity he cleaned out these old wells and called them by the old names which his father had given them. This is a prime illustration of what is called conservatism. A conservative is one who conserves what is good no matter how old it may be or by what name it may be called. The old Bible, the old gospel, the old church and all the old virtues and graces which have adorned the lives of men from the beginning until now are like old wells which flow perpetually and give to the world the water of life which it so deeply needs. Of course there are Philistines who have little regard for these priceless wells and try to destroy them. But there are always Isaacs in the line of God's purpose who come along and rediscover and reopen the old wells and give them the old names. We need Isaac, the conservative, today as much as he was needed on the plains of Beersheba so long ago.

Isaac The Progressive

But Isaac was also progressive. He seems to be the only character in the Old Testament who anticipated the high ideals of the Sermon on the Mount and actually practiced that revolutionary principle, "Resist not him that is evil." Imagine a man today living 1500 years ahead of his time! Wouldn't he be worthy of the name, "progressive"? Isaac was not satisfied to use the wells his father had dug and no others. He dug wells of his own. In this he was a genuine progressive. And when he found that two of the new wells he had dug were claimed by the law of land tenure he laughingly gave them up after calling them contention and enmity and went on until he found room to develop his own business in peace. It is interesting to note that God approved the course Isaac followed. There is no greater need today than more Isaacs who will conserve the eternal values of the old and yet seek with sympathy and enthusiasm the eternal values of the new.



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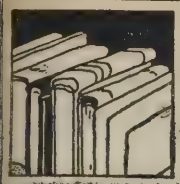
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New Books



Hymns of the Christian Life, edited by Milton S. Littlefield, D.D., New York: A. S. Barnes & Co. \$2 per single copy; \$135 per 100.

Doctor Littlefield gives as his aim in determining the scope and character of the hymns included: To meet adequately the needs and aspirations of the present-day church. The editor has kept in mind, constantly, the varying temperaments, experiences and training of a worshipping congregation. To make a selection rather than a collection of hymns and tunes of high literary and musical quality, worthy to be the expression of religious thought and religious feeling.

The hymns are genuinely interpretative of Christian thought and experience. The convictions and aspirations of the soul, the loyalties and struggles of the will, the faith and hope and love of the life, find fitting expression. The dominant notes are praise, good will, purpose and victory. The book creates the atmosphere of vigorous life and spiritual effectiveness.

The literary quality of the words is a distinguishing feature of the book. Each hymn is a poem, lyrical and worshipful. Among the names of the great devotional singers of the Christian centuries will be found those of the leading American and English poets.

Utmost care has been taken to select tunes which are good music and which fittingly express the thought of the hymns. As literary worth and lyric quality have been sought in the words, so musical worth has been sought in the tunes. Among the composers the names of Bach, Beethoven, Gaul, Gounod, Handel, Mendelssohn, Mozart, Schubert and Schumann will be found.

The Psalms Outlined, by Arthur Emerson Harris, D.D. Philadelphia: Judson Press. \$1.75.

Each psalm is analyzed and set forth with title and occasion. It is a commendable effort to assist the student in the schools and homes to understand and appreciate this old Jewish hymnal. Illustration is used effectively to assist the eye and memory. The book will be greatly appreciated by many.

—J. W. CLEVENGER.

God's Family, by Bishop Edwin Holt Hughes. New York: Abingdon Press. \$1.25.

These lectures were delivered in 1925 at the University of Southern California. The author spoke under collegiate auspices but very evidently this book was written in a home. It is the flowering of a father's experience and is dedicated "to the memory of two little children," his daughters. The echoes of childish voices are heard through all these pages. The book is an exposition of Jesus-revelation of the Fatherhood of God. The various chapters discuss the

implications of that teaching for theology, religion, and all social relations. This is the dominant note—"the informing principle of the final theology must be found in the teaching of Jesus about the Father." Our theology will be more appealing, our religious experience more vital, and our social life more Christian when the message of this volume is more widely accepted.

—ROBERT GORDON.

The Monuments and the Old Testament, by Prof. I. M. Price. Philadelphia: Judson Press. \$2.50.

This volume had passed through seventeen editions, before it was prepared and reset for this enlarged and improved edition, edited by the author. It was reviewed a number of times in the old *Standard*. Little can be written about it that is new to our older readers. We refresh their memories on some facts: Its author is one of the leading authorities of the age on Old Testament history and life and all that concerns the Hebrew people. No commentary, dictionary nor history throws so much light on those subjects as it does. Its arrangements with maps and illustrations presenting ancient life are the best and

most modern. It contains records of the latest discoveries in the history and civilization of the Semitic race and Egyptian dynasties. Under its searching light the Old Testament is read with a new interest because better understood. This edition comprises a record of the latest discoveries in archaeology arranged by a master mind. It is a reliable classic in the literature of which it treats and invaluable aid to understand the Old Testament.

—H. O. ROWLANDS.

Tragedy and Triumph, by Timothy Prescott Frost. New York: Abingdon Press. \$1.75.

The teachings of Jesus are here clustered around the main ideas set forth in the parable of the tares, which the author selects as the most comprehensive parable of the kingdom. Claiming that the main principle of the kingdom is life, the author states that the kingdom is an organism rather than an organization, of which Jesus Christ is the creative spirit, whose teachings, representing the highest spiritual aspirations of mankind, reveal that Jesus was in truth the Son of Man. The book is reverent, scholarly, and inspirational.

—F. H. FAHRINGER.

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News Notes

At the Concho Indian school in Oklahoma, Revs. W. E. Park and T. J. Davis, missionaries among the Cheyenne and Arapaho, conducted evangelistic services in April that resulted in forty-three baptisms. When the young people from these several schools return to their homes they will extend the influence of the meetings to a degree that cannot be estimated.

Rev. B. C. Case gives this little picture of a conversion in the Pyinmana field in Burma. He and an elephant driver were riding together in a bullock cart on the way to preaching services in a nearby village. "As we rode, I talked to this man and found he had given up his faith in Buddhism and had come to believe that what we preached was right. I asked him if he was ready to love and serve Christ and told him what this meant. We sat on some rice straw, the dust rose up from the road and the springless cart thumped. Amid the thumping I said to him, 'You have been able to control many rough elephants, but have you been able to control your tongue?' He said, 'No.' I told him Christ would control his heart and that would control his tongue and his life. Then, between the thumps of the cart, the man said he would give his heart to Christ and become a Christian. That is the way we took one man alive that day."

At a meeting of the Ministers and Missionaries Board, April 13, Dr. George L. White, of Los Angeles, who has been the western representative of the American Baptist Publication Society since 1911, was unanimously elected to represent the board in the west. Doctor White's personality, popularity, clear vision of the denominational needs, his sound and sane judgment, his sympathy with our ministers in their present day task, and above all the confidence manifested by churches and pastors in him and his work have especially fitted him for the duties to which he has been called. He is in the prime of life and with his acquaintance among the churches and pastors he will be of great value in his new work. He has been a pastor, a State Convention Secretary and has had much experience in chapel car work and in evangelism. A graduate of the University of Chicago and also of the Divinity School, his preparation for his work was thorough and broad. He was given the degree of Doctor of Divinity by Grand Island College. His brother, Frank R. White died after twelve years of missionary and educational service in the Philippines. The date when Dr. White begins his service has been left subject to such adjustments as may be necessary in the important work he is doing for the Publication Society. Already the M. & M. Board is being heartily congratulated upon securing Doctor White for this important service and we are confident that his many friends when they learn of his election will be as enthusiastic as the board is over his appointment.

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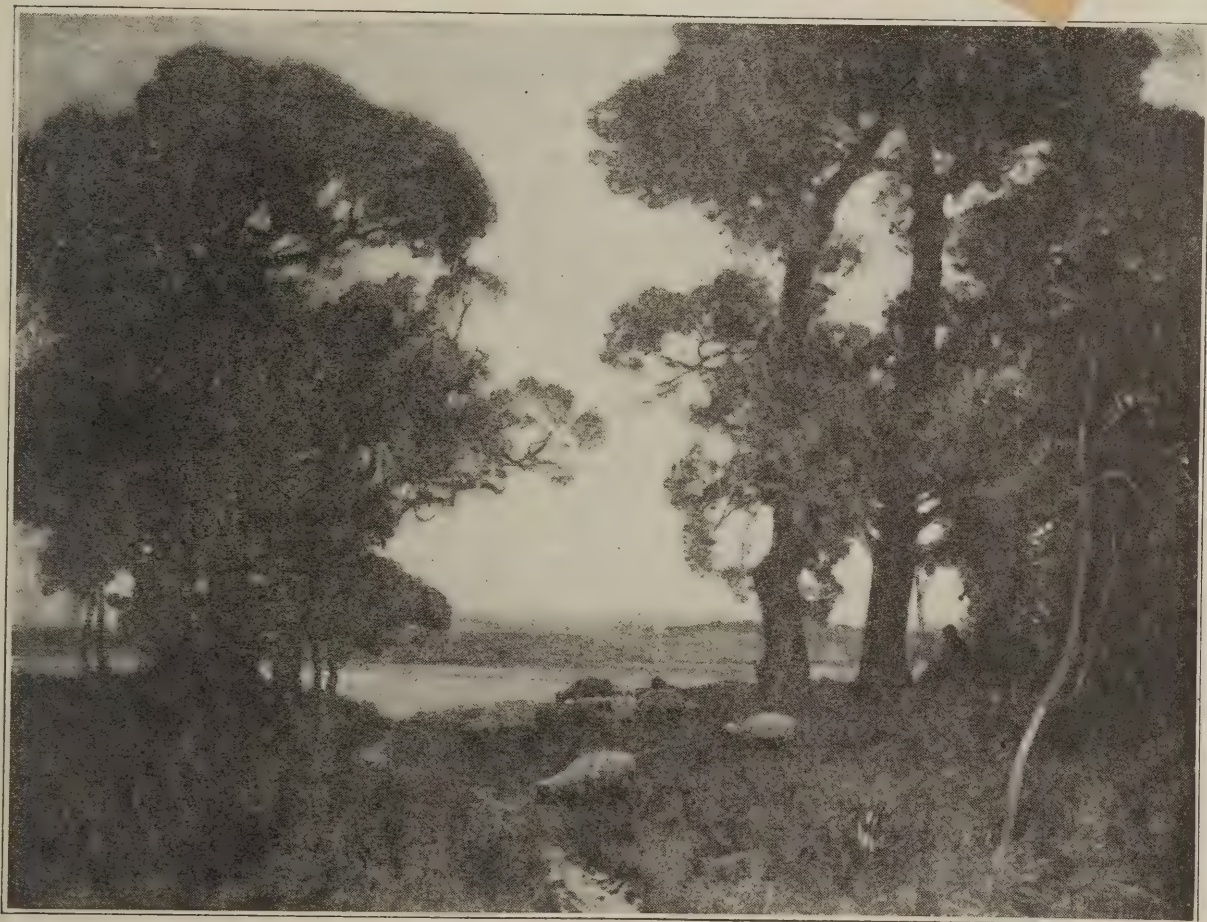
THE BAPTIST

2320 S. Michigan Ave., Chicago, Ill.

The Baptist

Published Every Week by the North American Baptist Convention

Unit. of III. Libr.
June 11, 1926



—By Alfred East

*O! for a booke and shadie nooke,
Eyther indoore or out;
With the grene leaves whispering overheade,
Or the streete cryes all about.*

—Old English Song.



Folks, Facts and Opinion



Mrs. Grace M. Rhodes of Ferriday, La., has given to the Baptists of that state a beautiful tract of land on Lake St. John, to be used as a campground by the Baptists of the northeast section of the state.

The city of Indianapolis, as reported in the *Kansas City Record Searchlight*, has adopted a segregation ordinance, the general effect of which is to provide that no person, white or colored, may move into a district inhabited by persons of the opposite color without the written consent of a majority of the residents in the area.

The state of New York proposes to submit to the people in the November election a referendum on the question whether the people will authorize the state legislature to petition congress to repeal or modify the Volstead law. The argument is that the Volstead law is an unconstitutional intrusion into the government of the state and of the rights of the people, and that the state has a constitutional right to petition for a redress of grievances. New York has hitherto refused to cooperate with the federal government in the enforcement of the law, but fortunately has not yet called out the militia to resist enforcement, nor passed an act of secession.

S. W. Stagg, a writer in the *California Christian Advocate*, describing conditions in the Philippines, notes a lack of the former amicable relations between natives and Americans, and says that those relations have been severely strained by two factors. He says: "Certain commercial interests that have large investments in the islands have begun a systematic propaganda in the United States with the specific purpose of changing the mind of the American people in favor of the permanent retention of the islands as a territory. This propaganda is carried on largely by attacks upon the ability and character of the Filipino people as a race and by a distorted presentation of conditions in the islands. This effort on the part of selfish commercial interests has inspired the Filipino with a fear and distrust of the American community which is tragic because these commercial interests do not in the slightest sense represent the mind of the American people. The second factor is political agitation on the part of the Filipino people themselves. Political leaders frequently express publicly the fear that imperialistic sentiment is growing in America and that the chances for independence are steadily diminishing. This belief is the real motive back of the present cry for 'immediate, absolute independence.' Many of the local political leaders are convinced that 'it is now or never.'"

Sixty Chicago ministers have agreed to engage in open-air evangelism. When Rev. Benjamin Brown attempted to do such work at one of the outlying communities the police arrested him. At another Rev. Norman B. Barr had his car bombarded with rotten eggs.

For the Twenty-fifth Infantry, a regiment of negro soldiers famous in army records for its corps spirit, a new order has been created with the approval of the government. The order is that of Distinguished Soldier of the Regiment. It is conferred annually upon that member of the regiment appearing to have made the best general record of service during the preceding year.

Dr. John A. Ryan proposes in order to get at the root of motives for war that manufacturers of all sorts of war materials and supplies and army and navy contractors be required to render such service without profit. Now that the false glory has faded from the war maker, he would also take the gold from the war profiteer. How it is to be done he does not say. But the *Commonweal* follows up his suggestion by expressing a desire to peruse "a frank history of the confidential relations between the Vickers-Maxims, Creuzot-Schneiders, Krupps and Ansaldos, and the cabinets of the countries in which they amassed their swollen profits during the ten years preceding the explosion."

A news note in THE BAPTIST of May 1 concerning the coming of the Greek church primate Gennadios to this country to raise money for a Y. M. C. A. building in Salonica, catches the eye of Rev. J. F. Love, corresponding secretary of the foreign mission board of the Southern Baptist Convention. Dr. Love inquires: "Is it impertinent that I should ask our Baptist people in particular that they in turn shall ask 'his holiness' two questions before giving him a donation on this Y. M. C. A. building? Will 'his holiness' use his official authority and influence to suppress persecution of Baptists in Roumania by the priests of Greek orthodoxy? Just what is to be the evangelical Christian value of the work which is to be fostered by this Y. M. C. A. building in Salonica?" Dr. Love further says: "Greek orthodoxy, as I have witnessed it, has very little to do with evangelical Christianity as the American people understand that term, and persecutions which are being incited in Roumania by the priests of Greek orthodoxy are becoming notorious." Both the questions and the comment of Doctor Love are pertinent and welcome. Readers of THE BAPTIST will not forget them.

The *Western Recorder* has learned "from an authority that cannot be questioned" that the war department has decided not to accept for chaplains men who hold premillennial views, and it is justly indignant. If the report is true, here is amen to any hot words it cares to express. At the same time it may be recalled that a certain Mr. Rutherford did time in the Federal prison at Atlanta for expressing rather strong premillennial views during the war. What was the *Western Recorder* saying then?

With reference to the muddle in Mexico concerning church matters, it has been obvious that the friction lay between the Mexican government and the Roman Catholic church. Protestants have feared that there might be an agitation on the part of the Catholics to embroil the United States in the controversy in some form. It may reassure them to learn that so influential a Catholic journal as the *Commonweal* is pleading for patience, for friendliness and for leaving Mexico to work out its own problems.

Elmer E. Vaughan, M.D., a prominent member of the Belden Avenue church, Chicago, died on Friday morning, April 30, at his home in Chicago. For nearly a year he was a heroic sufferer from a condition which did not yield to treatment. Chicago Baptists have met with a great loss in the passing away of Doctor Vaughan. In all the work of the denomination he was a generous and enthusiastic leader. Missions, education and philanthropy were enriched by his interest in and support of these vital expressions of kingdom service. He was a past president of the Chicago Baptist Social Union. For nearly a quarter of a century he was the president of the Chicago Union hospital, now the Illinois Masonic hospital, which grew out of his vision and courage. He was one of the lecturers for years in Hahnemann Medical college. His work as a great surgeon was widely known. And with it all he was a modest Christian gentleman dedicated to the service of humanity in the spirit of Christ. Born in Vermont sixty years ago, he came to Chicago as a young man for his professional education. For more than thirty years the North side of the city was his parish. The great crowd which looked upon his face calm in death at the funeral testified to the affectionate place which Doctor Vaughan held in the lives of hundreds of the people whom he had served as a Christian physician. His pastor, J. W. Hoyt, conducted the funeral service in the church assisted by John A. Earl, former pastor and long time friend of Doctor Vaughan.

Columbia University will establish a regular professional school of theology, built on the same general plan as those already maintained for other professions. Natural sciences will figure largely in the course. It is said that there are now in Columbia thirty-five students for the ministry.

The Baptist seminary at Hamburg, Germany, has four professors, five assistant teachers, and fifty-four students. Twelve of the students are foreigners: two are from Holland, two from Bulgaria, two from Jugo-slavia, two from Russia, three from Poland and one from Latvia. Education is entirely free to the students and the German churches, at great sacrifice, raise the greater part of the funds needed.

The American Freethinkers society is opposed to any arrangement between the schools and any portion of the public for the teaching of religion. It objects even to permitting the release of pupils for a limited time on certain days to attend religious instruction in the churches or elsewhere. The society is trying to raise money for a campaign against any concession of the sort whatever. This is the kind of zeal that overreaches itself through its unreasonableness. Churches have no monopoly of such folly.

Nine graduates of Munroe academy, Suifu, West China, and two outstation teachers made their way to Chengtu last fall to enter the Union middle school and university. "They faced manifold dangers, and some were a full month enroute. The fact that this number, in the face of all anti-Christian, anti-foreign propaganda, should choose to take that long and dangerous trip, so as to continue in our Christian schools at Chengtu, speaks well for their confidence in us, and their desire for what we have to offer."

The automobile business is equipped to produce more than five million passenger cars annually in the United States. The news letter of the National City Bank of New York expresses the opinion that the time of intensive competition in the industry is now at hand. This competition is likely to take the form of increasing rivalry in producing new designs and improvements in technical efficiency until something like standardization becomes possible, when makers will be compelled to merge or quit business.

Whether they wish it or not, Chinese Christians must assume responsibility for the propagation of Christianity if it is to make a real appeal as an indigenous and not a foreign religion to the national conscience of the Chinese people, according to President J. T. White of Shanghai College. He is of the opinion that if such a crisis had arisen two decades ago, Baptists would have been without resource. Fortunately, today there is a fine corps of teachers, preachers and hymn ready to take up the burden. They are still too few, and they cannot carry on without large financial help from America, and sympathetic advice from the missionary body.

Rev. J. M. Baker of Ongole, South India, has accepted the presidency of the Christian Endeavor Union of India. In his message to the members of the union, Mr. Baker describes himself as a jungle man. One-fourth of the thirty years he has spent in India have been passed in villages of his district. "If the months so spent were strung together in a ribbon, it would stretch over seven full years of jungle life."

The Washington Sentinel (negro) raises the following incisive questions: "From the armistice to the present, individualism has been increasingly on the rampage. Race prejudices, class prejudices, color prejudices, religious prejudices, sectional prejudices with all their concomitant evils, are multiplying and growing in apace. Is it not time to cease this twaddle about the unapproachable superiority of ourselves and our institutions and unite in adopting a policy and course of action which will comport more accurately with the intentions of the fathers of the republic?"

During most of the period of Dr. James Whitcomb Brougner's service for the Board of Missionary Cooperation in the pastorate at Los Angeles, his place was taken by Dr. W. W. Bustard of Cleveland, Ohio. Naturally the position was a difficult one, requiring both ability and tact of the highest order. The testimony from the church is that Doctor Bustard met the exacting conditions of the field with distinguished success. At the close of his work Temple church gave a valedictory supper and reception at which after all tables were filled 150 persons were unable to secure places. Doctor Bustard has returned to his home at 13679 Fairmount Boulevard, Euclid, Ohio, and is ready to resume his ministry-at-large in evangelistic and conference work.

Newspapers report that A. L. Pickens, professor of biology at Furman university, has resigned as a result of a clash of views on evolution with trustees of the institution. He was quoted as subscribing to the theory of evolution. Furman university is owned and controlled by the Baptists of South Carolina.

The Baptist Times of London notes that Professor H. H. Titus is visiting that country from America. Dr. Titus is a Fellow of the University of Chicago, and is spending some months in Europe under university auspices, visiting the educational centers. Upon his return to America he will take up the position of professor of history in the William Jewell college.

Five hundred thousand dollars will be received by the University of Chicago for the construction of a hospital for the treatment of contagious diseases, as the result of an agreement between officials of the university and trustees under the will of the late Mrs. Harriet G. Smith. The new hospital will be known as the Charles Gilman Smith hospital. By the terms of the agreement the University of Chicago is to provide a suitable site and building for the hospital, and is given the right to use the facilities of the hospital in connection with its work in medical instruction and research.

In the enlightening article about "Men You Want to Know" in the issue of May 1 it is stated that Dr. R. A. Ashworth is pastor of the Baptist church in Yonkers, N. Y. Yonkers is a city of 115,000 people. It has four white Baptist churches and one colored church. All three of the white churches besides the Warburton Avenue church are offshoots from it. They are all strong churches. One of them—the Calvary, is just building a new meetinghouse to cost \$125,000. Geo. D. Adams is the pastor. The Redeemer church is the one that Dr. Ashworth is the pastor of.—Alvah S. Hobart.

One of the most enjoyable social events of the year at Crozer Theological Seminary was a testimonial dinner in honor of Professor and Mrs. Vedder, Tuesday evening, May 4. Professor Vedder is about to complete thirty-two years of service as professor of church history. The faculty and students met in the dining-hall of the seminary, and unusual tributes of love and gratitude were spoken by Dr. E. B. Pollard, representing the faculty; Dr. Edward Chiera, of the University of Pennsylvania, and Rev. Robert E. Keighton, pastor of the First Baptist church, Narberth, representing the former students of Dr. Vedder, who now offer courses at Crozer. Mr. George H. Clarke, on behalf of the student body, testified to the love and esteem in which Professor Vedder is held by all those now in the seminary. Professor and Mrs. Vedder were remembered by the students by appropriate gifts, presented by Mr. Frederic R. Baker, representing the Student association, and Mrs. A. H. Rowland, on behalf of the wives of the married students. President Evans paid high tribute to Doctor Vedder's scholarship, comradeship, loyalty to Christian ideals and his permanent contribution to Christian literature.

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Among the grave problems of the churches in Great Britain are a decrease in the number of students for the ministry and a "tremendous slump of Sunday-school scholars." Baptists, however, have no trouble about a dearth of ministers, nor of candidates for the ministry.

National blocs in politics have been definitely recognized and authorized by the Averescu government in Roumania. Minorities of Hungarians, Germans, Bulgarians and others residing in Roumania will be permitted to form national electoral groups and to elect their own representatives.

One of the most difficult and important problems of modern medical research is that of the cause and cure of cancer, on which Assistant Professor Maude Slye of the department of pathology at the University of Chicago has been working with notable results for many years. This research will be greatly promoted by the bequest to the university of \$100,000 from the late Edwin Francis Holmes, whose daughter, Miss Harriet F. Holmes, has been associated with Miss Slye in her cancer research for more than fifteen years.

Southern Baptist churches received on baptism a total of 224,191 persons during 1925 and added \$24,172,151.65 to the value of their local church property. The gain in value of local church property far surpasses any previous year's record, while the number of baptisms is the highest on record with one exception. Other net gains for the year include an increase of 283 ordained ministers, 74,799 church members, 190 Sunday schools, and 154,875 Sunday-school pupils, 1,193 young people's unions, 1,192 woman's missionary union organizations, \$240,105.37 in woman's missionary union contributions, 647 church houses, 100 pastors' homes, \$3,275,113.42 in contributions to local church expenses, and \$1,677,395.70 in total contributions to all objects.

Among the multitude of experiences, odd, laughable and disgusting that fall to the lot of Rev. Sam Bawden at Kavali station in India this is one of the latest as he tells it: "This morning about four o'clock Mr. Davis was called out to the Kavali Reformatory Settlement and found a woman with her nose hanging down over her lips by two shreds of skin, and her husband admitted that he had bitten it off in her sleep! He had two wives, both there together and for some reason or other he became jealous of this second wife and has tried to mark her for life. I am afraid I should have had an unholy desire to kick him from one end of the street to the other and back if I had been called out, but it came to me as a bit of the day's work and I have sent him for prosecution for mayhem, and I trust he may get a stiff sentence. The sub-inspector of police says that the evidence seems to indicate that the first wife abetted him in the outrage. The man is in one guard house, and his first wife in the women's lines and the second wife in the hospital, and I am wondering what next?"

The Baptist

EDITOR: JOHN A. EARL
FIELD EDITOR: G. CLIFFORD CRESS

ASSISTANT EDITOR: U. M. McGUIRE
OFFICE EDITOR: JANET T. VAN OSDEL

Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

If Her Wish Should Come True

A CRY of pain inspires this editorial. It comes from a broken-hearted woman on the Pacific Coast. She is the widow of one of the most influential and effective ministers of the Northern Baptist Convention. Out of the shadow of her sorrow she turns her eyes upon the Baptist denomination to which he and she have given splendid lives of service. She tries to value it as its spirit, its fellowship, its methods and its tendencies weigh out in the scales of the deep realities of life, death and eternity. And here is the picture it presents to her: "I feel that we gave years of the hardest sort of service for a thing that was too cheap to serve—the Baptist denomination. The spirit of Christ is no longer in it. It is a wild scramble for place and office. . . . What does the word 'minister' mean? If the Washington convention would take as its theme, 'How to Bring the Lost Spirit of Christ to the Ministry Today,' and really do it, modernism and fundamentalism would die a natural death."

Now the answer to this cry is of course ready to the hand. It is that this good woman's painful experience has focused her attention upon certain unlovely aspects of the denominational life that for the moment she has lost sight of the great and lovely things which lie in the heart and are being wrought by the hand of the Baptist denomination. And the answer is true. But to refute the cry of pain by showing that it is not quite logical is one thing; to remove that which has caused the pain and evoked the cry is another. If her case were an isolated one, perhaps it might be treated as a pathological exception, but what if there should be multitudes whose contact with the denomination in recent years has given them a heartache where it might have written a hymn of thanksgiving? This editorial speaks on behalf of any and all who may have so suffered, and takes the message home to this office first of all.

Searching self-examination is in order. Nothing in the spirit of Christ justifies a merely sentimental softness. There can never be too much of moral and religious vigor, courage and resolution; never a grip too tight upon the uncompromising realities of life; never

a loyalty too exacting in discharging our trusteeship of truth and righteousness. In none of these things have any of us ever surpassed our Lord. But there is something else, perhaps something deeper, certainly something that can surpassingly sweeten and enrich fellowship and give perfect persuasive power to Christian testimony. And it is this transcendent element for which hearts hunger and the helplessly burdened and broken cry. Without it a miracle-working faith, and the gift of prophecy, and all the bulk and finish of either biblical or scientific lore, and all going to the stake for one's convictions, and all material largess to the poor—what did Paul call them? Zero in Christianity. In the light of his estimate, is our grieving sister as far wrong as we first thought?

After all, do we know what the word "minister" means? Does ecclesiastical technology afford a definition that will satisfy Christ? When we think of councils, theological examinations, laying on of hands, ordinations, official recognitions, regularity, authority and clerical dignity, are we within miles of the meaning that Jesus attached to the word "minister"? Do these things even help us greatly to understand what he meant? Must we not seek his meaning in another field? Does it not lie where love overflows in actual kindness and where unselfish service to others is the law of spontaneous self-expression? And if our fellowship should discover its measure and value in actually living and working together as he lived and worked, how much more would it need in order to validate it as a true Christian ministry, to accredit it as gospel testimony or to make it luminous and authoritative as an interpretation of God's revelation to men?

In asking that the Northern Baptist Convention become the creative center of such a ministry is this Christian woman asking too much? If the request meant that the convention should dissolve itself into a mere pietistic group, that it should turn aside from its big and practical collective task, that it should treat the problems of administration and finance for the kingdom of God as unworthy of its attention, that it should try to

evade or to cover up questions that can be clarified and settled only by frank and open discussion, then it could not be granted. In doing so we should be self-convicted of treason to our Lord who has given us this task and continues to enlarge it. But if the request means that our whole collective activity and fellowship should be saturated anew and creatively with the mind of Christ then it cannot rightly be denied. Effectiveness and spirituality need not antagonize each other. They are mutually indispensable. But spiritual likeness to Christ is the more difficult of the two to achieve.

Such a wish sets one dreaming. Suppose that we should conceive the Christian ministry, not in terms of the church but in terms of Jesus' life and mind. Conceive it a purely lay ministry of neighborly helpfulness as his always was. Conceive all of his people filled with his spirit and making their whole life a Christian ministry, as sacred as his, as authoritative as his, as friendly as his. Suppose that the Northern Baptist Convention should become the creative source and the assembling center for such a ministry. The result would be the building of the neighborly life on a scale of breadth and beauty such as the world has never seen. And the dream is in the way of coming true. Faults, failures, infelicities, disagreements, and painful contacts are of the surface and margin. God is still in his people and the ministry of the spirit of Christ still gladdens the waste places.

We Are Not Falling Down

ANY normal person can see farther than he can walk. He may attach great importance to reaching a certain point in his journey at a certain time, but in case of failure to attain that particular objective, instead of yielding to incontinent gloom it is advisable to check up on what progress he has actually made towards accomplishing the whole task imposed by his journey, and to calculate not only by miles but also by pounds of luggage. All things considered has he made encouraging progress?

Baptists have fallen into a habit of talking of themselves in terms of failure, but some figures gathered by Superintendent Peterson of Illinois invite examination. In 1919 the 86,000 Baptists of that state cooperating with the Northern Baptist Convention raised for home expenses including buildings, \$872,272, and for benevolence \$382,405. In 1925, 88,000 members contributed for all home expenses \$2,033,551, and for benevolence \$378,998. The total contributions of these Illinois Baptists amounted in 1919 to \$1,254,678, equal to \$14.40 per capita; in 1925, to \$2,402,549, or \$26.30 per capita. Thus the total gain in both the sum and the per capita of giving is nearly 100 per cent. At the same time the number of baptisms at home has risen from 2875 in 1919 to 4564 in 1925.

A temporarily disquieting feature is that only a small proportion of the total gain, and no per capita gain, is registered in the side of benevolence. In fact the per capita giving for benevolence has steadily fallen from \$7.23 in 1921 to \$4.30 in 1925. This decline cannot of course continue. It has already reached the border line of denominational disaster. While the total giving for

the last three years has never been surpassed or equalled in the history of the state, the benevolence budget has not received the benefit. There has been an unbalanced distribution of the income.

What has become of the gain? It has gone into increased local budgets for current expenses, improvements and new buildings. And this apparent disturbance of normal balance, although unwise, is not to be charged to selfishness. During the war and the ensuing years of the New World Movement, building was largely suspended to give way to the larger denominational program. But within the last two or three years it became apparent that in many localities building could be no longer delayed without disaster to the local work. In most instances building involved an extraordinary draft on local resources and relatively diminished support for the denominational budget. But it also involves or ought to involve a return to greatly enlarged support of the denominational budget as soon as the strain of building is over. It is a permanent strengthening of the home base for a greater future general advance.

Information coming to this office leads to the conclusion that conditions in Illinois reflect fairly throughout the field of the Northern Baptist Convention. If so, one clear reason is apparent for the falling off of contributions for benevolence, namely, the diversion of funds to church building enterprises. Another appears to be that there is a large general increase in the local current budgets for pastors' salaries and operating expenses. A third suggested reason is financial depression among the farmers, but how far this depression registers a decline in missionary contributions is not ascertained.

A general conclusion is that the missionary and benevolent enterprises of the denomination are suffering not so much from indifference or from differences of opinion as from a disturbed balance in the distribution of the Lord's money. In Illinois the ratio last year was \$22 per capita for home expenses and \$4.30 per capita for all benevolences. If that is the ratio for the country as a whole, it needs immediate attention from the churches themselves.

Hammock and Book

HE IS a wise man who knows how to use a vacation. For lack of such knowledge many people find the actual task of spending the vacation season burdensome and a bore. But one unfailing resource is a good book. When the sun is high in the summer sky and the "Laz Lawrence" is dancing over the stubble and other men sweat and stew and pant here and there trying to have a good time, the lover of books can loll in his hammock in the shade of the maple trees with a book in his hand—a book light enough to handle and to read, while the nymphs of romance, or travel or poetry dance around him till the sun goes down. There is no end of such books from which to select. Scan the book notices in THE BAPTIST. Get the books that suit your fancy. Having your book, seek the shade of a tree where the breeze blows free. Throw off all unnecessary clothing. Hang in a hammock or sprawl on the grass with book in hand and let the world go to the dog-days.

The World in Transit

BY THE ASSISTANT EDITOR

From Zero to Zero And Boast of the Sum

Australia plays the role of a social pioneer. She has given to the world the secret ballot, the Torrens system of land records and a parliamentary labor government. Now she is trying out the experiment of compulsory voting, with the result that the ratio of ballots cast to the actual number of legal voters has risen from 5 to 97 per cent. That the law is a success she will tell the world and the world is quantitatively impressed. It does quality count for anything at the ballot box? What is gained by adding 40 per cent to the mass of political incompetency which finds expression at the polls? Democracy suffers not from a lack of numbers but from a lack of sense. What the world needs is the discovery which will assure an assembling at the polling places of an increase of 40 per cent in the intelligence, integrity and public spirit of the voters. People often forget that in a democracy, absence from the polls is one way of voting. The mere act of casting a ballot, without meaning, purpose or effect, has little value. A situation may exist in which he who votes has done his country more harm than if he had been fishing on election day.

Voting Procedure for a Fellowship

An interesting suggestion of the *Inquiry* might be utilized in the Northern Baptist Convention. The proposal is that of a progressive assessment of growing opinion in the interested group with a view to arriving at an understanding that will be both common and correct. Instead of passing a motion with a vote by yeas and noes, for the purpose of securing to one of two parties a majority control, the question at issue would be submitted in such a form as to permit the expression of all of the various views that might be representatively held, and the effect of the vote would be to show merely what progress the group is making towards a common understanding. The good effect of such a vote would be at least twofold. It would serve to guide inquiry and discussion, by showing the probable direction they may best take in order to arrive at a true and satisfactory conclusion. It would also be a valuable index to those who have the responsibility of administration by enabling them from time to time to judge what weight ought to be given to a particular opinion as a guide to administrative policy. It involves the whole group of beneficial effects on morale (not to mention morals), spirituality and fellowship. It would have an adverse reaction in one direction. The incurable partisan who will have his way or nothing would find little exercise for his talent.

The North Pole Is Ours, What Shall We Do With It?

America is proud, the world is proud, of Byrd, Amundsen and their hardy companions who have unlocked the vast region about the north pole to the front of civilization. At this writing the Byrd party has returned in triumph from a successful flight to the pole, and the Amundsen party is somewhere on its long trial voyage of two thousand miles from Spitzbergen to Point Barrow. Henceforth the whole polar area is to become the home and sporting ground of human beings. Thus a few more distinguished names are added to the long list of those whose insight, skill and

daring are giving to mankind the mastery of the earth. Their line is not ended. Others will follow. And the admiration of mankind is shifting from its butchers to its benefactors. But one field of exploration, broad, inviting and little known, awaits its discoverers. The people do not know what to do with their discovered world nor how to live together rightly in it. There is a call for a race of social explorers and pioneers, who have the insight, skill and daring to find the way for mankind to a brotherly community life. When they come and the world finds them out it may crucify rather than crown them, but they will be its transcendent pioneers, its finest sons of God. Some day will so reveal them.

The British Strike Still Muddles Towards War

Prophesying about the British strike is a skittish occupation. But there is no other way. The option is to say nothing in these columns about the supreme current event, or to note the facts at the date of writing and to guess what the situation will be when the paper reaches the reader ten days later. It may be that when the facts are all known it will turn out that the most desperate blunder of this whole blundering situation was that of Premier Baldwin in choosing to interpret the strike as a rebellion. The strikers indignantly deny any such interpretation. His attitude makes the government their open enemy, offering to them an ultimatum of unconditional surrender. A consequence is to bring the class struggle to a crisis in many nations. Organized workers in most of the highly industrialized nations now interpret the struggle in Great Britain as one in which the capitalist class is using the agency of government to crush labor; and they are making common cause with the strikers; while capitalists of other countries are hastening to assure the British government of their support against impending world revolution. Today it seems that only an overruling Providence or an unexpected increment of good sense can prevent civil war or worse.

Why Not Try Pedagogy Instead of Legislation?

From a legal point of view the state has a right to prescribe by law what shall be taught in the public schools. But the possession of that right does not make a state system of education proof against fools in the legislature. And the attempt to exercise it has set all sort of cliques from atheists to ecclesiastics to fighting for political control of the schools. The net result is to convert the public school into an institution for the registration of the people's prejudiced ignorance, of factional victories and of the teacher's hypocrisy. And the tablet on which the registration is made is the growing mind of youth. If any law could be a crime, such legislation would be a perfect example. Men learn by the blunderer's rule of trial and error, and some day, when it becomes apparent that the politician has almost ruined the schools, the people may discover again that education is safest in the hands of trained teachers. Pedagogy may not be perfect as a science or as an art, but it is the nearest approach to perfection for educational purposes that we are likely to get in this world. The alternative offered of turning education over to ranting sects and scheming politicians evokes pity for the children who may be the victims of such folly. Give the teachers professional training and professional freedom.

Religion and Education*

A sermon preached, Oct. 5, 1924, in Mandel Hall at the University of Chicago

BY ERNEST DE WITT BURTON

(Concluded from last week)

ONE cannot deal with religion on a purely intellectual basis. The college cannot simply teach about religion in an intellectual or scientific spirit. Religion has its intellectual aspect and from that point of view it must be dealt with on the same principles as that on which the college deals with all other matters intellectual. But it is also a life, in the continuance and development of which the college is even more concerned than it is with the discussion of it. And in its aspect as a life it is influenced by many things that are not set down in the curriculum. It is affected by the chapel service, which ought to be simple and yet so beautiful and impressive as to be a joyous memory throughout life. It is affected by the physical surroundings of the service.

A distinguished architect recently told me this story: Visiting in the city of Rheims before its beautiful cathedral had suffered the awful ravages of war, he entered the building at noon one day to study it as a work of art. It chanced that because there was a great religious festival going on in another church, he found the cathedral wholly unoccupied, and he wandered about it alone, drinking in its beauty with eyes long trained to read the meaning expressed in architecture. At the end of two hours he who had entered that building an agnostic found himself upon his knees, and when he left that building it was with a new religious experience and a new religious attitude.

This is but one aspect of the fact of which I am speaking, namely, that religion and the religious influence of a college are not merely, or indeed chiefly, matters of opinion or discussion or instruction. Religion is a life, and life is influenced by life. One man in a community whose honesty, courage, gentleness, and strength disclose themselves in his whole conduct, whose character at once makes you think of Jesus, may without his being aware of it have more to do with shaping the religious life of that community than all the teaching and preaching besides.

Living the Gospel

When Charles R. Henderson died, after having been for a quarter of a century the chaplain of the University of Chicago, he was respected and beloved as perhaps no other man who was ever in this university. And more than one of his colleagues said in effect, "I believe now in the possibility of such a life as that which the Gospels ascribe to Jesus, for I have myself seen it lived before my eyes."

But why did the colleagues of Doctor Henderson phrase their estimate of him thus? Why did they not say that he made them believe in the historicity of Moses, or Socrates, or Plato, or Paul?

For the men who themselves have the highest ideals, has not Jesus become the standard of living, the ideal of character, the moral leader of the race? And in the light of this fact must we not say as the final assertion that we make about the college students' religion—the religion of the college—that it must take Jesus as its inspiration and be permeated with his spirit? And must we not say this, not in the name of prejudice and pre-judgment, but in the name of historic fact and of sane

and just value judgment, as we face the facts of human history?

Beautiful buildings, music, and oratory, competent instruction and freedom of thought, all have their value but more important and more effective than all of these are the lives of faculty and students in whom the spirit of Jesus Christ is reincarnated.

The spirit of Jesus! May I remind you what the characteristics of that spirit were? In this year that we call nineteen hundred twenty-four we turn back nineteen centuries to Jesus, who is still the leader and exemplar of all the centuries, as the best source to which we can go for inspiration and guidance. How did he look at life? What were his principles of thinking and acting? How did he look at religion?

The Religion of Jesus

He was born in an age and into a world that was largely dominated by tradition. To protect itself against the corrupting influence of the great outside world in the midst of which it was only, as it were, an island in an ocean, Palestine had ascribed sacredness and authority to the thinking and the literature of the past. Prophecy, which always means originality and courage to think things through afresh—prophecy in the thought of the men of that day was a thing of the past. To them belonged the humbler task of interpretation. Not their to look the facts in the face; theirs rather to cite authorities, the tradition of the elders, so-called. Into this world Jesus was born. In it he woke to consciousness and, when he found himself, repudiated its whole point of view and method of thought. Facing any question of morals or religion, he asked, not what do the scribes say, but what are the facts as these are seen in the experience of men, and what do these facts justify us in believing and doing? Finding men enslaved to a host of petty prescriptions which tended to lead them to neglect justice and mercy and the love of God, he pierced beneath the surface and the external to the great realities of life. Religion was for him not the observance of laws about food and fasting and forms of prayer; but an attitude of heart toward God and men, and conduct that was consonant with that attitude.

Let me illustrate his attitude by reference to two matters, one having direct relation to practical conduct, the other to fundamental convictions and attitude.

The sabbath was a very ancient institution. How old it was, no one, of course, knew. What they did know was that its observance was commanded in their law enjoined by the prophets, and strenuously insisted upon by the religious teachers of the day. Yet Jesus saw that as conceived and practiced it involved an utter reversion of values. Men were subordinated to an institution, not an institution administered to meet men's needs. And Jesus saw—what any man may see who stops to think but which strangely enough few have seen—that the real values of this world are in people, and that institutions of all kinds have value only as they serve people and promote their welfare. Therefore, instead of bowing his head to this ancient and sacred institution, he allowed his disciples, and encouraged others, to disregard the customs of the day based on the ancient commands. And when he was challenged, he replied in the far-reaching maxim: "The sabbath was made for man

*Reprinted by permission of *The Journal of Religion*.

not man for the sabbath." Do you perceive how far-reaching and fundamental an utterance that is? It involves two principles that were revolutionary for that day, and have never yet been fully accepted. In the first place, Jesus in effect announced that the test of truth is not conformity to ancient tradition but human life and experience; and in the application of that principle he announced another, that the supreme values of the world are not in things, but in men. These two principles thoroughly applied to life would revolutionize it.

My second illustration is found in the great fundamental idea of God. The great service of the Hebrew people to the human race is in its idea of God. There is, to me at least, nothing more impressive in the whole history of human thinking than the process by which that people thought and fought their way up from the idea of a tribal deity who belonged to the tribes of Israel to other deities belonged to other petty nations, and who contended with them for supremacy in a territory no larger than one of the smaller states of this country—thought and fought their way till they reached that magnificent conception of a God who made the heavens and the earth, and who guided the affairs and was interested in the welfare not of Israel only but of all mankind. This great conception the Jews of Jesus' day held firmly and unwaveringly. Idolatry had once for all been left behind. Agnostics their race had never been. In the atmosphere of this idea Jesus grew up. He accepted it without abatement of any of its magnificence or its meaning, not, we must believe, because it was handed down to him, but because it commended itself to him as the best explanation of the facts. For we have seen already, and there is abundant evidence, that tradition was not for him sufficient authority for any belief or practice. But, accepting it, he also modified it. The Jewish conception of God as held in Jesus' day had in it indeed some elements based on the tender relation of a father to his children. But it was still largely dominated by the analogy of the oriental monarch. God was no more King than Father. This emphasis Jesus reversed. "Our Father who art in heaven," he taught his disciples to pray, not, "Our King who is on the throne." In other words, Jesus appropriated to the full the great inheritance of his race; that it came down from the past was to him no argument against its truth; but he also enriched it and empowered it out of his own experience and on the basis of his own faith. For I am sure you will agree with me that the deep conviction that God is Father to his children can arise only in the soul of one who has entered into an experience of his love, and that acceptance must always involve an act of faith that goes beyond any mere scientific demonstration.

Place of Religion in the College

But what, perhaps you will ask, has all this to do with my subject? Much, as I believe. It is indeed vitally and essentially related to the question, what place religion is to have in the college.

For as sheer historic fact, Jesus is the world's greatest thinker in the field of religion, and therefore the college which in every field seeks to get the best from the past and make the best use of it must take Jesus into account and cannot do better than to accept his spirit and follow his method. There have been great mathematicians in the world, and we have no evidence that Jesus was such. There have been great artists in the world, and Jesus painted no pictures, left behind no "Hermes" or "Victory." But in religion he was supreme.

Moreover, the method by which Jesus dealt with religion in his day is essentially one with that which

the world has now in modern times discovered to be the best and only method of dealing with all problems that have relation to human life. In short, Jesus was the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it today. He faced facts squarely, made them, rather than opinions, however ancient and honorable, the guide of his thinking and the basis of his action, set facts in relation to one another, penetrated beneath their surface to find their meaning, brought imagination into service, and to all that mere induction or deduction could prove added an estimate of values and a strong element of faith. Slowly the world is learning that this is the best way to think, and all the progress of our modern times is due to this method of thought.

But it is not simply, I must remind you again, in his method of thinking that Jesus is an exemplar to us. The content of his thinking, the example of his character—these are invaluable inheritances. For all the centuries have gone on to prove not only that he had a right way of thinking, but that he reached right conclusions, and realized an ideal of character than which we can think of no better. His estimate of human values, his conception of God, his ideal of character as exemplified in himself have never been outlived or left behind.

Because of these things, Jesus, not only as the founder of our religion and the object of our reverence, but as the great exemplar of the best type of thinking that the world has yet discovered, the best expounder of the fundamentals of religion, the best ideal of character, is entitled to recognition and leadership in all our colleges.

Jesus an Ever-Present Force

But I must add also another reason in support of his place of leadership in education. If, as I believe, the prime business of the college is to develop personalities, then for this reason Jesus ought to be an ever-present force in the life of the college. It is only a few days ago that I heard the dean of the colleges in a large university say with emphasis and seriousness that the impact of Jesus of Nazareth is the greatest possible influence for the development of character among college students. He was speaking as a representative not of religion, but of education—but of education that recognized that the ultimate values to be achieved by education are not merely intellectual, but broadly and deeply personal; and so speaking, he counted Jesus as the most potent influence for good that we can employ.

I come back therefore to say what I implied at the beginning, that religion and education, and college education in particular, are natural allies. Only now I wish to say this in the more specific form that no college, whether founded in the name of religion or of democracy or of science, can afford not to give to Jesus and the religion of Jesus a central place in its life and its plans. We need never fear that in doing so we are introducing a conflicting or a repressive influence, one that will endanger our scientific attitude or our educational ideals. For Jesus is the great representative of the scientific spirit; he is the first great affirmer of the supremacy of human values and of the doctrine that man is of more significance than all the institutions that he has made or inherited or by which he is influenced. No college can achieve its highest possibilities which does not bring to its aid the great forces of enlightenment and inspiration that the history of the race has placed at its disposal, and of all these none so well deserves the place of preeminence as Jesus of Nazareth.

Guide Posts to the Higher Road

People will not be better than the books they read

BY STEPHEN J. HERBEN

FOR several years now those who have been planning a summer vacation have been exhorted to "take along a book." It is a worthy slogan, and he who gives heed to it and makes the reading of a number of good books a part of his vacation schedule, and holds to it religiously, is sure to reap a rich reward. But, of course, much depends upon the character of the book that you take along. In literature one may always mingle with folks of quality. There is an aristocracy of mind and culture, and there are no hindrances to your joining that noble body. It requires only that one will center his intellectual interests upon that which is pure



"A fish hawk, ancient foe of the bass, swooped down."

—From "Old Black Bass," Abingdon Press

and of good report, and associate mentally with the clean and wholesome and worthy. Books enter radically into the making of character. Therefore, as an aid in the fashioning of good character read good books.

We are rich in good books, although it is true of many of them that they are not always popular with literary critics and do not achieve the distinction of newspaper notoriety. It is the good book, however, that satisfies—because it is a book that helps, especially in relation

to the abiding elements of character, culture and life.

To many readers and book lovers a publishers' catalog is a most interesting and stimulating document. To browse about in it is a delight to the cultured soul, it broadens horizons and quickens one's desire to know about books and to possess them. An excursion in the recent list of the Abingdon Press will disclose some things that will rejoice the heart of the book lover. Ministers, for instance, will be interested in the new Boreham book, "A Faggot of Torches," brief precepts on "texts that have made history." There is an irresistible charm about the books of F. W. Boreham, the noted Australian Baptist preacher, that has captivated hosts of readers throughout the whole world. Then there is a book by Arthur W. Hewitt, a Vermont country preacher, entitled "Steeple among the Hills" that makes one think of Ian Maclaren and his "Bonnie Briar Bush"; a volume that confines itself to the life and problems of the rural parish, and one that all ministers, whether of the city or country, should read. Another Vermonter, Dr. Timothy Prescott Frost, has made a new study of some of the parabolic sayings of Jesus, and these he has brought out under the title "Tragedy and Triumph." It will be very helpful to our clearer understanding of the mission and message of Jesus. Bishop Edwin H. Hughes has a new book this season. It is called "God's Family," and discusses the great matters of the divine Fatherhood and human brotherhood in a clear and convincing fashion. A contribution is made by Prof. William North Rice, Wesleyan University, to the current discussion in a small but cogent volume, "Science and Religion," in which he maintains that there is no more conflict between these two than there is between trains going along on parallel tracks.

For those whose eyes are lifted to regions beyond the seas there is that delightful combination of biography and travel description by Welthy Honsinger, "Beyond the Moon-Gate," the story of the experiences of a missionary during her twelve years of intensive service in China. And—another book on China—Harry R. Caldwell's "Blue Tiger," one of the most thrilling recitals of the exploits of missionary, scientist and hunter of big and ferocious game. It is an unusual book, and bears the hearty commendation, in its introduction, from Robert Chapman Andrews, leader to the American Expedition to the Gobi desert, the author having been an invaluable member of one of them. And, again, a book on China that country being much in the international eye these days—Harold Speakman's "Beyond Shanghai."

It may be that the reader's special interest veers toward nature stories. Here is a fascinating book by Albert Benjamin Cunningham, "Animal Tales of the Rockies," which will keep the wide-awake boys and girls interested from start to finish; while Cunningham's other book, "Old Black Bass," will quicken the pulse of many a fisherman and make him long for the time when he can cast his line again for the elusive and game bass. The late Bishop William A. Quayle was a natural lover of the first order. His "A Book of Clouds" is a thing of beauty, both in workmanship as a piece of bookmaking, and in literary craftsmanship, while as an interpretation of the handiwork of the Creator as revealed in the clouds it stands alone in literature.

On the Slopes of Parnassus

When I would know thee . . . my thought looks upon thy well-made choice of friends and books.—Ben Johnson

WHEN any one says, "I don't care for poetry," it generally means that he hasn't happened to find the kind of poetry he would enjoy, for there are certainly poets for all tastes, and it is a pity for any one who loves reading to miss the pleasure he would surely find in the music of verse. There are few of us who are not stirred by the feel of the salt air and the dash of the spray in John Masefield's "Salt Water Ballads." Do you know his "Sea-Fever," from this collection? Here is the opening stanza:

*Must go down to the seas again, to the lonely sea and
the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white
sail's shaking,
And a grey mist on the sea's face and a grey dawn
breaking.*

Masefield excels, too, in telling a story in verse. Read "Dauber," a tale of the sea, and the lovely allegory "King Cole," a story of the traveling circus. Many people say that they find Edwin Arlington Robinson difficult to read, but there are scores of his better poems, especially the sonnets, that are most appealing, and it is a pity for any one who reads at all to be ignorant of the work of the man who is acclaimed both in England and America as our greatest living poet. "The Sheaves," a poem of the harvest, ends with these lines:

*So in a land where all days are not fair,
Fair days went on till on another day
A thousand golden sheaves were lying there,
Shining and still, but not for long to stay—
As if a thousand girls with golden hair
Might rise from where they slept and go away.*

One of the most sympathetic and musical of the younger poets is Margaret Tod Ritter, of Colorado, who has published recently a slim volume called "Mirrors." She writes:

To Any Tall Mountain

*To prop the skies up with your snows,
To wear the sunset's emerald-rose,
To fill the streams from your silver cask,
To sleep at night in a purple mask;
You do these things while I must sit
In a stuffy red-plush room and knit.*

"Resurgence" is one of her poems of deep feeling: *I have so loved you I can never find
Rest from the thought of you in any place.
Far have I left your cypress-bed behind,
But not your hand's light touch; but not your face.*

*Only this moment did a voice contrive
To make hope start up, quivering. I drew
Close to the sound of it: you were live
A little space with laughter blowing through.
You were alive and then you were more dead
Than ever you had been through all the years.
I heard a voice and knew not what it said:
Some simple trifle meant for other ears.
To one to share this exile and this pain;
To one to know that you have died again.*

For summer reading nothing could be more companionable than Louise Driscoll's poems in "Garden of the West" and "The Garden of the West." She knows and writes of the flowers and the birds, and writes of them delightfully. "I hope there's Spring in Heaven," she

writes, and another poem, "The Laughing Prayer," makes one ashamed to fret.

Fanny Stearns Davis, in her latest volume, "The Ancient Beautiful Things," writes to her little daughter:

*You shall not wear velvet,
Nor silken broidery.
But brown things, and straight things,
That leave your body free.*

*Your friends shall be the tall wind,
The river, and the tree;—
The sun that laughs and marches;
The swallows, and the sea.*

*And you shall envy no man,
Nor hurt your heart with sighs,
For I will keep you simple
That God may make you wise!*

Her poems are filled with the loveliness not only of wind and rain and nature's colors, but of home and affection.

Another young poet, Marie Emilie Gilchrist, brought out in April a collection of her verse, called "Wide Pastures." She writes charmingly of country scenes and uses symbols from country life. She tells of "Time's great barn, hay-strewn and still," of the "timbered ridges of Vermont" as "green staircases the silver moon treads lightly," of "stubborn orchards" as "gnarled outposts of a race of pioneers." "Wide Pastures" is emphatically a book to read and enjoy out-of-doors and in many of the poems there is a wisdom and true philosophy that is inspiring.

James Stephens, the Irish poet, whose double domain, as some one has said, is Ireland and Fairyland, expects to bring out his Collected Poems in the fall, but meanwhile he has put together in "A Poetry Recital" the poems he selected to read on his recent American tour, and several new ones, besides. Who could help liking "The Daisies"?

*In the scented bud of the morning-O,
When the windy grass went rippling far,
I saw my dear one walking slow,
In the field where the daisies are.*

*We did not laugh and we did not speak
As we wandered happily to and fro;
I kissed my dear on either cheek,
In the bud of the morning-O.*

*A lark sang up from the breezy land,
A lark sang down from a cloud afar,
And she and I went hand in hand
In the field where the daisies are.*

The recently-published "Golden Treasury of Irish Verse," put together by Lennox Robinson, is a collection of lyrics and stories in verse for all who cherish a fondness for the Irish character. There are poems by Irish writers from Goldsmith, Congreve, Thomas Moore and Emily Brontë to Moira O'Neill, James Stephens, Padraic Colum, Katherine Tynan, and other Irish poets of today.

That famous and indispensable collection of verse from the older English poets, Palgrave's "Golden Treasury of Songs and Lyrics," has lately been followed by Binyon's "Golden Treasury of Modern Lyrics," which includes the more recent British poets, and for

those who wish to be introduced to the American poets of today nothing could be better than Marguerite Wilkinson's "New Voices." Mrs. Wilkinson not only gives selections from the new verse but includes some interesting criticism which helps one to understand and appreciate it. Most of us have probably modified our opinion of "free verse," since its rather crude beginnings, when G. K. Chesterton wittily said, "Free verse is no more a new form of poetry than sleeping in a ditch is a new form of architecture." Free verse is of many kinds, and all poetry-lovers have learned to appreciate the value of the escape from the old conventional forms, and the freedom the poets have won to express beauty either with or without rhyme and the regular metres.

"The New Poetry," a collection made by Harriet Monroe and A. C. Henderson, is another fine and very popular collection of the work of the younger American poets.

Two poets whose work is most distinctively American are Vachel Lindsay—famous for "Abraham Lincoln Walks at Midnight," "My Fathers Came From Kentucky," and "I Know All This When Gipsy Fiddle Cry"—and John G. Neihardt, whom Katharine Lee Bates, of Wellesley College, calls the Walter Scott of Nebraska. Mr. Neihardt's latest poem, the thrilling "Song of the Indian Wars," is the third he has written in his projected epic of the West.

"The World's Great Religious Poetry" is a splendid collection made by Caroline Miles Hill, which has been widely commended since it appeared a few years ago and has sold a great number of copies. The term religious poetry is used in its broadest sense, and the volume contains poems to fit almost every mood of aspiration and love of nature's God.

(Volumes of poetry mentioned are published by Macmillan.)

Along the Book-Lover's Trail

BY MARGARET HANSCOM

NOW that every one is talking about well-balanced meals, counting calories and estimating vitamins, why not put the same sort of test to work on your reading? There might be some severe cases of mental indigestion uncovered. And since vacations give the great opportunity for readjustment this well-balanced list of books is offered for inspection.

Such a biography as that of Dame Nellie Melba's—"Melodies and Memories" offers excellent entertainment. It is an inspiring account of how the little Australian tom-boy became a great prima-donna, the toast of four continents, and the intimate friend of kings, musicians, actors and great statesmen; it is written in a delightfully sparkling style.

Arnold Bennett's latest book of essays offers just the right sort of leisurely reading. He calls the new book, "Things Which Have Interested Me," and his alert and sympathetic mind finds meat for reflection in almost every phase of activity. He discusses with versatility and wit such things as Spain and bull-fights, reading, politics, friendship, insomnia, Marcel Proust, how to spend money, etc. His vivacious style makes this informing book singularly readable.

Among books of travel there are three of quite different types. In "Constantinople," the author, George Young, has filled the empty shells of old Byzantium, the ruined temples and palaces, with the vivid life of the past and linked the Old Turkey with the new. He gives an historical perspective and a political bird's-eye-view. The book is illustrated with old maps as well as with many photographs. "Beyond the Baltic," by A. MacCallum Scott, is a challenge to the belief that to Rome is due much of the credit for our advanced civilization. Mr. Scott claims that the adventurous, hardy people of the Scandinavian north, or of the northern Mediterranean, as he calls the Baltic, have contributed immeasurably to the world's advancement. There is much local color and diverting humor. The third book is by Henry Beston—"The Book of Gallant Vagabonds." There is Trelawney, faithful, level-headed friend of Shelley, and there is Morton, the trader who landed in 1625 in a meadow (now Boston) and was later arrested by that strict disciplinarian, Miles Standish, for raising and celebrating the first May Pole. And there are a host of others equally brave and true.

For mental stimulation there are several books on the present religious controversy—"The Unknown Bible,"

by Professor Conrad H. Moehlman, gives candid guidance to "the book nobody knows." It studies the difficulties, the Old and New Testament, the rabbinical attitude, the Protestant and Catholic angles, gives a method of approach that leads to a better understanding of the beauty and genuineness. Prof. J. Y. Simpson of Edinburgh in "Landmarks in the Struggle Between Science and Religion" paints a background picture of the great conflict between science and religion which he does not describe as a conflict, but as a parallel march of progress. This is a scholarly, authentic work by a great teacher. And in "Thinking Through" Alva Martin Kerr achieves a clear vision of where the controversy is carrying the religious world.

The lover of biographies will find much inspiration in these three: "Disraeli: Alien Patriot," by E. Raymond, the story of the great Jewish statesman who helped establish the English empire; "Disraeli and Gladstone," by D. C. Somervell, a dramatic comparison of two careers alike only in their great influence upon English statesmanship and in their devotion to the widely divergent views; "The Pilgrim of Eternity," by John Drinkwater, one of the best biographies of Byron ever penned, by a man who has established a reputation as a just and sympathetic interpreter of the lives of great men.

Among the more strictly religious books several may be mentioned as important. Dr. Henry Howard has become famous for his fine preaching at the Fifth Avenue Presbyterian church, New York. His latest book is called "The Threshold." "Getting Out of the Rough," by J. W. Vander Meulen, is a delightful book by a confirmed golfer on the analogies of golf to life. "The Minister and His Own Soul," Lewis' short masterpiece should surely be part of the equipment of the vacation-bound minister. For a life of Christ there is "Our Lord's Earthly Life," by David Smith, the author of "In the Days of His Flesh," and for inspirational reading the set, "Little Books on the Christian Life," six small but noteworthy volumes gayly jacketed in blue.

After this fine repast of good books the reader may be allowed a bon-bon of Stoddard King's called "What the Queen Said," pert and nonsensical rhymes, sometimes discovered to be quite sensible after all, and irremediably gay.

(The books above mentioned are published by Doran.)

Relaxation in Romance

"Leisure without books is death."—Seneca

BOOKS that have remained in chaste tidiness all winter are taken from their shelves when vacations come along; sometimes they are carried on strange journeys, tell their story against the lovely background of the open, become grass stained and weather beaten. Or they may find a more tranquil retreat on some shaded veranda. Bookstores flaunt their gayly jacketed volumes for the benefit of the prospective vacationist. Fiction has a prominent place and several recent volumes have been of particular interest.

One of the most stirring adventure stories of the season is "Spanish Bayonet" (Doran); a story of colonial Florida in the days just preceding the revolution. It is an exciting romance with poignantly dramatic moments. A young Englishman, two young Minorcan slaves, and a tyrant master are involved in a crucial struggle. The book is warmed with the poetic genius of Stephen Vincent Binet, the author, as in the lines: "The moon was a sailor's lamp now, a lamp of silver salt, sea-crusted, at the masthead of heaven. The stars were lights in a rigging. As he lay back he felt not only the movement of the boat, but a larger, vaguer roll, the roll of earth itself, a dark, huge ark plunging forward slowly through a black and silver waste."

Adventures of another sort await you in P. G. Wodehouse's latest—"He Rather Enjoyed It" (Doran). The financial mishaps of that impudent creation, Stanley Featherstonehaugh Utridge, make a rollicking book.

A most delicately spun novel comes from an English author, "The Farthing Spinster" (Doran), by Catherine Dodd. It is founded upon an old curse called the "Curse on Jellis Fathynge," made during the reign of Henry the VII—"lett no femail chyld of a Farthyng take the accursed name of Jellis for if shee do, surlie will misfortune attende her. Never will shee gain a spouse, but end her days a lonelie spinster." This is the story of three lovely women of three generations who bore the name of Jellis. The characters seem as real in the

Jane Austen period as when they shift to post-war days. It was the Jellis Farthing of 1800 who discovered the curse in an old escritoire. It was the Jellis Farthing of 1920 who burned it.

Percy MacKaye, author of "Tall Tales of the Kentucky Hills" (Doran), claims that the tales in his book are told just as he heard them from that veteran story teller, Sol, the "mountain Munchhausen." "The Cats That Clawed to Heaven," "The Hickory Pick Tooth," "The Meat of a Snow Ball," "Cain's Ducklings"—they are fantastic yarns told in mountain dialect, rich in humor and spiced with a remarkable imagination.

"Mr. Bottleby Sees It Through" (Doran), H. Temple Thurston's delightful love story of an erudite young Egyptologist tells how he suddenly discovered that he was in love and that here was a subject of which he knew nothing. His shy attempts to learn make a whimsical and diverting novel. "Treading the Winepress" (Doran), by Ralph Connor, is another fine romance. It tells of a young Canadian veteran's last stand. Written against the rugged background of Nova Scotia it has a significance for all who find divinity mirrored in human character.

"Toward the Flame" (Doran) is not really fiction but it has all the elements of a story. It's a tremendously tense yet contained narrative of one officer's experiences in the A. E. F. He sees in the war, not the superficial splendor seen by the soldier born, but with a swift intuition the tragic commonplace. He is a poet and writes with an artistry that will not be downed.

If you think of books as luxuries remember these few lines of Arnold Bennett's—"For the price of a first-rate nailbrush you can buy, fully illustrated and well bound, a history of the earth. As for the price of an elegant evening dress, it is more than the equivalent of the cost in encyclopaedic form of the whole recorded sum of human knowledge."



"TAKE ALONG A BOOK"



The Devotional Life



The Bible as a Book of Religion

Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.—John 5: 39.

BY HARRY P. DEWEY

OFTEN as we roam through certain portions of the Bible searchingly and prayerfully, we are sensible of a peculiarly spiritual atmosphere and the pages seem inter-penetrated with a living spirit. The reading of certain passages slowly, quietly and thoughtfully reacts upon and exhilarates the soul.

Are you sagging in body or mind because of your toil? There is renewal of vigor for you as you repeat, "Come unto me, ye that labor and are heavy laden, and I will give you rest."

You will escape from the hard matter-of-factness and monotony of the daily grind, breathe the air of the fields, hear the song of brooks, and the pulses of your faith will be quickened, as you yield yourself to the cadences of the Shepherd's psalm.

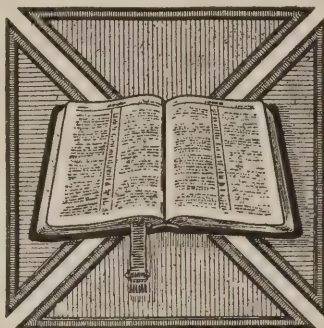
Are you perplexed concerning momentous decisions to be made or plans to be wrought out? Say to yourself that assurance of the prophet, "Thou shalt hear a voice behind thee saying, 'This is the way, walk ye in it, when thou turnest to the right hand, and when thou turnest to the left,'" and more than likely some clear guiding intimation will be given to you.

Comfort in the Bible

Are you wakeful because of many cares and anxieties, or for any cause, mental or physical? The drowsy sensations are more likely to steal upon you if you employ as a hypnotic the confident lines of the psalmist, "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety"; or repeat, with the dear familiar imagery in your fancy, the message to the prophet, "As a man whom his mother comforteth, so will I comfort you."

Are you sorely pressed in an emergency for which your strength is too weak, is there doubtful foreboding in your heart? Then, make abundant use of the promises whose very sound is vibrant with good cheer.

Mrs. Elbert F. Baldwin has given



in a recent number of the *Outlook* a most vivid account of the experience on the Roosevelt, as in a terrible storm that gallant ship responded to a call of distress, and stood faithfully by in the heroic and successful effort to save the helpless crew of the foundering Antiope. The point in the description to which I particularly refer is when three days had passed, all efforts at rescue had proved futile, two seamen had been lost, and there was but an hour of daylight remaining. The wind had increased and the approaching night seemed ominous indeed. The situation appeared beyond human aid, and "a sort of calmness of despair or faith," fell upon the Roosevelt's passengers. They spoke to one another of prayer, and all prayed inwardly. "Then," continues the writer, "there was a hasty searching of Psalms," and such verses as these rewarded the quest: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea"; "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

The hopeful words were not recalled and uttered in vain, for this is our friend's testimony, as noted in her diary's record of the tremendous experience: "How dynamic the Psalms! Just to copy this helps."

Cherish, preserve and diligently read the Book of books.

Seek to understand it the better

by availing yourself of the aid of that scholarship of our day which is sincere, wisely discriminative, constructive and reverent—some of the biblical criticism is not all that—yet know that your own prayerful common sense will enable you to see and to appropriate the most precious treasures. Remember that the Bible, taken all in all, is the biography of a people in process of being educated by God; that the focal point in that schooling is one supreme personage, and all in the book which comes before the portrayal of him anticipates him, and all which follows that portrayal reflects him.

Strive especially to know the four Gospels, and you may expect that as you form the habit of turning to them frequently, he of whom you read will seem to emerge from the pages and become a living presence, doing for you that which on the first Easter afternoon he did for two saddened and bewildered men, as he drew nigh to them and walked along with them and, while their hearts were burning within them, opened to them the Scriptures and showed them how it behooved the Christ to suffer and to enter into his glory.

The Inspired Book

Is the Bible inspired?

It is the most human book ever written, but as we bring our humanness to its humanness it finds us, as Coleridge said, as no other book does. We come to it in our weakness, and even as we read it imparts strength. We come to it in our doubts and uncertainties, and even as we read it dispels the mists. We come to it polluted by our selfishness and sin, and even as we read the cleansing begins. At times we are especially conscious that by its influence upon us we are given a mystical and quickening touch with the Divine Presence.

Its authority is the authority of its convincing truth; and we know that it is instinct with the Spirit, as is no other book, because it helps us to live the more abounding life.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for June 13

Note: All references hereafter made in these "Meeting Helps" will be to the following books; "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

The Scripture passages will give you an idea about what the Bible—or parts of the Bible—have gone through, and how they were preserved.

After reading these passages, and any other materials which you know of about the things through which the Bible has gone, look up in an encyclopedia something about smelting.

Trace the iron ore from its clay beginning to its refined state—seeing what it is that causes the difference. If you can get from the public library a copy of Ralph Parlette's "University of Hard Knocks" be sure to read his comments on "The Sufferings of the Red Mud" on page 18. If you cannot get the book at the library and care to buy it, it may be had from the American Baptist Publication Society for \$1.50. You will feel that it is money well spent.

Refining Fires

In meeting, have your group tell about the refining of iron ore, bringing in, if you care to, some of the thoughts of Ralph Parlette. Show that the fire merely refines and makes more valuable the iron. Or perhaps you would prefer to use the gold ore as an example—with the same inference.

Then, having traced the metal to its refined state, tell of the hardships and "fire" through which the Bible and its parts have gone. Show that the Bible, too, has become more valuable because of its "refining process."

If you want to show some of the recent sufferings through which copies of the Bible have gone, you may read a very fascinating story in Miss Applegarth's "China Shepherdess." On page 107 of this book you will find the story "The Best Seller in a Cellar." Perhaps one of the members of the Woman's Mission Society of your church has a copy of this book, or you may get it from the library. If you want to have this delightful book of stories in your own library, you may get it from the Publication Society for \$1.75.

"They say" about the results of the C. L. P.
(being interpreted, Christian Life Program):

"Increase in attendance and attention to church work. Bringing the younger ones into active work."

—B. Y. P. U., First Church,
Pittsfield, Ill.

Boosting

We are all agreed, aren't we, that the summer assemblies are worth while? And yet there are a great many young people on whom the words "summer assembly" make no impression. How can they be made to realize the significance and importance of these great gatherings of young people?

Northern California B. Y. P. U. has

Convention Hall of Fame



REV. LINCOLN McCONNELL

Pastor of the First Baptist church, Oklahoma City, Okla., whose early life, which sounds like fiction, and whose present-day life fit him for this task, will speak on "The Conquest of Prejudice" at the Friday evening session of the Los Angeles Convention of Baptist Young People to be held July 7-11.

"lighted" on a very good idea. They are having a "poster contest." Individual members of local societies are eligible. They are asked to prepare one or more posters advertising the Asilomar assembly. The poster idea may be as original as the individual cares to make it. Any wording may be on the poster, providing "Northern California B. Y. P. U. Summer Assembly, Asilomar, July 16-24" appears with it. Another requirement is that each poster submitted must be posted in the local church for four consecutive Sundays before June 27. Three cash prizes will be awarded to the makers of the three best posters.

Do you see what the results of such a contest might be? The individual who enters the contest will inform himself, first of all, about the details and purpose of the summer assembly. He will take an active interest in the assembly, or he will realize that his poster will not be genuinely helpful. By thus helping himself, the person making the poster will be aiding the society. His own knowledge of young people's work (gained through his informing himself of the assembly) will necessarily make him interested in the work of the local society. He will do his best to bring honor to the local through his poster. And, finally, the individual will be helping materially to increase attendance at the assembly. It all works out and back to the individual help which such a poster will give.

Have You Tried It?

Have you ever tried such an idea—not just for an assembly, but for any rally or party or special meeting? Why not try it, then? Your rules may not be as elaborate as this. You may decide to have the posters shown but one Sunday in advance of a certain date. It may not be necessary to give a cash prize; perhaps a book or pennant would serve the purpose.

And such a contest need not be for only a state or association or city. A local would profit by a similar contest, either among individuals or groups.

Incidentally, while such a contest is going on, individuals usually see the need for better and more constant advertising of not only the special affairs of a church or society, but of the regular meetings. Perhaps they may be inspired to have a year-round advertising campaign, the results of which would make the effort worth while.

But—one step at a time. Begin the year-round advertising by having a special poster contest first. Advertise—it pays.



The Chimney Corner



Michael's Bookshop

By JEANNE KIRKLAND

THE young man was fat and chubby. His eyes danced merrily over some idea brought to mind by the book held loosely in his hand, propped as he was on the window-sill, one fat leg beside him, taxing the capacity of his over-tight striped suit.

"Do you sell many books?" he asked suddenly, his voice striking sharply in the still room.

"Eh?" the dealer's keen brown eyes looked at him over the moth-eaten ledger. "No."

The book-dealer paid no further attention. The young man smiled. Old moth-ball! Old fossil! Probably born in a bookshop . . . Well, there was no time for playing. If he was to find the volume his aunt wanted, he must look for it.

"What do you want?" the book-dealer's wife asked eagerly.

He told them. The old man shook his head positively; but the young man knew better. They had told him books weren't there before. Old moth-balls! They didn't know their own stock. No wonder; the dust alone proclaimed the fact that it hadn't been turned over for years.

The young fellow hummed as he searched, the chimney-smoked lamp lighting his face, making him more incongruous with his surroundings. If his aunt had to have the book, he must find it; and if it was anywhere, it must be here.

At last he gave a triumphant whistle and, putting the lamp back on its shelf, came forward grinning, holding out the volume.

The woman left the stairs and came toward them curiously; the old man peered at the book incredulously.

"But I hadn't a copy," he complained. "I told them all it was out of print—that I hadn't one." He took the old Murray's Reader in his hand and fondled it lovingly.

The young man was surprised. "Do you mean to tell me," he asked, "that many people want that old book?"

The dealer looked up pityingly, his face struggling with emotions, his eyes filling. His cheek had a queer jerk, which now came in evidence.

"Yes." He was silent then, turning the book over in his hand.

"How much is it?" asked the chubby one.

"I don't know," the old man's eyes were dreamy with that far away look of his. It was as though some one had brought back to him a happy bit from his youth, something which had temporarily escaped him.

"I thought I had sold it," he said. "I hate to part with it, again."

"I'll pay you well."

"I know—but it's the old people, boy. They come in with shaking hands and ask for it. 'Have you Murray's Reader?' they ask. Their voices tremble. You should see their faces when I tell them, 'No, I haven't a copy.' They beg me—they go away all shaken up."

"What do they want it for?"

The old man shook his head again; the dreamy look came back into his eyes.

"Perhaps they studied out of it at school," prompted the wife.

"Yes, they used it then. It brings back memories," admitted the dealer, hugging the book to him.

"Do you mean, sir, that I oughtn't to buy it?—to ask you to sell?—that I ought to let you keep it for one of them?—even though I found it!" The young man watched curiously for an answer, but the dealer only wagged his head.

"I'll pay more than the book's commercial value—I'll give you whatever you ask. My aunt sent me for it—she's an English teacher in a college. She's getting along in years herself." He put his hand over his mouth quickly.

"Is it valuable?" he asked a moment later.

"No." Again the dealer was silent.

The Gift of Silence

By RUBY WEYBURN TOBIAS

**THE forest has it. If a sermon lives
In trees, they do not shout it in
your ear;**

**I wish that I might learn how a forest
gives**

**Sweet counsel, so that people love to
hear!**

**The calm stars have it. Silently they
sweep**

**Their searchlights on the faulty hu-
man heart;**

**I would that I might half as surely reap
The rare reward of their consummate
art.**

**The mountains have it. Yet how stern
they stand,**

**Dwarfing earth's meanness, and its
shallow pride;**

**If only I might such a faith command,
Knowing the patient heaven was on
my side!**

**We fuss and fret, we criticize and
scold—**

**Dear God, we do not do the good we
might,**

**Because we know not how our tongues
to hold,**

**And in sweet silence, set our own
lives right.**

"I couldn't charge you more than two dollars for it," he admitted at last. "That isn't it. It really isn't worth even two dollars—except that there is the demand. I could get that." He took out his black handkerchief and mopped his brow. "You ought to see them—but perhaps you don't like old people?—their shaking hands—the eagerness in their voices—the hope. And then when I say, 'No, I haven't a copy'—but there, you wouldn't understand! It's their hands—" His own fingers trembled over the book. He looked up at the young man anxiously.

A puzzled frown spread over the other's face. Something he did not understand gripped him. The wife, who stood behind the old man, appeared to signal him. Her eyes clearly told him to buy; she seemed eager, gloating. But the dealer's eyes were narrowed now, the heavy eyebrows ominous.

"Take it, boy," he said. "Just two dollars. Money is a sordid thing. I hate to think of them coming again, of their voices when they ask me, 'Have you a copy of—'"

"What do you take me for?" demanded the young man, his blue eyes flashing, his chest out. "I've got some feeling. My aunt can—my aunt's not so old as all that. Here, I'll put it to you this way: Keep the book. See that the person who needs it most, gets it!"

"The one who needs it most," repeated the old man, but before his muttering voice ceased the chubby one had acted. In a mere twinkle he had slapped his hat on the back of his head, and vanished through the door.

The old man sighed. It was as though his faith in the world, had been reassured. His eyes were dreamy, his hands tender as they caressed the old book.

His wife turned on him angrily. "What do you mean? You'd better take a dollar and a half for it. You tell that story to get two dollars, and you overdo it every time and lose all!"

The man's eyes narrowed; his fingers tightened their hold on the book. "I misjudged human nature again," he admitted sadly. "I thought he was harder hearted than he was." He put his hand on the arm of the chair and got up; then craftily changing his mind, reseated himself. "Go," he said, "go hide the Murray again."—*Brief Stories.*

Questions

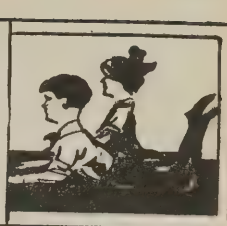
Do you pronounce *suite* "suit" or "sweet"? The latter is correct.

Are you guilty of spelling *luscious* without the "s"?

Do you say, "I will divide it *among* you two"? It's "between" when there are only two; "among" when there are several.



BOYS and Girls



When the Alphabet Runs Away

By PEGGY

WE HAVE just had the funniest experience in our family, a Visitor has come to stay in our house and she knows a little English that she has had to learn to talk and Bill, Timothy and I have been her teachers. You have no idea what a comical language we speak until you begin to try explaining this or that to some one, and find you *can't* explain! We had to call in our Uncletim, who is just adored being asked because our Visitor is an absolutely wonderful young lady, and she is so dreadfully upset over "American," as she calls our language.

"Don't be too upset," Uncletim begs. "You see we have drawn our words from thirty-five or more languages."

"Oh me!" sighs our Visitor, rolling her eyes. "Dirty-five? Oh me!" We adore her in silence, but Uncletim explains more:

"And another thing that makes American so hard to spell is because twenty-five of the twenty-six letters in our alphabet are silent in certain combinations, and then we overwork all these letters. Take A for instance; it trots around with ten different sounds—just try these after me and you'll see." (We had four said them—great fun to see the real difference in sound, try it yourself!)

All; artistic; art; fat; fare; ale; ask; any; cran; sofa. E has eight separate sounds: get; prey; sergeant; valley; fern; meet; far. I masquerades around with four sounds—hit; habit; isle; machine. U has six—full; rule; but; burn; feud; injure; and even Y has three sounds—by; yet; pretty. And 'ough' can make you a lot of trouble."

"Oh me!" sighs our Visitor. "Drouble, y?"

"Yes. Cough, dough, through and through, *not* coo and duff and throff and pol! Do you get that?"

"Oh Uncletim, you have mixed her all up!"

"Nonsense, my dears. Shall I mix you up? Tell me why the letter U should be in eau in beauty, ue in value, eu in pneumatic, ew in ewe, ui in nuisance, ew in ew, heu in rheumatism, hu in rhubarb, u in lieu, ough in through, u in unite, and ou in you. The truth of the matter is the alphabet runs away with us all. It chases us off the map! That's why we're such poor spellers, we Americans." Timothy is very solemn. "But I'm a good speller," he boasted. "I get an A spelling every time. I can spell almost anything."

"Oh me, how vonderful a poy!" beamed our Visitor. And our naughty Uncletim decided to take him down a peg or two,

The Explorers' Club

CONDUCTED BY MARGARET T. APPEGARTH

for Timothy was beaming from ear to ear with pride at her praise.

"Ahem!" he began, "I am, as my one dear niece knows, and my two precious nephews also know, interested in chemistry, and so I would ask you to spell for me—Trioxymethylantraquinonic?"

Timothy dropped his jaws! His eyes were like saucers! "I can't!" he cried. "What is it, a real word?"

"Of course it is. It's a chemical compound. Well, if you can't quite manage that little mouthful, just try this—Dichlorohydroquinonedisulphonic."

"Oh me!" giggled our Visitor. "Dis so bad tonk, it shall I never spik! Never!"

"But don't be discouraged, when three little Americans are so woefully tongue-tied. Angel lambs, have you read Charles Kingsley's 'Water Babies'?"

We all had.

So then our wicked Uncletim said he remembered a simple little word Charles Kingsley gave in that book. He would spell it for us himself, if we would please pronounce it. In fact he would give ten cents to the child who did this best. We pricked up our ears, for ten cents will do the nicest things! But this is what we heard—

"Necrobiosopaleonthydrockthoanthropopithekology."

Not one of us earned that dime! Our Visitor held her pretty hands over her pretty ears—"Dis American, awful!"

Uncletim smiled. And his smile reminded him of something. "But I know a longer word than that. The longest in the English language, and you're doing it this very minute, every one of you."

We looked at each other. Nobody knew. "What is the longest word, Uncletim?" Timothy begged.

"Smiles," smiled our uncle. "There's

Two Little Misses

By HENRY CROCKER

TWO little misses I met one day—

Twins—and so alike were they
I could not tell one from the other
Until I called their mother.

"The one who is leading the way," she said,

"Is little Mistake, she is always ahead.
The other, Misfortune, is almost blind;
She always follows close behind,
She is a sort of sorrowful child.

Mistake is inclined to be careless and wild,
And if ever she trips, or stumbles, or slips,

Down they both go together.

a mile between the first and last letter!"

"So there is," we agreed.

And then Bill decided it was his turn to make an impression. But first he had to keep looking at a note in his pocket. Then: "There's a boy in my class with a very ordinary name, Uncletim, but he spells it Phthirknurr. Can you pronounce it?"

It was grand to see Uncletim looking deeply puzzled: "An ordinary name, you say? Spell it again."

Bill spelled it again, and suddenly Uncletim laughed: "Turner!" he cried. "But mercy, what a way to spell it."

All this time mother was sitting by the window, mending. Finally she said: "Magnhild will know no more English at the end of this silly conversation than she knew before. And smiles isn't the longest word in the language, either. I know one that's three miles between the beginning and the end."

So then we all puzzled a lot, but none of us could guess, and we wonder, for the word was beleaguered! For a league is three miles in length; as you may know. But even if we taught Magnhild very little English we had noticed a lot of interesting things about our mother tongue; and Uncletim asked us some very jolly conundrums about the A B C's. Can you guess them? We'll save the answers until next week, Miss Applegarth says, so that you can guess them too.

Alphabet Conundrums

1. Why is U the jolliest letter in the alphabet?
2. Why is a farmer surprised at the letter G?
3. What is that which occurs twice in a moment and not once in a thousand years?
4. Why is A like 12 o'clock?
5. Why is O the noisiest of all vowels?
6. What word meaning witty contains the five vowels in their order?
7. Why is I the luckiest of all the vowels?
8. What word is there of five letters, that, by taking two away, leaves but one?
9. Why is an island like the letter T?
10. Why is the letter T like an amphibious animal?
11. Why is the letter F like a cow's tail?
12. Why is the letter K like a pig's tail?
13. Why are sidewalks in winter like music?

In the sixty-five mission primary schools in the Garo Hills last year there were 1105 Christians and 686 non-Christians. "It is a well known fact that out of the schools come a large percentage of our converts each year. Of the 739 baptisms reported last year, 370 were pupils in school."



Among Ourselves



A Forward Step in Pegu, Burma

By M. C. PARISH

ONE of the best evidences of how Christianity is being naturalized among the Burmans is the way in which the indigenous churches carry on the work of the kingdom. During the time that the missionary of the Pegu Burman field was at home on furlough a new church came into being in the most northern end of the district. Seed had been sown and some harvest had been gathered during the years that had preceded. A young Karen, Maung Albert, a graduate of our Burman theological seminary, was placed there to work among the Burmans and Chins during the missionary's absence.

Within a week after the missionary returned to Pegu, the young preacher came in to report what progress had been made. The church was being organized, but he wanted to know just what steps should be taken. He wanted the missionary to visit the place and see for himself. He did so and saw a very hopeful outlook. Members of the church asked him about the ordination of the young preacher as pastor, and he very gladly advised it. But also advised that first a council of recognition for the new church should be called. As it was not an easy matter to reach the church it was decided that the two should be held at the same time. The church, with the help and advice of the newly ordained pastor of the Pegu Burman church, made all its own arrangements, invited delegates from several churches and made plans for entertainment. The council was called for Mar. 17, 1926.

A Seventy-five Mile Trip

As the weather is very hot the missionary made the train trip of seventy-five miles by night, arriving at the nearest station at ten thirty and sleeping at a government bungalow. The next morning the last four miles was made in an ox cart. The delegates from the churches had arrived the day before, had held an early morning meeting at seven o'clock, organized for business and examined the church as to its evidence of being a Baptist church. The pastor of the Lammadaw church, Rangoon, was elected moderator, and a young evangelist of the Pegu district, clerk. The council had voted that it was satisfied with the church's organization and views of doctrine and had prepared a program to be carried out at ten o'clock a. m. At that service U Swe, of Rangoon preached the sermon and the moderator gave the charge to the church. Then as this was also part of the ordination council the

candidate was examined. The regular order of such procedure in Baptist churches was taken up. Conversion, call to the ministry, views of Christian doctrine, God, the Scriptures, Christ, the church, etc., and the questions were to the point. As the young man was a Karen he had some difficulty with Burmese theological terms, so a Karen pastor was asked to question him in his own language, and several points were cleared up. When the examination was over the candidate retired and the council went into executive session, and discussed his fitness to be ordained to the gospel ministry. One of the best reasons for ordaining him was found in the fact that he had brought the fruits of his labors in the shape of the newly organized church, into which a goodly number had been baptized recently. The council expressed itself by a vote as satisfied and appointed a program committee. The third meeting of the day was at two thirty p. m. Scriptures were read by the moderator, prayer offered by Maung Thet Hnan of Pegu, sermon by moderator, charge to candidate by U Swe of Rangoon, charge to church U Thin, Toungoo, ordaining prayer by the recently ordained pastor of the Pegu church, Maung Tha Aung, seminary classmate of the candidate. There were seven ordained ministers in attendance. Four pastors of Burman or Karen churches, two evangelists and the missionary, besides three unordained evangelists and other delegates. The benediction was by the new pastor.

Then as the main work of the day was finished, and as the delegates could not return home till the next day it was suggested that an evangelistic service be

held in the evening. Notice was sent to all the surrounding villages and a good number of non-Christians gathered in the evening. All the visiting brethren took part in that service. It is the custom out here that such a service shall not be in the hands of one man. So there were short sermons of fifteen or twenty minutes each by five or six of the visiting preachers. The whole service lasted two hours and was interspersed with singing, both by the congregation and also by a Karen choir that had helped during the day.

The evening service, as well as all the services of the day, had been arranged by the native brethren, and carried out without any reference to the missionary. But all had been done "decently and in order." The missionary had been only a spectator cheering on the sidelines. But he had also been greatly cheered.

Much has been said, and written, lately about the indigenous church and native leadership. And the ability of the indigenous churches to take responsibility questioned, and also the willingness of the missionary to give responsibility. On this occasion there was no question of the ability to do, nor the willingness to let it be done, the whole proceeding was the natural thing to do. Such occasions as this give the missionary confidence that the time is approaching when the burden of responsibility will naturally and easily shift to the proper place on the shoulders of the native churches.

Pegu, Burma.

Cross Country Cogitations

By LEONARD W. RILEY

THESE letters lately have been somewhat infrequent. This one is being written as I travel eastward to attend the annual meeting of the Baptist board of education in Chicago, May 5-6. The meeting is of more importance than usual because of the omission of the semi-annual meeting last fall, due to the presence in Europe of our chairman, President C. A. Barbour, and the death of our secretary, Dr. Frank W. Paderford, to reduce the expenses of the board for the year.

Busy Days in the Northwest

The past few weeks have certainly given our Baptist people in the Northwest enough to keep them busy. Above measure they have enjoyed the presence and messages of Hon. E. H. Rhoads, Jr., president of the Northern Baptist Convention and of Doctor J. Whitcomb Brounger. The messages of these two men were as unlike as the men themselves, yet they were equally effective in stimulating support of our world wide work. The rounding out of our fiscal



JOHN E. BRIGGS, PASTOR FIFTH CHURCH, WASHINGTON, D. C.

war is sufficient in and of itself, but added thereto are the multitude of church building enterprises and the opening up of the \$500,000 building campaign for the field college. Our people are facing these tasks full of faith, determined to do their best.

The college campaign preparations are under the direction of three discreet and energetic men; Mr. J. Henry Lang, a Presbyterian; Mr. Charles B. Hall, a Congregationalist and Mr. Roy H. Tolson, a Baptist.

Associational Gatherings

In Oregon the Baptist associations held their annual meetings in April. There is now on foot a movement to change these to fall. There are, how-

days provided we carry over into the present the best of the past. It is not always easy to do that. However, my opinion is that the case of our churches, associations and conventions on the Pacific coast was better when we had our superintendent of home missions, our district secretaries and our coast paper constantly keeping us in fairly close touch with each other.

Our present day methods may be developing a strong state convention *esprit de corps* (which not always makes for the best interests of our great cause), but what about our coast *esprit de corps* and how fares our national *esprit de corps*? "States' rights" once nearly cost us our national existence. Strength for achieve-

few of our people. I am raising the question as to whether the money spent on these large conferences might not produce larger returns if invested in men who made frequent and regular visits in a given section of our national convention field and whose only business was to "carry the message to Garcia."

Our Printing Bill

Again large sums are being spent in printing, much larger than ever. Church papers, convention bulletins and other publications of local color yet aspiring to be of wider influence, are quite the order of the day. I am raising the question as to whether the same amount of money and *even a good deal more* might not much more profitably be invested in *THE BAPTIST* and perhaps in the *Watchman-Examiner* and in the *Pacific Baptist* revived. Our work must inevitably suffer without such means of communication. We could most wisely economize at many other points in order to multiply many times our present investment in denominational journalism.

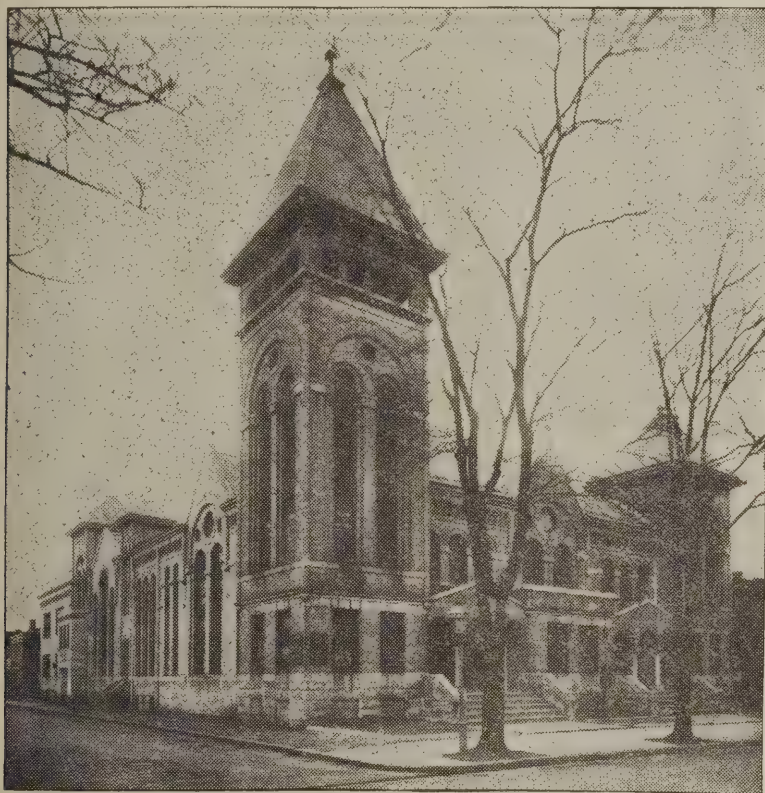
Denominational correlation has been our aim in recent years, but we need to be on our guard lest our efforts produce disintegration instead. Too often of late we have opened the way for others to fear that we have so far lost the spirit of our Master, which is the spirit of unity, that we are unwilling to trust and follow any leader, cooperate with our brethren in any plan or adhere to any form of organization long enough to prove it effective or otherwise. We need not only to get better acquainted with each other but we need to have as a people at least some slight knowledge of the "machinery" we are using. Indeed, we very much need more and better "connecting links."

Rhode Island News

REV. RALPH TAYLOR ANDEM, pastor of the Broadway church of Providence, conducted a victorious every-member canvass, Apr. 11. An increase of nearly 300 pledges towards missions was obtained, totaling \$3500. For local expenses an increase of over \$3000 was made, and the work of the year is practically underwritten. The total budget comes to about \$20,000. On the following Monday the largest Roll Call Supper in years was held, when the church vestries were crowded, with tables, good cheer and happy people because of the success of the every-member canvass. The congregations are continuing to increase and in the evening services three choruses are now being used, the regular vested choir and two junior choirs of boys and girls.

The church is now planning for the largest daily vacation Bible school in its history, which will start June 28.

Gifts have been received recently by the Apponaug, Warwick Central church and the Calvary church, Providence. To the Apponaug church was presented an illuminated bulletin board by Mrs. Alice A. Huntoon, of Greenwood, R. I., in memory of her husband, Mr. Christopher C. Huntoon; to the Calvary church a revolving illuminated cross which has been



FIFTH CHURCH, WASHINGTON, D. C.

er, those who say the fall months are as busy as the spring months. It is strange how many regard the work of the kingdom as worthy only of their leisure hours and days. Strange, too, when the election of delegates to these gatherings is about to occur, how many churches will *seek first* for those who can do nothing else to do! Shorter sessions and snappier services would help a whole heap! Genuine piety pervading the atmosphere is always pleasant and profitable, but what Dr. T. Harwood Patton once called "magpiety" is monotonous, meaningless and often merciless. We have done with it and get on with the Lord's work in that buoyant spirit of joyfulness which always characterizes those who have been gloriously renewed.

Connecting Links

I am not among those who everlastingly howl for "the good old days." The present are just as good as we make them and may be better than any former

ment still resides in union and cooperation.

We may be giving and spending more but to produce the best results in the long run we must invest more in the "links" that bring our various organized bodies into *frequent* and *regular* touch with each other and less in sporadic and "hoop'er up" teams and methods.

Group Conferences

Large sums are spent today on group conferences. The men called together have their own specific tasks. Work accumulates in their absence which demands their whole attention upon their return. They have little time to circulate in the district each is supposed to represent and even otherwise the "prophet" might be without honor in his own country and among his own people. The benefit of the conference is therefore quite largely limited to the general announcement through our denominational papers of the agreements reached and these papers today reach comparatively

placed on the tower of the church, given by Deacon and Mrs. T. W. Waterman, on the first Sunday in May, in recognition of the thirty-ninth anniversary of Doctor Holyoke's pastorate.

One of our rural churches, the Summit, was presented with a gift from the ladies' aid society, organized in January, 1926, of \$50, towards the painting fund for the interior of the church and also \$10 toward the local church expenses. Mrs. Kennedy, the president, in behalf of the society, publicly stated that they were standing behind the project of a new parish house for the church and would aid financially.

On May 18-19 the 101st annual meeting of the Rhode Island State Convention was held at the Cranston Street-Roger Williams church with James P. Berkeley, W. H. Bowler, Frank B. Fagerburg, George A. Huntley, Carl E. Herrick, William Travers Jerome, Jr., Mrs. Orrin R. Judd, Kenneth C. MacArthur, Wm. H. Main, E. E. Gates, Chas. L. Seasholes, W. H. Witty, and P. C. Wright as speakers.

Rev. Lewis E. Smith of the Evangelistic association is filling a series of evangelistic engagements in the Baptist churches of Rhode Island. Our pastors uniformly endorse his work and speak in highest praise of his Christian courtesy and character.

The pastorate of Rev. C. P. Christopher at Eden Park is opening with promise. A splendid group of members and parishioners was present at the reception given to Mr. Christopher recently. The church has also conducted a fellowship visitation which was carefully planned and efficiently carried out by an earnest and devoted group of workers. Eden Park is one of the promising fields in our convention territory.

The Lakewood church has held an intensive religious campaign of five days, closing Sunday evening, Apr. 18. Rev. Charles H. Rickman of Los Angeles, Calif., was the preacher and rendered a helpful service. His messages were all expository sermons and proved a spiritual uplift to all in attendance.

Wisconsin News Notes

By R. C. SPEER

AFTER a deliberate and careful search covering some months for the right man to fill the position of director of evangelism for Wisconsin, the convention has called Rev. G. C. Mitchell of the Southeast district of Indiana. He is already on the job and getting into the hearts of the people. Brother and Sister Mitchell are greatly needed in Wisconsin and we bid them welcome. They were given appropriate farewells by hosts of friends in Indianapolis, en route northward. A goodly fellowship of former Hoosiers will be glad to greet them.

The Beloit Church, Rev. R. N. MacDonald, pastor, celebrated recently its eighty-fifth birthday. It has a growing Sunday school, a new men's club and many evidences of quickened life and activity. They serve in a very important college community.

At Stoughton the veteran and venerable pastor, Rev. Anthony Jacobs, recently

celebrated his seventy-fourth birthday and the fiftieth anniversary of his ordination. The church had a party of course. Brother Jacobs is said to be one of the "youngest" pastors in the community. He held his first church in a mission church in Chicago when it was a country town of 125,000 souls. He has served in Iowa, has done general work in the western states and in Wisconsin. In an interview he says he has no patience with the idea that young people are worse than they used to be. He says they have a finer type of Christian life than he has ever known. He says the churches are more tolerant and the gospel has a sweeter accent than ever before.

At Oconomowoc

This church had every needed convenience to beguile the hearts of vacationists at this lovely lake resort, except an organ. Rev. W. L. Harms, pastor, could offer visitors plenty of chicken dinners, fishing parties and whole-souled hospitality but he needed an organ. Now they have it. They have remodeled the rooms of the church building to accommodate it and expended \$4200 on the organ itself. Now there is an added attraction to spend a vacation at this enchanting spot.

Annual Meetings

Wisconsin churches are holding their annual meetings May 1, conforming with the Northern Baptist Convention year. Among the many interesting affairs of this kind the following have been heard from:

The First Baptist Temple, Oshkosh, recently closed a most successful year. The various reports showed uniformly increased and sustained activity. They reached their missionary budget, paying it in twelve equal installments; over-subscribed their Jubilee fund; wiped out an old debt of \$1000; reported all bills paid; raised over \$10,000 and came to the end of the year with enthusiasm. Pastor W. S. Ryder says three things have contributed to the success—school of missions, missionary reading contest and monthly plan of missionary fund remittance. During the year thirty-five have been added to the membership. They have done some pruning on their church roll. At present there are 419 members, 357 resident.

Pastor Edwin Simpson, Green Bay, reports the annual canvass complete and victory along the line. Four thousand six hundred and seventy-seven dollars pledged for current expenses and \$1777 for missions. Pastor Simpson is active in the community outside his church. He believes in and practices a broad application of Christian principles in civic life.

Rev. W. S. Stewart is the virile leader of a loyal church in LaCrosse First. At their annual meeting in the midst of reported victory all around they reported a gain of 56 in membership during the year. They raised \$7165 for current expenses and \$1313 for missions.

Delavan begins the new fiscal year and the second year of the pastorate of Rev. John Estes with encouragement. They had a good Easter service and \$104 for self-denial fund.

Rev. J. W. Taylor is bringing new life

into this church with his energetic church program. Nine were baptized at Easter time. They closed their year out of debt and enlarged their budget and program for the new year.

State Convention Board Meeting

At this annual meeting of the board an interesting comparison of convention aid granted to mission churches during the past ten years was made. Many of our churches have graduated from the "mission" class. Others are being helped as much as they were ten years ago and no relief in sight. In some cases unusual conditions demand continued aid. Only rarely is aid discontinued and never where the cause seems to demand it. Several churches are on a program of gradual reduction of the amount of aid received.

What would be of spectacular interest would be for all Protestant denominations to put their figures frankly on the interdenominational table and determine in which communities all are pouring their missionary money. There are plenty of cases where competing churches are being maintained in overlapping parishes in small communities. When will we be generous enough to be Christian?

Up from Texas

By R. R. COON

A QUICK ride of three days and two nights took us to Southern Texas, then return occupied ten days, chargeable chiefly to southern hospitality.

Though an empire, the state has no one city towering above all others in size and importance, but many points of decided influence.

At Houston a day's stop gave a fine view of what may prove to be a real metropolis. A deep water channel to the gulf brings up the largest ocean steamers, four or five of which we saw loading American merchandise for the markets of the world. We looked into the new meeting house of the First church, wisely holding its down-town location and the spacious auditorium where the Southern Baptist Convention is now meeting.

A few hours' visit at Dallas allowed the privilege of calling at "Texas headquarters"—such really if not in name—receive greetings from the state secretary, Dr. F. S. Groner and other workers. The *Baptist Standard* is published here and for the first time we met its editor Dr. E. C. Routh. In the south each state has one or more—three in Texas—Baptist papers; maybe one reason their circulation far exceeds denominational paper in the north. Visiting the First church Dr. Geo. W. Truett's, we were directed very fully through the new six-story "Sunday-school house," whose spacious and elegant floors care for over 3000 pupils. Four paid assistants are employed here.

Fort Worth detained us four days, but it was a case of voluntary imprisonment. Here is a great school of the sons and the daughters of the prophets; about 1500 of them. One of the rare visits we have made was this at the Southwestern Baptist Theological Seminary with departments theological, missionary, evangel-

istic and musical. President L. R. Scarborough and a score of associate instructors are doing a great work. "You are our guests," was his kind word of introduction; made welcome, in part at least, for the sake of our daughter and her husband, Rev. J. R. Hickerson, pastor at Mercedes, Tex., students there in recent years. Such music that we heard there—religious music from groups of trained singers! Even the Hebrew class opened that day with two verses of "Amazing Grace." Think of such an opening for such service as studying Hebrew! A building of rare beauty and costly make is about finished on the seminary grounds, said to be the only one in the world dedicated to the culture of sacred music. Prof. L. R. Elliott, for an hour, showed us through the remarkable building; its cost \$250,000. Set in stone high on the four walls are the names of forty sacred musicians from David to Bliss and Sankey, art and history writing. A century in the future and from that noble architecture, "frozen music," should go forth trained men and women to sing the everlasting gospel to the world.

Kansas City and Liberty

Strange how we meet "folks" we have known in Nebraska—both professors and students in Baptist schools in these cities. Friend John Daly, by auto, drove us through the bluff, winding Kansas cities to the hill, beautiful for situation, the finest we have seen, the new location of Kansas City Baptist seminary, Dr. P. W. Crannell, president. Here a former Nebraska friend, Prof. L. M. Denton, long pastor of the East Lincoln church, gave cordial greeting. Professor Sharp of the seminary will give a commencement address in June at Grand Is-

here—was classic professor at Liberty fourteen years, now in that department in Indiana state university. It was a pleasure to bring greetings at the church



F. G. ERLER, PASTOR AT GENEVA, OHIO

prayer meeting and in the college chapel. The Liberty church has just called Professor Feezer of the college to its pastorate.

A Unique Missionary Offer

Notice has just been received of an interesting offer made by Mr. and Mrs. J. M. Coon of St. Petersburg, Fla., of \$1000 or more to any Baptist theological

for years a Sunday-school writer for the *Standard*; also as one of the founders and editors of the *Loyalist*, the first national young people's paper of the denomination. That offer should be accepted by a dozen or more seminaries.

The New Edifice at Geneva, Ohio

ONE of the finest and best equipped educational plants in northeastern Ohio was dedicated at Geneva, Apr. 7. Dr. C. W. Kemper of Charleston, W. Va., Dr. O. C. Horsman of Erie, Pa., Dr. Geo. A. Lawson of Cleveland and Secretary T. F. Chambers and others with the pastor, Rev. F. G. Erler, took part in the dedication exercises.

The older part of the structure was thoroughly redecorated, a new baptistry put in and the organ renovated and improved. The educational unit is 40 x 107 feet, two full stories and basement. Each floor has its own assembly room with space to seat 500 in both. The building has all the usual modern rooms and equipment including a ladies' parlor completely furnished by Mr. C. I. Chamberlin and his two daughters in memory of Mrs. Chamberlin who passed away last October.

The cost of the new parts was about \$50,000 of which \$45,000 has already been secured in cash and pledges. The church now faces the challenge of the community's need in a most hopeful spirit.

Since "Washington, 1907"

BY CHARLES L. WHITE

THE annual meeting of the American Baptist Home Mission society held in Washington in 1907 was an event of the first missionary magnitude. At that time the society celebrated its seventy-fifth anniversary with an informing address by Dr. Henry L. Morehouse, corresponding secretary. Steps leading to the formation of the Northern Baptist Convention were also inaugurated at that time, and the constructive discussions which led to the establishment of the convention a year later in Oklahoma City.

Since that time the society has ceased its cooperative relations with the Oklahoma Convention and the New Mexico Convention on the initiative and at the desire of the Baptists in those states. In Oklahoma its Indian work, both missionary and educational, has been continued. The area of the society has been increased by its cooperative work with the Woman's Home Mission society in Alaska; work in Haiti which was assigned to the society by the committee on cooperation in Latin America; in Jamaica in cooperation for a limited period with the British Baptists; in El Salvador and Nicaragua after an investigation and favorable report by Dr. Lemuel C. Barnes.

Since the last meeting of the society in Washington, numerous Christian centers have been established; the International Baptist Seminary in East Orange and its Spanish-American Seminary in Los Angeles have been organized.



THE NEW BUILDING AT GENEVA, OHIO

and college. At William Jewell college, Liberty, Mo., Prof. C. J. Elmore, for ten years professor at Grand Island, welcomed us to his home and Professor Weyand, successor of Prof. Edwin Sutherland, was another evidence of the contributions Grand Island college has made to William Jewell. Still another from Grand Island—modesty makes him nameless

seminary that will set apart in its buildings a room to be known as "foreign mission room"; and so furnished and used as to stimulate interest in such missionary endeavor. "Such institutions must be strictly orthodox, fundamental and missionary in belief and practice, as these terms are usually understood." Mr. Coon will be remembered as "J. M. C.,"

Certain fiduciary relationships have been entered into with the General Conference of Free Baptists, with the acceptance of responsibility for Storer college at Harper's Ferry, W. Va. Leland college, with its new buildings and extensive campus and funds, has been added to our missionary educational system.

Since 1907 also, the society has encouraged the independent organization, initiative, and self-reliance of certain western state conventions, cooperating with them in the prosecution of certain types of missionary work which the conventions themselves were not able independently to perform. This led to eventful changes in the life of these conventions, for which the society had from their earliest life received all missionary funds raised for convention purposes. The society up to that time had acted as the banker of western conventions, and in the year in which the change was made approximately \$80,000 was given by the churches themselves for their own state mission work. There were generally no treasurers of the western conventions. The entire salaries of all missionaries, including general missionaries, were paid from New York. The society up to that time had also acted as the banker of the Woman's Home Mission Society of the West and the Woman's Home Missionary Society of Michigan, for the salaries of teachers in their Southern schools, with money collected by these organizations and forwarded to New York for this purpose.

When these receipts were not sufficient to meet the quarterly payment of salaries of the missionaries of state conventions and of the woman's societies, the Home Mission society advanced funds to meet the need, thus serving as banker for certain societies and for certain western conventions. Since that time the western conventions with treasurers of their own have appointed missionaries jointly with the Home Mission society and have received into their own treasuries the gifts for state missions, appointing their missionaries in cooperation with the Home Mission society and receiving from the latter its share of each salary, based on earlier appointments and on reports of service. The plan has worked well.

The Women's Work

The women's societies, uniting in the Woman's American Baptist Home Mission Society, have greatly enlarged their sphere of operations. The state conventions have taken on new life and have felt more keenly their responsibility and the possibilities for growth, all of which has been encouraged and stimulated by this society. The year in which these changes were made, the society ceased to act as a banking agent for these organizations with which it was thus cooperating, and the next annual report showed that its nominal income had decreased approximately \$110,000.

In 1921, on the initiative of the society, there was deducted from its budget and added to the budgets of state conventions approximately \$65,000, with the

understanding that English-speaking work and certain foreign-speaking work among Scandinavian peoples should thereafter be carried forward by conventions rather than by the society itself. The society's appropriations for German-speaking work ended on March 31, 1920, after more than sixty years of happy and fruitful cooperation.

The period since the last meeting in Washington has witnessed also a complete and fruitful accord between this society and the American Baptist Publication Society after long and difficult discussions concerning a proper coordination of the tasks of these two organizations. Special committees appointed by the convention to bring about harmony and fruitful cooperation, studied the matter with great care for several years until at last on the foundations of goodwill laid by the earlier committees, a committee composed of secretaries and members of the board of managers of both societies built thereon a permanent superstructure. During the subsequent years adjustments have been easily and quickly made by a committee on conference composed of the members of both societies.

A Great Contribution

One of the great contributions which Doctor Morehouse made to the work of our society was in the latter part of his life in advocating a nation-wide department of evangelism which through various phases of organization has accomplished a vast amount of good in bringing thousands into the fold of Christ who have become splendid and devoted members of our Baptist brotherhood.

Since the society last met in Washington it delegated much of its work for promotion for two years to a committee of laymen led by Mr. F. Wayland Ayer, and later delegated all of its promotional work to the Board of Promotion of the Northern Baptist Convention and to its successor, the Board of Missionary Cooperation.

These years have recorded great gifts to the society by Mr. John D. Rockefeller, by certain North American Indians, and by other friends. The gifts from churches and individuals for its current and increasing missionary work are greatly in excess of those of nineteen years ago.

With so many changes in our relationships and the growth in our work and the alterations in our forms of promoting interest in home missions, it would be expected naturally that the society would have standardized its methods of cooperation and appeal; but the most revolutionary report ever presented to this society or to the denomination, looking to the radical reorganization of the society's work and relationships is in the hands of our constituency and must receive careful and exhaustive study. This report, submitted to the denomination by its finance committee at Seattle, contains recommendations which will vitally affect not only the future life of the Northern Baptist Convention itself, but all of its co-

operating and affiliating organizations.

As this society through its board of managers approached with care and caution its new relationship with the Northern Baptist Convention in the days when it was organized, the same attitudes will be maintained in any modification of its organic life and relationships contemplated in this far-reaching report.

Very few missionaries who were in the employ of the society nineteen years ago with the exception of certain of those still laboring among the Indians, in Latin America, and in our missionary institutions, remain with us today. Many of them have ended their earthly service, which was so filled with self-sacrifice and spiritual fruitage. A complete change in the secretarial force of the society and those who served in the rooms has been witnessed also, and only three of those who have rendered service in types of field work still remain—Dr. Bruce Kinney, Dr. John S. Stump, and Dr. Alonzo M. Petty. The only member of the board of managers in 1926 who was in the board of 1907, is the present chairman of the board, Dr. Frank M. Goodchild.

At the invitation of the Board of Managers of this society, representatives of the American Baptist Publication Society, the Woman's American Baptist Home Mission Society, the State Conventions, and City Mission Societies, met with our representatives in conference in Chicago, December 14, 1925, to make an exhaustive study of the work that is now being done by all these associated home mission agencies which in various ways and degrees for many years have been cooperatively engaged in missionary labors.

This conference, strange to say, was the first of its kind ever held, and the addresses and discussions were comprehensive and prophetic. It was the feeling of all who were present that the home mission agencies should find a form of practical affiliation and it was voted to meet again in Washington about the time of the annual meetings of the Northern Baptist Convention. A Continuation Committee, composed of Dr. Frank A. Smith, Chairman, Dr. William H. Main, Mrs. Katherine S. Westfall, Dr. Charles H. Sears, and Dr. Hugh A. Heath, was appointed to bring recommendations to the meeting in Washington.

The following statements quoted from the report of the Findings Committee, composed of Dr. John E. Smith, chairman, Mrs. Katharine S. Westfall, Dr. H. C. Gleiss, Dr. Frank A. Smith, and Dr. William H. Main, serve to give us glimpses of the many and taxing problems now confronting home mission agencies, national, state and city.

Colorado News Notes

By FRED B. PALMER

COLORADO went over the top with a rush in meeting the state quota 100 per cent. The last \$350 was given by a group of women attending the annual

meeting of the Rocky Mountain district in the First church, Colorado Springs, May 6. Nearly \$19,000 was received the last two days of the fiscal year.

The meeting of the women of the Rocky Mountain district at Colorado Springs was largely attended, with delegates from Utah, Wyoming and Colorado.

President S. J. Vaughn of Hardin College, Mexico, Missouri, has accepted the presidency of Colorado Woman's college, Denver. His reception has been cordial and enthusiastic. All indications now point to a rapid development of the institution.

Arizona's New Secretary

Rev. Francis W. Starring, pastor of Beth Eden church, Denver, closes his work Sunday, May 9, to accept the secretaryship of the Arizona State Convention, and is well qualified for his new work. He has held successful pastorates at Canon City, Judson and Beth Eden, Denver. Of late he has been recording secretary of the convention, and was for a year or more state evangelist of Colorado. He is highly respected, loved and trusted by the entire brotherhood.

Pastoral Changes

Rev. G. W. South has accepted a permanent call to Longmont. Dr. B. F. Caudill of Huntington, W. Va., found it impossible to accept the call of First church, Fort Collins.

Rev. Robert H. Lynn has closed his work as acting president of Colorado Woman's college and is desirous of returning to the pastorate. Doctor Lynn is one of the most promising young men in the state.

Rev. H. G. Gwinn is temporarily located at Steamboat Springs. Chapel Car Evangelist Blanchard is now located at Bear River with a view to organizing a new church.

Rev. R. S. Wallace is to close his work at Bethune the last of May. Rev. M. F. Metzler of Kansas recently located at Fountain.

Here and There

Dr. James H. Franklin of New York, is to give the dedicatory sermon for the fine new church at Boulder, Sunday, June 6. A week of varied services will be devoted to this important occasion. Former pastors E. R. Curry and F. B. Palmer will assist in the celebration.

The 1926-1927 state quota of \$94,000 has already been distributed to the churches in suggested quotas with the hope of an early adoption. The new year's quota is \$14,000 larger than the one we have had previous to this year.

Colorado's delegation for the Washington Convention, so far as reported to headquarters, will consist of Judge F. W. Freeman, Dr. A. H. C. Morse, Dr. Frank E. Eden, Rev. Joshua Gravett, Dr. H. W. Cole, Rev. F. W. Starring, Rev. R. L. Decker, Dr. C. B. Miller, Dr. Bruce Kinney, Dr. T. S. Young, F. B. Palmer, Mrs. A. J. Gates, Mrs. S. E. Enos, Mrs. N. W. Follansbee, Mrs. A. H. C. Morse, Mrs. Joshua Gravett, Mrs. H. W. Cole, Mrs. R. L. Decker, Denver; Dr. C. A. Fulton, Colorado Springs; Rev. and Mrs. C. A. Haydon, First church Pueblo; Rev. and

Mrs. Franklin Fenner and a delegation of four from Grand Junction. Rev. W. I. Fowle Greeley, Mrs. Velma Beebe, Ft. Collins.

What Has the International Baptist Seminary Done for Me?

By D. IOVAN

IT IS quite impossible for me to tell you all that I would like to, about what the seminary has done for me. The whole heavens may be reflected in a drop of dew, so I hope what little I shall say will at least suggest how I feel.

I was in my fourth year in the ministry when I came to the seminary and I thought I knew a great deal before I got here. After one year of experiences and studies, however, a new light came into my soul. During the first year, the seminary helped me to see how little I really knew concerning my life and the great truths and realities of life and of the Christian ministry. I saw how much there is to know and to learn.

The seminary helped me to explore a new and a vast field in my own personality, spiritually and intellectually. The study of general and church history helped me to see the past with its struggling generations of mankind and God working throughout the ages bringing about events fulfilling his plans and purpose. It helped me to see more clearly his mighty hand and his presence in the world today, carrying out his plans and works of salvation throughout the world.

The seminary helped me especially in the study of the great Book, the Bible, and the great Christian doctrines, to know God more personally, more intimately, as my Father and as the Father of all mankind through Jesus Christ, his beloved Son. It builded my faith on a foundation immovable; it enlarged my knowledge about things spiritual and eternal; it gave me a world-wide vision for a world-wide service helping his kingdom to come.

The seminary helped me to get acquainted with the greatest men of the Christian church and with their works and writings, and especially with the leading men of our own denomination. Their lives, their works and writings enlarged and enriched my personality, builded up my character and kindled my soul. In the study of American history and literature I was greatly helped to know the beginning and the struggles of this nation with all the sacrifices for its freedom and liberty, which are so precious to us today. I have learned to love this great land of liberty and to be proud of it as one of its citizens. I have a tender affection for it and a deeper desire to be and to render the best service for its uplifting.

The seminary also helped me to know and to love my own people more sympathetically. Through the study of the Roumanian history and literature I became more familiar with their struggles and sufferings for their existence and development. It helped me to know some of the great writers and their

literature which expresses the thoughts and life of my people among whom I work.

Then the many blessed experiences of the four years of the seminary life makes me to believe and to say that this institution, with its wonderful Spirit of Christ and with its fine Christian professors and teachers, and above all, with such a man of God who has a great and sympathetic heart, Doctor Anderson, as its president, this seminary is rendering one of the greatest services for a world-wide Christian brotherhood and God's kingdom.

Under the influence and power of such a Spirit and belief, and with great convictions and strong determination, I will go out from this seminary trusting in your prayers and in the grace of God, hoping to be for all the days of my life a faithful servant of his.

An Ill-Wind Blowing Good in South China

By E. S. BURKET

WE came down from the hills, fifteen miles away, a week ago. En route we stopped over at an outstation, Kit Than, for our annual association meetings. It is of these meetings that I want to tell you.

They were the best attended and the keenest in interest of any that we have ever had on our field. If one can judge at such close range, and from meetings so far in the interior, remote from the stormy political strife in the larger centers outside, there is a new spirit abroad in the land. Certainly our brethren have never exhibited such wide-awake interest and enthusiasm for the work of the kingdom as during these two full days of discussion, prayer and addresses. In view of the fact that the meetings were planned so as to link them up with present conditions in the land, the explanation of the new interest must be that an apparent ill-wind of anti-foreign and anti-Christian agitation is, after all, under God, a refreshing wind of awakening and revival of the Christian forces of China. May it be so!

Many are intimidated, of course, and forsake their Lord. Others continue on in indifference. Some, chiefly the illiterate members in the country stretches, do not even seem to know what is happening. But thank God for many who are searching their hearts and seeking to give a reason for the faith that is in them. They get stronger every day under trial and persecution. Is it too much to say that despite all that the political agitators say and do, the future of the church in China is assured, by reason of a growing nucleus of stalwart believers who are getting under the burden?

It should be remembered that ours is a pioneer field. Workers of larger caliber are therefore few. We have yet to have our first ordained preacher. The recent association declared unmistakably for the ordination of a native pastor and designated the man it wanted. Need it be said that this has been the prayer and hope of the missionaries of the field for these many years. The ordination is to occur in a couple of

weeks and they are preparing to make a great event of it, as indeed it is.

Another action taken, in line with the above, was the election of a committee of the more responsible leaders to take over the work of designating funds received from the mission. This step is, of course, nothing new; in fact it is quite conservative, compared with what has been done in many places not so newly opened as ours. But it is a long step ahead for us.

Special recommendations were also made to the churches urging a definite policy of preparation for self-support. The consensus of opinion seems to be that it will involve a long wait, if they must depend upon regular church offerings and subscriptions. They therefore declared for acquiring, by purchase or gifts, rice-fields, which will later yield an income sufficient to enable the churches, to some extent, to pay salaries and other expenses. They already have some money out at interest, and also stores of grain at several points, in preparation for the day of full self-support.

This all may seem quite insignificant to those beyond the mountain confines of our isolated country field. But it is a distinct forward movement for us, and many of us are full of rejoicing and thanksgiving. More than for this, we rejoice because there is an unmistakable burden upon the hearts of many of the preachers and others for the salvation of the multitudes all about. After all, self-support must come as a free expression of real, spiritual experience, if it is to have meaning for the coming kingdom of God in China. The constant danger is that in view of the limited support we get from America, we may do harm to spiritual work by an over-emphasis upon the need of immediate response on the field to make up the deficiency. Let the Spirit of God prevail and education upon the duties of the child of God be given its rightful place, and needed funds will come.

A number asked for baptism at the meetings at Kit Than. Every night for three nights, we had packed evangelistic services. It has been decided that the quarterly preachers' meetings will be held at different points each time and revival services held in connection with them. Despite the political unrest, we still get a good hearing for the gospel message.

Again, the Amendment

By D. C. TOWNSEND

THE editorial in *THE BAPTIST* of Apr. 10 on "The Basis of Faith" was right to the point and very much needed.

In view of the proposed amendment it seems not out of the way to ask what constitutes a Baptist church and what is the basis of a denomination? It is not fair to exclude one prominent church because it receives members from other churches on their letters without inquiring into the mode of their baptism, while many other Baptist churches, in the West at least, have been doing the same thing for these twenty years or more.

Does not a great denomination rest on a larger basis than the form of an ordinance? No per cent of the Baptist denomination is made up of those of us who believed in certain definite principles we did not find in the denomination we were in. There was the democratic form of government, the Scriptures as the infallible and supreme guide in religious life, faith in the Holy Spirit and the conscience as a complete and safe guide in the interpretation of the Scriptures and the great principle of religious liberty—the right of every man, under the guidance of the Holy Spirit, to read and interpret the Bible for himself to follow those teachings by the light of his own conscience independent of the dictates of any priest, prophet or bishop.

If we have come into the denomination because of the great fundamental principle of religious liberty—the right of every man to read and interpret the Bible according to his own conscience, have we the right to deny another the same right although it may lead to different conclusions from ours? If a man comes to us from another denomination perfectly willing to subscribe to all our principles, work in harmony, help in all our denominational enterprises, and yet after a careful and prayerful study he does not see any reason to be dissatisfied with his own baptism, though he was sprinkled, shall we deny to him the same liberty of conscience for which we came into the Baptist church? Shall we compel him to follow our conscience if he shows the spirit of candor and willing obedience?

A Question

Or perhaps here comes to us one who was brought up in the Quaker belief. He has been brought up to regard rites and ceremonies of any kind entirely unnecessary to Christian life or church activity. He wishes to unite with the church that he may have a personal part in its work and support all the various activities of the church and denomination. As long as he is perfectly sincere, as far as we can see, to follow the teaching of the Scripture as he sees it, is it right for us to deny him the same liberty that we ask for ourselves?

While we would not baptize by any other form but by immersion because that would violate the conscience of the administrator, shall we not give to others who come to us the same liberty that we ask for ourselves? And should not our conventions and associations be gatherings to plan for the mutual cooperation in the different lines of work of the churches and the denomination, but all questions of creed and personal belief shall be left to the churches themselves where they belong.

We cannot see just what is going to be the result when we apply this same principle to other questions of faith and practice, but we are sure it need not be more disturbing to us than the principle of religious liberty was to the people of Roger William's day. And if we find it true and right ours is to follow leaving the results with God.

A Message from the Heart

Franconia, N. H., April 11, 1926.

To the Editor of *THE BAPTIST*:

As a Free Baptist who has given forty years to the ministry among the Free Baptists of New England, I have been much interested and often pained, as I have read of this controversy of the Northern Baptist Convention. I have asked again and again with an aching heart, what is to be the outcome?

A few of us in New Hampshire held out against the union of the Free Baptists and the Baptists especially in New Hampshire until, I believe in answer to honest fervent prayer, God by his spirit and through the influence which he brought to bear, showed us that the time was ripe for the union. Then, I believe, we followed with a whole heart.

In these coming days before the gathering in Washington would that those who will have the deciding of so much might have the spirit of Benjamin Randall, the founder of our Free Baptist denomination, of whom the record says, when so sorely perplexed and burdened by the opposition from his Baptist brethren, because he believed and preached a free and full atonement for all believers which was not in harmony with their belief, he went out one July day to a cornfield away from all sound but the rustle of the wind over the corn leaves and sat down on a rock to meditate on these things which were so perplexing him.

The record is that while he prayed earnestly for light and wisdom the Divine presence so overshadowed him and he had such a vision of duty that he carried the memory of that experience to his death. He was shown that he must give up all for the Christ. He must yield completely the doctrines of men and be taught of God. As he yielded at once he felt the flaming power of God in his soul and the Scriptures were wonderfully opened to his understanding. He saw that all was harmony in the universal love of God to man and general atonement. In the strength of this vision he went forth as a tireless flame planting churches which stand to this day and preaching a message which has touched and moulded the religious teaching of other denominations.

If the leaders of our Baptist convention would have the spirit of Benjamin Randall would not the future of our united denominations be more harmonious?

This is my message sent from a prayerful heart that the Jehovah God would direct for the honor of Christ and best welfare of our Northern Baptist Convention.

—REV. EDWARD W. CUMMINGS.

Investors are invited to contemplate the possibilities of profits in the raising of the California condor. The birds are almost extinct. But one of them in the zoological park at Washington has laid an egg, and the price of the egg is quoted at \$750.

Here, There and Everywhere

ANNUAL MAY BREAKFAST, First church, Waterloo, Iowa, Saturday, May 1, from 5:00 to 8:30 a. m. "Great eats" advertised. What is a "May breakfast," anyhow?

TUNE IN. The Ottawa Male quartet will broadcast over WDAF (Kansas City Star station), Saturday night, May 22, at 11:45 p. m. This will be the regular "Night-jawk" program.

THE ANNUAL DINNER of the First church, Chicago, Dr. P. J. Stackhouse, minister, was held on May 12. Plates were laid for 200. There was a reception for more than 100 new members who have united since January, 1925.

REV. W. S. JACOBS of the First church, Portland, Me., began his second year with his church on May 1. The church puts on a daily radio service except Saturdays. For months both morning and evening services were sent out. Now the morning service is sent by radio from the Central Square church, Rev. F. F. Peterson, minister. So far as we know this is the only church in America with full daily radio service.

SUPPLY PREACHERS for the First church, Cleveland, Ohio, for May include Dr. W. C. Bitting of St. Louis, Mo.; Dr. Orlo J. Price of Rochester, N. Y. and Dr. W. G. Spencer of Hillsdale, Mich.

THE FIRST CHURCH, Hutchinson, Kan., Rev. Guy H. Wimmer, pastor, recently held "college night" service on Sunday evening. It was in charge of former students from Stephens, Baylor, William Jewell, University of Chicago and Ottawa. It was planned to create a desire in the minds of the young people to go to college. Why should not every Baptist church plan such service annually?

THE TWELFTH ANNUAL CONFERENCE of the Hebrew Christian Alliance of America was held in the Prospect Avenue church, Buffalo, during the week beginning Apr. 25. Hebrew Christians from the United States, Canada, England, Scotland and Palestine were present.

A SPECIAL FAREWELL vesper musical service in honor of Prof. George E. Fisher, organist and director of music for thirty-four years in the Lake Avenue church of Rochester, N. Y., was held on April 25. Fifty-six soloists from the churches of the city supported by the combined choirs of the Temple and Lake Avenue churches to tell over 200 voices took part in this rare service.

THE CHURCH at Marengo, Ill., plans a "homecoming week," Aug. 29-Sept. 5 to celebrate the beginning of their seventy-first anniversary. Former pastors, members and friends will be invited.

THE FIRST CHURCH, Albion, N. Y., Rev. T. C. Taylor, minister, reports nearly \$23,000 raised for all purposes last year exclusive of its gifts for missions.

REV. FRITZ C. HAMLIN who as a victim of amnesia disappeared on June 25, 1925, while pastor of the First Swedish church, St. Paul, Minn., has not yet been located. His family and the church are in deep distress over this sad event.

REV. WAYNE L. ROBISON of the First church, Bangor, Me., is delivering a series of sermons on "Religion and Life." Some subjects for May are, "Playing with Fire," "The Esau of Today," "The Wiles of the Devil," "The Wise Use of Liberty," and "Common Sense and Religion."

SHURTLEFF COLLEGE is nearing the end of its campaign for \$400,000. They are now within \$35,000 of their goal. This amount must be subscribed or the college will lose \$140,000 which is conditioned on raising the entire amount. Illinois pastors and laymen are requested to help complete the campaign with victory by July 1 the final date.

MRS. LAURA WARNER, seventy-four years of age and one of eight persons who formed the first organization of the City Park church of Denver, Colo., sixteen years ago, died in April.

DR. CORTLAND MYERS has just completed four months with the Presbyterian church of Glendale, Calif. During this time a current expense debt was raised, the church strengthened and nearly 200 candidates were received for the pastor to take into membership on his return from the Holy Land.

THE WHITE TEMPLE, Portland, Ore., Rev. T. J. Villers, pastor, has received 266 new members during the past year. Fifty-two received the hand of fellowship on May 2. The evening congregations overflow the main auditorium into the Sunday-school chapel regularly.

DR. A. W. CLEAVES, formerly an editor on THE BAPTIST, was recently tendered a reception by his church, the First Baptist church in America, at Providence, R. I., in honor of his completion of four years as pastor.

IN ADDITION to special gifts and missionary packages, the church at Newburyport, Mass., Rev. E. H. Prescott, minister, contributed \$2286 for missions last year.

MR. C. A. NISSEN, pastor of the church at Barrington, Ill., was approved as a proper candidate and his ordination recommended to the church, in a session of the permanent council on ordination of the Chicago association.

THE THIRTY-NINTH annual commencement of the Buies Creek Junior college, Buies Creek, N. C., was held May 8-13. Doctor Archibald of the University of North Carolina delivered the commencement address. The sermon was by Rev. J. W. Kincheloe of Rocky Mount, N. C.

THE DEBATING DEPARTMENT of Bucknell university gave a banquet recently to the debating team of the Mifflinburg high school debating team and to the women's and men's forensics squads of the university. Guests of honor were President E. W. Hunt, R. H. Rivenburg, dean of the university, Federal Judge A. W. Johnson, Dr.

*God be merciful unto us and bless us,
And cause his face to shine upon us
That thy way may be known upon earth,
Thy saving health among all nations.*

Raymond West and F. T. Boyer, principal of the Mifflinburg school and others. The silver cup was presented to the high school debating team.

REV. A. C. ARCHIBALD of the First church, Youngstown, Ohio, gave the hand of fellowship to sixty new members on May 2 making 250 received in the past five months. The church raised its full apportionment for missions.

THE FIRST CHURCH, Wichita, Kan., Rev. W. H. Rogers, minister, has voted to proceed with the erection of a new building to cost one quarter of a million dollars. The present building will not be torn down as there is room on the property for the new structure which will be a modern educational plant with an auditorium to seat about 2000. The church has about 2000 members. The Easter offering was \$13,000.

REV. J. H. LLOYD of Youngstown, Ohio, is concluding seven years with his church. On a recent Sunday thirty-seven new members were received of which thirty-five were through baptism.

REV. KIRBY CHAPMAN has closed his work with the church at Marinette, Wis.

PASTOR GEO. B. DAVIS of the South church, Milwaukee, Wis., has received forty-six new members during the past year, twenty-eight by baptism. Eight of those received were heads of families.

THE FIRST CHURCH, Girard, Ohio, Rev. W. I. Barnholth, minister, has had a revival meeting led by Director C. H. Stull, resulting in thirty-one baptisms. There were eighty-five new members received the past year. The missionary quota was more than raised.

"YOUNG MARRIED PEOPLE'S BANQUET" was a happy occasion at the First church, Springfield, Mass., on May 21.

REV. F. PAUL LANGHORNE, pastor at Berwyn, Ill., has been laid aside by illness for several weeks.

ITEM IN CHURCH BULLETIN: "Next Sunday will be Boys' Sunday in our church. We want every boy to attend the morning service and bring his dad." Why not every Sunday?

SEVENTY-FOUR MEN attended the King class in the First church of Austin, Ill., Apr. 18; 175 is the goal set for June 1.

REV. A. E. RAPP, formerly with the Summit Avenue church, has been called to the pastorate of the Logan church, Philadelphia. A reception was given him on Apr. 20. Dr. Chas. A. Goodall of New Jersey gave the principal address.

THE CHURCH AT LAKE ZURICH, ILL., Rev. James Dahir, minister, issues a weekly bulletin.

"BAPTIST CHURCH BURNS CANDLES" is the announcement of a unique series of illustrated sermons in the church at Riverton, Wyo., Rev. C. A. Hodgson, minister. About 100 candles of many sizes, shapes and colors were used to illustrate sermons on "The Light of the World", "Let Your Light Shine", "Ye Shine As Lights", and "Receiving and Refusing the Light."

PASTOR J. O. STAPLES of Hamburg, Iowa, preached to the united Odd Fellows' organizations in his church on Apr. 25.

ANNIVERSARY DAY IN THE Immanuel

church, Washington, D. C., the National Memorial to Religious Liberty, was observed, Apr. 25. Rev. G. G. Johnson is the minister.

REV. I. B. HARDY closed a ten years' pastorate at the First church of Sanford, Me., and accepted the call of the First church of Waltham, Mass.

OVER 1000 PERSONS attended service in the North church, Camden, N. J., on a recent Sunday. Baptismal services were held Apr. 4, 25, and May 9. In one baptismal service twenty-two were immersed, mostly young men, three of them being members of a championship basketball team.

"SHOULD A PASTOR BE TIMID, soft and afraid to speak the truth?" asks Pastor J. A. V. Pieters of the Hoover Street church of Los Angeles, Calif., as the promoters of commercialized recreation were

trying to legalize Sunday and all-night dancing in a suburb. Evidently this pastor thinks not.

THE FIFTY-EIGHTH ANNUAL commencement of Crozer seminary will be held May 23-25. Sermon by Rev. Sparks W. Melton of Norfolk, Va., and addresses by Dr. Avery A. Shaw of Brooklyn, N. Y., and Dr. C. W. Gilkey of Chicago. The exercises will close in time for afternoon trains for Washington, D. C., for those who wish to attend the Northern Baptist Convention.

REV. T. L. HUXLEY of Livingston, Mont., has baptized a large number of men and boys during the four years of his pastorate. His church last year gave over \$28 per member for current expenses and missions.

THE FATHER OF Rev. David E. Haglund of Corning, N. Y., passed away recently.

"1000 BOYS IN OUR CHURCH" was the slogan at the First church of Syracuse, N. Y., Dr. B. C. Clausen, minister, ushering in boys' week. Boys did everything from ushering to delivering the sermon, for the pastor was one of them that day.

FIFTY-TWO PERSONS were baptized in the First church of Watertown, N. Y., by Pastor Guy L. Brown, as the result of the work of twenty-five units of the personal workers' league. Each unit has five members. This represents the fruitage of four months.

REV. E. C. THOMPSON has been pastor at the First church, Galion, Ohio, for three years. An old debt has been paid, many needed improvements made and paid for, the Sunday school enlarged and sixty new members added during the last year.

REV. LAURENCE T. HOSIE was duly installed as pastor of the Judson Memorial church of New York on Apr. 23, Dr. James H. Franklin, presiding. Speakers: Dr. C. H. Sears, Dr. Addison B. Lorimer, Mr. Wm. R. Conklin, Mr. Louis Wendt, Miss Margery Beyer and Rev. Theo. Spears.

INDIANA BAPTISTS are running a special train to Washington, D. C., for the convention. The main point of concentration is Cincinnati, Ohio, and the time of departure from the Central Union station will be 8:05 p. m., May 24, arriving at Washington at 12:45 p. m. on May 25.

REV. W. A. BISS of Belding, Mich., is in the fourteenth year of his ministry and recently baptized fourteen. For the past three years this church has exceeded its apportionment for missions.

REV. S. A. HAYWORTH of Danville, Ind., has accepted a call from the Hazel Park church, Detroit, Mich.

THE MASSACHUSETTS STATE CONVENTION will meet with the First church of Malden next October. The local committee is already at work on the details.

PASTOR C. J. OXLEY baptized twenty-six during the first month of his work at Burlington, Vt. His church will send him to the Northern Baptist Convention at Washington.

REV. G. W. PHILLIPS of Oakland, Calif., supplies the Temple church of Los Angeles, Calif., for four Sundays in May.

THE FIRST CHURCH of Adrian, Mich., Rev. M. F. Ashbrook, pastor, gave the hand of fellowship to twenty-seven new members at the May communion service.

"AUTOMOBILE NIGHT" is announced on the calendar of the Tabernacle church of Utica, N. Y., for May 23. This meeting should develop some speed. We suppose "automobile night" is an occasion when the "knights of the auto" assemble for worship.

THE CHURCH AT WEBSTER, N. Y., Rev. Gerald Watkins, minister, made repairs to the amount of \$5500 on the edifice, raised \$500 for missions and closed the year with \$290 in the treasury. The pastor's salary was given a substantial increase.

AT BISMARCK, N. D., the pastor being ill, the young people conducted the evening services. They were assisted by Rev. Leon B. Shorey, state director of religious education.

MESA CHURCH, PUEBLO, COLO., Rev. G. F. Lowe, pastor, has received 193 new members during the first six months of Mr. Lowe's ministry there. The budget has been doubled and a new building is being considered.

THE BROTHERHOOD GROUP of the First church of Marion, Ind., Rev. D. L. Woodward, minister, closed their year's work with a banquet at which 150 were present. Prof. Bartob R. Pogue of Taylor university was the speaker.

REV. W. M. MARTIN, of Chanute, Kan., is beginning his fifth year and has received ninety-one new members during the past year, the major part by baptism. The pastor's salary was increased and new space must be secured for the expanding work.

The Baptist

Chicago, May 22, 1926

Vol. VII

No. 16

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Church BELLS—PEALS BELL AND TUBULAR CHIMES ELECTRICALLY PLAYED

REV. JOHN F. WATTS, pastor, First church, Lawrence, Kan., gave the hand of fellowship to sixty-seven new members on May 2. Of these forty had been baptized and twenty-seven received by letter and experience.

STATION W J Z of New York City will broadcast the carillon program for twenty minutes every Sunday evening, beginning at seven o'clock, from the tower of the Park Avenue church.

ALL WIDE-AWAKE CHURCHES have their program for Children's Day on June 13 well under way. It is one of the finest religious festivals of the year and rightly so.

REV. ALBERT EHROGOTT of Oakland, Calif., formerly pastor of the Immanuel church of Rangoon, Burma, preached in his old pulpit in Rangoon on Feb. 28 while en route on a tour around the planet. He closed his work in Burma twenty-five years ago.

PALO ALTO, CALIF., has a growing church led by Rev. Paul Offenbiser. Fifty additions were reported at the annual meeting. The budget was increased to provide a parish worker. A new edifice is contemplated.

THE REGULAR ATTENDANCE of the Sunday school of the First church of Kansas City, Mo., Dr. D. J. Evans, minister, on Apr. 18 was 3004. Of this number 1789 were men. A new ruling made by the men's class is that admittance to their department will be limited absolutely to "men only."

DR. G. A. HUNTLEY, representing the Board of Missionary Cooperation, gave twenty-seven addresses during April in Ohio, Washington, D. C., and Michigan.

THE BUILDING FUND for the new Emmanuel building in Brooklyn, N. Y., totals \$108,407. Bids will be asked at once.

FIRST CHURCH, Glens Falls, N. Y., Rev. P. H. McDowell, received thirty-two new members May 2. On May 5 the church celebrated its ninety-second anniversary.

THE FIRST CHURCH of Vallejo, Calif., observed its fifty-seventh anniversary Apr. 17. Dr. L. P. Russell is pastor, having served there seven years. During seven years the church has received 262 new members. The membership today is 163. Nearly \$11,000 a year has been raised during this pastorate or more in seven years than in he preceding fifty years. The pastor was presented with a silver coffee service.

CITIZENS OF WINNEBAGO, MINN., under he leadership of Rev. A. C. Hageman, conducted a successful campaign for \$25,000 o open Parker college which recently was returned to the Baptists by the Methodist church.

IMMANUEL CHURCH, Erie, Pa., Rev. M.

R. Sheldon, minister, received seventy-six members last year, fifty-one by baptism. The church exceeded its missionary apportionment and added a substantial sum to the pastor's salary.

THE CHURCH AT McPherson, Kan., Rev. J. R. Pennington, minister, has had a net increase of 102 during the past associational year.

MISS MABLE FRANCES IVINS of Taunggyi, Burma, and a member of the First church of Atlantic City, N. J., recently sent a full month's salary as her gift toward a new church edifice in Atlantic City. How many home folks do as much as that for their local projects?

DR. H. H. HULTON of Monrovia, Calif., conducted a special meeting for two weeks with the church at Fullerton, Calif., Rev. S. F. Langford, pastor.

FORTY-THREE NEW MEMBERS were welcomed into the Hyde Park church of Chicago, Ill., Dr. C. W. Gilkey and Dr. Norris L. Tibbetts, ministers, on May 2.

THE CHURCH AT Oconomowoc, Wis., Rev. W. L. Harms, minister, has secured a new organ to cost \$4200. It is fully subscribed and will be paid for when installed.

THE SOUTHERN CALIFORNIA CONVENTION met in annual sessions with the church at Pomona, May 12-14.

PASTOR HERBERT W. HINES of the Central church, Springfield, Ill., during his first year received 110 new members, forty being received on May 2.

"WILL THE bobbed-hair girls of today equal their mothers of yesterday?" was the theme discussed on May 2 by Rev. A. E. Cowley, in the First church, Lebanon, Ind. "What about the flapper and other such folks?" the pastor asks. Wonder what he said.

DR. AND MRS. J. W. BROUGHER were given a reception by the First church, Oakland, Calif., on May 5. The alumni of California college attended the church on Sunday morning, May 2, and at 1:30 p. m. gave a banquet in honor of the new minister in the Hotel Claremont, Berkeley.

"DON'T KICK BUT PULL," was the theme discussed at the Twenty-third Avenue church of Oakland, Calif., by Dr. C. Oscar Johnson of Tacoma at the spring rally of the B. Y. P. U. of the San Francisco Bay association.

REV. T. HARLEY MARSH of Decatur, Ill., and president of the Illinois State Convention has been ill in a Chicago hospital.

THE TWENTY-FIRST ANNIVERSARY of the founding of the Creston Avenue church of New York City was observed on May 2. Rev. Albert C. Thomas is minister.

THE FIRST CHURCH of Adrian, Mich., Rev. M. F. Ashbrook, minister, held a father and son banquet, May 5. Dr. A. A. Stockdale of Toledo was the speaker.

THE RUTHERFORD CHURCH of Rutherford, N. J., Rev. J. L. Velte, pastor, held its annual mother and daughter banquet, May 10.

THE NORTHERN CALIFORNIA summer assembly will be held this year at Asilomar, July 16-26. Dr. James S. West of San Francisco and Dr. J. Asa White of Oakland will be on the faculty.

"BAPTIST LIFE" is the name of a quarterly bulletin just issued by the Swedish Baptist Young People's Union of Chicago. It announces a spring conference in the Engle-

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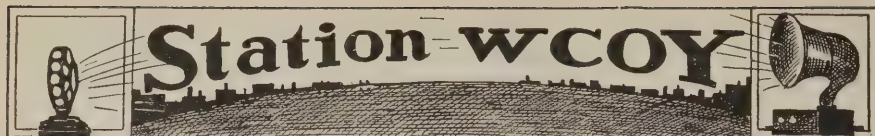
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Tonight we have a little program based on 'Excuses.' Those geezers in our Lord's parable who were bidden to the supper and who 'with one accord began to make excuses,' had nothing on our modern side-steppers. 'Therefore have me excused,' is a fine art in many of our churches. But listen to the facts in the case. Be your own judge.

"One person wrote that his church had had twenty pastors in thirty-two years and that no one stayed long enough to get up any steam. Another wrote that their pastor had been with them twenty-seven years and that pastor and people were all asleep in peace together. Can you beat it?

"One person wrote that the people had no money for a high-priced paper. But after an electrical storm an agent sold the people of his church \$4000 worth of lightning-rods. It was THE BAPTIST or lightning-rods. And they took the lightning-rods. Oh, my!

"One brother wrote that after he had read his worldly magazines he had no time left to read THE BAPTIST. So it seems that after all it is a matter of taste. Some people like garlic and some do not.

"One pastor wrote that most of his people left the community during the summer and the church was closed during July and August. This long outing got the people weaned away from substantial reading. Another pastor said nearly all his leading families spent their winters either in Florida or in California and that these long absences away from home and Godly influences, amid charming resorts, ruined their taste for quiet reading. Maybe a paper with only equinoctial editions would solve this distressing situation. Or are these excuses the bunk?

"One agent wrote that there were forty-six families in their church and that these owned thirty-nine pleasure cars running from second-hand flivvers to Fierce-Marrows and that they were not reading much now as they were so busy studying the wonders of God in nature. Is this a gas-wagon excuse or is it simply gas?

"One pastor wrote that his people were all highly educated and just couldn't be interested in the tameness of a religious paper; while another wrote that his members were all working people with little education and that we would have to cut out the 'highbrow stuff' if we were to interest them in THE BAPTIST. What do college kids mean by 'blah stuff'?

"One pastor wrote that he had 300 members in his church and that if we would give them a half column a month for telling the world what they were doing, he could get us eighteen or twenty subscribers; while another wrote in that he and his people were 'bored stiff' with all this golden gossip in the paper. He said 'it was mostly lies anyway sent in by people who had an itch to see their names in print.' All of which is Sanskrit for 'I pray thee, have me excused, etc.'

"One poor woman wrote in in great distress and said she spent a hard-earned dollar last year for a trial subscription and had had nothing but bad luck ever since. Never again for this sister. While another wrote saying she and her husband had taken the paper over fifty years and that God had blessed them above their deserts. The former made us gloomy and the latter made us glad.

"In spite of the excuses in the Bible story, the supper was held and the house was filled with guests. In spite of the lame excuses that many people make, THE BAPTIST is going right on. Annual subscription rate is \$2.50, with *Missions* \$3. In clubs, \$2 per year. Trial subscriptions, SIX MONTHS FOR ONE DOLLAR.

"The office boy says that everybody can do something to help the good cause along. He says a baseball enthusiast took his wife to see a game the other day. That night he was awakened by his better half shouting in her dreams, 'Kill the umpire! Kill the umpire!' Half awake he sprang out of bed and in doing so knocked over the washstand. The crash awakened Mrs. 'Fan.' 'John,' she said, 'did you kill the umpire?' 'No,' replied John angrily, 'but I smashed the pitcher.'

"The program will close with a suitable slogan for all our agents and friends who are aiding in circulating the paper:

"Bite off more than you can chew—

And then chew it.

Plan for more than you can do—

And then do it.

Hitch your wagon to a star,

Keep your seat,—AND THERE YOU ARE."

"WCOY now signs off. Meet excuses with valid reasons. Goodnight."

wood Swedish church, May 16, with Rev. G. E. Wallendorf of Waukegan as speaker. The annual spring rally is to be in the Austin Swedish church, June 6, with Dr.

J. W. Hoyt of Chicago as the principal speaker.

REV. JAMES GOODMAN died in Chicago, Apr. 29. He was one of the oldest living

graduates of the old University of Chicago and had been connected with Immanuel Baptist church for nearly a quarter of a century.

DR. BRITTON ROSS, pastor of the Eastend church of Nashville, Tenn., assisted Rev. J. G. Carmichael of the First church, Van Nuys, Calif., in a revival meeting.

TREMONT TEMPLE, Boston, Dr. J. C. Massee, pastor, recently gave over \$100,000 to the Massachusetts Baptist Home. It will require \$300,000 to erect the first unit.

Congressman Victor L. Berger has introduced a universal old-age pension bill. His general argument is that any person who has faithfully performed the duties of citizenship during his period of effective life has earned the same right to protection against want in his old age as that of the soldier who performed his duty in war. He further says that even in the matter of casualties industry is almost as deadly as war.



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For Summer Reading

The Other Side of the Medal, by Edward Thompson. New York: Harcourt, Brace & Co.

Here is the other side of the history of the Indian mutiny! It is written not as anti-British propaganda but as a means of bringing about an understanding between the citizens of England and those of the Indian Empire. It contains a great lesson and challenge to our own missionary enterprises.

—JOHN SHADE FRANKLIN.

John Davis: or The Captive of the Smugglers, by John Masefield. Boston: Page Co. \$1.

An eight-year-old story now reprinted in a new canvas-back for a place in the American boy's library, this tale of a century ago partakes somewhat of the melodrama of Jeffery Farnol and the romantic thrills of John Buchan. The author's name is a guarantee of choice English, and in its new dress the book will be welcome in any boy's shelf of favorites.

—GEO. E. BURLINGAME.

Baptist Beliefs, by E. Y. Mullins. Philadelphia: Judson Press. 96 pages. 75 cents.

A most convenient denominational brochure which should be on the desk of every Baptist especially those who as pastors and teachers lead in teaching and instructing. The author discriminates wisely in the mission of a formulated creed in a Baptist church; it is not binding on any member; it is merely for instruction. The Bible alone remains as giving the only Baptist creed. The author's commentary on different subjects pertinent to church organization and doctrines are sane and practical. The discussion and explanations of Christian doctrines as prevailing in the Baptist denomination will be found illuminating and instructive.

—H. O. ROWLANDS.

The Christian Conviction, by Cleland Boyd McAfee. New York: Macmillan. \$2.

Who has not wished that he might see the Christian faith presented as if it were entirely new? Here is the opportunity. Doctor McAfee begins at the beginning and takes nothing for granted. Every step of the way his exposition is self-explanatory. The book is the first series of lectures on the Joseph Cook foundation, which provides for "the statement and defense of the Christian faith in the principal cities of India, China and Japan." The Christian religion is traced to its origin in both history and personal experience. The personality of God is guaranteed by the personality of men. Sin is seen as "self-assertion in disregard of God." Salvation is declared to be threefold, personal, social and world wide. It brings purity, works for righteousness and will establish peace. The faults of Christians are fully admitted, but the universality of Christianity is maintained. Surely Doctor McAfee has distilled the essence of Christian Faith.

—ELMER KIRKPATRICK.

Sarangie, A Child of the Chosen, by Lois Hawks Swinehart. New York: Revell. \$1.25.

"Sarangie", the story of a little Korean girl whom the missionary risks her life to save from a life of shame, is thrillingly written. The reader is soon lost in the adventure and is breathing the mysterious atmosphere of the craggy, tiger-caved Korean mountains where the missionary lady takes refuge with Sarangie, after rescuing her from the Temple of Priests with the assistance of a faithful coolie and loyal beggar boy. This story fascinatingly portrays a cross section of sinful, superstitious Korean life, while at the same time it reveals the transforming, reconstructing power of the Christian missionary and the mission school. Who, whether young or old, can help believing in missions after reading such a story?

—F. H. FAHRINGER.

Personality and Reality: A Proof of the Real Existence of a Supreme Self, by J. E. Turner. New York: Macmillan. \$1.50.

The author, who is a reader in philosophy at the University of Liverpool, has sought to give "an analysis, first, of the nature of mind, and secondly of matter, solely in light of modern psychology and physics. The facts of materialism therefore on the one hand, and the principle of evolution on the other, are unreservedly accepted." The book is really an attempt to show that logically one is led by the use of the actual science of the present hour and a superior apparatus of philosophy to believe in the existence of a Person behind all mechanism. There is no mechanism without design, and design means intelligent direction by a Self infinitely greater than the mechanism. It is a strong argument, well wrought out, for natural theism and will richly repay the careful study necessary to its full understanding. The whole discussion is a fine antidote for the excessive prevalence of physical science in recent years.

—H. L. STETSON.

The Chip and the Block, by E. M. Delafield. New York: Harpers. \$2.

"The Block" is a temperamental egotist; "the Chip" is also a temperamental egotist—with the difference that while his father is mediocre, Victor, "the Chip," is brilliantly gifted, especially so as a writer and a musician. The binding thread of the story is the contest between the wills of these two. Among other characters are Jeanne, Paul, their mother and—later—their stepmother, the aunts, grandma, stepgrandmother, the nurse. Each is an individual, not a type. Mrs. Delafield does not deal in types. Conscientiously, consistently she portrays her people and their motivations. The result in "The Chip and the Block" is as fine a piece of character analysis as has ever been published—and it is exactly as interesting as is complex and fascinating human nature.

—J. T. V.

Mystery Camp, by M. M. Dancy. Boston: L. C. Page & Co. Publishers. \$1.75.

This is a thrilling story of mystery camp on a deserted island off the coast of Texas. It is just the book for Boy Scouts, Pio-



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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padel-ford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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"Where your heart is, there should your treasure go."

their camp on the deserted island, then—the night prowler, the buried treasure, the pirate ship with its one-eyed captain, the lighthouse, the kidnaping, the rescue, the tidal wave—all present a racing and exciting series of events. Besides being a tale of stirring adventure, it embodies a high moral tone and a wholesome atmosphere. The author does not moralize, but he deals ethically with the moral life situations that arise in a clean-minded and heroic fashion. The characters are drawn from real life and radiate a nobleness of spirit. The boys themselves are "physically strong, mentally awake, and morally straight". Illustrated by P. L. Martin.

—W. C. DEER.

The Saving Sense

I sit alone in the twilight
Forsaken by girlies and men,
And murmur over and over—
"I'll never eat onions again!"

—Stephens Standard.

"Why should we endeavor to rise by our own efforts?"

"Because," replied Tommy, "there's no knowing when the alarm-clock will go wrong."

The best speech on "How To Overcome Habit" composed in five minutes was given by a nine-year-old boy as follows: "Habit is hard to overcome. If you take off the first letter it does not change 'abit.' If you take off another letter you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not totally used up, all of which goes to show you must throw it off altogether."

Editor's Notes on the Lesson for May 30

JACOB AT BETHEL

Lesson Text: Gen. 28:10-22. Golden Text: Gen. 28:15

This series of lessons is simply touching the high places of the Old Testament. We pass rapidly from Isaac to Jacob. So in order to keep the sequence unbroken one must read the chapters between our last lesson and this one. The cause of Jacob's exile was the wrath of Esau against him for taking advantage in a moment of weakness and buying the birthright for a bowl of soup.

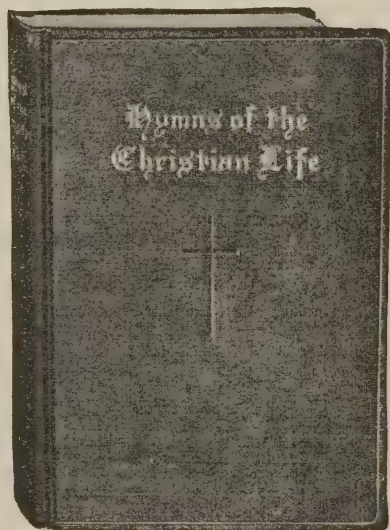
Vision.

Jacob was a man of vision. He had foresight and, in a measure, insight. There were spiritual possibilities in Jacob which Esau did not possess. The dream at Bethel was the beginning of the development of these possibilities. The thoughts of Jacob while he was awake are revealed in the dream. A dream that had transpired at home in recent weeks eventually driving him forth on a long journey of nearly 500 miles had a sobering effect upon the man who had outwitted his brother and lied to his age-father. He probably arrived at the conclusion that trickery and falsehood did not pay, and it is not unlikely that he longed for deliverance from his tendency to drive a sharp bargain. As he fell asleep these thoughts were in his mind and his surroundings and the topography of the place may have had something to do with the particular form his dream took on. At any rate his subconscious mind was active while he slept, and through the subconscious mind God was able to do more for Jacob than could have been done had Jacob been awake. Through the dream Jacob heard the word of God spoken personally to him. He took it seriously as a spiritual vision and it marks the genesis of the spiritual transformation of Jacob.

Victory.

Visions unless acted upon are worthless. Jacob not only interpreted his dream with consummate wisdom but also acted upon his dream and entered into a covenant with God. It is true, his covenant had a bit of the trade in it. Jacob was willing to give God ten per cent on the principal. A pretty good rate of interest and much more than most Christians are willing to pay. We must remember that Jacob was running true to form when he made his proposition to Jehovah, and we must also consider the fact that prior to his vision Jacob had seen the spiritual significance of his dream and had given it all the sanctity of a holy sacrament. In the light of the dream his sordid soul awoke to higher things, and the reality of the spiritual world shut out for the time the insistent claims of material prosperity.

Rio Grande college, a small Baptist college in southern Ohio, will celebrate its golden anniversary, June 7-8. It specializes on giving a good college education at normal training at minimum cost, and boasts this year a registration of 400 students.



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With the Board of Missionary Cooperation

A SELF-SUPPORTING CHURCH PAPER

An attractive little church newspaper published every Thursday by the Baptist church of Greece, N. Y. It is called the *Greece Community Builder*, and has a subscription price of 25 cents a year. It gives the members all the important news about their church, a program of events for the week, write-ups of trustees' meetings, future plans, etc., as well as several columns of news items about the religious members. The paper has such a wide circulation that it has been quite successful in securing advertisements from local merchants, so much so that the income from this source, plus the money from subscriptions, practically equals the cost of issuing the paper.

MINNESOTA CHURCH TESTIFIES FOR EVERY MEMBER CANVASS

The Woodland Park church, St. Paul, Minn., recently put on an every-member canvass, after consultation with one of the field workers. They carried out the suggestions of the field man as to using captains and teams, and held a very successful meeting of these teams on the Friday evening preceding the drive. Again on Sunday the workers had lunch at the church and a season of prayer, at which the canvass was made.

The chairman of the committee writes that many of the teams reported 100 per cent, and doubts that there were any that fell below 80 per cent. These teams worked up until the next Wednesday morning for residents, and got into correspondence with out-of-town members. The system produced an over subscription of the church's operating budget, and a very large increase for benevolences.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument With Myself

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

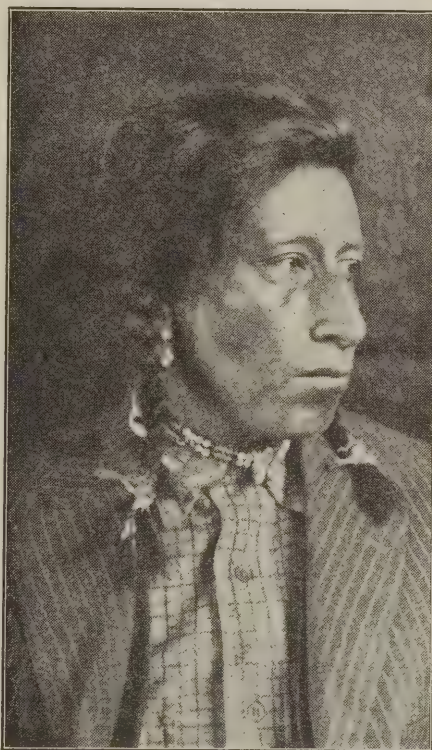
If I give less than heretofore, I favor reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I am holding the ground already won. I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that his people should take refuge in a fort. All his soldiers are under marching orders. They are commanded to "Go!"

If I advance my offering beyond my former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this army?—(Reprinted from *New York Baptist Bulletin*.)

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the board, at 276 Fifth avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

MODEL INDIAN VILLAGE FOR CONVENTION



JOHN LODGE POLE—A RECENT CROW CONVERT TO CHRISTIANITY

One of the interesting features of the mission exhibit at the Northern Baptist Convention this year will be a four-by-six-foot model of a real Crow Indian village, with miniature tepees, etc., all made to scale. The exhibit is being arranged by W. A. Petzoldt, superintendent of the Crow Indian Baptist mission, maintained by the American Baptist Home Mission Society in Montana. Mr. Petzoldt has made some remarkably fine camera studies of the Indian people among whom he works, as witness the interesting picture of John Lodge Pole, which is shown above.

YOUNG PEOPLE TO CLIMB "THE WHITE STAIRWAY"

"The white stairway" has become synonymous in the minds of Baptists with the one-twelfth monthly system of paying on budget quotas. A movement is now on foot among their leaders to enlist the young people to keep up their monthly payments for benevolences, and also to get them to do whatever they can to interest their own churches in accepting their denominational benevolence quotas.

"As the twig is bent, so groweth the tree," and if these ideas take firm hold among the young people we can expect a rising generation of church members with a clear conception of their responsibility toward the denomination's missionary program.

\$2400 IN NEW MONEY FOR THIS CHURCH

The Tabernacle church of Utica, N. Y., under the leadership of Pastor Bleakney, recently put on a most successful Every Member plan. Five weeks were spent in thorough preparation, intercession, visitation and education. All who were responsible for carrying it out agreed that it was hard work, but the results achieved fully justified the effort expended. On the very first approach on the financing question on Sunday morning, the congregation produced 200 new or increased pledges that added \$2400 or more to the church budgets for current expenses and missions. As with everything else, the more work that is put into the preparation of an Every Member plan, the more successful it is.

NEW CHURCHES ARE RIGHT WITH US

It is often the case that small new churches display a surprising amount of vigor when it comes to carrying through denominational projects of any kind. With all the problems of organization with which they must grapple, the construction or purchase of church buildings, equipment, etc., it might seem that they would not have as much energy in reserve for raising missionary money as some of the older and well established churches. But the contrary is often the case.

Secretary Palmer writes us from Colorado on Apr. 10, about a little church in Crowley in that state. This church, he says, was organized less than two years ago, it is building a meeting house, and yet they have paid their quota in full with enough over and above to pay interest at the rate of 10 per cent per annum. The Mexican church, Denver, he adds, has already paid 200 per cent of its quota.

RECENT BOOKS OF OUTSTANDING WORTH

Pillars of Gold

By Mitchell Bronk

A collection of charming sketches of Christian people, places, and experiences. Here is variety—from the home of Francis of Assisi to Jacob Stainer and his violins; from an oxcart on the way to a New England meeting-house to Rheims cathedral. Cloth, \$1.50 net.

The Psalms Outlined

By Arthur Emerson Harris

An outline analysis covering each song of the Psalter. The author has prepared this volume for all who wish to use the Psalms for devotional purposes, and who need the brief suggestions such as are contained in the analysis and the comments, mostly spiritual in character, presented in these pages. Cloth, \$1.75 net.

The Playtime Guide Book

By Frederic K. Brown

The author aims to present a practical graded course in play such as will help church workers to forestall the evils of wrong methods of recreation and capture the play spirit for God. Nearly one hundred games are described. Cloth, \$1.50 net.

Church Work with Intermediates

By Elizabeth M. Finn

(A JUDSON TRAINING MANUAL)

First is presented a study of the intermediate, then is discussed the construction and presentation of a program of instruction, the pupils' own participation, organized play, worship plans and programs, adult leadership, and finally the organization of the intermediate department. Cloth, \$1.25 net.

How to Conduct a Church Vacation School

By Albert H. Gage

This book is the result of actual experience in promoting, conducting and supervising Church Vacation Schools. It is written for all who are interested in the conduct of a week-day school during the vacation period. New and revised edition. Cloth, \$1.25 net.

Sunny Lands and Blue Waters

By Alice Pickford Brockway

A visit to Mediterranean countries and especially Egypt and the Holy Land by a party of young people under the care of a minister and his wife. Illustrated. Cloth, \$1.25 net.

The Undying Torch

By John Marvin Dean

Doctor Dean has brought together a group of virile sermons and miscellaneous messages representative of work in a present-day pulpit. Cloth, \$1.75

Baptist Beliefs

By E. Y. Mullens

A general survey prepared by the President of the Southern Baptist Theological Seminary. Cloth, 75 cents net.

The Baptist Distinctive and Objective

By James S. Kirtley

Doctor Kirtley aims to show exactly what it is that distinguishes a real Baptist and then to show what should be the objective of Baptists in these days when there is so much discussion of a non-denominational united church. Cloth, 50 cents

Centenary Translation of the New Testament

By Helen Barrett Montgomery, A.M., LL. D.

One of the most popular of the recent translations. Written in the language of every day life. Cloth \$1.00 net; leather, \$2.50 net.

Crowds of Souls

By Clinton Wunder

Here is the story of the success of the Rochester Baptist Temple. Mr. Wunder tell how it was done. His methods will be helpful to churches everywhere. Cloth, \$1.50 net.

Church-School Leadership

By W. Edward Raffety

An officers' manual of practical methods for workers in the church's Sunday, week-day and vacation schools. Cloth, \$2.00 net.

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FOR MISSION STUDY

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The Second Century of Baptist

Foreign Missions By William B. Lippard

A careful, comprehensive survey of the development of Baptist foreign missions from 1914 to 1925 by one who is qualified to speak with authority. Illustrated. Cloth, \$1.00; paper, 60 cents.

Early Baptist Missionaries and

Pioneers (Volume I) By W. S. Stewart

Adoniram Judson and Ann Hasseltine, Jonathan M. Peck and Isaac McCoy, and others who wrought abroad and on the American frontier are shown in narratives of striking appeal. Cloth, \$1.50.

Early Baptist Missionaries and

Pioneers (Volume II) By W. S. Stewart

Brief accounts of men and women who have been prominent in mission work at home and abroad, but whose stories must often be sought out with difficulty. Illustrated. Cloth, \$1.50.

The Baptist Family in Foreign

Mission Fields By Nellie G. Prescott

Through a series of letters the author sets forth the different phases of mission work, such as evangelism, medical missions, industrial missions. Illustrated. Cloth, \$1.00; paper, 60 cents.

With Christ in Assam

By E. Elizabeth Vickland

Miss Vickland's chapters will enable the reader to gain a more penetrating understanding of the spirit and the results of that which Christian missions are seeking to bring to pass among India's masses. Illustrated. Cloth, \$1.50.

God's Dynamite; or, Changing

a World by Prayer By P. H. J. Lerrigo

The story of one mission station in each of eight countries is told, showing the part of faith's prayer in leading to its occupation and development. Illustrated. Cloth, 75 cents; paper, 50 cents.

Miss Applegarth's Popular Books

Merry-Go-Round

A pilgrim's progress through mission fields around the world is contained in this book of stories, programs for special occasions, activity outlines, memory hymns and Bible verses, handwork, posters, games. Illustrated. Cloth, \$1.50 net.

A China Shepherdess

Twenty-two Missionary Stories, Ready to Tell.

The work and results of a missionary school in an inland Chinese town will be understood and appreciated by those who read or hear these chapters. Illustrated. Cloth, \$1.75 net.

Friday's Footprints

Missionary stories, told by a master of storytelling who has so coordinated her work that to read her chapters is to take a personally conducted tour around the world of missionary interest. Cloth, \$1.50 net.

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ORDER FROM OUR NEAREST HOUSE

The Baptist

Published Every Week by the Northern Baptist Convention

THE FIRST BAPTIST CHURCH, PITTSBURGH, PENNSYLVANIA



THE BELLEFIELD AVENUE FRONT
SHOWING THE PARISH HOUSE

The height from the ground to the ridge of the roof is ninety feet, and from the ground to the summit of the steeple is one hundred eighty-two feet. The steeple is twelve feet in diameter at the base and is of copper covered steel. A tower would have been no more impressive, in fact less so, since the keynote of the building is height and stateliness.



Folks, Facts and Opinion



The administrative committee of the Board of Missionary Cooperation in executive session May 13, 1926, passed a resolution expressing to Dr. W. H. Bowler, executive secretary, its sincere appreciation for his services during the past year and confidence in his ability to carry on the work, and promising him its heartiest and most loyal support and cooperation in the future work.

The executive committee of the Minneapolis Council of Churches has its attention directed to the fact that in Minneapolis and in various other parts of the nation, there is growing up a custom of promoting a public marriage ceremony in connection with festivals, carnivals, and different kinds of shows. It enters a strong and vigorous protest against this custom and urges ministers to refuse to lend themselves to this scheme, and to do everything possible to prevent the holding of such public ceremonies, or the use of any other sacred and religious observances as a publicity stunt.

The International Association of Agricultural Missions held an important conference at the agricultural school of the Ohio state university at Columbus, Ohio. Representatives of boards and rural welfare work were present as well as students and faculty members. The conference was called at the Ohio state university in order that those interested in the progress of world rural work should have the privilege of counsel of Dr. Sam Higginbottom of Allahabad agricultural institute, India, a foremost authority on the gospel of the soil, and an alumnus of that institution. Dr. Warren H. Wilson presided. Prof. T. G. Watson gave greeting from the university and Profs. C. E. Lively and F. L. Allen spoke on the development of the farm home and on community life respectively.

The evangelistic activities of home mission workers and visiting pastors and missionaries at the schools of the Home Mission societies during the academic year have resulted in an encouraging number of conversions and baptisms. At El Cristo, Cuba, Professor Montel, who is doing effective work as a pastor as well as teacher conducted revival services which led to a profession of faith by eighty in his congregation, a large part of them being students. Successful meetings were held in nearly all negro schools where ninety-five per cent or more are professing Christians. Reports have been published of the revival services conducted at Bacone college by Rev. Claude B. Miller, pastor of City Park church, Denver, which were followed by forty-six baptisms. At two government schools Baptists home missionaries held evangelistic meetings.

A federation of Orthodox Jewish synagogues in the United States and Canada is under way with the hope of enlisting 600 congregations.

The campus of Olivet college, Michigan, is to witness the second annual summer conference on economic, international, racial and family relations, Aug. 1-28. The conference will be held under the auspices of the Fellowship for a Christian Social Order. The program will follow largely the discussion method, and it provides for addresses from more than two dozen of the foremost specialists in various phases of social study and experiment. Inquiries should be addressed to Amy Blanche Green, Room 505, 347 Madison Avenue, New York.

"So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round the flower emitting its buzzing sound; but when it is inside of the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it, he becomes still." "He who has faith has all, and he who wants faith wants all." "Be not like the frog in the well. The frog in the well knows nothing bigger and grander than its well. So are all bigots: they do not see anything better than their own creeds." "The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away."—*Sayings of Ramakrishna.*

Rural Sunday-school pioneering is a specialty of the American Sunday-School Union. It has continued to organize on an average three new Sunday schools and to reopen two others for every day of the year, weekday and Sunday. The schools are held in day school buildings, in abandoned churches, in grange halls and farm homes, under brush arbors. They are in communities unable to support a church. In hundreds of them churches have been started and given up. In such communities the union Sunday school, with local leadership developed and encouraged by the supervision of the missionary, is the one practical method of promoting religion in the community and giving boys and girls an opportunity for Christian education. In forty-one of these communities during the past year there has been such religious development that churches of various denominations—the local people always decide what—have grown out of union Sunday schools; 185 young people's societies were organized, 317 prayer meetings established, and 214 regular preaching stations opened.

If any readers of THE BAPTIST hold diplomas from "Oskaloosa College," they will find a painful interest in a current report in the Associated Press that its "president," James W. McLennan, and his wife, in order to escape prosecution for fraudulent use of the mails, killed their child and themselves. At least that is the interpretation in the newspapers of the fact that after his arrest they were found dead in a gas-filled room.

Obedience or revolution is the alternative involved in the current problem of lawlessness as it appears to Rt. Rev. Charles L. Slattery of Massachusetts. His argument is based on a moral principle. The obligation to obey the law is identical, he believes, to that of loyalty to the government, and a citizen is morally justified on violating the law by any moral consideration that would warrant him in attempting to overthrow the government. There seems to be no flaw in the reasoning, but if it be true then the wanton and defiant violation of law is of the same moral quality as treason.

Two convictions concerning present religious conditions expressed in a letter from Pastor A. K. Fuller of Syracuse N. Y., are worthy of attention. The first is that "modernism, disguised or course in a Christian garb, is only another name for what the Bible calls worldliness—conforming to the things of this world. Surely, the more such teaching prevails in our churches the less we will have of what Paul calls 'the power of God unto salvation.'" The other is that of a need of "preachers and teachers, who, letting the Bible mean precisely what it wants to mean, will kindly but boldly defend such meaning."

A "pan-denominational conference" of selected personnel met at Washington May 4-6, at the invitation of the war department and passed resolutions on "national defense" of the kind expected. They favor peace. They hate war. They are against militarism. But they stand for American institutions and the safety of the country. They believe in the necessity of adequate preparedness, the training of a sufficient force of officers and the selective draft of soldiers. They hold religiously that "war is caused by the failure of men to obey the law of God," and they recognize their own high calling to lead men "to obey the law of God." It was happy advice. The plans of the war department have their benediction—by inference. They are safely religious. They avoid all embarrassing distinctions. And they commit themselves to nothing of practical consequence.

Colporters of the American Bible Society in Japan visited last year 1177 institutions, reached 189,594 persons and old 267,518 copies of the Scriptures.

Yeshiva college, which is to be the first Jewish college in the United States, is now in process of construction. It is located in New York City. The institution is to be housed in an elaborate and striking group of buildings in the best classical Jewish architecture.

The Evangelistic Committee of New York City, Inc., reports the employment of 100 staff and volunteer workers and thirty-seven open air evangelists for the first year. Work is done among both native-born and foreign groups, white and black. Altogether 2959 meetings were held, having an attendance of 463,500, in 233 centers and distributed through the boroughs of Manhattan, Brooklyn, Bronx, Queens and Richmond. Disbursements amounted to \$38,639.41.

It is reported that there are now five times as many adults pursuing some kind of supervised study as are registered in all the colleges and universities of the country. The students in commercial correspondence courses are the largest group. A million and a half new students register in these schools each year. The typical student is a young man twenty-six years of age who has been in high school two years and who lives in a medium-sized city. More than a million persons attend public evening schools, part-time and continuation schools. These are young people of both sexes, with an average age of nineteen or twenty years. Ninety-two per cent of these students are under twenty-four years of age. There are now 150,000 in university extension classes. These are mainly women averaging thirty years of age. The Y. M. C. A. courses enroll 10,000 students. There are probably 10,000 under other organizations. Workers' education classes have an enrollment of 30,000.

She prayed for her boy every day. He was an Indian mother. Her boy was with the British army in France. He was shot. She lost faith in God. It is Mr. Shoran Singha who tells the story. "My sympathy," he says, "was with the poor mother, but I asked her what right she had to expect her boy to come back. She knew the purpose he went out for. No God on earth or in heaven could stop a man pulling the trigger of his rifle and getting in the first shot. It is because the church dugged God into the war, where he had no business to be at all, that the man in the street says he has no use for the church. Bringing God in, to help recruiting, raised all sorts of difficulties. You light a fire and pile on all sort of things to make it blaze, can you expect God to blow it out? It is not God who is now sacrificing animals in experiments with poison gas, though probably if the time comes for the slaughter of men, women, and children with it we shall have a consecration service to ask God's blessing on our efforts."

"Those who proceed as if Christianity were a competitive religion always do so to the damage of Christianity; they misrepresent its spirit and distort its method," writes Dr. Henry C. Mabie. "Christianity is not in the field to gain a partisan mental victory. Such victories as Christianity wins it wins from intrinsic, unselfish desert, because it complements the limited or vitalizes the expiring hope in other systems."

The slave trade still continues. Lybia, Morocco and Portuguese Angola are its chief centers, according to the *Christian Statesman*. The trade moves chiefly through southern Abyssinia into Arabia, through the port of Tajura. More than a million Africans are still held as chattels to be bought and sold in the open markets. It is about half a century since this traffic was outlawed by Christian nations. The time seems overdue to bring such pressure to bear on the backward Mohammedan nations, that will compel them to abandon both the institution and the traffic.

And yet the Baptists are supposed to exaggerate baptism. The *Presbyterian of the South* explains the need for missionaries in Japan thus: "Outside of a few churches in the large cities, the missionary is the only one to baptize. It would be far better for the Japanese preachers to do this. But the Japanese pastors who control the church at the present time are very reluctant about ordaining Japanese men to baptize, and they may be wise. The result is that there are very few Japanese who can baptize, and this leaves a large place for the missionary. In the Island of Shikoku, by the coast road, it is 136 miles from Tokushima to Kochi, and in all that distance there is not a Japanese preacher who can baptize a convert."

Chaplains in the United States army request that they be accorded the standing merely of chaplains as a special group, and not assigned to the rank of military officers. This request will be widely approved.

They would not permit immersion at all. In the issue of May 8, page 418 is a statement, taken from source not now remembered, that in the formation of the Westminster Confession, immersion came within one vote of adoption as the scriptural baptism. Dr. O. P. Eaches, always alert and well-informed, writes a correction. He says that all favored sprinkling but the motion was to favor the practice of immersion also. It failed and thus committed the assembly to sprinkling only.

The Most Rev. Alexander, Russo-American Archbishop, pleads for the unity of Christendom and complains thus: "It has been most difficult for the Russian church to pray 'for the union of all' when even at the moment of prayer there were hordes of Protestant and Latin missionaries wishing to find opportunity to take the poor suffering body of the Russian church and tear it to pieces. Despite all these terrible things, the Russian church has kept her faith, she loves those who despitely use her, and she still prays for that glorious day when the Christian household will stop fighting with each other, and put into action the faith of their Master, and unite to fight for the kingdom of Christ." The complaint implies that since his type of religion is satisfactory to him it ought to be satisfactory to every one else.

Note is taken of a report of a recent meeting at which Dr. Parkes Cadman was the speaker, in which officers of the R. O. T. C. present interrupted the meetings and attempted to take control of it. What was the provocation? It was, as reported, the following utterance of Dr. Cadman concerning military training in the schools: "Those who oppose military training as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort in international differences and discourages the efforts now in progress to settle such differences by arbitration. It also unconsciously produces in schools and colleges a mental attitude inimical to the ideals of world justice and world peace for which we went into the World War. Nor does our country need such an extraordinary measure. It enjoys enormous advantage of man power and economic power beyond calculation. If nevertheless, it needs an expansion of its military forces, let this be gained by other means than this act prescribes. In brief, take the war department out of the public schools of the United States and keep it out." Is it not possible for a churchman in America in a time of peace to express such sentiments without having his meeting broken up by army rowdies?

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A Bach artist tying up sore legs among the savages of the Congo is another episode in the effort of humanity to stand on its head. He is Dr. Albert Schweitzer, musician, theologian, philosopher, trained physician and all-around genius, who has given several of his best years to medical missionary work in Africa. He supports his work by giving lectures and Bach recitals in Europe.

A commentary on the present struggle in Great Britain to adjust society to new economic conditions is the proposal of Mr. Winston Churchill to raise a part of the necessary public revenue by imposing a tax on betting. The proposal is taken seriously. If Great Britain wished to make a proclamation to the world that she is socially, economically and morally bankrupt, how could she do so in terms more loud and clear? Opposition in religious quarters to the proposal is one encouraging note.

Dr. F. W. Norwood, at a great meeting in Westminster, London, spoke on "The World's Great Need for the Help of the Church in Industrial and International Problems." In the course of his address he gave utterance to this hopeful forecast: "The church of tomorrow will not be less concerned with God nor with the world beyond the veil, but will be intensely concerned with the conditions under which men live. She will speak with so certain a conviction upon the age-long exploitation of man by his brother-man in the realm of industry and the brutal, blatant, futile slaying of man by his brother man in the name of patriotism; that those two evils—not all at once perhaps, but with more speed than we dare to dream today—will pass up an ascending highway to their settlement."

For the benefit of the many friends who are inquiring about the health of the editor we are happy to state that the editor is back at work on the paper after a speedy and normal recovery from his hospital experience in St. Paul, Minn. Modern surgery at the hands of skilled surgeons who operate in standardized hospitals is one of the great and valuable contributions of modern science to a suffering human race. Divine healing is broad enough to take in modern surgery. The editor speaks from experience, whereas before March 20, 1926, he spoke only from observation. Baptists of the North are far behind their Southern brethren in providing hospital service for Baptists and all others who need this type of Christian ministry. But the Baptists of the Northwest are awake to this need and in Mounds Park Sanitarium and the Midway Hospital in St. Paul, Minn., both of which represent property values of nearly \$1,500,000 we have met the need and utilized the opportunity. The Northwest Baptist Hospital Association is setting the pace for all the Baptists of the world. Much credit is due the doctors, Robert and George Earl (no relation to the editor) for the success the Baptists of the Northwest have won in building and maintaining Baptist hospitals and training schools for nurses.

"Ours is a religion of authority—not human but divine," the *Biblical Recorder* declares. "Our orders are given to us by Christ our Lord, who has revealed His will to us in his inspired Word. This Word the individual is to interpret for himself by the aid of the Holy Spirit. And yet, strange as it may seem, we have come upon a day when some Baptists have swung so far toward Rome that they recognize human authority, and would force upon others their interpretations of the Scriptures."

The announcement of prizes for the best sermons on eugenics preached before July 1, has awakened general interest, it is said, among the ministers of the country. The American Eugenics Society has received requests for information and material from men in all the states of the Union, with the exception of Utah, as well as from Canada and Germany. Twenty denominations are represented. So far as is indicated by the letters, the Methodists are most interested in the subject and Pennsylvania is the most interested state. Several rabbis are planning to preach on the subjects.

A lover of fun is L. L. Gwaltney, editor of the *Alabama Baptist*. Seeing that Virginia Baptists oppose a law for the compulsory reading of the Bible in the schools while some Alabama Baptists favor such a law, he twinkles humorously as follows: "Since there is some difference of opinion among Baptists on this matter of some importance, wonder if it isn't a good time for some group of men, either in Virginia or Alabama, to start up a heresy hunt? Shall the Virginians invade Alabama, or the Alabamians go North and capture the General Association of Virginia? And in either case what is this writer to do, who is a Virginian by birth and an Alabamian by choice and adoption? Meantime, one way out is to refer this business also to the Southern Baptist Convention and let the convention settle the difference between Alabama and Virginia. Why not? The Southern Convention has such a nice way of settling things by 'voting' it certainly ought not to have any trouble with this matter."

A Prayer

AS we approach another Memorial day we hold in loving memory the lives of loved ones who have gone before us. We thank thee for their gracious influence, for our assurance of their immortality, and for the glorious hope that we shall again see them face to face. We thank thee for the heroism and self-sacrifice of those who have defended our flag and country. We are inspired by their courage and stimulated unto nobler living by the presence of many of them. Grant to each veteran of our country's wars a portion of thy grace. May we soon learn a better way of living than by war. Help us all to make peace.

Bless America. Make her among the nations as the dawn ushering in a day of righteousness and as a torch passing on the salvation of our God. We ask all in the name of Christ our Lord. Amen.
—Merlo K. W. Heicher.

A cablegram in the latter part of April announced that a Chinese mob had seized the Baptist missionary property at Kaying, but that the missionaries, including Rev. and Mrs. J. H. Griffin, Miss Anna Foster and Miss Edda Masor, though subjected to considerable embarrassment, are safe. Property seized included two large academy buildings; three residences, a girls' school building and the church building. In the Swatow region in general there is no interference with missionary work.

Rev. Charles R. Hudson, in whose boyhood one of the editors of *THE BAPTIST* had the honor of teaching him in a little country schoolhouse in southern Indiana, and who is now pastor of the First Christian church, St. Louis, has a device worth passing on. On the last Wednesday evening of each month he invites all whose birthdays fall in that month to occupy a center table at their church dinner in connection with their prayer meeting and to express thoughts they may have concerning this anniversary.

Mr. Singha, writing in *East and West*, a magazine published in India, expresses the following somewhat representative Indian opinion about Christian missions: "From the point of view of the production of Christ-like characters, missionary and educational work has been more helpful than mass conversion. There are few men who leave missionary schools and colleges without a change of heart and life. An educated Indian would like to be, and attempts to be, something like Christ, but he has no desire to be called a 'Christian.' Instead of throwing Christianity overboard, India's educated men have begun to make a distinction between the Christ of Christendom and the Jesus of the gospel. The former they will not touch, but the latter is drawing them more and more."

The present serious basal financial problem of religious newspapers, says the *Congregationalist*, lies ultimately in the fact that while costs of production have enormously increased, and higher standards are demanded, the subscription price has remained substantially the same. For three generations the subscription price of the *Congregationalist* has been \$3 a year, yet three generations ago that represented, in rural communities, probably at least four times the purchasing power that it represents today. A natural suggestion is that the subscription price should be increased to correspond to present-day costs, but there is no religious paper that could make such an increase successfully. Nor could it be made with due consideration for the loyal readers whose support reaches far back into the years, many of whom are as poor in this world's goods as they are rich in faith. The whole problem needs to be faced with intelligent and fundamental recognition of the fact that a religious newspaper is primarily a religious and educational enterprise. It ought to have sound business management as much as a church or a college, but no more than a church or a college can it be expected to be a profit-making or even self-supporting agency.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

In Memory of the American Soldier

ON fame's eternal camping ground their silent tents are spread." As long as the people of the United States continue worthy to be nobly served they will cherish the memory of their young men who went to war and gave their lives in the cause of freedom and humanity. To this cause were dedicated the American armies in the three great wars within the memory of living Americans. It was so in the Civil war. The South called its sons to battle for the freedom of the states and the defense of their homes; the North, for the freedom of human beings and the defense of the nation. It was so in the Spanish war, a disinterested war of liberation. It was so in the World war, the most majestic crusade for human rights, for world welfare, for free government and for a nobler civilization in the annals of mankind.

That in all of these conflicts there were sinister forces operating in concealment for selfish ends, that in the ensuing peace the nation in its civilian program has not actually carried into full effect the slogans of idealism with which it called its sons to war, that the war itself in every way grew out of long antecedent errors which statesmen of sufficient acumen and unselfishness might have corrected without war, were discoveries to be made slowly by the nation as a whole afterwards. But in the half lights of confused voices of the crisis, the clearest thing in sight was a vision of imperiled liberty, and the clearest voice a call to strike for its defense, and our soldiers rose to that call and answered that call. That honor is theirs forever.

And they did not die in vain. After all critical disappointments are allowed for promises unfulfilled, it is clear that out of the murk of war in which they fought have emerged gains in the progress of human rights and human welfare. In 1865, the experiment of government by a generation of free states under a constitution guaranteeing equal rights and liberties to all was vindicated and its future made secure. It stands today the supreme example of successful government by the people in the world. And twelve millions of black men and women celebrate annually their emancipation from slavery by that war and

bring increasingly a large contribution to the nation's true greatness. The war of 1898 closed the long black record of Spanish imperial oppression and set free the last suffering remnants of the Spanish empire. The peace of 1918 made the consent of the people the ultimate test of legitimacy for civil government in international relations hereafter and set all nations upon the final quest for a program of peace with ordered justice in a warless world. That the fruits of these struggles thus indicated have not yet fully matured, and that the meaning of those eventful years is not yet generally and fully comprehended by the peoples concerned, are facts that in no wise invalidate the certainty and value of the results towards the achievement of which the soldiers and seamen of this nation contributed such a large measure of heroic and effective valor.

Relative values in the field which we are now considering are perhaps incommensurable. But not the least, and possibly the greatest, contribution made to human betterment by the nation's soldiers and sailors is a moral one. They have demonstrated the practicability of a supreme social virtue towards which scepticism is a habit and which the worlds of business and politics have hitherto refused to accept as valid for cooperative social organization. That virtue is not willingness to fight, for in this characteristic men are simply animals. It is not in the impulse of patriotism, for this impulse is born in all normal persons, requires no exercise of the will and is therefore no more a moral trait than any of the other natural loves that require moral guidance. It is not in the resolute endurance of hardship and even death, for men have often so endured in courses or causes that could find no moral justification. Hardihood is a manly virtue, but not necessarily a moral one. No, our boys in blue or gray or khaki were brave, they were patriotic, they endured, they suffered, they died, they advanced the cause of freedom, justice, peace and good government, but perhaps not for these things chiefly is the world their moral debtor.

Christianity has insisted that the true structural principle of human society is cooperation in unselfish service for the promotion of human well-being. It has applied

this principle in the criticism of the existing order of society in its two main phases, namely, politics and business, and has demanded that the whole political and economic life be brought under the sway of the moral demand for unselfish service. The ideal thus set forth has been accepted tolerantly, indulgently, patronizingly, in the realm of affairs that men call practical, as a pleasing utopian dream, but as utterly unworkable in practical life. It is held to be contrary to human nature. Without the selfish motive of either avarice or ambition or both, we are told there is no adequate incentive to lead men to serve society constructively and to the best of their ability.

Now Memorial day stamps with everlasting falsity the maxim that men will give their best and do their best only under the stimulus of avarice, ambition or other form of self-interest. For what took millions of the finest and most high-spirited young men in America through hardship, danger and death in these three great wars? In every one of these instances it was a great cause of human service which called for all and offered no selfish reward. For this more than for any concrete benefit will the world of the future be debtor to the men in whose memory the day is celebrated. For in the light of their example, thrice repeated and on a scale so tremendous, all pleading of mean and selfish incentives for the maintenance of morally indefensible methods, becomes morally contemptible and seems incredible. Stand by the graves of these heroes and say if you dare that there are not in men socially available motives more highly commanding than economic or political self-interest. Stand by their graves if you dare and say that you are one who will not give your best to human welfare unless you find it to your personal advantage to do so. If you will not accept for yourself their faithfulness and their cause, slink away to find for yourself a despicable sepulchre far from theirs and unobserved of men. Their memory calls every self-server to repentance or to judgment.

They claim no monopoly in this virtue. Their devotion in war is merely the pattern of what every man worthy of their memory can be trusted to do in peace. The virtue of the warrior and the virtue of the civilian are one and the same manifesting itself in different ways as conditions differ. And their memory calls day after day for the heroes of peace who in like spirit and in turn will carry on to fulfillment the work for which these laid down their lives. They won wars to clear the way for peace. The peace for which they died is yet to be won. It can be won only by a still larger host who will dare as they dared and give as they gave. The world is waiting for the tramp of that host.

The Universal, Eternal, Present Christ

THE Person whom we know as Jesus of Nazareth, had of course a definite setting in time and place. But there is in him something more than can ever be limited to time and place. He lived and still lives in the presence of the universe and of eternity. Wherever human beings are, there also is he. Wherever hearts hunger for what he only can supply there is he supplying it. Wherever a sinner lifts an appeal to the void for mercy, lo! within the void is the Saviour listening and granting mercy—if only men everywhere knew that he is there. His being there does not depend upon us nor wait for us. He is there

before we arrive and before we even think of going. We go to the ends of the earth not to bring him to but to let the people know about his being there. And his saving presence among them does not depend upon their knowing that he is there, but their knowing that he is there opens the door to a wondrous release of light and blessing from him into their lives.

Great and understanding words are these of the great teacher, Augustus H. Strong, written ten years ago. ". . . . Now and then our missionaries find heathen whose strivings after God have been prompted by a sense of sin, and whose worship must have been accepted by the God of love. Though there is 'none other name given among men whereby we may be saved,' we cannot doubt that every man who feels himself to be a sinner, and casts himself upon God's mercy for salvation does really though unconsciously cast himself upon Christ the Lamb of God who takes away the sin of the world and so joins himself to Christ by the teaching and power of Christ's Spirit, as to be saved in some measure from the dominion of sin here and from the penalty of sin hereafter. . . . 'The Rock that followed' the chose people through the wilderness and gave them drink 'was Christ'. Every reform within the bounds of heathenism has been due to him. Confucius and Buddha, so far as they uttered truth, were his messengers. . . . Let us recognize candidly the grains of truth which they contain, for these are witnesses to the indwelling Christ who has not left humanity wholly to itself. And let us make these grains of truth our gateways of access to the heathen heart, while we show the heathen the larger and fuller truth as it is in Jesus."

Prepare to March

WHEN this paper reaches the reader the sessions of the Northern Baptist Convention at Washington will be far advanced. Tired men and women, earnest and anxious, will be taking counsel together for the solution of grave problems affecting the future work of the denomination. Debate and factional controversy there may or may not be. But greater than the questions about which we shall be debating or the problems of administration which we shall be trying to solve is our vast common enterprise of giving the gospel to the world. When the convention shall adjourn the task will still be ours undiminished, perhaps looming before us in even more majestic proportions. If the convention shall fulfil the hope of those who long for an inclusive mobilization of all the Baptist forces for a great united advance, the common unfinished task will invite their united forces. If it shall issue in a widening in the threatened cleavage between the groups that have found themselves for years separated by dissimilar convictions, there will be their task just as great and insistent as ever, perhaps even greater and more insistent. It is not at all improbable that out of the confusion of these days will come a discipline that will fit us in all of our various groups and manifold purposes to win to still greater victories for our Lord than those of the recent and glorious past. Throughout the whole field of the convention let our people look to the Lord for leadership and prepare to advance. There is room on the firing line for modernist, fundamentalist, middle-of-the-roader, Bible Unionist, strict churches, open membership churches and all of the rest. God bless them!

The World in Transit

BY THE ASSISTANT EDITOR

Wets May Well Consent Wets Will Do the Same

Not facts but booze will ever be sufficient to satisfy the clamor of the wets against prohibition. They keep calling for an investigation of the sources and uses of the funds of the Anti-Saloon League. The maxim of common law that he who seeks justice must do justice applies at this point. Whenever the liquor advocates will consent, as they never have done and never will do, to tell where they get their funds and what they do with them, they may with fairness ask temperance men to do the same—not until then. Dare them to an open showdown. The proximity of the state and federal prisons will prevent their acceptance.

Porto Ricans Plead for the Rights of American Citizens

Porto Rico is petitioning the congress of the United States for a larger measure of self-government. Its petition recites some interesting items. It recalls that when twenty-five years ago at the time the United States took over the island, the American negotiators declared that "the future of our people could be trusted to the hands of a nation whose congress never enacted a single law that was detrimental to human liberty or to human dignity." Instead of exploding with boisterous sarcasm at such a statement, the Porto Rican representatives, with perfect courtesy point out that they are loyal, peaceful and competent, that the island is their country, that "we have been waiting patiently twenty-eight years for the fulfillment of our faith in the United States," and that "American citizens that we are, we are merely asking for equality with you in rights." Does the skin of the American behemoth wince under such a reminder? Wait and see.

Laymen Are Finding Themselves For a Great Christian Advance.

It has been more than a year since this page raised a question of the adequacy of Christian vision in the laymen's movement at the stage then attained. Since that time there has been a distinct and cheering advance. An interdenominational laymen's league is in process of formation. It has gone so far as to create seven research committees to study respectively secrets of victory and fruitfulness, the application of Christ's teaching to business and professional life, the main business of the church, religious education, an adequate missionary policy, the enlistment of financial and other resources for Christ and his cause, and methods for men's organizations. M. L. Swinehart, Presbyterian lay missionary in Korea, has become general secretary for the organization. Ten years of that program faithfully pursued will lay the foundations for a happy, wholesome, peaceful, spiritual, educational, political and industrial revolution. The process of research will inevitably reveal the nature and dimensions of an adequate Christian program for the religious awakening and the social ordering of human life all over the world. No more heartening news has been given to the public in many a day.

Crusaders Would Go Back to Something

Bible Crusaders of America, a new organization, takes for its mission "to combat modernism, evolution, agnosticism and atheism at every point." Its "special objective is to eliminate all teaching of evolution and

agnosticism from the tax-supported public schools and colleges of America." Its creed is the familiar five points: An infallible Bible, the deity of Christ, his virgin birth, his vicarious atonement and his bodily resurrection. "Its slogan is, 'back to the Bible, Christ and the constitution'." For the purpose of popular appeal the phrasing is admirable. Its attack covers a far narrower front than that of the Ku Klux Klan and can therefore be made more intense. It eliminates the race issue by admitting members "regardless of race, sex or creed." Such a movement ought to create a fine fighting machine. Weaknesses will be obvious. First, the blanket phrases it wears will be subjected to the test of critical exposition, wherein such ready-made phrases always reveal gaps to the discomfiture of the wearer. Secondly, it sets up Christ, the Bible and the constitution as mere monuments of the past to call us back, whereas they beckon us forward, not backward. Thirdly, the movement reveals itself utterly without prophetic insight, religious and social vision, constructive program or evangelistic spirit. Winning the world for Christ is not in its vocabulary. Sincerely, conscientiously, intensely, it is against something and wants to go back. It chooses to function merely as an obstacle.

Mexicans Would Like to Know Where Mexico Comes In

Professor Ozuna, a prominent Mexican educator touring the United States, presents a view of the oil question in Mexico which is at least interesting. He says that capitalists of the United States have invested nearly \$500,000,000 in the oil business in Mexico, that they have received in net profits from that business in Mexico more than \$500,000,000, and that they estimate the value of their holdings in Mexico at the present time at \$1,500,000,000. Both profits and valuation are still climbing. In the light of these figures, it is perfectly natural that south of the Rio Grande this question should arise: What are the Mexican people getting out of the business? In those quarters where accounts are kept only in dollars such a question may be disregarded, but where fundamental equities and human values count, it may be well to listen, for the world has not heard the last of that question.

A Man May Have Race if He Has not Too Much of It

Complaint has arisen that Harvard university discriminates against Jews in the admission of students. The fact is officially denied. What actually takes place is this: "Those racial characteristics which make for race isolation will, if they are borne by the individual, be taken into consideration as a part of that individual's characteristics under the test of character, personality, and promise. If there should result, in fact, any substantial change in the proportion of groups in the college following the application of the test, this will be due not to race discrimination or any quota system, but to the failure of particular individuals to possess, as individuals, those evidences of character, personality, and promise which, weighed with other evidences, render them more fit than other individuals to receive all that Harvard has to offer." The considerate young Jew who wishes Harvard culture will therefore take notice and discreetly conceal his racial characteristics. Only those Jews will be barred who are known to be Jews.

"Christ, the Common Denominator"

The keynote address delivered before the annual meeting of the Northern Baptist Convention at Washington, D. C., May 25, 1926

By J. WHITCOMB BROUGHER

DURING the last six months I have had the unusual privilege of visiting the Baptists in all the states of the Northern Baptist Convention. I have had the opportunity of meeting and speaking to a majority of the Baptist preachers and representative leaders of our churches from Portland, Maine, to Portland, Ore. I am prepared to say that the overwhelming majority is praying and working for a basis of cooperation that will maintain the unity of the spirit, the harmony of our forces, and the united and enthusiastic action of our people in the accomplishment of the great evangelistic, missionary, and educational program of our denomination.

In a general way, we have four distinct groups in our denominational life:

1. A very small group of extreme "modernists" who seem stubbornly determined to carry out their own ideas even if they have to disrupt the Northern Baptist Convention to do so.

2. There are some extreme "fundamentalists" who are determined to carry out their convictions even if they have to destroy the harmony and interrupt the work of the convention. These two groups represent about fifteen percent of our denomination.

3. Another company of cooperating fundamentalists are determined to contend earnestly for the faith and to put up a vigorous fight in order to hold the denomination true to the fundamental teachings of Christ but also to cooperate heartily in the program of the Northern Baptist Convention. This group represents about one-third, or say thirty-five per cent, of our denomination.

The fourth group is made up of fifty per cent of our people who are thoroughly fundamental in their belief; they hold to the historic faith and practices of regular Baptists, but are not organized and aligned as a separate group. They are irritated by the continual discussions in our convention. They are disgusted with the fighting attitude of both the extreme modernists and extreme fundamentalists. They are weary of fractious folks and fractional dissensions. Their sympathies and activities are wholly given to putting over the program of our denomination; and if they had their way, they would put the extreme modernists and the extreme fundamentalists into a room together and let them argue and fight to their heart's content, while the rest of us went on with the main work of the kingdom.

It has been my privilege to confer with representatives of all these four groups, and I am sure that I do not exaggerate the situation when I say that ninety per cent of the Baptists in this country are true to the fundamental principles of Jesus Christ, believe in the integrity of the Scriptures, and long and pray for a chance to carry on the great work of God's kingdom on earth in a harmonious and enthusiastic spirit.

Is a Common Denominator Possible?

Now, is it possible to find a "common denominator" that will unite all of these fractions in our denominational life?

In mathematics, the denominator declares "the number of parts into which the unit is divided." A "common denominator" is then used to unite indicated divisions or fractions. *Before we can add two fractions, we must write them over a common denominator.*

When we apply this term to individuals, we seek to find

a common, or a common principle, or a common person in whom all fractions and all divisions may be united. It may not be possible to find a term that will include all diversities of opinion. There are about as many varieties of Baptists as there are of pickles. The widely advertised "Fifty-seven varieties" has nothing on the Baptists.

For all true Baptists, the common denominator is *Jesus Christ*. In him we shall realize our individual, church, and denominational ideals and purposes. Outside of Christ, there is no hope of a united and harmonious body. For, it must be remembered, there is an exclusive process as well as an inclusive one in dealing with fractions. A common denominator cannot include more than the total sum of the fractions which are to be added. Consequently, if there is a fraction or division outside the circumference of the common denominator, it must of necessity be excluded when the final addition takes place. For the "common denominator" of several fractions must always be the "least common multiple" of all the denominators. A very simple matter which I am sure you all understand! However, I am not dealing with mathematics. I am dealing with men and women. I shall, therefore, confine my thought from this time on to a "common denominator" which I believe is able to unite the great majority of the Baptists of the Northern Baptist Convention.

We Must Have a Common Christ as Lord

There must be an absolute and unequivocal recognition of the deity of Jesus Christ. There is no room for difference of opinion on this supreme fact. Jesus, looking into the eyes of his disciples as he stood with them at Caesarea Philippi, asked the pointed question, "Whom do men say that I am?" That question calls for a definite answer from his disciples today. Professor Bacon, in an address at Yale Divinity school, said: "Christianity did not arise out of the admiration felt by Paul or by the Galilean disciples for Jesus as a teacher. They scarcely mentioned the fact that he was a teacher, still less considered that he presented a new system of ethics. Christianity arose out of what men believed to be the act of God. God was in Christ reconciling the world unto himself."

The apostles and disciples went everywhere preaching about something that they believed God had done for them. They believed in Jesus as "God of Very God". Jesus himself said: "He that hath seen me hath seen the Father", "I and the Father are one", "If ye had known me, ye would have known my Father also", "I am in the Father and the Father in me".

The recognition and acknowledgment of the absolute deity of Jesus Christ without any evasion or mental reservation whatsoever, is absolutely essential to the harmony and cooperation of Northern Baptists. When any Baptist preacher or teacher or missionary or layman minimizes or denies the deity of Jesus Christ, he is entirely outside the circumference of the circle that can possibly include him as a Baptist. There is no possible chance for a real Baptist to pussyfoot, or make a detour around the deity of Jesus Christ. Let all Baptists, therefore, "know assuredly that God hath made him both Lord and Christ, this Jesus" who was crucified. He is God by appointment of the Father. He is God by his own divine nature. Every Baptist must join with Thomas in saying to Jesus, "My Lord and my God".

The Baptists of the North would do well to give tremendous emphasis for *one year* to this great fact. Let preachers preach the deity of Jesus Christ. Let teachers teach the deity of Jesus Christ. Let missionaries, both at home and abroad, proclaim and exalt the deity of Jesus Christ. Let laymen talk and affirm the deity of Jesus Christ. Let us hold Him up as the "Only begotten Son of God", in whom "dwelleth all the fulness of the Godhead bodily" and in whom we may see the Father. The acknowledgment of Christ's absolute deity is essential to our unity, cooperation and success. Dr. Charles Reynolds Brown, in his book, "Why I Believe in Religion," says, "The development of the necessary spiritual vigor for world-wide missionary effort has been practically the monopoly of those branches of the Christian church which hold to the deity of Christ." He further says: "The church to which I belong (Congregational) suffered, a hundred years ago or more, a serious division. There were those who held to the lower view of Christ's person, and to our sorrow, they went out from us. The leaders in this unhappy separation were men of such ability and character that it was openly predicted by some of them that in twenty-five years all the Christians in this country would become Unitarians."

More than a century of honest effort has been put forth by these two branches of the Congregational church. Under similar conditions and circumstances they have worked side by side in the same country. What has been the result? The Congregationalists who have continued to believe in the deity of Jesus Christ now outnumber the Unitarians ten to one. And when we consider the other denominations who have stood for this, they outnumber the Unitarians one hundred to one. The spiritual dynamic for the most heroic self-sacrificing service comes only from Him who could say: "I and the Father are one." The future unity and success of our great denomination rests first upon the absolute and unconditional acceptance of the deity of Jesus Christ.

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

We Must Have a Common Christ As an Authoritative Teacher in Morals and Religion

Victorious cooperation can be ultimately attained only by recognizing Jesus Christ as our supreme and final authority in religion. Baptists will bow to no other authority. Christ as revealed to us in the Bible is the head over all. Under the guidance of the Holy Spirit, every Baptist is to read the Bible for himself and seek to live what he believes it teaches. As Baptists, we should go direct to Jesus Christ and to the New Testament for our instruction in truth and righteousness. It has been the age-long boast of Baptists that we have no creed. We have gone directly to the Scriptures and asked only, "What do the Scriptures teach?" We have never been concerned as to what the "Fathers" taught. We have never been especially interested in what the grandfathers taught. We have not been greatly concerned to follow the decisions of church councils. We have gone back beyond fathers and grandfathers to Jesus Christ and the apostles. The plain simple teaching of the New Testament has been our guide, and it is our guide today. Here as a denomination of Christians we stand.

When a Baptist preacher or teacher or missionary accepts Jesus Christ as his supreme authority, no matter by what route he arrives at that decision, and acknowledges the New Testament as binding upon his conscience and life, he then becomes within the circle of the common

denominator and places himself in line for cooperation in one great denominational program.

On the other hand, when a Baptist asserts that reason alone is his only authority in religion, he immediately begins to create fractions and divisions in our denominational life. No two people think exactly alike, and if a thinker becomes a leader among his fellows than a division is formed. If that group moves outside of the recognition of the deity of Jesus Christ and the authority of the New Testament, then it is outside of Jesus Christ as the "common denominator," and there is little chance to unite it harmoniously with the great body of Baptists in carrying out the program of Christ for a lost world.

We Must Have a Common Christ As the World's Only Saviour

"There is no other name under Heaven given among men whereby man can be saved."

Henry Watterson, the great editor of the Louisville *Courier-Journal*, said during the war: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. The paramount issue underlying the issue of democracy is the religion of Christ and him crucified—the bed-rock of civilization. If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. Eliminate that and you leave the earth to eternal war."

The world has not outgrown the need of a Saviour. Sin is sin today as it has been in all ages. Man is a sinner as he has always been. Society is not to be redeemed as a mass, but as individuals. Man as an individual is a sinner. Sin is hereditary. Neither evolution, nor any other principle of development has abolished the necessity for man to be born again. The awful power of sin is still in human nature. There is no hope, outside of Christ, for the forgiveness of sin nor for the regeneration of the human heart. All the ills of life grow out of this inborn tendency to evil. Sin, sickness, death, sorrow and temptation are only the expressions of the mighty volcanic force known as "sin".

When I worked for a noted oil company thirty years ago, I measured out kerosene in 5-gallon cans. It was the best kerosene on the market, but the grocers of that city wanted to have their individual names for their kerosene; so we made a label for "Jones" and let him sell "Sunlight oil"; we made another label for Brown, and let him sell "Moonlight oil"; we made another label for Smith and let him sell "Electric-light oil." Each oil was the best on the market; but the interesting thing about them was the fact that *they all came out of the same tank*. It makes no difference today what the evil or vice or trouble or temptation may be called, they all come out of the same selfish human heart that needs regeneration and forgiveness.

Man has not outgrown his need for a Saviour. Among all the nations of the earth, men and women, boys and girls, are crying out for a Christ who can save them from their sins. Christ is a perfect answer to that cry, because God, who made man and understands man's need, came in Christ to reconcile man unto himself, and by his death upon the cross made possible the forgiveness of sin and the regeneration of the human heart. Sinful man to be saved must be born of the Spirit. He must become a new creation in Christ Jesus. Environment and education cannot save him. Socialism is no substitute for Christianity. To save society, the "Adams" (atoms) of society must be regenerated. There will be a new world, and the brotherhood of man will be realized, only when humanity has been

regenerated and the spirit of Christ has taken the place of the spirit of selfishness and sin.

We Must Have a Common Christ As Our Common Life

Christianity is a life. It is a life to be lived every day. It is a life to be carried out in all our relationships with our fellowmen. Paul could say: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20.)

Jesus prayed for his disciples that they might all be one; "Even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John 17: 21-23.)

1. The Christ life should be the individual Christian's life. The power to live a cheerful, self-denying, self-sacrificing, helpful life is the supreme need of every Christian. Christ said unto his disciples: "I have given you an example that ye also should do as I have done." A Christian's conversation and his conduct at all times should be a revelation of the presence and power of Christ within his own life.

A Christian Chinese young man came to this country and was living in a so-called Christian home. One day he said to the woman of the house: "Can you get me a history of Christians?" The lady said that she could get him a history of Christianity, but that she did not know where to find a history of Christians. "Well," he said, "I want to find out when Christians first stopped following Christ and yet continued to call themselves 'Christians'."

A well-to-do man who stuttered went to Europe on a trip. When he finished his tour and returned to New York City, he found himself short of funds. He wired his banker at Wichita, Kansas, and asked him to send him \$1000. The banker in Wichita wired the First National bank in New York City the money, authorizing them to draw on the Wichita bank for \$1000, and give the money to Ed Brown when he applied for it, saying "You will know him by the fact that he stutters." They also wired Ed Brown at his hotel telling him to go and get the money. Mr. Brown got his money and finally returned to Wichita. He went to his banker and said: "I w-w-w-want to th-th-thank you for s-s-sending m-m-me my money so promptly. The b-b-b-bankers in New York are fine chaps, but they are n-n-not very careful. I w-w-went in and asked them if they had s-s-s-some money for Ed Brown, and they said 'Betcha life, come and get it!' They ga-ga-gave me a check for \$1000 and didn't ask for any p-p-p-papers of identification. They were very c-c-c-courteous but not very c-c-careful."

One of the most important qualifications for cooperation in the work of Christ is that in our discussion of the great problems before us, we shall be so courteous and so considerate of the other man, that every time we open our mouths we will identify ourselves as Christians. More bitter feelings have been aroused, more dissension has been created and more discord has been caused by bad temper, ill-advised remarks and unkind judgments, than in any other way. We ought always to be courteous to the other fellow and considerate even of our enemies, not because they are Christians but because *we* are. In the discussions of all our differences of opinion, in the presentation of our opinions and convictions, let us pray earnestly that we may always keep our tempers, control our tongues and manifest the spirit of Jesus Christ.

2. The Christ life should regulate all of our relations with our fellow men.

Christ and his teachings can solve every problem known to human experience.

There is not a labor dispute, nor a contention of any kind between employer and employee, nor a misunderstanding between nations, that could not be solved by the Golden Rule and other principles of Christ, if these were strictly and carefully and unselfishly applied to the questions in dispute.

Two neighbors got into an argument over a boundary line between their houses. One of the men objected strenuously to a fence being placed six inches on his land. They went into a lawsuit over the difference, and spent hundreds of dollars, lost each other's friendship, grew to hate each other and finally had a personal combat in which one was nearly killed. Soon after this, the man who was so seriously injured sold his place at a reduced price to his lawyer in order to pay his fees and get out of trouble. The other man prepared to fight to the bitter end the lawyer to whom the property had been sold. But this man was a wiser man than his client. He went to his neighbor and said to him: "If you will have our two lots carefully measured so that you may know exactly what is right, I will pay the bill and then you may go ahead and put your fence exactly where the engineer decides it ought to be placed. If it is six inches or a foot on what is supposed to be my land I shall enter no objection. It is a great deal better to make some sacrifice and live in peace than to fight for our individual rights and live in enmity and discord." The man who had been thus approached turned and said to the lawyer: "You may have the land measured and tell me where the fence properly belongs and I will put it there." The years of quarreling and enmity were ended within ten minutes, when one man manifested the Christ spirit of self-denial and self-sacrifice and sought to live at peace with his brethren.

We Must Have a Common Christ As Our Common King

As King of Kings and Lord of Lords, Jesus Christ has a right to expect our absolute loyalty and obedience.

John McNeil has well said: "There is not, and never has been and never shall be, any single individual except One, who has the right or the qualification to aspire to world power; and there is not, and never has been and never shall be any nation or society or people in the world except One, who has the right or the resources to carry such claims to a glorious and successful issue."

Do you ask me who that One is who has the right to reign? It is Jesus Christ the Lord of Glory. Do you ask me what organization shall make effective that claim? It is the church of Christ. In order to carry out Christ's will and hasten the establishment of his kingdom on earth, there must be the absolute and unequivocal dedication of all our powers and resources to carry out the commission of Jesus Christ.

1. The world-crisis of this hour calls for the rededication and reconsecration of ourselves to this great task. When the Baptists of the North seriously and sincerely give themselves and all that they are to the service of Christ, there will be sufficient funds and sufficient missionaries with which to accomplish the evangelization of the world. William Booth once said, "Jesus Christ is my King, and He has all there is of William Booth." A little dog followed the hearse in which lay the body of King Edward of Great Britain. On the collar around the neck of this dog was to be read the simple legend, "I belong to the King." Do the Baptists of the North fully belong to Jesus Christ? Have we given ourselves completely to the service of Christ? Do our talents and our money and our time really belong to him?

Standing on the wharf in San Francisco was a millionaire who had put \$100,000 into a great ship. By his side stood a little old man bent over with the toil of years. He, too, was watching the ship start on its journey to China. The millionaire said, "I certainly hope she has a safe voyage. I have \$100,000 in her, and I'd hate to see her go down." The little man looked up and said, "I'd hate to see her go down, for I've more than that in her." The millionaire said, "What have you got in that ship?" The old man, with tears in his eyes, said: "Years ago there was born in my home a little girl. When she became old enough I decided she made up her mind to go as a missionary to China. She went away to school to prepare for her life work. Just as she graduated her mother died. She came home to me and gave up her heart's desire to take care of her old father, but I would not let her remain at home. I told her I'd get along some way—she must go. And, my friend, she's on that ship. She is all that I have and I don't expect to see her again on earth, but she's giving herself to the cause of humanity. I hope the ship doesn't go down." The millionaire turned to the old man, took him by the hand and said, "I have nothing in that ship compared to you. God bless you for your gift to the cause of humanity."

Life is the greatest gift that we can bestow upon the cause of Christ.

No one will dispute the fact that the Baptists have sufficient money in their possession to meet fully our financial share of the missionary program of the world; but we lack that spirit of self-sacrifice and loyal devotion that will yield all to Christ. If we ever establish our work and go forward to greater achievements it will be necessary for every church in our denomination to accept a missionary budget that calls for the greatest possible self-denial and sacrifice in order to reach it. Many churches reach their budget

because the apportionment they have accepted is too small. There must be a willingness to accept the largest possible budget commensurate with the need of the hour, if we are to do our part to evangelize the world.

2. There must be a determined policy on the part of our churches to promptly meet that budget in monthly installments and to save the denominational waste of \$100,000 per year in interest. Our denomination must quickly find a basis of cooperation that will lead our people to meet the financial program cheerfully and enthusiastically and make possible the doing of the great task more expeditiously and successfully than we have ever done it before in our history.

3. Finally, the recognition of Christ as our common King calls for the spirit of absolute obedience. When Admiral Dewey received the message from President McKinley: "Capture or destroy the Spanish fleet," he sailed without a moment's hesitation for Manila bay. He met the Spanish fleet before breakfast on that May morning and accomplished his task. Then he promptly wired back: "I have destroyed the Spanish fleet." When the Baptists of the North are ready to respond in that spirit, it will not be long before the world will be evangelized.

Women, and men, of the Northern Baptist Convention, let us during this year exalt Jesus Christ as God. Let us recognize him as our final and absolute authority in morals and religion; proclaim him as the only Saviour of the world; yield to his Spirit the control both of our individual and church life; dedicate ourselves fully and unreservedly to do his will. Let us obey implicitly his commands as recorded in the New Testament. Then we shall find a Common Denominator that will make possible a united denomination and an enthusiastic people, ready to do their full share in hastening the day when Christ shall come again and be crowned King of Kings and Lord of Lords.

Onward, to the Peace for Which They Died

By ROBERT GORDON

THIS memorial season brings vividly to mind fields of graves and tender thoughts of men who marched no more. At Lambazellac alone, 2500 white crosses mark the resting-place of American men "who died in the full splendor of heroic pride, that we might live." On the first Memorial day after the armistice, I shared with others the sacred privilege of placing flowers upon those new-made graves. French peasants watched for awhile and then asked if they too might participate. So they came, men, women and little children, their arms full of blossoms, and with us reverently "crowned in their hearts those dead heroes of ours, and covered them over with beautiful flowers." Our band rendered Roosevelt's favorite hymn, "How Firm a Foundation." Flowers were offered and sympathies spanned the seas. An address was delivered, "Lest We Forget." And then in solemn, silvery tones, two buglers sounded "Taps."

While memory lives, all that will be stern, significant reality to those who were there. All such say perforce,

"In lonely watches night by night, great visions burst upon my sight.

Look down the stretches of the sky, the hosts of dead go marching by."

We owe it to the future to keep those visions before the minds of men. Descriptions of devastated towns, pictures of desecrated cathedrals, statistics of armies slain cannot tell that story. Somehow we must individualize those men, recall who and what they were and for what they died. Doctor Hallock has spoken of the

deep impression made at the Student Volunteer convention, at the close of the war, by reading the list of those volunteers who had died since the last assembly. The great audience rose to its feet and as in response to name after name came the woeful words, "Killed in action," or "Killed in Europe," or "Died of wounds in France," the hearts of all were overwhelmed by the colossal sacrifice.

Let us call the roll. From the long list, we have space today for only three or four. But every school boy should be familiar with these names. "Joyce Kilmer." Does any one ask, "Who was he?" The official records say, "A private of the 165th, U. S. A. Infantry. Killed in action near Ourcq on the 30th July, 1918." No note is made of that last irresistible charge across the river and up the hill and the mastery of those blazing heights. Nothing appears to suggest even dimly what America lost when Joyce Kilmer fell. Although only a young man, he was university graduate, journalist, lecturer, poet, and had written lines that shall continue to inspire the hearts of men long after most of war's monuments have fallen into dust. Teach your boys what he said about the poetry of the trees and nature henceforth will be lovelier far to them. On every devout heart should be written his pathetic and profound "Prayer of a Soldier in France" beginning,

*"My shoulders ache beneath my pack
(Lie easier, cross, upon his back.)"*

And ending,

*"Lord, thou didst suffer more for me
Than all the hosts of land and sea.*

*So let me render back again
This millionth of thy gift. Amen."*

Of another who marched away to death, singing deathless songs, the official record runs, "Allan Seeger, New York; killed in action on June 29th, 1916." There is no list of military honors or any other distinctive thing. But that is as he would have wished for he had written, "They sought neither recompense nor praise," those other Americans, his mates who by his side had died in love of liberty. It was not for glory he enlisted but as he so finely said,

*"That other generations might possess—
From shame and menace free in years to come—
A richer heritage of happiness."*

On the eve of his last day, he wrote to a friend rejoicing, "We go up to the attack tomorrow. I am glad to be going in the first wave." Thus utterly he gave himself at duty's call. Read his limpid, lovely lines and you will loathe accursed war that cut off so many such as he in the very morning of their glorious powers.

John McCrea—medical man, soldier, poet, an "imperishable name in Canada's military and literary annals." Probably no poem born of the fire and blood of the great war made a more powerful appeal to Anglo-Saxon peoples everywhere than did his verses, "In Flanders Fields." During the fiercest fighting of the second battle of Ypres, his dressing station was in a dugout and there, between the arrival of batches of wounded, he wrote those soul-stirring words,

*"Take up our quarrel with the foe;
To you from failing hands we throw
The torch; be yours to lift it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."*

To feel anew the hellish waste of war, read the battle-field letters of Alfred Eugene Casalis who died "for France and the Faith" at nineteen years of age, having already made for himself a shining name as student, soldier and saint. Only a sentence here and there can be quoted to indicate the spirit of this splendid lad. "Watch. It is necessary to be on the watch for the least suffering in order to relieve it; on the watch for the least injustice in order to crush it; on the watch for all that points upward in order to go to its aid and make it triumph." "Since in the barracks one is rubbing shoulders with the least agreeable things of life, one must immediately take a positive attitude to show what he is: a Christian. Then, hold on." "You know how contrary war is to all my ideals. It has been my desire to live to serve; to take a message of sympathy and hope to those who suffer, as did the Master whom I love." And here are the last sentences of his last message home, "The attack cannot fail to succeed. There will be many wounded, some killed, but we shall go forward and far—." The burial squad found that unfinished letter in his pocket. But no cartridge ever fired could stop a life like that.

All these and thousands more went forth "doing the thing they loathed for the thing they loved," hating bloodshed, yet eager to fight and, if need be, die to put an end to war. They went singing as did Rupert Brooke, "Now, God be thanked who has matched us with his hour"; and Harold Parry, just twenty, when killed by a bursting shell in Flanders and who had written his exquisite "Ode to Dusk,"

*"Listen. I hear the trumpets of the angels wind
Their call across the bordered infinite";*

Or that brave British boy from Leeds, Clifford Flower, who was cut down in his twenty-third year. Repeatedly rejected at recruiting depots because slightly below the military standard in height, he wrote directly to Kitchener, concluding, "My Lord, I have answered your appeal, will you answer mine?" His return mail an order came, "Enlist the bearer, Clifford Flower, at once." From the trenches he wrote another appeal, though not with regret, of his enlistment:

*"O women folk of British lands,
Who toil and sweat in holiest cause,
Oh raise in prayer your clasped hands
That men may see the curse of wars."*

These names are not recalled to waken grief for those who died so young. That they would resent. What little thing they made of all that is seen in many a son of theirs. Charles Hamilton Sorley, killed at Hullack, expressed the amazing mystical joy with which the lads marched forward into danger and to death.

*"From the hills and valleys earth
Shouts back the sound of mirth,
Tramp of feet and lilt of song
Ringing all the road along.
All the music of their going,
Ringing, swinging, glad song-throwing
Earth will echo still, when foot
Lies numb and voices mute.
On marching men, on
To the gates of death with song."*

They were confident we could neither forget nor think of aught else until the bereaving sword had been beaten into the plowshare and the parliament of man made something more than a poet's dream. But what are the facts? Prof. Edward A. Ross writes, "The prospect the blackest that humanity has ever faced. There is only one way of escape. It is high time we were thinking in terms of some inter-nation, league of peace, world-federation." Yet we silence the seer and call for recruits. Have we forgotten Gettysburg and Lincoln's plea? Have we forgotten those four thousand coffins at New York Harbor and Harding's cry, "This must never be again"? Certainly America needs to be aroused to the appallingly wicked waste and folly of war and the urgent need of prayers for peace. Read Adcock's, "For Remembrance." It would almost wake the dead.

Henry Lionel Field, the Oxford youth who wrote "Ploughman Dig the Coulter Deep" and many another virile verse, had just lead his men over the first and second German trenches and had raised his hand as the signal for a further advance when a bullet struck him down. In answer to that signal the line moved on at the objective was secured. The hands of our dead are beckoning an advance today.

IN the triumph of Christ, the whole secret of a cloudy universe is seen. "Whenever," said God to Noah, "I shall bring a cloud over the earth, the bow shall be upon the cloud." Now Christ—incarnate goodness—gives the hidden meaning of the world, as the sun translates the cloud into a beautiful bow. Any cloud of time, or of man's life, is not to be taken and studied alone. We can never understand a sorrow until the infinite purpose of God, expressed in Christ Jesus, shines upon it.—FRANK V. GUNSAULUS.

Let the Immigrant Speak

BY FRANK L. ANDERSON

WE NATIVES talk too much to the immigrants. We are always giving advice. We are too much given to teaching. We act as if we had the idea that the immigrant never had a chance to learn before he came to America. We just take it for granted that he is ignorant of life, liberty and the pursuit of happiness. He is a child that calls for a guide that he may walk in the right path—the American way. In the days of the old kingdom in Egypt—nearly five thousand years ago—a sensible old king said that the wisest man is he who keeps his mouth shut. He isn't always talking. What tiresome folk advisers are! If people in the pew had a chance to answer back, more pews would be filled. Many people like to ask questions as well as to listen. The immigrant is exhausted with the burden of advice and instruction given him while he has sat in the attitude of passivity. What if he were given a chance to give a little advice or ask a few simple questions? There would be progress in Americanizing both the native and the stranger of another tongue.

But it is easier to talk than to understand. That may account for so much debate on evolution, on theology, on politics, or on internationalism. If the immigrant isn't worth understanding, why is he worth teaching? Man taught long, long before he understood the pupil whom he was instructing. He thought that all that was demanded of him as teacher was a knowledge of the subject whether the three R's or the three dimensions. How the student learns, or the student's viewpoint—these were not topics that called for serious concern on the part of the teacher. Why should he bother with that? He knows his subjects.

But the teaching world had a revolution—a revolution more meaningful and more far-reaching than either the American or the French revolutions of the eighteenth century. The teaching world was driven out of that teachers' garden of Eden never again to enter that blissful paradise. Some troublesome heretic raised the question whether or no the learner should be understood as well as the algebra, the history, or the physics. It was just the wisdom of the farmer who studies soils as well as seeds. That question was like Pandora's box that poured forth such an abominable brood of trouble-makers. Now the teacher must know what to teach—just as in the past. He, or she, must also know whom to teach—a much more difficult problem.

We are old fogies in our relation to the immigrant. We use the old methods of education still when we deal with him. (Of course, I am not talking about school-room education.) Some modernists in their contacts with him have left the old landmarks far behind, risking reputation in their courageous rebellion against the prevalent methods. *These heretics are actually trying to understand the immigrant himself.* These innovators are not indifferent to the Declaration, the Constitution, the Bill of Rights, the Gettysburg address, and "making the world safe for democracy." They know and love America and the English language; they are loyal to the stars and stripes. But they do not stop there. They go on to a deep study of the forces that made the immigrant what he is, to an understanding of that newcomer's social, religious, political, cultural background. They would know what hopes and fears, what ecstasies and despairs, the struggles in the inner as well as of the outer life of that Pole, that Russian, that Magyar. They

would know where he is weak and where he is strong; where he is a fool and where he is a wise man. These men and women want first of all to understand this man from the old world. They do not want to know him just as a matter of curiosity. They want to know him as a man whose experiences have been different from theirs and still, perhaps, as meaningful as their own. They do not even want to understand in order that they may help. Service may come. It may not be needed, however. The native may find enlargement of soul. He may even find himself in the place of the learner and no longer a teacher. Such unexpected things do happen in life. They happen when the native wants to know the man from across the waters. To understand is to help. What the immigrant wants more than anything else is to be understood. He wants to be understood by our politicians, by our industrial foremen, by our churches, by our newspapers, by our public speakers who discuss him as a menace, and he wants our Americanization workers to know him.

This calls for patience and tact. The deeper life of the immigrant does not spread itself out as a salesman displays his goods in a sample room for the inspection of prospective buyers. The door into the immigrant's life does not open by appointment, nor even by interviews. Shallow minds who think they can see Chinatown for a dollar are as blind as bats to the real Chinaman who lives there. What costs little isn't worth getting. The immigrant respects himself and no one can walk into his inner life roughshod. Nor can he enter in that spirit of patronage and cheap compliments adopted by some who would "win the foreigner." The immigrant was a man before he became a foreigner. He who appreciates that fact and "inwardly digests" it will find that the depths of his own life answer to the depths of him who is no longer a stranger. They have begun to share life.

The price of understanding is high—always was high—and many there be that miss it. Our sense of superiority makes understanding impossible. We must sacrifice that. How can the immigrant reveal his inner soul to one whose attitude is that of evident superiority? A great teacher in Judea said that he was meek and lowly of heart. He came not as a king, but as a friend. Men revealed their hearts to him. Roses do not bloom in January and birds cannot sing to an audience of owls and eagles, and children cannot play before strangers. It takes imagination to understand other people; and imagination is scarcer than gold and more precious than rubies and diamonds.

We natives catch the small still voice of the immigrant when we are ready to hear, and to share his life. Differences of language are no longer barriers—if they ever were. There is a language that is more readily understood than the language of the voice or of the written page. It is the language understood by all men and women everywhere. No dictionary is called for, and no grammar is necessary. It is the language of human sympathy, of understanding, of essential oneness of life that flows silently underneath all the externals that tempt us to judge the man by what is outward and passing. When the native finds that deeper life, words are mockeries, for he understands the man from Europe, and the man from Europe understands the American. They are now neither native nor foreigner. They are just brothers.



The Devotional Life



The Awakening of the Soul

By J. M. WELLS

JESUS teaches that religion is the true life of the soul and that one needs only to be awakened to a sense of this fact to realize its truth. If a person once comprehends his relation to God he will never be satisfied without realizing this relation in his every day life. If he compels himself to live a lesser life, he does it under many limitations and with a never-ceasing hunger and restlessness.

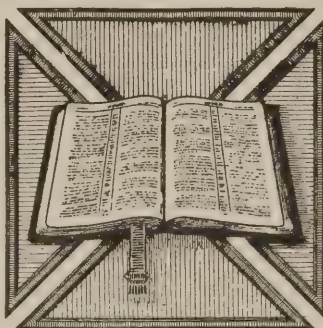
A son whose heart is ruled by selfishness and lust leaves his father's house, and among strangers gives himself up to immorality and drunkenness. When at last he becomes friendless, penniless, ragged and hungry he comes to himself. He becomes conscious of a self, and of a relation which makes his present life and condition intolerable. He arises and goes to his father and he soon finds that his soul has not been false to him but that his relation to his father is better than he himself had imagined.

The Birth of a Soul

A tax collector who has enriched himself by impoverishing others, whose heart is hardened to the sufferings of the poor, and who has accustomed himself to the envy and hatred of his fellow citizens, is given a kindly recognition by Jesus. At once his soul is awakened to a sense of its worth. Sympathy, kindness, justice and love are suddenly born out of the depth of his life.

There is a beauty in every soul which needs only to be uncovered for its glory to become manifest; there are great forces for good dammed up in every character which need only to be released; there is in every life a self with unlimited possibilities which need only to be developed.

Those who are in a rut from which the beauty of life and the glory of God are excluded, need to be aroused to a sense of untrodden paths and a larger life. Those who are so ruled by the spirit of materialism that the whole aim and ambition of their lives is to ac-



cumulate things and still to accumulate things, need awakening to a larger sense of worth. People whose finer instincts are so benumbed and whose hearts are so corrupt that they can ridicule purity, truth and honor, and delight in that which degrades and defiles, need to be awakened to righteousness and to God. Those hedged in by sinful desires and habits must come to realize that "there is a power not ourselves that makes for righteousness," before they will trust in God.

By what means a soul can be awakened it is impossible to say. Rules are out of place in the spiritual realm. Only in its degenerate stage is religion reduced to rules and forms. In the *Hibbert Journal* for October, 1912, there is a spiritual biography of great suggestiveness. George Marsh has his manuscript on "The Phenomena of Conversion" ready for publication; and with despair he says to himself, "I never can be converted, I know too much about it." All his life he has honestly sought for this religious experience, but it has been in vain. In his youthful years he followed the directions given by his pastor, but he failed to gain the expected experience. Later he read "Pilgrim's Progress" and other books of the same character, and then imitated with great care the early steps of these saints, and again he was disappointed in the results.

After a period of doubt and agnosticism he sought for the mystical experience described by

Wordsworth as a vision. He prepared himself in every way for it and again was disappointed. He has now made a thorough study of the laws of conversion and has come to the conclusion that he can never know the experience in his own life. After this he becomes acquainted with a farmer who never tries to explain religion to him but whose life, in all its details, expresses a spiritual fellowship with God. George Marsh is fascinated with this man; he is the first whose character has spoken to him of God. They frequently meet and talk on many subjects. They walk together through God's beautiful fields, and finally without knowing how it has come about, George Marsh realizes that he is a Christian.

The Life of the Spirit

With humility and simplicity he lives the beautiful life of the spirit. For him the essence of Christianity is found in what he terms, "The Parable of the Great Surprise." When asked to explain what he meant by this parable he quoted the words of Jesus, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me. . . . Then shall the righteous answer him saying, Lord, when saw we thee hungry and fed thee? or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked and clothed thee?" His conception of Jesus was: "He was man in so far as he did what was expected, and God in so far as he took the world by surprise." This scholar's relation to God finds expression in the words inscribed on his tablet: "Marvelous are thy works, and that my soul knoweth right well."

The soul does not come to its own by following the path of another; it does not find its God by conforming to ecclesiastical rules; it must walk in the path dictated by the still small voice, and it must find God in its own way.

Young People and the Kingdom

CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for June 20

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "The Man Nobody Knows" by Barton; "Twelve Tests of Character" by Fosdick; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

From pages 220 to 240 of Moncrief's "Short History of the Christian Church" you will learn how the church helped with education in the "dark days" of the world. In order to learn something of what our denomination is doing along that line today, turn to page twenty-seven and read through page thirty-two of "The Book of a Thousand Facts." Your pastor probably has this. If he does not, you may get a free copy from the Literature department of the Board of Missionary Cooperation (New York City, Boston, Chicago, Los Angeles).

Have your meeting room arranged like a school room, with maps, a globe, books, perhaps a few drawings, etc., in conspicuous places. You might even arrange the chairs in rows as desks.

Your meeting may be conducted similar to a school. For example, instead of announcing hymns, the leader may announce, "We'll have our singing lesson first." The Scripture might be the reading lesson; the topic presentation be the "history lesson"; an open discussion could be the "English lesson."

If you do not want to use grammar school phraseology and take your members back to childhood days, perhaps you could use high school or college terms. As for example, one "course" could be "Education in the Christian Era," this being the lesson presentation. The open discussion could be the "Oratorical Contest." Of course, these need not be "dry" commentaries or discussions on the subject, but could be made lively and interesting.

The conclusion could be that the church seeks to spread light, both mentally and spiritually.

It Is Required!

Sororities and fraternities, clubs and societies, groups and classes, all have their requirements for admission. A test of worthiness is made of each person desiring to join, and unless the test is passed, the individual will not be admitted into membership. In this way only those who are really interested to

a point of labor and sacrifice become members. The value of this test period can be imagined, but its significance is only now being realized by church groups.

The "Go-getters," the intermediate society of the Fourth church of Providence, Rhode Island, have introduced such a test period in their society. The first test stipulates that a person must be at least twelve years old, but not over fifteen, or must be in a certain grade in school or Sunday school; must be a regular member of the church school for three months or more; must be able to locate ten Bible references in ten minutes; must write five original rules for keeping in good physical condition, five for developing and using the mind, five ways of pleasing God and five of serving others, giving evidence of having kept one of each for one week; and must know the names of the church officers.

When the first step has been completed (a month is allowed for this), the second is taken. This step consists of memory work, notebook work, church attendance, securing a new member, serving weekly for one month in some approved way, and securing subscriptions for the *Rhode Island Baptist*.

This intermediate society will mean much to the church in a few years. The young people will be familiar with the work of the church; they will know their Bibles and their hymns; they will know about Christian living; they will know

about the larger kingdom interests of the denomination. Because of this foundation of knowledge they will be eager to serve in whatever way they can.

This society means a great deal to the church now. When it is required that these young people show a real interest in the society, church, and neighborhood, it shows that the leaders realize the importance of training young people for the greater tasks of the future. It means that these young people are receiving the training so necessary to those who are to serve.

The Fourth church is to be commended. Its leaders are elaborating on Paul's injunction to the Corinthians: "Moreover it is required in stewards that a man be found faithful." These young people, because they are faithful to the few tasks required of them, are being allowed the great privilege of doing work for Christ's kingdom.

Autographs

Autograph albums and sections of school annuals for signatures, are always popular. In after years the sight of these autographs brings to mind the social times and pleasant associations of delightful days.

The St. Louis B. Y. P. U. is cognizant of the fact that people like to secure autographs and so has "hit" on a good idea. At a recent banquet of the city union, the programs bore lines for signatures of the national president (who was a guest and speaker that evening), the state president, and the city president. Before the banquet, the presidents signed the entire lot of programs. All those who attended carried away these autographs as a memoir of a happy evening.

Perhaps your young people would like to have signatures of speakers or guests at your banquets or social times. The best way to fulfill their wishes is to have these speakers and guests autograph the program. Perhaps in a few years, the young people in looking over their "treasures" will pick up the program, look at the autographs, wipe their eyes, and say, "Didn't we have a great time that night?" Help to keep their memories verdant!

Convention Hall of Fame



C. OSCAR JOHNSON

who has been pastor of the First church of Tacoma, Washington, since 1920 and who preaches every Sunday night to an audience of more than 1250, will speak Wednesday evening on "The Thrill of Adventure" at the Los Angeles Convention, July 7-11. He will also conduct conferences on social service.

An area in the state of Utah described as containing numerous prehistoric dwellings and hieroglyphics and also picturesque canyons, caves or hidden lakes was reserved from public land settlement on Apr. 27 pending legislation for its conversion into an outdoor recreational area. The reservation contains more than 9000 acres.



The Chimney Corner



The Wise Woman

A LONG time ago, a man of wealth and piety, named Ahmed, resolved to make a pilgrimage to Mecca. As a part of his preparation he sold his property and packed the greater part of the money proceeds in an iron pail. With whom should he leave his treasure? He thought of the kadi, or judge, the greatest man in the town. Surely his wealth and rank were great enough so that he would be above sordid temptations. He would be a safe custodian of his wealth. So he committed his treasure to the kadi and started on his pilgrimage.

In the course of time he returned and went to the residence of the kadi. He told proudly of the completion of the sacred pilgrimage and then asked for his pail of treasure.

"Your pail," cried the kadi. "I know nothing of your pail. Guards, why have you brought a madman into my presence? Put him out!" And the pious Ahmed was summarily pushed out of the house.

In despair he went to the house of Hajjeh Fatmeh, a woman famed for her knowledge and wisdom. She heard his story. After thinking a few minutes, she said, "Never fear. Meet me at the kadi's tomorrow after the noon hour of prayer. I will be there before you. Come in boldly and ask for your pail, and I promise you it will be returned to you." She would say no more and Ahmed went away much perplexed.

The next morning Hajjeh Fatmeh dressed herself in rich black robes, and while the muezzin in the minaret of the mosque was sending forth his long-drawn-out call to the faithful to observe the noon-hour of prayer, she went to the kadi's house.

"His excellency has gone to the mosque to pray," said the guard.

But Hajjeh Fatmeh bowed her head and drew her black veil more closely, saying, "I will await his return."

Others gathered to make requests of the great man, but when he appeared, smiling in sanctimonious complacency, Hajjeh Fatmeh was the first to throw herself at his feet. With many extravagant oriental complimentary phrases, she told him that her husband, a rich merchant, had gone to Bagdad and she had received word that he was sick and wished her to come to him at once. Then she added, "But I am distressed concerning my husband's money which he committed to my care before he left, and which I dare not carry with me on the brigand-infested roads to Bagdad."

"Now I seek a man of undoubted honesty with whom to leave this treasure. But honest men are rare, as you well know, O august kadi. Therefore, I have come to you for wise advice as to where

to find a man of perfect honesty."

The kadi looked pleased, but asked, "What is the sum you wish to leave?"

"Twenty thousand liras (nearly 90,000 dollars)," answered Hajjeh Fatmeh, "and few men can be trusted with such a sum."

"I think we shall have no trouble to find such a man," said the kadi, stroking his beard to hide his eagerness.

"But I should need to have proof of his honesty," said Hajjeh Fatmeh.

Just then the pilgrim Ahmed entered and bowing low before the kadi said; "I came to ask your Excellency for a pail of treasure which I entrusted to your care seven months ago."

"Certainly, certainly," said the kadi. "Guards, bring the pail at once from my treasure-house." Immediately the pail was brought and given to Ahmed, and the kadi turned eagerly to Hajjeh Fatmeh.

Just then a shrill joyous song was heard and Hajjeh Fatmeh's maid ran in crying, "The Afendeh, Hajjeh Fatmeh's husband, has returned, cured of his sickness."

Hajjeh Fatmeh once more bowed low to the kadi and said, "Since Providence has thus ordained, I need not journey to Bagdad and hence will not require further to trouble your excellency."

She left the court followed by her maid and the happy pilgrim Ahmed with his pail of treasure.

—Retold in *The Expositor* from a story by Alfreda Post Carhart, in "Masoud the the Bedouin," published by the Missionary Education Movement.

Secret Mainsprings of Joy

SAID a mother to her children: "I only earn money enough to give you a home, plain clothes, plain food, shelter and peace under the lamplight at evening. I have not one penny left to buy pleasures."

Service

**HE serves his country best
Who lives pure life, and doeth
righteous deed,
And walks straight paths, however others
stray;
And leaves his sons an uttermost be-
quest—
A stainless record which all men may
read;
This is the better way.**

**No drop but serves the slowly lifting
tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful
ray;
And man by man, each giving to all the
rest,
Makes the firm bulwark of the country's
power;
There is no better way.**

"But I can give you the secret mainsprings of joy which all the gold in the banks cannot buy. I can give you books and the arts, the keys to the nobility of mankind whose souls are above the tumult of the market place of money-changers. Let us seek the simple happiness of every day. Let us make an unending quest for beauty in the forest and the fields beyond the city. Let us look at the sunrise and the infinite fields of the heavens by day and after sunset the planets, the galaxy of stars, the mysteries of the zodiac which proclaim the glory of God. Nor must we forget what man has done. It costs nothing to walk the streets and, forgetful of the crowd, to let our eyes follow the towers and monuments of architecture. It costs nothing to enter the Art institute, the Field museum, the Academy of Sciences, the Historical society and aquariums to wonder at the marvels of the arts of man, though we have gazed with reverence on the marvelous works of nature conceived in infinite wisdom."

And in that home for their ears was much music, the children's concerts of the symphony orchestra, the civic music class and choral societies in the schools, the sacred music in the church and old songs of long ago after the books of poems, legends and fables were told at the evening meals. Good books from the library made the hours short.

This rich bequest and its mainsprings for joy, no money can buy, that mother left to her children.—*Chicago Post*.

Brief History of a Literary Masterpiece

1.
Aspiration,
Inspiration,
Determination.

2.
Perspiration,
Desperation,
Consummation.

3.
Commercialism,
Acceptation,
Exultation.

4.
"Only pay on publication."
Wild, perfervid exclamation—
Author dies; acute starvation.

—Will Tasker in *Author and Journalist*.

This question comes to us: "Would you say, 'There is a plan to get electric power cheaply,' or 'There is a plan to get electric power cheap?'"

It depends on what the sentence implies. If the getting is the cheap process, the first form is correct. If the power is to be cheap, the latter.

BOYS and Girls

For Want of a Nail

By MARGARET T. APPLEGARTH

ONCE upon a time on the same street lived two ladies, whom we might as well name Mother Goose and Mother Hubbard. Now there is this to be said of Mother Goose: she was very rich, all on account of the Goose That Lay the Golden Egg. But she had not always been rich. Time was when she was quite as poor as Mother Hubbard, and she had simply hated it. Many an evening she would rock the cradle and say sternly to Papa Goose: "Gander, unless you change your business you'll never earn money enough to bring up this family, for I certainly don't want my children to toil and moil as I did, living from hand to mouth. I want them to enjoy the privileges I never had, nor you, either. All work and no play makes Jack a dull boy, and we do want our boys to shine in society."

"Yes, we do," groaned Papa Goose, and that was when the stoop got into his shoulders and the sigh into his voice—sighing to get enough to give the younglings privileges, music lessons, dancing lessons, privileges. I have even heard at the new babies were bathed in skimmed milk and curled their hair on a dollar bill and all such nonsense which may or may not come with being born with a silver spoon in your mouth. In any case they were so dreadfully indulged and sheltered and pampered, always riding to school in their own automobiles and never mixing with anyone who was not rich that they became rather odd children. One boy was called Molly Toddler, another, Sister Sue, and the girls were nicknamed too: Mademoiselle Nose-The-Air and Miss Vanity Fair. Not such nice names. But they did have their privileges.

But all this time there was Mother Hubbard with her bare cupboard. And not worrying too much over it. "My dear," said she to Papa Hubbard, "I have noticed that children who have to carve their own destinies are the shining lights of the world; so since you're not likely to stuff the cupboard full of anything else let's be guided by Benjamin Franklin's precept and fill it with nails. You know what he said: 'For want of a nail the shoe was lost.'"

Papa Hubbard looked lost too. "A nail? A shoe?" he repeated, much puzzled.

"Exactly. It was this way, darling: the rider was lost for want of a horse, the horse was lost for want of a shoe, the shoe was lost for want of a nail. So let's hammer nails into our children for their life, then they won't lose anything."

"I'm agreeable," quoth their father.

And Mother Hubbard started in on the

The Explorers' Club

CONDUCTED BY MARGARET T. APPLEGARTH

nails at once, all sorts, big, little and in-between. There was, for instance, Promptness.

Looking a little dawdling Hubbard in the eye she would say something comical, like: "Of late you have been early, you used to be behind before, I'm glad to see you first at last."

It was really lots of fun, this getting nails put into oneself—Truthfulness, now.

"But a lie is such a rather nice little thing," objected a small daughter. "It won't go any further than Mary, she promised not to tell."

"Exactly," agreed Mother Hubbard. "Little! like that pretty fluffy dandelion gone to seed. For punishment, I want you to pick it, dear, and run to the end of the street."

A merry job, this! She went prancing and dancing down the sidewalk, her curls waving every which way and the dandelion fluff waving every which way too. With pink cheeks and laughing eyes she came prancing dancing back. "Here I am!"

"Exactly" said her mother. "So now run all the way back and gather up the fluffs, every single one."

"O-o-oh!" breathed a solemn little Miss Hubbard, doubtfully. And this trip she neither danced nor pranced. She zigzagged slowly, like an old, old lady stooped way over, hunting in every possible nook and cranny for stray bits of fluff. But although she looked and looked and looked, she could find only two. She came home on sad slow feet, she and her two fluffs. "I can't find the others. They've gone too far."

"Exactly! Too far. Just like lies, you can never get them back. Do you see?"

"Yes!"

Honor was another nail.

"What's honor anyhow?"

Some little Hubbard fished a splendid definition out of his bright little head, "It's doing the straight, fine thing, no matter what the temptation not to do it."

"Exactly," said their mother. "Long years ago the Quakers in England were known as people of high honor, and once when several Quakers were put in prison (for their political views) it was necessary to transfer them to another jail, yet the jailer actually let them go alone, unguarded. That was a tribute to their honor!"

"And there's the honor system in school," said a boy. "We could be like the Quakers then."

Well, there were many nails, Thrift, Courtesy, Thoroughness, Courage, Kind-

ness, Ingenuity. By the time they were all in, the little Hubbards had become big Hubbards, and were out in the world earning their livings doing this or that. They were prompt and truthful, honorable and thrifty, courteous and thorough, courageous and kind and ingenious, and merry, very merry. "Mercy!" they used to recall. "Weren't we poor? And wasn't the cupboard bare? But we were awfully rich in nails—we had a regular corner on nails, eh?"

And Mother Goose saw what she saw. She saw Mother Hubbard's children pegging away at jobs, but turning out so well, while her own children were playing idly around town, always getting into lots of trouble. So one day she said to Papa Goose: "Gander, your hair is white and your back is bent all on account of that pesky golden egg. Why don't you change your business again and go in for nails? I really believe it will be better for the children in the long run."

But Papa Goose was tired, so tired he was a bit rude. "The golden egg was your own idea, and I'm too old to learn a new business now. Besides your children are your penalty for marrying a Goose." Which was, of course, very true, although the dear lady was a goose herself to think that the rich cannot have the same nails as the poor. And everybody knows that poverty is no open sesame to honor and courtesy and kindness. So whatever the state of your pocketbooks, just look at the state of the nails in your shoes. Are they carrying you—on time, honorably, kindly, courteously? For,

For want of a nail
the shoe was lost!

Answers to Alphabet Conundrums

1. Because it is always in fun.
2. It converts oats into goats.
3. The letter M.
4. Because it's the middle of day.
5. Because you cannot make a loud noise without it, while all the others are inaudible.
6. Facetious.
7. Because it is in the center of bliss, while E is in hell, and all the others are in purgatory.
8. Stone.
9. Because it is in the midst of water.
10. Because it lives both in earth and water.
11. It is the end of beef.
12. Because it's the end of pork.
13. If you don't C sharp you will B flat.



Among Ourselves



Philadelphia Letter

By ARTHUR C. BALDWIN

THE first commencement of the new Eastern Theological seminary was observed in the Memorial church on May 2. A class of eleven who had studied for a year in the institution were given diplomas and degrees that the seminary is now authorized to confer. Informal announcement has been made that Dr. Austin K. deBlois has been elected president in place of Dr. Charles Ball.

One incident in connection with the commencement exercises has excited comment. The baccalaureate sermon was given on Sunday morning by Rev. Russell Brouger of Patterson. When the occasion arrived, however, there was no senior class present to hear his address. They were out preaching themselves.

It seems apparent that the new institution is well fixed financially and will have to enlarge its accommodations for the students. The first year is reported as a very good one.

Three young men were recommended to their churches for ordination by the Baptist Union at a meeting in the Blockley church on April '22. One of them, Angelo Pantaleo, was from the Italian church. He had taken three years' work in the Italian seminary of Colgate and one year in the Eastern seminary. He was well fitted for the ministry in mind and heart. The other two, however, had only a high-school training with one year each in the Eastern seminary, quite a contrast, the Americans with the Italian. The painful part, to me, was that no expression was made in the examination, of regret for the meager preparation, while a contemptuous reference to colleges and their atmosphere of unbelief was applauded. The absence of the pastors of the strong churches from the council was conspicuous. It seems evident that we have here a wide open door to the ministry with no conditions of entrance save an expression of belief in the theology of anti-evolution days. I made my protest in a very chilly atmosphere.

The First church of Manayunk, Dr. G. Morton Walker pastor, has just observed its seventy-fifth anniversary. Dr. John Humpstone who was pastor from 1874 to 1877 was one of the speakers. An interesting story has just come from this church. One of its laymen, Benjamin Miles, a manufacturer who raises fancy stock because he likes to, heard of a need in China for blooded stock on a mission field. He had a bull which had won the blue ribbon in the Widener stock show. This bull he donated to the Southern mission, shipped it all freight

paid to China, addressed to the missionary.

Doctor Walker has had a fine year at Manayunk. He has seen fifty-eight added during the year and baptized twenty-five at Easter. The church raised \$20,000 during the year.

Rev. Michel Major, pastor of our Hungarian church has left for another work at Buffalo. He has been here nine years, is an able man, and received a great send off from his brethren. We commend him to the friends in Buffalo.

Rev. Harold Stanley Stewart who leaves this month for Oak Park was given a testimonial luncheon by his ministerial brethren on May 17. Oak Park is making no mistake in securing this able man.

The new Baptist home is making progress. The corner stone was laid with appropriate exercises on Mother's day, May 9. A. Ray Petty and Harold Stanley Stewart were the speakers. It is hoped that the building will be ready for occupancy in November.

Mother's day is Fraternity day in the Chestnut Street church where the writer is pastor. It was an impressive sight on the morning of May 9 to see ten different chapters from the university coming with their carnations. The audience was a great one. The sermon was from the familiar word in Proverbs, "Forsake not the law of thy mother." This church has just finished another successful year with a report of fifty-one added during the year and \$34,000 raised for all purposes. Our membership includes members of several of the national boards as well as many who are active in local and state work. The work among students as carried on by Rev. Fred B. Igler has prospered.

Dr. Groves B. Drew, long time pastor of the Third church, has been installed as Pastoral Counselor for the Christian Endeavor of Philadelphia, the largest county union in the country. He succeeds Dr. Floyd Tomkins and is the first Baptist here to hold that position.

The First church under the energetic and wise direction of Pastor Rose is humming with activity. An enormous budget for the new year of \$46,000 for home work was nearly met on the first day of the appeal and they expect to get it all soon.

The same sort of spirit and activity is characterizing the opening of A. Ray Petty at Grace Temple. The church is crowded both morning and evening.

Sesqui-centennial activities are tremendous. The first of them will be the Shriners who promise an attendance of about 250,000 from May 30 to June 4. Thirty-seven other conventions will come in June.

Montana Baptist Convention

By ROBERT W. SHAW

THE Montana Baptists met this year with the First church of Bozeman. Approximately 100 delegates and visitors were present and the convention was one of the best ever held. Especially is this true so far as recent years are concerned. There was no friction and the finest spirit imaginable prevailed.

All the old officers were reelected without a dissenting vote. Mr. H. T. Hedden of Billings, one of our fine business men, is the reelected president. On every hand there were commendations of the fine work which Dr. E. R. Curry had done in unifying the forces of the state.

All the reports indicated a good year of service. More than 500 were added to the churches, and the report is not yet complete. While the apportionment for the Board of Missionary Cooperation was not fully met, the amount raised exceeded that of last year by about \$600.

Another feature of the meetings was the spirit that took hold of the convention with reference to the summer assembly. In Montana people have to travel long distances to get to these religious gatherings and one man traveled more than a thousand miles to attend this convention. The summer assembly affords an opportunity for the Baptists of this state to get together. When the assembly was presented in the convention there was a wave of unusual interest, and no doubt there will be a large registration at this summer gathering.

- The Speakers

There were three speakers who came to us from outside the state, and every one of them made a profound impression upon the convention. One of these was Mrs. Edker Burton of Moscow, Idaho who came representing the women's societies. She is the president of the Columbia river district. Her several addresses before the women and before the convention were of a high order and were well received. Dr. A. M. Petty, of Los Angeles, was also present. Many who were present will not forget the address which he gave on "Jesus' Estimate of Himself." The third speaker was Rev. L. W. Hattersley, of Burma. Mr. Hattersley was a seminary classmate of the pastor of the entertaining church and it was a peculiar joy to have him at this gathering. His address of nearly an hour held the closest attention of the convention and made the members see that the gospel of Jesus could be effectively preached in action, even if the name of Jesus was not used.

There were a number of speakers from within the state. The annual sermon, by Dr. W. Holt Smith, "The Sword of

Jesus," told us that Christianity is a trouble-maker in the world and always has been, that Jesus was a trouble-maker. Men considered him so, but he pleaded for the Christianization of all the forces of life, personal and others. The other speakers of the state were listened to with great interest.

The convention will undertake to reach the increased goal next year; while they may not fully come up to it, it hopes to go far beyond what it did this year.

The closing meeting was the fellowship supper, with more than 100 people present. The best of good cheer abounded and it was a great occasion. Some considered it the best of all.

Next year the convention will meet at Fort Wayne, with Rev. Robert W. Shaw as the speaker.

Other Notes

Rev. E. R. Curry was reelected corresponding secretary, though by a change in the constitution he will be known as executive secretary.

A number of resignations are just now being placed in this state. Some of our long pastors are returning to school, a commendable procedure.

Rev. E. L. Hurley has resigned after five years at Dillon. It is not known what his future plans are. He has done a good work in this hard field. Rev. V. Holt Smith will leave Billings the first of June for his new field in Minnesota. He goes to the first church of the south. Rev. Ralph Knudsen will leave Fargo the middle of July. He expects to go to one of our seminaries. Rev. Charles Neilson will leave Laural about the same time. His future plans are not known to the writer. Rev. R. D. Britton will leave Miles City, July 1. After vacation with relatives in Missouri he will be ready for another pastorate, if not in this state in some other. All these men had done exceptional work in their

fields. It is rumored that several other changes are in prospect.

The restlessness of ministers is not always the reason for their short pastorates. Conditions on the field and the unwillingness of the churches to look forward and move forward as opportunity presents itself is one of the reasons for this condition. The writer had a letter the other day from a young pastor who has done a constructive piece of work. In two years he has added 150 members to the church. The young people are alive and active. The Sunday school has increased in average attendance from 150 to 250. There is plenty of wealth in the church, but it has refused to provide the added equipment for this increased opportunity. Who will blame him for wanting to change when his church refuses to go forward? It might be well some times to examine this so-called restlessness of the ministry from the angle of the indifference and backward looking of the churches.

Montana offers unusual opportunities for constructive work, and it will do a man good to spend a pastorate in this great state.

Pacific Coast Letter

BY LEONARD W. RILEY

AFTER three busy days in Chicago

I am again on my way westward. The annual meeting of the board of education was called to order at 9:30 Wednesday morning, May 5, and adjourned at 5:30 p. m. the next day. Five long sessions were packed full of varied and sundry kinds of business connected with our educational work. The attendance proved that the large majority of the membership of this board take their responsibility seriously and are willing to sacrifice some other things in order to meet it. Drs. Elijah A. Hanley and James Asa White were present from

California; Rev. E. R. Curry from Montana and Principal Milo B. Price from Minnesota. All the others were from the vicinity of Chicago and east thereof. Dr. Clarence A. Barbour of Rochester, N. Y., was the presiding officer. The meeting was held at the Chicago Beach hotel.

Drs. Ernest D. Burton, Albion W. Small and Treasurer Frank L. Miner were greatly missed at this meeting. They were always present unless unavoidably detained and always brought a real inspiration to our fellowship and discussions. They have passed on to a great and well-merited reward.

The reports made at this meeting were both encouraging and discouraging. There was encouragement in millions raised and in process of raising, but discouragement in the fact that these millions are not sufficient to meet our Baptist educational responsibility today. The situation east of Chicago is now fairly well provided for but on the whole perhaps the outlook west of Chicago is more serious than it has ever been before. This is due to the fact that standards in collegiate education have been advancing more rapidly than our standards of giving. We are a long way from the day of Mark Hopkins and his student on a log. Unless Baptists wake up and get terrifically busy they are likely to suffer a shame educationally which will only be enhanced rather than covered by their great numbers.

Campus Christianity.

The whole of Wednesday evening was spent by the board in taking a look in a right direction. Doctor Kenneth Scott Latourette, professor of missions in the Yale Divinity School and an alumnus of Linfield college, spoke for an hour on the problem of maintaining right moral and spiritual conditions on our college and university campuses. The discussion which followed was most enlightening



THE TUXEDO PARK PHILATHEA'S of Indianapolis are organized after the "Christian Life Program" plan. There are four presidents, each responsible with the officers for one point of the standard. The points stressed this year were, evangelism, devotional life, missionary membership and social. Jan. 17 found this

class in a contest with the Philathea's of First church, Fort Wayne, which ended on Easter Sunday with Tuxedo in the lead. The Tuxedo girls spent a week end in Fort Wayne. They were given a banquet and a royal good time Saturday night, attended Sunday school and church service on Sunday morning, where Pastor Gunn

preached to them on that oldest yet new subject of love. They were given a luncheon followed by a sight-seeing trip. They went home Sunday evening feeling that the friendship between the two classes had been strengthened and with a warm place in their hearts for the people of Fort Wayne. Teacher is Miss Ollie M. Burnett.

and enheartening. While concerned about financial and scholastic matters our board is evidently deeply concerned also about the necessity of having our educational institutions prove their right to exist by the maintenance on the campus of a genuine Christian atmosphere. Why have them if they do not? A denominational college or university in all respects like, and in no respect different from, a state institution is a less desirable place for our children than is the state institution. Our board of education is planning from this time on to take the moral and spiritual conditions of our educational institutions into their considerations and to put forth positive efforts to assist our college administrations in improving these conditions. This is a step which, I am sure, will meet with the approval of our constituency and which will encourage them in their support of our educational program.

Some News Items.

The Central church of Spokane, Wash., has called Rev. William Jackson of Kalispell, Mont., to succeed Rev. Arthur B. Waltz, who recently removed to The Dalles, Ore.

The East Washington and North Idaho Convention this year has thirty-nine students in Linfield college. Their names are printed in the last issue of the convention bulletin. Our state convention secretaries quite generally appreciate the relation which these students in our Christian colleges have to the work which they are promoting.

Dr. C. Oscar Johnson after completing the tour of Doctor Brougher was again in his own pulpit on April 18. His topics that day were "Hitting on all Six" and "Going West, or Through Golden Gate to the East." In the evening he gave a prelude on "My Visit to Luther Burbank's Home."

The annual reports of the various departments of the work of Grace church of Spokane were printed in the program of the annual meeting. The total membership is now 627 which is a net gain of forty-two over the preceding year. The total of the funds raised during the year was \$11,723.85, of which \$4,086.78 was for missions. Among the speakers on this occasion was Mrs. Frances E. R. Linfield, whose subject was "Retrospect and Prospect." The popular pastor of this growing church is Rev. Owen T. Day, an alumnus of Linfield College and of the Newton Theological Institute.

The First church of Eugene, Ore., has received 104 new members during the first six months of the pastorate of Dr. Charles L. Trawin. The church has also determined to build a thoroughly equipped plant on the west unoccupied quarter of a block on Eugene's main east and west business street.

The First church of Boise, Ida., Rev. A. F. Colver, pastor, is rejoicing over the honors which have come to one of their students in Linfield college. Miss Sumie Yamamoto, a talented and popular Japanese girl, has been elected president of the Older Girls' Conference of 400 girls recently held at Eugene, Ore., and also vice-president of the Interna-

tional Young People's Council held in Missouri. Next July Miss Sumie will represent Oregon at the interstate conference to be held at Geneva Glen, Colo.

Dr. Ambrose M. Bailey on April 4 began the seventh year of his work with the First church of Seattle, Wash. More than 1250 members were received during the first six years of this pastorate. The membership is now over 1600. The attendance at Sunday school has been increased from 172 to over 500 and a building debt of approximately \$40,000 has been fully paid.

This splendid church was organized Dec. 21, 1869, and has had only one pastor whose term of service has exceeded in length that of the present pastor. Rev. J. A. Firth remained for eight years from 1875 to 1883; Rev. L. S. Bowerman, for six years from 1896 to 1902, and Carter Helm Jones for five years from 1913 to 1918. Two others had four years each, Rev. G. J. Burchett (once president of Linfield College) from 1889 to 1893, and Dr. B. L. Whitman (formerly president of Colby college and of Columbian university, Washington, D. C.) from 1908 to 1911. "Conditions are today the most promising in the history of this church," is the statement of one who ought to know whereof he speaks.

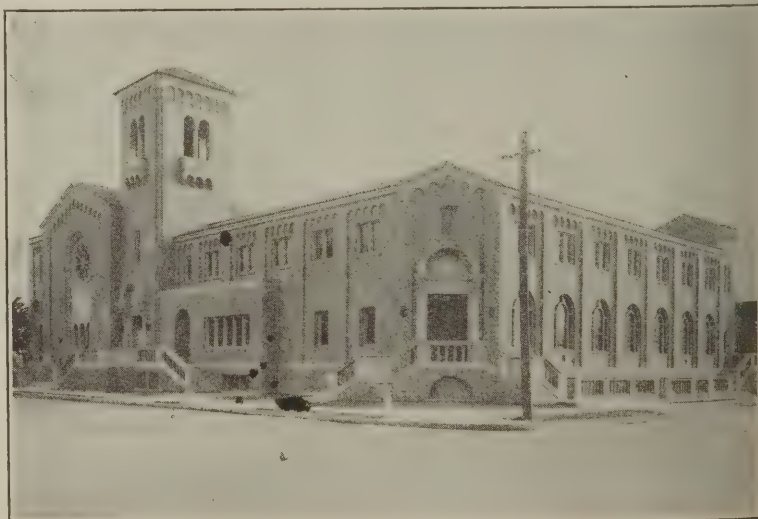
In Closing.

He was a typical "weary Willie." He had spent no time or effort on his personal appearance for "goodness knows" how long! He was waiting for the next freight train. An inquiry as to the reason for his mode of living brought the very elucidating reply "Oh, I alus wanta be where I aint." If this does not indicate a disease, it certainly reveals a most unfortunate state of mind which is as unworthy of a preacher as it is of a tramp or a hobo. It may get him somewhere geographically speaking but certainly nowhere in any other respect. All of which recalls the words of Abraham Lincoln: "If you intend to work there is no better place than right where you are. If you do not intend to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good."

The Church of the Beautiful Courtesy

THE other day I saw the picture of one of our meeting-houses with its identifying name underneath. I thought, "That name tells nothing of its heart. That church should be called 'the church of the beautiful courtesy.'"

Last summer I was one of the supplies there, and the courtesies shown me lie back of the new name. What the people did for me they do for all visiting preachers. From the day I was asked to come for a Sunday until I left the city after preaching I was treated with rare kindness. The courtly pastor scarcely had my acceptance than I had a letter bringing the official word of the church, which was signed by the secretary, and said that my hotel reservation was made (remember this was months in advance of my coming), and that one of the church officers, giving his name, would be my host during the visit. Later, a month before I was due to preach there, I had a letter from the secretary asking what my topics to preach on might be, and asking me to telephone my host on my arrival, adding again his name and telephone number. I reached the city, went to the hotel, registered, and the signing of my name was the signal for the clerk to say, "Your room is reserved, and I am asked to say 'welcome' to you in behalf of the church." The room was such as you might expect. I went to the telephone to let my host know I was in town, when the bell rang. My host was on the wire. He wanted to know if I was well taken care of, was there anything more I would like, was there anywhere he could take me that evening. I was well taken care of, there was nothing more he could do, there was no place I wished to go. Then he said he would call for me in the morning and stated the time of service. Sunday found the gentleman asking for me at the time appointed. He took me to the church in time to meet the folk, introduced me to many of them, to the church organist, who wished to make his program fit mine, if necessary, and to another gentleman who was to sit on the platform



SECOND BAPTIST CHURCH (NEGRO), LOS ANGELES, CALIFORNIA

with me. This man assured me that he was not to preside, was not to read the scripture, or to pray, but that, if I would kindly give him a few minutes before the sermon, he would say something to the congregation.

His time came, and I sat wondering what he had to say on that hot summer day. He soon said it; it was an introduction of the visitor, it was a high estimate of things which folk say I have done, and a very gracious welcome. It was a very pretty proceeding. Of course, I was flummoxed, but I felt every word was sincere, and that overpraise was not flattery. But he said more; he said, "At the close of the service we (he and I) will be down stairs in the lecture room, and all those who would like to voice their own welcome may come down to meet our visitor." I preached. The people, about 150 of them, came downstairs and said their welcome. I was taken home to the hotel. The same procedure, all but the meeting with the organist, and the introduction from the platform, was the order in the evening. Again the automobile to the hotel, the early "good night," of the director of education of the church and the wave of the hand closed a day I will long cherish in memory.

The stipend was handsome, the hotel as extra, the courtesies were other plusses." I write simply that others may know how one church treated its visiting preachers, because I think that other churches would do like things, if they remembered them, and because the vacation season is at hand.

The Calvary church, Washington, D. C., is the "church of the beautiful courtesy," and I am just one of the recipients of her courtesy, who thus says thank you" to her for that courtesy.

The Chicago Letter

By C. T. HOLMAN
Chicago Baptist Week

BAPTIST associations nowadays remind one of the reported conversation: "Old Mack ain't what he used to be." "No," goes the reply, "and I guess he never was!" I do not know whether Baptist associations ever were what we are told they were in the good old days, but, at any rate, in recent years most of them have been rather flat. That certainly has been the case in Chicago. The reason is, perhaps, that other organizations have had functions delegated to them which formerly were performed by the association. The Executive Council with its several committees, the Permanent Council of the association, the Ministers' Conference, the Women's Mission Union and the city B. Y. P. U. now attend to interests which formerly were in some manner directly related to the association. This year's association meeting, however, held from Sunday to Wednesday, May 9-13, expressed a real renaissance of life under a plan worked out by the program committee in which Rev. Charles A. Brooks was chairman. The ninety-first anniversary of the association was held with the Baptist Ministers' Conference, the Women's Mission Union, the Chicago B. Y. P. U.

and the Baptist Executive Council co-operating. The general theme was "Baptist Contributions to the Present Day." The program was too long to permit any detailed statement. The general plan, however, provided for an exchange of pulpits on Sunday among Baptist pastors in the entire association and each pastor preached on some phase of the general theme. On Monday the Ministers' Conference was addressed by Rev. J. S. Kirtley at Immanuel church, on "The Baptist Objective." On Monday evening three sectional meetings were held for the south, north and west sides of the city, at which dinner was served and at which the main address dealt with Baptist responsibilities in that section of the city. On Tuesday morning and afternoon the Chicago Baptist Women's

Missionary Exhibit at Washington Convention

By H. S. MEYERS

THE missionary exhibit at the Washington Convention will be largely new material and much of the old material has been revised and changed for this year's program. There are more than fifty different sections in it explaining and illustrating all of the phases of Baptist mission work, including what we ordinarily speak of as foreign missions, home missions, state missions, city missions, the M. & M. board, the Board of Education, Publication Society, etc. There will be special exhibits for the *Watchman-Examiner*, *THE BAPTIST*, and *Missions*.

Among the interesting sections that delegates will want to look up will be the American Indian, under the direction of Dr. Bruce Kinney and Rev. W. A. Petzoldt of the Crow reservation. A fine display of laces has just come from Bengal-Orissa as a product of the Industrial school. A missionary coming from the Philippines, Rev. A. B. Thornton, is bringing some fresh curios from the mission there.

A special section is set aside for the models of the new buildings which are to be built with the golden anniversary funds. There will be someone on duty constantly at the stereopticon table to give information concerning exhibits, moving pictures and stereopticon lectures.

Extra space this year has been allotted for the literature counters of the Publication society, Department of Missionary Education, and the Literature department of the Board of Missionary Cooperation.

A number of missionaries who are to be at the convention will have special hours in the exhibit. Over two hundred Washington people are now being trained as stewards to work in the sections of the exhibit and many of them will be dressed in costume and will assist in the giving of demonstrations during the intermissions of the convention session.

The double quartet from Storer college which is to sing in the convention has also promised to sing occasionally in the exhibit.

Union held its meeting in the Englewood church with a strong program, and in the evening the Young People's Union held its session in the same church. The Wednesday meetings, which constituted the regular Chicago association session also were held in the Englewood church, at which time all the reports of officers and commissions were presented. The outstanding feature of the program was an interpretative address on "The Baptist Outlook" by Rev. Charles W. Gilkey, of the Hyde Park church. The Executive Council session in the evening presented an excellent survey of the vast enterprise of Baptists in Chicago. A pageant entitled "Father Executive Council Dearborn" was an interesting feature. The association registered an attendance of about 900 delegates and visitors—more than three times as many, I think the moderator said, as at last year's session. It looks like a real rejuvenation; the credit is largely due to the able and resourceful chairman of the program committee, Rev. Charles A. Brooks, and to the energetic and popular moderator, Mr. W. R. Hibbs. The newly elected moderator, Rev. Mahlon C. Tunison of Elgin, will have to travel to maintain the pace that has been set.

Baptist Progress in Chicago

The May issue of the *Chicago Baptist News* and the superintendent's report to the Baptist Executive Council's session of the association, supplement each other in giving an excellent view of Baptist progress in Chicago in recent years. The *Chicago Baptist News* contains pictures of thirteen churches, some of them splendid properties of a value of more than \$100,000, which have been erected or purchased with the aid of the Baptist Executive Council during the past six years. Among them are large edifices in prosperous suburbs, foreign-speaking and negro churches. To the statesmanlike leadership of Dr. Benjamin Otto, superintendent of the Baptist Executive Council during this period, the denomination is largely indebted for this era of progress. And yet one reads with a certain sinking of heart such a statement as the following in the superintendent's report: "However, in spite of the heroic efforts on the part of all the Protestant bodies, one who studies our city is appalled by the inadequacy of every Christian effort when compared with the stupendous annual growth of Chicago."

Crime Again

One's heart sinks still more when he considers not only the failure of the churches to keep pace with the city's growth, but the failure of the churches to grapple effectively with the terrific social problems of the city. Just now it is crime that has the spotlight. One Sunday night, Apr. 27, Assistant State's Attorney William H. McSwiggin, known as "the hanging prosecutor" on account of his successful conduct of murder trials, was shot to death in front of a saloon just west of the city limits. With him perished two well-known gangsters, with whom he had gone out for the evening. The triple murder was committed with a sub-machine gun from a

curtained automobile. This is something new in gang-murder technique. As the chief of police said, "The gangs that deal in booze have become increasingly dangerous. First it was blackjacks, then revolvers, then shot-guns. Now it is machine guns." The whole thing is mystifying, but as a result of the probe which is going pretty deep this time, it has become perfectly clear that a mysterious connection exists between certain powerful political groups and the worst criminal elements. The gang-leaders are political henchmen. One views this as but a symbol of many baffling problems with which the urban church is faced, and asks, Can the church meet the problem of the city? or, in the words of the *St. Louis Church Survey*, "How shall the church learn to serve and to master it at once?" Certainly the church must learn to do something more than to build prosperous religious institutions in the suburbs. It must set in motion redemptive efforts on a larger scale than it has so far even conceived. It must assume social responsibilities and achieve social potency beyond anything that has entered its ken to date, or the dream of a "city of God" is less than an idle phantasy. How far the church is from assuming such responsibility is indicated, for one thing, by the dodging of responsibility at the ballot box, as any analysis of a primary vote will show. Much of this was brought to our attention and laid on the conscience of our people during the association. And while the church is facing such enormous tasks one brother introduced a resolution at the association asking that a committee be appointed to investigate the polity of Baptist churches in Chicago and to take steps to whip them into line with the particular practice of which he approves. It recalls to my mind the saying of the Master about tithing mint and anise while the weightier matters of the law, justice and mercy, were neglected.

Northern Baptist Seminary Commencement

The Northern Baptist Theological seminary graduates this year a class of forty-four, the largest in its history. The commencement exercises covered the week of Sunday, May 16, to Friday, May 21, with Rev. Julius Andrew Jensen, dean of the Danish department, as preacher of the baccalaureate sermon; Rev. William Kuhn, general secretary of the Conference of German Baptist churches, as preacher of the annual missionary sermon; and Pres. H. C. Wayman, of William Jewell college, as speaker at the theological conference. The addresses at the graduation exercises on Friday were given by President G. W. Taft and members of the senior class. I had the pleasure of hearing President Wayman give the address at the theological conference on Monday afternoon on which occasion the Chicago Baptist ministers with their wives were the guests of the seminary. President Wayman brought a most timely and effective message on "The Fellowship of Learning and Religion." If the spirit of

President Wayman's address could become dominant among Baptists it would mark the end of that narrow dogmatism out of which arises so much bitterness and conflict.

Religious Education

Dr. Albert W. Beaven of the Lake Avenue church, Rochester, N. Y., was the principal speaker at the second annual convention institute of the Chicago Council of Religious Education held in the Y. M. C. A. auditorium, the La Salle hotel and Immanuel church, on Monday, Apr. 26. Doctor Beaven gave three addresses, the chief address being on "The Challenge of Childhood and Youth" at the union ministers' meeting. It was a tremendous appeal to ministers to remember that their work would be judged not by the budgets raised or the buildings erected but by their success in sending out into the life of the world boys and girls and men and women of Christlike character. Among the other speakers were Supt. William McAndrew of the Chicago public schools, Supt. N. J. Hamilton of the Oak Park public schools, Prof. John E. Stout of Northwestern university and Dr. P. R. Hayward of the International Council of Religious Education. Religious education has a large place in the work of the Baptist Executive Council; Rev. Willard R. Jewell, director of religious education, is doing effective work in this field. Unfortunately the religious education session of the association was practically crowded out by the discussion of the resolution referred to in the preceding paragraph—an unwarranted shift in emphasis which no one with a real sense of values could justify. Prospects for daily vacation Bible schools in Chicago are very bright this year. In this important development Chicago leads the world and the Baptists lead Chicago!

The Young People

The announcements which are coming to hand with regard to the next convention of the B. Y. P. U. of A. look good. The plans which are being made for a real grappling with problems of industry, race and international relationships indicate a new awareness on the part of our young people's union to the areas of life in which Christianity must find expression if it is to redeem the world. I notice that my old college friend, Bert Bingham, of First church, Calgary, Alberta, Canada, is down for one of the main addresses on "The Conquest for the Peace of the World." The four simultaneous three-hour forums on the world problems of peace, industry, race and law observance, is a splendid feature entirely new in B. Y. P. U. conventions. The theme of the convention, "Adventure," is one that ought to find a ready response in the hearts of our Baptist young people today.

Summer at the Divinity School

The summer quarter at the divinity school of the University of Chicago is always one that attracts a large number of the best minds in many denominations. During that quarter one who registers will meet as fellow students some of the outstanding ministers,

seminary and college professors, and other church leaders in the country. This summer quarter promises to be unusually attractive. In addition to the regular faculty the school announces that the following professors will offer courses: Archibald Main, University of Glasgow, Scotland; William C. Graham, Wesleyan Theological college, Montreal, Canada; Theophile J. Meek, University of Toronto; Alfred Morris Perry, Bangor Theological seminary, Bangor, Me.; Daniel Evans, Harvard university; John T. McNeill, Knox college, Toronto; Joseph Cullen Ayer, Protestant Episcopal Divinity school, Philadelphia; Charles Lyttle, Meadville Theological school; Franklin Chester Southworth, Meadville Theological school; Erwin L. Shaver, Congregational Educational society; F. Ernest Johnson, Federal Council of the Churches of Christ in America; Edgar George Frazier, Indiana university. The affiliation of the Chicago Theological seminary with the Divinity school greatly increases the service which the school can render. Courses offered by the Chicago Theological seminary professors are all open to Divinity school students. The great gift of at least two million dollars left to the seminary by the late Mr. Victor F. Lawson has made possible an extraordinary development. The physical equipment of the seminary is to be greatly increased and five additions have already been made to the faculty. Rev. Carl S. Patton, pastor of First Congregational church, Los Angeles, has been elected professor of preaching and church work; Rev. Fred Eastman, a frequent contributor to leading magazines, has been elected professor of religious literature and drama; Rev. A. C. McGiffert, Jr., is to become associate professor of Christian theology; Rev. Von Ogden Vogt is to be lecturer in art and religion; and Mr. Wilhelm Pauck, a graduate of the University of Berlin and the University of Gottingen has been appointed instructor in church history.

California Tabloid

BY GEORGE E. BURLINGAME

Our Southern Neighbors

At Redlands, Calif., May 13-16, a notable assembly of great significance for the kingdom of God was held. The annual Interdenominational Mexican Convention of Southern California brought together one thousand Christian workers to consider the evangelization of the Spanish-speaking people in Mexico and our own great Southwest. The leading address of the convention was given by Rev. Edwin R. Brown of Los Angeles, superintendent of Spanish-speaking missions for the Home Mission Society. The development of our Mexican missions in Southern California, both in evangelism and in theological education, is one of the finest features of Baptist work on the Pacific coast.

The Pomona Convention

The First church of Pomona entertained the Southern California Baptist Convention May 12-14. The enrolled attendance was 1800, and in interest and

spirit the meeting was one of the best in the history of the state. The veteran executive secretary, Dr. W. F. Harper, gave a report showing that 101 of the 115 churches of the convention had raised their budget for the year, and that the total receipts were greater than last year. Pastor Otto S. Russell of Santa Ana was elected president of the convention, and Pastor J. A. V. Pieters of Los Angeles was reelected clerk. A feature of the convention was the missionary session, when seventy-five missionaries were on the platform together. Of special interest in the group was the widow of the late pastor of the Japanese Baptist church at Terminal island, Los Angeles. This body is the largest Japanese church in America, and has a Sunday school with 400 in attendance. The writer recalls a day last summer when he strolled over Terminal island, with its fish harbor teeming with schooners and small boats, with its immense canneries, and its rows on rows of cottages inhabited by Japanese laborers and fishermen. At a doorstep one of these little homes were gathered a group of bright-eyed Japanese children, singing lustily in a foreign tongue a song which revealed them as Sunday-school children: "Jesus loves me, this I know, for the Bible tells me so." Inquiry yielded the fact that they belonged to the Baptist Sunday school on the island. In a corner grocery operated by Japanese, talk was made while a purchase was under way, and the customer learned that three brothers who owned the store were all members of the Baptist church. They spoke with enthusiasm of their noble pastor and of his work. Terminal island is luminous with the light of the knowledge of the glory of God in the face of Jesus Christ. The beloved pastor died recently; but his widow, under appointment from the same Mission Society, continues his work. Mrs. Ito has a peculiar claim on the prayers and offerings of American Baptists. Dr. J. B. Fox, 313 W. Third Street, Los Angeles, secretary of city missions, will be glad to give information concerning this fruitful and important mission to the Japanese on Terminal island.

A Jubilee Advance

The First church of Los Angeles touched an ambitious program two years ago, involving the acquisition of a new edifice property to cost nearly one million dollars. Following the sale of the old Flower street building a sort of tabernacle in the wilderness was erected on Sixth street near Union, which has served admirably for a temporary workshop pending the development of plans for the permanent home. Under the wise and constructive leadership of Dr. James A. Francis a spacious church has been secured at Westmoreland and Eighth streets, in the growing Shire district, and on Sunday, May 2, the formal ceremony of breaking ground was held. Working drawings are ready and it is expected that the new edifice will be completed within a year, at a cost of \$650,000. The new First church building will be one of the most

beautiful and well-equipped in the West, and its occupancy will mark the beginning of a new era in the life of this historic church, which began its career as a witnessing people of Christ in 1874.

Washington without Its Monument

After you have been to Washington it will be difficult to imagine that lovely capital city without the towering monument which dominates and inspires it. That's the way we Los Angeles Baptists feel about the loss of our noble ministerial monument. For sixteen years James Whitcomb Brouger has dominated and inspired the city, and his gracious and loving influence has been felt in every Baptist church of Southern California and in practically every social and fraternal group in Los Angeles. To become accustomed to Los Angeles without Doctor Brouger and Temple church without its famous pastor, is not an easy process of mental and spiritual readjustment. The news of his instant success and of hundreds turned away at the services at the First church, Oakland, is a poor sort of consolation for our loss. One solace remains: it is of record in the daily newspapers that Doctor Brouger will return to Los Angeles to settle down permanently after he has fulfilled his ministry at Oakland and won his release from his Lord to return to the land of his heart's desire. Meantime we miss our "monument" greatly.

Temple Church Carries On

Having given up its pastor for six months for the sake of the denomination, Temple church, Los Angeles, proceeded to raise in full its missionary budget in his absence, its total offerings for all purposes for benevolence for the year being more than \$68,000. The report to the annual meeting, held May 19, shows a total for the year for current expense of \$57,241. The pulpit committee has been working quietly since January to discover the man indicated as God's choice to succeed Doctor Brouger as pastor. Contrary to widespread newspaper reports, Temple church has thus far extended a call to no one, nor has the pulpit committee yet made any recommendation to the church. While the search proceeds, Temple church is enjoying the ministry of able and versatile men in its pulpit from Sunday to Sunday. During May Dr. Herbert Spencer Johnson of Boston was the preacher for one Sunday, and Rev. George W. Phillips of Tenth Avenue church, Oakland, exercised an inspiring and fruitful ministry for the remainder of the month. During part of July Doctor Brouger's loved and honored son, Rev. Russell Morse Brouger of Paterson, N. J., will supply the pulpit made famous by his distinguished father. On July 4, when Temple church will celebrate with elaborate services the Sesqui-centennial of the Declaration of Independence, the preacher will be Dr. Lincoln McConnell of Oklahoma City, Okla.

Flaming Youth

The young people of Southern California are aflame with enthusiasm and eager expectancy concerning the International Baptist Young People's Con-

vention to be held in Los Angeles, July 7-11. The magnificent new First M.E. church edifice, costing more than one million dollars and seating 3500 people, will be used during the week; and on Sunday the Shrine auditorium, just completed, will be the meeting place. Surely few places in all this glorious America can offer such a rich variety of attractions for a helpful vacation as Southern California, with its witchery of sea and desert and mountain, its charm of climate, its complexity of life, its social, industrial, racial—not to mention Hollywood with its stars and San Diego with its \$25,000,000 naval base. If you do not know the ocean, be sure to include in your program a steamer trip to San Diego and return (\$6) or to San Francisco en route. Los Angeles Baptist young people propose to make July, 1926, memorable.

The Southern Baptist Convention

An epoch making session

BY ERNEST O. SELLERS

"I AM happy to believe that this convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or otherwise, which teaches that man originated, or came by way of, a lower animal ancestry." With these words Dr. George W. McDaniels of Richmond, Va., closed his remarks in acknowledging his third annual election as president of the Southern Baptist Convention. Dr. M. E. Dodd of Shreveport sprang to his feet and moved that they be approved as expressing the sentiment of southern Baptists and that the convention at once "proceed to kingdom matters and give no further time to theological disputations or statements of belief." Thus, and with cheers and loud amens, opened the eighty-first session of the Southern Baptist Convention in Houston, Tex., May 12-16.

Twice later, however, the evolution question bobbed up. Once when an attempt was made to read a reputed memorial from a Kentucky association assailing Dr. E. Y. Mullins and others of the seminary at Louisville as being evolutionists. The reading was objected to and by an overwhelming majority not accepted. Doctor Mullins, who came to the platform soon after to make his annual report for the seminary, was received with loud applause.

The other reference to this question was the adoption of a resolution, with no debate or division (one single objecting voice was heard), requesting all boards, institutions and representatives whatsoever of the convention, to accept and subscribe to the McDaniel statement as adopted by the convention. The Fort Worth seminary trustees had taken the lead by such an action at a special session the second day of the convention.

Reports to the convention showed about the same amount of funds were collected during the past year as usual but by far a greater per cent was expended locally with the result that there was a slight increase of debts upon the boards. The goal set for all purposes,

state and southwide, for the next year is \$9,000,000.

One of the most marked advances made by southern Baptists is in the development of hospital work. There are now owned and operated by southern Baptists twenty-six hospitals, valued at \$12,950,000, having 3495 beds, treating 111,373 patients and doing more than \$3,000,000 of business a year.

The Sunday-school board, including southern Baptist publication interests, has assets of more than \$2,000,000, enrolled nearly 3,000,000 in the Sunday schools and 531,415 in the B. Y. P. U. There are now in the south 254 Baptist Sunday schools each of which enrolls more than 900 pupils.

The home board demonstration of its variegated labors was the best and most impressive ever brought to the attention of the workers—Jews, Mexicans, Chinese (in America), Indians, sailors, city missions, mountain schools, Cubans, negroes and evangelists.

The foreign board reported great advances in spite of political changes and unsettled conditions abroad and the shortage of funds at home. The "love offering" of last Christmas to apply upon the debt amounted to more than \$700,000 but it was the opinion of the convention that it is best not to have another such campaign at least for the time being. The foreign mission hour was perhaps the most deeply spiritual one of the convention.

One of the great addresses delivered was that by Dr. George W. Truett of Dallas upon education. "Christian leaders," he said, "as a rule, do not come from the state schools. The new social order is increasingly Christian and depends more and more upon the educational efforts of the churches. The trustees and faculties of our southern schools can be trusted. These institutions have not been built up upon doubt and suspicion. Much more might and ought to be said but you may read what you will between the lines."

This and similar statements and the action of the convention already referred to, effectively disposed of certain objectors who were holding forth in a circus tent in Houston at this time.

The address of Dr. E. E. Fuller, the new superintendent of evangelism under the home board, was one of the best of its kind the convention ever heard. It sent all away feeling that they ought to repent and "do the work of an evangelist."

Prolonged cheering greeted the statement of Dr. A. J. Barton of Missouri when presenting the social service report, who said, "if ever the democratic party should be so foolish as to put up a wet governor from New Jersey or New York and the Republicans a good clean, law-enforcing dry from most any state, I stand ready to vote for a republican president of the United States."

It was worth while to behold the Southern Baptist Convention in action—the way the president maintained order and yet granted liberty, the introduction of sacred song into the business of the convention, the high character of the

leaders and the spiritual tone and, with all, the unified purpose.

Doctor McDaniels in adjourning the convention said: "Some of us came to Houston with apprehension and doubt. We are now leaving with thanksgiving and rejoicing. God, not man, prompted my remarks and our action the opening day and we have moved forward preparing the way for what I verily believe will be the greatest and most favorable crop, this next year, ever gathered by southern Baptists." Without exception, so far as leaders could be interviewed, all agree that with the possible exception of the launching of the seventy-five million campaign in 1919, this has been the most notable convention held perhaps in a generation. Its unity and determination and its devotion to its leaders was most marked.

The attendance of messengers was over 4000 with nearly as many visitors. Considering that Houston is so far west of the great Baptist population east of the Mississippi river this is remarkable. Eleven years ago when the convention met in Houston there were but 1408 registered messengers showing a growth of 350 per cent of interest in and support of the work and program of the convention.

Houston, "where eighteen railroads meet the sea" is an example of modern city growth in America; twenty and even thirty-story buildings and all of the push of the most aggressive western city; having no harbor the city proceeded to dig one and now is rapidly taking the shipping away from Galveston. Descriptive adjectives are soon exhausted by Houston visitors, and the convention seemed to imbibe some of the spirit of the city. Never were convention arrangements better. Delegates were enthusiastic over their treatment by Houstonians.

Central District Women Meet

BY MARGARET B. OLMSTED

THE thirteenth annual meeting of Central district of the Woman's Foreign Mission Society and Woman's Home Mission Society was held Apr. 28-29 in the Central church of Quincy, Ill. The cordial hospitality and cooperation of members of the local church added much to the occasion.

The sessions were inspiring; the devotional services, especially, were a great spiritual uplift. The president, Mrs. George W. Taft of Chicago, in her opening address, spoke of the unsettled conditions in China and asked that missionaries there be remembered in prayer. She quoted from Dr. A. B. Gray of Burma, who, in speaking of the missionary clinic, added "Many more get medicine for their souls than for their physical ills". This feeling of need for soul help, she explained, is expressed in the foreword to the program "We would see Jesus". Incorporated in the morning service was a memorial for Mrs. J. W. Mauck of Hillsdale, Mich., the first president of Central district, who passed away in Egypt. A tribute, telling of her activities in Christian service and of her unselfish life, was prepared by her hus-

band, Doctor Mauck, and read by Mrs. W. H. Dorrance of Detroit.

Mrs. Washington Laycock of Chicago with the help of the state secretaries presented the subject of the Golden anniversary. Mrs. F. S. Osgood, home mission vice-president, and Mrs. C. W. Peterson, foreign mission vice-president, called attention to our missionaries on home and foreign fields. Among the workers who brought messages were Miss Ethel Masales, Impur, Assam; Mrs. C. L. Conrad, Bassein, Burma; Miss Frieda Wiebe, Katherine House, East Chicago; Miss May Morey, Aiken Institute, Chicago. Addresses were given by Mrs. Smith Thomas Ford of Wheaton, Ill., and Mrs. Clayton D. Eulette of Chicago.

Two unusual features were introduced. The first was a playlet, "Enlightenment," written by Mrs. Taft and presented by the World Wide Guild girls of Central church, Quincy. The second was a pageant given by the children of Central church, directed and assisted by Mrs. E. S. Osgood, Children's World Crusade chairman for the Central district. Song services were led by Mrs. Milton Taylor assisted by Mrs. Chas. Blackwood, pianist. Reports of the work in the various departments were given by the secretaries and directors. Mrs. Charles H. Parkes of Chicago, administrative vice-president, told of relations with the national societies. She called attention to the necessity of standing back of the Eighteenth amendment and read a report of resolutions adopted by the national W. A. B. F. M. and N. A. B. H. M. societies relative to law enforcement. She mentioned an effort which is being made to have Mrs. Montgomery granted the award of \$5000 given by the *Pictorial Review* to an outstanding woman. At Mrs. Parkes' suggestion, application blanks for this award were circulated and signed.

After the election Mrs. Taft introduced Mrs. Washington Laycock of Chicago, the new president of Central district, who thanked the members of the district for the honor conferred on her and for this expression of confidence and assured them that it was her earnest desire to serve the organization faithfully.

Resolutions were adopted expressing appreciation to the women of Central church, to the pastor, the musicians, the members of local committees and all who have assisted in any way; thanks to Dr. Charles H. Parkes for his professional service given to our missionaries in honor of the retiring president; and in favor of all law enforcement and especially the enforcement of the Eighteenth amendment to the Constitution of the United States.

The registration committee reported an attendance of 277.

The treasurer, Mrs. E. L. Robinson of Chicago, reported the financial condition receipts for year, \$837.64; disbursements, \$348.73, leaving a balance of \$488.91.

On Wednesday evening a dinner was served, followed by a program on Christian Americanization. Mrs. F. S. Osgood acted as toastmistress, introducing

Ms. Charles H. Parkes, who related an incident which had come to her notice in Chicago showing the need of this work; Mrs. C. W. Peterson, who explained "where our field is"—that it is, in reality everywhere beginning at our very doors and extending to the uttermost parts of the world; Mrs. L. L. Woodworth and Mrs. Helen Long who gave a reading lesson, portraying the method employed by a "friendly visitor" and the relationship brought about between the American woman and her foreign neighbor; Mrs. Clayton D. Eulette who spoke of the "Disregard of Law" and made an appeal for the enforcement of the Eighteenth amendment; Mrs. W. H. Dorrance, who told of "The Power that is Ours"; and Mrs. R. V. Meigs, who offered the closing prayer.

Thursday evening the World Wide Guild banquet was held. Cheers and songs led by Miss Gene Welsh enlivened the program and Miss Minnie Miller of Macomb, Ill., proved herself an able toastmistress. Miss Nell Jackman of Quincy told of "A Girl's Look into the Future". Final messages were given by Miss Masales and Miss Wiebe and a talk "Kaleidoscope or Telescope" by Mrs. Clayton D. Eulette. A devotional service conducted by Mrs. Smith Thomas Ford closed the convention. The members left with the feeling that surely they had communed with Jesus and had been inspired with new determination to make the district motto the aim of their individual lives: "Not to be ministered unto but to minister".

FIRST CHURCH, Batavia, N. Y., Rev. G. K. Warren, minister, received forty-one new members during April, twenty-four being baptized.

REV. CHAS. BEBB, 1474 Penn avenue, Columbus, Ohio, was pastor of the Gibbard church of that city for five years. After some months of recreation made necessary on account of illness, Mr. Bebb is ready for another pastorate.

REV. A. F. MALMBORG has been with the church at Montevideo, Minn., for a little over a year. Previous to his coming there had been no pastor for four years. Forty-three new members were added, twenty-two by baptism.

THE FIRST CHURCH of Northampton, Mass., has just held a three days' reunion celebrating the 100th anniversary of the organizing of the body. All living ex-pastors were present. Rev. Edward A. Estaver is the present minister.

REV. G. C. WALTERS of Parsons, Pa., gave the hand of fellowship to five new members on April 25.

FRANCES HARING of Japan and Eugene Giedt of China, children of missionaries, found themselves having the same birthday anniversary in the mid-Pacific in March. Each was six years old. The chief steward arranged an elaborate birthday celebration.

THE GRAND RIVER AVENUE CHURCH of Detroit Mich., Rev. E. J. Parsons, minister, has received sixty-nine new members the past year. Initial steps have been taken to erect a new edifice.

The Baptist

Chicago, May 29, 1926

Vol. VII

No. 17

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Here, There and Everywhere

THE SOUTHERN CALIFORNIA convention closed for all benevolent purposes last year the sum of \$363,894. Of 135 churches, 101 met or exceeded their quotas. The church at Santa Barbara which was almost destroyed during the earthquake convention was among the honored victors.

THE 500TH PERSON received into the First church, Phoenix, Ariz., was Mr. W. Safford, baptized. Pastor R. E. O'Connell welcomed sixty-five new members on May 2. The net gain for past year was 214. There were ninety baptisms.

MISS GEORGIA L. WHITE, Ph.D., dean of women at Cornell university, Ithaca, N. Y., has been appointed dean of women at Carleton college, Northfield, Minn. Miss White will hold a regular professorship in the college.

MR. G. W. CASSIDY, in response to the call of the Immanuel church of Salt Lake City where he has been stated supply for six months, has agreed to remain for an indefinite time, probably until Jan. 1, 1927.

A SPECIAL GROUP of about twenty-five women meet for prayer before the evening service in the church at Normal, Ill. Pastor Geo. Sneath has baptized twelve young people, the church has raised its debt for missions and has paid \$900 on parsonage debt.

PASTOR CLYDE J. ASKINS has entered his fifth year at Pittsburg, Kan. In four years 615 have been added to the church, 15 by baptism. The church maintains four Sunday-school missions, one conducted in the French language.

REV. F. O. CUNNINGHAM, at the First church, Massena, N. Y., on May 2, gave the hand of fellowship to thirteen new members.

A TOUR OF THE HOLY LAND," conducted by Pastor A. A. Cohn of Seymour, Ind., will be the theme for every Sunday morning during May, June and July.

THE ISSUE OF MAY 1, page 409, we give certain attendance figures from the First church of Bridgewater, Mass., Rev. E. C. Prime, pastor. These should have

been designated as *increase* and not as total attendance. The pastor was given an increase in salary on May 1 and his expenses to Washington are being paid by the church.

PASTOR A. W. SNOW of Kenton, Ohio, is leading his people in a campaign to enlarge and beautify the church edifice.

IN THE CAMPAIGN recently closed by Carleton college of Northfield, Minn., \$1,200,000 was added to the endowment funds of the institution. \$700,000 came in large sums from the East.

MR. AND MRS. JOHN IMRIE have just closed a most successful season as evangelistic singers. Their work is largely with pastors who prefer to do their own preaching in the special



evangelistic effort which most churches engage in each year. However, they have also aided evangelists. They are making up their program for next season and may be addressed at Springfield, Mo. The face of Mr. Imrie appears in this column.

Rev. W. B. F. Brown, a former pastor in Detroit, teaches a growing brotherhood class.

MR. AND MRS. CHESTER L. KLEIN and their two children arrived in New York on April 23, on furlough from Burma. They are visiting relatives in Ohio and will later make Colorado their headquarters while at home.

MR. AND MRS. JOHN IMRIE, evangelistic singers of Springfield, Mo., aided in campaigns at Stapleton, Neb., and Lone Tree, Iowa.

FOUR HUNDRED AND FIFTY registered delegates attended the annual meeting of the New York district of the Woman's Home and Foreign societies in the First church, Penn Yan, N. Y., April 27-28. A silk Christian flag was awarded the Onondaga association for the best record of the year. Over 500 attended the annual banquet.

THE ANNUAL MEETING of the Polish Baptist Conference of America will be held in the International seminary, 64 S. Munn Ave., East Orange, New Jersey, June 2-5.

REV. G. E. CROUSE has completed seven and one half years at East Dedham, Mass., and on June 1 takes up his new pastorate at the Chelmsford Street church of Lowell, Mass.

GREAT CHRISTIANS of our day were discussed in evening sermons during May at the Chevy Chase church of Washington, D. C. Three of these were Russell H. Conwell, Christy Mathewson and W. J. Bryan.

PASTOR D. I. COON of Kearney, Neb., received about 100 new members during the past year, stressed reading contest, promoted work of Royal Ambassadors, had school of missions, raised largest offering for missions in history of church and preached many doctrinal and historical sermons. The church budget carries expenses of the pastor to the Northern Baptist Convention.

PASTOR WM. N. HUBBELL of the Mariners' Temple, New York City, has this legend printed in capitals across his bulletin:

"The saloon shall not come back. The gates of hell shall not prevail against manhood and the constitution."

THE FIRST CHURCH, Tacoma, Wash., Rev. C. O. Johnson, pastor, received 401 new members last year, 250 by baptism. Receipts for current expenses, building and benevolences were \$53,382; 500 new members for this year is the goal set. The church has 1300 members.

TWENTY-THREE BABIES were dedicated to God in a beautiful service in the First church of Sioux City, Iowa, on May 9 by the pastor, Lewis Jacobsen. There were three pairs of twins.

REV. HORACE WARD BUCKLES died at Youngstown, Ohio, Apr. 21. He was a graduate of Denison university and of Newton seminary. He served the following churches beginning in 1882: Bucyrus, Fostoria, Bellefontaine, Madisonville, Bethel and Perry, all in Ohio. He also served at Burlington, Kan., and Apopka, Fla. At death he was a member of the Calvary church of Youngstown, Ohio.

REV. ROBERT VAN MEIGS preached his first sermon as the new pastor of the Immanuel church, Chicago, on May 23.

REV. AND MRS. THEO. HABERSHON of Junction City, Ore., came to the church after seventeen years ministry in the western Canadian provinces. The church has been revived, many departments reorganized and new members have been added. The offerings for missions have been doubled.

THE CHURCH AT CARBONDALE, ILL., Rev. J. S. Ebersole, minister, raised \$11,000 for all purposes last year. The deacons are studying Doctor Agar's book, "The Deacon at Work."

REV. A. A. HOLMES of the First church, Bismarck, N. D., has been confined to hospitals since March 29. He is now at Mounds Park sanitarium at St. Paul, Minn., and slowly improving. His church during the past year has received sixty new members.

ITEM IN CHURCH BULLETIN: "Received from sale of junk, \$20." Wonder what it was they sold.

IN THE PAST YEAR Vanga, Belgian Congo, has had as many as 2000 at Sunday services. A Sunday school has been organized with an attendance of from 250 to 600. Mrs. W. H. Nugent has a

daily Bible class with 125 women and girls attending; 100 of them have given up their fetishes, some have been baptized and others desire to be.

MR. RUSSELL COLGATE was elected president of the Quadrennial Council of the National Religious Education Association of America at the convention in Birmingham, Ala. Mr. Colgate is a member of the board of deacons of the North Orange, N. J., church and his brother, Mr. Sidney M. Colgate, is a member of the same board and has been superintendent of the Sunday school for twenty-eight years. Their father, Samuel Colgate, founded the Sunday school of the North Orange church and was superintendent for forty years. The third brother, Col. Austen Colgate, is a loyal member of the church and a member of the board of trustees.

REV. RALPH G. CARSON begins his fourth year on June 1 with the church at Urbana, Ohio. On June 6 there will be baptismal services and an anniversary free-will offering when every one is expected to give a dollar for each year the pastor has been with him.

DR. H. A. PORTER of the Third church, St. Louis, Mo., has conducted his own evangelistic meetings. Recently 116 were received of which ninety were baptized. One thousand one hundred new members have united with the church in the past two years. The Sunday school has an average attendance of 1100.

DR. AND MRS. H. E. TRALLE spent May 23-30 with the First church, Seattle, Wash.

OTTAWA UNIVERSITY welcomed eighty mothers to its "Mothers' Day" program on May 9. The university will graduate sixty-five seniors on June 2 which is the largest number in a single year in the history of the school.

MR. CLARENCE JUSTICE was ordained in the Lake Avenue church of Rochester, N. Y., May 5. Pastor A. W. Beaven preached the sermon and Dr. Henry B. Robbins offered the prayer.

REV. EDWIN SIMPSON of the First church, Green Bay, Wis., received forty new members in April, eighteen being by baptism. The pastor has delivered special sermons to the Knights Templar, Knights of Pythias, Odd Fellows, and Rebekahs in specially planned services.

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is the expression used by some in reference to the service of

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NEW HOME FOR CHURCH AT FLEMINGTON, N. J.

the church tied with two other churches in the state in the missionary reading contest. The missionary apportionment as paid in full.

REV. MAURICE A. LEVY is entering his eighth year with the church at Pittsfield, Mass. During the past year there were 115 baptisms and forty-five additions by letter. On May 9 the church dedicated a new building costing \$150,000. Secy. H. A. Heath of the Massachusetts convention delivered the sermon.

FIRE DESTROYED the church at Flemington, N. J., on Jan. 1, 1926. Plans for a new structure were prepared by Architect Geo. E. Merrill of the department



OLD CHURCH, FLEMINGTON, N. J., BUILT IN 1868.

architecture of the Home Mission Society. Pastor Edward W. Miller has led his people in a successful campaign for \$125,000. The new edifice will seat 500 in the auditorium and the church school equipment will care for 300.

REV. C. H. WALCOTT, for the past five years with the First church of Winchester, Mass., is happily settled with the First church of Lincoln, Neb. \$9500 was expended in redecorating and repairing the edifice and on May 13 the combined churches of the city gave a reception to the new pastor and his wife. The First church has 848 members.

DR. JOSHUA GRAVETT of the Galilee church of Denver, Colo., was given a reception on May 7 by the Baptist people of the city. He had just completed thirty-five years as pastor of this church. Pastor Gravett came to Denver from the associate pastorate of the Union church of Springfield, Mass.

THE BURLINGTON CHURCH of Salt Lake City, Utah, Rev. T. Moore Atkinson, minister, in conference with Dr. John S. Simp of the Home Mission Society is taking vigorous steps to raise the balance on its property.

THE FIRST CHURCH of Moweaqua, Ill., was organized in 1837. It is now about to dedicate its new edifice. The structure is of stone and brick, thoroughly modern, and will be dedicated free of cost. Rev. C. R. Drussell is the minister.

DR. J. D. FREEMAN is the stated supply of the First church of Winnipeg, Man. During May and June he will preach the

baccalaureate sermon at Brandon college, ordination sermons at the Manitoba and Saskatchewan associations, and courses of lectures to ministers at the Saskatchewan and Alberta associations.

THE SOUTH PARK CHURCH of Buffalo, N. Y., was dedicated on April 25. The cost of building was \$100,000, and its membership, 260. Twenty-seven persons were baptized on dedication day. Rev. Benj. J. Davies is the minister.

RHODE ISLAND annual convention on May 18-19 had as special speakers: J. P. Berkeley of Newton seminary, W. H. Bowler of New York City; F. B. Fagerburg of Springfield, Mass.; G. A. Huntley of China; C. E. Herrick of Fall River, Mass.; W. T. Jerome, Jr., of New York City, Mrs. Orrin R. Judd, K. C. MacArthur of New York City, W. H. Main of Philadelphia, Antonio Mangano of Colgate university, C. L. Seasholes of Watertown, Mass., W. H. Witty of Idaho and P. C. Wright of the ministers and missionaries benefit board.

THE FIRST CHURCH, Gloversville, N. Y., on May 9 returned to its rebuilt edifice after sixteen months in the Y. M. C. A. \$100,000 was expended in renewing the building. A memorial organ costing \$20,000 will be added. \$5000 has been given for an echo organ. A new educational plant to cost \$100,000 will be erected, one half of its cost being borne by Mr. Chas. King and sons. The completed plant will be valued at \$300,000.

REV. HARVEY JAMES LOCKE was ordained in the Calvary church, Rochester, N. Y., on April 28. The sermon was given by Rev. Geo. Middleton, the prayer by Prof. F. O. Erb, and other parts by Dr. A. E. Isaacs and Dr. C. A. Barbour.

REV. ALVIN FREDERICK CLAUSE was ordained in the Walker, N. Y., church on May 9. The sermon was delivered by Prof. H. B. Robbins, the prayer by Rev. Hale Cole, and other parts by Rev. Roland Hudson and Prof. Geo. Cross of the Rochester seminary.

REV. T. B. MARSH of Saulte Sainte Marie, Mich., has resigned and will return to England next August.

REV. ELMER E. DRESSER died in Philadelphia, Pa., Mar. 31. Pastor Dresser had spent twenty-nine years in four pastorates in Wisconsin. Later he served at Philadelphia, N. Y., Lowville, N. Y., West Pittston and Germantown, Pa. He was a graduate of Kalamazoo college and the Morgan Park seminary.

REV. M. W. COATES of Roseville, Cal., has received twenty-six new members the past six months, eleven being by baptism.

REV. HECTOR C. LELAND is stated supply at Everett, Wash. He will complete his work soon and be ready for other engagements. His address is 1242 Broadway, Hannibal, Mo. The Everett church has purchased a parsonage costing \$7000.

REV. A. W. CLARK, the first pastor of the Calvary church, Omaha, Neb., attended the annual meeting of the church on May 4.

DR. C. D. GRAY of Bates college began

his seventh year as president on May 1. During his administration the productive funds have increased 50 per cent, the annual income has doubled and the budget has balanced annually. A gift of several hundred thousand dollars provided a plant for physical education second to none. Doctor Gray with his wife and two younger children will spend the summer in Europe.

REV. L. J. PACK, pastor of two churches at Greensboro, Pa., died on Mar. 23. His churches had more than doubled in membership in three years.

THE FIRST CHURCH of Vancouver, B. C., gave a reception to Dr. and Mrs. J. J. Ross on their twenty-fifth wedding anniversary and presented them with beautiful gifts of silver service articles. Dr. Lee R. Scarborough will conduct meetings here from June 6-20.

DR. H. C. WHITCOMB of Calvary church, Omaha, Neb., is the newly elected presi-

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"THIS is station WCOY (We Count On You), broadcasting from the office of **THE BAPTIST**, 2320 S. Michigan avenue, Chicago.

"Good evening, friends. Thank you for the kind words you are continually sending to this office. Every week we are refreshed by such greetings as these:

"'Dear BAPTIST: Shoot me fifty subscription cards to be used next Sunday. Hurry them. Hurry and hooray for THE BAPTIST.'—Pastor D. I. Coon, Kearney, Neb.

"'We are hoping to increase the number of readers of the splendid paper you are giving us. We are at work to that end at this time.'—Pastor George F. Lowe, Pueblo, Colo.

"'We have appointed a special committee to push the sale of THE BAPTIST. Mr. George Gleiss, son of Superintendent Gleiss, will have the responsibility for THE BAPTIST, *Missions* and the *Michigan Baptist*.'—Pastor Robert White, Detroit, Mich.

"'A six-month trial subscription for THE BAPTIST is offered for \$1. The paper is a weekly containing helpful articles and news of the churches of the Northern Baptist Convention.'—Bulletin of the First Church, Norwich, Conn., Rev. Edward C. Dunbar, minister.

"'THE BAPTIST, the official journal of the Northern Baptist Convention, offers the special rate of six months' subscription for \$1. To be informed of the great work of our denomination every member of this church ought to be a subscriber to THE BAPTIST. Particular interest centers in the convention to be held in Washington in May. Full reports of this as well as many other interesting and helpful things may be expected in the coming numbers. You may hand your dollar to our agent.'—Bulletin of the North church of Camden, N. J., Rev. James Dalton Morrison, minister.

"'Here are three subscriptions that came in yesterday. You are giving us a great paper these days. Keep it up and more strength to your elbow. Just keep sweet, pour on the oil and you will come through with flying colors. Remittance by check herewith. Have them begin with current issue. Thank you a million times.'—Pastor Ernest H. Shanks, Salem, Ore.

"'I have long been a reader of THE BAPTIST and all its progenitors. Early in 1854 my father moved from Fulton, Oswego county, N. Y., to Delavan, Wis. Either that or the next year he subscribed for the new *Christian* just starting in Chicago. From that time on I have had access to it every week until now. Enclosed is my check to pay for another year in advance. The Lord has been very good to us in giving long-continued time for service among appreciative friends, the most of whom are waiting to welcome us "over there." With best wishes for THE Baptist.'—D. DeWolfe, Newark, N. J.

"NOTICE: Doctor DeWolfe now takes first place on the Honor Roll of the denominational paper. He has been a reader of the papers issued from this office for SEVENTY-TWO YEARS consecutively without a break. His residence is 66 Ingraham place. Hearty congratulations to you, old friend of the long trail.

"'After reading WCOY in THE BAPTIST, I am constrained to donate at least one year's subscription for the benefit of some worthy prisoner. In doing so I enclose an acrostic on THE BAPTIST:

T—THE BAPTISTS to prisons go,
H—Helping men in deepest woe;
E—Even though in prison bound,

B—BAPTIST there a work has found.
A—All men time and chance have got
P—Prisons have proved for some their lot;
T—To help them redeem what's lost,
I—I send one year's subscription cost;
S—Some poor man perchance may see,
T—Trusting in Jesus makes us free.

—W. J. Howard, Hauser, Oregon.

"The office boy will now conclude the program with a bit of a verse from Captain Jack Crawford, entitled "The Boomerang:"

"When a bit of sunshine hits ye, after passing of a cloud,
When a fit of laughter gits ye, and ye'r spine is feelin' proud;
Don't fergit to up and fling it, at a soul that's feelin' blue,
For the minit that ye sling it, it's a boomerang to you."

"WCOY now signs off. Get the boomerang habit. Goodnight."

dent of the board of managers of Grand Island college. Doctor Whitcomb succeeds the late I. W. Carpenter of Omaha. There were 202 full-time students, ninety-two in extension department and ninety-five in the summer school, 389 for the year.

PASTOR E. V. GOAD and wife were given a reception on May 4 by the church at Berwick, Ill. The church will conduct a daily vacation school.

REV. WALTER FOWLER resigns at Sparks, Nev., after two years and returns to a former church at Gonzales, Cal.

REV. VINCENT WIDNEY has accepted a call to the church at Loyalton, Cal., and is on the field.

REV. CARL FISHER of Lusk, Wyo., has been appointed colporteur for the Sierra-Nevada convention.

REV. H. G. GWINN has closed his work at Olathe, Colo., and will locate in California.

REV. CARL A. NISSEN was ordained at Barrington, Ill., on May 14. Sermon by Dean Shailer Mathews, charge to candidate by C. T. Holman, prayer by G. Clifford Cress, other parts by Rev. J. Burk Bowman and Rev. M. C. Tunnison.

THE 105TH ANNIVERSARY of the First church, McKeesport, Pa., will be observed on June 6-7. Dr. John Snape of Cleveland will be the special speaker. Pastor P. H. Lynch has completed thirty years of ministry, the last two with this church.

THE FIRST CHURCH, Terre Haute, Ind., Rev. R. B. Deer, minister, has voted to employ an assistant pastor.

A WEDDING RING and \$30 were found in an old pair of shoes being sold in a rummage sale in the Newburyport, Mass., church. The ring belonged to the mother of the man who donated the shoes. He gave the church \$5 for finding the ring. Wonder who got the \$30!

REV. AND MRS. W. C. COOK and Mrs. V. H. Cowser of Clovis, Cal., went to the Washington convention via the Panama canal.

REV. JOHN M. CURRIE of Boston conducted a union evangelistic meeting in Bellingham, Wash., the four Baptist churches of the city taking part and sharing in the gracious results.

THE FIRST CHURCH of Bellingham, Wash., closed a reading contest in which 151 readers took part, scoring 9315 points.

MRS. CLARA ROSS MOORE, wife of Dr. John M. Moore of the Marcy Avenue church of Brooklyn, N. Y., died on May 8 after a lingering illness. The funeral service was conducted by Dr. A. A. Shaw of the Emmanuel church. Interment in Flushing cemetery.

THE CORNER STONE was laid on May 22 for the new buildings at the Baptist orphanage in Pittsburgh, Pa. Two brick structures will be erected at once. Each unit will house twenty children. Pledges amounting to \$72,000 have been secured and of this \$55,000 has been paid in. One third of all money collected goes toward endowment. The campaign goes on.

DR. H. R. McMILLAN is closing five years with the church at Franklin, Ind. The past year saw \$55,000 expended on the edifice. The year closed free of debt. Eleven members were received by baptism on a recent Sunday.

DEAN R. H. LYNN of Colorado Women's college and Rev. W. F. Ripley of Denver have supplied the First church of Colorado Springs on recent Sundays.

REV. GEO. ELTON HARRIS of Calvary church of Kansas City, Mo., preached the baccalaureate sermon at William Jewell (Continued on page 544)

New Books

"Forbid Him Not," by James I. Vance.
New York: Fleming H. Revell. \$1.50.

Here is an attempt to mediate between indamentalism and liberalism on the basis of the faith that is common and indamental to both. In doing so Doctor Vance defines Christianity in terms acceptable upon all matters not in controversy between the two wings, but when dealing with the really difficult and converted topics, the grasp lacks a degree of virility. There is too much preaching in proportion to the underlying argument, but on the whole the conception of essential Christianity is correct and the treatment incisive and stimulating.

—U. M. McGUIRE.

The Mind of Jesus, by Louis Howland.
Indianapolis: Bobbs-Merrill. \$2.50.

The aged Sage of the *Indianapolis News* provides us with a youthful and vigorous study of some eighteen characteristics of the mind of Jesus. He is clear-cut and helpful in the conclusions to which he comes. Doctor Howland is neither of our thinking laymen who could point us all to Jesus: to his liberal intellect, his divine inclusiveness, his prophetic love calling to repentance. This is a volume calculated to clear the way for constructive Christian growth and progress as opposed to theological air-splitting and conflict.

—JOHN SHADE FRANKLIN.

Imagination and Religion, by S. Parkes Cadman. New York: Macmillan Co. \$1.50.

The essence of "Imagination and Religion" was embodied in a series of lectures given at Vanderbilt in 1924 on the noble foundation. The material is now expanded for publication in six chapters: The Power of Imagination; the Wonders of Imagination; the Perils of Imagination; Imagination in Man's Spiritual Growth; Imagination and the Bible; the Christ of Romance. A reading list of nearly eighty titles and a full index make the volume a good one for the study; for this is not a collection of radio talks broadcast before breakfast, but a careful and close-reasoned treatise which seeks to enlist the faculty of imagination in the service of religion for the greater glory of Christ. "Certainly the boundaries of religious imagism in theological statement, preaching, artistic symbolism and architecture will have to be enlarged so as to include the whole of life. Once this is done or even attempted, multitudes of disaffected, indifferent or ignorant people may be induced to seek communion with the sacred mysteries of faith. Whenever the Church puts a ban on either the gains of modern science or the notable contributions of art, she exposes her mission to the perils of fanaticism or to a barren repulsive ugliness. Her worship inevitably is degraded when

either the intellect or the emotions are denied their legitimate functions."

—GEO. E. BURLINGAME.

Inner Radiance, by Evelyn Mabel Watson.
New York: Abingdon Press. 75 cents.

The reader must be something of a mystic to understand and appreciate this book. It is a series of idealized meditations on the Holy Spirit, God, Jesus the Christ, prayer, revelation, the church and mysticism. But the discussion of these are detached spiritual musings and observations on the deep things of the soul and of life. Its paragraphs are spiritual insights and impressions rather than the logical presentation of any subject. Its special emphasis is on the inwardness of religion. To the person with the more practical turn of mind which communes with God in the actual tasks of the age, this book will appear rather supermundane. While it is mystical and contemplative, yet it is not ascetic. If a person reads it with a sympathetic and reverent spirit, it will bring him religious insight into spiritual realities.

—W. C. DEER.

The Successful Mr. Bagley, by John Francis, Jr. Boston: L. C. Page & Co. \$1.

"The successful Mr. Bagley", still in the adolescent stage so far as mentality is concerned and not much beyond it in actual years, is the spoiled brother of Ann Lampson, who as a child upon their being orphaned accepted Webster as her special responsibility. Ann marries money and becomes a snob. Her chief object in life is to keep Webster near her and to have him marry a girl of wealth, who is willing enough. Webster, "the successful Mr. Bagley," is doing a poor job at minor clerical work and carries a perennial chip on his shoulder because promotion does not come to him. He marries a secretary in the firm where he works, and they struggle along, not always happily, on their joint incomes until shortly before twins are born. Then matters become worse and finally are on the way to righting themselves.

If the reader is analytical he will wonder what the capable Sally can see in the unstable fledgling to whom she gives the devotion of her heart—for Sally is a real woman, the best character in the book. But women are women—and in the end perhaps her faith is justified as it does something toward making a man of her husband.

—J. T. V.

Pen-Portraits of the Prophets, by Bernard C. Clausen. New York: Revell. \$1.50.

Clausen's latest is a plunge into the Old Testament, and he comes up with twelve etchings of the prophets, beautifully done. He seems to have caught the real spirit of the prophets in that he

sees them as preachers bringing personal religious messages for their contemporaries. They are men, not books. His characterizations of these twelve are particularly apt and set off their distinguishing marks, as, for instance: Hosea is "the preacher whose heart was broken," and Jeremiah "the preacher who buried his clothes." He overworks his system a bit in the case of Zechariah, "the man who discovered the devil." As a matter of fact, Zechariah did not discover the devil a la Clausen—he borrowed him from the Persians.

The reviewer believes that this book is superior in style and originality of homiletical content to the "Pen-Portraits of the Twelve." Occasionally one runs onto a disconcerting slip; the author refers to the Hebrews as slaves in Babylon, getting their shelter, food and clothing from their masters. They were not slaves there: they lived as exiles, but were free to work out their own individual lives. Then on page 147 we read: "Jesus put it simply when he said: 'Be ye doers of the word, and not

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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"Where your heart is, there should your treasure go."

hearers only." James said this: 1:22. But then, one should not expect a finesse of detail from a writer who sends forth so many charming books per annum.

—HERBERT W. HINES.

The Holy Spirit in the Gospels, by J. Ritchie Smith, Professor of Homiletics in Princeton Theological Seminary. New York: Macmillan. \$2.75.

We have here presented to us a book of 394 pages well prepared, neatly put up in print and dedicated "To my children."

In his introduction the author says, "This volume comprises a series of exegetical studies in which every passage of the four Gospels relating to the Holy Spirit is examined, that its precise significance may be discovered." We see at once that he proceeds in the spirit of a real scholar looking up every verse, consulting many authors and examining many commentaries in search for the true teachings on the Holy Spirit. The book is divided into three parts. In part one Doctor Smith takes us to the Old Testament showing that here we have the types of all that is unfolded in the New Testament. He discovers under what names the Holy Spirit appears, his nature and his work, revealing unto us one true God, telling of the coming Christ and his work, sanctifying and inspiring the prophets. In part two he considers the Holy Spirit in the life of Jesus first in the Synoptics and later in the fourth Gospel. He begins the study by examining every scripture relating to the virgin birth, reviews every argument for this doctrine and meets fairly and squarely every difficulty and objection showing that while belief in the virgin birth is not necessary unto salvation it is necessary to a correct biblical theology. We then see the Holy Spirit at the baptism of Jesus and throughout his life and work. In part three Doctor Smith studies the Holy Spirit in the teachings of Jesus first in the Synoptics where he traces fulfilled prophecies in Christ, the blasphemy against the Spirit, the promise

of the Spirit, the gift of the Spirit and David's Son and David's Lord, and in the Christian baptism. In the fourth Gospel he shows the distinctive relation of the Holy Spirit to Father, the Son, the disciples and to the world. The book closes with an index of subjects, authors and texts. This volume is serving a real need in the Christian church at this time and we recommend it for summer reading to both ministers and church members.

O. P. LOVIK.

The Saving Sense

"Do you summer in the country?"

"No, I simmer in the city."

—Lutheran Young Folks.

A Westerner came to New York. He was strolling along the White Light district on Broadway when he came face to face with a hold-up man. "Give me your money—or I'll blow out your brains!" whispered the hold-up man. "Blow away!" shouted the Westerner. "You can live in New York without brains—but you can't without money!"—*Success*.

"Madam," said the man in the street car, "I know I ought to get up and give you my seat, but unfortunately I've recently joined the Sit Still club."

"That's all right, sir," replied the woman. "And you must excuse me for staring at you so hard, I am a member of the Stand and Stare club."

She proved herself so active and conscientious a member that the man began to feel uncomfortable under her gaze. Finally he rose and said: "Take my seat, madam; I guess I'll resign from my club and join yours."—*Boston Transcript*.

"Where is the courtesy in this store?" stormed the proprietor after an irate customer had left the store.

"I expect it's on the top shelf," stammered the new clerk.

"I cleaned off all the others and nothing like that was on them."

Customer: "What is that noise?"

Clerk: "It's the boss talking to himself."

"But he needn't talk as loudly as that!"

"He has to. He's deaf."—*Good Hardware*.

Null: "I started out on the theory that the world had an opening for me."

Void: "And you found it?"

Null: "Well, rather. I'm in the hole now."—*Notre Dame Juggler*.

Mother: "Which apple do you want, Junior?"

Junior: "The biggest one."

Mother: "Why, Junior! You should be polite and take the little one."

Junior: "Well, mama, should I lie just to be polite?"—*The Outlook*.

Editor's Notes on the Lesson for June 6

JACOB AND ESAU

Lesson Text: Gen. 33:1-11. Golden Text: Eph. 4:32.

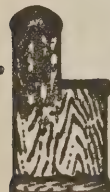
Twenty years at least have passed since Jacob built his memorial at Bethel in honor of his vision. He is now on his way back home. Having made his settlement with Laban, his father-in-law from whom he had secretly stolen away, he marches on with his caravan and tries to conceal the fear that grips his heart as he nears the borders of Esau's country.

Reconciliation with God

The incident at Bethel was promising but it did little for Jacob. The same old, crafty spirit prevailed in him as he tried to meet the trickery of his father-in-law with schemes that out-Labanned Laban. It was like diamond cutting diamond when Jacob and Laban met. Wits outwitting wits. God was left out of the question. Jacob had met Laban and conquered him. But he was not so sure of meeting Esau and winning by his wits. Probably he was beginning to feel that mere cleverness was not sufficient to solve the problem which the meeting of Esau involved. He had used all his own resources to meet the situation and had formally prayed; but still he was nervous and dissatisfied. Another meeting was necessary before he could meet Esau. Jacob must meet God. God must conquer Jacob before Jacob could overcome Esau. Jacob must be reconciled to God before Esau could be reconciled to Jacob. That is the meaning of the mid-night struggle between Jacob and the unknown antagonist. Bethel must be followed by Peniel before any Jacob can become a prince having power with God and with men. Alas too many so-called Christians are content to remain at Bethel, the house of God, instead of going on to Peniel, the face of God.

Reconciliation with Esau

Who can tell of the unseen forces working upon Esau as Jacob wrestled through the night in his attempt to conquer the unconquerable? Something had softened the vengeance of Esau. It is true the evident desire of Jacob to meet his wronged brother in peace in token of which he sent forward relays of sheep and goats and camels as a present must have had its pacifying effect upon a man who was well able to appraise the value of cattle. And yet as he had enough, as he afterwards said to Jacob, there must have been some other influence working upon the heart of Esau. The same power that had conquered Jacob and transformed him must have touched Esau. Reconciliation between two estranged brethren is easy when God first has his way with each. The years had taught Esau no doubt that he was as much in the wrong as Jacob because he had sold his birthright, and time had taken the edge off his hope of revenge. Both brothers had met with prosperity and that also had its effect in the final reconciliation. But the Hebrew writer of Genesis is meticulous in keeping God to the front in all things.



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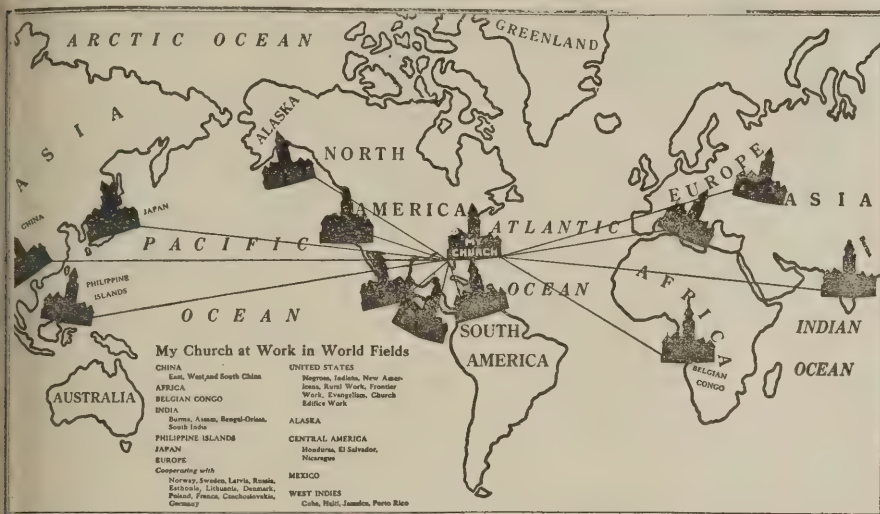


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With the Board of Missionary Cooperation



CAN YOU READ THIS WITH A CLEAR CONSCIENCE?

A letter from Miss Carrie Putnam, Baptist missionary in Maubin, Burma, says, "In view of the financial condition of our missionary societies at home and the crushing debt they are carrying, we have voluntarily given up all appropriation for our school from America. This will mean increased school fees, and will make it impossible for many who desire an English education to attend."

TRANSLATING IDEAS INTO ACTION

Several members of the Tabernacle church of Albany, N. Y., attended the recent church officers' council conducted by Doctor Agar in Troy. They made a report on the conference to the rest of the members of the church at the regular Wednesday evening prayer meeting, and as a result a special meeting of all the church officers was called for the following week. The suggestions made at the Troy conference will be taken up by the officers, and plans developed for carrying them out in the church.

101 OUT OF 135

Southern California had 135 churches and missions contributing to the denominational program in 1925-26, and of these 101 reached or exceeded their quotas.

NEVADA-SIERRA KEEPS FAITH

An editorial in the Nevada-Sierra bulletin says, "With a quota of \$3,389, we have given \$3,496.69, or an excess of \$107.69. Ten of our sixteen churches have given their quotas and of this number seven exceeded them. Five of the six churches failing to attain their quotas are at present pastorless. Too much credit can not be given those churches that were willing to give beyond their quotas. Without their 'over and above' we should not have made up what others fell short."

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

PUT YOUR CHURCH ON THE WORLD MAP

You cannot expect church trustees to delegate themselves for the missionary objective of their church; they have a big enough task when they care for the local expenses of the church," said a trustee in a committee meeting where the church missionary quota was being considered.

The difficulty encountered in the thinking of this officer is similar to that found in many churches. There are many Baptists who think of the denominational missionary work in its relation to their church as "Our church and missions," spelling the "and" so large that the church is divorced from denominational missionary work except as it finds it convenient to finance the work.

Jesus taught his disciples that the field of the church is the whole world, and from this it follows that the true content of denominational missions is, "Our church at work in world fields."

To visualize this idea the woman's committee of conference has prepared a large wall map (a picture is shown above) which is being used with success in church meetings and conferences of women. The missionary officers of any church whose constituency needs arousing to a keener sense of their own relationship to denominational missions, might do well to prepare a similar map. They can do this by pasting up an outline wall map of the world with small pictures of their own church represented on each Baptist mission field.

Denominational statistics reveal that these churches which take advantage of their privilege of representing themselves in world fields by generous contributions to the denomination's missionary work are those which grow and thrive in their own communities.

GETTING OFF TO THE RIGHT START

Several of the largest churches in Rhode Island, such as Calvary, Central Baptist of Providence, and others have voted to accept their missionary allotment for next year and remit one-twelfth of it each month, authorizing their treasurers to borrow from the banks if necessary in order to carry out this plan.

CUES TO SUCCESS

From the Massachusetts State Convention office come the following illuminating facts:

"Churches that make monthly remittances, and which issue quarterly statements to all their subscribers, come to the closing month of the year with the larger share of their apportionments in hand.

"Churches which use missionaries and the secretaries for missionary education in the Sunday school and throughout the program of the church, are the churches which keep up their missionary contributions."

THREE IRONS IN THE FIRE AT ONCE

During the month of March, the Immanuel church of New Bedford, Massachusetts, Rev. J. A. Vachon, pastor, carried on three important activities. They raised enough money to install a fine new Estey organ, conducted an every-member canvass for current expense and benevolence budgets, securing \$200 more than previously, and also put on a pre-Easter campaign of evangelism, including extensive visitation work.

OVER THE TOP AND TO SPARE

The First church of Evanston, Ill., Rev. James Stifler, pastor, went over the top on its 1925-26 benevolence budget of \$18,800 by more than \$100.

Here, There and Everywhere

(Continued from page 540)

college on May 23. The Boy Scout troop of the Calvary church has been awarded more honors than any other of the 200 troops in the city. The record covers ten years.

PASTOR L. P. JENSEN conducted a two weeks revival meeting at the Wentworth Avenue mission, Chicago, beginning May 3.

DELTA, COLO., Rev. E. Payne, minister, has installed a new lighting system, re-decorated the edifice and paid its missionary quota in full.

THE FIRST CHURCH of Waukegan, Ill., Rev. W. D. Whan, minister, raised 50 per cent more for its unified budget than last year, oversubscribed the missionary quota, and received eighty-two new members of which forty were baptized. The church sent the pastor and his wife to the Washington convention and gave him a substantial raise in salary.

REV. P. J. JOHNS of Davison, Mich., has resigned, this resignation to take effect on August 10. He has been with the church five years. Under his ministry the property was improved and seventy-four new members were received, forty-seven by baptism.

PASTOR E. C. HERRICK of Fall River, Mass., has received 111 new members the past year.

TEMPLE CHURCH, Los Angeles, Cal., raised for all missionary objects the past year the sum of \$68,443.

THE UTAH BAPTIST summer assembly will be held in North Ogden Canyon, Ogden, on July 20-30. Tourists take notice. You will be welcome.

THE UTAH BAPTIST CONVENTION raised \$1200 more for denominational benevolences in 1925-1926 than was raised in any previous year.

THE FIRST CHURCH, Jamestown, N. Y., Rev. R. I. Wilson, pastor, received eighty-five new members last year, forty-nine by baptism. The budget for this year includes \$30,000, with an increase in the pastor's salary. An anonymous gift of \$35,000 will go toward a new educational building.

EVANGELIST WM. S. DIXON conducted a meeting at Marshall, Mo., that resulted in 102 new members being added to the local church of which Rev. A. A. Love is pastor.

THE "MOTHER AND DAUGHTER" banquet in the First church, Galesburg, Ill., Rev. C. A. Carman, minister, was "cooked by men, served by men and paid for by men."

MISS DOROTHY KINNEY, daughter of Dr. and Mrs. Bruce Kinney of Denver, will graduate from the medical department of the University of Colorado in June. She will spend the coming year in the State Hospital.

THE FIRST CHURCH of Barry, Ill., Rev. T. E. Jones, pastor, publishes a pithy little bulletin called the *Dagger*. Its contents are as attractive as its title is odd.

ITEM FROM AN Iowa church bulletin: "Dishes, dishes, who has the dishes? Please make a survey and see how many you can find in your cupboards that belong to the

church. Bring them in by Monday." Incidentally we might call attention to the hymn books that have been purloined from the sanctuary. "Let him that stole, steal no more."

DEACON FRANK NIGHSWONGER of the First church, Wichita, Kan., has been elected as mayor of the city.

COMMENCEMENT EXERCISES of the Eastern theological seminary at Philadelphia, Pa., were held May 2-4. The sermon was delivered by Rev. R. M. Brougher of Paterson, N. J., and the annual missionary address was by Rev. J. F. Fraser of New York City.

REV. J. W. McDONIELS of the Temple church, Lincoln, Neb., has received sixty-six new members during his pastorate, thirty-five being adults, giving the church a membership of 232.

ANNOUNCEMENT IS MADE of the engagement of Miss Vera M. Rice and Pastor L. H. R. Hass of the First church, Waterville, Me. Miss Rice was formerly director of young people's work in Minnesota and vice-president of the B. Y. P. U. A. She is a graduate of the training school in Chicago and has a B. A. from Denison and an A. M. from Columbia university. Mr. Hass has a B. A. from Des Moines university, B. D. from Newton seminary and S. T. M. from Harvard university.

THIRTY-FIVE MEMBERS WERE added to First church, Oshkosh, Wis., Rev. W. S. Ryder, minister, during the past year. Missionary apportionment of \$2400 was fully

raised, jubilee fund oversubscribed, old debt of \$1000 paid and balance in treasury.

A church was organized in August at Bollepolli, South India. A government schoolteacher gave up his position to take charge of the parish formed by this and four other villages. The church started out on a self-supporting basis. Seven of its members pledged a tenth of their incomes and there were many promises of support. A week after its organization, Rev. John Dussman baptized 160 into its fellowship. In November he baptized five believers from the caste people who came from villages whose authorities are opposed to Christianity.

Obituary

Fannie M. Cone, born in Waukesha, Wis., May 21, 1839, died in Prairie Du Chien, Wis., at the home of Dr. W. A. Hall, Apr. 29, 1926. She moved with her parents, to McGregor, Iowa, in 1859, and was a faithful member of the Baptist church there, of which her father, G. C. Cone, was a deacon. She was a constant attendant at church, continuing even when unable to hear a word of the service. She said she "counted one."

Morgan Guilford Millard. Born in Saratoga county, New York, Aug. 20, 1844, passed from this life, Apr. 11, 1926. Laid to rest at Park cemetery, Marquette, Mich., Apr. 13, 1926. A true Christian, affiliated with the Baptist church. He leaves two sisters: Miss Ada Millard and Mrs. Ida Armstrong, of Marquette, Mich.; two nieces: Mrs. Clara Miner, Chicago, Ill., and Mrs. Myrta Gunderson, Beaver Dam, Wis.

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Volume VII

June 5. 1926

No. 18

The Baptist

Published Every Week by the Northern Baptist Convention

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A winter scene on Carleton college campus. The bridge is over a narrow part of what are known as the George Huntington Lyman Memorial lakes. The building is the Goodsell observatory

The Northern Baptist Convention

In annual session at Washington, D. C., May 25-30, 1926

Tuesday Morning, May 25

WHERE in the world on this morning of May 25, 1926, is there a more beautiful city than Washington? Pages of glowing description could not convey its chaste luxuriance. A tonic coolness in the air and a soft radiance in the sunshine put into the assembling members of the Northern Baptist Convention lightness of step, laughter and song.

But bing! here comes the morning paper with headlines of discord: "Modernism Assailed by Fundamentalists"; "Denunciation Received with Hisses and Applause"; "Tense Situation"; "Split Expected." The newspapers have thus declared war while the Baptists themselves are shaking hands and asking about one another's health and the folks. The net fact in the news is that the Baptist Bible Union has just closed a conference in which several well-known brethren have expressed themselves with their accustomed freedom concerning certain live questions in the denomination.

At the hour of meeting both floor and gallery of the great auditorium were well filled with a crowd that looked like 3000 persons, all singing under the inspiring leadership of Mr. Percy S. Foster, who also led the singing for the first meeting of the convention held in Washington in 1907. Applause greeted the appearance of President Edward H. Rhoades, and Dr. Emory W. Hunt offered a brief and appropriate opening prayer.

Secretary of Labor James J. Davis and Rev. Samuel J. Porter delivered formal addresses of welcome, both eloquent and well embellished with historical and mythological allusion and the arts of rhetoric. The address of Mr. Davis consisted of a story of his own religious life in the course of which he said that most of his education had been received in the Sunday school. At the close of his address he called on the assembly to stand and unite in the Lord's Prayer. Mr. Porter's address lauded the pioneers of the Baptist movement, and portrayed the greatness of this occasion for Baptists, thus complementing Mr. Davis who set forth the value of religion to civilization. Mr. Rhoades responded briefly, simply and earnestly, building his response about the statement: "If we meet only one another here we shall fail, but if we meet God we shall have victory."

Executive Committee's Report

Rev. W. C. Bitting, corresponding secretary, presented the annual report of the executive committee, calling special attention to three items. The first was a warm tribute in the report to Mr. Frank Miner, deceased, who had rendered unusually efficient and sacrificial service as treasurer of the convention

during nearly fourteen years. The second stated that Mr. and Mrs. Howard R. Bliss of Connecticut have given to the convention a fund of \$25,000 on the annuity plan, and proposed amendments to the act of incorporation and by-laws of the convention to provide for a regular system of handling such funds. The third was the proposed budget for the coming year as follows:

For this meeting of the convention, \$2000; committees, executive, including expenses of president, corresponding secretary, and recording secretary in attendance at convention, \$5000. Finance: General expenses, \$2000; salary of comptroller, \$6000; expenses of comptroller, \$1000. Officers' Expenses: Corresponding secretary (clerk, postage, supplies), \$1500; treasurer, \$300. Transportation manager, \$3100; estimated cost of Annuals above receipts from registration fees, \$4000; contingent fund, \$5000; committees on city missions \$500, foreign-speaking peoples \$500, denominational day \$250, international justice and goodwill and near east relief \$500; Federal Council of Churches of Christ in America, \$10,000; Baptist World Alliance, \$2500; total, \$44,150.

Enthusiastic applause, followed by a hush of expectancy greeted Dr. James Whitcomb Brouger when he came to the platform to deliver the "keynote address" on "Our Common Denominator." But the hush was soon broken by a roar of laughter at some sally of wit. The address, which appeared in the May 29 issue of THE BAPTIST, was heard with close attention and frequent expressions of general approval. It was followed by prolonged applause. Meanwhile some of the friends of Doctor Brouger, at intervals in the program, were actively and frankly campaigning for his election to the presidency of the convention.

President Rhoades announced the registration at this hour of more than 2600 delegates and 841 visitors, and introduced Dr. Frederick E. Taylor for the first of a series of morning devotional talks. This first one was profoundly moving in its effect and brought the first half day to an impressive close.

Tuesday Afternoon

The afternoon opened with a song service led by Percy Foster. Many masters of music can get people to sing, but Percy Foster is without a peer and the song service is an admirable introduction to each session.

Dr. C. A. Barbour, of Rochester, offered prayer and thanked God for the atmosphere of the opening day, then graciously remembered the schools and colleges, whose work was to be the subject of discussion.

Dr. William A. Hill gave the first report on the educational work of the year as related to missions. He detailed the

splendid progress of the last few years—the World Wide Guild reporting 5000 chapters, with a membership of 50,000; the Children's World Crusade, now numbering 3350 groups, with an enrolment of 52,000; and, most recent, the Royal Ambassadors with 100 chapters. Doctor Hill made a notable report of the numbers engaged in the reading courses. During the last year 10,143 men and women read at least five missionary books, and thousands read a smaller number. This department has issued for the coming year the following text books: "Early Baptist Missionaries," Stewart; "The Baptist Family in Foreign Mission Fields," Prescott; "The Second Century of Baptist Missions," Lippard; "With Christ in Assam," Vickland; "What Forty Rural Pastors Are Doing," Hayne; "Who Makes Who's Who?" Hayne; "Plow Time and Harvest," Sutphin; and "Missionary Education in the Rural Church."

The convention then listened to a statesmanlike report of the broader field of general education from Dr. Frank W. Padelford. Before turning to his report Doctor Padelford stopped to pay an affectionate tribute to three men whose service in the board of education has added greatly to its power and who have passed on during the year: Mr. Frank L. Miner, treasurer of the board, "a man of gentle and Christian spirit who endeared himself to all"; Doctor Albion W. Small, whose knowledge of the small college made him an invaluable counselor; Dr. John Y. Aitchison, who, although not a member of the education board, rendered service which cannot be measured. In the interests of the denomination he literally "poured his soul unto death." Only one new student pastor has been appointed, other appointments waiting on enlarged contributions. Doctor Padelford called attention to the fact that the only interest the board has in education is in securing a type of education which builds a distinctly Christian character. The board declares that it is interested only in those schools which make Christian purpose primary in their task.

In closing his report Doctor Padelford offered the motion that the board be allowed to distribute its funds as seemed wise either for current expenses, endowment, or equipment. This motion was adopted without discussion.

These reports on the two avenues through which the education board does its work, were followed by two addresses of strength and inspiration: one by President Million of Des Moines university and the other by Rev. F. B. Igler, student pastor in the University of Pennsylvania.

President Million defined the Christian college, not as one which taught the Bible in its courses, but as one which had

(Continued on page 570)



Folks, Facts and Opinion



Dr. Daniel L. Marsh is now president of Boston university. His inauguration occurred with elaborate ceremonies, May 15. Although a young man, his address followed conservative lines in theory of education.

The Erukala reformatory settlement in charge of Rev. S. D. Bawden, American Baptist missionary at Kavali, India, is composed of people born to lives of criminality, that is, children of hereditary criminals. On a recent Sunday seventeen of the boys and girls asked for baptism. Two of the girls recently graduated from the Bible women's training school at Nellore. One of them, Miss Samadanamma wrote a graduation essay on "The High-Priesthood of Christ in Hebrews."

The Tabernacle, rebuilt and reequipped, is again functioning as a heart in the throbbing center of Tokyo, Japan. Its ministries are as varied as the needs of the environment. The people of the Tokyo-Yokohama area are making a heroic effort to come back but it is a staggering task. The rest of the reconstruction work is held up on account of the lack of funds. The destroyed churches are carrying on in temporary shacks. Buildings for these should be provided at the earliest possible time. The Mabie Memorial school is in desperate need of buildings. It is still doing its work in temporary quarters. The theological seminary is in the same situation. Only one of the homes of the missionaries has been rebuilt.

Prof. A. E. Ross, writing in the *Western Christian Advocate*, in a discussion of the balance of good and evil tendencies in modern civilization, notes a dominant characteristic of modern business in the following words: "The predatory financial interests, who must control government in order to prevent interfering with their crooked acquisitive schemes, finding themselves no longer able to retain control by buying votes with money or whiskey, stuffing ballot boxes, and setting up hand-picked dominating conventions, are centering their efforts further back. They are trying to sway the mind that casts the ballot, to fool the farmer or wage earner into voting against his interests, and for the men and measures favored by predatory business. Hence they turn with the savagery of a wild boar upon anyone who, by showing up their crooked propaganda, spoils their machinery for chloroforming the voters. They aim to oust, discredit, or intimidate the teacher or college instructor or school superintendent, or preacher, or editor, or lecturer who says things which 'debunk' the people."

Can a residence be searched for liquor without a regular search warrant? This has been a sensitive point in prohibition enforcement. The court of appeals in the District of Columbia has decided in a case appealed on this ground that such a practice is unlawful.

Again resolutions are introduced in congress to make the metric system standard in the United States. But the proposal attains the peak of awkwardness by providing that our common names of various measures be retained but the quantities they represent changed to those of metric units. Thus the yard would equal a meter, the quart a liter, and so on.

"Meanwhile the movement against military training in colleges continues to grow," declares the *Western Christian Advocate*. "Anti-compulsory drill leagues are springing up all over the country. Students in Ohio and California are preparing to carry the fight to the voters. Boston university has announced compulsory military training will be abolished in that institution. Principals of high schools in Massachusetts have recently voted 300 to nine against military training in high schools. A petition has been signed against compulsory drill by one-half of the students of Cornell university."

Rev. James Goodman, one of the most widely known of our ministers in the west, died in Chicago, April 29, 1926. He was the oldest graduate of the University of Chicago. He had held several pastorates in New York, Illinois and Michigan. For twenty-four years he was associated with Johnston Myers as assistant pastor of Immanuel church. For several years he was connected with the *Standard*, now THE BAPTIST, both in the office and in field work. Later he was employed in the book department of the University of Chicago. He was all that his name expresses, a good man. Few men in the ministry have been more familiar with literature than he. He was possessed of a remarkable memory and could repeat hundreds of passages from the best authors. His writings and his conversations abounded with quotations. He has enriched the world and the church. In many respects he was like his sainted brother, Edward Goodman, whose unselfish life will never be forgotten. His funeral in the Immanuel church was attended by representatives of the churches, the press and the pulpit. Dr. Thomas W. Goodspeed who was his roommate in college days and who has been his intimate friend during his entire ministry spoke words of highest praise for this faithful, consistent servant of God.

The Department of State has been advised of the passage of a new compulsory education law in the state of Yucatan, Mexico. It provides that all farms and industrial establishments distant from towns must be provided with schools for the children of the workers.

Italy has ratified by royal decree the draft conventions adopted by the International Labor Conference establishing a minimum age of fourteen years for the employment of children in agriculture during school hours, and of eighteen years for employment on vessels as trimmers and stokers, according to information received by the Children's Bureau, Department of Labor.

For months past McMaster university, Toronto, has been under attack by the Baptist Bible Union, and many friends of the university have feared that the long over-due financial campaign might suffer as a consequence. It appears, however, from information coming to hand that Canadian Baptists, generally, stirred by the character of the attacks upon McMaster, are rallying more vigorously to the support of its financial campaign.

The National Student Federation of America has taken a poll of 315 college presidents, forty-two student editors and twenty ministers actively engaged in college work and the composite opinion thereby expressed is that there has been a gain in practical Christianity in American colleges in the past decade. This showing is specially encouraging in view of the extensive agitation and alarm over a supposed anti-religious tendency in higher education.

"Knighthood" is the inspiring concept of the coming convention of the B. Y. P. U. A. to be held at Los Angeles, beginning July 7. "Adventure for Christ" is the slogan of the convention, and the symbolism of knighthood appears again and again in the program, ending with an address by Dr. James A. Francis on the topic, "Arise, Sir Knight!" The committee expresses the hope that "the forums, conferences, and mass sessions will all combine to assure the delegates that an attempt to solve or eliminate some of the problems of life offers an adventure with a hope of satisfactory achievement not exceeded by the bridging of a Mississippi, the tunneling of a Hudson, the chaneling of an Isthmus, the circling of the globe in airplanes, the picking of music from the air, or the converting of desert wastes into garden spots." Thus the Christian youth are in the way of discovering the "moral equivalent for war" and the hope of the world grows more radiant.

The *Religious Press Digest*, published at Milwaukee with Carl L. Zimmerman as its editor-in-chief, makes its initial bow to the public with the issue of May 1. The first article in this first issue of a new magazine is a reprint from THE BAPTIST of "Death and the Life Beyond" by Frederic C. Spurr.

Nearly 80 per cent of the men and women who reach advanced age in the United States are dependent for support on relatives, friends or the state. Some definite plan of providing for the aged is now in force in Great Britain, France, Germany, Belgium, Argentina, Australia, Sweden, Italy, Portugal, Greece, Switzerland, Denmark, Austria, Czecho-Slovakia and New Zealand.

The cause of adult education gathers momentum. The latest item of giant gain is the report that the University of Melbourne has opened an elaborate system of university extension for the purpose of opening up opportunity for advanced education of every desirable kind to the people generally who have been deprived of educational opportunities in youth.

Prof. Ernest M. Patterson of the University of Pennsylvania thinks that the foreign debts settlements are half-way covenants that invite failure. He says: "The people of the United States have firmly announced that the war debts due our government must be paid, and almost in the same breath have declared that we shall interpose every conceivable obstacle to payment. The liquidation of these debts means the annual transfer of about \$210,000,000 with an ultimate increase to \$425,000,000. Only with commodities and services can these payments be effected. If we want payment we ought to work out some plan for receiving whatever is offered. Instead we have raised tariff barriers indiscriminately to the highest levels in our history, we have built a merchant marine and even consider subsidizing it because we prefer to render these particular services to ourselves. We keep foreigners out who might work for us."

"In theological discussion," according to the *Religious Telescope*, "it is easy to slip into exaggerations. This is true particularly with regard to the fundamentalist controversy in some of the big churches. It is the course for one paper, say, to state the belief of a certain church leader touching the Bible, the deity of Christ, and other related questions. Then, the opposition paper comes back and charges misrepresentation and lies and slander, and sets up a defense for the accused man. This modernistic way of clubbing those it cannot control or silence is not modern—no more modern than it is Christian. We presume that this will continue till one side or the other wins out, and the defeated part sets up housekeeping for itself. The modernists counsel peace and harmony—of the kind they prescribe. The fundamentalists go to extremes, and would throw some fairly good furniture out the back door during their perpetual housecleaning."

In his latest bulletin, *Chicago's Health*, Dr. Herman N. Bundesen, commissioner of health, states: "In 1925 over 130,000 children were examined by the Chicago Department of Health. Of this number over 2000 were found to have heart disease. The majority of these were acquired cases. There would be little heart disease among our children if physical defects were properly corrected; if strict quarantine were kept to prevent the spread of contagious diseases, and if strong resistance were built up by giving the youngsters plenty of nourishing foods containing vitamins; plenty of fresh air day and night; sunshine; sufficient sleep and rest, and cheerful surroundings. That's the heart of positive health."

Young people's societies of Tacoma Wash., have won for their city the first prize in a national contest organized by the Near East Relief, as the locality enlisting the largest proportion of its population in the observance of Golden Rule Sunday last December. A committee consisting of representatives of the young people of all the churches under the chairmanship of T. A. Swayze, of the Epworth League, enrolled 74,800 persons, or 76 per cent of the entire population of Tacoma as "observers" of the day, who on Golden Rule Sunday gladly partook of a frugal meal and made an offering that the orphans of Bible lands might have food. The prize consists of a trip to Palestine for the person whom the members of the young people's societies may elect. The award was made by the National Young People's committee, of which Dr. Daniel Poling, president of the Christian Endeavor society, is chairman. Other cities receiving honorable mention were St. Paul, Minn., Akron, Ohio, Richmond, Va., and Greenville, S. C.

Dr. J. Whitcomb Brouger has been honored by the Northern Baptist Convention in being elected its president for the coming year.

New national parks are to be created if bills for this purpose go through congress. One of them will be in the Blue Ridge along the Shenandoah, one in the Great Smoky mountains and the third about Mammoth cave.

Americans are rapidly taking lessons in new social controls and watching one's step is coming to be intricate business. For instance, in an Oregon city something was found to be interfering with radio reception over a considerable area. A careful investigation revealed that cause of interference was an insignificant sign on a peanut roaster. Perhaps a generation or two of such experience will be sufficient discipline to teach the average American to look beyond his own doorstep in his quest for social causation—as for instance the causes of strikes and of wars.

Scientists and engineers recently paid homage to Ambrose Swasey the man, and Ambrose Swasey the designer of telescopes that have enlarged the world's fund of knowledge. He was the guest of honor at a dinner in Hotel Cleveland, arranged by the Cleveland branch of the American Society of Mechanical Engineers. Lauded in addresses by Charles F. Brush and Professor Dayton C. Miller, internationally known in their fields of invention and scientific research, he responded with the declaration that, despite his approaching eightieth birthday, he still is interested in the work of science and engineering, especially in that of the young men, who are to "carry on." Numerous telegrams and letters from prominent research workers, inventors and scientific leaders were received, and a bound volume of appreciation, signed by eighty prominent Cleveland scientists, was presented to the guest of honor.

Hugh Murray, a Presbyterian layman, writes in the *Presbyterian Advance* on "Putting Creed Above Christ," in which he makes an original distinction between laymen and ministers. The lay member of the church, he says, is required to be nothing but a Christian, but the minister is a Christian plus or minus. And he thinks that the plus or minus in the minister is the source of the theological controversy. He offers the following suggestion: "I sometimes think the devil holds on to the world through the creeds of the churches, and that in them he finds his last and final stronghold. I would humbly suggest to the commission of fifteen appointed to investigate and report to the coming meeting of the assembly on the condition of our church and to make recommendations as to the best steps to be taken to preserve its peace and well-being, that the commission recommend. That all our ministers be requested to confine their preaching to the gospel as taught by the Master, and to that alone, for one year. Let our church give Christ a fair trial for one year."

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Will Free Faith Survive?

A STRONG revival of the Roman Catholic church is reported from central and western Europe. This church is working assiduously and with new promise for a reunion with the eastern "Orthodox" church, with a view to healing the ancient breach between the Greek and Roman parties and to consolidating the papal hierarchy throughout the world. In the established church of Great Britain there is always a party seeking reunion with Rome. Even among the negroes of the United States there seems to be a growing favorable response to friendly approaches from the Catholic church. Cardinal Mundelein is preparing to assemble in the city of Chicago in this month a meeting of the International Eucharistic Congress in which vast crowds and elaborate pageantry will celebrate the glory of Roman Catholicism. Catholic periodicals are already looking forward with jubilation to the early collapse of the Protestant movement and the return of the free churches to "Mother Church."

Protestants cannot afford to treat this Roman revival with contempt. It is not a passing accident. It is carefully calculated. It follows a definite and statesmanlike program. It knows how to utilize all sorts of secular agencies. It is supported by ample funds drawn from thousands of unpublished sources and by the most efficient and powerful ecclesiastical organization on earth. It cannot be checkmated by a resort to that phase of divine guardianship which provides for idiots and children. Protestantism sprang from a situation not likely to be repeated in history and it cannot expect to be perpetuated by mere momentum. Neither can it live on negation and opposition, nor by the mere indulgence of a boast of freedom. If it survives it must do so in an intense competition with an old, firmly established, world-wide, powerful, sagacious, accredited and persuasive institution of the Christian faith. It is, therefore, a suggestion of vital importance that Protestants begin to take a frank reckoning both of the strength of Romanism and of their actual resources for such a contest.

One resource upon which they frequently depend is bound in the end to disappoint them, namely, trust in

an authoritarian system. By any test of legitimacy derived from tradition, or succession, or established ecclesiastical order, Romanism is able to establish a superior claim. If appeal is made to any test of infallibility, Romanism is vindicated. In short, if Protestants continue as they have often done to play the pope's game in the pope's way, they must expect that in the long run the pope will win. All authoritarianism plays into his hand. And unless Protestants are prepared to relinquish that principle and to commit their cause entirely to a personal, spiritual and saving union with God mediated completely by faith in Christ, they may prepare to return at last to Rome. And the one ground of hope for Rome that they may at last return lies in the fact that Protestantism as a whole has never so far comprehended the logic of its own revolt as to swing clear from an authoritarian to a spiritual base. Until Protestantism crosses and burns the bridge its future is not secure. Over against a system of tradition, succession, prescribed creed, holy orders, infallibility, saving rites, and submission of the intelligence to official dictation, it must commit itself to the principle of spiritual liberty, of immediate access to God, of saving faith, of the fellowship of love, of the scientific freedom of mind, of the priesthood of believers, of the kingship of the follower of Christ, and of consequent democracy throughout the whole social area.

Moreover, it is not enough merely to affirm a spiritual system as inherently the true one. The value of such a system must be demonstrated in the actualities of living. The supreme test of any religion is the result it produces in human life. Can Protestantism surpass Romanism in leading people into a true spiritual union with God, in the attainment of moral character, in actual Christian fellowship and cooperation, in social idealism and service, in education, in the harmonious adjustment of international, interracial and industrial relations, and in mass impact upon human life and human society? Under all of these heads the Roman Catholic church is able to exhibit substantial though of course not perfect results, and it does not hesitate to invite comparison. What if Protestantism, yielding the field of tradition

and of ecclesiastical authority should not be able to show larger and better results than Romanism in the fields of human life and service? The answer is the defeat of Protestantism.

If in the competitive exhibit of life values, Romanism is handicapped by autocratic inheritances from the Roman empire and from feudalism, Protestantism is also handicapped by its association of interest with the modern system of commercial exploitation. And it remains to be seen which of the two groups can release itself in the greater degree from its handicap, in order that it may the more freely minister to the common and unprivileged mass of mankind. Is it clear, for instance, that any representative Protestant group is doing more to give practical effect to Christianity in the economic life of the people than the Catholic group for social action is doing?

At any point of comparison it is not difficult for the convinced partisan on either side to convince his fellow partisans of the superiority of the system to which they hold a common partisan attachment. But the court in which the merits of rival religions are tried is a far more exacting one. It is the court of public opinion. That religion wins which can most effectively influence human thought and behavior among the unpledged mass of the people. Here as elsewhere, merit wins.

Protestants are called therefore to something far higher than either emotional partisanship or spectacular pageantry. They face the necessity of a showdown in the major religious values. Can freedom function? Is the undelegated lordship of Christ actually effective? Is spirituality a sufficient principle for the creation of a working fellowship? If every man is left free to interpret the Bible for himself, and to discover his own path of Christian life and work, what assurance is there of sufficient unity for the larger collective tasks of the kingdom of God? Or is there after all a deeper utility of schism in virtue of which the voice of faction glorifies God? Does Protestantism really know what it stands for and where it is going?

All of this is written in the firm persuasion that the ultimate religion is the religion of the spirit and that the present revival of Romanism brings to the door of Protestantism a great opportunity to clarify its own position, to plant itself on its true fundamentals, to reconceive its mission in terms of the present state of the world, and to form its lines of fellowship anew not for a fight against Romanism but for a world-wide endeavor to promote a free faith and a brotherhood of goodwill.

Baptists ought to lead the way. Their principles have always been those of radical freedom and spirituality. They have now become so numerous, so well organized and so rich in resources that they should take the responsibility for a great unsectarian and unselfish effort to lead in the unification and mobilization of Protestantism in the fellowship of the Spirit for the winning of the world.

The Annual Report of the Board of Cooperation

THE second annual report of the Board of Missionary Cooperation has just come to our desk. It is put up in pamphlet form and bound in artistic covers. In twenty pages illustrated with half tones and drawings the board tells the story of the year which closed April 30,

1926. The report is one of the most readable issued in recent years. The facts are faced with fraternal frankness. After stating the one comprehensive purpose governing the board in all its plans and activities which is the enlistment of the whole denomination in the task of carrying the gospel into all the world, the report proceeds to an analysis compiled by the stewardship committee showing that only 51 per cent of the membership of local Baptist churches in the territory of the Northern Convention give regularly to current expenses and only 32 per cent to missions. "When it is considered," the report goes on to say, "that a few churches in every group rate high above the remainder in giving for all purposes, one realizes the gravity of the situation with reference to the majority." That is to say, if 32 per cent is the average of giving to benevolences then many local churches fall far below that level.

The problem and its remedy is then discussed. The problem is an old one and the remedy suggested is just as old. "What does bring a new factor into the situation is the fact that we have come to a point where we have the experience, the knowledge of conditions and the organization that enable us to give more concentrated and more effective attention to the subject than heretofore." Yet with all the aid the new factor may render, the problem remains. Only as the spirit of the Lord Jesus possesses the members of the churches in a larger measure can the problem be fully solved. This is the one dynamic to meet the apathy which registers itself in the financial returns.

Progress, however, is being made. After pointing out the value of the Brougher meetings, the success attending the efforts of the stewardship committee, the aid rendered by the women, the laymen and the young people, the results of two notable conferences and the wise use of literature and stereopticon, the report then in graphic form shows the actual and average trend in missionary giving since 1921. From \$12,000,000 given in 1921 to benevolences we have dropped to \$4,904,000 in 1925-26. But had the actual trend continued we should have received only \$3,833,000 for 1925-26. Hence it is cause for comfort that the actual trend has been stopped and the average trend gives hope that this year we may begin to climb back to the scale of giving of 1921-22. The report should be read by every Baptist from Maine to California and from the Canadian border to the southern line of Northern Convention territory.

Baptists May Debate; Converts Come

Preliminary reports from the ten mission fields of the American Baptist Foreign Mission Society seem to argue that the Lord of Glory is beckoning us to a great and united advance. The number of converts on the field in 1924 was the largest in any of the 110 years of the work of the society. It was 19,786. Every one of them was baptized on a profession of faith in Christ. But read on. The number of converts baptized on those fields in 1925 was 22,460. At that rate of growth ministers now on the foreign field will live to see the membership of the Baptist churches in those fields equal the whole present constituency of the Northern Baptist Convention.

The World in Transit

By THE ASSISTANT EDITOR

This Is the Kind of Faith that Hurts Religion

"Just what the power is that manages this and other universes man cannot know, except for the teachings of faith." It is copied from a secular paper. But do we believe in God because we know him or because we do not know him? True faith does not act in a vacuum. It follows the light of known facts. That is, faith, in its very nature, is the affirmation by the human mind that the normal registration of facts in personal consciousness, whether those facts be objective or subjective, is true knowing, true to the universe and to whatever reality the universe involves. On this faith, and nowhere else, rest both science and religion together. Believers in an "unknown God" are "too superstitious"; in an imagined God, idolaters. God is as truly and fully known as the universe itself is. It is time to quit talking of science as the realm of fact and religion as the realm of faith. Such a distinction discredits one or the other—you take your choice.

Democracy Needs Better Tools, Rather Than a Coffin

Is democracy dying? The *Continent* is not the first to observe not only the present decline in parliamentary government in the state but also the unsatisfactory processes of the assembly and the convention in church affairs. Evidences of decadence in the system of mass representation have become commonplace. But what is the reasonable deduction from them? Certainly we cannot conclude that democracy is false in principle and impracticable as a process, for monarchies and aristocracies have experienced decay and death. If liberty is to survive the people must have some method by which upon such occasions as they will they may express their mind through the machinery of government. Any method which secures to them that privilege is democracy. If the present method is unsatisfactory, the remedy lies not in destroying democracy but in perfecting its method. Experience proves that periodical popular election of officials, unsupported by any other safeguards, is insufficient. Democracy requires in addition at least an adequate and adapted education of the whole people and a more scientific method of selecting the capable and fit for official positions.

Self-Education for the Workers of the World

A good many years ago labor leaders began to realize that the progress of industrial democracy depends upon the creation of social competency among the workers themselves through education. Even before advanced educational theorists had begun to announce their visions of universal and adapted education, the most far-seeing of the social prophets were ringing the changes on the slogan, "All in school all of the time." What is coming of the ideal? The *New Leader* for March 6, under the caption, "Hundreds of Labor Universities Dot the European Continent," presents a survey of institutions of learning of various grades created by and for the wage-earning class in Australia, Austria, Belgium, Czecho-Slovakia, Denmark, Germany, Great Britain, Holland, Ireland, Luxemburg, Switzerland and Jugo-Slavia. These schools adapt their methods to existing conditions. Night schools, lectures, dramatics, training in leadership, technical classes, reading rooms, in fact any sort of plan is acceptable that affords opportunity for the acquisition of knowledge, art and skill. Their value may be judged by the facts that the Countess

of Warwick has given for this purpose Easton lodge in England, with 1000 acres of land as a home for a new labor college, and that the first Austrian resident labor college has just been opened with ceremony in the summer castle of Maria Theresa at Heiligenstadt. The significance of the enterprise lies not so much in its method as in the fact that it undertakes definitely to educate for industrial democracy and for the cooperative organization of society. It holds a great hope for the future of humanity.

It Will Never Do to Let the People Know How They Get Their Living

Social gains are slow coming and private ones die hard. By presumption any man who is engaged in honest business is willing for the public to know what he is doing. But the presumption does not seem to work. For every attempt of a government agency to investigate the methods of a corporation is resisted by the corporation with might and main. The anthracite coal business is the latest reported instance. A committee of congress is trying to get the facts for constructive legislation about coal. The attorney of the Anthracite Operators Association frankly tells the committee that his clients object to "compulsory fact-finding that goes into all phases of the coal business." On any classification except a purely technical one, coal is more than a public utility, it is a public necessity. People must have it or stop business and freeze. The whole population is vitally affected by the way it is produced and distributed. They have suffered greatly and are still threatened by concealed and bungling methods of handling the business. Yet they are frankly told they have no right to try to find out where the trouble is. Well, that program will work awhile longer.

Rotarians Are Invited to Make Good on "Service"

Profession of a principle is a dangerous thing; it exposes one to the risk of being invited to put the principle into practice. Just now the Rotarians and Kiwanians are under the pressure of such a demand. While the *American Mercury* thumped at their doors they could afford to ignore the din as the prank of mischievous boys. But the earnest world has been holding in courteous reserve certain questions of moral responsibility to which it has hoped to see such organizations arrive. Some inhibition, perhaps psychological, perhaps vestigial from former habits of thought, seems to have arrested their progress from a pre-Rotarian and pagan attitude to that of Christianity. A long time ago men said: "Honesty is the best policy." Now, a current Rotarian maxim is quoted: "He profits most who serves best." The moral advance from the old to the new seems microscopical. And yet there is no doubt that Rotarianism is a movement of moral and social idealism. *Zion's Herald* puts the situation pertinently in these words: "The whole question runs deeper than the personal giving of oneself and one's means for good purposes. Is the system under which we operate right? If not, what is wrong with it? Here is the crux of the discussion. What is to be said of competition, at least in its present form, as a principle of acquiring wealth? Cannot actual Christlike cooperation be substituted?" Christianity has planted itself on the principle of living together in brotherly cooperation, and it will keep on asking such questions.

The Great Quest

A condensed report of the convention sermon preached on Sunday, May 30, at Washington, D. C.

BY W. H. GEISTWEIT

"Seek ye first the kingdom of God"—Matt. 6:33.

"The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit"—Rom. 14:17.

"Thy kingdom come, thy will be done, on earth as it is in Heaven"—Matt. 6:10.

JESUS is ever trying to explain what he meant by the kingdom.

It is a hidden treasure—to be diligently sought after.

It is like seed sown in a man's life—it is a thing that grows. Its beginning may be small, but it becomes a sheltering tree.

It is *leaven*, which attacks the meal until the whole feels the impulse and power of the new life.

These things are not as clear as we might wish, for there is confusion in the minds of men concerning them, and sometimes much controversy.

This Kingdom of heaven, or of God, evidently meant the best possible life for the world. It was the one great, absorbing ideal Jesus was trying to put into the hearts of men. He knew the eternal search—for something.

That altar back yonder in the early twilight of our known history was the expression of the great quest. What were the brothers seeking—by two differing altars? Was it not a kingdom, other than where they found themselves? In yonder great library, our national library, to the left of the main entrance, is a panel by Charles Sprague Pearce. It is the first panel in that great rotunda—which of itself is significant. A crude stone altar; a fire burning, sending a little streak of smoke into the sky; a man, a woman, primitive, dressed in skins and simple robe; they are kneeling before the altar; the man's face is buried in his hands; she, with bowed head and extended hands is before the fire. The artist has given one word to define his work: "Religion." It could be titled, "The Great Quest." It is the eternal search for another kingdom, another life than men are living. It is the Kingdom of God.

The Kingdom of God

Did Jesus exhaust his definitions in his parables? It would appear that where he did not attempt to define and to declare—we can understand him more clearly. The kingdom is the authority of Christ through the character of men vitally affecting and directing the affairs of the world. That authority is love; that character is righteousness. Its form is neither occidental nor oriental; it has a universal spirit. It is not so much a social expression as it is a social spirit. It is not meat and drink; it is evermore righteousness; it is peace; it is joy in God.

That is our great quest. Everything else shall be subordinate. We are to go seeking, seeking, seeking, and where we find a soul that has these characteristics—righteousness, peace, and joy in God, we find the kingdom, we realize the object of our great quest, and we go on to tell the story, ever rejoicing, not in the labels of the kingdom, which are many, but in the spirit, which is one, as we may discover it in the lives of men.

The disciple may not always follow us; who said he should? It is a serious thing to ask a man to follow you. A man did it once, but he had the good sense to say: "Follow me as I follow Christ." (1 Cor. 11:1.)

That is the only honorable thing to do. To tell a man to follow you in your thinking, in your way of saying things, is a bold thing to do and sometimes a foolish thing. The Master's great prayer for unity will never be answered in that realm. We must be honest enough to say: "Follow us (only) as we follow Christ," remembering that there is but one evidence of that following: "If any man hath not the spirit of Christ he is none of his." And that spirit of Jesus has no finer expression than that of Paul: "Love is very patient, very kind; knows no jealousy; makes no parade; gives itself no airs; is never rude, never selfish, never irritated, never resentful, never glad when others go wrong; is gladdened by goodness; knows how to be silent; always eager to believe the best, always hopeful, always patient; never disappears."

A Believer in Jesus

What is this undercurrent of the tide moving against us in our mission fields? Why are we told to preach *Jesus*, but not western *Christianity*? There must be a reason. I met a Jew in Jerusalem last summer, a scholarly man, who is devoting his life to the telling of the story of Jesus to his own people. Through the war he was brought into touch with the New Testament. He found Christ. He crept away from Jerusalem, went over to Carmel, found a Baptist preacher, and after much discussion, and waiting, begged to be baptized, which was done in the river Kishon. He said to me, "I do not call myself a Christian. I dare not. When I talk with Jews, which I do constantly, they turn and say, 'You are a Christian!' But I answer, 'No—I am a Jew, a believer in Jesus. He is the Messiah. I have taken him as my Saviour, my Master, my Lord.'" He went on to say to me, "I dare not call myself a Christian, for they will judge me by the Christianity they see about them."

Look at this other picture. A tourist is sitting on a bench with a young Mohammedan Turk, in Constantinople. "Where did you learn to speak English?" asked the tourist. "At Roberts college," was the reply. "Did you become a Christian before you graduated?" "No, I am not a Christian," he answered. "I am just an humble follower of Christ." "They are one and the same thing," the tourist said. "Oh, no," the young Turk replied, "they are different. To be a follower of Christ is to be a lover of peace with good will toward all men, and a seeker to do God's will, with a burning desire to establish the Kingdom of Christ on earth. Christianity is a political system of intrigue that has brought to the world bitter pain, human suffering, hatred, and death." "Surely you are mistaken," said the tourist. "Your view is warped. Did not Christianity bring Roberts college? Are not the missionaries heralds of Christianity?" "You must excuse me, if I differ," he politely smiled. "Roberts college and the missionaries are ambassadors for Christ. They teach us Jesus, the Son of God, Saviour of men, the way of truth and life. We accept Christ, but we cannot embrace Christianity."

Something has happened. We seem to have lost something by the way. Great has been the story of triumph in the preaching of salvation from sin. Nor can we cease that preaching. But something has happened, and we seem to be in the trough of the sea. With unexampled prosperity we have suffered seriously, until the very existence of our institutions is imperiled. In 1913 the Baptists stood fifth among the denominations in per-capita giving to missions. In 1924 we fell to the sixth place. In 1925 we fell from the sixth place to the eighteenth! We dropped thirteen points in missionary giving! We cannot blink our eyes to these things. Religious interest isn't dead; whatever it is, the interest is on the first page of the daily newspaper. Which way is this interest going?

Two Letters

To further place this matter, I beg the privilege of reading from some letters which have come from college men away from home. One of them is doing special work in a great law school. He has doubtless done what too many do, gone about the great city sampling churches and preachers. He writes often to his mother. I begged the privilege of using this paragraph; his words cut deep; they hurt; but we of all men should welcome each rebuff that turns each smoothness rough," and perhaps we may learn some needed lessons.

"Now I'm all for religion and Christ and the Bible, and you needn't worry about me on that score at all. You will find my criticism of churches and preachers pretty caustic at times. This law school has just one aim, to make its students think critically and deeply, and all of its energy is directed to that one end. Now when I begin to apply these methods to churches and preachers I find much sham and lack of earnestness. I find that the preachers take too much for granted, and that even I can go farther back and deeper down than some of them. Now I object to being preached to by some one who can't go deeper than I can. It looks as though I were setting myself up as critic superb, doesn't it? But I do have this restless, dissatisfied feeling about the outward workings and manifestations of this religion of ours. And when I rumble I want you to know that God is my forte, but that that fact does not keep me from kicking about the *status quo* as it exists under its name."

This other letter hurts yet more, because it seems to touch more deeply the sore of our later life. We can afford, perhaps, to be charged with ignorance or shallowness, but we cannot afford to be charged with an un-Christly spirit, with bitterness, and even hatred, says this young collegian, a commercial traveler, "I went to hear ———— this morning. It was a disturbing sermon. He consigned all who disagreed with him to the fiery flames of hell. Now pastor, tell me, if a man as the love of the Lord in his heart, how can he stand up and preach such sermons? Does Jesus in any of his teachings sanction such actions? . . . Let me be frank: my education has not affected my faith in Jesus one iota; rather has it magnified my idea of God and his great works. . . . I am stronger in my faith now than I have ever been. . . . If Jesus had been in the church this morning he surely must have hung his head and wept. . . . The experience hangs heavily on my heart. I cannot believe this to be the spirit of Christianity. If it is, then, pastor, we need something else—something more. I trust I may hear from you."

Here is another picture. A visitor, a prominent leader of his own denomination, tells of his visit on one day to two churches, opposing schools of dogmatic religious

thinking. In both services the air was charged with the fighting spirit; no, not fighting against sin in the hearts and on the streets of men, but fighting opposing types of thought, each of them fondly supposing he was set for belligerency. Each granted the other Christian character but the sheep that had come to be fed were given gunpowder! The visitor tells how he went out into the street, saw the seething mass of people, out for a good time of some sort, for it was Sunday; laughing, giggling, painted girls, careless and frolicking young men, struggling, sad faced old men and women, all after something, they knew not what. Did the contentions in the temples interest the crowd in the street? Was there a message in either place for a soul for whom Christ died? Aye, Christ was dying that very moment on the streets of that great city. What can we say?

"Pharisee and Sadducee, true to form in every age,
As of old Christ's blood can scarcely their
hostilities assuage.
On one side suspicion, rancor; on the other,
scorn and pride;
And between them, sad, forsaken, Christ their
King is Crucified."

Over against all this is an appeal that comes from a strange quarter, from a distinguished Jew and leading merchant in Boston. It is of the utmost significance. Says Mr. Filene in a letter to Dr. Cadman, president of the Federal Council of the Churches of Christ in America:

"Perhaps you will not agree with me, but I have a growing conviction that to further this movement there is need for a nation-wide religious revival if the church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least have doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces and substitute for them the greater force of brotherhood and tolerance."

The Beating Heart of the Gospel

Brethren, the world is turning to religion for the answer to the great human problem; it is the problem of human character, human relationships, and human destiny. A re-examination of the creeds of Christendom reveals a striking barrenness right here. I can find nothing in any of them that gives evidence that the church believed in the Kingdom of God as a possible condition of human order as apparently taught by Jesus; as urged by Jesus in that prayer that should be the consuming passion of his disciples: "Thy kingdom come, thy will be done—on earth as it is in heaven." Why pray for it if it is not realizable? Why put it in the department of a disputing sociology, when Jesus placed it as the beating heart of his gospel—in spiritual biology?

What is that kingdom? Righteousness, peace, joy in God. It begins in individual regeneration; it issues in peace, social transformation. It is a *personal possession*—*within*; it is an order of human society in which the principles, the motives, the rule of Jesus Christ become the dominant force, "as it is in heaven." As I see it, this is the burden of that three-fold petition in the great prayer, "on earth as it is in heaven."

If this is true, it charges that great prayer with a dynamic that shall yet shake the earth. "Thy kingdom

come, thy will be done—*on earth as it is in heaven.*" Here is no spirit of feeble and helpless submission, but an enlistment to the great quest, the great adventure, for that rule of righteousness, "on earth as it is in heaven."

Righteousness is a militant word. Peace does not mean lying down to dream away the hours:

"Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears,

Peace is the power that comes to souls arriving

Up to the light where God himself appears,

Joy is the wine that God is ever pouring

Into the hearts of those who strive with him,

Opening their eyes to vision and adoring,

Strengthening their arms to warfare glad and grim."

My brethren, this is a time for the unsheathing of the new-old sword of the spirit—the message of the kingdom. A rising up, and frankly and honestly facing the challenge. Is it not also a time for the unburdening of the heart, for a greater spirit of self-effacement, of self-abnegation; of self-obliteration; until the honest word can come from the inner heart of each of us, "For to me to live is Christ."

Not I, but Christ, be honored, loved, exalted,

Not I, but Christ, be seen, be known, be heard;

Not I, but Christ, in every look and action,

Not I, but Christ, in every thought and word.

The world of nations, the family world, the social world, the industrial world, the world of the spirit, *this world*—whose is it? God's! Then we must have a message for it. In that unctuous word of Paul as he pleaded for himself to the Corinthians he unfolded the great task which consumed him: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, *and bringing every thought into captivity to the obedience of Christ*" (2 Cor. 10:3-5). Aye, that is the sum of it: capturing the thinking of the world for Jesus!

The Idealism of Jesus

Jesus projected into the world a new idealism: the worth of the human; not the survival of the fittest, but the regeneration of the unfit: "unto the uttermost." He projected into the world the enriching idealism of sacrifice as the full expression of love; that selfishness, and self interest are the greatest enemies of the progress, the realization of the Kingdom of God. We forgot it. Darwin, with his law of natural selection (a refined expression for that brutal doctrine, the survival of the fittest, in the plant world) was caught up in the social reasoning of Herbert Spencer; and he in turn was caught up by that Teutonic philosophy of the superman which culminated in the doctrine of the supnation. All this reasoning was against Jesus, against the Kingdom of God!

It was Haeckel who said that "love your enemies was as useless a teaching as it was impractical." It was Nietzsche who flung all restraint to the winds and declared that force is the only possible law. "I impeach," said he, speaking of Christianity, "the greatest blasphemy of time, the religion which has enchained and softened us." "A new table set I over you, oh! my brethren: become hard." "For the best things belong to us, the best food, the purest sky, the fairest women, the strongest thoughts. And if men do not give us these things, we take them."

Was it the voice of the superman? No, it was the

voice of the superbeast! It was that philosophy that brought on the world cataclysm. High above it rises the philosophy of the true superman, the Christ. Healing him: "If any man wishes to be my disciple, let him deny himself, take up his cross, and follow me." "He that saveth his life shall lose it; and he that loseth his life for my sake shall find it."

Seek ye *first—first—first*—this kingdom: not in order of time merely, but in order of emphasis, the *consuming passion of life*.

How the issues have been clouded! How we have thrown dust into the air! How we have confused minor and anise and cummin with the weightier things—the eternal things; and we have come nigh losing the kingdom-tone; and with the added inrush of a material tide, a tide of prosperity, there is an indifference to the vital things that should make us thoughtful.

Yonder in the prison on the spur of that lonely hill overlooking the Dead Sea, sits a disconsolate, disappointed man. The Man he introduced to the world has disappointed him. He expected a man with a winnowing fan and an axe, and he seemed to have neither. In agony he breaks out with the message, sending it to the north country, "Art thou He that should come, or lookest thou for another?" Hear the answer, it is the Kingdom of God defined in a sentence: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Poor John, he never did understand the Kingdom of God, which Jesus came not only to talk about but to establish!

On the High Way with Jesus

As we think of it we have sometimes committed similar errors. There were men among us like Walter Rauschenbusch, and Samuel Zane Batten, whom we loved, but somehow thought they were on the side lines calling us from our chief business. The day is coming when we shall see they were on the high road with Him who answered John, in the long ago.

In our baptisms we often quote: "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead, through the glory of the Father, so we also might *walk in newness of life*." (Rom. 6:4.) Oh, the army, standing at the baptism—never walking! So many don't know where to go! *Repentance, faith, baptism, walking!* Perhaps we have not told them where to walk, the kingdom goal has not been set before them. We are suffering from an indifference, an apathy, many aimless folk, who hope to go to heaven when they die, but who have heard little of the Kingdom of God, of the great passion of Jesus which he put into his prayer: "thy will be done on earth as it is in heaven." We are smitten with this apathy and indifference. Is it not true that unorganized indifference within the church is more to be feared than organized opposition outside the church? A dead church is far worse than a wicked world.

"When Jesus came to Golgotha they hanged him on a tree,

They drove great nails through hands and feet, and made a Calvary.

They crowned him with a crown of thorns, red were his wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed him by,

They never hurt a hair of him, they only let him die. For men had grown more tender, and they would not

give him pain,

They only just passed down the street, and left him in the rain.

Still Jesus cried, 'Forgive them, for they know not what they do,'
And still it rained the winter rain that drenched him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary."

Who should lead in this great quest? Stanley Jones says: "Christianity is breaking out beyond the borders of the Christian church." Where will the tide go? Who can take this movement in? What body of Christians is best fitted to welcome these Christians into fellowship? That church must be as large as the sympathies of Christ; it must have his spirit; it must own no other; it must have his vision, his compassion, his passion, his sacrificial love. Can we measure to it? It seems to me our Baptist principle, fundamental—freedom of action, democracy of spirit, unshackled by any ecclesiastical machinery, logically puts us in a position, here with extended hands in welcome, we can say: If Jesus is supreme, if Jesus is regnant—your Master, march with us to the emancipation of the world from sin and shackles of every sort. Take this New Testament, let it exalt the Lordship of Christ, find in him the way, the truth, the life, and let us live and work and walk together, seeking the will of God to be done "on earth as it is in heaven."

Our Covenant a Cable of Love

I have been looking again at our common covenant. What a wonderful thing it is; it is not a rope of sand, it is a cable of love. Having been led, as we believe, by the spirit of God, to receive the Lord Jesus Christ as our Saviour . . . we solemnly and joyfully enter into covenant with each other by the aid of the Holy Spirit, to walk together in Christian love; to contribute cheerfully and regularly; to spread the gospel throughout all nations; to promote family and secret worship of God; to walk circumspectly in the world; to avoid all tattling and backbiting and excessive anger; to watch over one another in brotherly love; to cultivate Christian sympathy in feeling and courtesy in speech.

Does not this covenant touch the very confines of the Kingdom? Is it not the constitution of that kingdom in a few strokes of the pen? Is it not the complete body of Christ? Here is both freedom and bondage. Freedom in Christ and the bond slaves of love, what body greater than we can welcome the world to fellowship in the spirit which is the only rightful tie that can ever bind us together?

If what has been said is true, then, it seems to me, we should come to a clearer interpretation of ourselves and our gospel. Personal salvation is a great thing—the first thing. Our gospel must be interpreted in terms of service as well as in terms of personal rescue; I think more so. That is a great question, "What must I do to be saved?" And every man must ask it. But I sometimes wonder whether that is the greatest question after all. It was asked by a frightened man who was fearing punishment. We do not hear that cry often enough. But for a man to ask it, and to keep asking it, and to cling of no other question is to remain a dwarf in the Kingdom of God. There was another question, asked one day by a young man. He was on a journey, on a great quest, a wrong quest on a wrong road: "What wilt thou have me to do?" Aye, that's it. It is the

question of an *awakened* man, looking for orders. The question of the hour is insistent: "What wilt thou have me to do?" And His answer is clear and explicit: "Seek ye first the Kingdom of God and his righteousness"; "righteousness, peace, joy in God!" It is the consuming passion of life; it is the great, gigantic, stupendous task of seeking to have the will of God done "on earth as it is in heaven."

I hope there is no necessity in my saying that I thoroughly believe in what we commonly call evangelism. My purpose is to remind ourselves that it includes far more than our common interpretation. A deacon once said to me, "Get them into the baptistry; I don't care what becomes of them afterwards." Jesus came to seek and to save the lost; but he came that men might have abundant life. There is only one gospel; there is no social gospel, no economical gospel, no political gospel. The message is good tidings, for the redemption of lost men to Christ, the building of saved men into Christ, the transformation of the kingdoms of this world into the kingdom of our Lord and his Christ. Life is one, not two; humanity is one; God is one; destiny is one.

There are those who do not have a large hope for the realization of the Kingdom of God "on earth as it is in heaven." But there did not seem to be in the mind of Jesus any question as to the reality of that kingdom, or as to the possibility of it. It was a spiritual possession; it had a material expression. It could be seen; where it was not seen it did not exist. It was righteousness; a right spirit, right speech, right relationships according to the pattern of Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Love, a consuming passion for service, "as I have loved you," service to the reach of sacrifice. For the synonym of love as one sees it in Jesus is sacrifice; it is greater than filial love; it is greater than the golden rule; it is sacrificial love: "as I have loved you." He loved us—until he gave himself for us.

The Commended Love of God

"God commendeth his own love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5:8). That is the commended love of God to us. We expect it in the missionary! How gloriously it has been exemplified. These rare souls have gone to the ends of the earth, the good tidings in one hand, and the school, and the hospital, the medicine chest, the care of little children, in the other hand; they were charged with that commended love of God, a passion that loved not its life unto the death. This sacrificial love has saved us to this day.

What is our hope? We are cheered by some great visions: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts has spoken it" (Micah 4:3-4).

And the reason for it: "They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of God as the waters cover the sea" (Isa. 11:9).

And John saw: What did you see, John? "I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne say, 'Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his peoples, and God

himself shall be with them, and be their God'" (Rev. 21:2-3).

There remains just this word to say: how shall this kingdom come? As it has ever come; by the deeper movements of the Spirit; by the path of the heart. Listen: the tide of iniquity is full; it is the end of an age, the end of a world. A new era is born; and a baby floats in a basket yonder in the back waters of the Nile. It is God's way.

Listen again: the tide of iniquity is full; it is the end of an age; the end of a world; the closing of an era. Then—

"There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,

And a Baby's low cry.
And the star rains its fire
While the beautiful sing—
For the manger in Bethlehem
Cradles a King."

Come here, children of the newer idealism, heralds of a better time, interpreters of the Kingdom of God! Come here: I would have you look at three mountains. They are the mountains of our holy religion; they are the foundations of the Kingdom of God.

This is the mountain of the law; listen to it, once again:

One god; one holy day in seven; honor your father and mother; don't swear; don't kill; don't steal; respect womanhood; don't lie; be true to your neighbor.

Oh, the law on the mount: it is vital in the Kingdom of God! But now: look at this other mountain. Listen: Blessed are the humble; blessed are the non-conceited; blessed are those who long to be good; blessed are the pure in heart; blessed are the peace-makers.

Listen again:

Our Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

Calvary

But there is another mountain. I can best describe it in Heine's great vision. He was at Olympus—in his dream. Far to the top he saw a strange banquet. It was spread by the gods of war. Mars was there, Thor was there, Odin was there. They feasted on blood; they laughed loud with a hellish laughter; for the gods of war had their way at last. Down at the base of the mountain stood a pale, lonely man, looking up at the revellers of darkness. He had a load on his back. He began climbing the mountain. It was a hard climb—with the load on his back. Heine watched him as he climbed. On, on he went, till he reached the top. Then taking the great load from his back, he placed it in a hole, and it faced the sky. Then he placed himself upon it. And he hung upon a cross. And the banqueters? They disappeared, faded away in the darkness. And he who hung upon that cross, said, "And I, if I be lifted up, shall draw all men unto me." And the law on the mount and the sermon on the mount are joined together by that cross! No, it is not Olympus! It is Calvary!

Sinai, Hattin, Golgotha: the law on the mount, the sermon on the mount, the sacrifice on the mount: these three. And what God hath joined together let no man put asunder! Thy kingdom come! Even so, Lord Jesus.

What My Religion Means to Me

BY R. E. BROWN

MY religion means the only rational explanation of the universe. Among many voices one speaks with authority. God, a personal Being, created all things. There is a purpose in the plan and everything is moving toward an ultimate goal that is glorious. The world is spiritual and the highest value in it is the soul. But God is more than Ruler of the universe, he is my Father. The Bible is his Word revealed to me. Prayer is an experience as real as any other personal conversation.

Then, my religion is the answer to my personal problems. Our greatest problem is simply how to live. This is a religious problem. My hopes and dreams find expression only in religious experiences and activities. I find here a worthy goal and a worthy motive for my life. By exercising faith in Jesus I find forgiveness for sin. Through the cleansing of my own heart I have peace with God which is essential to worthy living.

Again, my religion gives a meaning to life. Life is not an accident. God's plan, while big enough to take in the universe, is great enough to include every life. My greatest fear is that I shall fail to carry out the divine plan and so make a failure of my opportunity, hence my religion means constant fellowship with the Spirit of God and constant dependence on him for direction in the affairs of life. My highest happiness is found in his fellowship and after that in useful service to others under his direction.

But, to condense years of experience into a dozen words my religion means comfort in sorrow, strength in discouragement, joy in trial, and then—the assurance of fellowship with the Saviour and saved loved ones in a better world beyond the grave.

A Scientific Religion

BY H. L. STETSON

A SCIENTIFIC religion! What would it be like? This question is answered in *Harper's Magazine* by Julian Huxley, grandson of the celebrated Thomas Huxley. After describing the revolution wrought in our thinking by modern science he says that the whole supernatural substance of Christian faith has fallen into innocuous desuetude: "scientific humanism" takes its place. This comes from a scientific analysis of "the realities by virtue of which" the formulated beliefs of men have persisted. "The values are there. They may be perceived practically by the man who ruefully surveys the self-caused ruins of his old belief; or they may be perceived by the scientific mind which has analyzed away the sanctions of the codes and theologies of humanity into myth, or false assumption, or error." The supernatural has no place in our thinking. Human beings are investigated in the same way a zoologist studies bugs and a botanist examines plants. This is the sole source of religious enlightenment and faith.

This is, of course, as Mr. Huxley says, "naturalism." It is a very old philosophy which he has tried to put on a modern scientific basis.

As a religion "scientific humanism" is on a par with Comte's "altruism." He tried to substitute this for the Christian worship and faith and failed. Mr. Huxley like Comte, seems to think that man will have some form of religion, and he offers "scientific humanism." Will he succeed any better than did Comte? "I was an hungered and asked for bread, and ye gave me a stone; I asked for a fish, and ye gave me a serpent."



The Devotional Life



Leaving It There

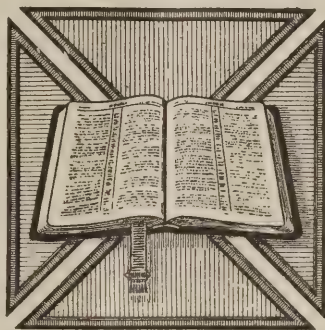
"Leave it all quietly to God, my soul."—Psalms 62:1 (Dr. Moffatt's translation.)

BY GEORGE H. MORRISON

THERE are times in life when it is greatly helpful to have someone say to us, "Leave all that to me." Like a gentle wind it blows the clouds away. There is much in life that we must do ourselves. Of certain duties no one can relieve us. There are crosses each of us must carry and burdens nobody can take away. But how much more difficult life would be for many, in certain times of anxiety or strain, were there not someone standing by to say to us, "Leave all that to me." That is peculiarly the voice of fatherhood. It carries the secret of childhood's undisturbances. A child does not worry about clothes or meals. Instinctively it leaves that to its father. It is beautiful to notice how the psalmist had grasped that comforting energy of God. Baffled, betrayed, a prey to bitter anguish, "Leave it all quietly to God, my soul." And so for him, too, came interior peace, and the lights of heaven began to shine again, and the storm was changed into a calm.

We Know in Part

This command which the psalmist gave his soul is one of the secrets of the spiritual life. No passing of ages has made it less imperative. When prayers seem to go unanswered, when someone dear and young is taken away, when those who would not harm a living creature are bowed under intolerable pain, how hard it is to say that God is good, and saying it believe it, with that confidence which is pleasing in His eyes. We want to know. We want to understand. Sometimes like Job we expostulate with God. And so, expostulating, everything grows harder, till we are brought to the margins of despair. How much wiser the attitude of David, plunged into a very sea of troubles, "Leave it all quietly to God, my soul." We are not here just to



understand. Now we know in part and see in part. We are here to glorify God by trusting him even when we do not understand. And such trusting carries its own evidences, in the rich inward harmonies it brings, as if our life were in tune with the eternal. "My meat is to do the will of Him that sent Me." His meat was neither to probe nor to expostulate. When the cup was bitter, when the cross was heaviest, when the lights were darkened in the garden of Gethsemane, He left it all quietly to God.

Problems

One thinks again of those intellectual problems which visit and perplex the human mind. There are times in life when these are very sore. And so made are we that we cannot avoid thinking of them, with the mysterious faculties which God has given us. There are times when it is well to ponder such things. A great problem may be an inspiration. The opposite of faith is never reason; the opposite of faith is sight. But there are other times when the highest part of wisdom is not to beat ourselves on things too high for us, but to give our souls the counsel of the psalmist, "Leave it all quietly to God, my soul." Some day we shall arrive and understand. We shall see His face and His name shall be in our forehead, it shall be written out in the region

of the brain. Meantime we have a life to live, a heart to cultivate, a service to perform. "What is that to thee—follow thou Me."

When Failure Is Success

Again, we are to remember that deep counsel in the hours when we have done our best, and failed. The higher the service that we seek to render, the more are we haunted by the sense of failure. The man who is sweeping a crossing does not fail. Give him his brush and he will sweep it thoroughly. The man who is driving an engine does not fail. He brings his train in at the scheduled time. But in higher ministries, when soul is touching soul, when we are working not in things but lives, how haunting often is the sense of failure. Every Sunday-school teacher knows it well, every mother with her growing family, every visitor to lowly homes, every preacher of the great evangel. So little done, so little difference made, so little fruit for the laborious toil, though the seed sown may have been steeped in prayer. What, then, are we to give things up? Are we to throw our duty over in discouragement? Are we to leave the battle-line and be spectators because we hear no cheering sound of triumph? My dear reader, there is a better way, and it is just the old way of this gallant psalmist, "Leave it all quietly to God, my soul." Often when we fail we are succeeding. We are doing more than we have dreamed. We are helping, with our rough, coarse hands, because another and a pierced hand is there. Do your best, and do it for His sake. Keep on doing it. Do not resign. And as to fruitage and harvest and success, leave it all quietly to Him.

"When obstacles and trials seem

Like prison walls to be,
I do the little I can do,
And leave the rest to Thee."



The Chimney Corner



Mary's Little Lamb

A Sketch of Out-of-the-way People

By CLARA DENNIS

"COME in, come in, whoever you may be, I declare to my soul I don't care, come in," were the words of unstinted greeting that hailed me as I paused at the gate to admire an old-fashioned house on the lonely island of Tancook, off the coast of Nova Scotia.

The house was an old one. The garden in front looked as if a package of mixed flower seeds had been upset in a heap on the ground and had taken root where they fell. Around the garden was a field of waving potato tops. Other fields stretched far down to a beach, beyond which was the sea.

Through the potato patch came the one who had hailed me, a tall, upright man. As he drew near, I saw that he was a young old man. I afterwards learned that he was seventy-five years of age, that he owned the old-fashioned house and that his name was Mr. Israel Baker.

The room into which we stepped was a kitchen. Just inside was a flight of stairs that strongly resembled a ladder and which led to rooms above. A huge brick oven occupied one end of the kitchen. At another end was an old dresser with old-fashioned dishes. Old chairs, an old table and an old-fashioned couch comprised the remainder of the furniture. A quaint little old lady was in the midst of preparing a meal.

We passed through the kitchen to a room adjoining. It was a large room, oblong in shape, with a little bedroom opening off one end. The ceiling was crossed by large wooden beams.

"This here house," said Mr. Baker, "is an old German, builded out of two-inch planks—the only one left on Tancook," he added impressively. "And she takes," said he with pride, "a peck of lime to whitewash her; yes, a peck of lime to whitewash her entire. Americans come here one year to get pictures of her. They bring cameras wit and snapped her off."

At this point Mr. Baker's words were unexpectedly "snapped off" also by a diversion which was caused by the entrance into the room of the quaint little old lady. She carried with her a huge loaf of bread, which, after she had seated herself, she placed firmly on her knees. Her hands she then clasped tightly on top of it, as if to check any natural tendency on the part of the bread to rise. This was Mrs. Israel Baker.

The room was filled with things which bore eloquent testimony to the industry and ingenuity of Mr. and Mrs. Baker. A large full-rigged ship occupied a prominent space upon the floor. Bas-

kets, and frames destined to be baskets, lay everywhere about, while willow withes of which they were made were to be seen in profusion. Numbers of mats, hooked by Mrs. Baker, called forth admiration. They were deprecatingly declared by Mrs. Baker to be as nothing to her Mary's Little Lamb mat.

"Here it is, here it is," cried Mrs. Baker eagerly. "Here's my Mary's Little Lamb mat. I made it fur the king," she added in a tone in which awe and reverence were mingled with pride. "But he didn't accept of it because he wasn't acquainted with us, he said."

Mrs. Baker had led the way to the opposite side of the room, on the wall of which hung an ordinary picture frame.

An appropriate pasture of green formed the background of the mat, on which the lamb stood out in snowy whiteness. Its posture was such as to suggest that it had been aware from the beginning that its ultimate destiny was to appear before royalty.

Frequent custom has rendered either "heads" or "tails" prominent, but in Mary's little lamb both "head" and "tail" were equally prominent.

The lamb's head was an inverted triangle, from whose base rose two straight points of ears and whose apex ended in a perfectly straight nose, dark green in color. Its gentle eye, of the same green shade, gazed unwinkingly ahead, while its trusting face was set steadfastly toward the beholder.

The legs were absolutely straight and totally minus joints. Realistic black hoofs formed the feet. The tail was a model in more ways than one, unerring in its straightness.

And, lest there be any dispute in the matter, identification by Mary being no longer possible, across the top of the mat there was hooked in letters unmistakable, unmistakable although the "s" in Mary's was turned west and east instead of east and west, the name "Mary's Little Lamb."

In a lower corner of the frame was pasted a royal letter and an envelope which bore a royal seal and was addressed to Mrs. Israel Baker. The letter was headed "Buckingham Palace," and read as follows:

The private secretary has received the king's commands to thank Mrs. Israel Baker for her letter of the 14th inst., and to assure her that His Majesty, although fully appreciating the kind and loyal motives which prompted it, regrets that the rules laid down with regard to offerings from individuals with whom the king is personally unacquainted, will not allow of his acceptance of the present.

So, as it was against the rule for

Mary's little lamb to go to school, it was thus made known that it was also against the rule for it to go into a king's palace.

The hour of eleven o'clock having arrived, Mr. and Mrs. Baker, with a wealth of hospitality, urged me to remain to dinner. They would take no refusal, so we returned to the kitchen, where the dinner was even then upon the table.

A moment's pause occurred while Mr. Baker petitioned heaven that the food might be blessed to our dying bodies, then with simple and unaffected kindness they made me welcome to their home and board. Delicious cold slaw, potatoes and meat were followed by wild strawberries and tea.

"I like strangers on earth," declared Mr. Baker suddenly, adding, as if by reason for his preference, "I'm bound to see strangers more than ever I see when I git to heaven."

"How did you come to settle on Tancook?" I asked during the course of my visit.

"That's what they all asks me," replied Mr. Baker. "The Americans as come here, they says to me, 'Mr. Baker,' they says, 'how did you drift?'"

"I drifted here by my grandmother and my grandfather, I says to them."

"Tancook was all grinette rock when he come here," continued Mr. Baker. "I could a gone away from Tancook. I bin invited to California. But I says 'I'm just as well wheer I am.' California's a poor climate—too many earthquakes and torpedoes theer. But I'd a liked to a went and seed the place, then cleared out and back to Tancook," he added reflectively.

My seat was just in front of the window which looked out upon the water. I recalled to mind the story of the American privateer Teazer which had proved so disastrous to trade and commerce and which was pursued in 1813 by a number of British ships and whose final end occurred in the very waters which met my gaze. After a long chase the Teazer took refuge inside Tancook. Seeing the ship surrounded, so history goes, an officer of the Teazer, a deserter from the British service, fearing the punishment which awaited him if caught, set fire to the magazine and blew up the vessel. The noise of the explosion was deafening. Men from the mainland fainted at the sights witnessed by them in the vicinity of the disaster. Only eight of the crew were saved, some of whom were terribly burned.

The tragic fate of this frigate is the source of a superstition among the people of the islands and the shore.—*Boston Transcript*.



Boys and Girls



Boys and Girls Who Have Done Things

Dear boys and girls of the Explorer's club:

Put on your thinking caps and explore the insides of your heads. Do you find there the stories of any boys or girls who have done something conspicuous when they were still children, or had an idea in their childhood which led to something definite and worthwhile later? For instance, there was Isaac Newton, who watched the lid of his mother's teakettle rising and falling, rising and falling, as the kettle boiled. What in the world made it rise, that lid? Steam! So Isaac Newton all his life had a dream of steam. If it could lift the lid of a teakettle it was strong enough to lift other things. Because one boy was interested in steam and teakettle lids you and I today have steam engines, steamboats and all kinds of machinery.

I am thinking of a little girl in the Bible, an inconspicuous child who was only a slave-girl in a great man's house, yet when this man became ill with a curiously dreadful disease which no one seemed able to cure, this little girl spoke up and said: "There is a prophet in Israel, if you please, sir, and I am sure he could help you." Imagine the courage of it, a mere little slave-girl daring to speak to this important gentleman. Yet when Naaman took her advice, and journeyed to meet the prophet, the prophet really did tell him how he could be made well. I have often wondered about that little girl: was she dreadfully puffed up about it? And did the great man come home to pat her on the head in high gratitude? Did he, perhaps, set her free? Did he give her a new dress or a bracelet as a "thank you"? Nobody knows how it all came out, but this girl who dared to say something was important enough to get written into the Bible, and I think that perhaps that is thanks enough for her, *today*, don't you?

There's a boy who was also "written into the Bible." You know all about him, that boy who had a lunch basket, with only five loaves as big as biscuits and two small fishes. Just exactly enough for himself! Yet along came Jesus and saw him. And Jesus knew that there were five thousand hungry men and women who had listened to a long sermon, far from home, so he said to the boy: "Boy, let's feed this big multitude, you and I!"

Boy, how did you feel *then*? For a great many boys and girls here in America have often wondered about you. Were you startled, amused, quite sure it was almost a joke? And then, when Jesus really did it, didn't you adore him?

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

Didn't you tag at his heels day and night after that? Didn't you tell all your pals about the most wonderful person you had ever met? And how did you feel when the Lord Jesus was on the cross? We wonder! We boys and girls of 1926 often wonder about you, and wish that Jesus could use something *we* have had, as he used your lunch basket.

So, Explorers, write me a letter telling me about some boy or girl you have heard about in school, or at home, or at church, or elsewhere, who did something splendid. This contest will be open until June 20, 1926.

RULES

1. Send your letter to Miss Margaret Applegarth, 21 Arnold Park, Rochester, N. Y.
2. Mail before June 20.
3. Write in your own words about this boy or girl. Tell what he did, and why you admire it.
4. A prize will be given for the best girl's letter, another, for the best letter from a boy.

To Help Others

By ELSIE P. HOLMES
Seattle

WAR hinders every helpful thing in life and that is one reason why it is wrong. It upsets families and schools and churches, it makes the well people sick and the sick people nervous, and little children get scared and miserable. Jesus wants his followers to help others, and he must be very disappointed when Christians fight one another.

Dear Miss Applegarth:

This is what I have explored about the negroes so far:

1. They were brought to America as slaves from Africa in 1613 on a ship called "The Jesus."
2. Abraham Lincoln freed these negroes from slavery after the Civil War when he signed the Proclamation of Emancipation.
3. Today one in every ten persons in the United States is a negro.
4. The following are conspicuous negroes, well-known by everybody: Booker Washington, Major Moton, president of Tuskegee; Alexander Dumas, French author; Paul Lawrence Dunbar, American poet; Nanny Burroughs, head of a wonderful school for colored girls in Washington; Roland Hayes, one of the most wonderful and popular singers in the world.

5. Negroes should always be spelled with a capital N out of courtesy, just as Italian, American, English, etc., are spelled with capitals.

I love your stories and think you must have such a good time writing, they sound very jolly. I like this page.

Your new friend,

Emerson Johnston, (age 11),
Washington, D. C.

Dear Chimney Corner:

I have read you ever since we took THE BAPTIST and I like it so much. I thought it was fine of Brougham and Robert Wallace to write such a long hard story all alone. It has so much happening. I am writing a story now too about a man we really know who had an adventure in Kentucky once, which you may like to hear if I ever get it done. I may get time to do it in Christmas vacation. There is always school work to keep me busy, and I guess you all have the same trouble. We gave a play by Miss Applegarth in our church and I was Jack the Giant Killer. It was to get subscriptions to *Missions*, and I think it did. A big giant came in and I asked missionary questions until she shrank to nothing. I like the Chimney Corner a lot. No more now, from

—Jack Truman Fox, (Aged 12),
Brooklyn, N. Y.

Dear Miss Applegarth,

Thank you very much for sending me so many foreign postage stamps. You must have lots of friends in other lands, for it is hard to get stamps from South America and China, I find. I liked the little book of stories about the various countries where your stamps came from. I can join the Explorer's Club now for I have explored postage stamps, and know that the Chinese stamp has a sort of sampan on it, like your story of the boat that had an eye to see with. We are using your "Merry-Go-Round" book in Sunday school, and I made the elephant to go on the merry-go-round when we studied India. We are having lots of fun with it during the church hour when the juniors meet in our room for our own service. Drop in if you come to Chicago, we would love to see you and other explorers too. I like the page.

Very truly yours,

Paul Prentice Stone.

(Age 11, Chicago.)

Mr. Egotist: "I spent last evening with the one I love best."

Miss Pert: "Don't you ever get tired of staying alone?"



Young People and the Kingdom



"Meeting Helps" on C. L. P. Topics for June 27

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What it Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The entire set of books may be had from the American Baptist Publication Society. A few others may be added later.

This lesson is based on the second chapter of "God's Dynamite" from pages 47-73. Read this over carefully and ask your group members to read it also.

In presenting this lesson, bring in several of the interesting stories in this chapter, showing what prayer did for the missions in Africa.

Have all of this leading up to the need for prayer today. Show that just as the missionaries needed prayer in Livingstone's day, so they need it today. Bring to the attention of the young people the "Book of Remembrance" which gives names of missionaries and workers for whom we are asked to pray each day.

If you have not already instituted a "Remembrance period" in your weekly devotional meetings, and wish to do so, send thirty cents to the B. Y. P. U. of America (same address as THE BAPTIST) for a copy of the "Book of Remembrance" and a leaflet on how to use it for this purpose. If you already have your "Book of Remembrance" send for the leaflet on its use in the weekly devotional meeting.

Have such a "Remembrance period" at this time for the missionaries in Africa, mentioning them by name. Ask the young people to continue their prayers for these missionaries throughout the week.

Exchanging Ideas and—

An exchange of pulpits is getting to be a common thing in these days. Sometimes Baptist pastors change with those of another denomination. Sometimes they change with those of another race. Sometimes they change with those of another city or district. Usually both churches affected in the exchange are benefited by it.

The First church of Detroit, Mich., has tried an exchange of a different sort. One Sunday each year for the last two years the pastor, Rev. Mark F. Sanborn, has exchanged with his young people's society. Mr. Sanborn lead the young people's meeting each time and the young people assumed charge of the eve-

ning church service. Several of the young people acted as ushers. One young person read the scripture; another lead in prayer; others gave special instrumental or vocal selections. The presentation of the evening's "sermon" was made by three young people and the benediction was offered by a young person. In fact, the entire meeting from start to finish was planned and carried out by young people.

Such an exchange would give the young people an idea of what the pastor faces on Sunday evenings. If the audience is "slim" they may catch a vision of a full church if they themselves stayed. They will be ready to help the pastor in the problems with which he is confronted because they are able to see for a brief time what these problems are. On the other hand, the pastor is able to see more clearly some of the problems menacing the young people, and he will be ready to lend his aid in their work more fully than before. Then, too, the older people of the church get a glimpse of what the young people are trying to do. They see something of what the training in the young people's society is doing for them. They learn something of what the young people are thinking and of their capability, and will probably be willing to trust them with more responsible tasks about the church.

An exchange such as this, once a year, would seem to be beneficial to all churches. It would probably result in a close cooperation of all groups within

the church, and a better understanding of the aims and possibilities of each integral part of church life.

The "Mo-Sho-Me"s

"I'm from Missouri: show me," is a common expression and whenever people doubt the word of others, they usually fall back on this trite but expressive phrase. That is why the group of Baptist young people from St. Louis who have been to a Baptist young people's convention call themselves the "Mo-Sho-Me"s. You've noticed, of course, that the first syllable is the abbreviation for "Missouri." And the last two syllables say "show me." Quite unique, isn't it?

The purpose of this Mo-Sho-Me club is to create and maintain interest in the state and international B. Y. P. U. conventions. Meetings are held on the third Tuesday of each month and any one and every one interested in one or the other of these conventions is asked to attend. And, from what we hear, these meetings are well worth attending. The features of the conventions are discussed, latest information as to programs, cost, accommodations, etc., are given, and good programs of fun follow. Little sketches showing something of the trip or portraying in a humorous way some feature of the convention, are sometimes introduced for the amusement as well as the enlightenment of those who attend.

In addition to these regular meetings, this club issues a little paper telling about the conventions, so that those who do not attend the meetings may have the information just the same. "And there-on hangs a tale." You know, of course, that Missouri is noted for its braying quadrupeds. This has lead the Missouri delegation to adopt the "mule" as its mascot and those of you who have attended the Baptist young people's conventions will recall the "braying" of the "mules" in all the pep sessions. What, therefore, could be a better name for this little paper about the conventions than "The Hee-Haw: Official Mouth Organ of the Mo-Sho-Me Club." Isn't that appropriate?


No, this isn't a news item to be read and forgotten. Here is the purpose in telling you about this: have you ever thought of—Yes, you got the meaning. All young people would be interested in having a "Convention club" keeping them informed about state and national conventions for Baptist young people. Perhaps you live too far apart to try having meetings, but everyone would welcome a little paper (mimeographed or printed) giving the "high lights" of the conventions. If you want to tell them in a humorous way, all well and good. Or perhaps you would prefer mixing up some seriousness with the humor.

Convention Hall of Fame




MRS. MARY M. RUSSELL

Executive of the Los Angeles Camp Fire Girls, and author of five books on dramatization and pageantry, of which "Dramatized Bible Stories for Young People" is probably best known, will conduct the conferences on Bible Dramatics and Pageantry at the Baptist Young People's Convention to be held in Los Angeles, July 7-11.



Among Ourselves



West China Letter

BY JOE TAYLOR

SOME time ago, I sent some information regarding the growth of the opium traffic in this province (Szechuan) which showed that we are in danger of drifting back to the worst days of the vil before the late Empress Dowager promulgated her now famous edict that he production, manufacture and consumption of the drug must be abolished a ten years. You will remember how we all rejoiced and looked on with keen interest at the progress of this splendid reform. Of course we knew that the imperial lady took her daily whiff at the pipe before retiring for the night. But that did not matter so much as she could not live long—she died about a year after her edict was published. The reform would go on for there was a solid body of opinion back of it. The Christian church was lined up in its favor and its influence was away out of proportion to its numbers. Schools were beginning to teach the evil effects of the drug and the younger generation was fighting it. A lot of good came out of that crusade and we looked for the final extinction of the vil. We did not get it. In 1911 came the revolution and the abdication of the Manchus. Then the hectic days of Yuan Shi Kai and then—the deluge, whose waters continue to mount up every year. Now opium is back again and one can see dens on three-fourths of the streets of Chengtu right under the nose of the government.” Out in country places anybody can get a smoke that wants it. In the Arcade in this city, the opium pipes are exposed in shop windows for sale. Back of a dirty curtain in lots of the houses on the streets of Chengtu, the little lamps can be seen glimmering while the addict sucks at the pipe on the bed. Opium is back again; and like the seven devils of scripture seems to be determined to make the last state of China worse than the first.

Illicit Dealing in Drugs

But there is an equally great evil closely allied to opium that is eating the life out of this republic. It is the drug habit. In America, you know somewhat of this enemy. In China it is secretive in its methods and baleful in its results. The first time it is met is at the three principal ports of China—Shanghai, Tientsin and Tsingtao. During 1925, the total seizures of narcotic drugs by the Maritime Customs at these ports were as follows: Shanghai, 6574 ounces; Tientsin, 2916 ounces; Tsingtao, 1356 ounces, making a total of 10,846 ounces. The drugs thus seized consisted of morphia, 5611 ounces; heroin, 4068 ounces; cocaine, 1167 ounces. The

seizures were made on thirty-eight steamers; of these twenty-nine were Japanese; one was American, the President Pierce, but she came from Europe by way of Southampton, Canada and Yokohama. Of the seizures that were labelled, twenty-four were from firms in Japan; while thirteen packages were unlabelled. It would appear that certain firms are not proud of their contraband trade but do not object to the enormous profits to be had by this illicit dealing.

Bear in mind that this large amount of narcotics only represents what was seized by the customs authorities. How much escaped it is not possible to say; but when one remembers the ease with which these drugs can be secreted either on the person or in the baggage of a traveler, it is not too much to say that as much escaped as was caught. Japan has stated at the League of Nations that she desired only “the social and moral welfare of the Far East.” No wonder that this smuggling goes on for it yields tremendous profits. I quote from “The Anti-opium War” published in Peking. “Apart from repeated analysis it is difficult to estimate the amount of morphia in the thousands of samples of ordinary morphia pills. The amount is probably very small, for the average sale price is about \$6 a thousand pills. Contraband morphia is sold at prices varying from \$400 to \$600 a pound, thus giving a profit to the trafficker of nearly 1000 per cent if the drug is bought at market rates.”

A National Menace

So that, in addition to being exploited by her own military leaders, China is being hastened to ruin by some foreign merchants. Opium may be easily detected and confiscated; but these drugs are difficult to find and many get through to the hurt of the people. “Opium and its products metamorphoses the human soul; it debauches the human will; it wrecks the human body. Its addict ceases to be a voluntary agent; he becomes a slave, a tool, a victim of his own weakness, and a menace to society. The drug addict is a national menace, a canker in the body politic. Both the state and the victim need mutual protection both for and against each other.”

In Peking, during the year 1925, 5743 ounces of morphia were seized and burned. It is encouraging to learn that since 1922 not one ounce of British narcotic drugs has been seized. This is mainly owing to the fact that the British government only allows two firms in England to manufacture morphia and heroin. And one of those firms was receiving such large orders for strychnine nitrate from China that they stopped all

shipments of that drug to China until they could get some facts as to how and where it was being used. Now they only sell it in small quantities ordered for bona fide medical purposes.

“On June 7, 1924, the congress of the United States passed H. R. 7079, prohibiting the manufacture of heroin. This action was taken after exhaustive hearings and by unanimous vote in both houses of congress.” While one is glad to know that America has taken this noble stand on this drug; it is sad to learn from the same authority that Japan is increasing her output by leaps and bounds; so that while one country destroys the evil another increases it. The seizures by the customs in 1925 goes to show that morphia is coming to China from Germany and heroin and cocaine from Japan.

The world's production of opium ranges from 2500 tons to 15,000 tons depending on the amount estimated for China. The health committee of the League of Nations declares that 450 milligrams per capita is sufficient for all medical and scientific purposes, which is equivalent to 720 tons for the world.

So you can see that China has more than one difficult problem on her hands. She has the militarists who demand most of her revenues for their armies. In order to get sufficient revenues, these same men of the sword have forced the planting of the poppy on hundreds of farmers—they collect the tax whether the farmer raises the poppy or not. She has a vast system of opium smuggling within her own borders; and added to this she has the contraband trade in drugs at her ports carried on by the citizens of countries whose representatives sit close to her's in the assembly of the League of Nations.

Chengtu, April 16.

Letter from India

BY W. L. FERGUSON

THE holiday season has been upon us recently, not that holidays are anything new or special, but because this year so many of them come in a heap. Most Hindu and Mohammedan feasts, as well as the Christian Easter, are determined by the phases of the moon and not by the Gregorian or Julian calendar. I fell to looking up some of these holidays just now, and I find that in a somewhat modest list thirty-four are set down for the Hindus, twenty-nine for the Mohammedans, and sixty-three for the Christians, most of these latter being saints' days. These three lists total 126 days, but not all Sundays are included, therefore we need to add some forty more days. To be sure, no one observes all these special days, that would be a great

feat of religious adjustment. Legally there are fifty-two Sundays in the year which are government and commercial holidays, and there are twenty-nine other days, chosen from the numerous festival days of Hindus, Mohammedans and Christians, which are "bank holidays," i. e., days on which business is not carried on, as Christmas, New Year, and the king-emperor's birthday. All stripes of religion have these Sundays and bank days to themselves. In addition Mohammedans can claim six more; Hindus two; Christians three, of which two only may be observed by Protestants, while Romanists may have all three. Since Dec. 31, 1925, we have had three new year days, one of which was European (Jan. 1), one Tamil and one Telugu. For eight days in succession certain offices were closed recently, during which no business was possible. We have other and frequent closings for two, three or five days because Hindu, Mohammedan and Christian days came one after the other in rapid succession. Nor have I exhausted the possibilities of rest, play and vacation from inksome toil, for in the city and out there are other times of respite. The last Saturday in the month is a day of leave for those employed in certain government offices, and every Saturday is a half-holiday. Meal times too are puzzling things. Government and municipal offices open at 11 a. m., lunch comes on at 1 p. m. or later, as far on as 2:30 p. m., and afternoon tea begins at four and runs on till five. And five is closing time. It takes some skill to get business done in the midst of conditions such as these. To dodge the holidays, the late openings and the early closings, the personal programs of eating and drinking during the business hours, and to get something done quickly is a real feat. If one can accomplish a half dozen items of moderately important business in a half day or a day, he has reason to be quite elated.

The East Moves

And yet I would not have my readers infer that the East is not moving—that it is incurably slow. Things are coming on with incredible swiftness. Motor traffic, for instance, is revolutionizing travel in this city and all the surrounding country. Vepery, the section of the city where the Day memorial, King hostel and "Bishopville" are, was formerly a very quiet residential and educational section but now is in the center of a great traffic. No less than seven bus lines run past the main gate, and business is rapidly closing in from all sides. We are in a fine location still for mission work, but what it will be a few years from now one can only guess. Fortunately, however, we have a fine three acre plot of ground on which the mission stands, and we probably will not be forced off it for a few years at any rate.

Just now Calcutta is in the midst of great trouble and excitement. For the second time within the past three weeks rioting has broken out between Hindus

and Mohammedans with fatal results. In the first onset some forty or fifty people were slain and hundreds wounded, not by the police or soldiery, but by the opposing factions. In this recent outbreak the death toll is considerable and the bruised are many. At the latest accounts the militia was out patrolling the streets. Inquests, imprisonments, and court cases are proceeding. To find the causes of these outbreaks is not easy. Religious animosity, political rivalry, race feeling, communal jealousy, a crime wave, and hooliganism with plunder as its object, are among the suggestions offered. It is plain that whatever the cause, the cleavage between the two peoples is deep. From of old it has existed, and it will not be wiped out in a day, in spite of talk of Hindu-Muslim unity. Mr. Gandhi has made heroic efforts, for political purposes, to bring the two peoples together in peace and concord, but almost always soon after unity is proclaimed an outbreak occurs. A year or so ago following one of these breaches Mr. Gandhi imposed upon himself a twenty days' fast, as an act of penance for India's cleansing. One wonders what the good man will do in the face of the present disorder, in some respects the most extensive that has happened.

"The Morning Cometh"

There are not a few signs that a new era for missions is near. "Watchman, what of the night? The morning cometh, and also the night." These ancient words from Isaiah are perfectly applicable to present conditions here. On the one hand there is a strong movement Christward; and on the other, hostility towards all that bears his name. I have been talking with some missionaries who have recently returned from touring among the villages on their fields. They are filled with joy and hope. They tell of many baptisms, of conversations of the deepest interest, of victories won in which caste men and caste women have openly confessed and taken the great step. One such tale has just now been told to me of a Naidu convert, a fine up-standing man who is the father of four sons, coming of his own accord to the missionary and asking for baptism, taking his place along with candidates from the outcasts, the Malas and the Madigas, sitting on the same bench with them. No one who is unacquainted with caste-ridden India can appreciate what a scene like that means. Its plain message is that Christ is the leveller who breaks down the middle wall of partition between caste and outcast; who supplants hate, contempt and pride with love.

Our mission schools, however, are more and more being pressed with heavy conditions, reduced grants and extra requirements. Hospitals are coming in for their share of difficulties. One finds resentment in the hostile press that missionaries should seek to make converts at all, especially among the sick and the youth of the land. Let missionaries educate the young people; let

missionaries doctor the patients, but let them beware of exerting religious influence! There are many shades of opinion and opposition. The propaganda goes on chiefly in cities, and from there outwards. There are societies at work whose definite object is to reconver Christians to Hinduism or Mohammedanism. Another recent development has come from a "retreat" which was carried on by some persons who thought it would be a good thing to get Christians and non-Christians together for a frank comparing of ideas and for framing a possible program. Among other things discussed, I understand, was the possibility of having an unbaptized church membership. Let no one be unduly disturbed over this item, even though it does look suspiciously like something now to the front in the Northern Baptist Convention. So far as I know, no Baptist attended the "retreat." Nor have I heard of any who have so far abandoned the great commission as to talk of "non-essentials."

Bishopville, Vepery, Madras.

The New Temple at Joliet, Ill.

AT THE time of the coming of Rev. Raymond S. Carman to the pastorate of the again united Baptist church July 1, 1923, the idea of a new and modern church edifice was in the hearts of many of the members. It is this idea, modified in some part, developed, but essentially the same, which bears fruit in the wonderful building recently dedicated.

In the autumn of 1923 no real concerted action had been taken. Mr. Carman, realizing the dangers of drifting, threw all the force of his personality into getting concrete form for unanimous ideas, and his leadership proved adequate to the task. By January, 1924, the floor plans were ready, and in February the church voted unanimously to proceed with the enterprise. From this has emerged the beautiful Tudor Gothic structure, representing a quarter million dollars, with its sunken garden, its three-story building for educational and recreational purposes, and its auditorium for worship.

From the narthex in the rear which is entered from the panelled and tiled cloister, one looks out upon a cathedral type of auditorium, whose organ chambers on either side at the front enclose an altar type of pulpit, choir and baptistry, the whole surmounted by a lovely hand carved reredos which conceals behind its panels the baptistry and choir loft. In the center of the reredos is an inlaid and illuminated cross.

Its stone mullioned and stone coign windows of high clerestory type of Bedford stone are set with graded imported amber cathedral glass offset by suggestive color panes and symbolic plaques and shed their light from above upon a room of such dignity and feeling, such purity of proportion, and such balance of form in beam and plaster, woodwork and stone, that to enter it is to feel the reverent sense of rest and worship.

The three-story edifice facing Clinton street provides complete facilities for class work and extra-class activities for the well organized and manned departments, each of which has its own assembly room and individual class rooms, but one of which have direct outside light.

The full standard size gymnasium, marked out for basketball, indoor baseball, and other games, has a clear height of twenty feet from the extreme edge of the floor to the nearest beams and twenty-six feet to the ceiling, the whole room being lighted by eight great skylights, and with 3000 watts of projected flood light by night. This room is also an auditorium, banquet hall, Sunday-school assembly hall, and is equipped for concerts, pictures, dramatics, lectures and assemblies, with galleries on two sides and space for 200 spectators of games.

Large locker rooms with individual metal lockers have been provided on separate floors for men and boys and girls and women. The shower rooms are built of glazed white tile and marble with hot water provided. All athletic toilet and shower facilities have been laid out on the specifications of the international committee of the Y.M.C.A.

The gymnasium is also a community hall with a well planned stage and galleries. The curtain and scenery are the product of one of the church's young men, Mr. Albert Siegrist. The lighting effects have been designed by Messrs. Leonard and Lester Jager, father and son, of the church membership. A dramatic club has been organized in the church for the presentation of plays.

The culinary arrangements include a kitchen with equipment designed by a hotel engineer, and two complete

kitchenettes on the second and third floors.

The ladies' parlor, the young people's department, the custodian's apartment, all measure up to the high standard of quality of the entire building.

No such building as this could be the work of one man, nor of a dozen. Only the united membership of the church could have done it. But to the pastor and to Messrs. H. W. Spencer, E. T. Brewster, E. A. Brewster, J. Frank Whallon, Charles Shaw, and T. H. Bruce and to their willingness to sacrifice time and money and long hours of work this wonderful church edifice is a reward and a promise.

Detroit Baptist Doings

By ALBERT H. FINN

Annual Meeting Detroit Baptist Union

THE great event of the year among Baptists in Detroit is the annual meeting of the Detroit Baptist Union. This organization is what its name implies, a union of all the Baptist churches in the metropolitan area. It is an example of cooperative effort facing a challenge that only the most rapidly growing major city in the world affords.

As usual the meeting was held in the Woodward Avenue church, May 11, and the program occupied the time from 1:30 to 10 p. m. There were about 500 delegates present at the two sessions. The afternoon was given up to the transaction of necessary business, reports of the board of trustees, superintendents, affiliating organizations, missionary workers and pastors, and a general survey of the field and its needs. The treasurer reported expenditures for the year of over \$300,000, while the addition to the churches was the largest ever reported. In the evening the ladies of

the Woodward Avenue church served dinner.

A drive was launched for \$50,000 for a new building for our Baptist Children's home. This is our latest denominational enterprise, and its growth has been far beyond the physical ability to care for. Its need is now widely recognized. The Detroit Community Union has recognized its place and efficiency and has made it one of its beneficiaries. It operates under state control so that the standard of service is of the highest save for inadequate accommodations. This, the proposed new building will supply. Substantial subscriptions are solicited that the new building may be gotten under way at the earliest possible date.

Doctor Gleiss presented the annual report of the board of trustees and the educational department in printed form, with a copy at every plate, but supplemented this by a running explanatory talk that made it even more vital in its meaning and comprehension.

Rev. A. V. Allen, pastor of the Jefferson Avenue church gave an illustrated lecture covering the history and personnel of the Detroit Baptist Union, and view of the various Baptist churches and missions—in part only—in the metropolitan district. It was keenly interesting, informing, and to many of the delegates a real revelation of the magnitude of our Baptist work in Detroit.

Death of Walter W. Smith

At the annual meeting of the Detroit Baptist Union a letter of loving appreciation, after earnest prayer in his behalf offered by his pastor, Doctor Hoag, was sent to our brother Walter W. Smith, then in Grace hospital. Tuesday morning following, May 18, the Master called him home. The funeral was largely attended from the family



R. S. Carman,
pastor of First
church, Joliet, Ill.,
and the new
building, recently
dedicated



residence in Vinsetta Park on May 20. Doctor Hoag and Doctor Hoben, president of Kalamazoo college, were present.

For forty years Mr. Smith had lived in Detroit. He is remembered as an eminent business man; a constructive Christian; a member of Woodward Avenue church, where he had filled nearly every position of responsibility to chairman of the board of deacons and chairman of the board of trustees; for four years president of the Detroit Baptist Union; a trustee of Kalamazoo college; treasurer of the Michigan Baptist Convention for four years; member board of directors of the Y. M. C. A. and the only president of the Detroit real estate board who was ever elected without opposition. He was quiet, retiring, but effective in all his plans and purposes. He will be greatly missed. He leaves a wife, a son and wife, daughter and a grandson.

A Centenary Occasion

One hundred years ago the first cooperative effort among Michigan Baptists was effected by the organization of the Michigan Baptist Association, when only four feeble pioneer churches existed in the territory of Michigan then on the frontier. The four churches were Pontiac, Stony Creek, Troy and Farmington. The First church, Detroit, had not as yet been organized. Many years later the association changed its name to the Detroit Baptist Association, its present name. Pontiac in the meantime has joined the Wayne Association, a later organization. The Stony Creek and Troy churches have gone out of existence. Farmington is being born again. In the First church, Detroit, the centenary of the association will be observed on October 6-8. An historical program is in preparation, and an outstanding event is anticipated. Historical facts and documents are solicited for the exhibits features.

Among the Churches

The First church has purchased a large residence and lot just west of the present church property on Pingree avenue, and a modern social and educational unit is planned. Great apartment houses are springing up, meagre in space, practically compelling their occupants to seek their social and especially their religious life elsewhere. Dr. Sanborn, the pastor, is leading in this enlarged work.

Bethel church, (formerly First German) has purchased a new site on Mack avenue, in the Indian village, and is preparing to build a modern meeting house which will be one of the best in Detroit.

Plans are in preparation for new houses of worship for Jefferson avenue (auditorium), River Rouge, Grand River avenue and Ferndale. These are important and prosperous fields. Birmingham is also facing a new building proposition.

Warren Avenue church has decided to remain in its present field to enlarge and to make an effort to meet the needs of its changing environment.

The work among the negroes of De-

troit is enlarging. The Christian center will have its closing exercises within a few days. It is doing a splendid work, but enlargements in building and staff are badly needed. It is expected that the advisory council will consider this problem at its annual meeting held in June in the Calvary church.

Annual Meeting of the New England District, W. A. B. H. M. S.

BY GRACE B. FRYER

THE annual meeting of the New England district of the Woman's American Home Mission Society was held in the First church, Worcester, Mass., Apr. 28.

The district president, Mrs. W. J. Budgell, had charge of the devotional service. Annual reports were read, and the following officers were elected for the coming year: Honorary president, Mrs. George W. Coleman, Boston; president, Mrs. W. J. Budgell, Somerville, Mass.; first vice president, Mrs. W. H. Jones, Portland, Maine; missionary vice-president, Mrs. G. A. Miles, West Somerville, Mass.; recording secretary, Mrs. A. E. Watkins, Arlington, Mass.; corresponding secretary, Mrs. H. S. Budgell, Newton Highlands, Mass.; treasurer, Miss S. M. Hayward, Malden, Mass.

The silver candlestick given by Mrs. Florence G. Thomas in memory of her daughter who was killed on her way to teach at an Americanization meeting, was presented by Mrs. Ivan S. Nowlan to Mrs. Wakefield for the state of Rhode Island which had the best record for Christian Americanization during the year.

The loving cup was presented by Mrs. W. J. Budgell, district president, to Mrs. C. W. Corey for the state of Maine which had the best record for the reading contest during the year. Mrs. H. W. White, the district chairman of the reading contest, states, "Of more importance than the gain in the number of points registered last year in the reading contest of the New England district is the decided increase in the number of churches reported reading. Even as in one state where the number of points reported shows no gain, the number of churches reading has increased eightfold. Our goal for 1926-1927 is, every church in the district reading and reporting."

Mrs. Katherine S. Westfall gave an address, "A Lighthouse in Alaska," which was followed by a Golden Anniversary hour conducted by Mrs. W. H. Jones, of Maine, district chairman.

Tree posters from each state showed progress in leaves turning to gold. Chairman from each state reported on the success of the campaign under their leadership. Rhode Island was the only state to go over the top in pledges. Massachusetts has paid in \$24,949.40, which is more than any other state. All seemed confident of ultimate success.

An honor gift of a bough was presented to the district president, Mrs. W. J. Budgell, from four Boston associations.

The White Cross ushers of the district presented a bough to their chairman, Mrs. A. C. Reynolds, to be used for a scholarship in the Baptist Missionary Training school of which she was formerly a dean. This will be known as the Mary C. Reynolds' scholarship.

Student Aggressiveness

BY FRANK H. LEAVELL

FOR four scholastic years we have been promoting a distinctly student religious program. Whenever we have called upon the students themselves for cooperation we have received even more than we have asked. Among Baptist students of the South there has been an expressed willingness to follow Baptist leadership. Two special weeks were set aside for student emphasis this spring. They are interesting.

Student Evangelistic Week

At the state conferences last fall the students voted, in every state, their willingness to promote a week of distinctly student evangelistic work. Feb. 14-19, 1926, was the week. A program with suggestions for each day's activity was sent to the schools. A full week of preparation was suggested. All day and all night prayer meetings were included. This was not to be a week of evangelistic preaching—or a meeting. It was distinctly student personal effort.

The program was sent to only forty nine selected schools. From forty schools we have received reports. A number of schools held the all-day and all-night prayers. More had all-day prayer. Practically all observed the week of preparation. The largest victory nineteen won, was at a school having all night prayers. The results show that 646 students agreed to do personal work that week. There were 344 unsaved persons listed as possibilities to be won. A total of 289 were spoken to. The reports show 105 confessions of Christ. In the years to come these numbers, most gratifying as they are, may be multiplied (Some schools postponed the week's emphasis, while others had conflicts precluding it.)

Vocational Emphasis Week

The other week's emphasis is that of vocational emphasis, Apr. 19-24, 1926. This is promoted jointly by the education board and the inter-board commission. A program for chapel exercise for the week was prepared and sent to all Baptist schools. It was sent also to the Baptist pastors where state schools are located with suggestions for use there.

This effort was for the purpose of leading students to face the necessity of choosing their life's work and taking their college work in preparation therefor. The subjects for the chapel lectures were: "The Necessity of Individual Choice of a Vocation"; "The Different Fields and Your Choice"; "The Various Talents and Your Choice"; "Difficulties (Temptations) Surrounding Your Choice"; "The Decision—Your Choice."

All Southern Baptist Student Conference

Plans, promotion and program are well under way for the great South-wide Baptist

ist student conference to be held in Birmingham, Oct. 28-31, 1926. We are seeing the necessity of making this an all-denomination effort. We shall need the cooperation of students, schools, boards, school churches, home churches, parents, pastors, newspapers, conventions and assemblies. Response and cooperation thus far is 100 per cent.

Boston Letter

By CHARLES H. WATSON

Beautiful June

JUNE always reminds us of Newton. It is then that the Social Union dines its faculty and senior class, and we have trial speakers who speak to us from the angle of the wide world, and from the smaller circle of the students. It is also then that the wonderful old hill assumes its ravishing June decorations, and beautifies the approving smiles of the large and happy commencement company. After so long having the "Horr habit," now strange will the anniversary seem without him, but how many will be there gratefully remember him, and love him! But we are thrilled by the announcement of President Faunce as the baccalaureate preacher; and Dr. Richard Cabot as the orator. This is written before anything has happened, merely anticipation. We are sure of the majestic glory of old Lewton Hill, and full of anticipation as we look forward to "Newton night," as baccalaureate preacher, the "beloved physician" orator, and the "boys."

William Wallace Everts

The passing of Rev. W. W. Everts, May 14, in his seventy-eighth year, calls attention to a man of beautiful character, and uncommon mental acquisition. He was well born, wisely trained, and soundly consistent. He was named for his father, who in his generation, was an outstanding Baptist leader in the Middle West. The son resembled the father more in intellectual quality and accomplishment than in aggressive, achieving leadership. But his path was his own, and his character and record high and creditable. He was as sturdy and clear in his conviction as he was in frankness in avowing it. We never knew, nor cared, just where he belonged among the different "contestants" for the faith. We were certain that the spirit of Christ was in him, and keeping him in a realm entirely above our pitifully superficial theological classifications. Always there was kindness in his most emphatic avowals, and you never could draw out of him one bitter or brotherly word about the men with whom he differed. He was a pattern of charity and helpfulness—"an Israelite indeed in whom there was no guile," and helper whose vigilance never slept.

He was a genius in out-of-the-way investigation. Competently armed with the modern languages, he would burrow into the libraries, with a feel for the old brilliants of literature, that he loved enthusiastically to share with his brethren. He never came in without leaving riches behind him, both in the radiance of his own purity, and the opulence of his mind and Christian nature. Dr. de Blois, his long-

time pastor, gladly came all the way from Philadelphia to the funeral, and, inspired by his subject, pronounced as truthfully perfect a tribute as we ever heard.

There are two uses of life widely different. You can make of it an endless comedy, or a glorious achievement. The first was Horace Walpole's way: "That flippant dilettante, who trifled away his existence, and never really lived at all," as Gamaliel Bradford analyzed him. Everts chose the better way: to turn his face, high-gifted and friendly to life, helping others and making the world better; permitting no sorrow or calamity to dearest ones ever to quench his triumphant consecration. "Blessed are the pure in heart for they shall see God."

Some News Bits

Sometimes a Baptist church strikes it rich: gets more in its minister than ever before, and finds a double blessing in the minister's wife. The whole town appreciates the unusual enrichment, and there comes such response both in church enlargement and community welfare as has not been known in fifty years. That is just the two years' experience of the church at Hyannis "down on the Cape," under the leadership of Pastor and Mrs. Frank M. Holt. They make an effective team. Mrs. Holt is expert in high-grade religious teaching, regularly writes for our *Adult Leader*, specializing in leadership of women. The whole community is responding to such wise, mature and competent service as Pastor and Mrs. Holt are giving them.

Rev. H. Eugenius Hodge long time pastor at Winchester, and later at First church, Everett, is happy with a new wife, Miss Evelyn Ames Leach of Everett, and a new church. He goes to Putnam, Conn. Thus from its surplus of good ministers, the old Bay State sends one of its best to the "land of steady habits." We have none better than "Eugenius."

From deftly driving a double team a long time as pastor of the Federated church at Hudson, Pastor Herbert B. Francis takes a simpler task, but with more people, at the Third church, Fall River. His tactful discipline will come in well in a plain Baptist church, and his characteristic devotion will do the rest.

Ill health compels Rev. Nathan Bailey of the North church, New Bedford to resign. His fourteen years there, added to his substantial previous pastorates in the state, have made a veteran of him. May his old vigor come back!

The Baptist Home

It has been a keen delight to watch the great "drive" for the Baptist home, just to see it go. It is going over the top by such enthusiasm and such leading and pushing as you do not often see or feel. Dr. Charles H. Moss is the "big chief," Harry A. Gilman, secretary of the Social Union, and Deacon Edgar Rhodes of Tremont Temple, are the great "braves." How the eyes of Deacons Chipman and Wentworth, the original lifters of the long ago, would glister, to see the Temple people and the

churches, so nobly lifting in this beautiful charity, under such leaders! \$800,000 is the figure; \$300,000 for building and equipment, and \$500,000 for annuities and ultimate endowment. Two-thirds of both amounts, at this date, are raised, and churches all through the state are warming up. "It can never be done!" exclaimed some of our solid Baptist citizens. Other citizens just as solid are exclaiming, "It shall be done!" It now looks as if all would rejoice together in the triumph, as the beautiful home is built.

Two More Departed Ministers

The first is Rev. Asa E. Reynolds, aged eighty-six, who was buried from the Winter Hill church, Somerville, May 24. For some months he had been failing. In the days of his earlier strength he had strong pastorates at Natick and Wallingford, Conn., and at Cambridge, Mass. He was a man of scholarly habit and attainment, and of even pulpit ability. He was in Colgate in the early sixties—the period of William Newton Clarke, John Peddie, Monson A. Wilcox, Zelotes Grenell, and John James Lewis—they were a rare company. His widow is Mrs. Mary E. Reynolds, so long the inspirer of our home mission women. Theirs was a long comradeship of high purpose, and congenial occupation.

Rev. Arthur P. Wedge passed very suddenly, May 24, when he seemed in the prime of his powers. He came to us from the Free Baptists at the time of the denominational reunion, and was always welcomed in our pulpits as stated or occasional supply. He long was a government supervisor of our American Indian schools, but followed his calling as minister for love of it. With warm spiritual nature, he was loyal to the master, and beloved and enjoyed by his brethren.

Annual Meeting of the Woman's Baptist Mission Society of Connecticut

THE annual meeting of the Woman's Baptist Mission Society of Connecticut was held May 13 at the First church of New Haven. In addition to routine business, the session included speakers, music and intervals of prayer.

The poster contest in which the various committees described their special lines of work by means of a distinctive poster, was won by Mrs. J. F. Barton, superintendent of the Overland White Cross work. Her slogan was, "Don't stop the train for Mather, but don't forget to start the train for 'Over all the land.'"

Rev. J. V. Napash of the International college of East Orange, N. J., drew a graphic picture of the Baptists of Russia. Miss Jennie L. Reilly gave an address, "What are you doing for the women of South India?" Miss Goldie Bailey who is stationed at the Kodiak orphanage in Alaska, described the life there. Miss Jenkins, a Connecticut missionary in Japan, told of her work, and Miss Elsie Ford pointed out the new and great opportunity for work in Connecticut.

The Golden anniversary was stressed by an exercise, "The Talking Tree,"

given by the World Wide guild of the First church, New Haven. This was supplemented by Mrs. J. H. Morshead, state campaign director, who stated that Connecticut is making good her part in the anniversary gift and now stands second in the New England district in the percentage of the quota raised. This has been largely due to the work of Miss Ellen P. Hubbell, state financial secretary.

Eight churches received certificates for church schools of missions while sixty-one reported taking part in the national reading contest.

At this time the society learned with regret of the resignation of two of its members: Mrs. J. B. Kent of Putnam, who had served the Woman's Foreign Society in Connecticut for thirty-three years and for twenty-five years was state secretary of the National Woman's Foreign Society, and Mrs. C. E. Burleson, associational secretary who had worked in the association for twenty-five years.

The members mourn the death of younger workers: Miss Lucretia Page, W. W. G. secretary of the Hartford association, and Mrs. Rena Stanton Smith, C. W. C. secretary of the New Haven association.

Obituary

Capt. K. W. Brown, a pioneer resident of Ames and well known to Baptists all over Iowa, passed away at his beautiful home in Ames, Apr. 30, 1926.

The Baptist

Chicago, June 5, 1926

Vol. VII

No. 18

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill. No manuscripts returned unless accompanied by full return postage.

Want Ads

Young woman, religious education background, desires position as pastor's assistant, September 1. Fourteen years experience. Address "Pastor's Assistant," 110 Metropolitan Life Building, Minneapolis, Minn.

Am located at Springfield, Ill., and have open dates for supply work. Have both college and seminary training and fifteen years' pastoral experience. P. O. Box 422. W. E. Tharp.

Baptismal Garments — Finest Quality Guaranteed. Trousers, Robes, Sleeves. Write for Illustrated Price List. B. C. Tillinghast Rubber Co., 236 Market St., Philadelphia, Pa.

He responded to Lincoln's first call for volunteers in 1861, and served through four years of the Civil war.

In 1866 he married Miss Lydia Ann Gates, the girl he left behind when he entered the service. They went at once to Ames, where he became its first grocery merchant. In 1872 he became a traveling salesman for a Johnstown, N. Y., hat and glove house, in which field he continued for forty years.

In his early years Captain Brown was an ardent supporter of abolition, and later enlisted in the cause of prohibition, in the interest of which he made public addresses in nearly every town in Iowa and in surrounding states. He was twice nominated for governor of Iowa on the Prohibition ticket.

The first Mrs. Brown died in 1885. He later married Margaret Mitchell, who, with four children survives him. One daughter,

Lydia Brown Hipps, died in 1924, in Shanghai, China. The other children, all of whom were with their father at his death, are Mrs. Lillie Brown Loughran, of Chicago; Dr. Gates M. Brown, of Dayton, Iowa; Harry F. Brown, of Ames; and Miss Daisy Brown, now studying at the University of Chicago, on furlough from her work in the Y. W. C. A. mission field in China.

Captain Brown was a charter member of the First Baptist church of Ames, and secured the ground on which the present building stands. The three passions of his life were his home, the church, and the furtherance of the cause of temperance in Iowa.

Funeral services were held May 2, at the First church, in charge of the pastor, Rev. R. B. Davidson. Among the organizations which attended were a delegation from the Gideons, the local G. A. R., the Daughters of Veterans, and the Women's Relief Corps.

Here, There and Everywhere

DR. A. W. BEAVEN of Rochester, N. Y., gave the address at the banquet given on May 20 by the city association of Cleveland, Ohio. It was held in the Masonic temple and attended by nearly 500 persons.

DR. HENRY TRALLE of New York City supplied the First church of Seattle, Wash., on May 23 and 30.

THE BEGINNER'S DEPARTMENT of the new church edifice at Joliet, Ill., Rev. Ray S. Carman, pastor, is already proving inadequate. The great building teems with life. The vacation school runs from June 14—July 9.

THE WESTERN PENNSYLVANIA Baptist Young People's Assembly will be held at the Kiskiminetas Springs school, Saltsburg, Pa., July 12-19, Rev. Raymond G. Pierson, 1249 Peermont ave., dean. The Eastern Assembly will be at Ursinus college, Collegeville, Rev. F. W. Tomlinson, 1701 Chestnut st., Philadelphia, dean. Twenty courses of study in Bible, evangelism, stewardship, history, missions, psychology and methods in Sunday school and young people's work will be given under excellent instructors. Rev. Floyd L. Carr of New York and Rev. C. Wallace Petty of Pittsburgh will be among the evening speakers at the Kiski assembly and Rev. K. De Blois, D.D., New York and Rev. J. Sherman Wallace, Philadelphia, at the Collegeville assembly.

REV. AND MRS. DRYDEN LINSLEY PHELPS announce the birth of a daughter, Edith Margaret, Apr. 3, 1926, in Chengtu, West China. She is the granddaughter of Doctor and Mrs. Arthur Stevens Phelps, niece of Celeste Phelps Morse, grand niece of Rev. Dryden William Phelps and Prof. William Lyon Phelps. Mr. Phelps is a professor in Union university, Cheng Tu, where he went with his bride in 1921. Mrs. Phelps is the daughter of Rev. Hallenbeck, professor in San Anselmo seminary.

DR. AND MRS. ARTHUR STEVENS PHELPS sailed for Central America, May 19. They will visit their brother, Prof. William Lyon Phelps, in New Haven, Conn., and their son and daughter, Prof. and Mrs. Marston Morse of Cambridge, Mass. Professor Morse has been called to teach in Harvard university.

FIRST CHURCH, Wichita, Kan., has adopted a budget for missions for the coming year equal to that of current expense. At the annual meeting of the church, May 11, the financial report showed that the net expenditures of the church for the year had been \$58,088.48. While the records show that the church had given more for itself than for missions this is not the case for there has gone to missionary work direct from various departments sufficient money to make the missionary giving of the church equal to that of current expense. The Bible school average attendance for the past fiscal year was 959. The men's Bible class of which the pastor, Rev. W. H. Rogers, is teacher and which meets in one of the down town theatres, has averaged 223. There have been 294 additions to the church during the year. The membership is now 1902. Mr. Rogers assumed this pastorate last September. The membership of the church is divided into eighty-eight groups over each of which is a captain, and by this organization the pastor and staff are able to keep in touch with the entire membership.

DR. HOMER J. VOSBURGH is now president of the Baptist Pastor's conference of Los Angeles and vicinity.

AN ECCLESIASTICAL COUNCIL was called to consider the advisability of setting apart Howard Paskl Weatherbee, pastor-elect to the Mount Holly church (Vt.), to the gospel ministry. Rev. W. A. Davison of Burlington was elected moderator and Rev. Wm. C. Dudley of North Springfield, clerk. The council was composed of the pastors and delegates from the churches of the Woodstock Association. Brother Weatherbee related his Christian experience, call to the ministry and views on Christian doctrine. The council recommended that the church proceed to ordain. Parts were taken by Brothers Brown, Bowser, Dudley, Wood, Rankin, Michelson, Maxwell, and Pomfrey.

NINETY-SIX WOMEN and girls sat down to the first annual Mother and Daughter banquet of the Community Church of Dover, Idaho, on the evening of May 14. The young ladies' class furnished and prepared the banquet, and a number of young men did the serving.

THE FIRST CHURCH of Elgin, Ill., Rev. A. C. Tunison, minister, raised \$32,138 last year of which \$5857 was for missions. 7000 was paid on the building and organ fund. Only 4 per cent of the pledges made for these funds are delinquent.

THE FIFTY-NINTH COMMENCEMENT of Storer college at Harpers Ferry, W. Va., was held May 29—June 3. Annual sermon was by President W. J. Clark of Virginia Union university.

THE CLOSING EXERCISES of Spelman college of Atlanta, Ga., were held May 23—June 2. Annual sermon by Rev. D. D. Crawford of Atlanta.

REV. E. J. SMITH, student pastor of Iowa City, Iowa, was the preacher at the Iowa State Teachers college on May 9.

REV. ALEX REXION of Magna, Utah, ministers to a church of thirty members in a Mormon community. During the past year parsonage costing \$2500 was secured, \$670 was raised for salary and an aggressive work was carried on. The meetinghouse is only 18x30 feet and the average Sunday school is sixty-five with a maximum attendance of 125.

ON MAY 11, Rev. F. W. Fitzpatrick, pastor of the church at Belmont, N. H., was presented a five passenger Buick sedan by loving parishioners. With the car was handed over a balance of \$400 cash after the machine had been secured from the "love gift fund." Reverend Fitzpatrick has been with these people fourteen years and has served the community wisely.

THE FIRST CHURCH of Omaha, Neb., Dr. A. DeLarme, minister, raised \$42,046 for all purposes last year. Eighty-nine new members were received, fifty-four by baptism. The pastor was given a sixth raise salary on the tenth anniversary of his work with the church and with his wife was sent to Washington with all expenses paid.

THE TEMPLE CHURCH, Rochester, N. Y., Rev. Clinton Wunder, minister, raised \$12,000 for all purposes last year. The offerings amounted to \$12,000. 181 new members were added. There are twelve paid assistants to the minister. This church is sending twenty-five delegates to Washington and recently broke a precedent by electing a woman, Miss Marguerite Snyder, to the board of trustees.

THE CHURCH at Eugene, Ore., Rev. C. Trawin, minister, has begun the erection of a new edifice to cost \$100,000. 118 new members have been received during the first seven months.

THE BETHEL CHURCH, Kalamazoo, Mich., Rev. H. S. Bullock, pastor, has installed a new lighting system, taken steps to secure pipe organ and reports seventeen additions to membership by baptism. The past has been here seven years.

THE CHURCH at McMinnville, Ore., Dr. E. E. Henry, minister, is taking active steps to resume building operations and to complete its new edifice.

THE FIRST CHURCH, Fairfield, Maine, Rev. Alex. Henderson, minister, paid its missionary quota in full by adding from the current expense funds enough to make up the deficit. Splendid action. It should become contagious.

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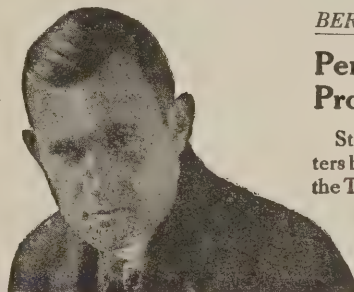
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GRAND ISLAND COLLEGE proposes to erect this year a new gymnasium-auditorium building to cost approximately \$40,000.

MAY 16 WAS THE annual "Family Sunday" in the First church of Worcester, Mass. The morning service is devoted to family interests and the dedication of infants has an important part.

THE FIRST CHURCH of Doylestown, Pa., Rev. W. R. Deal, pastor, holds a monthly

meeting in the county jail. Why should not every church exercise a similar ministry?

THE ANNUAL MOTHERS' DAY luncheon of the First church of Seattle, Wash., is sponsored by the Young Women's club of the church. This year it was held in the Hotel Olympic, remembered by many as the headquarters of the Northern Baptist Convention's annual meeting in 1925.

THE KANSAS CITY Baptist Theological seminary held its 24th annual commencement on May 21-26, in its new buildings. The baccalaureate sermon was by Rev. J. R. Stuckey.

THE FIRST CHURCH of Poughkeepsie, N. Y., has given its pastor, Rev. C. H. Frank, a substantial raise in salary.

REV. J. M. DEAN of Pasadena, Calif., recently assisted Rev. J. S. West of the First church, San Francisco, Calif., in special evangelistic meetings.

THE FIRST CHURCH of Greenville, Pa., Rev. H. W. Funk, pastor, received sixty-six new members last year, forty-seven being by baptism.

THE TABERNACLE CHURCH of Bloomington, Ind., five years old, has 150 members, and has completed a new edifice costing \$14,000 free of debt. Rev. Rollo C. Speer of Milwaukee will preach the dedication sermon.

FIFTY NEW MEMBERS were welcomed into the First church of Springfield, Mass., the first Sunday in May.

THE SIXTY-FIRST annual commencement of Ottawa university was held May 28-June 2. Baccalaureate sermon by President J. Erdman Smith and graduation oration by President D. D. Weeks of Bacone college.

MR. JACOB H. FLAMING, missionary of the American Sunday School Union working out of Marshall, Minn., was ordained to the full work of the gospel ministry, May 18, at Minneota, Minn. The council was called by the Minneota church, of which the candidate was a member, and was attended by delegates from the churches at Breckenridge, Montevideo, Granite Falls, Canby, Lake Benton, and Tyler Danish. Rev. Chas. H. Davies was made moderator and Rev. Albert Mygatt clerk of the council. Rev. E. A. Valiant of the state convention staff was chosen to lead in the examination, which was thorough. The candidate gave a good account for himself, and the vote to ordain was unanimous and enthusiastic. The ordination services proper were held in the evening, the following having part: sermon, Rev. A. F. Malmberg; prayer of ordination, Rev. Sorenson; presentation of certificate, Rev. C. H. Davies; charge to the candidate, Rev. Albert Mygatt; charge to the people, Rev. E. A. Valiant. Rev. Jesse Rickel is pastor of the entertaining church.

PASTOR A. H. C. MORSE of the First

church, Denver, Colo., gave the hand of fellowship to twenty on May 2 and baptized three others.

PASTOR W. H. GARFIELD of Webster City, Iowa, makes a special effort to dramatize Bible stories in his Sunday evening services. These dramatic monologs draw large audiences. The drama sermon and the pageant are also used.

THE CHURCH AT CLARION, PA., has voted a salary increase of \$250 for its pastor, Rev. Wayland Zwayer.

REV. WALTER I. FOWLE gave the hand of fellowship to more than thirty new members at Greeley, Colo., during May.

REV. R. C. SPEER of the Tabernacle church, Milwaukee, Wis., baptized thirty-one persons during the past year.

THE FIRST CHURCH of Whitehall, Ill., celebrates its centennial anniversary on May 30-June 6. The pastors of many nearby churches will join in the week's activities.

REV. HOWARD C. WHITCOMB of the Calvary church, Omaha, Neb., has entered the eighth year of his pastorate. The church has added \$1000 to his annual salary, provided an office secretary and an assistant for religious education and young people's work and will send him to Washington. Long pastorates have their reward.

THE FIRST CHURCH of Spokane, Wash., has sixty-four more weekly pledges this year than last.

REV. CHAS. A. RICE, after many pastorates in the West, has located at Villa Grove, Ill., where friends may address him.

DR. W. R. McNUTT of Worcester, Mass., was the speaker at the annual meeting of the church at Woonsocket, R. I., Rev. W. W. Barker, minister.

REV. W. A. ASHMORE of the First church, Norwich, N. Y., was sent to Washington by his church. Five adults were baptized here on May 12.

REV. C. E. CRAMER of Union, Pa., has entered the fifth year of his pastorate. Nine members were received on May 9.

REV. CHAS. A. CARMAN of Galesburg, Ill., attended the commencement of Rochester seminary last month.

REV. J. H. COZAD of the First church, Champaign, Ill., has welcomed fifty persons into the fellowship during the past three months. All came forward in the regular services. Mrs. Cozad is recovering nicely from a major operation.

THE FIRST CHURCH, La Crosse, Wis., Rev. W. S. Stewart, pastor, raised \$11,000 for all purposes last year, and received fifty-six new members. The pastor is in the sixth year of his work here.

REV. CLAUDE NEAL of Fairbury, Neb., becomes pastor at Selma, Calif. This church

has about 800 members. Rev. Robert Var Kirk of Pomona has supplied the church during a four months' period.

THE FIRST CHURCH of Rochester, Pa., Rev. W. F. Bostwick, minister, reports 52 members, sixty of them being added by baptism during past sixteen months. Church has been redecorated at cost of \$3600. Pastor's salary was increased.

THE FIRST CHURCH of Atlantic City, J., Rev. Hinson V. Howlett, pastor, has returned to the basement of its partially burnt meetinghouse. A new site 90x150 feet has been secured just around the corner from the present site, on Pennsylvania ave., and a new building adequate to the present needs in this city will be erected.

REV. BEHREND'S BAILEY HATHAWAY was ordained at the South Avenue church, Rochester, N. Y., on May 14. Sermon by Prof. H. B. Robins, prayer by Prof. F. Wood and charge to candidate by Howard W. Thurman.

REV. R. W. SHAW of Bozeman, Mont., reports forty-eight new members received during the past year, about half of them by baptism. The debt on the edifice has been reduced \$2500.

REV. J. O. PHILLIPS was ordained at Dresden, Ohio, on May 6. Moderator Rev. W. M. Hart of Coshocton; clerk, Rev. A. A. Nellis. Sermon, Rev. W. H. Hart charge to candidate, Rev. A. Stokes Watson of Zanesville, charge to church, Rev. A. A. Nellis, and hand of fellowship by Rev. L. M. Copeland of West Lafayette.

THE FIRST CHURCH, Asbury Park, N. J., Rev. D. A. MacMurray, minister, has featured boy scout work during the past year. "Mother and Daughter" banquet "Scout" banquet and other special features have been observed.

REV. WILLIAM FRANKLIN DAVISON was ordained at the Fernwood church, Rochester, N. Y. on May 16. Sermon, Prof. J. F. Vichert, prayer, Prof. L. F. Wood and charge to candidate by Dr. A. E. Isaac.

REV. J. EARLE EDWARDS of the Queens church, Queens Village, L. I., has had 160 applications for membership in five months. The church is only three years old. The church school enrolls 325. The budget for this new year is \$27,000 of which \$15,000 is for the first unit of a new edifice.

THE FIRST CHURCH of Waterloo, Ia., Rev. R. E. Williamson, pastor, raised \$17,000 for all purposes last year. Pastor Williamson is completing four years of service here.

DR. JOHN SNAPE of Cleveland, Ohio, is broadcasting his morning service from the Stillman theater at 11:00 A. M. standard eastern time, over station WTAM, on May 23 and 30, and on June 6.

REV. JAMES W. BROUGH, JR., is stated supply for the Bethany church of Boston. During the past four months he has baptized eighteen. \$4800 has been subscribed to improve the property. Pastor Brough is a student at Newton seminary and will spend the summer in California.

REV. I. N. DEPUY, after nearly twelve years with the Lakewood church of Cleveland, Ohio, has closed his work and be-

(Continued on page 570)

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New Books



The English-Speaking Peoples, by Bishop Wilbur P. Thirkield. New York: Abingdon Press. 50 cents.

An address of fifty-eight pages in which the historical place and mission of England and America is set forth. A challenge to every Christian is found in its commanding message from one of Methodism's great bishops. It is a call to world-vision and lofty internationalism.

—JOHN SHADE FRANKLIN.

To Measure of a Youth, by Rollin H. Ayres. New York: Abingdon Press. 75 cents.

A series of eight stimulating addresses full of wise and practical advice to the young people, aiming to steady and guide them in solving many of their problems, choosing a life vocation, and finding the Jesus way of living. The author's approach is that of the pastor who has had considerable experience with students and other young people. The idealism, heroism, ambition, noble disposition of youth are their primary assets, and constitute them the capitalized hope of the world.

—W. C. DEER.

Enduring Salvation, by Charles Forbes Taylor. New York: Revell. \$1.

Charlie Taylor, the "boy evangelist" of a few years ago, gives another volume of typical revival sermons. You may find a few new stories or illustrations. The sermons are good of their kind, and if you like this kind of book, why, this is one of the books you will like.

—FRED E. DEAN.

Ten Greatest Words about Jesus, by C. Masee. New York: Doran. \$1.50.

A fine marshaling of the witnesses of the Gospel to the messiahship and deity of Jesus. Ten of them are called, making a deep impression; the angel, the forerunner, the baptizer, the critics, etc. Each brings out in a clear way Jesus as God-man. It is a new and striking presentation of Jesus' claim for himself.

—J. W. CLEVENGER.

Living On Immortality—Reflections on the Life Beyond, by Clarence Edward Macartney. New York: Fleming H. Revell. \$1.50.

This book is written from a very conservative point of view as is everything of this author's concerning religion. "Reflections" too often become arguments for a theological position. They are unconvincing. The writer shows poor judgment in selecting his subject in presenting it. But in spite of its faults the book has value. It will doubtless be widely read because of the common interest in the subject of immortality.

—JAMES R. SHANKS.

The House of God, by Ernest H. Short; illustrated. New York: Macmillan. \$7.50. It is with the ever-changing experience of man, bodied forth in ever-varying architectural and sculptural forms, that this story of 'The House of God'

is concerned. It seeks to show how the chief manifestations of religious art are connected with outstanding social, political and geographical circumstances; to gauge the emotions and thoughts embodied in various types of buildings, and the actions and reactions which created the different national styles; always striving to penetrate through the artistic production to the intellectual and emotional circumstances which shaped it and vitalized it. Convinced of the general sameness of human lot through the ages, we would know how the human constants—hunger and labor, seed-time and harvest, love and death, faith and doubt, operated to produce this temple or that cathedral. Though the primary interest is Christian, no religious architecture is excluded." This in brief gives the purpose of the book, but it is only a study of the book itself that can give any idea of its scope and of its fascination as revealing the striving after God through the ages. The pages are ten by six inches—which gives length to display better the half-tone illustrations of houses of worship the world over. There are 110 illustrations.

There is nothing of the technical architectural book about "The House of God"—it is a fascinatingly told story of how man has attempted to express his faith in stone and marble, by line and design. It most charmingly imparts all manner of worth-while information. For instance: "Many of the Christian churches in the days of Michael Angelo were built from the ruins of the Roman buildings—such as the baths of Diocletian." We learn that the use of the column and the arch started with Diocletian. "The Pantheon is beautiful and original in a high degree. But behind its sublime unity and brooding loveliness lies the wonder of the engineering skill of the Roman builders to which its invention testifies. This is the organization which the Romans added to the artistic insight of the Greeks. Thanks to Rome, architecture was fitted for many purposes which had not arisen earlier. . . . The use of cement for walls and domes dates from about the first century B. C."

"When religion became the sport of political factions, the religious arts suffered. Apart from a diminished art fund, the enthusiasm of believers turned from the expression of religious emotion to controversial theology and other side-issues of belief. The Reformation mood had such an effect, direct and indirect, upon religious architecture that between 1520, the date of Bath Abbey, and 1670, when Wren commenced to build St. Paul's, say 150 years, no great church or cathedral was built in England."

These brief quotations taken at ran-

dom give but a faint suggestion of the interesting contents and the beautiful style of the work.

Chapter headings give the best clue to the detailed contents: The First God's House; Ancient Egypt; Pyramid Temples; The Legacy of Greece; Jewish Faith and Roman Organization; Coming of Christianity; Churches of Eastern Christendom; Art of Ancient India and China; Islands of the North; Architecture of Islam; Romanesque Architecture in Italy, France and Germany; French Gothic; Norman Architecture in England; English Gothic; German and Spanish Gothic; Post-Reformation Architecture; Religious Architecture in the Nineteenth Century.

The spirit of the book is typified in its closing words: "When those who worship seek in a House of God the shadow of the beauty, the love and the wisdom enshrined in the idea of the God-man, religious architecture will, in truth, have a new birth. When what is best in art is allied with what is noblest in thought and feeling, a House of God will arise again equal in beauty and significance to any in the long history of man."

—CRAIG STANTON.



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(Continued from page 568)

come pastor of the Linden Avenue church of Dayton, Ohio.

THE CHURCH at Anoka, Minn., Rev. L. E. Brough, minister, raised \$5432 for all purposes last year. There was a net increase of fifty in the membership which now is 390.

At ORD, NEB., 25 persons signed the tithers' covenant and at Kearney, Neb., 213 were enlisted as tithers. Both campaigns were led by Rev. B. B. Braden of Grand Island.

IN THE WINTER of 1923 Dr. Birney S. Hudson, after closing a successful pastorate with the Free Street church of Portland, Maine, came to Los Angeles to visit relatives and to spend a few months in Southern California. The Temple church was then seeking an associate pastor. Doctor Hudson was offered the position and he has filled it with distinction. Now that Doctor Brougher has gone to Oakland, Doctor Hudson has announced his purpose to retire at an early date. He should be invited to the pastorate of a strong church for he ranks with our most efficient men. He supplied the pulpit of the First church of Oakland while Doctor Brougher was at the Washington convention.

A NATION-WIDE movement to serve the unchurched patients in hospitals has recently been started by the Corning (N. Y.) Ministerial Association. The movement has grown out of the hospital experience of one of its members, Rev. Walter F. Cranston. The plan is to appoint a pastor, or other recognized religious leader in a given community, to have charge for one month. He is to call to his aid such personal workers as may be needed. Regular visits twice a week are suggested, and emergency calls when needed. The local ministers' union is to serve as the unit of organization for carrying on the work. The movement has met with favorable response from hospital authorities and the press. Full information can be secured by addressing Rev. Walter F. Cranston, Beaver Dams, N. Y.

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The Northern Baptist Convention

(Continued from page 546)

a faculty made up of Christian men; the Bible may be included in the curriculum, and yet the institution not be Christian. Christian teachers make an atmosphere which shows Christ at work in human life. Such a college conserves the faith of the households. The denominational college should strengthen the denomination which supports it, and train workers of power who shall add efficiency to its ministry. Such workers can never be supplied by all the state institutions of the land.

President Million presented a printed report showing the number of missionaries sent out by nine Baptist colleges. The list was impressive and heartened those who feared that our colleges were failing to supply men and women with missionary outlook. Of these, one college has sent out nearly one hundred missionaries, seventeen of whom have gone in the last ten years. Des Moines university had its long list hung where all could see it, as a vivid witness of the truth which its president proclaimed.

The speaker also called attention to the increasing share which students are compelled to bear of their own education and the need of increased endowment if opportunities are to be given for education such as the past generation knew.

Rev. F. B. Igler spoke with confidence of the number of college teachers who believe the degree which the college gives to be small value unless Christian motives are inculcated in the student as well. He drew a skillful picture of the interests which claim student lives outside the curriculum, but added that these appar-

ently absorbing interests are shot through with the influence of high-minded teachers and with the conscious presence of Jesus Christ. Then Mr. Igler turned to the other side and in a paragraph of great impressiveness summoned students to bear witness of those home factors which determined the bent of college life, all the way from the student who declared himself an "agnostic" to the student who, with greater intelligence, declared that he had never been able to get away from the teachings of a Sunday-school teacher who made Jesus Christ real to him. The Northern Baptist Convention is trying to preserve the ideals of Christ before these men and women who are spending their student days under new surroundings.

Dr. Allyn K. Foster, himself a worker among students, proposed that the address in some way be given the constituents of the denomination.

The report of the committee on social service, prepared by Rev. U. M. McGuire, was read by Pres. Clifton D. Gray of Bates college. After paying just tribute to Prof. Albion W. Small and Dr. Samuel Zane Batten, the report declared that more and more Christian ideals are permeating society, and human values are coming to be recognized as the supreme values of the social order.

The Baptists are proud to own as one of their number the president of the American Federation of Labor, who bore testimony that Baptist teaching had been good for him as a boy, good for him as a man, and good for him as a leader of American labor.

Excerpts from the address by William Green, follow: "The Baptist church is a sturdy church and all during its career it has triumphed the indomitable courage, iron will and firm conviction of its founder in America, Roger Williams. It has made great progress in the face of great obstacles and tremendous difficulties. It has increased its numerical strength in a most surprising way and has carried out a most progressive educational policy, as represented in the establishment and maintenance of numerous schools, colleges and universities.

"The Bible states that the common people heard the teachings of the master gladly. So, it seems, the Baptist denomination has ever made a strong appeal to the masses of the people. Its membership has been drawn from the ranks of working people who seemed to be attracted to the teachings and doctrine of this great denomination.

"While it is true you are the chosen representatives of a great religious organization, in a larger sense you are more than that. You are the spokesmen andponents of a great cause. It is difficult to give expression to those spiritual emotions and feelings which move men and women to accept the teachings and doctrine of the Bible. They are deep, indescribable and undefinable. This cause has influenced the lives of people and has called forth acts of heroism and devotion in its behalf and for its sake. It has been impossible for the casual observer to understand the sacrificial acts of men and women who have been inspired and moved by the cause which you represent.

"We cannot ignore the fact that there is a lack of personal contact between the masses of the people and the church organizations. The cause for this state of affairs is found in the feelings of distrust that have arisen and developed out of the clashes which have occurred between capital and labor. If working men and women could be made to understand that the church was sympathetic to their righteous aspirations and would show interest in their material welfare, corresponding to the interest manifested in their spiritual welfare, there would be no doubt, a much larger number of working men and women identified with and connected with the church.

"The growth of industry and the increase in the wealth of earnings of corporations and individuals have tended to increase the difficulties of the church and labor. This is due to the fact that many men of wealth and power, highly influential in the business and industrial world, prominent members of the church, have failed to apply the principles of religion in their business dealings and in their relationships between employers and employees. The work of the church would be easier if the common problems of industry were correctly solved. For that reason it is clearly evident that the church cannot escape its responsibility and can it remain aloof, ignoring the problems which have developed out of our ever-expanding, industrial life. . . .

Missionaries (to China) have been used if many of the capitalists who control and dominate industrial affairs are representatives of Christianity. These missionaries have been asked to explain why these men coming from Christian countries, men who profess Christianity, should not apply Christian principles and Christian practices in their

dealings and in their relationships with Chinese workers. The church must demand that Christianity should not only be taught and professed but also that it must be applied in human, industrial and business relationships.

"While it may be impossible for the church and labor to be in accord on all matters, there are some great humane undertakings which compel cooperation and coordination. The greatest of these is the policy of the American Federation of Labor which has for its purpose the conservation of child life and the protection of children. This is a subject which is very near and dear to all the membership of organized labor and a subject in which the church ought to be greatly interested and in support of which it should be untiringly active. . . .

"These two powerful organizations, these two great forces, the church and labor, ought to be strong enough to overcome the prejudice which seems to exist, to dispel the ignorance which clouds the minds of people and to go triumphantly forward in the achievement of this great humane purpose, the adoption of the Child Labor amendment to the Constitution of the United States. Their efforts will be given impetus and they will be assisted by the numerous progressive, public-minded groups which are giving close study to this question and the best and quickest way of solving it. . . .

"Let us strive together, the church and organized labor, in making the lives of the people brighter and better, in bringing both material and spiritual blessings into their lives and into their homes! Let us unite in a common effort, developing a citizenship of such a high standing as to guarantee the perpetuity of American principles and American institutions."

The stalwart form of the great labor leader, his passionate utterance, his evident conviction and his large Christian sympathies made this an outstanding address. We are proud to claim him as one of us.

At 4:40 the convention went into business session, President J. Milner Wilbur presiding on the part of the board of education. The nominating committee offered its report and on motion the following officers were elected for the board: President, J. Milner Wilbur, of Pennsylvania; vice-president, J. M. Wells, of Nebraska; secretary, Rev. R. A. Ashworth, of New York.

The report of the committee of nine on the report of the advisory committee was made by Dr. D. J. Evans of Kansas City, Mo. Doctor Evans reported progress and left the continuation of the work of the committee to the convention. The report brought forth hearty applause and on motion of Dr. H. N. Gleiss the committee was discharged. While the vote was far from unanimous, the convention seemed to breathe a sigh of relief when this was done.

The session closed with prayer by Dr. Baker of the board of education.

Tuesday evening Dr. Harry S. Myers gave one of his inimitable stereopticon lectures on: "Whose I Am and Whom I Serve." It was a lecture on stewardship, the value of which was found in the great things which it purchased in human life and spiritual values in mission lands.

Mr. Percy Foster, who is senior deacon

of Immanuel Baptist church, the National Memorial to Roger Williams, introduced the choir of the church who enriched the hour with two songs. Then Mr. Foster took the congregation over the border into the Southern territory by asking them to sing one of the real songs of the South, "On Jordan's Stormy Banks I Stand."

At this point the Ohio delegation interrupted the session by asking for a few minutes. They used their brief time for the cheering of the president of the convention, Mr. Rhoades, and then bringing a beautiful basket of flowers to the platform, offered them with a tribute of affection. President Rhoades was greatly moved by this unexpected exhibition of love from his own state. He declared that he loved those Baptists whom he had served for ten years as president of their state convention, and then that he loved all the folks, and nobody doubted it. The little incident added a sweet human touch to the hour.

After prayer by Dr. G. W. Cassidy, Mrs. H. E. Goodman of the Woman's Foreign Mission Society took the platform and presented the report of the year. Great as has been the work, Mrs. Goodman refrained from reading the report of accomplishments in order to give the evening to missionaries who had been on the foreign field and each of whom

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Wednesday Morning, May 26

Two thousand people were in their seats at nine o'clock Wednesday morning to hear the first of a series of studies by Dr. George A. Huntley on "Baptist Missions in Foreign Lands." The studies are running sketches of the current textbook on the subject. This one covered the first two chapters outlining the injurious effects of the war on missionary work and indicating some consequent

problems. As usual Doctor Huntley shows himself a master of clear, analytical and elegant statement, and was heard with close attention. The study was followed by a lively song service.

The finance committee of the convention in its report recommended a total operating budget for the year ending April 30, 1927, of \$8,543,338. Of this amount it is expected that \$2,183,338 will come from non-donation sources. The donation receipts will be distributed as follows:

American Baptist Foreign Mission Society	\$1,246,100
Woman's American Baptist Foreign Mission Society	542,975
The American Baptist Home Mission Society	510,000
Woman's American Baptist Home Mission Society	364,821
The American Baptist Publication Society (exclusive of Business Department)	
Ministers and Missionaries Benefit Board	533,608
Board of Education	208,236
Schools and Colleges	400,000
Northern Baptist Convention	31,650
Federal Council of Churches of Christ in America	10,000
Baptist Young People's Union of America	25,000
State Conventions	1,329,471
State Conventions, promotion	203,928
Standard City Mission Societies	497,000
Board of Missionary Cooperation	375,411
National Council of Northern Baptist Laymen	17,000
Swedish Conference	9,600
Danish Conference	7,500
Norwegian Conference	6,500
American Baptist Historical Society	2,000
Miscellaneous and Contingent	39,200
Total	\$6,360,000

Among the deficits stated by Mr. Walter Straub, chairman of the committee, are approximately \$93,000 for the Foreign Mission Society, \$120,000 for the Home Mission Society and \$12,000 for the Woman's Home Society.

At this point came the event for which the whole denomination has been on the tiptoe of expectation—the great debate. Representatives of the Associated Press and special reporters of metropolitan papers were drawn to the scene and alert for the battle. The subject was the consideration of the amendment proposed at Seattle to define the rights of churches to representation in the convention. Leaders of interested groups had been in conference with President Rhoades and had agreed upon an order of procedure and a limitation of time for the speakers.

A motion by Dr. James Whitcomb Brougher to lay the Seattle amendment on the table carried. Then he gave a short account of the Chicago Beach conference of April 13 and moved the adoption of the resolution recommended by that conference, called "The Chicago Resolution," as follows: "The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practiced as the only scriptural baptism; and the convention hereby declares that only immersed members will be recognized as delegates to the convention." On a time limit of ten minutes he argued the necessity for some fraternal concession for differences of view not involving essential principles for the sake of the largest

and most effective cooperation in united denominational program.

Following him, Dr. W. B. Riley moved the following substitute: "The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practiced as a prerequisite to membership." Dr. Joshua Gravett seconded the amendment and the whole debate centered upon the substitute. Speakers for the substitute were Doctor Riley, Rev. Earl B. Pearce, Dr. John Roach Straton, Mrs. Day, M. Max Schimpf and Dr. Frank M. Goodchild; against it: Dr. J. C. Massee, Rev. Herbert Whiting Virgin, Dr. A. W. Beaven, Mr. Corwin S. Shank and Doctor Brougher.

Courtesy Rules

The debate was marked throughout by great earnestness but also by courtesy and good order. In but one or two instances did any speaker depart from the highest standards of propriety. There was a profound feeling among both speakers and the great audience that an epochal event was transpiring in the history of the denomination and that vital and far-reaching consequences were involved in the decision to be reached. A number of the various angles of reasoning were presented. Fundamental questions of both authority and policy were canvassed. The deepest religious loyalties were invoked by passionate appeal. The audience responded in like spirit with enthusiastic applause from the partisans of either side as telling points were made by speakers. But the "jeers and hisses" reported in the newspapers did not occur except in a single moment when a small group of persons forgot themselves. In fact, increasing earnestness was accompanied by increasing good humor, and the last telling points in logic or sallies of wit from the speakers brought applause without partiality from both sides.

When the vote was taken on Doctor Riley's substitute by a standing vote, the count showed that it had lost by a vote of 1084 to 2020. Then the Chicago resolution unamended was put to vote and carried by a vote so overwhelming that no count was made or requested. So far as it is legitimate to consider personal values in the result, the action of the convention may be regarded as a vindication of Doctor Brougher's leadership and even more perhaps as an exhibition of remarkable poise, correctness and courtesy on the part of President Rhoades.

The debate had taken up time allotted on the program for hearing distinguished visitors and for Dr. F. E. Taylor's devotional period. But on the platform was one visitor who could not remain for the later session, namely, Dr. George V. McDaniel, president of the Southern Baptist Convention. The convention gladly remained beyond the time for the noon adjournment in order to hear a short greeting from him, which was delivered with fine humor, and gave a cheering sketch of the work among Southern Baptists.

(To be concluded next week.)

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The American Baptist Foreign Mission Society. Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society. Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society. George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society. Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention. E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention. Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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News Notes

Commencement exercises of Pillsbury academy cover June 2-8. The baccalaureate sermon will be preached by Rev. Ingram Bill, of Rochester, Minn., at the First church, Owatonna, Minn.

May 12-June 12 covers the commencement dates of Bethel Theological seminary and Bethel academy. The baccalaureate sermon was preached on Sunday, May 23, by Rev. V. E. Hedberg of Chicago. The academy commencement speaker, June 11, will be T. W. Anderson of Minnehaha academy, Minneapolis.

The commencement exercises of the International Baptist seminary, East Orange, N. J., were held May 23, when Dr. Frank L. Anderson preached the baccalaureate sermon, to June 1, when Rev. Wilbour E. Saunders of Rahway, N. J., gave the graduation address.

T. Burns Drum, a member of the senior class of Bucknell university, who won first place in the eastern sectional eliminations in the National Intercollegiate Oratorical contest at Washington, D. C., last Monday evening, will not be lost to his Alma Mater even though he will graduate with his class this coming June. Drum will return to Bucknell this fall temporarily as an instructor in political science and English courses. He is a Lewisburg boy, the son of Professor and Mrs. M. L. Drum. He is taking the pre-legal course at the university and is planning to enter the legal field. He will serve as instructor at Bucknell only the next year. Drum, by virtue of his clean cut victory Monday evening, will be one of seven contestants from seven districts in the United States who will compete at Los Angeles, Calif., June 24, for the national intercollegiate oratorical championship. Seven prizes ranging from \$2,000 to \$300 will be offered.

Commencement at Carleton college, Northfield, Minn., will be observed June 12 to 14, beginning with class day exercises on Saturday, and culminating in



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the college dinner on Monday evening. Commencement is reunion time for alumni, and during the three-day celebration the annual meeting of the alumni association is held. Baccalaureate Sunday, June 13, opens with class breakfasts and reunions in the early morning. The baccalaureate sermon that forenoon will be preached by Dr. A. W. Vernon of Dartmouth college, a former member of the Carleton college faculty. In the afternoon there will be an organ recital by Henry Fry, F. A. G. O., in Skinner Memorial chapel. A memorial service for Mrs. Margaret Evans Huntington, who passed away in March after having given thirty-four years of her life to the welfare of Carleton students, will be held in the evening. Mrs. Huntington retired in 1908, but her devotion to the College continued to the time of her death. Sir Robert Falconer, president of the University of Toronto, Canada, will deliver the commencement address, Monday afternoon, June fourteenth. A reception for two alumni members of the faculty who are retiring this year, will be held in the forenoon. Professor Herbert Couper Wilson, '79, has given almost forty years to mathematical and astronomical work with Carleton. Miss Isabella Watson, '85, who also holds the rank of professor, has been in the language department for thirty-three years.

The thirteenth anniversary of the Northern Baptist Theological seminary was observed this year one week earlier than usual, on account of the meeting in Washington of the Northern Baptist Convention. The baccalaureate sermon was given by Dean Julius A. Jensen of the Danish department, Sunday morning, May 16. The annual missionary sermon was delivered at the Tabernacle church by Rev. William Kuhn, general secretary of the German Baptist Conference of

America, who received the honorary degree of Doctor of Divinity on commencement night. On Monday afternoon at the seminary chapel, the annual theological conference, which each year at this time entertains the Baptist Ministers' Conference of Chicago, heard with deep interest an address from Pres. H. C. Wayman, of William Jewell college on "The Fellowship of Learning and Religion." A reception by President and Mrs. Taft followed the conference. The alumni meeting, trustee and faculty meetings and examinations were sandwiched into the busy week, until its culmination in the graduation exercises on Friday night at the Tabernacle church. A large audience, undeterred by a torrent of rain, greeted the splendid class of forty-four, most of whom have already accepted pastorates. Six speakers represented their class in orations, and President Taft spoke impressively on the ideals of the seminary. Northern has this year reached a registration of 185, of whom 155 are men. With eight fulltime and six parttime instructors the seminary now has definite prospect of securing another able fulltime professor. Five of the faculty families are already occupying the admirable apartments of Heinrichs hall, now owned by the seminary.

The Saving Sense

When down in the mouth think of Jonah. He came out all right.—*Churchman.*

"I see someone has suggested a statue to the man who invented rubber tires."
"Wouldn't a bust be more appropriate?"
—*Young People.*

An old woman, after waiting in a confectionary store for about ten minutes, grew grossly impatient at the lack of service. "Here, young lady," she called, "who waits on the nuts?"—*Everybody's.*

Sandy had just met his girl at the end of the street, where she was waiting for him. She was looking into a confectioner's window when Sandy made his presence known by remarking:

"Weel, Jennie, what are y' guano to have the night?"

She not inclined to ask too much, replied: "Oh, I'll just tak what you'll tak, Sandy."

"Oh, then, we'll tak a walk," said Sandy, as he led her away.—*Youth's Companion.*

She: "Do I remember you? Oh, yes. We met at that miserable affair given by the Lehmanns!"

He: "Probably. I am Lehmann."

"Jock, will ye sup wi' me taemorrow night?"

"Aye, Sandy, that I will, wi' pleasure."

"Guid. Then eight o'clock at your hoose."

Editor's Notes on the Lesson for June 13

JOSEPH'S FIDELITY

Lesson Text: Gen. 39:1-33
Golden Text: Prov. 22:29

We make a long jump from Jacob meeting Esau to Joseph in Egypt.

Joseph's Trials

His first trials were domestic. His own brothers were jealous of him and jealousy moved them to get rid of him. Sold into Egyptian slavery, Joseph rose to a position of great responsibility in the household of Potiphar, his master. The writer of Genesis, true to his purpose, records the fact that Jehovah was with Joseph. But Jehovah was with Joseph because Joseph was with Jehovah. That is to say, Joseph had learned the secret of obedience to the law of life. He must have known that to do right when the heavens fall is the only path to peace and prosperity. If trials come in the path of duty they are only detours that bring the traveler into new experience which enrich his life. His fidelity to the right as he saw the right was his strength and support in the greatest trial of his life which came to him in the very hour that had honored him. The answer which Joseph gave to the suggestion of his temptress is full of sound wisdom and honest valor. It was both social and spiritual. His social duty lay in fidelity to the man who had placed him in a position of trust, and to this side of his testing he responded like the needle to the pole. He recognized the rights of Potiphar and respected them. And he also recognized his responsibility to God and refused to sin against him. This twofold consciousness gave Joseph a double safeguard against a fall. His consciousness of social responsibility was hardly enough to make him stand against the test, but augmented by his consciousness of God, Joseph was able to escape from a trying situation.

Joseph's Triumph

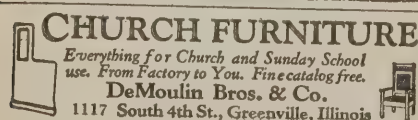
His triumph was wholly moral for the time. Physically he lost his comforts in the house of Potiphar and took his place with others in the unspeakable environment of an Egyptian prison. Imagination must fill in the horrors which prisoners suffered in Egypt in the time of Joseph. Potiphar's wife seemed to be enjoying the real triumph of a successful falsehood. She, the real offender was vindicated, while the innocent victim of her wiles lay in a dungeon. But in his heart and conscience Joseph was a free man while his temptress was a slave. And because he was a free man in his heart, Joseph soon rose again from his temporary humiliation and became the jailer's right hand man in the management of the prison and the prisoner Joseph bore no malice toward anyone not even to the temptress. He was too busy in constructive service to harbor revenge. One can imagine that he treated Potiphar's wife with the same gracious generosity that he extended to his erring brethren after he became premier of Egypt. Joseph was more than a conqueror.



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With The Board of Missionary Cooperation

AN INTERESTING FINANCE PLAN

The Calvary church of Omaha, Neb., has recently completed its canvass for current expense funds and benevolences for the fiscal year 1926-27. By dividing the membership of the church into thirty groups and placing a financial director over each, the pledges have been secured much more readily. The directors of the groups have been given two weeks in which to complete their work. This allows more time for personal cultivation and acquaintance with group members and affords opportunity for the entire completion of the canvass prior to the beginning of the new fiscal year. The plan also makes this a permanent organization in the church so that in the event of delinquency in the payment of pledges, the financial director will have opportunity for going back to stimulate payments. The men themselves who are serving as financial directors are enthusiastic about the organization.

TWO SUCCESSFUL YEARS

During the past two years, the First church of Paterson, N. J., Russell Morse Hughes, pastor, has received 361 new members, and has increased its budget of current expenses and missions from \$2000 to \$27,000. This year the church has repaid its denominational missionary budget by about \$700, besides giving \$100 to the Lone Star fund. For the past year or so evening congregations have averaged 1200, and many are often turned away, unable to get seats.

DOES YOUR MISSION SOCIETY NEED ROUSING?

The use of stereopticon slides in the Baptist church of Ocean City, N. J., increased the attendance at the Woman's Missionary society from four to seventy members, all with an awakened interest in Baptist missions and a keen desire to help in the work of supporting them.

WHY?

Why should we give money to save these in other countries when there are none in our own country to save? There are other "Whys" equally logical.

Why should I give money to save these in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give for the poor in the town when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I waste on my family what I want myself?

Why? Because I am a Christian!—*from the Bulletin of the First church, by a Barbara.*

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

LARGE CONFERENCE OF CHURCH OFFICERS

Dr. Frederick A. Agar of the stewardship department of the Board of Missionary Cooperation conducted a large and successful church officers' council in the Fifth Avenue church in Troy, N. Y., Apr. 25. The officers present numbered 240 and represented twenty-six churches of the Hudson River association. Various matters concerning changes of programs for the churches were discussed.

A THRIVING CHURCH

An Every-Member canvass taken in the Broadway church of Providence, R. I., proved such a success that there was great rejoicing at the annual roll-call supper held there on Apr. 12. Approximately 300 new pledges were secured which increased the missions budget of the church by \$3500 and that for local expenses by \$3000. The entire budget for the year was practically underwritten by the canvass. Under the pastorate of Rev. Ralph Taylor Andem, the church continues to grow and plans are being made now for the largest daily vacation Bible school in the history of the church.

MISSIONARY INTEREST AROUSED BY CURIOS

The Baptist church at Attica, N. Y., recently had a "missionary maze." Curios from the Board of Missionary Cooperation were exhibited and over 300 people crowded in. The exhibit room was decorated with wall charts and several of the young ladies of the church were dressed in the native costumes of foreign countries. A mother of one missionary had a table there and explained the curios. The missionary map of the world and the literature table were added attractions. The exhibit was such a success that Doctor Dutton, executive secretary of the Buffalo Baptist Union, asked the pastor to reproduce it at the associational meeting.

The church at Corvallis, Ore., also held a fine exhibit of curios from the Board of Missionary Cooperation not long ago. These were shown in connection with a missionary institute in the church.

BOTH SIDES OF THE ENVELOPE

The Baptist church in Burlington, Utah, reported last month that the pledges which it had taken for its 1926-27 budget were, with one exception, on both sides of the envelope. It is now a perfect 100 per cent as the one person who was the exception has made an additional pledge for missions. This is the first time in the history of the church when this condition has prevailed. In addition, the state of all pledges for the year is on a higher standard than ever before in the history of the church.

VOLUNTEERING THEIR BUDGET

The Freeport church, Illinois, Rev. Irving A. Fox, pastor, recently completed an every member canvass which may offer a suggestion to other churches. Instead of holding a house-to-house canvass the trustees decided to ask the church members to come to the church and voluntarily make their pledges for the year. The budget for 1926-27 was adopted and with it the slogan, "Bills all paid, and budget all pledged at our annual meeting on May 6." Several weeks before the pledging, the finance committee had set up in the front of the church a large picture six by eight feet in size, covered with white paper and bearing the sign, "To be unveiled April 18." Concealed beneath the white paper was a picture of the church building, the Baptist educational building, and a mission church, representing respectively the current expenses of the local church, the educational building fund, and the church's missionary budget. Each strip of paper which hung over the picture represented \$260, and the total strips amounted to the budget total. On Sunday morning, April 18, pledge cards were distributed and the paper strips were removed as the pledges came in, thus unveiling the picture. Nearly \$8800 was voluntarily pledged by the church members, leaving only \$1200 to be secured before the annual meeting.

GOOD SIGNS IN CONNECTICUT

The Connecticut state convention office notes an increase in the number of churches adopting the monthly remittance plan over the previous year. Last year only twenty-three churches reached or exceeded their quotas, whereas this year sixty-five made the honor list.

A SURE WAY TO GET THERE

Two hundred and one of the Baptist churches in New York state, exclusive of the metropolitan district, met their full quotas for the fiscal year 1925-26. It is a significant fact that all the churches who used the monthly one-twelfth payment plan, about sixty altogether, were included in this number. This fact seems to show that if a church wants to make absolutely certain of reaching its goal for this year, it will do well to adopt the monthly payment plan.

Keeping Step with the Nation's Growth

The organization of the Society on April 27, 1832, proved to be a great event in the history of our denomination and in the extension of the Kingdom of God. Men, women, and children, won to the service of Christ, are the rich fruitage of the years.

Constantly Expanding Fields

1832 During the first year of its existence the Society, having its birth in faith, appointed 89 missionaries to carry the gospel to the frontiers of the west. Of these only 18 received money grants for service. \$2,918.97 was expended for all purposes. As the frontier grew these missionaries increased in number and evangelistic zeal.

1840 Work for foreign-speaking people began in 1840 with missions for Mexicans. The Society's missionaries are now laboring among 20 different racial groups not including Negroes or Indians.

1853 The Church Edifice Work of the Society began when from needy and promising churches in rapidly growing sections of the country came requests for aid in securing suitable houses of worship that could not be denied.

1863 The Society sent missionaries among the multitudes of ignorant and almost helpless freedmen soon after the Emancipation Proclamation was issued.

1865 In this year the American Baptist Foreign Mission Society discontinued its work among the North American Indians and turned over that labor to this Society. There are now fourteen tribes among whom we are laboring, and two Indian schools to train Indian youth for Christian leadership.

1867 The educational work of the Society began in 1867 when Dr. Nathaniel Colver opened a Christian school in an old slave trader's pen called Lumpkin's Jail, in Richmond, Va. Several of the 13 Negro schools the Society now helps to support have within the last few years leaped into the stature of accredited colleges.

1899 Immediately at the close of the Spanish American war the missionaries of the Society entered Cuba and in succeeding years other Islands and Republics in Latin America. Today our missionaries are toiling not only in Cuba but in Porto Rico, Jamaica, Haiti, El Salvador, Nicaragua and Mexico.

1903 At its annual meeting in Buffalo, May, 1903, the Society took action leading to the promotion of Evangelism on a large scale in cooperation with State Conventions and other affiliating bodies.

1907 The Society at this period encouraged the independent organization, initiative, and

self-reliance of certain Western State Conventions, cooperating with them in the prosecution of certain types of missionary work which the Conventions themselves were not able independently to perform.

1919 The Society in this year began its cooperative relations with the American Baptist Publication Society in sustaining Colporter-missionary and Chapel Car Work.

1920 The Department of Architecture beginning June 15, 1920, has persisted in its efforts so to guide churches that they will erect edifices pleasing in appearance and architecturally worthy. The architectural service is on a self-sustaining basis.

In this year also was organized the International Baptist Seminary at East Orange, N. J.

1925 At the suggestion of the Home Mission Society, representatives of our State Conventions, City Mission Societies, the Woman's Home Mission Society, and the Publication Society, met in Chicago on December 14, 1925, to study for the first time in the history of the denomination the entire work of these associated home mission agencies.

1926 The missionaries of the Society now approximate 500; teachers 300. The expenditures of the Society during 1925-26 for all purposes, including funds received and disbursed for other organizations, amounted to \$1,302,984.25.

The Next Step

Tremendous and sudden movements in our population furnish open doors for our next opportunities of service.

People from the country side pouring into the city. . . . Old Americans fleeing to the suburbs from congested areas of the cities. . . . Vast numbers of foreign-speaking people finding homes in rural sections.

100th Anniversary

1932 In six years The American Baptist Home Mission Society will celebrate its 100th ANNIVERSARY. We believe that on April 27, 1932, we can record that the churches of the Northern Baptist Convention caught the vision of their new opportunities and by prayer and Scriptural giving made possible A HOME MISSION PROGRAM COMMENSURATE WITH THE NATION'S GROWTH.

The American Baptist Home Mission Society

23 East 26th Street, New York City

Volume VII

June 12, 1926

THE LIBRARY OF THE
No. 19

The Baptist

• JUN 12 1926

UNIVERSITY OF CHICAGO

Published Every Week by the Northern Baptist Convention



INTERIOR

FROM THE CHANCEL LOOKING TOWARD THE FRONT VESTIBULE

FIRST CHURCH, PITTSBURGH, PENNSYLVANIA



Folks, Facts and Opinion



Wives in the village of Vertheyevka, Russia, tired of receiving bodily chastisement from their husbands, held a meeting and issued to their husbands a collective ultimatum that the thing must stop and declaring that they would not return to their homes until assured of decent treatment. The husbands called in and notified, walked up to the table and signed on the dotted line.

According to recent investigations by the United States government, there are 526 institutions in the country for the treatment of mental diseases, with 290,456 patients registered. Insanity is increasing more rapidly in the city than the country, and is far more prevalent among foreign-born people than among natives. The ratio for the whole country is 241.8 per 100,000 of the population. The highest rate is among the foreign-born in Oregon, namely, 840.7 per 100,000.

"Daniel Dare," staff correspondent of the *Friend of Missions*, Doctor Fetler's paper, gives this fine statement of "the fundamentals of Christianity": "I discovered that the very first fundamental of true New Testament Christianity was not at all some head knowledge about the virgin birth, the Inspiration of the Bible, the Deity of Christ, etc., but the personal experience of a new birth by the power of the Holy Spirit. I found, on the authority of plain Scriptures, that Christianity is not knowledge about certain truths, but the truth itself; not certain well-founded theories about life, but life; and that this life did not consist in having certain ideas about Jesus as the Son of God, but in having Jesus Christ."

The advance in community thinking in the United States may be gauged by two facts. The eighth national country life conference held at Richmond in October devoted its main efforts to a consideration of "how to increase farmers' incomes; how to attain to a higher standard of life in the country; the relation of farm groups to other groups; the problem of integrating rural community life; the adjustment of agencies to each other; how to get effective political action by farmers; the attitude of country people toward country life and of city dwellers toward the country." Not less significant is the rural life program of the Catholic church which concerns itself with a wider diffusion of land ownership in the hands of *bona fide* operators, with the cooperative movement, safeguarded "against becoming merely capitalistic," and with the aim of creating "the self-sufficient community, eliminating the economic waste of unnecessary transportation."

The administrative committee of the Federal Council of Churches questions very gently the proposal to register all aliens in the country. Also, still gently, albeit in terms that if carefully applied will raise blisters in some quarters, it proposes that "laws dealing with the deportation of aliens should provide adequate checks on mere routine procedures in order to prevent, as far as possible, the tragedy of having people railroaded out of the country who have a legal right to residence; and should make every possible provision to prevent the law from being used as a means for blackmail and intimidation by unscrupulous knaves and cunning sharks."

One hopeful view of the proposed disarmament conference is set forth in the *Commonweal* by Elmer Murphy, who says: "There is a rather definite opinion in Washington that the conference will carry forward the work begun at Locarno by laying the basis for a series of regional security agreements—in effect promises to recognize one another's territorial rights and disavowals of aggressive purpose. The first objective will not be to abolish war but to fortify peace; not to disarm but to make armament unnecessary. To recognize that other nations are entitled to what they have is to disclaim any intention of taking anything away from them."

Twenty years ago Dr. Henry C. Mabie wrote: "It is with me a profound conviction that as a matter of method in some of the more primary stages of the foreign missionary's work among the heathen, relatively too much emphasis has been placed upon the mere matter of communicating a body of theological truth as such, and far too little use has been made of loyal action upon some one truth already known. . . . It is not true that people in heathendom or elsewhere need to have before them a great variety of abstract theological truths before they can be spiritually renewed and become inducted into the school of Christ. It is amazing how little truth is essential to salvation. The missionary often can well afford to presume upon the fact that many all about him in regions where the gospel has been preached somewhat widely, already know enough to be saved. The practical thing needed is that by the help of the Spirit in some tactful way these should be led to commit themselves to the truth they know. To do this, is in principle faith, the belief of the heart and the executive act of the entire soul. To those who will thus act, Christ himself will lift the veil and through his own miracle, stand self-disclosed."

Rationalism seems to Mr. Joseph McCabe, according to the *California Christian Advocate*, to be slumping badly. Mr. McCabe is a British rationalist. Last summer he attended the International Congress of Freethinkers in Paris. He found a far smaller attendance than in former years, there being not more than 300 present at any session. "And not a man of science in Europe supported the congress." He finds a similar condition in America and complains that the scientific men of the country are arrayed almost solidly on the side of religion. Habitual wailers about the decline of religion may find some comfort in his tale of woe.

In the "Life of William Carey" written by S. Pearce Carey, his great-grandson, is a message from the mission field of that early day which may serve as a monitor to the men of today who fret over sects, forms, and creeds. It is this declaration of William Ward, an associate of Carey: "I am more than ever anxious to know no man after his sect, as an independent, Episcopalian, Presbyterian, Methodist or Baptist. Every one who wears the image of Christ, and brings beauty and fertility into the spiritual desert around him, is my 'brother and sister and mother.' Let us conscientiously profess our own convictions; but let us love the man of our own sect but little who possesses little of the image of Christ; whilst we love him exceedingly, in whom we see much of Christ, though some of his opinions are contrary to our own. So shall we know we are passed from death unto life, and sectarian quarrels will cease."

Dean T. Lawrence Davis of the College of Practical Arts and Letters, a college for women in Boston university, has announced that the rule against smoking will continue to be enforced. A questionnaire sent recently to approximately 700 parents brought only one vote requesting the permission of smoking. Dean Davis says: "I have made it clear that in our college, with the support of the parents, we have asked that a certain ideal be upheld—an ideal which recognizes refinement as a quality of inestimable value, an ideal which makes it impossible to reconcile refinement with cigarettes or alcoholic liquor. In fact our college environment is to be open only to those who are willing to support this and all other ideals which we have accepted as representing the inherent principles of our college for women." He states further that the students have shown a fine spirit of cooperation in accepting this decree of the administration, realizing that there is more involved in it than a mere arbitrary prohibition.

Prisoners in state and county prisons held for federal offenses cost the government a total of \$5400 a day. This of course does not include prisoners in the federal penitentiaries. There are more than 8000 prisoners who are awaiting trial or serving sentences under federal law in state and county institutions.

An attempt is being made to secure congressional legislation which will place corn sugar on a par with cane and beet sugar in the United States. This legislation is intended to help the farmers in the corn belt, and very little opposition has been met so far. Senator Cummins of Iowa is sponsoring the measure in the senate.

President Coolidge has placed himself on record as opposed to national censorship of motion pictures. He believes that reform in the motion picture industry should come from within, as it has already done to a considerable extent, due to the efforts of the "movie czar," Will Hays.

It is feared by leaders among German women that the number of intellectual women there and those who are interested in problems of importance that concern women is decreasing. Economic conditions are such that many German women have had to hurry through their education or stop before they should do so in order to take their places in industry and support themselves. The total number of women students decreased by 200 from 1923 to 1925. The total number of women studying jurisprudence, geology, and mathematics dropped by 10 per cent within the last year.

Dr. N. A. Bryan of Hwangshien, China, reports a successful year for the hospital there. There were 546 in-patients with 812 hospital days. The number treated in the out-patient department was 7881. The total number of treatments administered was 31,631. There were 1286 operations performed. A large part of the operating is done by the two Chinese doctors. Doctor Bryan cites one instance of a ninety pound tumor removed from an in-patient, who became a Christian after he was healed. He expresses appreciation of the work done by the White Cross in furnishing supplies for the hospital.

Mariano H. Cornejo, distinguished lawyer and statesman of Peru, gives to the world his thought of the United States in terms highly gratifying to American idealists. Writing on "America and Peace" in *Inter-America*, he says: "America has developed the European idea of the free determination and cooperation of people as Europe has developed the Christian idea of individual fraternity—an idea born in Asia. . . . The United States in the end will carry out Wilson's program and take her place in the league at Geneva, the noblest and greatest creation of the American genius and the French genius united. On that day, America will impose on the world the ideal of peace and will realize the dream of the French revolution and the American revolution."

A "committee of American business men" of New York is distributing through the country the recent address of Mr. Otto H. Kahn in praise of Mussolini and the fascist government of Italy. Mr. Kahn's address is a panegyric upon the greatness and achievements of Mussolini and an apology for the fascist revolution. There may be some question of the wisdom of starting a propaganda for Mussolini and fascism in this country by a particular class of persons whose exclusive patronage is already the subject of general suspicion. Such an effort, if it is to free itself from suspicion, ought to seek a more representative support. But why laud Mussolini and fascism in the United States? Is anything resembling either needed in this country?

All modernists, fundamentalists, middle-of-the-roads and nondescripts are invited to note a fine and clear discrimination suggested by the *Presbyterian Advance*, namely: "The assertions of Scripture are not always understood in the same way by all people. There are differing interpretations. Furthermore, many statements made in the Bible are not subject to the confirmation of human experience. It is impossible, for instance, for any reader to confirm a historical statement by personal experience. But when we find a declaration of the Word of God the meaning of which is admitted by all, and then find that all Christian experience confirms that declaration we may be sure that we have found a divine truth which proves itself in human life." It follows easily that in such truth so certified by common experience lies the ground of Christian fellowship. All religious opinions beyond that field may go for whatever they will bring in the market.

The Smithsonian institution has bought fish fossils eight million years old to exhibit at the Sesqui-centennial exposition at Philadelphia. The fossils have been dug from the upper cretaceous chalk formation of Kansas.

Discovery of extremely rich deposits of potash in Texas and other parts of the Southwest is announced. A bed of potash salt, having 10 per cent pure potash, has been located which is 200 miles long, 125 miles wide in thick veins and within practical mining distance from the surface. The deposit is estimated to be worth \$20,000,000,000.

Secretary Mellon has protested against the custom of coining money for commemorative or memorial purposes. He opposes this plan on the grounds that non-government agencies have commercialized this money by selling it at increased prices. He contends also that the coinage of so many different varieties of money lends added opportunities to counterfeiters.

The following states made an increase in the year 1926 over the amount paid in 1925 to the Foreign Mission board of the Southern Baptist Convention: Arkansas, Florida, Maryland, Missouri, Oklahoma, South Carolina, and Texas. The total receipts for the period from May 1 to Apr. 1 were less than those of the same period in 1925 by \$35,722.03. That the lack of adequate funds and the necessity which is almost inevitable of a cut in the budget is a source of continual distress to missionaries is evident.

In England they have a rather more discriminating way of using epithets than the average fashion exhibits in America. Instead of classifying believers as modernists and fundamentalists, they call them by preference modernists and traditionalists, without any disparaging reflection upon either class. The *Christian World* thus defines their common bond of faith: "The point on which traditionalists and modernists find common ground is that the broken and cowed disciples of Good Friday had an experience on Easter day which convinced them that Jesus, whom they had believed to be dead and defeated, was alive, unkillable and triumphant."

Shanghai college has never had a better year than the last. While there are thirty students less out of a total of 700, there is a larger and better balanced enrolment in the four college classes. In spite of a slight falling off in enrolment, the Middle School is much improved in morale, both among students and teachers. The college heretofore has sent its best graduates to help the other Baptist Middle Schools. For the first time there have been enough to furnish our own needs as well as those of other schools. The enrolment of women has gradually increased from four in the beginning, five years ago, to sixty-six this year, making one of the two few fine bodies of women college students in China. Over half of the approximately 200 graduates of the college are now in the work of the four Baptist missions supporting the college.

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The Northern Baptist Convention

In Annual Session at Washington, D. C., May 25-30, 1926

(Continued from last week)

Wednesday Afternoon

THE afternoon was devoted to the Baptist Historical Society, the Baptist periodicals and the Board of Missionary Cooperation, with a visit to the new National Baptist Roger Williams Memorial church.

In the absence of the president, Dr. Harry Watson Barras called the meeting of the Baptist Historical Society to order and read the annual report. The board reported that the collection of this society has become too large for the space available at Crozer Theological seminary and expressed the hope that some wealthy donor would be moved to give a separate building to house the valuable historical material which has been gathered by this society. The new officers elected were as follows: president, Dr. Spencer B. Meeser; vice-president, Dr. L. C. Barnes; secretary, Dr. H. W. Barras and treasurer, Dr. C. G. Stevens.

Dr. John W. Herring who was to have spoken in the morning was given a brief time to tell of the work of the international justice and goodwill commission of the Federal Council of the Churches of Christ in America. Himself a Congregationalist, he complimented the Baptists on the good will displayed in the intense discussion of the morning. His is a committee to express in concrete form the good will of the Christian churches toward members of the non-Christian faith.

Baptist Periodicals

The reports of the three Baptist periodicals made an interesting hour. Dr. Howard B. Grose spoke of the task of *Missions* to give a world view to Baptists and to interpret world movements from a Christian and missionary point of view. He has given to our denomination the most admirable publication of its kind belonging to any American church.

The assistant editor of THE BAPTIST outlined the purpose of the paper which he represented. He set forth an ideal of a religious newspaper which would go far toward building the denomination into greater strength. It was an admirable report, and justified the experiment which the Baptists have made in a denominationally owned paper. Interesting also was the setting forth of the ideal of the *Watchman-Examiner* by its new assistant editor, Dr. Austin K. de Blois. He defined the task of the denominational paper as that of giving to its readers a paper that is interesting, informative, impartial and yet which holds deep convictions.

Before offering the report of the Board of Missionary Cooperation, Dr. Charles W. Gilkey paid a tender tribute to Dr. John Y. Aitchison under the title of "Our Fallen Leader." He said that while democracies are proverbially ungrateful,

the Baptist democracy will never cease to lift up a heart of gratitude for Doctor Aitchison. As a woman member of the board of promotion said of him after a long and tense meeting, "If ever there was a Christian gentleman, he was one." It was a just characterization of his quiet Christian spirit. Again and again after intense opposition had been evidenced, he would say "They don't understand," a sentence which was significant of his attitude toward those who disagreed with him. His gentleness was never weakness, and when the time demanded he could let his mastering strength appear. That which won loyalty was creative leadership such as he exhibited in the trying days of the formation of the board of which he was leader. With his gentleness and strength, he gained in a peculiar degree the love of those whom he served. So lovable was he, that even those to whom he went asking money for the university which he served seldom failed to ask him to come again. His loveliness was rooted in a certain sacrificial quality. Few suspected the price he was paying, giving not only service but life to the causes he loved even better than his life. After this tender address on Doctor Aitchison, the president called for a few moments of silent prayer of thanksgiving for the gift of such a man.

Board of Missionary Cooperation

The report of the Board of Missionary Cooperation was read in part by Dr. W. H. Bowler. This was his first appearance as executive secretary of the board. A vigorous speaker, with a clear grasp of conditions, he aroused the confidence of the new constituency which he serves. While he was there to speak of budgets and quotas, he said that they stand only as symbols of the healing and salvation which they purchase. He read the brief report of the board only in part, commenting on its salient features. Its purpose is to enlist the whole denomination in the kingdom task. Only 51 per cent of the members of our churches contribute and of these only 32 per cent are giving to the missionary enterprise. For this there is only one panacea, that is the spirit of Christ. He went on to state:

"The board offers a definite program for the accomplishment of its task: 1—that every church be induced to accept a quota representing its responsibility for the denomination; 2—that the local church have a well prepared every-member plan; 3—that the money collected be forwarded on the basis of one-twelfth every month. The board has had the cooperation of the women's and laymen's organizations, and has enlisted the organized groups of young people in its great task. Despite its efforts, while it has been able to check the downward trend of missionary contributions which has marked the last four years, receipts

have fallen \$720,000 below the operating budget. Financial reports show that in the amounts raised annually for current expenses the churches of the denomination have not only maintained but far exceeded the givings for local requirements in 1920-21, the peak year of the New World Movement. That year marked a new high point in both departments of giving, but whereas the annual item of current expense donations has mounted steadily in five years from \$16,752,293 to \$25,627,771, the missions side of the ledger records a decline in the same period from \$11,290,642 to \$5,431,869. Moreover these figures take no account of the many millions contributed during the same five year period for investment in church property. Including the Lone Star fund, our receipts from donation sources in the year ending Apr. 30 were not quite equal to the receipts from the same sources in the preceding year, or approximately \$4,904,000. If we exclude the Lone Star fund received by the two foreign societies, then our receipts would be \$346,000 short of the record for 1924-25."

Effect of Lessened Contributions

Doctor Bowler was followed by Dr. H. D. Gleiss of Michigan who called attention to the practical effect of the lessening of missionary contributions in the cutting down of work among the Jews, Poles and Mexicans at home, and the hampering of work abroad. Even the M. & M. board has been obliged to borrow from its funds over \$90,000 to aid worthy men who have retired from the ministry.

Dr. A. W. Beavens and Hon. Corwin S. Shank pointed the way out of this dilemma. Doctor Beavens said that the question ought to be faced by the local churches. "In general, churches will do that which is held constantly before them. This is no time for a small world policy and a large local program. Who will speak for missions if not the men who lead our churches? The church itself is useless unless it generates excess energy to be flung out. Giving is measured less by ability, more by the spirit. Rich spiritual life means financial success. The two-thirds who do not give furnish the territory for advance."

Mr. Shank pointed a second way out. He said: "Past church conditions have developed church beggary. Generations have been taught to give according to their will to give, instead of according to the demands of the enterprise. We have accumulated financial dead-heads." He spoke of the loss in interest paid and estimated that the interest lost in the last ten years would pay our deficits and build one or two missionary buildings. The way out is to do as some churches do, send one-twelfth of the missionary budget every month, borrowing for that

(Continued on page 588)

The Baptist

EDITOR: JOHN A. EARL
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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Baptists Face the Future

BAPTIST consciousness in its multitudinous aspects found full and free expression at Washington. Whatever may have been the wishes of members of the Northern Baptist Convention as to things done, proposed or said, nobody complained that his wish had been smothered by adverse management of any sort. There could hardly be a more perfect vindication of democracy. Divergent were the views of different persons and groups either before or after the convention, no group went home with a rankling sense of having been the victim of injustice or unfairness. Even the great debate over conditions of membership, except in one or two minor incidents lacking a good taste, was characterized by a decorum of which the whole denomination may be proud. As the days passed at Washington there was steady gain in the direction of a better common understanding, of unity of purpose, of mutual respect, of genuine fellowship and of general cooperation and of hopefulness.

At certain vital points the confusion which has prevailed in the constituency of the convention is clearing up. So far as votes can settle anything among Baptists it is settled that the Northern Baptist Convention will not accept and put its imprimatur upon any official creed, nor prescribe either the membership or the practice of any local church, nor admit to membership as a delegate in the convention any person who is not a baptized believer, nor impose upon workers supported by it any test of orthodoxy except a genuine personal loyalty to Jesus Christ. Through a series of years and with vast debate the convention has been settling its way slowly to this position and by deliberate and decisive majorities has registered its advance step by step. Probably the position thus attained is not precisely that which any group would have projected as its own full ideal. But it is that which has resulted from honest and patient attempts to arrive at such understandings as will facilitate cooperation in the promotion of common and fundamental Christian aims. And the hopeful fact is that this position, having been so attained, seems to be that in which the thought of the denomination tends to a stable equilibrium. As each specific point at issue arose for discussion, differences of opinion seemed so intense and the

apprehension of disastrous consequences so pervasive as to raise a question whether the denomination would be able to hold together. But it has held together. While in each case the vote of a majority has not produced uniformity of opinion it has widened the area of definitely ascertained cooperation and fellowship and has reduced the danger of divisive misunderstandings. Probably never since the convention at Buffalo has there been less danger of division than at the present time, more confidence in the future of the denomination or a more cordial purpose to cooperate in the regular program of the convention. Certainly no convention within that period has closed with such a general feeling of gracious expectancy.

Consider the points at which actual unity is both vital and obvious so far as discussion and voting can reveal such unity. The officers of the convention proper were elected with perfect unanimity, and with no hint from any quarter that the election was set up in the interest of any partisan faction or accomplished by the method of the steam roller. The proposal of Dr. J. C. Massee for a united ministry of evangelism was adopted with universal approval, with the single proviso on the part of certain brethren that they would not, as indeed no Baptist would, agree to be silent concerning any matter about which they might find it their duty to speak. The reaffirmation by President Anderson of the inclusive policy of the American Baptist Foreign Mission Society as that policy has been previously defined seems to have been accepted as settled, and under that policy, graduates of some of the most widely divergent schools of theology in the country have accepted appointment this year. The report of the advisory committee on reorganization is receiving careful and deliberate consideration with a view to a discriminating appraisal of its recommendations for future use.

From all indications the indefinite and sprawling dispute about modernism and fundamentalism promises for the future to show more reason, less acrimony and less relative importance than in the last few years. The discovery that the field is the world and that the missionary enterprise is one, with its implications as to the relations of nations, races, faiths and cultures, seems to be accepted

and increasingly apprehended. That conception of the gospel as a message of redemption not merely for the individual but also for everything in this world that can have for human life a spiritual, ethical and social significance, is clearly destined to determine henceforth the evangelistic, missionary and educational program of the denomination. A docile loyalty to Christ is coming to transcend a dogmatic loyalty to either an ecclesiastical or a creedal system in the spirit of the Baptists, and this higher loyalty as it comes more and more to dominate our denominational life is affecting and will hereafter more profoundly and beneficially affect our fellowship and program.

An elation of spirit that began to appear in the convention at Washington and grew day by day to the close, sprang less from any reasoned analysis of the proceedings than from a sense of intimate spiritual touch. "Victory through Christ" was the slogan of the convention. Perhaps it might have remained merely a slogan. But the daily interpretations given at the devotional period by Dr. Frederick E. Taylor, accented by the daily experience of the convention, made the slogan vital and victory became real. It was in no sense a petty matter of partisan triumph. It was rather, as expressed again and again by persons who had voted on opposite sides of questions in dispute, the achievement of a deeper spiritual unity in Christ.

All of these things present an augury of hope. For years prophetic spirits in the denomination have been proclaiming the advent of an unprecedented opportunity for the Baptists to render a great service to the world and to the kingdom of God. Now, more than ever before, the denomination seems to be sensitized to that opportunity. It may be that the time is at hand when the Baptists, united, comprehending their mission and yielding to a Christly urge, will rise up together to make their full contribution to the enterprise of a world's redemption.

Has the Day of the Layman Come?

EIGHT hundred men or more sat down to a banquet at Washington, and no man could tell by external signs the difference between ministers and laymen. They looked, acted, ate and talked alike. What was the difference anyhow? This question goes more deeply into spiritual values, and into denominational policy than its casual asking. Christianity originated as a laymen's movement and in its essence it has never ceased to be anything else. Jesus never made any provision for an order of clergy. The highest order recognized by him is that of believers. To them he committed all and promised all. Clerical orders from pope to pastor are a traditional or utilitarian product whose validity depends upon their utility. They derive their existence from the will of the laity. But the essential priesthood and royalty within the kingdom of God belong to the believer exclusively, inalienably and completely. Consequently the position of the Christian layman is big with all of the authority, the responsibility and the promises of the gospel. The minister is simply a layman specializing on some job.

Signs multiply that laymen are coming to recognize their fundamental position in the scheme of Christianity. This is the meaning of the men's conferences, banquets and leagues. Such efforts originate usually in some desire to aid and strengthen the church as it is already organized

and operating. But virile men when they get to talking and working together make discoveries. They find themselves insisting on practicality and on doing big things in a big way. Just because they were self-inhibited from such original inquiry and endeavor, many earlier efforts to enlist laymen as mere auxiliaries in reenforcing set programs have died of inanition. The present movement, however, exhibits a sense of self-discovery, an apprehension of the meaning of Christian life and a spirit of initiative that promise a new release of power for the promotion of the kingdom of God.

The Display Advertisement

IT IS interesting to learn that ten per cent of the space of *THE BAPTIST* is occupied during the year with display advertisements. Worthy institutions that have something worth while to offer the constituency reached by our paper are eager to use this medium of publicity. Evidently results are secured or they would stop sending us copy. We are proud of the fact that *THE BAPTIST* maintains a high standard of ethics in selling its advertising space. Were we willing to accept low-grade advertisements and exploit through the paper the hundred and one things of little or no value that seek publicity we could greatly increase our cash receipts from that source; but there would be probably a greater decrease of our income from the loss of dissatisfied subscribers. Therefore we strictly maintain the ideal of service and scrupulously insist that only articles of real value sold by reputable firms shall find advertising space in *THE BAPTIST*.

Among the best patrons of our advertising columns are our own boards and societies. We pride ourselves on the fact that the Lone Star fund last year was more than fully raised because *THE BAPTIST* was one of the channels through which the Foreign Society reached many of the contributors. While the Board of Cooperation did not fare so well in raising the full amount of the general budget, yet we comfort ourselves with the thought that it might have been much worse had not the denominational papers and *THE BAPTIST* in particular rendered heroic service through their editorials, news columns and advertising space. Had our denominational papers reached ten times as many Baptists as they now do the results last year would have registered a surplus much bigger than our general budget deficit.

Once every month there appear in *THE BAPTIST* two columns of most interesting display ads. Each column is headed "Our Societies and How to Reach Them," and under this caption our three boards and five societies call attention to partnership opportunities in service and in investment. Two of the boards and four of the societies advertise annuities. From four to nine per cent, according to age, is offered on the annuity plan. We know of no better way to assure regular income while one lives and yet make provision to help substantially Christian education, Christian missions and Christian philanthropy. A bequest in a will is the least satisfactory method of posthumous benevolence. But by the annuity plan one becomes his own executor while he lives. We therefore call the attention of our readers to the display advertisements in *THE BAPTIST* and especially to the boxed columns presenting our own societies and boards.

The World in Transit

BY THE ASSISTANT EDITOR

Walter L. Fisher Prophecies With the Insight of College Days

Mr. Walter L. Fisher, even in his old college days at Hanover, exhibited a tendency to do his own vigorous thinking, like his distinguished father, President Fisher. According to the news report he is still keeping the old gait. He was a member of the cabinet of President Taft and is therefore both conservative and careful. But his philosophy of the tendencies in civilization as set forth in a recent address contains such a formula as this: "Modern industrialism, if left to its own inherent tendencies, moves inexorably toward collectivism," bringing as the obvious result, "so great a change in our civilization as to constitute an economic revolution—a civilization so different as to be a new civilization." Thus the soap-box philosophy of 1900 becomes the philosophy of the cabinet in 1926—of the cabinet indeed, for Secretary Hoover has a statement in the papers this very day in which he welcomes the larger combinations in business and proclaims that the practice of competition and anti-trust legislation has become archaic. Thus, the god of things as they are, begins to totter in its own temple.

What Kind of a Church Must My Church Be?

To this question, different persons give different replies. The Baptist ideal includes the immersion of believers as the only baptism, the baptism of all believers, all baptized believers members of the church, all members of the church baptized believers, all members of the church participating in the Lord's Supper, all participants in the Lord's Supper members of the church, all church members church workers, all church workers church members, all filled with the spirit of Christ, all fully taught of Christ, all fully obedient to Christ. But no church fulfills this ideal. If one cooperates in fellowship at all he must tolerate some un-ideal things. He finds in the Bible no limits to fellowship except manifest immorality, a rejection of Christ, or an effort to cause division or to compel conformity. He is free to cooperate on terms of cordial fellowship with anybody in anything which tends towards the achievement of ideal Christianity. Hence a consistent Baptist cooperates by reference happily and loyally with Baptist churches, but holds himself equally free to cooperate with any other church as far as such cooperation can serve Christian ends. He bars from his fellowship no church that offers him opportunity for such cooperation. He believes that in the exercise of such free fellowship he will achieve in the maximum degree the Baptist ideal of the church.

Applying to Intelligence Agencies The Law of Common Carriers

The radio has raised some interesting questions of common rights. The committee having charge of the radio control bill in congress proposed the following amendment: "If any licensee shall permit a broadcasting station to be used as aforesaid, or by a candidate or candidates for any public office, or for the discussion of any question affecting the public, he shall make no discrimination as to the use of such broadcasting station, and with respect to said matters the licensee shall be deemed a common car-

rier in interstate commerce: Provided, that such licensee shall have no power to censor the material broadcast except so as to prevent false, fraudulent, obscene, indecent, profane, libelous or slanderous statements." The time may come when the news function and the propaganda function of periodicals will be separated and no newspaper of general circulation will be permitted to discriminate in its news, advertising or editorial columns for or against any political party or candidate or any measure or proposition in political dispute. The *United States Daily* now operates under that rule. The general newspaper is in effect a common carrier and should be so treated.

An "Unconscionable Philippic" Surprises One Reader

By the phrase quoted a reader characterizes a recent editorial in THE BAPTIST in support of prohibition. He favors temperance but not prohibition. He says: "Intemperance is sin, but it is not confined to intoxicants. The same hand that presumes on a God- or Constitution-given right to snatch a glass of wine from the European's, the ale from the Briton's, the lager from the German's, has an equal right to deprive you and me of our coffee and tea, of our tobacco, of our meat rations, and compel obedience to other faddish laws." The argument is as old as the temperance movement, but it misses the point at issue. Prohibition is a method, not of prescribing a diet but of dealing with a business which experience has proved to be incurably damaging to society, which is inherently and incorrigibly lawless, and which no measure short of prohibition has been able to control. Business rights end where social damage begins. That is the principle of prohibition. Arguments about personal liberty and table rations are beside the question. Even if they were involved, it is remembered that when public necessity arose during the war the government told us what we might eat and drink. Did patriots complain?

A Selective Nullifier on Selective Nullification

Senator Borah is gently jabbed by one of the leading daily papers because he stands for the enforcement of the eighteenth amendment. It thinks he ought logically to oppose its enforcement in view of the fact "that there is and has been for half a century notorious nullification of constitutional mandates and it ignores the fact that nullification is unblushingly supported by the forces which are responsible for prohibition and its worst excesses. There is nullification of the constitutional right of suffrage and there is nullification of the right of equal representation." But why did its enumeration stop there? The constitutional guaranties of free speech, press and assemblage have been and are unblushingly nullified by congress, police and courts, as in the war prosecutions and in the proceedings currently taking place at Passaic, N. J. What have this paper and its kind been doing about such acts of nullification? It has consented to such acts and condoned them, just as it is doing in the case of prohibition. Senator Borah may or may not be consistent, but concerning its own consistency there is no question. It has been the consistent ally, as papers of its class generally have been, of the forces of nullification and lawlessness. The only right position for either a senator or a newspaper is to stand for all of the constitution all of the time.

The Laodicean Lament

Sermon preached at the Northern Baptist Convention, May 27, 1926

By J. C. MASSEE

I HAVE a great sorrow in my heart for the Lord Jesus Christ. His must be a continual and inexpressible disappointment. That he is not discouraged with us we have reason to thank God. We know that he is not discouraged from the prophecy of Isaiah 42:1-4:

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the nations. He shall not cry, nor lift up, nor cause it to be heard in the streets. A bruised reed shall he not break, and the dimly burning wick he will not break: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law."

But think of His infinite patience, of the centuries of waiting, depending upon the smoking flax and the dimly burning wick. We can only estimate it when we put together the price He paid for the world's redemption, the risk He took in shutting himself up to us as the only means of telling the world of the price He paid, and the so-long Laodicean condition of the church, a condition preeminently in evidence now. This Laodicean condition is evidenced in a coldness toward His Person; a complacent attitude of contentment with our spiritual condition and service, and a complacent disregard of the wounds He is daily receiving in the house of His friends. All of these result from a perennial heedlessness to His warning to the Ephesian church: "I have this against them, that thou didst leave thy first love."

The Refrain of Love

The glowing passion of first love has always had one refrain: "Tell it! Tell it! Tell it wherever you go!" So it was under the impulse of the first persecution that scattered the disciples. They went everywhere telling the good news. There is no surer indication of cooling passion toward Christ and of the weakening of the personal element of faith in him than the waning urge to tell the story of redeeming grace to others. Spiritual men have long recognized the fact that the very necessity to operate successfully the machinery of church organizations often proves a means for the dissipation of spiritual enthusiasm. The whole missionary and money raising program of the present day comes very near to becoming an indictment of a backslidden and back sliding church, in that the machinery of these things commands the time, compels the interest and exhausts the labors of the leaders of the Christian church and of the vast majority of its members in a proxy effort to reach a lost world with the gospel of Christ. It is easy enough to give money if giving money relieves one of the necessity of giving a testimony. It is easy enough to manage machinery, to administer an office, to direct activities, if these things will absolve the conscience from that imperative passion of first love that requires one to endure the labors of an ambassador of Christ beseeching the world on his behalf to be reconciled to God. . . .

It is said that an old negro who had been saved from drowning by a Mississippi steamboat captain waited on all occasions for the appearance of the boat to shout in excitement: "Dar is de man who saved me. I shore does love to pint him out."

I would remind you of a promise, bring you a testi-

mony, submit to you a proposal, and when I have done that ask at your hands an answer for my Lord.

The Master left for his church one inexpressibly precious promise: "Lo, I am with you all the days even unto the end of the age." But that promise was predicated upon the command: "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you: and lo, I am with you all the days, even to the end of the age."

Therefore, the one premise upon which I may confidently claim the abiding presence of the Lord Jesus with me is that I shall be busy at this task of making disciples to him. There is another promise of similar preciousness, perhaps involving the very same thing as this promise, in Acts 1:8. "But ye shall receive power the Holy Spirit coming upon you, and ye shall be my witnesses . . . unto the uttermost part of the earth."

Companioned by Christ

Here is the constant guarantee of personal fellowship between us and Him. The first principal underlying the activity of Christ in his new body, the church, from Pentecost on, is that the whole church shall be engaged upon the task of winning men to Christ. When Pentecost was fully come, when the Holy Spirit had descended upon the church, they of the upper room were immediately thrust out into the throngs of Jerusalem to speak every man in the tongue of some other the wonderful words of life. So Paul was consumed by an unfailling passion of soul seeking that made his life the very life of Christ, so that he was able to say: "The life I now live in the flesh I live by the faith of the Son of God." He could wish himself accused for his brethren, his kinsmen according to the flesh, that they might know Christ. When in Corinth he was tempted to flee from his enemies and the dangers which they built around him, the Lord Jesus came down and stood by him, in a new vision commanding him to remain and promising him again to abide with him. We all know the story of Peter and "Quo Vadis." You may have Christ with you every day upon the simple condition that you make every day a day of soul winning.

I was born into the kingdom of heaven with a passion of Christ that has known no cooling through forty years of blessed experiences. From the very beginning of my boyhood faith there has been upon me a divine imperative to tell to others the story of His redeeming grace and power. I do not set my ministry forth as the ideal or pattern one, but such as it is it has never varied from the evangelistic emphasis, message and invitation. It is a teaching ministry. It is a pastoral ministry. But such as it is it has been made what it is by the evangelistic passion, both personal and public, which has characterized it from the beginning. Now, after thirty-two years of ministry, certain features and results of it seem worthy of note. Every open door of opportunity to preach the gospel has for me been opened by this evangelistic passion. . . .

An evangelistic ministry has demonstrated its effectiveness in maintaining harmony in the churches. Before it old divisions passed away. Long-standing estrangements were healed, factions lost their place. Running sores of

contentions were mollified with the oil of a divine grace. Unsurmountable problems somehow found solution. In the words of a wise deacon in one of these churches it seemed that all we needed to do was to keep the current deep and strong enough and the current would eddy the friction, the problems, the difficulties. My deacons often say to me: "Keep the baptismal waters troubled frequently and you will find that all church problems will be solved in the interest of that symbolic testimony."

Thirty years of evangelistic ministry have also demonstrated the fact that sufficient money for the conduct of the local church, and a reasonable amount for the support of the gospel at the ends of the earth will be provided without special drives, campaigns or nagging reminders and solicitations. An evangelistic ministry has proved efficient as a social gospel. Its powers and efficacy have not been limited to the individual. That gospel as it has been preached through the years has resulted in the settlement of scores of domestic estrangements, the prevention of many divorces, and the reestablishment and reconstruction of many homes. I well remember preaching in a certain cotton mill section to a crowd filling every available inch of space in the room, both sitting and standing. An invitation was given at the close of the message. Many people came seeking and confessing Christ. Two people met at the altar, one coming from one aisle, and the other from another, neither knowing that the other was coming, both finding Christ there. And they found each other again for they were an estranged husband and wife and were about to be divorced. But there was no divorce after that.

A By-Product of the Message

That evangelistic message has as one of its by-products economic readjustments. In the midst of an evangelistic meeting in a southern college a minister known on two continents arose in his place and asked the privilege of making a statement. He declared that thirty-seven years before he had been entrusted by that church with seven dollars to take to a Baptist association. He did not know what had become of the money save that it had not been used according to direction. Twelve years before after in unusual spiritual experience he had promised God to make restitution. He did not find courage to do so until that moment. He laid the money on the table. The immediate result was the conversion within thirty-six hours of twenty-two of a company of twenty-five college boys who had deliberately set themselves to destroy the meeting.

At Dallas, Tex., a Presbyterian elder under the impulse of this gospel message went back to his factory, called in his foremen, and said to them: "We have been running on half time. Call in your men. Start all your work on full time. I heard a gospel today which I believe. I want to run this business so that I shall not be ashamed at the appearing of my Lord."

The evangelistic message has sent into the colleges for further equipment a reasonable contingent of young men and women recruits for the leadership of the church and for its ministry and missionary forces. It has demonstrated beyond question that a truly evangelistic message as in it a perennial freshness; that the people of the churches universally approve and support an evangelistic astorate; that an evangelistic ministry is the surest means of attracting and holding the crowd. . . .

The proclamation of a redemptive gospel is as effective and efficacious now as ever it was. Successful evangelistic preaching depends more upon the message than upon the method. A perennially effective evangelistic message takes account of, and solves all the practical problems of

church administration—social, financial, missionary. An evangelistic message enlarges the horizon, increases the efficiency and keeps alive the passion of any minister. Any preacher who has the will to do it may become an effective evangelist in his own pulpit. The invitation habitually given for public confession of Christ brings frequent response and there is no other source of spiritual joy for a church comparable to that experienced in a perennial revival.

That evangelistic passion, a living flame, fed by the oil of divine grace has determined the minister's attitude to a number of questions about which many serious mistakes are made. It has kept him from the bitterness of contentions; from a censoriousness of judgment and from the public castigations of those from whom he has differed, that has left for him an open door to preach to Catholics as well as Protestants, to men engaged in the liquor business as well as other questionable enterprises, and has made him somewhat patient with those who hold different opinions in the realm of theological controversies in which we have been engaged.

Six Months of Soul Winning

On the basis of my experience as an evangelistic pastor I submit to the convention a proposal that from Oct. 1 to March 31 of the current year the convention devote itself, its energies, interests, efforts, agencies, machinery and resources exclusively to the business of winning lost souls to Christ under the following agreement:

1. *A moratorium on money raising.* That is not to ignore the needs nor to disregard our obligations to our ministers and missionaries, to our schools and hospitals. It is not, indeed, to fail in making the appeal. But we must face the fact that the method of direct import in money-raising has not been a complete success during the past seven years. The proposal that I submit is for six months to present the doctrine of giving as an act of worship, as a part of the evangelistic message and appeal. To seek money as a by-product of a tremendous spiritual quickening rather than to pursue it as the program of a great denominational enterprise. When Jesus needed money for the temple tax he sent Peter down to catch a fish with the promise that he should find money in its mouth when he opened it. Is it too far a stretch of the imagination to remember that Jesus made his disciples fishers of men and that when we catch from the troubled waters of this world fish with the gospel drag, we shall find in the open mouths of their purses adequate money for all the enterprises of the kingdom?

I propose the indirect method of preaching the money question under the impetus and inspiration of an evangelistic ministry that counts God in and gives him a chance under the very best possible conditions to give instruction, create conviction, produce conversion, and bring about a practical response to a new spiritual life. Every minister in this convention who has maintained a constant evangelistic ministry will bear testimony to the fact that that ministry produces money sufficient for all local and missionary needs, if we have the courage to do it, the faith to venture it, the willingness to risk it upon the Word of God.

2. *An agreement to declare an armistice on controversy.* This does not mean the surrender of a single conviction, or the abandonment of a single position. It does mean that we agree to hold controversy in abeyance for six months, to put ourselves distinctly and definitely in grace for a service which cannot be accomplished by the direct contentions and the controversial issues.

I would like this convention, its ministers and missionaries once again so to realize that they are on duty;

that in the midst of provocation, the big stick, and the strong arm, and the loud voice, would be turned aside in the conviction that in proclaiming the gospel of Christ with a definite purpose to win lost men we are on duty.

I heard a charming Irish story a bit ago. An Irish-woman had been to confession. She had been absolved according to the mode of her church and was on her way home, when another fishwife with whom she was in perpetual controversy, came out to her gate and as the first woman passed began to fling on her the foul epithets known to the Billingsgate of that community. The first woman moved on serenely for nearly a block without answering, while the stream of vituperation continued to flow from the foul lips of her antagonist. Then suddenly she stopped and faced about and said: "Ah, go on with you. You know full well that I am in grace today. But just you wait till I am out of grace and then I will be more than a match for you."

I would we might be in grace for a period of six months in which we should be too busy in proclaiming Christ as Saviour and enthroning him as Lord to bandy words with each other. May we not profitably engage every day and every hour of that period in reviving every cardinal Christian doctrine, in preaching Christ for the purpose of winning souls to him? Oh, I know that there are many wrongs which need to be corrected, that there are many giants abroad who need to be slain with David's sling, that there are reconstructions to be made in our methods and machinery. A great loss of revenue and of life has been occasioned by mismanagement and anger, but I would remind you of the story connected with a son of Gideon. Jehu had seized the kingdom. He had slain Jezebel. The kingdom was in turmoil. The chief men sent to Jehu. He required them as a mark of good faith that they slay the seventy sons of Ahab. When the heads were in two heaps at the date Jehu stood before the people with this challenge: "Behold I conspired against my master, and slew him; but who slew all these?"

I grant you that some are lost by political irregularities and social disorders, by the crime waves that sweep the country; by war and pestilence for which we might find some remedy. But here are millions whose souls go out into eternal death. If crime, and war, and neglect have slain their thousands, who has slain these millions? At whose hands will God require the blood of those who perish unwarned by the watchman on the tower? We must save this generation. If we would save the church we must create a new passion for men out of the old passion, the first love passion for Christ. Did I say we

must save this generation while saving the church? No. Our Lord was insistent that we could only save the church by saving this generation. We are losing men and destroying the church in our own persistent effort to further a program.

A little lad went home to his mother recently to say: "Mother, this morning the pastor began to tell us about the cross and the crucifixion of Jesus. I was so interested that I could hardly sit still. And then just when he came to the most interesting part he stopped and went on with his sermon." Is not that what we have done? We have come to the cross and we have stopped and gone on with the debate. We have stopped and gone on with the controversy. We have stopped and gone on with the money raising. We have stopped and gone on with the program.

3. *A rededication of the denominational machinery and agencies to the one task of winning men to Christ.* Let us here and now rededicate our boards, organizations and societies, our secretaries, agents and editors, our pastors, teachers and evangelists, our churches, missions and schools, our publications, books and pamphlets, our seminaries, colleges and hospitals, our students, missionaries and leaders, to the one definite purpose of making disciples to the Lord Jesus Christ. For one six months let us enthrone Christ Lord over all as we all go forth in obedience to his great commission command: "Go ye and make disciples of all the nations"—at home, and abroad, in the city, the town, the rural section, wherever men and disciples of Christ meet.

4. Finally I propose that we employ the method of the men and religion forward movement with 100 cities as centers of organization for themselves and their outlying territory. Let there be gathered about some city church, or churches, all the pastors and church officers of all the churches in one mighty inspirational effort to preach the gospel for the purpose of winning men to Christ. Let the first week in October be devoted to a conference for every city and its territory in which prayers shall be offered daily for a revival of interest in soul winning; in which instruction in the method of soul winning shall be offered; in which testimony to the efficacy of preaching and personal work shall be given; in which forces shall be organized to supervise and direct the effort to set forward the program of gospel preaching in every church in the territory of every one of these 100 cities. Then let us go forth to the task in the confident assurance of the presence of Christ and the fulfillment of his promise: "My word shall not return unto me empty; it shall accomplish my pleasure." . . .

The Sword of His Mouth

BY M. P. BOYNTON

Excerpts from the Memorial Address delivered before the Northern Baptist Convention, Sunday, May 30.

"And there issued from his mouth a sharp two-edged sword." "Come, behold the works of the Lord and the desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen. I will be exalted in earth. The Lord of Hosts is with us, the God of Jacob is our refuge."

THE word of God had a great deal to say about war. There are those who have so misread the word of God as to make it support war. The resort to force has made a mighty appeal to human flesh and where the Bible refers to war it is in interpretation of it, showing how the war came about and how it was over-ruled and used by

God to further his apparatus. It is in hard denunciation of such methods for settling the disputes between individuals and groups. A thousand years before Christ was born the psalms gave the Jewish church this one from which I have read the text: Psalms 46:7-11. Notice the invitation: "Come, behold the works of the Lord and

the desolations he hath made in the earth." God was inviting his people out to look on the desolations made by war. Since that time, 1000 years before Christ, nearly 3000 years ago, what colossal desolations have been made in the earth by war! . . .

"Behold, the works of the Lord." They are not of this sort. His work is not built upon a foundation of graves filled in acts of violence, but desolations he hath made in the earth in judging the breaks of fellowship and these awful feuds of families, tribes, nations. "He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder. He burneth the chariots in the fire." There is a commission 1000 years before Christ for disarmament. There is a decree gone forth from the throne of the universe to ground out, to utterly destroy the instruments of death; to put away from the possession of men the things with which they can accomplish such desolations in the earth. "Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth." There is a remedy; that's the program by which we can learn. We can listen and hear these desolations of the earth speaking to us in an eloquent silence, and go about in the accomplishing of the demolishing of armaments and war materials and great engines of death, in the air, on the sea, under the sea and on the land until we have burned them in the fire and swept these engines of man's wrath and greed and lust away. "The Lord of Hosts is with us, the God of Jacob is our refuge." There is the assurance and here is the prophesy of victory to a faithful church. This is the sword of his mouth. What does that figure of speech mean? It means the appeal to the reason, to the affection and to that deep sense in which are the elements of reason and affection we call fair play. It means that we must recognize the other man's estate, the other man's right, that the earth is the Lord's and the fulness thereof and all who dwell on its hills and in its valleys are his people, that God is no respecter of persons, and hath made of one blood all the nations for to dwell on the face of the earth. God is speaking. It is the sword of his mouth, the word is the sword, it is a sharp two edged word, and it is flashing on every side and everywhere in behalf of no age and no race and no particular interest, but rather in the interest of all combined. The sword of his mouth as seen in Revelations is the gospel, the glorious gospel of the Son of God. It is a challenge to-day to this church. What do we have calling for this militant response of the church of Christ in our own time that will give us the equivalents for war that will supply to man all that urge, all that brain and all that energy to his deeper self that we find so terrible in time of war? . . .

The Slacker Vote

The slacker vote or slacker citizenry of America is constantly voting rascals into office in every election. By remaining away from the polls you become an active participant in the organized crime in America. The challenge to the church in this day of memorial when we would be every day soldiers, is to arise and be live soldiers in defence of our liberties that are rapidly slipping from us. We have already lost 50 per cent of the voting population in America even in presidential elections, and it falls down as low as 20 and 16 per cent in other elections. The decline is rapid and doom is here unless we answer that challenge of organized criminal society.

Now the church has the sword. This sword unsheathed and flaming can drive from America those aliens who have no interest in our institutions, who have no love for it rather hatred for our flag, and who are here to exploit what has been freely and generously given them by an idealistic people. They are snakes that have been stif-

fened in Europe, brought and laid at the firesides of America and warmed into life and strength, only to strike to death the very principles in which they have been warmed back to life. Where is that keen sword that can cut off the heads of all these snakes? We should gently put them on board some steamer and keep them right on going until they are willing to come back, pay taxes and obey the laws here. Aliens by the thousands are thus exploiting the hospitality of America. The church must take that sword and go forth into the political parties and flash its sharp edges on these selfish, unpatriotic traitors, quickest and blackest in political parties, and help those parties for this is a government party. The churches must go in and help them cleanse themselves of the poison and of the rot and of the promise of sure doom that is in both parties in America. . . .

Put America into the family of the nations in a fellowship where unsuspected and trusted and loved in the earth she can teach the world to do what she has already done on this continent. If we can gather all the nations here under one flag with state lines obliterated, so we don't know when we go from one state to another unless we are very watchful; if we can have an international frontier to the north of us 4000 miles long coming out over the waves of the rocky coast of New England, down through the waters of the St. Lawrence and the Great Lakes, an imaginary line so that a farmer on that line can drive one horse in America and one in Canada and not be certain whether the dirt falls on American soil or English, a line without a gun and without a soldier patrolling it. If we can do that at home as we have done it so magnificently, then we ought to be able to go abroad and teach the other nations to do it and disarm and forever destroy the instruments of war; cleanse the seas of the warships; pull out of the skies those death-dealing, bomb-carrying planes; fish from the sea the submarine and make it unlawful to manufacture submarines; we have no use for them, we don't need to go under the water. Nobody should build a submarine, there is no need for it in commerce and certainly they are no good for picnics. We have lost more men in accidents to submarines than we have lost because of submarines. Our own submarines have killed more of our men than those of the enemy have.

The church of God must go out into the world, and teach the nations. Nobody else has the courage, nobody else has God to help them do it. We believe the church has the commission of God. Now if we remain silent and are pacifists only between wars, and if we let the militarists go on with their system of armament and international conquest at the price of the hatreds that you saw growing in the East and in the Orient, then it will be too late. Now is the time to go out. Now is the call to go forth into the ballot box. The church must go forth with the sharp two edged sword, and the flaming cross. We have nothing to lose, everything to have faith in and gain. "Behold, the works of the Lord, what desolations he hath made in the earth. I will be exalted among the nations. I will be exalted in the earth. The Lord of Hosts is with us. The God of Jacob is our refuge."

THANKS be to God for roses rare, for skies of blue
and sunshine fair;

For every gift I raise a prayer, thanks be to God!

Thanks be to God for lovely night, for mystic fields with
stars bedight;

For hours of dreams and deep delight, thanks be to God!

Thanks be to God for love divine, the hopes that round my
heart entwine;

For all the joy that now is mine, thanks be to God!

The Northern Baptist Convention

(Continued from page 580)

purpose as for the necessities of current expenses.

After the adjournment many went to inspect the new building of the National Baptist Roger Williams Memorial and to listen to the speakers who interpreted that great monument to our greatest American Baptist. The exercises were held in the impressive auditorium of the church which is still unfinished. Pres. Emory Hunt presided and introduced in turn Dr. E. B. Jackson of Virginia, President Rhoades, Pres. Clarence Barbour and the pastor of the church, Dr. Gove G. Johnson. President Barbour announced the gift of an organ by a donor whose name was not to be given. Altogether it was a heartening service to those who are members of this church and who have struggled so bravely to achieve the task which their pastor's vision set before them.

Wednesday Evening

At no meeting of the convention since the organization of the Ministers' and Missionaries' Benefit Board has this board been so strikingly represented on the program of the convention as on Wednesday evening. The program opened with a stereopticon lecture by Mr. Harry S. Myers on "The Shepherd of the Shepherds," a role very naturally assigned to the board in its care for helpless ministers and their dependents.

Rev. Herbert W. Virgin spoke on "Denominational Consciousness." His discourse covered a wide field and evoked frequent applause as he pointed out the value of Baptist principles, the importance of teaching them to Baptist young people, and the romance of Baptist history. He never dreamed of closing his talk in a gale of laughter from the audience, but that was what happened. It came about in this fashion: he is an impassioned speaker, also conscientious about keeping within his assigned limits of time. A glance at his watch in the middle of a sentence resulted in this peroration: "O, my brethren—my time is up."

Rev. E. T. Tomlinson presented in connection with the fifteenth annual report of the M. and M. board, an elaborate financial exhibit prepared by the treasurer, Mr. Arthur Harris. It appears that the book value of all investments is \$12,788,911.87, but the market value exceeds the book value by \$1,276,146.74.

The permanent fund shows in receipts, a balance reported last year, \$7,509,800.45; contributions, \$2,306.00; legacies, \$8,753.53; annuities released by death of donors, \$15,000.00; profit on sale of investments, \$34,799.26; total, \$7,570,659.24.

Disbursements consist of an annuity loss of prior years transferred, \$2,382.24; securities revalued on lower rates, \$30,592.50; total, \$32,974.74.

The balance Apr. 30, 1926, was \$7,537,684.50.

The annuity fund reported receipts consisting of the balance reported last

year, \$440,543.34; received during the year, \$68,300.00.

The pension guaranty fund had a total reserve reported last year of \$3,343,558.45, and received from the general fund \$440,285.77.

Permanent trust fund assets are \$11,321,528.72; annuity fund, \$496,225.58; retiring pension fund, \$959,733.19; current and temporary fund, \$103,090.92.

The day was fitly closed by a drama, "The High Calling," which traced the career of a young missionary and his family from the day of his graduation through a thrilling experience in Africa to his final breaking down and death and the subsequent care and support of his loved ones by the board.

Thursday Morning

Morning papers came out Thursday with startling accounts of the preceding day's debate and with interesting interpretations. They say: "Modernism is victorious." Yet nearly all of the debaters on both sides avow themselves fundamentalists. The papers say: "The whole issue is whether the Rockefeller millions shall control the denomination." Yet neither Mr. Rockefeller nor his millions was mentioned in the debate. They quote Dr. W. B. Riley as stating the issue in these terms: "The great fundamental is not loyalty to Christ but loyalty to the Bible as the basis of our religion." Yet all parties in the controversy stood pledged to full loyalty to both Christ and the Bible. Perhaps it is naive to suppose that the issue in the debate was the resolution upon which the convention voted. It sounds too simple for a headline.

"The New Nationalism in the Orient" was the subject of the Thursday morning mission study by Dr. George A. Huntley. He gave a luminous portrayal of the two wars now going on in China, one a military conflict among ambitious war lords, the other a struggle led by the student class to create a free and united China. He traced also the course of the somewhat similar effort for national self-realization in India.

After prayer by Mrs. Orrin R. Judd, Rev. Fred Gracey, president of the Baptist Union of Ireland, was introduced. In five minutes bubbling throughout with fine Irish humor, he brought warm greetings. He said: "I represent the greatest little country in the world, and the strongest Baptists, tracing their denominational ancestry back to primitive Christianity. It was interesting to an Irishman to be here yesterday and to see how peacefully you can fight." He sees the dawning of a new day for the 4000 Baptists in Ireland. A great revival is in progress there and the Baptists are its chief beneficiaries.

In the absence because of illness of Mrs. George W. Coleman, president of the Woman's Baptist Home Mission Society, Mrs. John Nuveen, the vice president, directed the program of this society. A message of sympathy was sent

to Mrs. Coleman. In an address which was largely a cry of distress over trenchments, over withdrawals from important fields and over the crippling of work still carried on—all made necessary by the diminished missionary gifts from the denomination, Miss Mary Howard reviewed the work of the society. Mrs. Katherine Westfall presented the annual report which gave a survey of the many fields and forces of work, noted the death within the year of Miss Ada Morgan, and presented the financial situation in these terms: "At the close of the fiscal year 1924-1925, when the final reports were made, there was a cash deficit of \$24,176.26.

"Before the close of the year the budget \$413,340 submitted by the society had been tentatively approved by the finance committee of the Northern Baptist Convention. However, before the annual meeting was held in Seattle the board of managers had been advised that this budget must be reduced, by making the amount from donation source 80 per cent of the sum requested, and further to live within 90 per cent of that amount. This reduced the working budget of the society to \$321,811.00. The effect of this reduction was most disastrous to the work on the mission fields and in the schools. The budget of the society largely consists of salaries of missionaries and teachers, with no appropriations for emergencies or unexpected contingencies, consequently when the budget is reduced, missionaries must be discontinued, missions closed, vacancies remain unfilled, and appropriations to schools withdrawn.

"On Nov. 1, 1925, the society had eighty-six less missionaries and teachers on the field than at the close of the year 1919-1920. No new work has been undertaken in more than five years and work which had been established with much promise of success, has been discontinued."

Miss Alice Brimson, the new president of the Missionary Training school in Chicago, read an impressive roll of the graduates of the school who are now at work in many parts of the world, voiced appreciation of the retiring president, Mrs. Clara D. Pinkham, and stated her own ideals for the future work of the school. Mrs. Mary M. Kinney, secretary for Americanization, gave a line of striking incidents in that work. Mrs. George Caleb Moor sketched the progress and significance of the Golden Anniversary movement. Four missionaries were introduced for a few words each. Miss Mildred Cummings of the Chinese school in San Francisco said: "A missionary teacher complained to a Chinese woman that teaching her was like pouring water into a sieve; but received the reply that clean water poured through a sieve cleans the sieve." Miss Helen Hadley of Managua, Nicaragua, said: "Our high school is the only one in the country which is not controlled by the nunneries." Miss Louise Adams of Rankin Christian

center, Pittsburg, told the story of a number of boys in her orchestra who struck because Jewish boys were admitted; but later the same boys wanted to come back and the Jewish boys voted to receive them. Miss Ethel Ryan, missionary to the Hopi and Crow Indians had time for nothing but a word of greeting.

An inspiring feature of the program was singing by the Storer double quartet, a musical organization of negroes. Negro "spirituals" are something of a fad, becoming perhaps a trifle stale. But here was more than a group of negro singers. It was a group of artists in sacred song. Melody, harmony, expression, ensemble, were combined in such "spirituals" as "Were You There?" with such power as to lift the audience out of itself and carry it away to Calvary and the resurrection.

Doctor Taylor's devotional half-hour, shut out yesterday by the pressure of debate, had a chance for twenty minutes this morning, and a precious time it was. He knew what he was talking about and stuck to it, but the rest of us did not know and do not remember. He stirred our hearts too deeply for analysis.

At noon all of the assembled thousands went over to the White House to meet President Coolidge and to pose for their collective picture. They sang a few songs, tramped over the president's grassy lawn and waited for him to appear. Presently, he emerged from a side door with a dignified body guard, skooted silently through a lane in the crowd, everybody standing with hat in hand, the camera swept around the scene, the presidential entourage skooted back into the house, and it was over. We had visited the president. A few minutes later he, Mrs. Coolidge, John and the household dogs all appeared amiably on the veranda to give the Baptists a friendly greeting. It was said to be the largest crowd in which the president was ever photographed. The whole affair was so simple and so friendly that these Baptists found a warm place in their hearts for the Coolidges.

Thursday Afternoon.

The afternoon session opened with prayer by Dr. C. W. Brinsted of California. We were reminded of the large factor of home mission work still to be reckoned with in the foreign population which still speaks old world languages. Dr. H. C. Gleiss of Detroit made the report of work done among these peoples. Despite the decrease of those admitted to our nation, there is still demand for work among these newcomers. We believe that these groups should be led to form new contacts and that American local churches should cooperate in work among the various peoples near by, and open their doors to them in Christian hospitality. Only when a sufficient number has been gathered should they be organized into separate churches. Suggestions were offered which should govern these mutual relations. Young people of these groups should receive special attention. A list of thirteen foreign-speaking conferences under the Baptists was appended to this report. Interest was

given the hour by a brief word of gratitude from the head of the Swedish seminary.

In reading the report of the delegates to the Federal Council of Churches of Christ in America, Dr. R. A. Ashworth reviewed the efficient work of the commissions, emphasizing the activities of the new commission on international good-will which, under the chairmanship of Dr. Alfred Williams Anthony, is seeking an approach to our Jewish citizens. Progress has been made in relieving the religious minorities in Europe and over 100 students for the ministry have been aided. In essence the Federal Council is spiritual—emphasizing the oneness of the churches in the deep realities of truth and life.

In order to enlarge the powers of the convention in handling properties which may come into its possession, it was voted to petition for changes in the articles of incorporation, and the by-laws were amended to meet the new requirements.

The young people were given the remainder of the session, until the convention broke up into various conferences.

The young people of the Columbia Association, the name under which the Washington churches serve, presented a unique and highly impressive tableau of work accomplished in a well organized young people's federation. It was a record of great accomplishments under the inspiring leadership of one man, Mr. John Ruthven. Boys and girls, representing the junior unions filed upon the platform with shields spelling the word "Junior," while a lad still far below the teen age, interpreted their work. These were followed by boys and girls from the intermediates representing 230 members. On their shields they told their story of 83 per cent Christians, 78 per cent Bible readers, with 96 per cent givers. It was a wonderful record of interest. These in turn were followed by the seniors with their report of work done. They have attained a remarkable percentage in the various activities. One significant fact stood out above all others, namely, that the senior societies of the association have attained a level of 91 per cent in missionary benevolence. The last group was a tableau of the athletic activities. Rev. Perry Mitchell gathered up the ideals of the young people in this large group, saying that its supreme task is to make disciples; all other interest and activities are subordinate to this.

Interpreting the whole young people's movement of the association, Dr. Henry W. O. Millington, executive secretary of the association, said that the tableau had indicated variety and unity in the work of the young people; it had furnished a complete program of activity and discipline. No other institution affords such a complete training school for any section of the Christian fellowship as the young people have in their unions. It is developing a denominational consciousness, and solving Baptist problems for the next generation.

Mr. John Ruthven, leader of this great young people's movement in the associa-

tion, was introduced and spoke of its power as in consecrated young people.

After a song led by Robert H. Coleman of Texas, Rev. Mark F. Sanborn of Detroit gave the closing address on the work of the young people of the Baptist denomination. Expressing gratitude that this year a large part of the session was for the first time given the young people, Mr. Sanborn pointed out the growing emphasis on work among the younger people of the churches. It is largely a work among young people led by young people. The average age of the members of the board of managers is thirty-three. In view of the fact that thousands of our young people are denied higher education, there has been created a life work department with a trained secretary, who seeks the consecration of young men and women, not to special and leading tasks, but to the great work in the home churches. The last vision has been the vision of evangelism among the young people and a special department of evangelism has been formed and is now seeking a competent leader. Young people are ready to respond to the call of a Christian democracy; for this a complete program is offered by Christ and his teachings.

Dr. C. A. Brooks read the preliminary report of the nominating committee and the meeting adjourned with a word of prayer by the president of the convention.

Thursday Evening.

Thursday evening opened with interest and closed with enthusiasm. A series of moving pictures displayed the methods and benefits of church vacation schools. The 102nd annual report of the board of managers of the American Baptist Publication Society, distributed in print was discussed in short, incisive and interesting addresses by Revs. Owen C. Brown, Wm. E. Chalmers, Samuel G. Neil and Wm. H. Main. Progress was the uniform keynote. Mr. Neil brought a roar of laughter when he announced that the work of the chapel cars and autocars "is not standing still." Miss Meme Brockway announced prizes awarded to several states for noteworthy Sunday school work.

Dr. J. C. Massee stirred the assembled thousand deeply with a sermon on "The Laodicean Lament," taking for a text the words, "I have this against thee that thou didst leave thy first love." After skirmishing a few minutes with the occasion and meaning of these words, he swung into an impassioned plea for evangelism. (Dr. Massee's address is given elsewhere in this issue.) When he had finished he sat down trembling with emotion and for some minutes a deep hush pervaded the hall. It was broken by a motion of Doctor Brougher that a committee be appointed to consider ways of carrying the proposals of Doctor Massee into effect. Such a committee was created by the appointment of Doctor Massee together with secretaries Frank A. Smith of the Home Mission Society and Samuel G. Neil of the Publication Society. The proposals to be considered were "a moratorium on money raising, an

armistice on controversy, a rededication of the denominational machinery and agencies to the one task of winning men to Christ and the employment of the method of the men and religion forward movement with 100 cities as centers of operation." Formerly Doctor Massee co-operated actively with the Bible Union group, but with great frankness and tenderness he explained that he had found in those activities the danger of a loss in himself of spiritual power for an evangelistic ministry and had therefore withdrawn from the Bible Union movement, though abating nothing of his desire to promote purity of faith and life.

Friday Morning.

The matter came up on Friday morning with a report from the special committee recommending the appointment of a working committee of fifteen for the promotion of evangelism on the general lines proposed. At that time Drs. Earl Pearce and W. B. Riley, speaking for the Bible Union expressed themselves as favoring evangelism but refusing to enter into any agreement that might impose restraint upon the freedom of their organization in carrying out its program. The motion for the appointment of the committee of fifteen was carried without a single dissenting vote. Later the committee was named by President Rhoades as follows: F. A. Smith, New York, convener; W. H. Main, Pennsylvania; S. C. Neil, Pennsylvania; H. F. Stillwell, Ohio; J. C. Massee, Massachusetts; W. E. Chalmers, Pennsylvania; William Reid, Rhode Island; G. R. Baker, New York; Mrs. K. S. Westfall, New York; H. E. Dutton, New York; J. F. Herget, Ohio; W. C. Coleman, Kansas; F. M. Goodchild, New York; E. V. Pierce, Minnesota, and Edwin Phelps, Illinois.

Friday Afternoon

Home missions was the main topic for Friday afternoon. Secretary Charles L. White submitted without reading the printed report and addresses followed. Rev. Eugene E. Smith, a negro, spoke with elegant and powerful eloquence for his people as beneficiaries of the home mission work of northern Baptists. At the close of the civil war, he said, the five million emancipated slaves found themselves in ignorance and poverty, but faced the future with courage, resourcefulness and faith. The Home Mission Society has earned from them an everlasting gratitude which "notwithstanding the mouthings of a few malcontents," still lies like the deep sea in the heart of the race. The need for help continues and is intensified by the northward migration of the negro people.

Mr. J. J. Zmrhal, one of the six district principals of the Chicago public schools introduced "The Second Generation of New Americans," and reviewed some of the problems connected with them as these are revealed in the work of the public schools. He traced evil influences at work upon them to two general sources, namely a decline in the restraints of home life and the bad environment of the city streets. As a school man he declared his conviction that there is no adequate nor highly hopeful

remedy short of the influence of the Christian religion personally experienced and brought to bear practically upon the life of the individual.

Rev. W. O. Samuelson, who is doing a significant piece of rural work, sketched the varied and manifold activities which an adequate program for such a field requires, and which he is putting into effect. Rev. Frank L. King sketched gospel work among the Indians; Rev. E. F. McNeill, "The Gospel on Wheels"; and Rev. Oliva Broulette gave an interesting report of work among the French in New England.

Of special interest was an address by Dr. Andres Usuna, a Protestant educated in the United States with the degree of Ph.D., former governor of one of the largest Mexican states, and now head of the united Protestant Publishing Company in Mexico. Introduced by Doctor White with an appropriate statement of the significance of his appearance on the program of the convention, Mr. Usuna discussed in a careful and analytical manner "The Changing Religious Order in Mexico." He interprets the current agitation as essentially a struggle to make both religion and the state serve harmoniously the life of the Mexican people. This address will appear in THE BAPTIST.

The death of Dr. Wallace Buttrick was announced and suitable reference was ordered in the minutes of the Home Mission Society.

Dr. S. O. Sycamore of Holyoke, Mass., was presented as fraternal delegate from the Ontario-Quebec Baptist Conference, was warmly welcomed and voiced brief greetings.

Election of officers was the main business of the afternoon. The committee on nominations, created in the impartial manner provided in the by-laws by the election of one from each state delegation was thoroughly representative, as appears from the following list of its members:

Rev. Rallam Butler, Rev. J. West, Rev. S. J. Skevington, Rev. A. H. C. Morse, Rev. F. P. Freeman, Rev. H. C. Broughton, W. W. Everett, Rev. R. P. Douglass, Rev. C. A. Brooks, Rev. P. J. Morris, Rev. J. F. Catlin, Rev. W. H. Rogers, Rev. F. F. Peterson, Rev. F. M. Swaffield, W. G. Spencer, Rev. Arthur Hoag, Rev. W. L. Smith, Rev. Henry Van Engelen, Rev. H. C. Whitcomb, Rev. A. J. Archibald, Rev. A. H. Stanton, G. H. Estey, Rev. R. H. Barrett, Rev. C. W. Finwall, Rev. I. N. De Puy, Rev. H. L. Kempton, R. I. Levering, Rev. A. W. Cleaves, J. M. Coon, F. J. Lucas, Rev. C. J. Oxley, Rev. O. T. Day, Rev. C. O. Johnson, Rev. J. W. Ayres, Rev. R. A. McMullen, and Rev. Steve Pyle.

The committee offered its list of nominations without any expression of dissent from any member. Great applause followed the announcement that Doctor Brougner had been nominated for president of the convention. The full list of nominations follows:

Officers of the Northern Baptist Convention: president, Rev. J. Whitcomb Brougner, Oakland, Calif.; first vice-president, W. C. Coleman, Wichita, Kans.; second vice-

president, Ray L. Hudson, Philadelphia, Pa.; corresponding secretary, Rev. Wm. C. Bitting, St. Louis, Mo.; recording secretary, Rev. Maurice A. Levy, Pittsfield, Mass.; statistical secretary, Rev. Chas. A. Walker, Dover, Del.; treasurer, Orrin R. Judd, New York City.

Members of the executive committee, term expires 1929: E. Y. Booker, Worland, Wyo.; Rev. D. J. Evans, Kansas City, Mo.; Rev. A. H. Gage, Brattleboro, Vt.; J. T. Kraft, Chicago, Ill.; Mrs. F. L. Miner, Des Moines, Iowa; A. B. Newell, Grand Island, Neb.; J. M. Newland, Spokane, Wash.; Miss Ruth Richardson, Brooklyn, N. Y.; Rev. Mark B. Sanborn, Detroit, Mich.; W. J. Shrimplin, Brooklyn, N. Y.

Term expires 1928: W. A. Buis, Boise, Idaho; F. O. Belden, Bakersfield, Calif. Members at large, class III; term expires 1929: Mrs. E. C. Herrick, Fall River, Mass.; Mrs. W. A. Montgomery, Rochester, N. Y.; F. M. Newcomb, Philadelphia, Pa.

American Baptist Home Mission Society: president, F. B. Beaver, Dayton, Ohio; first vice-president, George L. Allen, Brooklyn, N. Y.; second vice-president, G. M. Hudson, Washington, D. C.; third vice-president, J. W. Davis, Trenton, N. J.; Board of managers, class of 1929: Rev. A. W. Anthony, Scarsdale, N. Y.; H. B. Clark, North Adams, Mass.; H. O. Dobson, Brooklyn, N. Y.; Rev. F. M. Goodchild, New York City; Rev. C. O. Johnson, Tacoma, Wash.; Rev. R. D. Lord, Brooklyn, N. Y.; Mrs. R. B. Olds, Lansing, Mich.; Max Schimpf, Brooklyn, N. Y.; Rev. F. M. Swaffield, Somerville, Mass. Class of 1927: T. Rawlins Adams, Philadelphia, Pa.

Woman's American Baptist Home Mission Society: president, Mrs. George W. Coleman, Boston, Mass.; first vice-president, Mrs. G. C. Moor, New York City; second vice-president, Mrs. John Nuvenen, Chicago, Ill.; recording secretary, Mrs. S. C. Jennings, Evanston, Ill.; Board of managers, class III; term expires 1929: Mrs. B. D. Barber, Oak Park, Ill.; Mrs. G. L. Estabrook, Philadelphia, Pa.; Mrs. W. A. Hill, New Rochelle, N. Y.; Mrs. R. L. Jones, Brooklyn, N. Y.; Mrs. O. R. Judd, Brooklyn, N. Y.; Miss C. L. Kimball, New York City; Mrs. F. S. Osgood, Chicago, Ill.; Mrs. T. R. St. John, Long Island City, N. Y.; Mrs. C. L. White, Plainfield, N. J. Class II, term expires 1928: Mrs. Lewis Walker.

American Baptist Publication Society: president, Rev. John Snape, Cleveland, Ohio; vice-presidents, Rev. C. W. Kemper, Charleston, W. Va.; O. F. Keeney, Elizabeth, N. J.; corresponding secretary, Rev. W. H. Main, Philadelphia, Pa.; recording secretary, Rev. C. N. Arbuckle, Newton Centre, Mass.; treasurer, George L. Estabrook, Philadelphia, Pa. Board of managers, term expires 1929: Barry Bainbridge, Pittsburgh, Pa.; J. W. Clegg, Philadelphia, Pa.; J. P. C. Griffith, Philadelphia, Pa.; Rev. A. G. Lawson, New York City; Rev. W. I. Roselle, Malden, Mass.

American Baptist Foreign Missionary Society: president, Carl E. Milliken, Portland, Maine; first vice-president, Rev. C. A. Brooks, Chicago, Ill.; second vice-president, H. T. Hidden, Billings, Mont.; recording secretary, Wm. B. Lippard, New York City; treasurer, George B. Huntington, New York City. Class III; term expires 1929: Rev. W. S. Abernethy, Washington, D. C.; Rev. A. C. Baldwin, Philadelphia, Pa.; Rev. Geo. W. Cassidy, Salt Lake City, Utah; Judson A. Crane, Pittsburgh, Pa.; Pres. G. Arvid Hagstrom, St. Paul, Minn.; Pres. Emory W. Hunt, Lewisburg, Pa.; Orrin R. Judd, New York City; Chas. T. Lincoln, New Haven, Conn.; T. Otto, Syracuse, N. Y. Class II; term expires 1928: Chas. S. Aldrich, Troy, N. Y.; Wallace S. Pond, Providence, R. I.

Women's American Baptist Foreign Mission Society: president, Mrs. Herbert E. Goodman, Chicago, Ill.; foreign vice-president, Mrs. N. E. Wood, Arlington, Mass.; administrative vice-president, Mrs. H. W. Smith, Philadelphia, Pa.; recording secretary, Mrs. W. S. Abernethy, Washington, D. C.

Members at large of the board of managers: Mrs. C. D. Eulette, Chicago, Ill.; Mrs. G. H. Estey, Brooklyn, N. Y.; Mrs. C. L. Laws, New York City; Mrs. F. L. Anderson, Newton Centre, Mass.; Stephen Leshner, Philadelphia, Pa.; Mrs. W. C. Coleman, Wichita, Kans.; Mrs. G. W. Taft, Chicago, Ill.

Except in the case of the Foreign Mission Society all of the persons nominated were elected by unanimous consent and collective ballot cast by the secretary of the convention. For the Foreign

(Continued on page 603)



The Devotional Life



Enthroning Jesus As King

All power is given unto me in heaven and in earth.—Matthew 28:18

BY HOWARD CHANDLER ROBBINS

THE first followers were not exceptionally good or gifted in the beginning. They were a fair cross-section of the folk that Christ found about him, in Capernaum and Bethsaida, common people in the acceptable sense of that good word. They were more or less selfish than we are; more or less quarrelsome; more or less hard-hearted; more rather than less obtuse. Christ was obliged to rebuke them for human frailties. They possessed not only common faults, but common virtues of humanity. And they had the fundamental virtue of loyalty, the instinct of hero-worship, and were capable of deep affection.

The Influence of Jesus

Their hero was Christ, and it was this that changed them. As time went on, under the influence of Jesus all but one of them became holy.

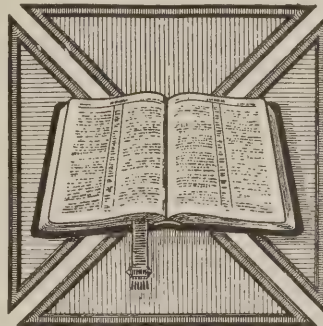
The most wonderful thing about human personality is its latent power of loyal affection, its unexplored resources, its ability to improve in response to the ideals of one beloved.

Love draws loyalty into almost physical resemblance to its object.

So these fishermen and taxgatherers grew holy in association with Jesus. He recognized and called forth the resources of their natures. Of the unstable Peter he made a fortress of righteousness. Of Mary Magdalene he made a saint. He spoke a royal word of pardon to the penitent thief; then opened to him the gates of paradise.

Even before they discerned who it was whose suffering they shared, the disciples of Jesus showed themselves willing to share it.

Peter said that they had left all to follow Him. James and John professed their readiness to drink His cup and be baptized with His baptism.



But these first willing followers had serious limitations. In Gethsemane, while Jesus prayed in agony, sweating drops of blood, they slept. When Judas with a kiss betrayed their Lord, all of them forsook him. At the cross only John remained.

We are in no position to blame. We are just as eager as they were for short cuts into the kingdom. We want the triumph without the passion, the victory without the cross.

It is this humiliating lack that hinders the progress of the kingdom and its establishment on earth. We Christians hesitate at the fellowship of suffering.

So Jesus still suffers in the humanity with which he identified himself in the earthly life and forever.

The Sufferings of Jesus

Jesus suffers in the tortured negro, burned without trial at the stake. Jesus is suffering in the convict camps in the South, where though a terrible war was fought against slavery, a form of it still exists, and where lonely, overworked men sometimes are beaten to death. Jesus suffers in little children, who toil long hours to gratify the cupidity of mill-owners

and stockholders, who find child-labor profitable.

Jesus suffers in the youth tempted to vice by bootleggers, pedlers of narcotic drugs, leering billboards and managers of theaters who pander to lust.

What would it mean if the followers of our Lord entered into these, his sufferings?

It would mean the elimination of a thousand frictions in economic and industrial life, the end of banalities of social ostentation and display, the cessation of racial and religious strife, the lifting of public morals to a higher plane on the part of journalists, publishers and managers of picture-shows.

It is time that the good will and humane sentiment of the country should protect the common decencies of life.

Our Task

More than this we should be doing, we who name Jesus as king. Less than this we could not do. For Jesus came to his disciples and said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations."

The man of Nazareth, the friend of sinners, the victim of Calvary, the meek and lowly Jesus claims for himself as a matter of course the most awful prerogative of the Godhead—universal empire. "For as the Father hath life in himself, even so gave he to the Son to have life in himself; and he gave him authority to execute judgment." "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will."

It will be by acceptance of this divine kingdom, by enthroning Jesus as king in our hearts and in our modern world, that men and nations will find immortal life.



The Chimney Corner



The Conversion of the Revered Judge

BY JOHN WINTHROP

IN that first, swift glance the Rev. Thomas Peters thought his church official might not be like a bending tree planted by the rivers of humanity, but like a cast-iron pillar erected in the temple of the Lord.

"If thy heart is as my heart, give me thine hand," the famous Judge Yantis welcomed, gravely smiling as his new pastor alighted from the train.

"Glad to be here, Judge," responded the pastor, looking down from his slender height with an answering smile. "This is Mary, my wife, and these are the children, Sarah, James and John."

"Hail, daughter, and the children the Lord hath given thee!" Then, "You are—all of you—to come with me to my home." The Judge lingered with his greeting of Mary, who met him in her best grace.

The home proved to be some ancestral house, splendid, no doubt, in its day, but struggling now to retain its departing glory. It was situated on the street which led to the city cemetery in what was once the elite section of Huntsville, but revealed its pristine respectability in neglected pillared mansions toppling down over the heads of the coarsely-clad tenants.

The large family had assembled to greet the new pastor, and his family. There were nine of the Yantis scions. Whatever their differences, all of them made a show of reverence for their father. The new minister thought he detected slightly more response in the Judge toward prim Mary, the eldest, and toward precise Frances, the youngest; almost aversion for the sprightly Thomas junior; perhaps tolerance toward the others. Mrs. Yantis seemed to be a fussy little woman, but her bark in the thought of the children, it soon became evident, was far worse than her bite.

Greetings over, Dinah, the old cotton-headed, black cook, announced dinner. The head of the house, his ancient Prince Albert swinging gracefully led the way through dim, winding halls to the dining-rooms, his carriage erect, his step measured, and his white hair and long, patriarchal beard flowing like that of Moses.

When all were seated about the rectangular table, he gently opened a well-worn copy of the scriptures from which he read solemnly an Old Testament episode, then asked the pastor to invoke the blessings of the Almighty on the food. Following this the household under the leadership of the voluble mother set up a clatter which continued throughout the meal, lulling only as "pater familias" uttered some oracle. Though

one of the Judge's eyes was glass he might have seen well through the one which was alive. His only jesture was that of stroking his august beard.

After dinner the entire party returned to the living-room where the Judge sat in state beside the hearthstone, a little table at his elbow on which rested his ash-tray and his Bible. He held aloof from talk, the several members of his family not lacking in zest in keeping the conversation lively.

"Of course, you are not an old scold like our last pastor," observed Mother Yantis.

"I'm glad you are not sour nor bald-headed nor hook-nosed either," spoke up Elizabeth.

"And don't have a yard full of rowdy children," chimed in Frances.

In their eagerness to impart guiding information every one clamored for an opinion or a construction. The Judge with benevolent tolerance quietly smoked his cigar, perused his Sunday-school quarterly or drowsed over his Bible. He quite abandoned the pastor to his entertaining flock. At length, when the hour for retirement came, he read another passage from the Old Testament, a thundering word from one of the prophets, and requested Thomas to offer prayer, throughout which he breathed unctious Amens.

Awaking next morning with mind unfettered in the Sabbath stillness, Thomas Peters experienced a disturbed feeling. A cold, clammy hand out of the dead past seemed laid upon him. Was it awe of the mere fact that this was an historic church? Was it the lingering spell of the late illustrious Isaiah Paulson? He recalled Doctor Paulson as being the most orthodox minister of his denomination, his standardized correctness extending not only to the great doctrines and practices of the Baptists but to the most minute details of conduct, manners and dress. That life-sized portrait of him which hung in the Judge's study gave one the impression of absolute finality.

And Judge Yantis would demand the same quality in all successors. He remembered the widely current report that the Judge had been sensationally converted as an exceptionally lively youth under one of that mighty preacher's sweeping polemics, ever after to be the soulmate of Doctor Paulson, the deacon who would carry out his slightest wish. In the estimation of the Judge the world would never see Doctor Paulson's like again—"he was a pattern saint, whose policies can never be surpassed, if ever equalled."

Upon retiring after thirty years in the ministry of the First church, Doctor Paulson had urged Judge Yantis to take the church. The arrangement had not

prevailed, because the Judge, then a young man, had not felt divinely called. True, his law practice had since been closely associated with his religious vocation—for he maintained a profitable office which was augmented by his secretarial and fiscal relations to several religious boards. The prefix to his name was purely honorary. There had been at least six successors to Doctor Paulson in the past seven years, no one of them able to satisfy the scrupulous standards of the devout Judge.

Thomas Peters wondered in the early hush. Strange, the call in his case had been unanimous. Why had the Judge at last consented to the plea for a younger, less experienced man in reversal of the church's late policy of calling only celebrities? Of course, it was because the church had been floundering on the rocks and had turned to a young man with some reputation for piloting sinking craft into safe harbors. But what if the Judge would not cooperate?

A fair congregation saluted the new pastor that first Sunday morning. The unusual text proclaimed, "I am come that ye might have life and have it more abundantly." The preacher stressed a new aspect of religion, presented it as being, not primarily a creed but a life, a personal relationship with Christ. He made it plain that the abundant life included all of life—physical, mental and spiritual—the church must minister to all. And the supreme test of a church's worth is in whether or not it really ministers to life. The few young people pricked up their ears, and gave admiring attention. The austere Judge stared up from the family pew out of his one live eye. Thomas Peters, atingle with impulses to win, profoundly convinced of his thesis, could not be sure what the Judge was thinking.

The appealing invitation to church membership followed. Fourteen candidates offered themselves—dream of a growing church come to pass already!

"These all bring letters from other churches of the same faith and order," Thomas announced. "I will ask the clerk to read the first letter and certify the rest," he said before taking the congregational vote.

"Brother pastor, I beg pardon," spoke up the Judge solemnly, "but it is our custom always to read each letter separately before taking the vote, and to vote on each individually."

(To be continued.)

British Baptists are having something of the same financial experience as those in the United States. Their Baptist missionary society is wrestling with a debt that has grown to nearly £35,000.



BOYS and Girls



Boys and Girls Who Have Done Things

Dear Boys and Girls:

I hope that you read in last week's issue about the new story contest of boys and girls who have done things. It seems to me it is always fun to know what others have done at our age, and sometimes it makes us realize: "Why, I could do that!" Just as if we had never thought of it before. So do send in your letters to me, and remember there will be a book prize for the best account sent by a girl, and another book prize for the best account sent by a boy. Meanwhile there are some stories of great people which you probably do not know.

He Wrote Operas.

His name was Richard Wagner, and nobody thought he was an unusual little boy. He was not even a good student, he hated study, just as some boys still hate it; and as for music lessons, he had a great loathing for practicing, so that his mother feared he would never learn to play at all.

But there is always one thing which everybody especially enjoys, and you will be amused to know that little Richard Wagner's one special thing was the writing of poetry. At a very early age he wrote a deep tragedy which made his family open eyes and mouths, for in the first four acts he killed off forty-two of his characters! This was far too many for he soon discovered that there weren't enough left in the play to finish it; but a poet knows a trick or two, so Richard brought back all the characters he needed as ghosts, which was clever of him.

Then he gave up being a poet and began to study music seriously. This meant the hardest kind of practicing hour after hour, day after day, week after week, month after month, year after year. It meant poverty, too; it meant failures of all kinds; it meant defeats and disappointments; once it came near meaning starvation. Then he wrote an opera named "Rienzi" which was accepted and the unknown composer became famous, writing many other beautiful operas. You have heard of "Tannhauser," "Parsifal," and "Lohengrin" which are the best-known of his works. Indeed, almost every bride in the United States is married to the tune of the famous wedding march in Lohengrin—"Here comes the bride, see how she.....!" You know it yourself, don't you? Although I assure you that those particular words were not written by Wagner.

The Boy Who Became President.

His name was Theodore Roosevelt. We are so used to thinking of him as a very strong, robust person, the head of

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

the Rough Riders, that it is always a surprise to remember that he was a delicate child, and was not expected to ever be strong. But special exercises which he practiced steadily for several years helped him to become a very vigorous sort of person.

When he was a boy he liked nothing better than to visit the market not far from his house. There he would gaze earnestly at all the queer fishes and animals for sale, and in a special little notebook he used to jot down interesting facts about the queer specimens he had seen. This was the beginning of his lifelong interest in natural history. As he grew older he studied a great deal about animals and plants and trees, and learned so much that he became quite an authority.

I do not need to tell you all the other things he became: secretary of the navy, head of the Rough Riders, vice-president of the United States, then president. One of the splendid things about him was that, although everyone knows what a fine soldier he was, he was a strong believer in peace. He was the winner of the Nobel prize of \$40,000 for helping to promote peace between Russia and Japan. He gave all this money to benefit great public institutions.

The members of the Roosevelt family were devoted to each other, and Mr. Roosevelt wrote so interestingly to his sons and daughters when he was away from them that his letters were published. Mr. Roosevelt said of them: "I would rather have this book published than anything that has ever been written about me." To his son, Theodore, he wrote: "I need not tell you that character counts for a great deal more than either intellect or body, in winning success in life."

Mark Twain

His real name was Samuel L. Clemens, and it was not until he had grown up and begun to write books that he adopted the pen-name of Mark Twain. He was born in a little town in Missouri where there were only twenty-one houses, and many negro families. He never liked school, but he did like spelling. The things about which he had wonderful knowledge were curious items as: the best place to hide during hide-and-go-seek; the most wonderful caves, where, how to reach, etc. Life on the Mississippi river was full of thrills, and the adventures in "Tom Sawyer" and "Huckleberry Finn" were many of them true events in Sam's own boyhood.

When Sam Clemens was twelve, his father died and the boy left school for good in order to earn money to help his family, for they were poor. He started in as an apprentice to a printer, receiving only his board and his clothes at first, but he learned all the phases of the printing business until he was worth real wages to his printer. By the time he was seventeen he had saved enough to take a trip to Philadelphia and New York to see a little of the world. There was nothing in his boyhood to make anyone guess that here was a boy destined to write such humorous books and to deliver such humorous lectures that everyone would soon know his name. But he had packed into his mind all sorts of curious, lovable, laughable, usable facts about people and places that his special way of talking was a delight to all who heard him. I remember how a friend of his, Thomas Bailey Aldrich, wrote to him once saying that he would like to have a picture of Mark Twain. And would you believe it? Every day, for fourteen days, Mr. Aldrich received a picture of Mark Twain through the mail!

The Boy Who Put His Finger in the Dike

Not very long ago in a certain school, the teacher asked her pupils to write down whom they would like to have been, if they could choose some famous person in the past. One boy wrote on his slip of paper: "I would like to have been the boy who put his finger in the dike that time when all Holland would have been flooded if the water had gotten through that hole. A thumb isn't much to save a country with, but if you can use your thumb for such a big purpose I should like to have done it."

It seems to me that's a pretty fine thing to want—to use your thumb for your country. You can use yours, too! And you can use your voice, especially your voice. You can say things, kind things about the people who live within our gates, those people who dress a little differently from us, who speak a little differently, and think a little differently, but who are really like us, after all. We can do the biggest thing for our country by holding out not a thumb, but a whole hand to these boys and girls, being friends. Then we can use our voices and tell everybody: "My friend so and so." America would be saved much trouble if you would put your hand and your voice into the hole of "Racial Misunderstanding!"

Professor: "What's the most common impediment in the speech of American people?" Freshman: "Chewing-gum."—*Northwestern Purple Parrot.*



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for July 4

True Patriotism

If you can possibly do so, have "Makers of the Flag" by Franklin Knight Lane, read in your meeting. If you live in Canada, perhaps you could, by changing a few words, adapt this talk to suit your needs. Perhaps you cannot secure a copy of this from the library. If you will send a two cent stamp to the Baptist Young People's Union of America, they will be glad to send you a copy of this little address.

Have two of your members prepared to give "bombastic," "soap box" addresses, bringing in phrases about "our liberty" and so forth, telling how to "save the flag." Have three others prepared to give quiet but thoughtful, and interesting talks on doing good deeds, reading good books, being true to ideals, etc.

In meeting, one of the members could come up to the front and give his high-sounding speech on the country, followed by one with a quiet little talk. Perhaps another quiet one could follow, with a noisy one and then again a quiet.

When these addresses are finished, the leader could tell the members that there are two kinds of "patriots"—those who "save the flag" by talking and those who "carry the flag" by doing what is right. Have the young people decide which of the speakers were "savers" and which were "carriers."

In open discussion, have the young people speak on which of these two attitudes is better.

That Summer Slump

Are you wondering how you can overcome that usual summer "slump" or have you resigned yourself to its inevitability? The young people of Temple church, Detroit, Mich., have a good idea for holding interest. These young people organize a club for the summer. Certain fees, which are used for paying the rent of a cottage at a near-by lake, are taken up for the entire season. In addition to this, the members pay a small sum, used for food, for each week-end spent at the cottage. Young people who are not members of this club may spend their week ends at the cottage by paying a larger amount than members.

The cottage is rented for three months, and each week-end it is filled with a large group of Baptist young people. These week-ends are regular picnic times, with swimming, hiking, singing, eating, or just plain "loafing" as the chief sports. On

"We are all 'dee-lited' with the Young People's Leader and read it enthusiastically and are very much interested in it. It is the best thing we have ever seen."

—V. Stanley Silke,
H. K. Langdon,
Oakland, Calif.

Sundays the young people go to the little church in the town and there take part in the services just as they would in their home church.

In this way the young people are kept together throughout the summer. Although they are not working in their own church, they are keeping on with their Christian service, getting new ideas and perhaps imparting some of their ideas to those in the church they attend. At the same time they are having an enjoyable social time; they are being refreshed for their days in the city; and they are adding to their lives the beauty of friendship with other Christian young people.

The First church of Detroit has a different plan for holding the interest of young people throughout the summer months. Each week the young people of First church publish a little paper called "The Password." This gives all the

news about what has been and tells of what is to be. Little personal items about the members of the society, explanations of actions or conditions within the church, news of what other societies in Detroit are doing, announcements of what the young people of First church have done and are going to do—all these are included in "The Password."

When the young people of First church go out on their vacations, issues of "The Password" are to be mailed to them wherever they are. These vacationers will be kept informed of what is going on in the church and young people's society by means of this little publication. It will be a veritable "letter from home" telling about what Johnny and Susie and Jimmy are doing and where they are going, and possibly what they are wearing. In other words, these young people will not feel as if they had been "out of things" when they get back. They will be acquainted with what has been going on during their absence. They will be held together in spirit even though they are separated in body.

Perhaps your summer program has already been arranged. Perhaps you have decided to drop things altogether for the summer. If you have done the latter there is yet time to change your mind and changing one's mind is no longer considered a weakness. Your young people will probably be glad to do either one or both of these stunts for keeping away the summer separation which usually attends hot weather. Or you can probably think of other ways for keeping your young people together, if not in body then in spirit. You'll find that it pays, no matter what effort it costs.


Convention Hall of Fame




WALTER W. VAN KIRK

who is a secretary of the commission on international justice and good will of the Federal Council of Churches and whose particular responsibility is to correlate the youth groups of our churches in the cause of peace, will conduct the forum on peace and international relationships at the Los Angeles Convention of Baptist Young People, July 7-11.

"There is a foolish notion today that respect is maintained by the manifestation of the ability to resist and to punish aggression," T. A. Wigginton states in the *Presbyterian Advance*. "It is a great mistake. The display of power may cause others to delay attack, but it arouses a suspicion which makes an eventual clash all but inevitable. It was in this way that a race between European nations in increased armaments was fostered for years, with the inevitable result of a world-shaking conflict. A story is told of a man who purchased a piece of land which had been in litigation for years. When the new owner was confronted with the same old claim he told the claimant to take double what he claimed, with the result that the claimant refused to take it, saying that is was 'only the principle of the thing' which had kept him fighting."



Among Ourselves



India Also Moves

By ADA R. FERGUSON

It has been thrilling these past months to see how India is coming along towards prohibition. There are many forces at work and it is a part of the propaganda of many different societies and organizations. Not least is the Women's Christian Temperance Union which is at work in India. Perhaps some of the readers of THE BAPTIST have been fortunate enough to hear Miss Mary J. Campbell who has been living, while on furlough, in Waterloo, Iowa, and has done much speaking for the Baptists as well as others.

The National Convention was held in Bombay in January, and for six days a group of women was busy morning, noon and night, for evening meetings began about nine o'clock.

Delegates were present from each of the nine divisions of India. From far-off Assam came a retired Welsh missionary accompanied by a Bengali woman who is inspectress of schools and an honorary organizer for the W. C. T. U. North, South, East and West were all represented and women of all kinds were there. The Indian women are coming to the fore and are acting as presidents, secretaries and treasurers of the divisional unions. They served on committees and took part in the program in a way that made us realize how much they will be able to accomplish.

Papers were read and discussions held on vital topics of the day: mothers-in-law, child welfare, social purity, and kindred subjects, showing that the same problems claim attention in India as in Western lands. The cinema called forth severe condemnation because of its false presentation, especially to youth, of life in the West. Resolutions were passed asking that the government establish a board of censorship and control to be in the chief port city and thus prevent the entry of undesirable films.

A paper on citizenship by one of the young Indian organizers, was an innovation. Indian women are already on city councils and will soon be in the legislative councils of the state.

Because the city of Bombay offered a good field for propaganda, groups of women held meetings in various halls and Y. M. C. A. lecture rooms. One meeting was held in the social service hall of a society which is doing welfare work among the mill hands. At this time a drama on the evil of drink and its eradication was presented by a group of mill boys and was witnessed by an audience of over 600 people who, in spite of working all day, were eager to play and listen to lectures.

Vice in Bombay is notorious and we had an opportunity to see the disgraceful way in which it is displayed, but the vigilance committee is making a desperate effort to clean things up and we feel sure that if there were less drink there would be less prostitution.

Among the pieces of work attempted was the circulating of a petition to the viceroy and his council, asking that the various provinces be given the right of local option, so that the people might have an opportunity to say whether they wish to have liquor in their part of the country. This has been circulated in about a dozen languages and had over 31,000 signatures. When one considers that no one under twenty-one years of age was allowed to sign, no one but British subjects—cutting out all non-British missionaries and all residents of native states—this is a good showing, especially since most are afraid of signing their names to a paper.

The convention elected as president Miss Mary J. Campbell who has been in India over forty years and knows "more about the opium and drink traffics than any one else in India and has done more for prohibition than any one else." A cable was sent to her and her reply accepting the office delighted the convention. Young girls from different schools sang and helped in the meetings. The convention was a success and those present felt that India is moving toward the goal of prohibition.

Some of us went from Bombay to Delhi, the new "white city" which is to be the fairyland of India. It, too, has a drink evil. Here the All-India Prohibition League of India was formed. It was great to sit in that gathering and listen to earnest men and women, for here too, Indian and European men and women gathered to discuss ways and means for freeing India from the thrall of drink.

The president was a Madras Brahmin, member of the legislative assembly; the secretary, an English Baptist missionary; the treasurer, an Indian Christian, the acting national secretary of the Y. M. C. A. and also a member of the legislative assembly. Many other members of that body were present and delegates, Hindu, Brahmin, and non-Brahmin, Mohammedan and Sikh, Englishman and American, sat side by side and planned for the better day in India. No bitterness was shown, the dread "color" question was not raised. It was India and her good which was filling the minds and thoughts of all. At the public meetings, addressed in more than one language by men and women, there was a sense of dignity and moderation. They were in earnest, and they mean that prohibition

shall come to India. It is only a question of time, and ways and means.

There was a meeting for purdah (veiled) women in their own park, attended by more than 200 veiled women, and presided over by one of their number, a Begum, who read an address in Urdu and had copies of it printed and circulated.

This all shows how India is coming on; how she is coming to the place where she will assert her right to decide such questions as to whether her youth shall have this temptation before them or no; as to whether revenue or souls shall weigh the most in her councils. Her men and women are beginning to see that they must work together for her freedom if it is to come.

India is going to have prohibition. She is watching America. Will she find a friend and ally or one who has failed?

Madras, India.

Progress of Evangelism in Latin America

MR. and MRS. FRED J. PETERS are continuing their campaign of evangelism in Latin North America from whence many reports of their successful labors have come during the past three years. They are now (April) in San Salvador. It is expected that before they leave this republic they will have visited several of the stronger Baptist churches.

Stirring letters recently were received from Mr. Peters in which he described conditions under which the missionaries of the two Home Mission societies must work in order faithfully to present the claims of the gospel in this land. It appears that the police and authorities, since the revolution of Oct. 25 last, are favorable to the Jesuits who won the revolution and now dominate politics. In one inland town it was evident that the police exceeded their duty for they drove away all who stood outside the building where the meeting was held. Each night, apart from the congregation inside the hall, there generally was a large group, mostly men, outside, who were eager to hear the truth although too timid or not interested enough to enter. From these were gained converts. When the pastor protested against the rough tactics of the police in driving away these seekers, a guard pointed his rifle at him and threatened to shoot him if he spoke another word. On a subsequent night the police searched all who were standing outside and if a person had even a walking stick it was taken from him. In spite of all these difficulties in this small town twenty-four made decisions for Christ.

In Managua, the capital city, there

was no interference from the police. In Masaya, however, as the people from the rural districts came in to attend the meetings, they were stopped by armed guards, searched and warned to get home early. "I must not fail," writes Mr. Peters, "to record the baptism of twelve believers which took place in Masaya on a recent Sunday afternoon. Six of these believers were from Masaya, five from Masatepe, and one from San Marcos, these latter two places being many miles from Masaya. Several of these will make valuable additions to the gospel forces in Nicaragua, especially Don Teofilo Marcado, a well-to-do farmer of Masatepe. Up to this date we have baptized thirty-three believers while in Nicaragua, and there are twice that number now ready to be baptized in churches that have no ordained pastor. Besides this there is a much larger number in candidates' classes not yet accepted for baptism. And I should like to add that Pastor Parajon has baptized twenty-eight of those who made profession of faith in his church during January."

Nebraska Letter

By R. R. COON

THE West Central district of the Woman's Home and Foreign Missionary Societies met in annual meeting at Grand Island, Neb., May 11-13. This includes the states of Iowa, Kansas and Nebraska. An elaborate program was given covering the three days, the appointees being present with scarcely an exception. One disappointing item was the failure of the radio addresses; one from Mrs. H. E. Goodman of Chicago and one from Mrs. G. W. Coleman of New York. For some reason connection could not be made. Besides many of the offices and leading workers in the district, three from beyond the territory gave addresses of value and interest.

Miss Sumire Okazaki, a Japanese student in Seattle, gave two addresses illustrating the customs of her people. Miss Isabel A. H. Crawford a missionary among the Indians, described the pioneer work among the original American. Miss Hattie V. Petheram from Burma gave two appealing addresses. One statement was startling: "Worn by overwork we sent to the board for helpers direly needed. Reply came that there were no funds to pay new missionaries. We said, 'If the board can send helpers we will pay their salaries.' Reply came, 'no fund even to send them.'" And this while a large part of the wealth of this rich nation is held by members of churches.

The attendance of outside delegates was excellent; enrolment 103. Among resolutions passed was one advocating the strictest defense by voice and vote of the eighteenth amendment. The officers were reelected with one exception; Mrs. J. N. Atkinson, of Topeka, Kans., was elected vice-president of the Home Mission Society.

Pastoral changes seem always in season. Rev. Parker Smith moves from Tekamah to Broken Bow. Rev. J. W. McDaniels has resigned the pastorate of

the Temple church, Lincoln, and Rev. W. B. Bancroft will supply the pulpit for a time. Rev. Frank F. Bock, of Tobias, became pastor at Loup City, May 1. Rev. E. M. Owing, late convention pastor, has settled at Farnam; he also supplies the church at Antelope Center. Chapman and Prairie Creek churches have called Rev. R. Dunbar, of Danville, Ill., who will be on the field soon. Rev. Wm. Cain of Adams becomes pastor at Halbrook. Rev. B. H. Ward, formerly director of evangelism, has become field representative of the Board of Missionary Cooperation in Ohio.

The Arnold church held several days' meetings as dedicating services for its completed church which has been used in part for three years. Pastor W. G. Hoover and his people have a hopeful outlook. Rev. A. C. Downing closed a short but successful pastorate at Tilden. We hope he will remain in the state. At Norfolk revival services closed on Easter Sunday. Fifty were converted and forty have united with the church. The two churches, Mead and Pohocco, held revival meetings resulting in ten conversions. Rev. J. M. Whisler held services in the Middlebranch church. The church is revived and eight converts await baptism. Twenty-six were baptized on Easter Sunday in the First church, Omaha, and forty-one new members were received. At Bridgeport, Evangelist Richards aided Pastor Sturdevant in revival work that much strengthened the church. Seven have been baptized.

Bawden's Work at Kavali

By FRANK H. LEVERING

I WRITE of the work as located at our mission station Kavali, although there are three settlements—the headquarters settlement at Kavali, one at Bitragunta and the other at our mission station Allur. We refer to the work as among the Erukalas but there are a few people belonging to the Dasaris and Kathiras. The number from these other tribes is not large and it is correct to call the settlement at Kavali the Erukala industrial settlement. The full names of these tribes are Donga Erukalas, Donga Dasaris and Donga Kathiras—Donga meaning, in Telugu, thief. These thief tribes are a bit proud of the designation. These three mentioned are far from being the only thief or criminal tribes. In addition to these tribes, in the extreme southern part of India, there are several thief castes.

It is a mighty work that Bawden is engaged in at those settlements. The chief reason why he succeeds so well is that Jesus Christ is at the center of the effort. The people he is transforming were nomads, wandering from spot to spot on the open plains of India, camping in the hot sun, in grass mat covered shelters not four feet high. How do they shelter themselves in such quarters? They are out of doors all day and creep under shelter at night, and not always even at night. Why do they live so? I asked one of them once why he lived in that sort of a tent. The reply was, "My

ancestors lived in such tents; am I better than my ancestors?" Do you notice lack of desire to improve?

About fifteen years ago the government decided to make these wanderers stay one place, learn some form of industry that is honorable, support themselves instead of living by what they can steal, send their children to school—to make them reverse their whole former code of life, then centuries old. For ten years Mr. Bawden has been on the job.

Has the kingdom of God been advanced by what he has done? The question that an American Christian would ask is, "Have any of them been converted?" Yes, several hundred. Many have not been, but many of those converted have been won to lives of respectability and are no longer thieves. Several hundred of their children have been educated in the schools at Kavali. These, as well as their parents, are taught to do industrial work. Even though many reject the offers of salvation made to them, as people in America do, it is still a great achievement to make them honest and industrious and to win them from crime as a sole means of livelihood. Such was their former condition; under Hinduism they were doomed both for the present and the future.

I wish I could make you see these things as I see them. Think of having 3000 people, predestined by birth to criminality, under your personal care to make over. Bawden is also the missionary in charge of the Kavali mission station; field, and has the preachers and workers among the Telugus, for the Telugu Mission, under his hands.

This mission is carrying on thirty-lines of work. At the Bitragunta settlement there is a little church that has its own pastor and gives to several outside objects.

The Doctor Barnardo Home

By HELEN B. MONTGOMERY

ONE of the wonderful works of faith discussed in our missionary book, "Prayer and Missions," is thephanage work in England begun by Doctor Barnardo seventy-five years ago.

They are just celebrating their diamond jubilee and are reviving the prayer bands founded by Doctor Barnardo thirty-eight years ago. At that time had 11,000 members in every country of the world. As a feature of the jubilee they are reviving and extending the prayer bands. Over 100,000 children have been rescued from lives of misery; the great majority of these have been brought into a vital faith in Christ.

The original covenant of prayer has been reprinted and is now ready for distribution. In it the members promise to give five minutes of audible or silent prayer each day. Four topics of prayer are given in behalf of these needy children of the world: first, for their conversion; second, for wisdom, love and strength to be given to those in character; third, that the hearts of God's children may be touched to give as they have

opportunity and fourth, for guidance and blessing on the Sunshine department. Anyone who wishes to join the prayer band, or to know more of the present status of the homes may write to Miss Fie Bentham, 37 Acacia Road, St. John's Wood, London, N. W. 8, England.

A British Causerie

By FREDERIC C. SPURR

The Great Strike

FOR the first time in history, England has been smitten by a general strike nearly all grades of workers. The story of the dispute is very simple. The mining industry of this country has been slowly reaching a crisis. Many of the mines are nearly worked out, and others are so costly to work that the owners declare they can only lose money by continuing them. Certain negotiations have been proceeding for nearly a year with a view to discovering a way out.

To carry us over the period of parleying the government gave subsidy out of public funds of £23,000,000—roughly one hundred and fifteen million dollars. When the period of the subsidy expired no settlement had been reached. A commission had been appointed and had presented its report. One of the things recommended was a temporary reduction of wages and an extension of working hours. The leaders of the miners flatly declined to consider either of these two things. A deadlock thereupon ensued. Again and again members of the government met the men and tried to come to terms. At the eleventh hour when it was hoped that an honorable settlement had been reached negotiations were broken off, and at once the Trades Union Council took the grave step of ordering a general strike. Railroad men, printers, transport men, and workers of other grades left their work and thus challenged the entire community. On the first day of the strike everything was paralyzed. Neither trains, trams, nor buses ran. We were taken back in an hour to a period of a 100 years ago.

The nation as a whole has condemned the strike as wholly illicit. It is a blow to a constitutional government and if the principle which underlies it is admitted to be sound then farewell to all liberty. Henceforth it would be open to any disaffected group to hold the nation to ransom. England would have to take down its sign, and go out of business.

After a fortnight of misery and inconvenience the strike has ended. But its full consequences have yet to be borne. Industry and trade have been seriously dislocated and it will be a long time before things return to normal. Unemployment has greatly increased and many private people have been hit. Even the strike leaders now realize the thing was a costly mistake. The agreement drawn up between the railroad men and the companies reveals this quite clearly. Terrible as the experiment has been, it may yet prove to be a blessing in disguise, for it has clearly proved that force is an illicit and wholly useless method of settling disputes. The general strike on paper was an attractive thing to many;

in practice it has proved to be a crime and a blunder. I venture to say that it will be the last we shall have, and other nations may well profit by our bitter experience.

One man stands out above all others in this unfortunate affair; he is the prime minister, Mr. Stanley Baldwin. His greatness and goodness have won the affection and admiration of all parties. To him, more than to any other man, we owe the happy settlement. Had certain other men been at the head of affairs we should have been involved in civil war. Mr. Baldwin's name will go down to posterity as one of the greatest in our history. He is definitely a Christian man and in this affair he has been inspired by the true fear of God. For this we cannot be too thankful.

The Case of the Miners

It may be said at once that the strike has not lessened sympathy for the miners who have certainly a good case to bring before the public. The lot of many of them is undoubtedly very hard and it deserves the greatest consideration. Many of them are God-fearing men and by no means inclined to anarchy. Without them England's power would be crippled. Their occupation is hazardous and the stage upon which they work is set in darkness. In days gone by they have suffered many hardships not the least of which has been the knowledge that snobbish people have regarded them as an inferior race of beings, simply because their occupation condemned them to a dirty task and to an underground life. Until recently many of their homes were unfit for human habitation. Others made millions out of them while they received as little as they would take. Those days have gone but the memory of them remains and it is only reasonable and just that men upon whose labor the nation depends should live in comfort and happiness. There are many who believe that the mining industry should be in a measure nationalized, as coal is a commodity unlike any other. This, however, I shall not discuss. The ending of the strike will leave us where we were. The mining dispute will still have to be settled, and we believe it will be settled honorably to all concerned.

The Social Order

One thing has been made quite clear by this strike; when all is over we shall have to begin an intense work of education among the young. We are suffering from two things: first, a great ignorance of the very elements of economics, and second, a moral restraint resulting from the irreligion which has crept over us like a deadly plague. It is significant that the communist party in this country is almost entirely anti-Christian. One of the hymns taught its youth in the Sunday schools is a blasphemous parody of a Christian hymn and has for a refrain the words: "the blight of the world is Jesus." Others who are not communist are wholly out of touch with the churches, yet as children they were in our Sunday schools. They have grown up ignorant of Christ and the Bible.

Whose is the fault?

The only hope for the future is the evangelization of youth today. The church has played at this work and often treated it as an addendum to adult work, leaving it sometimes to the least competent of its members. Not until we concentrate upon the work among the young shall we overtake our losses and prepare for a worthy future. Beyond this we have the obligation to set forth a new social order based upon Christian principles. Neither communism nor conservatism represents the mind of Christ; they are both based upon selfishness. Christ's law of service as the law of all life has been ignored or derided with disastrous results. The social unrest in Britain is not wholly due to wild men, it is the natural reaction from the un-Christian social order which has marked so much the industrial epoch. In a bigger sense than ever we must get back to Christ.

The Baptist Union Meetings

The Baptist Union is generally first in the field for the May meetings. This year they were held at Leeds under most trying conditions. On the first day of assembly the general strike was called. This meant that delegates who were billeted at any distance from the city could not travel to and fro save under great difficulties. Others seeing trouble ahead, returned home at once while trains were available. Consequently the meetings suffered in attendance, although not so much as might have been expected. The spirit of the gatherings was wonderful. While there was an undertone of genuine anxiety there was also a spirit of hope and sympathy.

The large auditorium was crowded to hear the address of the president, Doctor Rushbrooke, and also for the missionary meeting. Space prevents me from giving a résumé of the week but I am bound to report one or two things. The chairmanship of the president evoked the greatest admiration from all. He had a difficult task which he carried through with distinction. His address from the chair was rich, varied, yet one, and was a vindication of the underlying evangelical principles of the Baptist church. I think it would be generally agreed that while it was frankly denominational it was devoid of anything like secretarianism. Several valuable papers were read on such subjects as conversion, the communion, discipleship. The paper by Doctor Underwood on conversion was a masterpiece. I hope it will be printed in a convenient form and obtain a wide circulation amongst all classes. It was the work of a scholar who has the gift of an exceptional lucidity. Doctor Cameron came all the way from Canada to represent American Baptists. His sermon for the missionary society although starting from a threadbare text was a fresh and virile deliverance and it made a profound impression.

The one utterance which above all others for sheer importance stands out was the address of Dr. Everett Gill of the Southern Convention on the color question. Calmly and deliberately this

authority set before us the case of color and made it plain beyond doubt that this is the question of the near future. Americans and Australians are especially involved in it although it is, of course, a world question. The audience listened spellbound as it learned that there are nearly forty millions of red Indians in the world for whom a new race consciousness is awakening. The proportion of colored peoples to white folk is at present two and a half to one; in fifty years it will be five or ten to one if the white races continue to practice birth control while the rest increase at their present rate. It is the white man as well as the colored man who needs Christianizing if the greatest clash the world has ever known is to be avoided.

The great business of the Leeds meetings, Mr. Aubrey thinks, was the reply to Lambeth. It is the first denominational reply to be given. Some will think it closes the door to all further negotiation. This is not so. It invites cooperation, but it makes it clear that free churchmen, while not denying the validity of Episcopacy as a method of church government, cannot accept it as the only one or even necessarily as the best. And there the matter rests for the present.

May 20, Birmingham, England.

Charles Lyman Rhoades

An Appreciation

By G. A. LEICHLITER

On Mar. 31 Rev. Charles Lyman Rhoades left this earthly way for the morning land. He had served faithfully and exceedingly well for many a year and his going was without any hesitancy. He knew its approach. He talked of the little affairs to be cared for before he went and then in the early morning the day, the new day, dawned indeed.

He was my dear and devoted friend. He was wise in mind and heart, experienced in years and a most kindly and intelligent hearer. He radiated goodness and kindness and no pastor ever had a more loyal supporter. He was my predecessor, yet he of ripe years and careful preparation listened to the declarations of youth, ever with only the most kindly comment.

There remains only one word that seems to cover my regard for him—friend.

Many men felt a catch in the throat when the word came that he had gone. They loved him. He was worth it and worthy of it. And while the veil now hides him they love him still. "He shall not die" to them.

At the Greater Buffalo Advertising club he was held in rare esteem. Only two weeks before he went they called him to speak of the going of two former presidents, and as he declared his unshaken faith in the immortality of the soul "his face verily did shine." Only two weeks slipped by until he himself had joined "the innumerable caravan" of which he then spoke. The men of the club sat in silent tribute to him on the day of the public service.

This church sees in his going the pass-

ing of a choice soul and the pastor loses one of his choice and brotherly friends.

The following poem was written by G. A. Leichter for the public funeral service and afterwards published by the Greater Buffalo Advertising club in Doctor Rhoades' memory:

The Severed Friendship

Can it be that he,
My friend, is gone from me?
Gone on, and not again
That kindly, kindly face
Shall greet me in the way?
Can it be that voice is stilled,
That fine heart pulseless,
And those hands
That once pressed mine in a fine friend-

liness
Are resting on his quiet breast?
Can it be that he
Who only yester morn
Hailed me with a cheer
Is gone, and here
I find his chair unoccupied?
What thief was this
Who in the night stole by
And took my friend?
What vandal infamy
Has shaken into ruin,
Shapeless all and desolate,
The temple of companionship?
What ruthless hand cuts down,
This pilgrim friend
When rich, ripe life
Was in full, later bloom?

"Be still my heart.
He made his gift to thee!
And as the days go by
Thou'lt see his life
Lived out again,
For otherwise it cannot be."

He met me in the way
When need was mine,
And friend he was to me.
Ripe wisdom his
Along the path of life
He'd gained rare treasures of the mind.
Rich in thought was he!
High paths he'd found,
Nor stooped to ignobility.
And here and there and there,
Along the road by which he came,
Strong men found him a counsellor
And faithful friend:
And little children loved him
For his great and tender kindness.
And can it be this friend
Is gone and shall not
Come again to me?

Aye, he's just passed from sight.
E'en yet I feel the contact
Of his noble life.
No thief, no ruthless hand
No vandal infamy,
Has snatched away nor soiled
His gracious soul.
Did not he live
As not to die e'en though
He pass beyond the limit
Of our measured sight?
Was not his faith fixed high?
Long years that crowned him
With their peopled ministries,
Found not his consciousness
Of the God-presence fail.
Courageously he walked
To yonder shore,
Whispered his last good-bye,
Stepped over and he was at home.
So why should I
Be grieved and sad, disconsolate?
He's gained the crown
Toward which he's moved
Since break of day.

And so 'tis best.
The journey he began in morning time
Is done, and he's at rest.
And good 'twill be
When late the lengthening shades
Shall tell me my day fades
To know that out beyond,
My old friend waits
And through long, long years
Yea, through Eternity
No power shall take
My friend from me.

Crozer Theological Seminary

By FRANK GRANT LEWIS

THE fifty-eighth annual commencement exercises of Crozer Theological seminary were held May 23-25. The baccalaureate sermon on Sunday morning was given by Dr. Sparks W. Melton, of Norfolk, Va., who also preached the missionary sermon in the evening. Both of these services were held in the Upland church.

On Monday morning, according to custom, the Philadelphia Conference of Baptist Ministers met at the seminary and was addressed by Dr. Avery A. Shaw of Brooklyn. This meeting was followed by luncheon in the seminary dining room for ministers and others in attendance the luncheon also being an established custom. This year it was held for the first time in the new dining room on the first floor provided last summer by reconstruction of the former magazine and adjoining class rooms and now an attractive place for such gatherings as well as for students at other times.

Monday afternoon the alumni business meeting was held and the following officers elected: president, W. D. Thatcher 1895; vice-presidents, F. F. Briggs, 1894 and E. J. Radcliffe, 1911; secretary-treasurer, Dr. Charles A. Walker, 1892; and assistant secretary-treasurer, Rittenhouse Neisser, 1902.

At this meeting the alumni appointed a committee to cultivate among the churches interest in the work of the ministry and the work of Crozer Theological seminary. They also expressed their hearty appreciation of the service rendered the seminary by Prof. Henry C. Vedder, who retires according to seminary rules of age retirement. This appreciation was formally expressed by the trustees at their meeting at the same time in which they recorded "their appreciation of the long, faithful and efficient service of Doctor Vedder, as professor of church history; their gratitude for the prestige he has brought to the seminary by his many scholarly publications; their joy that through the thirty-two years he has enriched the lives of so many students by his Christian character, his unwearied industry and unflinching courage; their praise for his championship of the fundamental Baptist principles of spiritual competency of the individual Christian before God, of personal allegiance to Jesus Christ as the true basis of discipleship and of the autonomy of the local church as a company of believers united by common loyalty to the Lord Jesus Christ; and their hope that many years may be his in which he shall, through speech and pen, continue to instruct, guide and inspire

any who may no longer meet him face to face in lecture room and on the campus."

The exercises of the graduating class were held on Tuesday morning before an audience which filled commencement hall. The exercises included an address by Dr. Charles W. Gilkey of Chicago, an address to the graduating class by President Evans, the conferring of degrees and diplomas on eighteen young men who had finished their work during the year, and announcements by Mr. W. P. Crozer, president of the board of trustees, concerning the plans for the seminary during the coming year. At the time mention was made of the leave of absence of Prof. Isaac G. Matthews to study in Europe and Palestine, and the continuance of extension lectures by members of the faculty in Philadelphia.

Doctor Crannell Becomes President Emeritus of Kansas City Seminary

THE 1926 commencement of the Kansas City Baptist Theological seminary marked the end of its first quarter-century of life. It also marked the close of almost quarter-century administration of its first and only president. At the end of the exercises on the evening of May 26, announcement was made of the resignation of Dr. P. W. Crannell from his leadership of the institution.

For several months, illness had kept Doctor Crannell from his work, and he had tendered his resignation some time ago. The board of trustees, however, was deeply unwilling to accept it. They realized that in Doctor Crannell were combined to an exceptional degree vigorous leadership, ripe scholarship, and wisdom. They made every endeavor to lighten his labors and so make it possible for him to continue his work for many more years, and it was with the greatest reluctance that they agreed at length to release him.

Despite Doctor Crannell's continued illness, the student body had not flagged in its prayers for his restoration and his return to his post in the future. The resignative announcement came, therefore, as an unexpected blow, and the stricken silence that fell upon the assemblage was significant of the depth of its feeling.

At the meeting of the alumni association that afternoon it had been voted to establish a Crannell memorial scholarship fund in his honor. During the evening program a "chest of gold" to the amount of several hundred dollars was presented to Doctor and Mrs. Crannell as a love gift from faculty, alumni, students, and trustees. Now it was announced that the life title of president emeritus had been conferred upon him as a further expression of esteem.

On leaving the institution, Doctor Crannell takes from it not only an honored and beloved president, but also the gently honored and beloved superintendent of the women's training school. For many years or more Mrs. Crannell has held that position with an efficiency, a wisdom, and a grace that have brought admiration and affection. She has

been at once the spiritual leader, the capable director, the tireless worker, the tender mother. Her resignation brings grief to many.

It is superfluous, perhaps, to give an account of Doctor Crannell's life and activities. Graduating at an early age from Dartmouth college, he served as school principal for several years before receiving the call to the ministry. His preparation for service was made at the Rochester Theological seminary. After three signally successful pastorates, at Baldwinsville, N. Y., Corning, N. Y., and Topeka, Kans., he accepted leadership of the new seminary at Kansas City. The school at that time had a faculty of two full time and two part time teachers, an enrolment of five students, and a single building for its home. He has toiled through the labor and heat of the day, and leaves it now with a faculty of eight full time teachers, five instructors, 114 regular students, and three fine new buildings on a beautiful twenty-acre campus. During all the pressure of seminary work he has continued the writing that has made him and the seminary together nationally and internationally known. Doctor Crannell is the possessor of a mind at once profound and pellucidly clear, blessed with the happy faculty for analysis and condensation and a literary style that is clear, cogent, and beautiful. As exegete, sermonizer, and essayist, he is without superior.

His successor has not been chosen as yet, and until he is found, Dr. B. R. Downer, head of the department of Hebrew and Old Testament, will serve as acting executive.

Berkeley Divinity School Commencement

BERKELEY Baptist Divinity school held its twenty-first commencement May 2-4 in the conscious strength of its attainment of its "majority."

The educational sermon was preached by the Rev. George W. Phillips in the Tenth Avenue church, Oakland, on "The Cosmic Christ." The missionary sermon was preached in the First church, Berkeley, by the Rev. Gordon Palmer, D.D. of the class of 1913 on the theme "The Demand of God and Civilization."

The annual meeting of the board of trustees was held on Monday, May 3, when President Hill reported that the \$100,000 campaign was within \$21,000 of attainment. The library has been greatly enhanced through the acquisition of the library of the late Rev. Joseph P. Philips through his family. The bequest is to be known as the Rev. Joseph P. Philips Memorial Library. Rev. Sanford Fleming, B.D., M.Th., of the class of 1924, who has just completed a year of graduate study at Yale university was elected to the chair of Church History. Professor Fleming will commence his courses at the opening of the next semester in August.

On Tuesday afternoon, May 4, the San Francisco Bay Cities Union held its conference in connection with the commencement exercises, Rev. Lorentz I. Hansen presiding. Rev. E. L. Spaulding

gave a report on "Our Alumni: Their Fields and Work." An address on "Preaching" was delivered by the Rev. Herbert S. Johnson, D.D., of Boston.

The graduation exercises were held in the first church of Berkeley, Rev. E. A. Hanley, D.D., pastor. The scripture was read by Prof. Henry Topping, M.A., of Yokohama, Japan, and prayer was offered by Prof. George T. Tolson, D.D., professor of Church History in the Pacific School of Religion. The commencement address was delivered by Dr. Herbert S. Johnson on the theme "Shall Christianity Be Superseded?" The honorary degree of Doctor of Divinity was conferred upon the Rev. James Whitcomb Brougher, D.D., pastor of the First church of Oakland and the Rev. James S. West, pastor of the First church of San Francisco. The degree of Bachelor of Divinity was conferred upon Cecil T. Axworthy, A.B.; Pik Kum Chau, Graves Theological seminary, Canton, China; Harry M. Gromer, A.B.; Arthur W. Johns; Chester U. Strait, A.B.; and Jesse L. Smith, A.B. Three of these are graduates of the University of Redlands and will return for graduate study in the Divinity school next year. The degree was conferred upon Rev. Chester U. Strait "in absentia," owing to his having been called to meet an urgent need in Burma during his senior year. The Rev. Pik Kum Chau, pastor of the Chinese church in San Francisco has accepted the call to the chair of Systematic Theology in the Graves Theological seminary, Canton, China, and will commence his courses in the coming semester. The Berkeley Divinity school is now represented on the foreign field by ten of its former students, nine of whom are graduates.

The twenty-first anniversary was marked by the spirit of grateful satisfaction for the steady development of the school in the growth of its student body, enlarged faculty and increased endowment, and the friends of the school confidently expect that its expansion will speedily be in a position more adequately to meet the rapidly increasing demands of the Pacific Coast states and the calls from the Orient for a highly trained ministry. President Hill is being congratulated upon having led the Divinity school from its inception, sans hasta, sans resta, to a stable position of usefulness with the promise of an expansion adequate to the opportunities and demands for theological education on the Pacific coast.

The Rochester Banquet

BY HENRY B. ROBINS

NO ONE privileged to attend the banquet of the Rochester Theological Seminary, held in the social room of Calvary church on Friday evening of convention week, could fail to be impressed. One could weigh as well as count, for not only were there present many of the outstanding leaders of the denomination, but they were also present to the number of nearly 300—the largest recorded attendance in our history.

President Barbour presided, and our host, Dr. Wm. S. Abernethy, pastor of

the Calvary church, bade us cordial welcome. As always, the time available for toasts was but too brief. Yet, within that time there were no less than ten speeches. Doctor Barbour brought the company present down to date on the proposed consolidating of Colgate and Rochester seminaries, making it clear that the future is dependent upon the cordial understanding and support of the alumni of both institutions. Doctor Beaven, president of the board of trustees, went farther into the ideals and purposes which Rochester holds for the future. Professor Robins spoke for the faculty, of whom, besides the president and himself, Mr. Ewell and Professor Wood were present. Doctor Brougher, newly-elected president of the convention, spoke of his task and purpose of denominational conciliation. Rev. Manning E. VanNostrand, president of the alumni association, presented the appreciation which Rochester alumni have of Rochester ideals. Dr. John H. Strong's presence and tender response revived old memories precious to us all. Ambrose Swazey, veteran and victor by faith, cheered us all by his words. Prof. William Allen Wilbur of Washington, old-time friend and classmate of President Barbour, brought felicitous greetings. And Dr. Frederick E. Taylor, long a friend of Rochester and an intimate of her president, brought the speaking to an effective climax.

There was a certain reminiscent note in the speeches, but throughout it was evident that Rochester is living in the present, not in the past, and that she is facing the future with undaunted purpose. Not the least memorable feature of the occasion was the singing, led by Mr. Percy S. Foster of Washington, song leader for the convention. Many of the old favorites were sung, but chiefly "All Hail the Power of Jesus' Name," to the tune of "Diadem," and our Rochester hymn, "Rochester, Our Rochester."

The Bukers Introduced to the N. B. C.

BY J. C. ROBINS
May 28, 1926

SOMETHING over a year ago, I received a letter from a young man, saying, "You probably don't remember me, but I was one of your aides at the Student Volunteer convention in Indianapolis. It may help you to remember me if I remind you that I am the champion mile runner of America. I am to run one more race in San Francisco, the Fourth of July, 1925, and then I wish to go to the most difficult mission field in the world. I wish to talk to you about it, and I want more than twenty minutes of your time."

It happened that I was going to Boston within a few days so it was possible for me to arrange to meet this young man there. When he came to my room at the hotel, I said to him, "How did you get into this running game?" He replied, "I found I could run when I was in college, and I became the champion of Bates college, then the champion of the state of Maine, then champion of New England,

then champion of America, which admitted me to the Olympic team, and I won third place in the Olympics." Then he said, "Would you like to see me run?" Of course, I said that I should, and together we went to one of the tracks back of the state house in Boston, and I watched him as he ran the half mile in two minutes, seven seconds.

We returned to the hotel, and he said, "Now, where will I go as a missionary?" I told him of a far distant field on the border of Burma and remote West China, among the Lahu and Wa people, sturdy mountain tribes, where there has been a great in-gathering—17,500 having been baptized and received into the church there in the last five years. I told him of the persecution and hardships of that field, and he said, "Mr. Robbins, do you think I am the man for that difficult work?" I said, "Let us pray together about it." We knelt together in that hotel room and prayed, and when we arose from our knees, he said, "Do you need a physician in the same field?" I said, "We certainly ought to have a doctor there." "My twin brother is a doctor; will you take him?" he asked. I replied that I should have to see him first, and he said that they looked so much alike that I should be unable to tell them apart.

He invited me to come over to his home and meet his wife, his brother and his wife, and his father and mother. I found it possible to do this, and so I made the arrangement to meet Dr. and Mrs. Richard Buker, Rev. and Mrs. Raymond Buker, and Father and Mother Buker in their home.

I told them frankly and plainly of the isolation, hardship, and danger of this field, back as it is twenty-three days from civilization in the heart of the mountains of West China. Mrs. Richard Buker looked up and said, "Mr. Robbins, you

have not painted a very bright picture I said, "No. All I can promise you is isolation, loneliness, hardship, sacrifice, suffering." Then, I am ashamed to say I had to add (for I try to be honest and frank with all our missionary candidates) "I cannot promise you that the denomination will support you adequately." At those four young people said to me, "We will go."

Raymond Buker won his race in San Francisco last Fourth of July, and the young men will be interested to know that his time for the mile was four minutes, nineteen seconds. Upon his return to the East, he called upon me in my office in New York, and told me that he had received a very attractive offer to coach the track team in one of our middle-western universities, at the salary of \$3000 a year, and that he had also had a call to a little Baptist church in Maine at the salary of \$1500. He asked me which offer he should accept, and I said, "Buker, do what you think is best." Later I received a letter from him, telling me that he was preaching in this little town in Maine and having the time of his life in preparation for his work in West China.

Obituary

MRS. SARAH ALLMOND SMALLEY

Following an operation for removal of tonsils, this talented and winsome personality passed from the scenes of this life to eternity on Wednesday, May 19, at Clifton Springs sanitarium and clinic, Clifton Springs, N. Y. It was while seeking better health that she might continue active service for the Master that she submitted to the operation which hastened her end. Her sudden departure comes as a shock to many friends in the associations, churches where her husband, Rev. Charles F. Smalley, has been pastor. All who know her in the beauty of her Christian character, and her ceaseless activity in behalf of world-wide evangelism are assured that though she rests with the Lord, the influence of her life will continue. Funeral services were held in Calvary church, Irwin, Pa., and at the home of her brother, C. M. Allmond, Wilmington, Dela.

Here, There and Everywhere

MRS. BESSIE WINGREEN died recently at the age of ninety-five at her daughter's home in Chicago. Funeral services were conducted by Rev. James R. Shanks at Princeton, Ill. Mrs. Wingreen was one of the quiet saints whose influence has been great. She became a Baptist Christian in Sweden when a girl. At times she walked fourteen miles to a secret meeting of Baptists. She knew the meaning of persecution.

THE FIRST CHURCH of Auburn, N. Y., has extended a call to Rev. George Montgomery Reid, of Scranton, Pa. Mr. Reid will begin his pastorate at Auburn the middle of June. Dr. C. S. Savage, of Rochester is acting minister during the interim.

DR. JOHN R. SAMPEY, for forty-one years professor of Old Testament interpretation at the Southern Baptist Theological seminary, and Miss Ellen Wood of Birmingham, Ala., were married by Dr. Edgar Y. Mullins in Birmingham, Sunday,

May 16. They set sail, May 22, for Rio de Janeiro as volunteer evangelist missionaries to that South American public. Doctor Sampey is not going out as an official missionary of the Foreign Mission Board, although his scheme has the endorsement of the board. He is not to be the official evangelist of the missionaries or churches in Brazil for he has also refused to allow these to defray any part of his expenses. To know how Doctor Sampey has spent his life is to know that he hasn't laid anything aside worthy to be called a small fortune, yet he is taking from his life-time saving the expenses of his trip. Doctor and Mrs. Sampey plan to preach soul-winning sermons with the assistance of an interpreter, from one end of Brazil to the other.

EVANGELIST R. R. RICHARDS is now located at Grand Island, Neb., after more than three years of satisfactory service in South Dakota. Former secretary S.

law and secretary Barton speak in commendation of his work. He is available for work in Nebraska or adjoining states.

THE WEST PARK CHURCH, Cleveland, has been making fine progress under the pastoral care of Rev. Forrest L. Fraser, formerly of Newark, Ohio. This church, among the younger and very promising fields of the Cleveland Association, classes for men and for women have been organized, both temporarily meeting together for the study of a "Harmony of the Gospels" under the direction of the pastor, who is an expert in the use of the crayon in illuminating these lessons. The weekly meeting has taken on new life, has an increased attendance, and the membership is finding rich interest and inspiration in the "Studies in Bible Truths" which the pastor is conducting. Since last November the Bible School, Mr. Charles Barker, superintendent, has experienced a growth of nearly 70 per cent in enrolment and attendance. Among the thirteen who received the hand of a fellowship at the last communion service were eight members of the Bible school. The attendance at the evening service of the church is so increased that the seating capacity of the room is taxed to the utmost, and a new and larger building will soon be a necessity.

JOHN H. CHAPMAN, prominent Baptist layman and formerly president of the Baptist Young People's Union of America, died at his home in Oak Park, Ill., May 30.

WALTER DANIELS, a student in the Divinity school of the University of Chicago, was licensed to preach by the First church, Oak Park, Ill., of which he is a member, on a recent Sunday.

HAROLD STANLEY STEWART began his ministry with the First church of Oak Park, Ill., on May 23. His former charge was the Tioga church, Philadelphia.

THE BAPTIST offices were busy with callers from the West on the occasion of so many delegates going to and returning from the convention in Washington.

WALLACE BUTTRICK, connected with the General Education Board for a quarter of a century and in his early ministry pastor in New Haven, Conn., St. Paul, Minn., and Albany, N. Y., died of cerebral hemorrhage, May 28.

THE NORTH CHURCH of Camden, N. J., has rededicated its organ which is a gift to the family of the late F. Wayland Aer. Notable recitals were given by L. Tertius Noble of St. Thomas' church of New York City, Mr. Rollo Maitland, formerly of Antwerp cathedral, and by A. Firmin Swinnin. This organ is one of the finest in New Jersey.

THE FIRST CHURCH of Waterloo, Iowa, had the combined patriotic organizations at the morning service on Memorial Sunday and in the evening Pastor R. E. Williamson delivered the baccalaureate sermon to the high school. It is estimated that 1000 persons were present.

REV. CHARLES DURDEN of the First church of Bloomington, Ill., will conduct Sunday

evening services in Miller Park each Sunday during June and July. All the downtown churches will unite in a Sunday evening service on the lawn of the Presbyterian church.

REV. AUGUSTINE S. CARMAN of the Northern Baptist seminary at Chicago, preached on May 30 in the pulpit of his son, Rev. Ray S. Carman of Joliet. Eighteen were baptized on May 23, making fifty persons baptized since the dedication of the new edifice.

MR. HOWARD G. ROUNDS, son-in-law of Evangelist E. S. Stucker, will on Aug. 1, begin his work as pastor's assistant and director of young people's work with Pastor W. A. Elliott in the First church of Ottawa, Kans.

MRS. C. F. SMALLEY, wife of Rev. C. F. Smalley of Cavalry church, Irwin, Pa., died at Clifton Springs sanitarium in New York on May 19. Supt. W. C. Chappell of Pittsburgh, Pa., conducted the funeral services. Interment was at Irwin.

FIVE NATIVE KOREANS and two others from their native land were present and had part in the midweek service in the First church, Seattle on May 25. The Salvation Army put on the program. Judge King Dykeman presided.

THE WEST WASHINGTON summer assembly will be held at Burton on Aug. 3-13. Thirteen teachers are announced for regular courses.

EIGHT HUNDRED AND THIRTY-SEVEN thousand dollars will be required to erect the new building of the First church of Cleveland, Ohio. Of this amount, \$600,000 is to be secured by subscriptions. Two conditional pledges totaling \$150,000 have been received. The new building will be built on an eight acre lot facing three streets. The auditorium will seat 800, Sunday-school auditorium 400 and the educational unit will care for 1000 pupils in the most modern type of structure. This edifice will care for the combined bodies of the First church and the Cleveland Heights church. The beautiful and historic building of the First church at East 46th and Prospect sts., will be sold.

DR. JAMES S. KIRTLEY supplied the pulpit of the North Shore church, Chicago, on May 30.

TEMPLE CHURCH, Los Angeles, Calif., Dr. Birney S. Hudson, associate pastor, has about fifty organized departments. The budget adopted for 1926-1927 calls for \$130,000 divided equally between current expenses and missions.

PULPIT SUPPLIES for July and August in the Lake Avenue church of Rochester, N. Y., include Rev. W. S. K. Yeaple, Hon. Clinton N. Howard, Dr. Avery A. Shaw of Brooklyn, N. Y., Dr. C. Wallace Petty of Pittsburgh, Pa., and Dr. Edward Holyoke of Providence, R. I.

DR. GEO. E. BURLINGAME has been invited by the First church of Oakland, Calif., to become assistant pastor and executive secretary to begin on Sept. 1. The

church carries a budget of \$35,000 for current expenses and \$16,500 for missions. Dr. J. W. Brougher is the pastor.

DR. OTTO S. RUSSELL, pastor of the First church, Santa Ana, Calif., was elected president of the Southern California Convention at its recent meeting at Pomona.

FRANKLIN COLLEGE had as the preacher of the annual missionary sermon at its ninety-second commencement, Rev. Herbert S. Johnson of Boston. The baccalaureate sermon was by Rev. C. W. Gilkey of Chicago.

EVANGELIST D. F. NYGREN is stated supply for the summer in the Swedish church at Sioux City, Iowa. Beginning in September he will conduct evangelistic meetings in Nebraska, Kansas, Wisconsin and Illinois. His present address is 1011 Tenth St., Sioux City, Ia.

THE NEW edifice of the church at Boulder, Colo., was dedicated on June 6. It is one of the finest in the state.

ABOUT EIGHTY new members were given a reception by the deacons and trustees of the Temple church of Chicago on June 6. This marks the end of Pastor J. H. Hughes' first year with this church. Mr. and Mrs. Hughes were sent to Washington as the guests of the church.

AT THE SEVENTEENTH annual commencement of the University of Redlands, Calif., the baccalaureate sermon was by Rev. Lincoln A. Ferris and the graduation address by Judge Benj. F. Bledsoe. President Duke conferred the degrees.

REV. EDGAR WATSON of the Carmel church of Detroit, Mich., has resigned because of ill health. During the past seven months the membership of the church increased from seventy-eight to 143. The Bible school has been more than doubled in attendance.

REV. GEO. W. JOHNSON has just completed six months as pastor of the Birkett Memorial church of Detroit, Mich. There have been ninety-two additions to the membership in that time, many coming by baptism. The Sunday school attendance is above 500 and the church has a junior choir of fifty.

REV. E. M. ROBERTS was duly ordained by a regularly called council at the Black Hills Baptist Association at Rapid City on May 18. Rev. C. A. Stephens was moderator, Rev. R. J. Lloyd, clerk, and the sermon was delivered by State Secretary J. L. Barton of South Dakota. Mr. Roberts is pastor at Owanka, S. D.

REV. D. L. WOODWARD has completed five years of service as pastor of the church at Marion, Ind. Over three hundred new members have been added and many improvements made in the property. Pastor Woodward has held many positions of trust and honor in the life of his community and was sent as a delegate to Washington by his church.

BROWN UNIVERSITY has created a new office, that of student counselor and director of religious activities. Mr. O. T. Gilmore, now taking work for a master's degree in Columbia university, has been

appointed to fill the position. He will have an office on the Brown campus and be in daily touch with the students. The infirmary will be enlarged and an added effort will be made to care adequately for the mental, spiritual and physical health of the student body.

REV. DONALD BRYAN CLOWARD was ordained at the Dewey Union church, Rochester, May 16. Sermon, Prof. George Cross; prayer, Prof. Earl Cross; charge to candidate, Dr. C. A. Barbour, and welcome to the ministry by Rev. Fred E. Dean of Greece church.

THE CHURCH at Saulte Ste. Marie, Mich., has regretfully accepted the resignation of Rev. Thos. B. Marsh. Resolutions expressing the deepest affection and confidence were adopted and sent to several periodicals and to the brethren in England where Pastor Marsh will reside for an indefinite time.

REV. HAYES MORGAN BRAKER was ordained in the Ogden church, near Rochester, N. Y., on May 19. Sermon, Rev. Jas. S. Braker of Springfield, Mass., father of the candidate; prayer by Prof. Earl Cross and charge to the candidate by Dr. A. E. Isaacs of Rochester, N. Y.

WICHITA, KANSAS, First church now has a membership of 1902. There are 1704 enrolled in the Bible school with an average attendance for the year of 959. Current expenses last year were \$24,448. Gifts for missions were \$19,733.

REV. CHAS. CARTER ROADARMEL was ordained at the Atlantic Avenue church, Rochester, N. Y., on May 19. Moderator, Rev. E. E. Dierks; sermon, Prof. H. B. Robins; prayer, Rev. Frank M. LeBar; charge to candidate, Dr. Wm. E. Witter, and welcome to ministry by Prof. F. O. Erb.

THE FIRST CHURCH of El Dorado, Kans., was dedicated May 16-23. Dr. George Truett of Dallas, Tex., preached daily. Rev. Ray E. York and others assisted. Dedication sermon was by Rev. M. O. Clemmons. Cost of building estimated at about \$100,000. Pledges taken total \$115,000. There were twenty-five persons baptized. This edifice has 25,000 square feet of floor space and is the largest in Kansas. The pastor, Rev. M. O. Clemmons, has been with the church seven years.

DR. HARRY WALKER VINCENT of Toledo, Ohio, preached for the Calvary church of Minneapolis, Minn., on May 23.

THE CORNER STONE of the new auditorium-gymnasium at Grand Island college was laid on June 3 with appropriate ceremonies. Dr. H. C. Whitcomb of Omaha delivered the address on "The Christian College and Community Leadership." The new building is 88x120 feet and will contain complete gymnasium equipment and well planned arrangements for auditorium use.

AT THE ANNUAL Americanization fellowship banquet in the First church of Elmira, N. Y., arrangements were made on June 8 to seat 100 new Americans with 100 older Americans. Rev. H. C. Burr is pastor.

THE FIRST CHURCH of Bellevue, Pa., Rev. Fred T. Shields, minister, has received 220 new members in less than two years. Conversions are frequent and the prayer life of the church is well organized.

STATION KTBA is the property of the Tenth Avenue church of Oakland, Calif., Rev. G. W. Philipps, minister. This station is one of the most powerful on the Pacific coast, having an energy of 1000 volts. It broadcasts on a wavelength of 240 meters. There is a complete program for every week, a daily hour of prayer, special programs directed to Australia, to the Hawaiian Islands and to North America. Hundreds of requests are received monthly for special prayer and many cases of conversions are resulting from the broadcast word.

THE FORMAL LAYING of the corner stone of the chapel of the University of Chicago occurred on June 11. The chapel, which when completed will be the outstanding structure on the Midway campus, is located at East Fifty-ninth street at Woodlawn avenue. Prof. James Hayden Tufts delivered the address.

MISS LOUISE ROBINSON HEATH, daughter of Secy. Hugh A. Heath of Massachusetts, has been appointed head of the department of philosophy at Hood college, Frederick, Md. Miss Heath is a graduate of Mount Holyoke college and for the past two years has done graduate work at Radcliffe.

TWELVE ADDITIONS at Fairbury, Neb., in May marked the opening of the ministry of Rev. William Park, the new pastor there. Ten of the new members were received by baptism.

"HOME-COMING WEEK" will mark the seventy-fifth anniversary of the church at Marengo, Ill., Rev. A. C. Riley, pastor. The committee in charge, E. B. Standish, chairman, is anxious to get into touch with all former Marengo members and friends. "Kindly advise the committee of the address of any former members," is the request of the pastor.

A Plan of Approach for Lay Evangelists

BY HAROLD DICKINSON GERMER

SO long have churches depended on mass methods of evangelism, and so few individuals have felt called to present the message of the gospel personally, that we have nearly lost not only the technique of approaching people with the evangelistic message, but even the ability to state simply and clearly the terms of the gospel. This personal approach, reduced to its simplest terms, involves preparation, proclamation, and persuasion.

Every personal religious experience is a valuable preparation for the personal evangelist. The bearer of such a message must be above reproach. More than this, his religious experience should be so vital that he can speak from strong personal convictions. Let his supreme quest be God's kingdom and righteousness and he will be able to speak with an evangelistic passion. But without depth and reality of experience the more formal

steps of preparation for personal work will be unavailing.

For more immediate preparation each personal worker ought to maintain personal prayer list, prepared weeks in advance and used daily. Aside from the value of the divine resource enlisted in the prayer exercise there is a valuable element of confidence inspiring to the worker who prays, and has the assurance of divine cooperation.

It is of considerable importance that the lay evangelist make a preliminary diagnosis of the character of the one to be visited. This diagnosis will of necessity be very incomplete in some cases but there are certain characteristics so evident that we need not be at a loss for some definite way to approach each life's needs. To the suffering we can offer a Father who sympathizes. For the weak we can offer strength. For the despairing we have an offer of hope, present and heartening. To those caught in mean and materialistic aims we can bring a worthy and inspiring goal. To youth's idealism we can present a challenge high and holy that will call forth their best. It seems that there is no unworthy human desire that is not rebuked, nor worthy aspiration that is not satisfied by the gospel. We find some blind, some weak, some ignorant, but all needing the Way.

But all our careful planning may leave us without confidence in our ability to present the message. That we might have this we should make it a practice to pause to realize the presence of the Master, strengthening us and directing us in the work.

To introduce our subject will be difficult. But this is really less difficult than to keep to the message until a conclusion is reached and decision won. An announcement of the campaign and purpose of the visit will both introduce the subject and prevent diverting talk. Any resentment that might arise will be quickly eliminated by an assumption on the part of the worker of interest and sympathy on the part of the one interviewed. A statement to the effect that a general visitation of the whole constituency of the church is being made will prevent any resentment that might arise from a feeling that the one interviewed is singled out. A favorable atmosphere is so important that these steps leading to it must be studiously made. A smile is our strong ally. We may also add words showing our own deep interest, more in the person than in the campaign.

After definitely presenting our reasons for making the call, the next step should be what I have called "driving the wedge." This is simply the injection of one or more reasons why the one interviewed should become a Christian church member. Three reasons are always pertinent, and should always be the command of the worker. First, because God cares, has blessed us, has sought and is seeking us with a heart pained at our prodigal waywardness; we owe him our allegiance. Second, because we need him so, because we cannot but

men and women God intended we could be without his help, because he offers life more abundant; we must seek him. Third, because we do not live alone and are socially responsible, because a son or daughter or friend or little one looks to us dependently; because of others we must be his disciples. With some such entering wedge we can bring the gospel story to minds that have even failed to heed because the story lacked freshness for them.

A simple and clear statement of the terms of the gospel then becomes appropriate. We may assume that it is a familiar story to the listener, but one that is worth repeating. In the first place we must show the universal and particular need of a power that can save us from sin. The second step is that Jesus Christ we have such a Saviour. The third step is that we can appropriate his grace by simple trust in him. The parable of sheep and shepherd illustrates beautifully the whole plan. The story of the call and response of Matthew shows in simple form the process of conversion to discipleship.

The aim of the visitor should be no less than to bring the one interviewed into full relationship with the church. Some hesitate at church membership. In such cases it is important to point out the importance of the church in the life of Christianity and of the individual Christian. The church was within the intention of the Master who bound his disciples together. The church serves to nurture individual Christians, and provides a place for their training and growth mutually. It is also a great saving body, working our Lord's unfinished task delegated to us and which we are able to do better because we have united our efforts and resources in the church. The church is indispensable, and challenges our loyal devotion.

Our diagnosis of the individual in preparation for the visit will help us now to add a few well-chosen words of persuasive force. One is not moved to act from motives of reasonableness alone. Our presentation should satisfy some need or quicken some desire. We must show that it pays and satisfies.

The attitude of the visitor and the use of a decision card, if tactful, will greatly help the decision. Too much presumption will prove objectionable, but we are more likely to fail through not expecting a favorable response than from too much confidence. We ought to have such a conviction of the reasonableness of our message that we expect responsiveness always. With some form of decision card in hand we may address the questions of the card to our friend personally in such a way that the response is at least made natural. "I suppose you acknowledge," and, "Are you willing to?" are convenient introductions to the questions we will ask. Even if the desired answers have been given, a proposal to sign the acknowledgment will be appropriate. When we make serious decisions we customarily seal them with our signature. Is there a better way for friend to respond to

friend today?

The fitness of the present time must be maintained in the face of a disposition frequently met to put off the decision. It is not likely that a delay will help the decision, and a delay tends to make the decision harder. We may say

The Northern Baptist Convention

(Continued from page 590)

Mission Society, however, the Bible Union group offered a substitute list of nominations as follows:

President, Chas. R. Brock; vice-president, David Alexander; second vice-president, Minor Stephens; secretary, Wm. B. Lippard, and treasurer, Geo. B. Huntington. Board of managers: Curtis Lee Laws, John Roach Straton, Joshua Gravett, R. S. Beale, G. W. Cassidy, John F. Frazier, J. S. Arthur, B. S. Fellman, H. Stewart Tillis, and John Gunn.

The tellers reported 1708 voting for the nominating committee's list, 481 for the substitute ticket, with 221 scattering votes.

Dr. F. L. Anderson gave a resume of the report of the Foreign Missionary Society. He said in part: "We have reason to sing unto the Lord a new song, for he hath done marvelous things. We may have sown in tears, but we have reaped in joy. The ingathering has been the greatest in our history, 22,460 having been received by baptism. In the Telugu country more have been baptized than in any year since the great revival under Doctor Clough in 1870. We cannot doubt that Christianity is gaining a larger grip on the world. Even in China the revolution has accomplished more than any incident in Chinese history. It has stabilized Christian China.

"The board adopted all of the recommendations of the committee appointed to investigate the status of missionaries in the employ of the Society. In a supplementary communication the investigating committee requested the board to investigate the cases of eight missionaries without implying that they are necessarily unsound. Of these three were sustained, three resigned and two are still pending. One who had had no theological education was allowed a year for study in a theological seminary and is later to be examined by the board. The board stands for an inclusive policy within the limits of the gospel, but the gospel is not considered a creed. There is a diversity in our fellowship. The living voice of the denomination is decisive. But we shall not harry our missionaries with inquisitions into their opinions. However when any man has seriously departed from the gospel we shall deal with him. But charges must be more than hearsay.

"At Seattle the board notified the denomination that withdrawal from whole fields would be necessary, unless larger resources were provided. In the Lone Star offering the board received a mandate against withdrawal. While the Lone Star fund was over-subscribed, the deficit in the budget left the society in

that to delay is for the time at least a rejection.

Whatever the decision, prayer is appropriate. It adds solemnity to a response and in a measure prevents a closing of the question where there has been no response.

much the same condition as last year. We are still obliged to cut off what the situation demands, and as little as necessary. Great praise is due our heroic missionaries during this trying period.

"Still we should not be discouraged. 'Weeping may endure for a night, but joy cometh in the morning.' God is with us. The word is now 'Steady'—not an inch more of retreat. The unified budget may be over-subscribed. A deep revival is needed which will make sacrifice sweet and enable us to build the kingdom of God."

The convention came to the hour which never fails to evoke enthusiasm; it was the time given the foreign missionaries who in seven minutes each were asked to gather up the impressions and experiences of seven years. Each brought the salient facts of the country or section in which he worked. Rev. G. S. Jury of Judson college spoke of the need of education in Burma. Of ten Christians, seven are Karens. The Burmans regard Buddhism as the national religion; Christianity is to them a foreign religion.

Rev. S. A. D. Boggs of Assam brought the encouraging report of 9000 baptized in the Garo hills. Obligated to abandon one field, the native Christians carried on; 300 were baptized in this field. From earliest days, missionaries have proclaimed the fact that national leadership must supplant leadership from abroad. Hence there is great need of training these leaders.

Rev. J. A. Curtis of South India spoke of India as a land of rural life rather than cities. Now we have nearly 88,000 members, with 21,400 in Sunday schools. India has only 219 churches, this small number being due to small native leadership.

Dr. J. H. Franklin introduced three men from China and Japan, two of whom spoke briefly. They were H. C. Ling from China, and Messrs. Nikai and K. Watanabe from Japan.

E. H. Gleist from South China, the center of the demand for native Chinese control, detailed the program of transferring authority from foreign to native leaders. A large Chinese council took over the direction of the churches and the missionary now serves under Chinese leadership.

D. G. Graham of West China told of the heroism of Christians under persecution from the student class who charged them with lack of patriotism. So far as the missionaries were concerned, not one station had failed to be under siege and many had been looted.

F. M. Derwacher spoke of the outstanding problems of Japan; the demand

for reconstruction in consequence of the earthquake, the need of a college and for an enlarged number of missionaries to take places of those permanently or temporarily withdrawn.

Rev. E. W. Thornton of the Philippines told a story of student evangelism. Holidays find the students forming Sunday schools. Sixty students have gone out and 500 children have come within hearing of gospel.

Rev. Henry Richards received an ovation when Doctor Franklin brought him forward and introduced him as the man who led in the great revival in Banza Manteke.

The last speaker was Rev. Joseph Clark who has returned after being forty years in the Congo valley. Dr. Clark said that in the absence of educational equipment they were doing simple evangelistic work in the field. The fruitage is a church membership which in working and giving surpasses the members of the churches at home.

At this point Dr. James Stifler of Evanston, Ill., offered a resolution of appreciation of the devotion of our missionaries and of confidence in their service.

The closing hour was given to a memorial service for Dr. H. S. Greene, who was pastor of Calvary church in this city nineteen years ago, and who had much to do with the formation of the Northern Baptist Convention. The speakers were Doctor Hobart, a college classmate, who paid tribute to Doctor Greene's great

personal qualities, and Dr. Charles W. Needham, formerly president of Columbian university, who spoke affectionately of Doctor Greene as pastor of the great church with the building of which he was so largely concerned.

Friday Evening.

"Paying the Price for a New World," shown on the screen and interpreted by Rev. W. W. Dyer of Rangoon, was the opening message Friday evening. It was the session for the consecration of missionaries and the crowd was on hand. The opening song service which, on this occasion as throughout the convention, was conducted by Mr. Percy J. Foster, brother to Dr. Allyn K. Foster, rose to the occasion. A quartet from the First church, composed of Mrs. Moss, soprano, Miss Fleur, contralto, Mr. H. C. Williams, tenor, and Mr. Chas. W. Moore, basso, with Miss Gertrude Smallwood at the piano, sang with rare beauty "Some Blessed Day." Mrs. Ethel Holsclaw Gawler, with Mr. Foster at the piano, sang "His Eye Is on the Sparrow." An interesting coincidence is that at the meeting for the organization of the convention held in Washington nineteen years ago, Mrs. Gawler (then Miss Holsclaw) sang, accompanied on the piano by Mr. Foster.

With Pres. W. C. Coleman in the chair, Dr. James H. Franklin offered prayer and Dr. Charles W. Gilkey of Chicago delivered the missionary address of the evening. His purpose was to interpret to Americans the new attitude of India towards Christ and Christianity, and to indicate the bearings of that attitude on the problem of missionary methods. Having spent some months in India last year as Barrows lecturer on Christianity, and having come into intimate contact with educated Indians, he spoke from an intimate understanding. He showed that the people of India have come to distinguish clearly between Christ and western Christianity; are beginning to understand and welcome him as like themselves an Oriental; are observing a difference between the practice of western peoples and the spirit of Jesus, and are questioning by what right we assume to bear his name. The speaker raised the serious question how far Christians of the western world, and particularly of America, are going to so understand Jesus as to interpret him to the awakened religious understanding of India. He is sure that this cannot be done in terms of western ecclesiasticism and traditional creeds. It can only be done by a clear and true exhibition of the spirit of Jesus himself. It is significant that the new missionaries introduced later in the evening to be sent out this year generally seemed to sense the new situation throughout the whole East. At the close of his address a cablegram of greeting was received from the Baptists of Japan, signed "Tenney."

Mrs. Goodman, president of the Woman's Foreign Society, called Miss Mabel Ray McVeigh, candidate secretary, to introduce appointees of the society for the field. Of ten fields that call for at least one worker each she said, only six can be supplied because of

a lack of funds. In fact the society desired to send twenty-eight new missionaries which are needed at this time. Each of the six under appointment was introduced and called to the front to speak a few words, recounting impressions and purposes. Every statement was a simple declaration of self-dedication to a task whose magnitude was fully realized and welcomed. Miss Esther J. Ehnbold goes as a nurse to the Belgian Congo; Miss Flora Ernst, nurse, to Iloilo, P. I.; Miss Dorothy Campbell, hospital worker, South China; Miss Helen Benjamin, hospital work, Nellore, India; Miss Grace Maine, educational evangelism, Burma; Miss Ethel E. Nicholas (a licensed preacher), Assam.

For the parent society, Dr. C. Brooks called Dr. Joseph C. Robbins to introduce the following appointees: Herbert M. Lamson who goes to Shanghai Baptist college; Miss Ruth L. Harris, secretarial work, West China; Mr. and Mrs. B. B. Hathaway, Africa; Glen Willis Tuttle, medical, field not yet designated; Charles C. Roadarmel, Mr. and Mrs. August A. Berg, Bengal Orissa; Mr. and Mrs. Bengt I. Anderson, Assam; Misses Lois and Louise Darow and Miss Lucy Wiatt, Rangoon, Burma; Mr. and Mrs. Joseph Smith, agricultural missionary work; Melbourne Wells Boynton, teacher of English, Rangoon; Mr. and Mrs. Raymond Buker and Mr. and Mrs. Richard Buker, Kengtung district on the Burma-China frontier.

The Messrs. Buker are twin brothers. Richard goes as a medical missionary. Africa calls for eight, but funds are available for only one. The need in Bengal Orissa is so great that the small group of missionaries on the field provided only for their own salaries for the sending. Mr. Roadarmel, whereupon the society felt itself bound to send Mr. and Mrs. Berg in addition. Mr. and Mrs. Young home after several years spent in the Kengtung district, are preparing to return. Mr. Young, who is the son of the veteran missionary, William Young, that field, gave a thrilling account of the recent turning of thousands to Christ among those hills. Rev. M. C. Massey, fifty years a missionary in Assam, was received with a standing salute by the audience.

Each of the appointees spoke briefly expressing individual experiences at points of view. The spirit of all was expressed by one who said: "We represent Him who gave the order to go. Several touching tributes to the influence of Christian parents, some of whom were sitting on the platform, brought both a plause and tears. One of the most significant of these tributes was that of Mr. Boynton who said that among the influences that determined him in choosing missionary work was contact for twenty-one years with the life and ministry of his father, Rev. M. P. Boynton of Chicago. Finally, all the appointees, the parents and the officers stood grouped about Rev. Mr. Boynton while he offered a simple and tender prayer of consecration.

Just before adjournment, Rev. W. J.

The Baptist

Chicago, June 12, 1926

Vol. VII

No. 19

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

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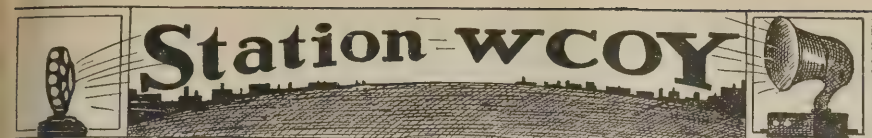
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Station WCOY

THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan ave., Chicago.

"Good evening, WCOY friends. June is here again. How easy it is to relax into complete inactivity these balmy days. Spring fever is not confined to April and May. Even editors get a stretchy feeling and long for the green fields these days.

"Ever hear this one? A man went to a doctor saying, 'Doctor, if there is anything the matter with me, don't frighten me half to death by giving it a long scientific name. Just tell me what it is in plain English.' 'Well, sir, to be frank,' said the doctor, 'you are just plain lazy.' 'Thank you, doctor,' said the patient with a troubled look, 'now please tell me the scientific name for it. I've got to report this to the missus.' Wasn't he human?

"Recently we have visited two different churches that observe what they call Family Day.' The main objective is to get families to attend church and sit together as families. It creates unusual interest and the churches were crowded to the rails. Each church offered prizes. For the largest family present they gave a year's free subscription to THE BAPTIST and *Missions*, \$3.00. To the second largest family present, a year's subscription to THE BAPTIST, \$2.50. And to every family with three or more present, a year's subscription to the state bulletin. The great audience and the added loose collection more than paid the small financial outlay. We commend it to every church in our fellowship as an annual event.

"Putting THE BAPTIST into the church budget is to be repeated this year at the Logan Square church of Chicago, Rev. Wilfred Noble, pastor. Last year this church with less than 300 members had over ninety subscriptions to the denominational paper. So satisfactory did this arrangement prove that the church decided to continue the plan this year with some modifications. Any church using this method and suitable means to insure the reading of the paper will reap a great and lasting reward.

"At the invitation of acting-pastor, Dr. L. C. Barnes, the field editor spent the evening with the First church of Milwaukee, Wisconsin. It was prayer meeting night. It was very warm. The editor spoke fifty minutes on his western missionary experiences and ten minutes on the values of THE BAPTIST. What a patient and long suffering people they were, on that hot night. When the editor got back to his room in the hotel and had fished out of his pockets all the subscription cards, checks, paper money and silver coin, he found that THE BAPTIST subscription list was increased by forty-one new subscriptions. There were only three trial subscriptions. All the rest were annual subscriptions, personal and gifts.

"The office boy will close the program with a few lines of verse credited to Agela Morgan, and appearing in the bulletin of the Delaware Street church, Syracuse, N. Y., Rev. Chas. F. Banning, minister:

To be alive in such an age?
To live to it! To give to it!
Fling forth thy sorrows to the wind,
And link thy life with humankind;
Breathe the world thought, do the world deed,
Think hugely of thy brother's need,
And what thy woe, and what thy weal;
Look to the work the times reveal!
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
TO BE ALIVE IN SUCH AN AGE!

"WCOY now signs off. You can live your life better with THE BAPTIST."

Wheeler, executive secretary, announced a telegram from a husband and wife offering \$60,000 towards the extra mileage to that the convention proposes to raise for personal gifts, and stated that there were encouraging signs of an upward turn in missionary giving.

Saturday Morning.

Saturday opened with the morning missionary study led by Rev. Kenneth Arthur. The program of business followed routine but developed items of great importance. Rev. A. W. Cleaves of Providence, R. I., offered prayer. Amendments to the by-laws of a technical character were passed. International peace and good will, and the Near East relief were reported by Rev. M. P. Stanton. Fraternal greetings were exchanged with the Presbyterian General

Assembly in session at Baltimore. The executive committee was instructed to consider the desirability of a board for homes and hospitals. Chicago was chosen as the place for the next meeting. Revs. James F. Stifler, F. E. Hovey, D. J. Evans, H. F. Stewart, Profs. K. S. Latourette, J. S. Brown, and W. W. Charles, Miss Margaret E. Burton and Mr. John Poteat were appointed members of the board of education for the term expiring 1929. Revs. G. D. Allison, B. C. Clausen, L. G. Edwards, E. P. Farnham, J. F. Hazen, A. E. Greene and A. R. Petty were appointed for the same term on the ministers and missionaries board.

Mr. Wayne B. Wheeler made a strong appeal for the prohibition law and its enforcement and the convention endorsed

the Anti-Saloon League. Committees on foreign bodies, interracial relations, city missions and the Roger Williams memorial reported and were continued. The committee on the division of the missionary dollar reported and was discharged. Final report on enrollment showed 3369 delegates registered and 1603 visitors, the largest in the history of the convention. President Rhoades presented the president-elect Rev. James Whitcomb Brouwer who was received with great applause and pledged his efforts to promote harmonious cooperation in carrying out the ideals of the convention.

The matter of the advisory committee on reorganization came up again. Rev. W. H. Gleiss moved the appointment of a committee of nine to make a study of the results of the work of the original committee and to make report thereon, with instructions to publish its findings in the denominational papers before the next meeting of the convention. The committee as appointed later is composed of Revs. D. J. Evans, W. F. Harper, E. V. Pearce and Frank M. Goodchild; Mrs. C. D. Eulette, Mrs. George W. Coleman, Messrs. F. W. Freeman, A. M. Harris and D. C. Shull.

Resolutions aside from those that come as a matter of course, commit the convention unanimously to law enforcement, the Golden Rule, the child labor amendment, stewardship, the world conference on faith and order, looking to the establishment of joint headquarters for the northern and southern conventions at Washington, and against any treaty with Turkey, "which does not guarantee full religious liberty and freedom from persecution and make the necessary reparations in property, including the specific provision for the release and restoration of its Christian womanhood, now defenseless against atrocity and in need of the charity of the world."

It was at this time that there occurred the most touching incident of the convention. A little Armenian girl was lifted to a chair in sight of the convention



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and we were told that she had been picked up, a bundle of bones and rags by the side of the road. It seemed hardly possible that that beautiful child could have been in such a plight. There were few dry eyes as she sang America and presented to President Rhoades a beautiful gavel made by Near East boys in Nazareth. President Rhoades replied with loving sympathy.

The resolution on war consisted of the obvious commonplaces except in one item, namely: "We look with disfavor upon compulsory military training in colleges and high schools." A motion to strike out that item secured little support.

Rev. F. E. Taylor gave the last of his devotional addresses on "Victory through Christ." The course has run serially as a course of victory through love, through faith, through suffering, through intercession and through the cross. Through the addresses Doctor Taylor made a rich contribution to the spirit of the convention.

Saturday Evening.

Saturday afternoon was devoted to recreation. Some went to Arsome to a ball game, some to public buildings and the Mallington, some to Mount Vernon, some to the unveiling of the statue to John Erickson, where addresses were made by President Coolidge and the Swedish crown prince Gustavus Adolphus; some went to other interesting places, but all reported a delightful time. The evening was given up to two great banquets, one by the women at the Raleigh hotel, the other by the men at the City club.

The woman's banquet was held in the Hotel Raleigh, at the same hour that the men were meeting in the City club; 750 women sat down to the bountifully spread and beautifully decorated tables.

Unfortunately there were so many that the seating had to be arranged in three different rooms. This made it impossible for many to hear when the program began.

Mrs. H. H. Skerrett of Philadelphia was toastmistress and introduced Mrs.

Howe of Washington, the loved and honored president of the District of Columbia women, who welcomed the women of the N. B. C. to their nation's capital.

The program had been arranged to emphasize the chain of volunteer service which the women perform for the denomination, and various links were spoken of by Mrs. Ray Hudson of Philadelphia; Mrs. Geo. E. Ladd of Framingham, Mass.; Mrs. N. J. Nelson of Grand Forks, N. D.; Mrs. W. P. Topping of Illinois; Mrs. W. A. Ballard of California; Miss Russell of Kansas; Miss Mary St. John of New York City; and Miss Barbara Pierce of Washington, D. C.

Awards of traveling libraries were made to the Northwest district for highest standing in the reading contest, with honorable mention of Rocky Mountain and South Pacific districts. Also the loving cup from the department of missionary education to the district making the most points on standard of excellence was presented to South Pacific district. This is given for highest number of points according to resident membership.

These awards were made by Mrs. George Caleb Moore and Mrs. Herbert E. Goodman; they were received for the districts by Mrs. Patterson of Minneapolis and Mrs. J. L. Reith of Berkeley, Calif.

A short address representing the national officers was made by Mrs. Orrin Judd, and the meeting broke up at a late hour.

In the City club at six o'clock a crowd estimated at 850 men sat down to dinner. Mr. James, chairman of the local committee, presented Mr. William Travers Jerome, president of the laymen's organization of northern Baptists, who called on Pastor Abrenat to say grace.

"I'm supposed," said Mr. Jerome, "to tell a story, but I won't." "Ray!" roared the crowd. "But I'll call bells," he continued; and he proceeded to call them. Rev. F. E. Taylor responded: "I'm here not to talk, but merely to be a part of the scenery." Mr. E. H. Rhoades quoted Jonah to the whale: "It would have saved the world a lot of trouble if you had only kept your mouth shut." Following up the allusion, Rev. James Whitcomb Brounger said: "We are going to quit quarreling and work together." Messrs. Earl and Raymond of Calvary men's quartet sang with zest and expression "Dear Little Home of My Dreams." "Beware," "Mandalay," and "That Old Gang of Mine." All stood in silent tribute to the memory of Henry Bond, John Y. Aitchison and Ernest D. Burton. Visitors introduced were: Rev. Mr. Gordon of Australia; Walter Fraser, Presbyterian laymen's leader; Judge Witte, executive secretary of the laymen's league; Rev. W. H. Bowler, general secretary of the Board of Missionary Cooperation; also Congressmen Newton of California, Hudson of Michigan, Upshaw of Georgia and Lowry of Mississippi.

The first speaker was Mr. James L. Kraft of Chicago, well known manufacturer of cheese. When he arose, somebody cried: "What's the matter with the

(Continued on page 608)

Editor's Notes on the Lesson for June 20

JUDAH'S PLEA
Lesson Text: Gen. 44:18-45. Golden
Text: Psa. 51:17

Joseph was delivered from prison and exalted to the premiership of Egypt through his ability to interpret the dream of Pharaoh. Famine in Canaan drove the sons of Jacob to Egypt in search of food. By a ruse Joseph made it appear that Benjamin had stolen the silver cup.

Change

The twenty years that had elapsed since Joseph's brethren sold him into Egyptian slavery had wrought no less wonderful changes in the sons of Jacob than took place in the fortunes of Joseph. By comparing the conspiracy of Jacob's sons as recorded in Genesis 37 with the solidarity of the same men in Genesis 44, we discover that time and experience had changed their spirit and attitude. Selfish individualism with its impulse to put out of the way anything and everything that bars its progress toward selfish ends was the spirit that conspired against defenseless Joseph when he was cast into an abandoned well and later drawn up out of it and sold as a common slave. Lies followed this brutal deed and Jacob was led to believe that his favorite boy had been devoured by some wild beast. Evidently the lie had been allowed to stand as the truth for twenty years. But in spite of the lie the brothers of Joseph had repented of their dastardly deed and doubtless had sought to atone for it. Imagination must fill in the unpublished longings of these men through the years to know if Joseph lived and how he fared. Many lies refused to be uncovered even after years of upright living on the part of the person guilty of the lies. Sometimes circumstances, as in the case of Jacob, act as a barrier. However, the plea of Judah in the united action of all the brothers in returning to Joseph when the supposed theft was discovered gave evidence that these men had undergone a profound change in their moral character.

Cohesion

This change is best seen in the transition from an individualistic exploitation of an innocent and defenseless youth to a sense of family solidarity that reveals itself eloquently in Judah's plea and in his atoning proposal that he himself should be enslaved for the sake of Benjamin's freedom. Family integrity, the promise to an aged father and the memory of former tragedy in the family for which they were to blame, actuated these men to stand together vicariously in behalf of Benjamin. Joseph saw at once that these men were not the same men who had ruthlessly banished him from his father's house twenty years before. They had learned their lesson and their spirit was a new spirit. Joseph felt, therefore, that he could now reveal himself to them as their long lost brother. The universal brotherhood of mankind is possible only as moral change involving social solidarity takes place in the hearts of all the individuals who constitute the population of the world.



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With The Board of Missionary Cooperation

PASSING OF THE "ONE MAN" CHURCH

Before taking its every member canvass, the Clinton Avenue church of Newark, N. J., published the following church calendar:

Every member canvass Sunday, Mar. 28. The following figures tabulating the number of pledged contributors to our church for the last year will be of interest to everyone:

Amount	For Current Expenses	For Benevolences
Over \$5.00.....	2	3
4.00 to \$5.00.....	5	3
3.00 to \$4.00.....	6	2
2.00 to \$3.00.....	13	8
1.50 to \$2.00.....	10	7
1.00 to \$1.50.....	34	16
.75 to \$1.00.....	18	8
.50 to \$.75.....	55	49
.25 to \$.50.....	80	64
.10 to \$.25.....	69	85
.05 and less.....	10	30
Total.....	302	272

From the above one can very readily determine that there are just two things necessary to reach our budget for the coming year: 1. An increase in subscriptions all along the line in both large and small contributions. 2. An increase in the number contributing."

The editor of the New Jersey state bulletin, in which this item appeared, has added, "Each year brings an increasing number of our churches which take a special period to build a financial budget to present to all the members facts about the number of givers. The churches are becoming more democratic in their giving; more and more the one church is passing. The trend is to have every member contributing."

SOME QUESTIONS PUT TO APPLICANTS

The American Baptist Home Mission Society and the Detroit Baptist Union, to all of our home mission agencies active in the every member canvass so that a general rule has been adopted that no church or mission shall receive aid unless it purposes to follow this very plan. The Home Mission Society, in considering requests for aid for the year beginning May 1, 1926, expects to receive information concerning each church or mission as follows:

1. Has the church or mission taken every member canvass previous to the beginning of the new financial year? What proportion of the members pledged? What was the total amount? Was the canvass satisfactory to you in the particulars mentioned?
2. Does the church or mission assume a larger amount of self-support for the

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

coming year than it did last year? If so, how much? The Home Mission Society expects every church and mission to make some increase in self-support each year. Every church and mission ought to seek to become self-supporting as soon as it can do so.

3. Does the church or mission pay its share of the pastor's salary with reasonable promptness and regularity?

In granting requests for aid the board will inquire whether these requirements have been met by each church or mission which applies.

WELL EXPRESSED

The bulletin of the First church of Ottawa, Kan., carries the following statement: "The function of the church is to minister. It is in the world to serve. This church is not a beneficiary but a benefactor of society. It lives in the community not as a mendicant with hands outstretched to receive, but with hands extended to bless. It seeks in every way to represent the Christ for whom it exists and to extend that reign of righteousness for which Christ prayed and gave his life. All who share this spirit and purpose are cordially invited to worship and work with us."

THE BANNER STATE

The Utah convention, not being content with leading the entire Northern Baptist Convention straight through the year, broke its own record by raising for all missionary purposes, during the fiscal year just closed, \$1200 more than during any other year of its history.

BIG MONEY

I am twenty-five cents.

I am not on speaking terms with the butcher.

I am too small to buy a quart of ice cream.

I am not large enough to purchase a box of candy.

I am too small to buy a ticket to the movie.

I am hardly fit for a tip—but, believe me, when I go to church on Sunday, I am considered some money.—Life.

TACOMA HOLDS THE RECORD

The First church of Tacoma, Wash., Rev. C. Oscar Johnson, pastor, holds the record in the Northern Baptist Convention this year for having received the largest number of people into membership. Since a year ago, 401 new members have joined the church.

A STEP IN THE RIGHT DIRECTION

A Maine pastor's wife wrote to the state office enclosing a check for \$150, "Our \$150 represents our quota plus 'interest,' plus enthusiasm. We are happy that it is a step in the right direction and hope that next year will see more, and in monthly payments. That is our goal."

ALL'S WELL WITH THIS CHURCH

The annual meeting of the First church of San Diego, California, which was held in April, was an occasion for much rejoicing over the year's achievements. Dr. John Bunyan Smith commenced his pastorate there about a year ago and during the time which has elapsed since then, 258 persons have been received into the church. The present membership is 1418. The church has received and expended during the year—over \$25,000 for local expenses and building, and contributed \$17,375.19 for missions. The average attendance of the men's Bible class has been 233. Every department of the church reports a good year and all the activities in a healthy and vigorous condition.

CLIPPED FROM MAINE'S STATE BULLETIN

"A very much larger number of our churches than ever before raised the full amount suggested as their quotas this year. These churches were many of them small, many in rural communities, and many were ones which find difficulty in paying their own current expenses. Their success points plainly to what faith and effort and the setting forth of the real situation on the part of the pastors and faithful workers can accomplish."

THESE TWO STATES MADE FINE RECORDS

Southern California's receipts on her 1925-26 missionary quota were \$303,138.36, as compared with \$296,095.36 for the year previous. If it had been possible to count the Lone Star contributions on the quota, Southern California would have exceeded her quota by \$330,756.

Fifty-two Colorado churches overpaid their 1925-26 missionary quotas, nineteen more paid them in full, and forty-one paid 75 per cent or more. A note in the May bulletin of that state says, "The sum total of all our offerings for 1925-26 gives us 100 per cent of our state quota." Suggested quotas for Colorado churches in 1926-27 are published in the same issue and the churches are asked to take action on them as soon as possible.

The Northern Baptist Convention

(Continued from page 606)

"big cheese?" Mr. Kraft replied by showing how after he took God into partnership with himself in business that business had grown to be the greatest cheese business in the world. He argued that the Golden Rule works, not only between man and man but also between man and God.

Rev. S. H. Hughes, successor in the pastorate to the great British preacher, Dr. John Clifford, was the guest of honor and the principal speaker. First he brought official greetings from the British Baptist Union and then launched into one of the most remarkable addresses delivered to an American Baptist audience. It was marked throughout by scholarship, philosophical insight, spirituality, complete intellectual self-mastery and a constant stream of fine humor. The banqueters were either rapt or roaring from beginning to end. Referring to conditions at home he said: "The British are a striking people." In the flamboyant and optimistic rhetoric of a soapbox orator—"Fellow citizens, I seem to see a new error (meaning era) on the horizon." But it could not be reported in a syllabus. THE BAPTIST hopes to print it.

Sunday Sessions.

Sixty visiting Baptist ministers occupied Washington pulpits on Sunday. In the convention program two great Bible classes of several hundred members each assembled at different places. The women were taught by Miss Jessie Burrell and the men by Rev. D. J. Evans. The convention sermon, by Rev. W. H. Geistweit on "The Great Quest," was heard by 2000 people present and by an unknown number by radio within the distance of a thousand miles. Radio hearers were formally invited to participate in the various exercises of worship as these were announced one by one. The sermon was printed in the June 5 issue of THE BAPTIST.

In the afternoon the young people put on an interesting program in which both the local and national organizations participated, and of which accounts will appear in the young people's department of THE BAPTIST.

A good audience still remained for the closing service of the convention in the evening, when Rev. M. P. Boynton delivered a sermon in memory of the nation's fallen heroes, emphasizing the enforcement of law, the prevalence of crime, the importance of prohibition, the moral responsibility of the voter, the international duty of organizing for peace and the necessity under existing conditions for adequate national military defense. This address is given elsewhere in this issue of THE BAPTIST. At this meeting the National Council of Northern Baptist Laymen held a short official session at which Mr. Floyd Carr outlined the plans of the Royal Ambassadors, an organization for boys. Mr. Jerome, the president, said that laymen are not so much interested in theology as in dogology, and pledged the organization to

stand behind the denominational program.

President Rhoades felicitously expressed the appreciation felt by all for the courtesy and efficiency of the groups and persons in Washington that had to do with either entertainment or service connected with the convention. They have never been surpassed.

With a benediction pronounced by Rev. Maurice Levy closed a convention which is best interpreted in the following words of Pres. James Whitcomb Brounger reported in the *Washington Post*:

"We all go home with a greater determination to prosecute the main purpose of our denominational life and to seek as far as possible to settle our problems in a fraternal and Christian spirit. Baptists have no central authority, nor legislative body. The local church is absolutely independent of any association or national convention. I believe that we are facing the best year in our history as a denomination.

"There are three things that I believe will be emphasized this year:

1. "Evangelism: every preacher and every church will be asked to put evangelism first in the program of activities.

2. "Every preacher and every layman is going to emphasize the things on which we agree, such as the deity of Christ, the absolute authority of the scriptures, salvation through faith in Jesus Christ, and the living of a Christ life in seeking to serve mankind.

3. "Our great missionary program will be recognized as having special claim upon our thought, and prayers and giving.

"The convention has been a great one and every one will go home to cooperate in carrying out the mission of Christ to humanity."

The Saving Sense

On arriving in Manchester, a man who was fond of playing practical jokes sent to a friend in London, a telegram that read, "I am perfectly well," charges collect.

A week later the joker received an express package on which he was obliged to pay heavy charges. Opening it he found a paving-block upon which was pasted the message, "This is the weight your telegram lifted from my heart."

A bachelor who did his own cooking came to work one day with a pie over two feet long fastened to the top of his lunch basket.

"What have you got there, Joe?" the boss asked him.

"A pie," said Joe.

"But look at the length of it," said the boss.

"Well," Joe growled, "the rhubarb was that long."

Billy, who was visiting at his uncle's farm, came running into the house very excited and cried:

"There's a mouse in the milk pail!"

"Did you lift it out?" asked uncle. "No," said Billy, proudly; "but I threw the cat in!"—*Tit-Bits*.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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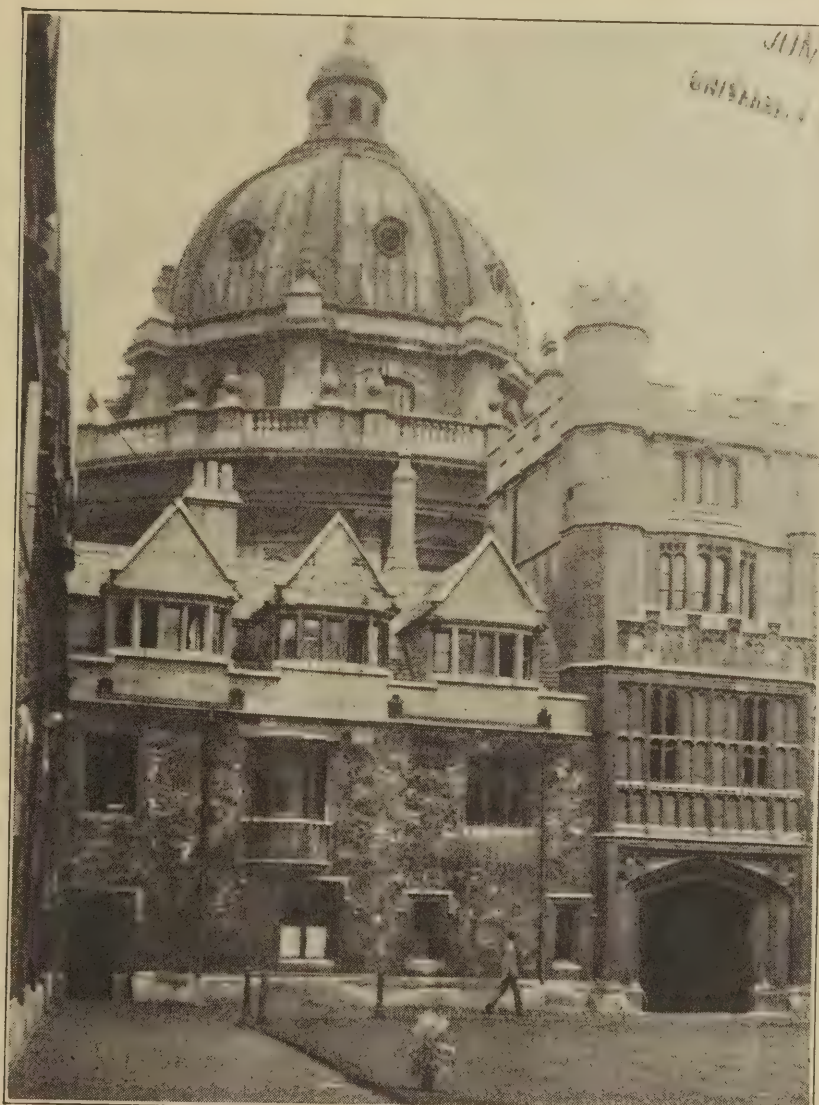
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Published Every Week by the Northern Baptist Convention

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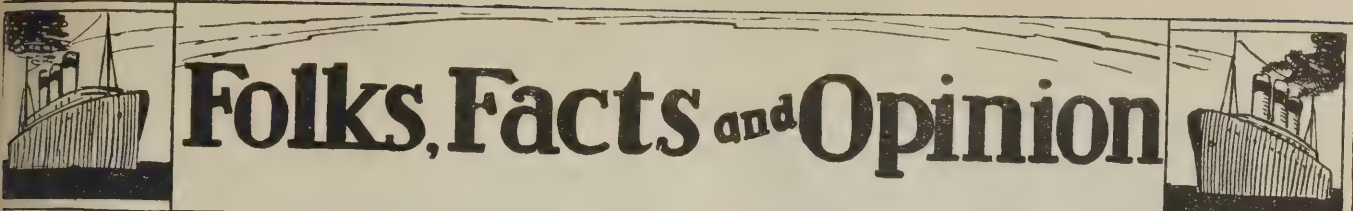
—*President W. G. Spencer.*

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Folks, Facts and Opinion

The latest leper census taken in Japan reports a decrease of 861 from the number reported in March, 1919, when the last census was taken. The total number now is 15,400.

The Federal Trade Commission has been asked to investigate several consolidations made recently and in the process of being formed, in order to determine whether these combines would constitute trusts. Senator Walsh, who makes the request cites the typewriter, oil, and grocery, and refrigerator mergers made recently, and urges an investigation.

Gen. Tasker H. Bliss, commenting on the present negotiations for disarmament, expresses the opinion that "if a very few great nations could begin such reduction in that part of their military establishments which is admittedly maintained with an eye to their neighbors, without concerning themselves with what the many small nations are willing to do, the problem of disarmament would be a long step on the way to solution."

It is now reported that a movement is taking form in university circles to refuse credits issued by the Tennessee state university because the new law of Tennessee forbids any teaching of evolution in the tax-supported schools, including the university.

From the calendar of the First church of Greenville, Dr. George W. Quick, pastor: "Three great Pseudo-Baptist denominations in the United States, Northern Methodists, Southern Methodists and Northern Presbyterians, baptized in one year 211,405 persons, on profession of faith. Southern Baptists alone baptized in that same year 209,676. While Southern Baptists lead in the matter of evangelism they have not succeeded so well in the matter of enlisting new converts in definite service. As a result, more than 2,000,000 of our members have practically no part either in local work in their own churches or in the support of denominational enterprises. This is a problem worthy of the serious, prayerful consideration of all our people."—*The Baptist Courier*.

Two Germans are said to have secured from the government of Nicaragua a contract to suppress and utilize the smoke from a volcano for commercial purposes to manufacture by-products.

Shriners of Arizona brought the head medicine man and members of the tribe of Hopi Indians to Washington, D. C., where they performed the snake dance May 15, on the plaza in front of the capitol building, in the presence of United States senators, their families and friends.

"We of today learned at least enough by the war to know that the old order of things will not do," declares the *Herald of Gospel Liberty*. "Something different and better than the old-time unorganized world affairs simply must be established if ever there is to be real world peace. The people of the world are coming to be wise enough to know this; and they are not going to let go of the World Court and the League of Nations and the other little gains which were made through the war, until something better has been proposed.

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A gratifying improvement appears in the *Canadian Baptist*. It comes with better paper, better make-up, and no controversy.

Pellagra is a disease which was hardly known a few years ago. Now it is frequent, especially in the South. It is not infectious but has seemed to be incurable. It seems to be connected with an insufficient or unbalanced diet and may lead to a generally diseased condition and to insanity and death. But dietetic experiments on rats are said to point to the probability of a cure as well as prevention.

The world has been waiting for some Baptist sufficiently original and brave to say what the *Baptist Advance*, of Arkansas, says here: "We very properly say that scientists are perfectly free to pursue their investigations and discover all they can and then publish to the world what they have discovered. Also very properly we insist that scientists shall publish as facts only what they have actually proven and what they really know to be proven facts. They must not give a thing out as a fact when it is only a theory or a working hypothesis. But if we are consistent we must be just as rigid with ourselves. We must not insist upon a thing as a fact in religion unless it is actually a proven fact. Unless we can plainly show that the Bible itself claims the infallibility and inerrancy that we claim for it, then we have no right to insist upon such infallibility as a proven fact. Sauce for the goose ought to be good for the gander."

By means of the Cradle society of the Besancon committee of the Red Cross, French mothers can now borrow or rent cradles, clothes, perambulators, scales, and milk sterilizers for young babies. Two hundred and ninety new babies have been supplied already, and no charge made for the service in two-thirds of the cases.

Even a pacifist will welcome one activity of the army, namely, the training of enlisted men for civil occupations. Of men in the regular army and Philippine scouts, 44,719 were fitting themselves last year for 475 different civil pursuits, ranging "from aviary experts, librarians, and motor boat operators, to opticians, pharmacists and newspaper men. Over 7,800 soldiers of the regular army were engaged in military activities relating to motor transportation; 9,300 in duties which prepared them for positions in business life, such as clerks, typists, accountants, and multi-graph operators; and 1,200 in medical activities, the latter category including seventy-three enlisted men who were X-ray photographers, operators and technicians. Over 4,500 soldiers were detailed on duties pertaining to the care of animals and animal transportation. Thirty-three of this number were skilled veterinarians, and 940 were blacksmiths or farriers or were attending army schools preparing for those trades." The value of such training in some branches may be doubtful—for instance, blacksmithing.

After all of the excitement about the growing degeneracy of youth, competent students in the schools as well as the federal government are publishing revised statistics to the effect that juvenile crime is decreasing. Per contra, the *Herald of Gospel Liberty* offers this comment: "So much of the criminality of youth formerly was minor offenses, but recently banditry and murder have grown more common in high-school and college age. If there are fewer criminals per thousand among the youth of the land than formerly, as this movie picture publicity would have us believe, no one would dare to assert that the kinds of criminality have not grown worse."

One million communists now hold regular membership in the party in the Union of Socialist Soviet Republics, according to Mr. Arthur Ransome in the *Manchester Guardian*. They are very strict in the conditions of admission to membership in the party, and severe in the moral discipline exercised over the members. No member is permitted to indulge in luxurious living, or to receive a salary in excess of \$1,200 a year, even when serving as a manager or director and paying expert subordinates, who are not communists, salaries three or four times as great. And yet Mr. Ransome says that the party is steadily growing. Concerning the atrocities attending the revolution, he adds: "I know plenty of White officers who were captured by the Reds and are working in Russia today, but not one single communist who survived being captured by the Whites."

A bronze relief of President Emeritus Harry Pratt Judson, of the University of Chicago, presented by the class of 1923, will be placed in the corridor of Leon Mandel assembly hall by the board of trustees to commemorate his eminent services.

The 1926 summer session at the State University of Montana offers ministers of the gospel an excellent opportunity for special study. The faculty is one of the strongest in the country, including, in addition to many of the regular university staff, several educators of national prominence. Courses of special interest and value to ministers will be given in sociology, psychology and philosophy, literature, history, and science.

United conferences between whites and blacks on race relations are coming to be so numerous and so successful as to be commonplace. Both North and South, but especially in the South, this method of approach to the solution of the race problem has proved so effective as to justify the expectation that it will lead to full understanding and to harmonious relations.

Six Princeton undergraduates have been accepted for work in the Grenfell mission in Labrador during the summer recess. The present delegation will continue Princeton's representation at the mission for the last fifteen consecutive years. The party will leave the United States about June 20 and will return about Sept. 1. Due to the lack of labor in Labrador, many of the college men who go to the Grenfell mission this summer will probably help in the construction of a new hospital building at St. Anthony.

"Herewith is given a partial list of the universities, seminaries, and colleges in which the forty-six men who have come into our ranks received their training. Only five have a Unitarian background, and only six were trained in our Unitarian schools. The list follows: Pacific School for the Ministry, Northwestern Theological seminary, American university, Massachusetts Institute of technology, Chicago Theological seminary, Tufts college, Canton Theological seminary, Meadville Theological seminary, University of Tennessee, Catholic university, the University of Flushing, university of Oxford, Campbell college, Muskaloosa college, Kansas City university, Eugene Divinity school, Rutgers college, New Brunswick Theological seminary, St. John's college, Yale university, Dunwoodie seminary, Lancaster Theological school, St. Lawrence university, Rochester Theological school, General Theological seminary, University of Ireland, Andover Theological school, Boston university, St. Joseph's seminary, Union Theological seminary, Drew seminary, Harvard Divinity school, University of Southern Minnesota, Hamilton College of Laws, Mansfield college, New York university, St. Joseph Institute, and "Overt Hill college."—*The Christian Register* (Unitarian).

Official announcement is just made by the University of Chicago board of trustees of the appointment of Donald Wayne Riddle, who received his Doctor's degree from the University of Chicago in 1923, as assistant professor of New Testament literature.

Twenty thousand persons have abandoned Judaism and become converts to various Christian sects in Hungary since the end of the war, according to statistics published by the *Hungarian Statistical Review*. The conversion epidemic is a cause of grave concern to Jewish leaders in Hungary, it is stated.

Walter W. Smith, for twelve years one of the outstanding Baptist laymen in the state of Michigan and for six years treasurer of the Michigan Baptist convention, died May 18. The board of managers of the convention, through its committee, John E. Carr, Miss Florence E. Grant and Rev. H. C. Gleiss, has published a warm appreciation of his life and services.

The missionary education conference at Washington was held in Aitchison hall, Thursday afternoon, May 27, at 4 p. m., under the direction of Sec. William A. Hill. Dr. Frederick E. Taylor of Indianapolis and Dr. A. E. Harriman of New Rochelle, N. Y., spoke on the value of the church school of missions. Rev. Willard L. Pratt, of Boston and Rev. W. J. Cusworth of Moorestown, N. J., presented the Royal Ambassador work for boys. Mrs. Henry Elmore of Washington, D. C., outlined plans for promoting reading contests. The very profitable hour was brought to a close by a helpful address on methods for promoting missionary education by Mrs. W. H. Farmer, of Montclair, N. J.

Plans are being made for the restoration of the old irrigation system of river-fed canals which was the basis of the ancient prosperity of the Tigris and Euphrates valleys.

Dr. J. M. Powis Smith, professor of the Old Testament language and literature, has been granted leave of absence by the board of trustees of Chicago University to accept appointment as annual professor in the American School of Oriental Research at Jerusalem for the year 1927-28. Professor Smith is in charge of the new translation of the Old Testament, which is to be published by the University of Chicago Press.

The Mounds School of Nursing recently graduated the following students: Elsie M. Engbrecht, Fessenden, N. D.; Lillian W. Anderson, St. Paul, Minn.; Emily W. Rooney, Brocton, Minn.; Lillian D. Johnson, St. Paul, Minn.; Ada C. Peterson, Minneapolis, Minn.; William G. Thompson, Omaha, Neb.; Rachel D. Kjellberg, Minneapolis, Minn.; Ida M. Marks, Okabena, Minn.; Hazel R. Buffham, Jeffers, Minn.; Zella Garrity, St. Paul, Minn.; Elizabeth E. Kohrs, Burlington, Iowa; Magnhild M. Anderson, Ironwood, Mich.; Ingeborg Wogberg, Sioux City, Iowa; Brita Wogberg, Sioux City, Iowa; Esther M. Sisell, Buhl, Minn.; Hilda M. Anderson, Truman, Minn.; Margaret S. Lindblom, Fargo, N. D.; Ida A. Erikson, St. Paul, Minn.; Gerda F. Hagen, Minneapolis, Minn.; Naomi E. Pierson, Fargo, N. D.; Florence L. Conant, Stanton, Minn.; Mable I. Truax, Northfield, Minn.; Ingeberg E. Bloomquist, Cook, Minn.; Rosan D. Wohlenhaus, Welcome, Minn.; Alma M. Paul, Fessenden, N. D.; Hazel H. Peterson, Miles City, Mont.; Agnes A. Stiles, Winnebago, Minn.

The Southwestern Baptist seminary has just closed its nineteenth annual session, graduating ninety men and women. Dr. William Russell Owen of Macon, Ga., preached the commencement sermon, using as his theme, "The Aristocracy of the Cross." T. C. Gardner of Dallas, state B. Y. P. U. secretary, speaking under the auspices of the School of Religious Education, presented the problems and the solutions in the "Upward Struggles of the Youth of Today." The training school address was rendered by Mrs. W. J. Cox, president of the women's work in the South. Dr. W. C. Wayman, president of William-Jewell college, Liberty, Mo., made the baccalaureate address. Mrs. Cox spoke on "The Splendors of a Life Beautiful," and Dr. Wayman developed the subject, "Fellowship Between Learning and Religion." Summer school students are already arriving for the summer term. The year's enrollment is expected to be materially boosted by these new-comers. Already the enrollment for this session has reached approximately 700, near the highest in the institution's history. The geographical representation, covering thirty-three states and fifteen foreign countries, has never been surpassed, and the character of work has been the highest.

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Crowns Go to the Competent

BAPTISTS have not and never had a monopoly of ignorance. But in the nature of the case their misfortune has been among the common people. Perhaps it is even that their message has usually found access made a special appeal to the least privileged classes. Consequently, while the denomination has never been without intelligence of a high order within its ranks, there have been times and places where the disdain of the more proudly cultured towards the Baptists, was supported by the facts. Many Baptists have lacked educational opportunities, and considerable numbers of them have mistaken ignorance for a condition of superior spirituality, accepting it with satisfaction and posting of it as a sign of divine favor. This was especially true in the earlier period when the great mass of the common people were illiterate. Such a heredity made its contribution to the life of the Baptist denomination in this generation. It need not be a matter of surprise therefore that among the leading denominations the Baptists rank low in the percentage of young people seeking higher education.

But we cannot escape the consequences of any condition which we accept. While it remains true that salvation is a spiritual experience as accessible to the child as to the philosopher, is it also true that knowledge is power. It is even an increment of spiritual power. At least, ignorance has nothing to offer to the life of the individual, and growth in grace certainly does not imply growth in ignorance. By common consent, it is acknowledged that Paul's education contributed to his power for a vastly influential and potent service in the Gospel and in the world's enlightenment. It will hardly be argued that the saving sufficiency of Jesus was due to intellectual incompetency. He knew, and the fact that he knew counted for much. The same principle holds for his followers. Spirituality does not prevent a man from breaking his bones when he stumbles at a stone quarry; neither will it give safety and success to a denomination in the performance of a task which requires insight, understanding and training. As long as we accept a condition of intellectual inferiority,

we must accept also a position of inferiority as a force for the redemption of the world. This is less a question of denomination rivalry than of self-realization. To be surpassed in intellectual and social eminence by others may be a minor matter, but to come short of giving full expression and effect to the spiritual riches with which God has endowed us is tragedy. We cannot give the world our best unless we are at our best, and without education, we cannot be at our best.

Of course, and forever, scholarship is no substitute for spirituality. But it is equally true that spirituality is no substitute for scholarship. They are inseparable essentials to life at its best. Nobody is compelled to choose between them, to put one in the place of the other, or to accept one to the exclusion of the other. Religion enriches life and puts energy into its motive for righteousness; education guides life and gives effectiveness to its impact for good. In normal life the altar is the mother of the academy. Historically the university was born in the cloister. Trained men and women are the pioneers of advance wherever Christianity is making headway in the world.

More than ever before, mind is necessary to either service or progress. The new industrial order which is so fast transforming the face of the world and the conditions of living compels a wider range of subject-matter and a general dissemination of popular learning. While it never has been true and never ought to be true that everybody requires a college degree in order to occupy a creditable and useful place in society, it is nevertheless true that he who has not in some way achieved a fund of information and a disciplined intelligence sufficient for an effective degree of competency in the new and complex order of society, must be content to count for less than ever before as a force for the betterment of the world. And the same principle holds in relation to denominations or other groups. This means that in the Baptist denomination there must be a lifting of the general level of education and the production of a larger number of thoroughly trained leaders. Our proposed new ministry of evangelism must

carry as one of its essential features an educational revival, and it ought to send additional thousands of our young people into the higher and special institutions of learning and training.

It follows as an obvious corollary that we must send them into the schools with the most perfect possible spiritual preparation and must follow them there with the most careful spiritual guidance. It is encouraging to note that in both the secular and the denominational schools this necessity is increasingly recognized and provided for.

But a situation has arisen which emphasizes anew the value of the denominational schools and especially emphasizes the importance of keeping them free from factional control. The state schools, indispensable as they are, find themselves more or less subject to the interference of partisan politics. This interference has registered itself in such a way as to hamper the freedom and damage the efficiency of a number of state universities. Denominational schools which have been able to escape factional control and to maintain scholarly freedom have therefore an opportunity and a call to hold open to our young people the doors of opportunity for an education that is at once true to essential Christian faith, positively religious and both free and thorough in scholarly investigation. Towards such schools the feet of our youth ought to be turned by thousands. And into such schools financial support ought to go by millions.

The Baptist schools of the North are in a peculiarly fortunate position for such a service. They have passed through a period of intense criticism and of careful public investigation and the Northern Baptist Convention has thereby assured itself of their trustworthiness and efficiency. In no group of schools in the world is there better opportunity to secure an education that is at once free, scientifically sound, true to the Christian faith and warm with the religious spirit. In none can our young people be so generally sure of acquiring the discipline that will fit them for the investment of their lives.

We Resurvey Our Task

FROM the first the task of THE BAPTIST was fairly defined by the situation. That task was to promote harmony among all the Baptists within the field of the Northern Convention; to maintain as the basis of harmony the essential teachings of the New Testament and the historic principles of the Baptist movement as a whole; to support the cooperative program; to seek the larger unification of all Baptists throughout the world in the Baptist World Alliance; to discourage and as far as possible to render ineffective all divisive and disintegrating tendencies; to accomplish these ends through the dissemination of facts and the courteous expression of all representative shades of opinion in the denomination; and to enlist for these purposes the entire constituency of the Northern Baptist Convention.

Such an undertaking was unique in the field of religious journalism. It was hampered by inexperience. It was viewed by many with misgivings, fear, suspicion and aversion. It found the Baptist fellowship rent by controversies which were deeply rooted in religious conviction and which extended far into the field of prac-

tical administration. By no possible course could it give satisfaction to all parties, and there was always the danger that upon some contingency it might choose a course that would lead away from rather than toward the accomplishment of its main purpose.

But it has lived through these stormy years. With whatever of embarrassment, of misunderstanding or of possible error, it has steadfastly pursued the main purpose of its existence. And it has lived to see that purpose far on the way to fulfillment. At every successive crisis in the affairs of the denomination, its interpretation of the situation has been verified by the outcome. And today more than at any time in the past there is growing evidence that the denomination is coming to understand and appreciate THE BAPTIST as an agent of unification and as an interpreter of the Baptist movement.

We take increased encouragement from the proceedings and outcome of the last annual meeting of the Northern Convention at Washington. So far visible signs reveal the existing conditions, the Baptists of the North have never been nearer to a common understanding and to a true spiritual fellowship than they are now. THE BAPTIST, learning from experience and with unchanged purpose, takes up anew the task for which it came into existence, with good-will to all who love the Lord Jesus in sincerity and with the hope that together our people are nearing the goal of "Victory through our Lord Jesus Christ."

Prohibition Stands Firm

IF the attacks made upon prohibition within the last year shall fail, it is hard to conceive any other effective source of opposition within the reach of the foes of prohibition. What else can they do? Every appeal to the spirit of licentiousness, to vice and to ignorance seem to have been exhausted. A propaganda against not only the law but also against its enforcement has been abundantly financed, and supported without scruple by an influential daily press. A confederacy of bootleggers, corrupt politicians and respectable tipplers who regard themselves as superior to law, has played every chord of popular fear, prejudice and self-interest. It has not hesitated to peddle false statements and false representations of fact. With special virulence it has attacked the Anti-Saloon League as the chief agency for the promotion of the cause of prohibition.

Notwithstanding such a campaign, the cause of prohibition seems to stand perhaps stronger than ever in the purpose of the American people. The insincerity of the attacks has become more and more obvious. While they have led some friends of temperance and of good government here and there to doubt the wisdom of the Volstead law, no such doubt has become at all general. A general change of conviction on the subject of prohibition is apparent. The people are awakening to the fact that the very principle of constitutional and lawful government is involved. There are signs of a growing purpose to sustain the government and to enforce the law. It seems probable that the country is passing through the crisis of the experiment which when past will leave the liquor traffic outlawed and the lawlessness attending its suppression a dying memory in a sober and orderly nation.

The World in Transit

BY THE ASSISTANT EDITOR

This, Planted in Good Soil, Should Sprout Some Wisdom

Charles Stelzle, noted labor evangelist of the Presbyterian church, says in the *Outlook*: "We hear a good deal these days about the uprising of the radicals. But I am more concerned about the down-sitting of the conservatives—those who are quite content with things as they are; who have comfortable homes, can afford to wear good clothes, are assured of enough to eat, can educate their children, and who have snug little sums in the bank or in bonds which will take care of them in the future. The greatest menace to our American institutions today is not the labor agitator nor the trust magnate. The greatest menace to society is the smug, self-satisfied middle class, the standpatters, those who do not wish to be disturbed, the people who do not want to be compelled to face the real social facts of the twentieth century. The labor agitator has not created the social unrest in the world today. It has created him. He has been pushed up from among the people to give expression to their hopes and aspirations."

Produce a Rose, Then Call It What You Will

A friend sends a clipping from a paper in which another advocates compulsory military training in schools for its benefit upon the character of boys. Her method of reasoning is interesting. She says: "It is not necessary to call it military training if the name and idea irks the peaceful mind. Call it compulsory physical training, letting it include the teaching of obedience, respect, self-reliance, self-restraint, precision, loyalty, democracy, manhood, to say nothing of the physical development it accomplishes." That is, leave out all war propaganda, all attempts to create a war spirit, all handling of arms, all direction from the war department, all connection with the R. O. T. C., everything but beneficial training for physical and moral fitness and citizenship; drop even the term "military training," and then make it compulsory. Our Quaker friends will probably accept the program, but what will those who call for compulsory military training in the schools say about it? The question at issue is this: Shall our boys and girls by compulsion be educated in, to and for war? No disguise can evade that issue.

We Want to Stop War Here Is the Way to Do It

Premier Briand spoke a true word the other day. He said in the French assembly: "France is ready to disarm completely the day it gets proper security safeguards." In that word he spoke not only for France but for every nation on earth. No nation is going to disarm until it is persuaded that it is safer disarmed than armed. Millions of people are pledging themselves personally not to participate in war hereafter. Such a pledge has value as a moral protest against war but it is futile as an effort to stop war. Agreements to limit armament may lighten the burden of taxation, but they do not stop war and disarm nations. One thing will. Briand has named it. Whether he knew how much he was saying may be a question. The road to disarmament and peace is security—security against invasion or attack, security of equal economic opportunity, security of equal rights to all peoples, security prescribed by international law and guaranteed by international power. As long as nations refuse to take that road they will prepare for war. The world's

peoples are going to take that road presently. Existing governments may as well prepare to take the road or take the ditch.

Give the Social Engineer a Chance at Unemployment

With nearly eight million men reported as unemployed in the industrially organized countries of the world at the present time, the address of Percy S. Brown at the recent national conference for social work has a keen point. He said: "Regardless of the experience of foreign countries that have dealt with unemployment by compensating it instead of preventing it, many of us will have to be sold on this kind of legislation. There is already too much legislation and too little engineering investigation with regard to industrial problems." Fasten your eye on two words: "compensation" and "prevention." They stand respectively for muddling as against scientific treatment for unemployment. Whether we have had "too much legislation" on the subject, who knows? Give the social engineer a chance, unhindered by incompetents in either politics or business. Let him tackle just one problem, namely, how to eliminate unemployment. He will make some interesting discoveries.

Resolved to Train Them But Wanting a Reason

Military training in the schools is the training of both mind and body for war, otherwise it is not military training. Setting up exercises, plain and fancy marching and official etiquette have no necessary relation to war and are not military. Nothing is military that does not include the combat technique and the production of a war psychology. Bar that and you bar every reason for either a military officer or military training in any school anywhere. The reason for such training usually assigned is the necessity for adequate preparedness. If that is the true reason, then such training is conceded to be a necessary evil whose removal is to be desired. But in that case one would expect advocates of such training to be the most earnest propagandists for peace and most assiduous in teaching the causes and cure for war. Are they? For answer observe their attitude towards the peace movement and towards those who are trying to promote it. Does military training in the schools spring from national necessity, or from unnecessary fear and the psychology of war fostered by the war departments of nations?

Bootlegging and Boodle, Twin Brothers at Work

Ever and anon or thereabouts, mysterious hints appear in the papers to the effect that if the public only knew about the graft in connection with the enforcement of prohibition there would be an uproar. Well, spread the information and let the roar begin. Certainly the whole American people were not such simpletons as to suppose that there would be no problem of graft connected with the effort to enforce the law. There are always in every department of government some men who can be "fixed." In this case, an unscrupulous business fighting for its life will certainly try the fine art of corruption on every corruptible man connected with enforcement. Expect it. Keep a lookout for it. Unearth it. Expose it. But in the name of common sense do not mistake it for an argument against prohibition. It is, rather, simply another reason for making prohibition fully effective. It is a part of the sea of slime through which this nation has to wade towards sobriety.

The High Cost of the Bachelor's Degree

By DONALD J. COWLING

A college education should be thought of primarily as an investment. . . . it should bring rich returns in character and in capacity for service, and add to the nation's wealth its most important element—a citizen with powers developed and devoted to noble ends.

A GOOD education is bound to cost somebody considerable money. There is such a thing as a cheap education, but there is no such thing as a good education to be had cheap. Somebody must pay the full cost. The only question is, who shall it be? Earlier generations have answered this question by saying, "Let the teachers pay," and low salaries represent the method they arranged to bring this about. This policy, still in force in most colleges, threatens to run the whole profession of college teaching into the ground. As a matter of fact, strong teachers are no longer to be had for small salaries. There are, of course, rare exceptions, but in the long run, low salaries mean poor teachers.

A second answer to the question, who shall pay, is that the student should be asked to carry a larger share of the cost of his education. This is proving a practical solution of some of the problems of the stronger eastern institutions, where a very considerable portion of the current income is received from students.

However, attention should be called to the difference between the situation an eastern college faces in this respect and that confronting colleges in the West, which are doing their work under the shadow of great state universities. In most state universities, the income from students is a very small part of the current income, and the theory of free tuition has created a situation in the West in which it is exceedingly difficult for non-state colleges to charge as high rates of tuition as are paid in eastern colleges. If western colleges should charge as high fees as are common among eastern institutions, it would mean a steady trend in the direction of excluding students of moderate means and of making these colleges class schools for the well-to-do.

It is probably true that most of the stronger western colleges could go further than they have gone in requiring the student to carry a reasonable part of the cost of his education, but it is also true that this possibility does not furnish a complete solution of the problem.

The third answer to our question as to who shall pay is that the public should bear a large part of the cost of higher education, either through taxes or gifts. The theory of public support for state institution is well established and it is assured that these institutions will steadily grow in influence and power. The multiplying of opportunities for higher education through state institutions is cause for increasing pride all over the country and is a movement which deserves the support of all good citizens. On the other hand, the very fact of the enormous success of state institutions adequately supported through public funds makes it all the more necessary for the separately organized colleges to secure adequate resources from private benevolence to enable them to meet the scholastic standards set by state institutions and to offer in addition many advantages not to be had in state schools.

The religious denominations of America are only beginning to realize the enormous financial responsibilities involved in maintaining institutions of higher learning. Most denominations have had no national policy with reference to the development of their colleges, and

no adequate program for their maintenance and support. The renewed interest on the part of many denominations in their colleges and the growing feeling of responsibility for their financial support is most encouraging. This renewed interest and responsibility may well lead all denominations to a reconsideration of their programs regarding colleges. With the exception of two or three denominations, which have done very little in the college field, it is doubtful whether there is a denomination in America which is able to maintain and properly develop the institutions for which it is now responsible. Many of these colleges will surely die. Others will be merged, and it is to be hoped that the method of denominational cooperation will prove to be the wise and practical solution of the problem in many other cases. There are in America today many great areas unprovided with adequate college opportunities for their young people. If the denominations, instead of splitting up their efforts among a number of weak and ineffective institutions, would cooperate with each other in a given region, there could be developed important regional opportunities for high-grade college instruction under Christian auspices which are likely to be realized in no other way.

There are certain objective features of a good college which are not difficult to recognize, and which are sure marks as to whether or not a college is offering its students first-rate opportunities. For example, a good college should have on the average at least one teacher for every twelve students. The enrolment in classes should not exceed thirty. At least 40 per cent of the teaching staff should be full professors. The amount spent for salaries for teaching and educational administration should be at least two-thirds of the entire current budget. These and similar provisions create a situation that requires an expenditure of at least \$500 per year for each student for current educational expenses. In addition to this it is necessary for a college to provide an adequate income for current additions to equipment, such as books for the library laboratory apparatus, new buildings, etc. A third item of expense is the matter of scholarships and loans for students who are not able to pay the regular fees. Probably a sum equal to one-fifth of the total tuition receipts could be spent wisely to enable students of unusual promise but without financial resources to continue their college work.

The following table indicates the main items of expense in providing reasonably satisfactory opportunities for 500 students (which is about the minimum number that would justify the maintenance of the essential equipment and personnel for college instruction):

Salaries:

For instruction:	
17 professors at \$4,000.....	\$68,000
12 assistant professors at \$3,000.....	36,000
13 instructors at \$2,000.....	26,000
	\$130,000
For library	15,000
For administration	25,000
	\$170,000

Supplies and expense:

Departmental	\$ 9,000
Library	1,500
Administration	7,500
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Operation and maintenance of plant	\$ 18,000
Miscellaneous expense	60,000
	2,000

Total current expense.....\$250,000
 It is not to be assumed that \$4000 represents a satisfactory salary for a full professor on permanent appointment. This sum is suggested as the minimum required to secure men of first-rate ability, and it is likely that the stronger ones selected will soon leave for more attractive opportunities elsewhere unless larger salaries are provided. It will also be noted that the above total makes no provision for additional allowances for sabbatical furloughs or for pensions.

Over against these expenses would be the following sources of income:

500 students each paying \$250 tuition in cash	\$100,000
50 students each paying \$250 tuition with money received as scholarships	12,500
50 students each paying \$250 tuition with money received as loans	12,500
	<hr/>
	\$125,000
Balance to be made up by income from endowment ..	125,000

Total current income.....\$250,000
 On the basis of the standards indicated above, a college for 500 students, with a tuition charge of \$250 a student, needs at least \$2,500,000 for general endowment with income available for current expenses. In addition to this, an endowment of at least \$500,000 is needed to provide for necessary annual additions to permanent equipment (books, laboratory apparatus, etc.), not included in the current budget; at least \$250,000 more to provide an income of \$12,500 for scholarships for superior students of limited means; and an additional sum of \$62,500 to be used as a revolving fund or loans to students who should be encouraged to undertake the responsibility of repaying the help received. (This would provide \$12,500 a year for student loans averaging five years in length.)

These various sums represent a total of at least \$3,312,500 needed for endowment. Probably \$2,000,000 more would represent the minimum necessary for a modern educational plant for 500 students, exclusive

of dormitories. Dormitories and all other service buildings and equipment may well be placed on a self-supporting basis, thus requiring no gifts. The following table summarizes the amounts thus needed as capital investment to provide adequate college opportunities for 500 students:

Endowment for current expenses	\$2,500,000
Endowment for annual additions to permanent equipment	500,000
Scholarship endowment	250,000
Revolving fund for student loans	62,500

Total endowment funds.....\$3,312,500
 Plant, including grounds, buildings and equipment.. 2,000,000

Total required

	\$5,312,000
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From the above analysis, it will be evident that teachers, students and the public must all cooperate if good college opportunities are to be provided at moderate rates. Even under the most favorable circumstances, teachers' salaries cannot be made as generous as men of equal ability can earn in most of the other professions. The public must be prepared to provide, either through gifts or taxation, for the entire physical plant, including buildings and equipment, without cost to the student, and it must provide through endowments or current gifts a large part of the actual money spent for current educational purposes. With this help, it is not unreasonable to expect that the student, or his parents, should bear the rest of the cost.

The student who receives no special help would thus be expected to pay the tuition of \$250, representing considerably less than half of the actual cost of his education, plus his board and room, the charge for which should be sufficient to cover the cost. These latter items, in most standard colleges, run from \$350 to \$500. In addition to this, a student would have to provide for his personal expenses, which, in colleges associated with denominations, would probably range from \$300 to \$500, making a total annual expense to the student of from \$900 to \$1250.

A college education should be thought of primarily as an investment and not as an expense. If a student makes worthy use of the opportunities provided, the investment brings rich returns in character and capacity for service and adds to the nation's wealth its most important element—a citizen with powers developed and devoted to noble ends.

The Glory of the Commonplace

BY ROBERT WHITAKER

LET us not say,
 However goes the day,
 The glory has departed; common air
 And common cloud can be so strangely fair.
 The desert an ethereal wistfulness
 Weaves from the fabric of its dreariness;
 The young grass springs where flamed the forest fires,
 And the storm breaks in more resplendent pyres,
 Drouth, desolation, mouldering decay,
 Each in its subtle way
 Pays court to beauty and the builder's dream.
 However drab may seem
 That which is open to the casual eye,
 Within the frame-work of the visible
 Hideth forever the ineffable.
 Beyond both flower and weed,
 The blossom and the seed,
 Pebble or pearl,
 Plain stick or redwood burl,
 Marsh slime or midnight sky,
 Worketh the miracle
 That microscope nor telescope desery,
 Save but to show the fringes of the dress
 That clothes all being in such loveliness
 As tongues shall need eternity to tell.

Wherefore is nothing common or unclean,
 Nor any day's tale mean,
 So that who tells it fares beyond the seen;
 Beyond the unwinged senses heavy flight
 Sees great and small and high and low unite,
 And good and ill.
 Then be life as it will,
 Or where or what
 Our momentary lot,
 Weeds, flowers, sticks, stars our portion, even so
 Under their superficials all things now,
 From age to age, allow
 Science and art new continents to show
 Of meanings unsuspected hitherto,
 The old disclosing evermore the new.
 Nor does it yet appear
 What is, or shall be, of each item here.
 There is no commonplace;
 No need to grieve for any vanished grace.
 Say not, the glory has departed; say,
 Be what may be the day
 The wonder of it has but yet begun.
 For lo! the atom is itself a sun,
 The present an eternity,
 And all that is, a something yet to be.

Our Undernourished Colleges

"Our educational standing is actually in jeopardy because worthy and capable educators have been asked to make bricks without straw."—Dean A. T. Belknap.

BY FRED G. BOUGHTON

WHICH are the undernourished? No college executive is ever satisfied. The college may be crowded with students, an adequate faculty functioning "100 per cent" and the equipment meeting the most rigid demands for standardization, but the administration still longs for added millions for enlarged curricula and research possibilities. As soon as one dream comes true for a college president, a still larger vision covers the horizon. This article will assume, however, that there is a reasonable goal of healthiness within reach of the average institution, and will limit the topic to those anaemic colleges which are either unable to carry out the program that they advertise to the public or do not serve reasonably well the educational demands of their natural constituencies.

The history of almost every Christian college includes a period of undernourishment—usually until the third generation of the alumni has arrived with money and children enough to put *alma mater* on a firm footing. This long period records heroism on the part of teachers and officers and trustees on a par with that displayed in the most strenuous forms of missionary endeavor. There are or have been three groups of Baptist colleges in our northern states: (1) some that have had the good fortune to grow amazingly because men of wealth and vision have poured millions into endowment funds and equipment; (2) a dozen or more that have already starved to death because sadly underfed financially, with no denominational backing and poorly located; and (3) a few that are still battling for their lives.

Since 1908 northern Baptists have been rapidly developing an intelligent and progressive educational policy coupled with at least a moderate program of support. Our leadership in the great kingdom enterprises is seriously lacking, however, because of the comparatively small percentage of Baptist young people enrolled for college training. In the United States as a whole, a few years ago, the ratio of membership attending college (as reported by the Council of Church Boards) was as follows: in each 100,000 members, Congregationalists had 1200, Presbyterians 1030, Unitarians 1000, Episcopalians 900, Methodists 500, Lutherans 300, Baptists 200. If the denominational factor is to be of future value, the whole Northern Baptist Convention is vitally concerned with the life-and-death struggle now being made by so many of our sixty-four schools. And who would venture to say how many of these are not undernourished?

Starving for Students

While, since the war, hundreds of American universities and colleges have been overflowing with students, many of our Baptist student bodies have been too small to be efficient. The small college by all odds has the advantage in the giving of liberal arts college work, but it must not be too small. If too small, the classes may not be large enough for the best discussions; the athletic squads and debate teams may be inadequate for college enthusiasm and victories; each student is forced into too many extra-curricular activities, so that (no matter how valuable such items are) he becomes overloaded and something suffers; the Christian associations, literary societies, etc., need a larger minimum membership in order to function well. A student body of 1000 is quite large enough; a college of 100, though

meeting the minimum standard, is decidedly undernourished, and is always on the danger line.

Our schools are fairly well located. Why then the weakness in student members? Each one has its Baptist constituency and its home city and country. With all the logic in favor of small colleges for college work why are they so largely starving for students, while the monster universities are overcrowded? The answer involves many angles, which I can here merely name and not discuss: (1) the very small Baptist constituencies of a few colleges are not sufficiently reinforced by local students because of heavy competition; (2) many youths and even their parents are enamored by the bigness of great universities, by their supposed "prestige," or by their emphasis on social life and athletics; (3) some avoid a Christian college because it is mistakenly supposed to be nearly if not entirely a theological school; or (4) frankly because it does endeavor to furnish a social ethical program that is truly Christian; or (5) because its real sportsmanship will not guarantee intercollegiate victories while it repudiates commercialized athletics; or (6) because it lacks adequate equipment; or (7) because its curriculum needs a wider range of electives; or (8) because it is not "accredited" by the stiffest standardizing agency in the country.

No matter how good an answer can be given to this or that objection, no matter if the misinformation is definitely corrected, no matter how much we deplore the decisions of thoughtless parents or the fact that the high-school gang had more power in the decision than the parents, it remains true that for reasons similar to those listed above, thousands of our young people pass by our Baptist colleges and thereby impoverish the numbers and enthusiasm and versatility of the student bodies. Thus they ultimately remain outside our alumni groups that might otherwise save the day for *alma mater*. Only God knows how many leaders are thus lost to the Baptist churches.

Then we must add to these invalid or semi-valid excuses or reasons two outstanding facts: (a) that whether we like it or not, denominationalism is fast losing its point and power among boys and girls and their parents and still more so among their high-school teachers and other advisers; and (b) that more and more every student body today is made up of young people within a fifty mile radius, regardless of denominational affiliation or even of national and international renown.

Undernourished with Money

Which is cause and which is effect: lack of students or lack of funds? Every college president faces the dilemma: "Get an enthusiastic larger student body and we will believe enough in your school to help finance it; get enough endowment and equipment to be standardized or we will not send our children to your college." The problem is well presented in a paragraph from an unpublished article by Dean A. T. Belknap, of the Mansfield, Pa., normal school, formerly president of Grand Island college. His theme "Bricks without Straw":

"Our slow progress in denominational education has been due to the failure of men of means to give adequate financial support to the schools. . . . On the appoint

ment of a national committee to investigate our schools the Baptist executive wittily remarked: "The denomination has a perfect right to investigate our faith, for faith is all it has ever given us to live on." . . . Our educational standing is actually in jeopardy because worthy and capable educators have been asked to make bricks without straw. Self-sacrifice is essential, but it is essential for wealthy donors as well as for poor instructors. Self-sacrifice will not take the place of libraries and laboratories and dormitories and recitation rooms and time for study and investigation. Student campaigns and college spirit will not take the place of intellectual attainment and technical equipment."

Perhaps it should be said, as comparatively few men and women (even though college bred) are familiar with the fact, that in almost no school in America are the tuitions and other student fees sufficient for the financial budget. Ordinarily such student payments take care of only two-fifths of the total cost; at the present time in some of our Baptist colleges they cover barely one-fifth. Furthermore, scholarships and discounts are constantly requested—sometimes almost demanded—by student groups of different sorts, even when the college has no income-bearing funds to cover such items. The resulting fact is that large endowments must be provided by friends of education. Even in earlier decades it has practically always been true that only those American colleges have weathered the financial storms which had obtained generous interest-bearing endowment funds to produce a steady, dependable income. It is increasingly true now.

In the past ten years college professors' salaries and other costs have nearly doubled. The fact is unpleasant, at least for the administration, but must be faced. And the accrediting agencies have this change very much in mind. Nearly all of our undernourished colleges are in such geographical territory that they desire accreditation by the North Central Association of colleges and secondary schools. The most difficult demand that it now makes is a minimum of \$500,000 income-bearing endowment for a minimum of 100 students, and \$50,000 for each additional hundred. Within recent years this money requirement has been increased so often and so much that many Christian colleges are now gasping for breath, even though they had previously been accredited or nearly so. Just a few weeks ago a modification was made by the association, viz., a provision for capitalization at 5 per cent of the annual income received from church gifts averaged from preceding five years, and the counting of such capitalized amount as endowment. This provision applies to such colleges already have a total of \$300,000 endowment, and ought to afford relief to several such institutions.

These financial requirements have seemed to many educators arbitrary and harsh when they know that their institutions are actually delivering honest college work. At the same time it must be recognized that even the minimum-sized college of liberal arts ought to have an annual income of \$50,000 from thoroughly dependable sources; and the income from \$500,000 endowment cares for only half of such a minimum budget. Whether we thoroughly approve of this self-appointed dictator of educational accreditation or not, its power is tremendous and the struggling Christian college cannot obtain the student body that it ought to have when it is constantly listed as "unaccredited."

What to Do

Perhaps no general formula can be given. A medical specialist for infants prescribes treatment to fit each separate diagnosis: more sunlight; more fresh air; more

cream or lime water; less coddling and more exercise; temporary medicine or a correction of diet. So each college problem needs a specific solution. But the one need common to all struggling colleges is endowment, no matter what specifics may be named. For endowment we have been looking to our own local constituencies pretty largely; sometimes also to friendly donors scattered throughout the land; and for twenty-four years to the General Education Board which has assisted upwards of 300 American schools to improve their financial methods and to enlarge their endowment funds. Their policy has been: "To him that hath shall be given." Let the baby college show enough vigor and good judgment to live within its income and then it deserves to live a still bigger life. This sounds inhumane, but there is certainly much to be said in its favor. This board has now discontinued its help to colleges in order to specialize in research schools. A large number of our Baptist institutions have been greatly helped by gifts for education.

We must turn to the Northern Baptist Convention for any help from outside the local field. What percentage of our missionary money belongs to education? Education is interlocked with all the other forms of missionary effort in developing the kingdom of God. Our board of education is rendering a most intelligent and helpful service. Shall we ask it to help build endowments or to continue with current expense contributions, or both? Or shall we ask the colleges to increase their tuition fees 300 per cent? Or shall each college be turned loose to solicit money from coast to coast for equipment and endowment? Or, in sparsely settled sections shall we encourage the merging of two or more starving Christian colleges into one? Great wisdom is needed to interweave efficiency, sentiment, denominational loyalty, economy and honesty. At any rate, the call is loud and insistent that our undernourished colleges should not be allowed to die a slow death nor to pose as colleges when they are unable financially and otherwise to "deliver the goods." We must support them or discontinue them.

Proven Love

BY W. EVERETT HENRY

*If mother knew what things were best,
And had the power to bring to pass
According to her will:
If she could see things present, past
And yet to come as in a glass,
Discern the reach of all and each
For utmost good or ill,
And had the power to speed or stay
Their coming unto me,
Would I go fearful on life's way?
How could I doubtful be
Of mother's proven love?*

*But One there is who doth thus know,
Whose gaze includes time's farthest hour,
Who doth all things discern;
No scheming foe beyond can go
His searching wisdom or his power;
And loveliest love his love to me
Life proves at every turn
And stronger far than loves of earth
However strong they be.
How then can I e'er suffer dearth
While knowledge dwells with me
Of Jesus' proven love?*

Adequate Theological Training

A Symposium

A MINISTER cannot be trained by being exhorted. He must know something if his views are to be respected. An ignorant loquacity is one of the dangers now threatening the Baptist pulpit. To train men correctly is to make them religiously efficient. A man cannot be ignorant and a successful pastor of people who are not ignorant. An adequate theological training should include:

I. A knowledge of the Christian religion as an historical movement. Such a knowledge is more than a mere remembering of facts. The student should be instructed as to how and why the Christian religion developed. He should be able to understand how and why doctrines emerged, how institutions and customs developed, why there was need of reformation, why there have always been change and development in Christendom. No man can preach wisely today who is not historically-minded. Our churches are suffering from preachers who know nothing of the history of the religion they represent.

II. A knowledge of the Bible. This is, of course, fundamental to any understanding of Christianity. But the Bible improperly used is a dangerous agent of Christianity. It has been repeatedly quoted to justify social wrongs like slavery, war, use of liquor, polygamy. Such use is wrong but the minister needs to be so trained that he will know how to state its wonderful spiritual and moral value without committing his hearers to mistaken views of the real inspiration of its prophets and writers. Such knowledge of the Bible and such a proper method of study cannot be simply told students. They must be trained in the practice of the right use of the Bible.

III. Training in understanding of social forces and individual needs as set forth by the best experts in the various fields of knowledge. Most of the adaptation of Christian activities to modern conditions has been the result of a trial and failure method. There is no more reason why a minister should have to be unintelligently experimental than is a doctor. As in the case of the doctor, he needs to be intelligent if he is to be effective. If it is foolish for an ignorant man to attempt to cure people's bodies, how much more dangerous is it for a minister to attempt to cure their souls and society.

IV. Training in preaching and pastoral duties. This need goes without saying. It is one thing to lecture and another to preach. Pastors ought not to be more or less reduced theological teachers. They ought to be preachers, knowing how to use their voices as well as their brains.

V. Training in the discovery, appropriation and practice of the truth of the Christian religion. By the time men have known the history of the religion and have come to understand the Bible, it ought not to be difficult for them to understand what is permanent and applicable to our modern world. Ministers ought to know what the intellectual currents of the world are and they ought to know that Christian preaching and Christian beliefs must take these modern currents and scientific data into consideration. But religion is neither science nor philosophy. It is living with God. The minister must so live as to become a master of the religious life itself. To do so entails more than a

memorizing of a book of theology. It means prayer and service as well as individual commitment of oneself to convictions which on the one side are reasonable and on the other side capable of producing Christlike character.

There are a great many things that a theological seminary does not need to teach. It ought to assume that its students know them when they come from college. Why should it teach sociology, psychology, economics? The business of a seminary is to transform educated men into Christian ministers. Of course, the man is not educated before he comes to the seminary he ought not to be there. To say that small churches can succeed with ill-trained pastors is an insult to the small churches. Many Baptist churches are suffering from the ministrations of earnest souls who are not intelligent and are not trained. We cannot expect a church or a denomination to be more intelligent than its leaders.

—SHAILER MATHEWS.

“WHAT is adequate theological training for a Baptist minister?” What I may say in answer to this question proceeds upon the assumption that the young man to be trained has had a genuine religious experience, has an abiding sense of vocation, and a keen desire to preach the gospel of Christ. Having so much, what kind of training will best fit him for his calling?

The training, that approximates adequacy, at its best would include the influence of a good home, the instruction of a graded Bible school, the fellowship and opportunity for worship and service afforded by a live church under the guidance of a good minister of Jesus Christ. So much to begin with as an invaluable background.

Adequate training, under ordinary circumstances, would include a four years' course in a standard college with especial attention given to the English language, Greek and Latin, history, sociology, biology, psychology and philosophy. There are other college disciplines that are important but those named are essential. It would be an improvement over present conditions if young men came to their theological work knowing how to speak and write good English.

One in search of adequate training for the ministry will not stop short of a full course in a standard theological school. The curriculum of these schools is the result of educational and practical experience. The curriculum may not be perfectly adapted to its purpose but it is the best provision so far made that young ministers “may be furnished completely unto every good work.” The courses of our best theological schools are built up around the Bible. They include an increasing variety of subjects, made necessary by the complexity of modern church life. A student who masters what is required and what he elects from these courses will be using to the best advantage his years of special training for the ministry. This is not to say that he must take no time for putting into practice what he has learned. He will learn by doing. Therefore it will be wise for him to put his hand to some piece of kingdom work and undertake to accomplish certain definite results. This will give an increased opportunity for self-criticism and self-discipline which are indispensable for the improvement of a growing man in a critical world.

If I had to define in a sentence what I mean by training for the work of the ministry I would say that it is such discipline, physical, mental, moral and spiritual, as tends to bring a personality to its highest efficiency. A student is most likely to get such discipline as he travels the road that runs through the Christian home, the church, the college and the theological school.

The Baptist denomination is fairly well equipped for giving this training. It has good colleges and theological schools fairly well distributed over the country. Our greatest need is twofold. The first is that pastors and others whose counsel is sought by young men desiring to become ministers should give the right advice. If these advisors will urge the necessity of adequate training, good results will follow. The other need is that the candidates themselves should sense deeply the need of the best preparation possible for them, and give themselves with utmost devotion to acquiring that preparation.

An improved ministry among us waits on more wisdom on the part of the mentors of our earnest young men, and upon the willingness of these same young men to pay the price of that discipline which will at least tend to bring their personality to its highest efficiency.

—CLAIBORNE M. HILL.

THE subject implies a vocational ministry, and an adequate vocational training is the dream of practical educators. Theories must be tested in practical work. The task of the church is to secure a better future for the world. To do this requires a training in appreciation of values rather than in knowledge. The undergraduate in the seminary masters the requirements of the curriculum not for the sake of knowledge only, but rather for the sake of power. Nor should he discipline mind in order to vindicate the past of any organization to which he happens to belong, except in as far as the organization can function more efficiently tomorrow than it did yesterday. The best training will provide wisdom rather than information, a wisdom that knows how and when to discard whatever hinders efficiency.

Sometimes progress is made only by throwing away weapons tested by long experience. Today a school renders its best service by pointing out the relative values of organizations and doctrines and ordinances, and training students in courage and initiative to select whatever has been most valuable in unifying all who accept the Lordship of Jesus, and discarding whatever perpetuates rivalries and divisions.

One thing seems certain: today the social consequences of salvation are most to be desired. If the trained ministry cannot mediate to our common humanity doctrines and practices that effect a changed relationship to fellow-men, it is idle to talk about a changed relationship to God. The doctrine of the Fatherhood of God is a fairy tale, if it does not eventuate in the brotherhood of man.

Brotherhood or fellowship is the need of this distracted world. Barriers of race, of class, of education, of culture, of convention, and prejudice, separate. Hatred, strife, jealousies, ambitions, and conflicting interests must be banished. There ought to be an organization on earth where those things do not exist; where fellowship is a fact. The church is such ideally; actually in history the church has not been a wholly successful experiment in brotherly love.

Training for the ministry in the past has fostered permanent divisions and perpetuated conflicting

interests. Denominational rivalries have hindered the idea of brotherhood gripping the conscience of the non-Christian world. An adequate training now must discontinue methods and policies that perpetuate rivalries within the Christian brotherhood. This means that the central theological truth, "God is love," must be taken more seriously than in the past, even if it does involve a "new theology," or a "new polity." To love God the Father of our Lord Jesus Christ is to love man as God loves him; and this means that man is the end and not the means, and that therefore the church with all its glorious achievements in supplying high ideals must be regarded as instrumental. To permit an organization, or a creed, or an ordinance to have divisive effects among men, so as to estrange them, is to belittle man. He must be loved for his own sake, and not because he is a recruit, a trophy, a new adherent to a party, a new signer of a creed.

An adequately trained theological leader, then, knows all that can be known within his limitations, that he may, like Jesus, empty himself to serve. He will know all conditions of race and culture, that he may have human sympathy, recognizing no distinction between Jew and Gentile, Greek and Barbarian; he will know history, including the Bible, well enough to know how to discriminate between things that differ, and use only those facts and truths that tend to make men of "one mind in the Lord." An adequate theological training will produce teachers that make for harmony, not discord, edification, not destruction, progress, not retrogression, a kingdom of righteousness and of love on earth.

—MILTON G. EVANS.

BY "adequate" is meant "fully adequate," the preparation the minister should have under normal conditions, unusual circumstances not considered. Such preparation should put him into vital touch with the present world of thought and action, put into his hands the equipment for his many-sided work, give him firm grasp on the methods needed, place his feet squarely on the solid rock of the Bible and of Christian and Baptist doctrine, and imbue him with the evangelistic and missionary fervor, social zeal, which can be learned of, made powerful by, the Holy Spirit only.

His touch on the Bible should include thorough knowledge of it in English, the Bible the people use. But he must by no means lack working knowledge of the languages in which the book was written, not to make him a specialist but to save him from being the helpless victim of the specialists. A breed of Christian teachers who have not enough Greek and Hebrew to read intelligently a modern commentary or to appraise the arguments for or against a revolutionary "critical" theory would certainly be "blind leaders of the blind."

A systematic knowledge of the foundation truths of the Christian religion, logically correlated, clearly seen, firmly held, must be the aim of such a training. Nobody wants to cram students with predigested theological pap, but there should be more in them when they get out of the seminary than slightly condensed atmosphere. Animated interrogation points will never capture the world for Jesus. And such firm and adequate grasp of doctrine is impossible without a knowledge of the debates and struggles and disputed principles which have brought the Christian world to its present status. Very likely theologians in the past have known a great many things that were not so. But we can not get far without knowing a few things that are so.

His touch with the living world of action will be given him partly by a full academy and college course, with some science in it, but mostly embracing the old "humanities," and the literary and the cultural studies. Never should his college courses be shortened. Every professional man needs the broadest base and widest outlook for his work, but the minister, whose business is to think men's thoughts with him, that he may get them to think God's thoughts after him, especially can not afford to lose the wider outlooks and contacts of the last two college years. For him, "prevocational" college courses are rarely necessary, usually simply another form of the delusive "shortcut."

Another touch with his world is the sociological studies. These also, to get the real Christian insight, angle and power, would better be taken in the seminary, where Christ is recognized as the greatest social force and the church the greatest meliorative social instrument; also because so much nearer actual utilization of social principles in his ministry. The present development of religious education in our seminaries is only at its beginning. The Sunday school will more and more be the church's greatest evangelistic agency. While special evangelism should be stressed more earnestly and sincerely even than now, the social and educational studies must be deepened and heightened. The minister must know his men and their conditions and lead in the development of the Sunday school and also be a trained and effective soul winner. These studies can not take the place of the deeper study of the Bible in English and the originals, but they ought to take a nearly equal place beside them.

Not nearly enough attention is now given to homiletics, pastoral theology, church management and the like. Being a "saddler," I am sure "there is nothing like leather," and so that more stress on sermon making and sermon delivery is absolutely imperative. To say of a minister that "he is a good man, but he can't preach," is a shameful accusation of ineptitude not only in him, but also, perhaps, in his teachers.

Music? Certainly an opportunity to secure mastery in this should be open to the normal student. It would not have helped *me* much! And no theological training will be adequate without a large amount of actual laboratory work. Nothing else is "training." All this in a three years' course? It can not be. I plead for four years in the seminary for every college graduate.

—PHILIP WENDELL CRANNELL.

I SHOULD say the first and fundamental thing is the need for a knowledge of the scriptures, both in the English and translation, and in the original languages. The latter is, of course, not necessary to great usefulness in the Baptist ministry, but it is of very great value.

2. I should say a knowledge of the subjects which introduce the study of the Bible, commonly classified under the general head "Introduction," or "Biblical Introduction," covering a number of subjects.

3. I should name a knowledge of doctrine. The Baptist minister ought to understand the teachings of the scriptures as formulated in doctrinal statements. More important still is the knowledge of what is in modern theological education, known as "Biblical Theology," in which the effort to systematize is put aside, and an effort is made to get an exact teaching of the various writers of the Bible.

4. I should say he ought to have a good knowledge of Baptist principles and practice. Unfortunately this is not as common today as it once was.

5. I should emphasize the importance of church history.

6. The student should have a sufficient knowledge of comparative religion and missions.

7. He should, of course, have an adequate knowledge of sermon making.

8. He should understand the fundamentals of Christian sociology.

9. He should have a knowledge of how to organize and make efficient a church, and by this I mean efficiency within the church itself, and efficiency in its relations to the cooperative work of the denomination. He should have an adequate knowledge of Sunday-school organization and method.

10. Theological training should give the student an adequate training on the practical side of the pastor's life—the organization of his church and the promotion of its interests in various forms.

11. The theological education should give adequate training in public speaking. This, I think, has been to a certain extent neglected in some theological institutions and it is a serious fault. Some knowledge of music also is desirable for the preacher, although as a general thing a thorough course in music cannot be given in connection with the ordinary theological course.

In conclusion, it goes without saying that the young minister should be trained to sympathize with and be interested in all movements for righteousness in society around him, and he should be as far as possible trained in the ideals of evangelism and missions. When he leaves the seminary he should be well equipped as a kingdom builder, not in the sense that he has attained perfection, but in the sense that the processes which he will pursue in his actual work have at least been started.

—E. Y. MULLINS.

THIS discussion presupposes three things: 1. A student for the ministry should have a positive and definite conversion and Christian experience. He should know that he is a new creature in Christ. 2. He should have a strong conviction that he is personally called to devote his life to the ministry. 3. He should have the best scholastic preparation possible for him to secure and in most cases such preparation should be largely made before entering upon his theological training. Assuming this, our statement will deal only with the special theological training of Baptist ministers. The following points are essential:

(a) A thorough working knowledge of the Bible, which is a supernatural and complete compendium of religious principles. This means a general survey of all of the books of the Bible and an intensive knowledge of certain sections so that the student will have the ability to know how to study and how to open up the scriptures. It is a great advantage if the student is well enough versed in Greek so that he can do good exegetical work in the Greek New Testament.

(b) Systematic theology gives a man balance and teaches him the relation of doctrines to each other. It helps to make one consistent with himself and keeps him from going off on doctrinal tangents, since it emphasizes the major scriptural truths. Some of these, such as the authority of the scriptures, the deity of the Lord Jesus Christ, the fact of the atonement, the hope of his coming again, and that the only scriptural baptism is the immersion of the believer upon the confession of his faith, should be thought through for himself and become positive convictions on the part of a Baptist minister before he enters upon his life service.

(c) Church history and Baptist history are indispensable, and excursions into such subjects as the history of preaching, the history of missions, and the history of social movements, are also essential.

(d) A student must learn how to prepare and present sermons and addresses. He should be taught to magnify the preaching of Christ crucified, risen, and coming as the heart of his ministry. Clinics in the making of sermon plans and the delivery of sermons and addresses should be conducted, so that the student will learn how to correct his faults, to supply his deficiencies, and to speak and to use his voice properly. His training in public speaking should be far more than popular elocution. He should understand the psychology back of public address. Moreover, he should in this, as in all other things, have his own personality developed so that he will be his own best self, and not a mere copy or imitation of someone else.

Pastoral Theology

(e) As a pastor he should have the best instruction possible in pastoral theology. He should hear specialists who have succeeded in the several fields of the ministry and if possible come in personal contact with them and their work. Pastors who have been especially strong in developing the spiritual life and the prayer meetings of the church should be heard and the students themselves should have clinical work in the same. There is something sadly lacking in the pastor who does not realize the vital value of the prayer meeting and who can not and will not conduct a real service of that type. The future pastor should be taught how to conduct a business meeting according to the best parliamentary usages. Before going to a field he should know how to study and appraise its peculiar problems. He should hear the best lectures and if possible have clinical work on the making of a church program, church efficiency, church organization, hymnology and Sunday school and young people's work, pedagogy and Christian education, vacation Bible schools, and the various duties that confront the modern pastor, for he should realize that this is the year 1926. Since the best way to learn to preach is to preach and the best way to learn to do pastoral work is to do pastoral work, one or two summers and if possible some other short time service as student pastor are invaluable in showing the young minister the problems he must meet and the places where he ought to be personally strengthened. If he meets these problems and realizes these needs while he still has contact with his teachers and his fellow students, it will fit him more immediately to render a larger and more efficient service upon leaving school.

(f) Special stress should be laid upon the study of social and economic movements as those movements are related to the progress of the Christian church. Specialists should lecture to the students on these topics. However, the basic principles derived from the study of scripture, history, and human nature are of paramount importance in facing these questions.

(g) Every student should be well grounded in Baptist principles, in missions, and particularly in Baptist missions, both at home and abroad, in Baptist literature, and Baptist movements. He should be versed in the work of the association, the state convention, and our national organizations, and to the best of his ability should be in touch with those who are the missionary and official representatives of such organizations.

(h) A man is not fit to enter upon the active work of the Baptist ministry unless he knows how to lead a soul to Christ. Every minister ought to preach evangelistic sermons. Some are more gifted than others in

this particular, but every Baptist minister ought to be a personal soul-winner, and to know how to win lost souls to Christ.

(i) The minister should be instructed as to what books and magazines to buy, how to read and study to advantage, and how to do research work in libraries or elsewhere on special subjects. This is essential for the most effective work and the largest growth in the ministry.

(j) The young minister should never in school or in his ministry lose sight of the fact that he is first, last and supremely a man of God and that no matter how well he may do in other particulars, if he fails as a man of God, he is a complete failure. To be a real man of God will develop his prayer life, make him clean in his habits, courteous in his relations to others, and careful about his good name, for he is a living epistle. Christ, and Christ alone, is his ideal, his prophet, his priest, his king.

—GEORGE W. TAFT.

Revival at Hand

By G. H. MORRISON

I BELIEVE, and my faith draws its strength from history, that a time of revival is at hand. Anyone who has studied the great revival movements of the past—and the history of the church is little else than the story of revivals—is aware that such great times have always come amid peculiar national conditions. They have come in times of national transition, when new conceptions of society were surging in the minds of men; when new classes, hitherto inaudible and powerless, were rising into power; when the social fabric was rent and torn by forces which, seemingly disruptive and destructive, were really the passionate cry of the human spirit for fair dealing, for personal liberty, for justice. Such was the period of St. Francis, such the epoch of the Reformation, such the national condition in the days of Wesley. And the coldest historian admits now that, in an England seething with unrest and with rebellion, Wesley did more to save his country from bloody revolution than all the statecraft of his time.

He must be blind indeed who fails to recognize in the prevailing conditions of today the very features which have characterized the great revival periods of history. Therefore do I strongly hold that the first duty of the church today—the greatest service it can render to a divided and distracted country—is not merely to give good advice, not merely to pray for peace and brotherhood, nor to offer ineffectual suggestions, but, recognizing the signs of the times, to have vision, to stand a-tiptoe with expectancy, to give heaven no rest till its windows are opened, by a Hand that is not reluctant, and till, "not by might nor by power but by my spirit," saith the Lord, there is granted us a national revival of religion.

This will not settle strikes. This will not, as by any magic touch, change the storm into a calm. But it will give the atmosphere, the calmer and the kindlier air, in which with a new sense of human values and of duties and of responsibilities men will draw together, lay aside their bitternesses, often so justifiable, and move into that general deep harmony of spirit without which peace is but a fleeting shadow.



The Devotional Life



The Father of Spirits

BY F. W. NORWOOD

CRITICS tell us that we can never be sure who wrote the epistle to the Hebrews. But whoever he was, he had a genius for telling phrases, and surely was never more inspired than when he coined this beautiful name for God—"the Father of Spirits."

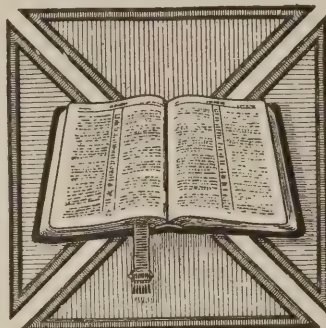
The House of Clay

This name for God is delicately graceful, and poignantly powerful. Were we to grasp its significance it might alter our lives and our attitude towards the material world itself. God is not the "Father" of mountains and rivers, trees and creatures, and the bodies of men. He is their Maker. They express his power, but not his person. He is the Father of Spirits.

Fatherhood implies the impartation of personality itself. It involves resemblance. In our human fatherhood we transmit our bodily qualities to our offspring; but then we are bodies and our processes are physical. We give of what we are to our children. Having bodies we expect bodily resemblance, though we long for much. But God is not a body; he is a Spirit. There is no correlative to the body in God. He "makes" our bodies, but is not "Father" to them. He is the Father of Spirits.

Our bodies are material and temporary. We use them for a little while, and then they are cast aside. This is the most obvious fact in our experience. Neither are they our own in any peculiar sense. They belong to the common stock, and are made of precisely the same materials as are in use for multitudinous purposes. They have been used over and over again before. When we have done with them they will go back into the common stock, and be used over and over again.

This is not to discredit the body. No nobler or truer definition was ever given of it than that given by Paul. "Your bodies are the temples of the Holy Spirit." A temple that enshrines nothing is a melancholy and pathetic object.



The Holy of Holies was left vacant so far as material objects were concerned. The Invisible gave sanctity to the vast superstructure. Our bodies are the mundane home of our spirits. They should be kept fit for their indwelling. The worst thing to be said of our lusts is that they defile our habitation. A mind cumbered with mean things is a room made unfit for the spirit's comfort. A polluted conscience makes the august hall of judgment a chamber of spectres. The house may degrade the tenant, for how can he be clean if the house is unclean? A pure spirit in a worthy house is the only adequate description of a complete man.

Only Spirit Matters

Nothing matters much then but the life of the spirit. We have known for a long while how unsatisfactory are merely material things. The preachers and the moralists have been saying from time immemorial that houses, lands, and money are not of the real essence of our life. We use them until we respond to an inevitable call. Then they go back into the common fund and other spirits dismember them or use them until they too pass on. The lot of man is only variable within narrow limits. With but slight differences the same things come to every one of us. Joy and sorrow, success and failure, health and sickness, life and death. We are much nearer to one another than we think. We cherish our differences and hide our eyes from our similarities. We

pride ourselves upon our distinctions, boasting of the little extra cleverness, or wealth, or social advantage. But we are passing through the same school and learning pretty much the same lessons. The most fallacious of all tests is that of our material possessions. These are the things that God will forget to ask about. We shall have stepped out from the midst of them when we report progress. Even here, amid the shadows where we do not see clearly, we feel out after judgments that belong to the spirit. He who meets sorrow without bitterness and is not coarsened by prosperity; who is defeated but fights on, or is triumphant but remains humble; who carries the hopefulness of youth into the deepening shadows of age, and when the sun is setting is confident of the morn—this is the man who has lived well. It is such as he who knows that there can be no nobler name for God than this—"the Father of Spirits."

A Larger View of Life

I would like to see many things reorganized so as to give a better fighting chance for the spirit of man. I hate the ignorance that exposes men to panic, and the poverty that vitiates the stimulus to resistance and engenders despair. I hate the lusts that issue a call to the jungle and the sodden things that steep men in brutality. I would like to see a new fashion of social reform that did not seek merely to pacify man the animal, but gave vision and courage to his spirit.

I have only heard one saying from dying lips that seemed to me to do justice to all that is in man. It is forever hallowed by the lips that spoke from the cross—"Father, into thy hands I commit my spirit." Bruised body and wooden cross, helmets and spears, oaths and curses, and all the tangle of things half-fledged and struggling—they have naught to do with Christ save as the foils of his soul. It is the word of one who knew that God is the "Father of Spirits."

Young People and the Kingdom

CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topic for July 11

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

The last chapter of Bruce Barton's book, "The Man Nobody Knows" has some thoughts which will fit right into this meeting. Here we learn of how Christ kept on with his work, regardless of circumstances, and in spite of the end he knew was imminent.

In presenting this lesson, you might tell two birds with one stone" by having two meetings. Have the first part of the meeting "the way it is usually done." The singing might be slow, and the people uninterested. The topic presentation could be brief, probably just a few statements such as "Our topic this evening is 'Keeping On—No Slips.' It means that we should keep on and not slip on what we are doing. Has anyone anything to say on the subject?" A few minutes after (without allowing anyone to say anything), the leader could call for another song.

Then show how the meeting ought to be. Have the singing spirited and the songs fitting in with the topic. The topic presentation could be given in a sincere, straight way. The point should be brought out that we have to keep everlastingly at it that we are trying to do in order to accomplish things for Christ. The leader might even state that besides using the regular scripture, he had found other references which seemed to fit in: Philip-
ans 3:13-16.

It might be stated, also, that the point about sticking to the job applies to the meetings, and to our own lives as well.

A. Modern Caravan

Are you not thrilled when you read stories of pioneering, or when you see pictures of life as it was then? The long line of covered wagons moving slowly across the prairies; the herds of cattle camping alongside of the caravan; the sturdy pioneers, mounted on horses, going before to see that a good place is found for the night's rest; all captivate the imagination and hold the interest,

Next month residents along the west coast may see a modern caravan of "covered wagons" containing adventurers. A long line of cars—small ones, large ones, rattling ones, purring ones, cars piled high with camping paraphernalia, cars emitting songs and yells, cars containing smiling faces and happy hearts—will be seen going along over mountain and valley, for 1000 miles. Bringing up the rear will be a large supply wagon carrying the food for the adventurers. Going before the caravan will be a fore-runner who will select the site for camp.

What is this modern caravan? Where is it going? Why is it going? This caravan is the Oregon delegation of Baptist young people who are going to Los Angeles, Calif., to attend the thirty-fifth annual convention of Baptist young people. Instead of going by train, as will most delegations, the Oregon young people are going by auto. The use of the automobiles is donated. All other expenses, such as food, lodging, etc., will be cared for in the amount paid to the transportation manager. And that amount is perhaps the best part yet. This is what the transportation manager says: "We will pack you, sleep you, and eat you, thirteen days for \$30." Think of going a 1000 miles and seeing some of the most wonderful scenery in the world, of attending the best ever convention of Baptist young people, and of having thir-

teen days of vacation—all for \$30. Do you think it's worth it? (Echo: It's worth it!)

And now for the application of all this. You are not all from Oregon, and so you can't all take this trip. But, all of the states have summer assemblies. Perhaps there are some young people in your church who want to go, but who cannot afford the cost of the trip. A plan such as Oregon is using for the convention would cut the cost of travel to minimum. More than likely people from other churches in your vicinity would like to go via caravan and would join such a party.

Or there are rallies and state conventions to which members of your young people's society would like to go. The caravan method would be a good one in such instances. A regular picnic and vacation would attract many young people, and the rallies or conventions or assemblies would probably be better attended than ever before. Why not try it?

The Better Way

To some of you "The Better Way" will immediately bring to mind "C. L. P." To those of you who are not familiar with the C. L. P. (Christian Life Program), this will not mean anything. "The Better Way" is the new leaflet telling about the Christian Life Program for all Baptist young people. If you want to familiarize your young people with this program, by distributing it at your next rally or other meeting, send to the B. Y. P. U. of America for a supply. If you want to find out for yourself what the C. L. P. is, send for a copy of "The Better Way." It will tell you more about this better way of accomplishing the tasks which confront the young people of the church.

Centuries of priestly rule and exploitation have burned into the bone of the Mexican people the necessity of breaking utterly the power of the church to control either the political or the economic life of Mexico. By the constitution of 1917 the church is forbidden to own real estate or mortgages on same, to own church buildings or any other buildings, to possess invested funds or other productive property, to maintain convents or nunneries, to conduct primary schools, to direct or administer charitable institutions, to solicit funds for its support outside of church buildings, to hold religious ceremonies outside of church buildings, and to clothe its ministers with a garb indicative of their calling.

Convention Hall of Fame



MISS MEME BROCKWAY

Director of children's work for the American Baptist Publication Society, and the author of "Church Work for Juniors," will conduct the conferences on junior methods at the Los Angeles Convention for Baptist Young People, July 7-11.



The Chimney Corner



The Conversion of the Revered Judge

BY JOHN WINTHROP

(Continued from last week)

"BUT the letters are all in the usual form, exactly alike—you mean, you wish to read over the same form fourteen times?"

"It is the invariable custom of this church," the Judge replied. "Paul says, 'let everything be done in decency and order.'"

"Very well," frowned the new pastor. "I had thought that quite superfluous."

When the last of the fourteen letters had been read and the fourteenth motion had been put, the Pastor offered himself on a joint letter with his wife. The letter read and the motion to receive them duly made, the Judge again rose deliberately to speak:

"Brethren, I notice the church from which Brother Peters comes neglected to certify that he is an ordained minister. To receive one as an ordained minister, even our pastor, without such certification, sets a dangerous precedent. I move you, therefore, that we ask our sister church to send on a certificate of his ordination."

This proved too disconcerting to the young preacher. An appeal from Mary's eyes saved him from a scene, made him realize this was a most circumspect church, that he must restrain himself.

His real discipline began in a meeting of the official board which preceded the monthly congregational conference. The chairman of the board, the respected Judge, presided with vast dignity.

"The object of our meeting tonight," the Judge said, "is the consideration of the \$4,000 deficit on current expenses incurred during the late pastor's administration."

If so, the new pastor's proposal to elect a financial secretary for the church soon made the deficit appear a mere bagatelle in a larger program. During his careful presentation of the advantages of a financial helper the Judge groaned.

"The Bible enjoins, 'Owe no man anything,'" the law observed. "I've never owed anybody, and I hate for my church to owe money. This church is already under the disfavor of God for the sin of debt, and here you are talking of adding to our burdens by electing an expensive extra-scriptural officer. The Bible tells us deacons were appointed to serve tables, to have charge of all business of the church."

"All well and good, Judge," remonstrated a younger man, treasurer of the church, "Is it actually taking business out of the hands of the deacons for them to recommend to the church the

employment of an efficient financial man to give his entire time to the details of collecting and bookkeeping? Isn't our church in debt now because you and I and the rest of us are so circumstanced that we cannot personally visit 2000 members to get their offerings? Are we really faithful to our task when we do not make some sensible arrangement for taking care of the church's business?"

"It is not authorized by the scriptures," the Judge answered summarily, stroking his long beard. "Why let debt like an old man of the sea ride us to exhaustion? The remedy is my plan of giving. If everybody gave as much as I do out of my modest income we would have so much money we wouldn't know what to do with it."

The younger man looked disgusted. Others seemed keen to argue the matter. The authentic Judge flayed them. Whereupon they called for the vote. Resolutely, silently, seventeen deacons voted for the employment of the financial secretary; four deferentially voted against the measure. The Judge groaned in white astonishment.

"The recording secretary of the board will read your revolutionary recommendation to the church when convened in conference," he announced, and immediately pronounced his shortest benediction.

Thomas Peters retired that night with no feeling of elation. He imagined a pugilist had more comfort of body after a prize-fight than he had of spirit after this encounter. In the night he awoke horrified at the vision of the Judge sternly flashing protest out of that one living eye while the dead one caught the reflection of wrath. How would the recommendation for advancement fare before the popular gathering in the church conference?

In the church conference the board's secretary read the recommendation. Again the pastor explained the matter carefully. A long moment of silence followed but no debate. The Judge did not speak against it! The revered Judge had given an inch, there were those who would take an ell. An emboldened young deacon addressed the moderator:

"All of us know our big church auditorium is unfinished. Behind the pulpit is a glaring, empty loft. A pipe organ ought to be there. One of our members offers to give a thousand dollars if we'll get a good instrument. Believing we can carry this through without impairing any of our work I move the appointment of an organ committee."

The motion was seconded. The house was in a clamor.

The Judge at once stood up in Sinaitic splendor, stroked his patriarchal beard,

and addressed the audience as with the oracles of God: "I remind my fellow church members that this a perilous innovation. We have long borne a crushing debt; by a ruthless vote just take you are about to add to this load by an extravagant extra-scriptural officer! Now comes this reckless proposal to purchase a perfectly useless thing—a pipe organ! The chances are that this vile instrument, like the devil's fiddle, will ruin the spirituality of the church."

"I admonish you concerning the crime of debt. I can tell you that your grandchildren will be paying on this organ debt while missionaries will have to be recalled from the foreign field and perishing orphans will be denied asylum. Besides, in utter disregard of time-honored custom, this business has been precipitated without first being brought up before the board of deacons for the approval or rejection!"

Ominous Amens greeted the emphatic deliverance. Unlooked for advocate combatted him. The clash among the contenders waxed furious. Then the turmoil of discussion seemed to abate, the crowd became quiet. A little man who had not spoken, in a tone of good-will pled for a forward move, with objective big enough to cause everybody to forget small bickerings. A lone woman timidly called for a vote. When the vote was taken the surprised congregation found the organ appeal had carried.

Soon after came the marriage of Mary Yantis to the Rev. Mark Warmton, rising young pastor of the great First church in the distant metropolis.

"What do you think of the new member of the family?" Peters inquired of one of his pastoral visits.

"Easy as an old shoe, and I'll never wear out," Mother Yantis responded.

"Funniest man alive," laughed Junior. "He keeps us up till after midnight with his jokes."

"No theologian like Doctor Paulson pronounced the Judge. 'He cares little for doctrine, but is strong on what he calls 'ministries.' It's amazing what he's doing through his hospital and his church schools. Seems strange to me that a church should do such things at all, but undoubtedly what he does tremendously impresses the people.'"

Peters went home in high glee over having found a friend at court. Greatheart's capture of this daughter changed not the views of the Judge, did at once quite clearly deepen the religious interest of the Yantis children—at least galvanized their formal worship with a show of life. Unquestionably a new and powerful vital influence had invaded that home. But could it produce growth in a cast-iron pillar?

(To be continued)



BOYS and Girls



The Boy Who Knew Where He Wanted to Go

I

WHEN he grew up Hudson Taylor knew exactly where he wanted to go. The truth of the matter was that when he was a boy that place was the one thing he thought about morning, noon and night. He read every book he could find on the subject, and he tried to repeat all the most thrilling tales of his sister Amelia, who, being "only a girl" and exceedingly young, used to go so placidly to sleep right in the middle of a story. He never could see how she could do this, not when his one great marvelous country was being spoken of. The sad part of life was that his days were not long enough to read the books he wanted to read; his mother was always telling him it was time to go to bed, and even though he undressed and lay in bed, the twinkling of an eye in order to get his chapter finished, his mother seemed to appear in the same twinkling of an eye to blow out his candle for the night, leaving poor little Hudson Taylor with a story only half done lagging around in his head.

Oh, if I could only find a way to read at night after mother goes down to bed again!" he would sigh. Then he found that way. He knew where candle-ends were kept, bits of candle that were used when going up to the garret or down to the cellar, bits of candle long enough to burn at least ten minutes. Several of these would be just the thing for just the very thing, and wouldn't he have a grand time lighting one after another for a long glorious hour of reading? One afternoon he opened the chest-drawer where these treasures were kept and stuffed a pocket full of precious candle-ends.

It happened that that very evening of elevenings, when he was most anxious to read about his special country (by the way, are you wondering *which* country this was? It was China!) a certain friend of his father's came to call, a very interesting gentleman, who loved children and could tell the most interesting stories. You can see for yourself that Hudson Taylor had to stay politely downstairs to listen to this interesting person. Dashing to bed would have been most improper! But for once in his life he did wish this nice gentleman were somewhere else, or rather, he wished that he himself were somewhere else, instead of sitting perched on one of the gentleman's knees, his sister Amelia perched on the other.

Presently he said: "Mother, isn't it time to go to bed?" Imagine! This, from a boy!

His mother smiled indulgently as if

The Explorers' Club

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she were giving him a great treat: "No dearest, in our friend's honor you can stay up a while longer tonight!"

So the most uncomfortable little boy in the world sat perched on the knee of the talkative gentleman, who never guessed what agonies were going on inside the mind of the solemn little boy. For, would you believe it? the knee where he sat was too near the fire, and in the pocket near that same fire were all those precious candle-ends, and as the endless story went on and on, poor Hudson Taylor began to feel a very queer sensation around his pockets, as if something sticky and hot were spreading through his clothes. Mercy on us! The fire was melting the candle-ends. He began to squirm and hitch himself as far from the fire as possible. The gentleman's story sallied slowly on and on, while Hudson Taylor began to fancy that he could feel the tallow dripping in a little shiny pool on the floor, where his father would see it, his mother would see it, Amelia would see it, the gentleman would see it. He could just imagine how they would stare at him! "What does this mean sir?" they would say. Already he could feel tell-tale blushes

The Things That Haven't Been Done Before

THE things that haven't been done before,

Those are the things to try.

Columbus dreamed of an unknown shore
At the rim of the far-flung sky;
And his heart was bold and his faith was strong

As he ventured in dangers new;
And he paid no heed to the jeering throng

Or the fears of the doubting crew.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart,
To see what no man has seen.
There are deeds they hunger alone to do;

Though battered and bruised and sore,
They blaze the path for the many who
Do nothing not done before.

The things that haven't been done before

Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail

At the jeers of the doubting crew,
Or dare you, whether you win or fail,
Strike out for the goal that's new?

prickling his hot cheeks. Oh what a disgusting boy he was! Would this terrible evening never end?

Finally, after whole ages and centuries seemed to have passed, his mother's dear voice said: "Now children, it is time for you to go up to bed."

Never did a small boy hop more eagerly from a gentleman's knee! He looked anxiously at the rug underneath the place where his pocket had been, and to his immense relief, not a drop of tallow was there. He tore up to bed in such haste that Mrs. Taylor followed him upstairs to see what made him act in such a peculiar fashion. She found him woe-begone, crying over a pocket full of very "gooey" tallow; and then of course she heard the whole sad story: how precious all the books on China were, how there was simply never time enough to get them read by day, and so . . . and so . . .

His mother looked a little sad. But down in her heart I think she saw deeper than stolen candle-ends. I think she saw a boy so tremendously in earnest that some day something might come of it, especially as the one thing uppermost in his mind was a sentence which made his father smile approvingly: "When I am big, I'm going to be a missionary, a missionary to China!" His mother did not say "no," but I suppose she trembled a great deal inside.

II

And he did go. If you could see a moving picture film of his life you would be sure to say: "That was some picture! But pretty impossible. So many thrills and narrow escapes could never come to one man!"

But that is where you would be wrong, for the thrills and escapes which came to Hudson Taylor would take many fat volumes to tell: how he dressed as the Chinese dressed, because it was cheaper; how he slept where the Chinese sleep, for the same reason, many times finding he had been in beds where small-pox patients or even lepers had been. He nearly starved for lack of money; he was mobbed because of misunderstanding on the part of his beloved Chinese, who could not and would not believe that anybody had come to China simply to tell about God and to cure sick bodies. He was betrayed, hated, chased out of towns, friendless, his goods stolen, his food poisoned. Yet, down underneath, he trusted God. "We have work to do today, dear God," he would pray.

You will see, therefore, that boys who know where they want to go when they are still boys, grow up with a firm belief that the way to get a thing done is—to get it done through thick and thin, through peril and danger and every difficulty.



Among Ourselves



District of Columbia

By HENRY W. O. MILLINGTON

THE 1926 session of the Northern Baptist Convention is now a matter of history. The meetings aroused a great interest in our Washington Baptist churches and have made a profound impression upon our people. Our Baptist enterprises, both in their number and importance are appreciated here as never before, and this will mean a readier and heartier response to any appeals hereafter in behalf of our denominational undertakings.

The greatest missionary force in the District of Columbia is our women's missionary association under the leadership of Mrs. O. E. Howe, who has been president for a number of years. Our women are untiring in furthering missionary

projects and they had real joy in arranging for the meetings of the women's boards and committees during the convention and caring for the large number of missionaries who were in attendance. Our Washington women are unsurpassed in their devotion and efficient service.

Our church circles have been shocked by the death of Mrs. John E. Briggs, the wife of the pastor of the Fifth church, which occurred on May 29. Mrs. Briggs was active in church and Sunday-school work and a great help to her husband in all his pastoral service. In her spirit she was sweetly Christian and endeared herself not alone to the members of the Fifth church but to all our people during the more than seventeen years of her life in Washington. Funeral services were held on June 1 at the Fifth church which

was crowded to the doors. The past of our Baptist churches were seated on the platform and the services were conducted by Dr. J. J. Muir, the dean of our Baptist ministry in Washington, assisted by Rev. O. B. Falls and Rev. C. Austin. Doctor Briggs has the sympathy and prayers of a host of friends for the greatest of sorrows.

Rev. J. C. Ball of Metropolitan church is back in his pulpit after a prolonged absence through illness. While not entirely recovered he is much stronger than he was, and it is hoped will soon be himself again. Dr. Samuel J. Porter, of the First church has sufficiently recovered from his recent operation to assume the charge of his important work. Dr. Henry Allen Tupper, his predecessor in the pastorate of the First church, is now living in Washington and it is always a joy to see him in our circles. He too is in much better health than in sometime past and it is hoped that he may live to continue his useful service for years to come.

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A College President's Testimony

By LEONARD W. RILEY

DR. CHARLES F. THWING, president-emeritus of Western Reserve university, has recently written a very interesting book entitled "The College President." This is based on his experiences as a president for a term of three consecutive years. The average term of service of college executives is about five years. Perhaps after twenty years of such service I may be permitted to be a bit more personal than might otherwise be thought proper.

At the outset I may remark that one can be more surprised over this long term of service than I am myself. Educational work was never in all my thoughts during my early days of preparation. It was an emergency situation that led me into it and like the man who had the bear by the tail, the opportunity to let go has not yet appeared. By that I do not mean that attractive openings elsewhere have not come, they have, but that the condition of the college has not seemed at any time to justify the laying aside of my responsibility for its welfare.

A Poor Proposition

Two decades ago our committee on nomination of new president was told "A college which has been in existence nearly half a century and has nothing more to show for it than a debt of \$50,000, is a pretty poor proposition for an old man." The young men approached thought it an equally poor prospect for a young man. While appreciating the statement of the case, my own con-

tion was that any religious denomination had a mighty poor prospect in any given field without its own college. Baptists had started educational institutions at Oregon City and Grass Valley in Oregon, and at Centralia, Colfax and Seattle in Washington, all of which had been closed. From my point of view it was unthinkable that the last one of all those founded should also close its doors. The personal side of the question weighed little in my mind over against a prospect of such disaster.

Heroic Sacrificing

My experiences during these two decades of fairly prosperous conditions in the Northwest have given me an unbounded admiration for my predecessors whose work was done in times shading back into the earliest pioneer days. There were only about 100 Baptists in the state of Oregon when the first Baptist college was started at Oregon City in 1849. Nevertheless over \$4000 was invested by them in this enterprise before they were compelled to give it up. That was an immense sum of money in those days in that new country. There were less than 900 Baptists in the whole state when an institution founded by the Christian denomination at McMinnville was taken over in 1857, and of that number only the handful of Baptists in the old Central association assumed this responsibility. They employed three teachers with Rev. George C. Chandler, D.D. (formerly president of Franklin college in Indiana) as president. By 1860 a debt of \$4000 had accumulated and forty Baptist men in that association assumed and paid it on the basis of their tax receipts, each paying sums ranging from less than \$2.00 to nearly \$400.

The nine years of Pres. T. G. Brownson, the seven years of Dr. H. L. Boardman and, before their days, the three or four years each of J. W. Johnson, Mark Bailey, E. C. Anderson, G. J. Burchett, or even the two years, immediately preceding my day, of Pres. Arthur M. Brumback must have called for powers of endurance not required in my own days. The trustees and the teachers of those days must likewise have been men and women of vision who endured literally as "seeing the invisible." They are worthy of our sincere appreciation and of our highest admiration.

Unquestionably their faith and works were operating during the increasing of the \$100,000 of assets accumulated in their days to the one million total of the present day. Even an accumulated indebtedness of \$34,653.63 after forty-nine years of their struggles may suggest less to their discredit than no debt at the present time suggests to our credit. The 111 degrees granted in their days may represent a greater achievement than the 375 degrees granted in the past two decades.

Incidental but Interesting

During these twenty years I have kept a line-a-day diary. A recent examination of these pages reveals the fact that 259 articles and letters have been written for publication, or more than one monthly; 377 books have been read or

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more than one-and-one-half monthly, and that 568 addresses and sermons have been delivered, or better than one every other week.

Seventy-five trips were made between Portland, Ore., and Chicago, Ill., making a total of 172,300 miles. Counting three days for each trip this means 225 days spent on the trains between Chi-

cago and Portland, or a total of seven months.

All my travels during these two decades have covered 370,280 miles, or more than fifty miles per day for every day of the twenty years. This represents the equivalent of fifteen trips around the world at the equator. Traveling thirty miles per hour, twenty-four hours per day, this would require 514 days of time, or a total of seventeen months of steady travel.

The main features of the work of these years cannot be thus precisely and conveniently tabulated. They are not, and could not be, placed on any human records. They may, however, be fairly well understood and appreciated by those who read Doctor Thwing's book on "The College President."

A Real Home

BY J. S. KIRTLEY

I'VE been in many Old People's homes in many parts of the country but never have I seen a more "homey" one than the Baptist Old People's home of Maywood, Ill. The rooms are not cramped; the furniture and carpets cheer and do not crush you; the walls are bright; no one is an "inmate," but all are members; there is no overhead tyranny, Mrs. Hyatt is a "big sister" to all.

I heard pleading voices with the ear of my soul. They were saying as clearly as if they were vocal: "The churches must put this in their budget for annual offerings; the well-to-do must come to the aid of Mrs. Brabrook and Aunt Lizzie with gifts for buildings and thus share with them their immortality of service; those who make their wills and leave behind what God enabled them to gather must not disinherit these elder brothers and sisters, nor the great Elder Brother whose they are."

I also thought of the wonderful resources we have in these older brothers and sisters, not liabilities but assets, not weights but wings. They are the benefactors of all the churches. They illuminate that area of life from which we all shrink, called old age, and they make it beautiful. They render us the service of appreciation, and we active workers need that. They pray for us. Their commission to pray has never been cancelled. They have experience in praying, have time to pray and they stand on the hill-

top of life from which they see the objects of prayer in their clearness and in their relations. They are giving us a chance to do for them something for which they can never repay us in kind, something unselfish. That is the best thing we can ever do. Let us accept their challenge to be unselfish, and prepare that building for that long waiting list to whom this will be "Home, Sweet Home."

West China Letter

BY JOE TAYLOR

THE old vicious distinction between the pastoral work of a mission and the educational still persists, and every once in a while one sees a call to evangelistic work as if that work were confined to the efforts of the church alone. Some years ago, the West China Baptist mission revolted against this distinction and decided that the work especially connected with the church and its immediate departments should be known as "pastoral" work, thus freeing the term "evangelistic" for application to all forms of our campaign. That this was a move in the right direction has been proved more than once and other proofs keep coming to us that fully warrant the change. In general, we think of evangelistic work as any effort to bring the soul into the presence of Christ. That is, all our work is evangelistic in aim whatever the method employed may be. I have before me a report from the Rev. Donald Fay of the Chengtu church, which gives figures regarding the baptisms which took place at Easter.

There were thirty-nine persons baptized at the church on the day preceding Easter Sunday. This was necessary because twenty-two of them had come from an out-station over six miles away and could not wait for the Sunday service. Also, the church wanted all of Easter Sunday for other services including the celebration of the Lord's Supper. So the service took place between Good Friday and Easter Sunday.

Of those baptized, six were students from the Chengtu girls' school, three from the Chengtu boys' school, one teacher from the girls' school, four boys from the blind school and thirteen pupils from Tso Chiao, the out-station mentioned above. This gives twenty-seven from the schools connected with our

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Chengtu church. Three-fourths of those entered into membership at Easter in the Chengtu church were from the schools of the church. I venture to say that if we could get figures from our other churches that a goodly number of those uniting with the churches by baptism would be found to come from our schools. This is as it should be for our education is first, last, and all the time, Christian. What we need now is to make it more Christian and more Chinese. And that is our aim. If the churches at home, of all stripes, could get this one fundamental fact into their thinking, it would bring new courage to them and fresh confidence in the men and women they send to the mission field.

Mr. Fay writes to say that one of the men from Tso Chiaow was formerly in the military service in the province of Honan. He was an officer in the army of Gen. Feng Yu Hsiang where he was influenced by Christian teaching; afterwards he returned to Szechuan. He and his son asked for baptism. This is indicative of the work that General Feng does among his troops. Several military men, now in this province, declare that they are Christians and usually it means that they have been connected with the "Christian" general.

What is needed in the work in the West China mission is more intensive cultivation of our field. Pastors, physicians and teachers combine in one campaign and use all legitimate methods to turn the minds and hearts of those they reach Godward.

Chengtu, April 24, 1926.

Nebraska Letter

By R. R. COON

GRAND Island college celebrated its thirty-third anniversary May 28-June 4. "New Implications in Foreign Missions" was the subject of the missionary sermon given by Rev. John A. Foote of Japan, a former student of the college. It was an elaborate discussion of the subject.

Pres. J. M. Wells preached the baccalaureate sermon in the evening on the campus. Since it was Memorial Sunday, he chose for his subject, "Education and National Loyalty," blending patriotism and learning.

The usual May-day fete and musicale drew a large company Monday evening.

The only public speaking contest (there used to be three or four) came on Tuesday evening. At this time four seniors and five freshmen contested in orations for two sets of prizes. The college chapel was crowded for "Solemn Pride," a one-act drama presented by the history department.

Thursday was full of events. Class

day with its attractive features has found a place in commencement week here. The class prophecy and the reading of the class will were enjoyed by the audience and special class songs gave color to the program.

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was an item of peculiar interest. Brief remarks by a representative of the chamber of commerce and by a student were followed by an address by Rev. H. C. Whitcomb of Omaha on "The Christian College and Community Leadership." He declared that the quest for truth, a high moral idealism and sacrificial service are marks of the influence of the religious college.

Many friends of the college attended the president's reception held at his home.

"The Unfinished Task" was the subject of the commencement address by Prof. W. A. Seward Sharp of Kansas City Theological seminary. He chose a text from the first chapters of Genesis and by abundant facts and illustrations indicated the stupendous work remaining before man will "subdue the world." Forceful appeal was made to the members of the graduating class to have some real part in that task. At this time Rev. H. C. Whitcomb and Rev. John A. Foote received degrees of Doctor of Divinity and the eighteen members of the graduating class received A.B. degrees.

A company that filled the large dining-hall met for the occasion that appealed to all the classes, the alumni banquet. Rev. Mr. Whitcomb acted as toastmaster. There were speeches by alumni, students, noted visitors and faculty, announcement of a long roll of honor students and mention of gifts to the college during the year. Winners in the oratorical contest were announced: of the seniors, Pearl Hile received first prize and Otto Grula second; of the freshmen, Elizabeth Kaufman received first and Chester Windolph second.

The year just closed is considered most satisfactory in many ways. Rev. F. E. Jordan, former president and present vice-president, is pushing the financial campaign for \$100,000 in the state. In former years, his endeavors in this respect, freely given, have been of great value.

"Purposeful Stirrings"

ON Friday evening, at the Washington convention, after the dedication service for the out-going missionaries had taken place, Doctor Bowler presented the following letter from Mr. and Mrs. J. M. Coon which had been sent to the president and members of the Woman's American Baptist Foreign Mission Society. Mr. Coon is a retired Baptist minister who went to Florida some years ago. He is the father of Mrs. Clayton D. Eulette, a member of the Board of

Missionary Cooperation, who is well known to the denomination. The allusion in the letter to the statements of Mr. Tiffany refers to an article by him which appeared in the Apr. 15 issue of *The Watchman-Examiner*. The letter reads as follows:

431 1st Ave. So.
St. Petersburg, Fla.

May, 1926

Mrs. H. E. Goodman, and members of the W.A.B.F.M. Society:

Northern Baptists must have been greatly startled and humiliated by the recent utterances of Mr. Tiffany and Mr. Myers. Assuming the practical correctness of their statements, surprise and humiliation must have been followed, in turn, by serious examination, by fresh resolution, by purposeful stirrings to action.

These varied experiences, together with the increasing and insistent world call "Come and help us," and the many heroic replies of youth, "We are ready to go" constitute a challenge appeal impossible to resist.

The undersigned, even in the far Southland, have heard of the grave conditions confronting foreign missions, and our northern blood and northern past are prompting us to heed this call of the North. That our gift may grow other gifts, agreeably to the scripture, "provoke unto love and good works," we are making the following offer to send some of these accepted candidates to some of these needy fields:

If the women's society will secure within a year pledges to send ten of these candidates to their chosen fields, we will pledge to provide for an equal number the provision in each case to cover transportation, equipment and first year's salary and pledges in each case to be in cash or dependable paper. Later we hope to make a similar offer to send out the remaining candidates.

Our pledges will be in cash or estate notes, which are near-cash as our ages are eighty-two and seventy years respectively.

We are asking one condition, namely that the candidates we send write to us at least once a year, oftener if convenient. Nothing perhaps will do more to create a bond of intelligent and sympathetic fellowship and cooperation, than makes for denominational unity, and efficiency. Such communications also will help to foreign-missionize the home churches that they may more speedily evangelize the foreign world.

Respectfully submitted,
(Signed) Rogilla A. Coon,
J. M. Coon.

Before Another Convention

By AN "AS-YE-WOULD" BAPTIST

BEFORE another annual meeting of the Northern Baptist Convention convenes it would be well for us to

1. Arrange to have all reports given in a summarized form.

2. Determine to do our visiting some place other than the aisles and the vestibules during sessions.

3. Cut down the sermons and state

addresses to one-half the length they were in Washington. Several splendid speakers wearied their tired audiences and destroyed the effect of their messages by diffuseness and length.

4. Discover exactly who and what constitutes the Northern Baptist Convention and rediscover the fact that it cannot legislate for the association and for the local churches nor for the conscience of the individual.

5. Read our New Testament including such passages as, "Love suffereth long and is kind," "Endeavoring to keep the unity of the spirit in the bond of peace," "Do unto others as ye would that others should do unto you" and the like.

6. Give the country and the village preachers a chance at the committees and part in the activities such as prayers, scripture reading and even membership in the boards.

7. Put more "new blood" into the membership of the various boards. There are men like W. A. Samuelson who are doing great things for God even though in his providence they are not in great cities and are not pastors in "Temples" and "First" churches.

John Henry Chapman

A Tribute

By MRS. JOHN H. CHAPMAN

JOHN HENRY CHAPMAN was born in Deptford, England, near London, in the year 1853. His mother and two other children—one older and one younger than John—made the difficult and trying trip across the Atlantic Ocean

in 1856. The baby sister died from measles shortly after the arrival in America and before the mother had reached the waiting father. The childhood of the young immigrant was full of experiences calculated to develop that forcefulness of character that was so evident to every friend who knew him. The beautiful Christian life of his mother had

much to do with his early acceptance of Christian truth, making mellow and lovable a character otherwise too aggressive and strenuous.

He could never have been colorless or indifferent in any chosen line of endeavor and it is well that the vigor of life found its expression in Christian effort. At the age of fourteen, he became a professed

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follower of Christ. The work of the kingdom-progress was a passion with him. Labor that would have held many a man from taking on the burden of

church effort was ever his portion, but the church work was his joy and delight and his rest was toil for the kingdom.

Chicago was his home from the time he was seventeen years of age, his earlier life having been spent in Waukegan and on nearby farms. He loved this city and believed that in its future it was to be the greatest in the history of the world. To him Chicago was not only the center of commercial activities but the natural headquarters of all national Christian effort.

Broader than any city or state or country was his interest in people and in the kingdom of God. Not only could he name nearly every Baptist church in all the important cities of the union, North and South, but he could in most cases name the pastor then serving in each. He was equally familiar with the professors and presidents of our schools and colleges. If men of God crossed the border into Canada or even went to England his unfailing interest would follow them and they were sure to receive messages and reports of happenings to remind them that they were not forgotten.

One of the most beautiful and unselfish services he rendered was his fellowship with the sick. He was never too busy nor too much interested in present happenings to take time to write letters and

send messages to those who were out of touch with current events. How many beautiful letters lie here to testify of the grateful appreciation of these prisoners of physical ill! God in his mercy spared him the confinement of a long illness for the call came to him out of an only slightly limited activity.


He had his full share of the strenuous service he loved in the sixteen years of leadership he gave to the Baptist young people when his vigorous efforts set pace for denominational conventions that had never been equaled before. There were few honorary offices in the gift of our Baptist people open to a layman that were not offered to him at some time. He loved such service and freely gave himself to it. And yet his home and his children were his first and most satisfying interests. There are many friends who will miss him; there are many churches where the withdrawal of his help will leave a sense of weakness. But in the home where he lived and loved his missing voice will mar the music, the older ones will long for the comfort of his presence, the little children will be saddened because his face is gone. He died on Sunday morning, May 30, 1926, without a struggle. On his knees at the bedside as though in prayer he passed into the heavenly home.



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The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Paderford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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SIX HUNDRED AND TWENTY-EIGHT men attended the Bible classes of the federation of men's classes in Bridgeport, Conn. On June 20, Rev. C. H. Heimsath, pastor of the First church, will be the speaker. A total attendance of 1000 is set as the goal of this last meeting for the season.

REV. SIDNEY B. SLATER was recognized as a Baptist minister by a council called by

the church at Charlotte, Mich., on May 26. Rev. G. H. Waid acted as moderator and Rev. Edgar Engelmann as secretary. Mr. Slater came from the Adventist fellowship.

OWING TO CHANGES in the organization of the New York State Convention growing out of decreased revenue, several departments will be closed on Sept. 1. Those

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released at that time and available for relocation are Dr. H. Wyse Jones, director of evangelism; Mrs. F. W. Tomlinson, director of children's work; Rev. Chas. W. Briggs, director of religious education.

THE EAST CLEVELAND church, Rev. Milard Brelsford, minister, raised \$15,000 for current expenses the past year, \$8000 for benevolences and \$4000 for debt payment. The property valued at \$250,000 is now free of debt. The pastor has entered the eighth year of his second pastorate with this church. On June 23 he sails with the Sherwood Eddy party for the summer in Europe. The pulpit will be supplied by Dr. P. L. Powell of Franklin college.

THE EUCLID AVENUE church of Cleveland, Ohio, Dr. John Snape, minister, has received an unconditional gift of \$250,000 from John D. Rockefeller and John D. Rockefeller, Jr., of which \$100,000 is given in memory of Mrs. Laura Spellman Rockefeller. In addition, John D. Rockefeller, Sr., will give the church \$100,000 for endowment conditioned on the church raising \$350,000 for the same purpose. The church will meet the conditions. The new edifice will be ready for occupancy early in 1927, and will cost \$1,400,000. The auditorium will seat 2500.

REV. HENRY CROCKER of Chester, Vt., has passed his eighty-first birthday. Two of his sons have republished a volume of poems written by their father. Old friends can obtain copies from the National Survey Co., Chester, Vt.

DEACON ANDREWS of the Mariners' Tem-

ple, New York City, is in his ninetieth year. He united with the church in 1868. He was a missionary of this church in his active years.

DR. W. J. SLV of Linfield college supplied the pulpit of the church at Salem, Ore., while the pastor attended the Northern Baptist Convention.

"THE ROCK," is a beautiful Biblical drama portraying the call of Peter. It was staged by the young people of Temple church, Brooklyn, N. Y., early in June.

REV. D. A. PITT, pastor of the Central church of Norwich, Conn., has entered the sixth year of his pastorate there.

REV. J. H. MORTON of Greenburg, Ind., has welcomed seventy-eight new members during the past year.

REV. J. O. WHITE of Huron, S. D., has added thirty-one new members, eleven coming in by baptism.

DR. JOHN R. SAMPEY, forty-one years professor of Old Testament in Louisville seminary, was married on May 16 to Miss Ellen Wood of Birmingham, Ala. Dr. and Mrs. Sampey have gone to Brazil where they will engage in a four months' evangelistic tour.

REV. C. B. JONES of Monessen, Pa., has been voted an increase in salary. He was formerly located in Indiana.

REV. C. A. WADE of North Vernon, Ind., recently married and was given a reception by the church. Beautiful gifts were given by the members to the bridal couple who are greatly loved not only in the church but in the entire community.

DR. GEO. TRUETT of Dallas, Texas, was recently the guest of honor at a banquet by L. A. Boli at Wichita, Kan.

REV. W. H. ROGERS, pastor of the First church of Wichita, Kan., preached the baccalaureate sermon for the high school

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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Ill.

"Tonight we introduce you to several friends and to one hard-boiled enemy. This enemy-gentleman seems to have a wooden leg with a universal joint—he kicks several ways at once. Look out for him.

"This is pastor A. H. Mavis, Avon church, East Cleveland, Ohio: 'Last but not least, I am delighted with THE BAPTIST. Please advise WCOY.'

"This is Rev. J. W. MacDoniels of Lincoln, Neb. He says: 'I have learned to love THE BAPTIST. Have had it since it was published. I believe the Northern Baptist Convention should be represented officially in a paper and find that THE BAPTIST does that, and more.'

"And Dr. H. C. Whitcomb of the Calvary church of Omaha, Neb., in a recent church bulletin says: 'The Baptist churches of Omaha are engaged this month in a simultaneous campaign for new subscriptions for the THE BAPTIST. Calvary should have at least fifty more subscriptions. Give your subscription to the pastor today or next Sunday.'

"Out California way, at Santa Monica, from the Trinity church, Rev. William A. Wills writes: 'I am agent for THE BAPTIST and *Missions*. I am a deacon and was formerly a missionary in China and take a deep interest in missionary work. I will do my best to make your offer of six months for one dollar known and hope to send in new names.'

"Rev. Daniel Bryant, pastor of our church in the college town of Corvallis, Ore., deserves his splendid success. He says: 'THE BAPTIST is a high-class paper and worthy of a place in every home in our church. We had eighty additions last year, mostly by baptism. And I do want to see, and shall strive to see, THE BAPTIST in its rightful place in the life of the church.'

"I have read 'The Standard' from its beginning," writes D. Hoyt Leland of Denver, Colo., "I was in Washington, D. C., when the Northern Baptist Convention was started in May, 1907, and I was in Denver in 1919 when THE BAPTIST was made the denominational organ of the convention. I have found it a worthy successor to 'The Standard,' and ringing true to its mission."

"Rev. Vernon H. Cowser of Clovis, Calif., writes: 'Received a shock in the coming of a bill for subscription due THE BAPTIST. Have no shadow of a doubt the bill is correct. The shock comes from the fact that I am constantly boosting THE BAPTIST and *Missions*, and we try to run on the principle of "owe no man anything." Here I have been sending out love waves to you, mingled with earnest prayer for the editor in his trying position, and lo, here I have neglected the first works.'

"Our kicker kicks thusly: 'I want to know how I became a member of this subscription family? I was not born into it nor did I attach myself to it. I appealed to our state headquarters to have the paper stopped but the cursed sheet kept coming. If you can find the fellow that sent in my name—collect from him and I shall be satisfied. You may think I am hard-nosed. But I am too much of a Baptist to take joyfully the dose which our leaders mix up and try to ram down my throat. I cannot read such bunk and feel harmonious. I know, brother editor, that you are not to blame. And neither am I.' Now what do you think of that?'"

"The office boy will now conclude with a few lines from an unknown author:

"The camel at the close of day kneels down upon the sandy plain,
To have his burdens lifted off and rest to gain.

"My soul, thou too shouldst to thy knees when daylight draweth to a close
And let thy Master lift thy load and grant repose.

"Else how couldst thou tomorrow meet, with all tomorrow's work to do,
If thou thy burden all the night dost carry through?

"The camel kneels at break of day, to have his guide replace the load,
Then rises up anew to take the desert road.

"So shouldst thou kneel at morning's dawn that God may give thee daily care,
Assured that he no load too great will make thee bear.

"WCOY now signs off. Goodnight. Keep your batteries charged."

in the city forum on his return from Washington.

NORTHWEST DISTRICT won the prize in the reading contest of the Northern Baptist Convention in 1925-1926. The prize consists of five traveling libraries. Wisconsin stood first in the district, having 148,019 points. The winning churches in Wisconsin were Milwaukee Tabernacle, Superior First, Green Bay, Beloit Emmanuel, Bancroft, Fairweather and Madison First. Total number of churches reporting was 103. Mrs. B. B. Collyer of Madison is the state reading contest secretary.

MRS. LULU LOVELAND SHEPARD delivered a series of lectures on Mormonism in Dayton, Ohio, beginning June 6.

THE FIRST TRINITY CHURCH of Salt Lake City, Utah, Rev. F. G. Huling, minister, was organized on May 27, 1925. During its first year it increased in membership from 155 to 235, and raised a budget of \$12,985.

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DR. W. R. L. SMITH, former pastor of the Third church of St. Louis, Mo., lives now at Norfolk, Va.

PRESIDENT J. B. LAWRENCE of the Oklahoma Baptist university at Shawnee, Okla., will spend the summer in the University of Chicago taking some special work. President Lawrence is highly commended as a preacher and is available for supply work during his residence at the university.

Rev. RUFUS KEYSER of West Hollywood, Calif., has seen a most astonishing development on his field. In about one year, beginning with a tent and twenty members, the church has grown to a congregation of 275 and has erected and moved into a new edifice costing about



RUFUS KEYSER

\$5,000. Rev. Keyser graduated from Rochester in 1917 and has had work in New York, Colorado and California. Before assuming the pastorate of his present church he was assistant to Dr. James A. Francis of the First church of Los Angeles.

Baptist Summer Assemblies

The following table will give the state, place and date of each assembly and the person, together with correct address, to whom inquiries for information may be addressed:

Arizona, Flagstaff, Aug. 18-28, Miss

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California (north), Asilomar, July 16-26, Rev. M. L. Thomas, 1213 Humboldt Bank Bldg., San Francisco. California (south), Palisade Park, Aug. 16-26, Oliver D. Cummings, 313 W. Third St., Los Angeles.

Colorado (western) Olathe, July 19-26; Colorado (eastern) Palmer Lake, Aug. 17-27, Rev. W. F. Ripley, 317 Colorado Building, Denver.

Connecticut, Storrs, July 7-18, Rev. O. P. Campbell, 720 Main St., Hartford.

Idaho, Saw Tooth Mountains, July 14-24, Rev. Stanley A. Gillett, Caldwell.

Illinois (northern), Mount Carroll, June 19-26; Illinois (southern), Alton, July 31-Aug. 7, Rev. L. H. Koehler, 540 Normal Ave., Normal.

Indiana, Vevay, July 18-23 and at Franklin, Aug. 16-26, Rev. Fred G. Kenny, 1729 N. Illinois St., Indianapolis.

Inland Empire, Coeur d'Alene, Idaho, July 20-30, Rev. H. W. Vodra, 501 Empire State Bldg., Spokane, Wash.

Iowa, Iowa Falls, July 20-30, Rev. Victor N. Witter, 406 Valley National Bank Bldg., Des Moines.

Kansas, Ottawa, Aug. 3-13, Rev. Warren F. Behan, Ottawa, Kans., or Rev. A. Lawrence Black, 918 Kansas Ave., Topeka.

Michigan, Kalamazoo, July 19-Aug. 1 and Manistique, Aug. 21-29, Rev. Morgan L. Williams, 368 Capital National Bank Bldg., Lansing.

Minnesota, Mound, July 21-Aug. 1, Richard Hoiland, 529 Second Ave., South, Minneapolis.

Montana, Mill Creek, July 20-30, Rev. T. L. Huxley, Livingston.

Nebraska, Grand Island, Aug. 9-17, Rev. Ezra Duncan, 2850 Fowler Ave., Omaha.

New England, Ocean Park, Aug. 16-28, Rev. F. F. Peterson, 44 Norwood St., Portland, Maine.

New Jersey, Hightstown, June 26-July 8, Rev. Otto F. Laegler, 158 Washington St., Newark.

New York, Dunkirk, June 28-July 5; Cook academy, Aug. 2-8; Colgate university, Hamilton, Aug. 9-15; Keuka, (for pastors), Aug. 16-21, Rev. Chas. W. Briggs, 487 S. Salina St., Syracuse.

North Dakota, Valley City, July 12-18, Rev. Leon B. Shorey, 416 Cheyenne Ave., Grand Forks.

Ohio, Granville, Aug. 2-13, W. A. Holmes, Granville.

Oregon, Gladstone Park, July 20-30, Rev. W. T. Milliken, 505 Odd Fellows Bldg., Portland.

Pennsylvania (east), Collegeville, July 26-Aug. 2; Pennsylvania (west), Saltzburgh, July 12-19, Rev. John W. Elliott, 1701 Chestnut St., Philadelphia.

South Dakota (east), Sioux Falls, July 28-Aug. 3; South Dakota (west), Black Hills, July 14-21, Rev. W. H. Bayles, Huron.

Utah, Ogden Canyon, July 20-30, Rev. Lester T. Randolph, 310 Dooley Block, Salt Lake City.

Washington, Burton, Aug. 3-13, Rev.

T. H. Hagen, 431 Burke Bldg., Seattle.

West Virginia, Philippi, Aug. 11-17, and Alderson, Aug. 25-31, Rev. A. B. Withers, Parkersburg.

Wisconsin, Green Lake, July 26-Aug. 6, Rev. C. C. Browne, 1717 Wells St., Milwaukee.

Wyoming, Douglas, Aug. 3-15, Miss Mary Balsch, Box 1545, Casper.

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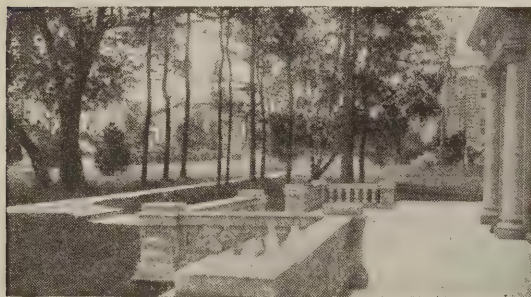
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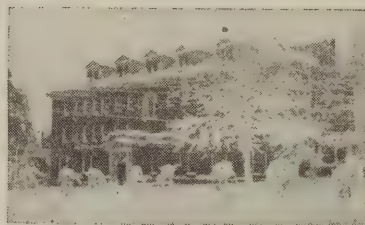
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The Editor's Notes on the Lesson for June 27

(REVIEW)

WHAT WE HAVE LEARNED FROM THE BOOK OF GENESIS

Devotional Reading: Heb. 11:4-22.
Golden Text: Rom. 8:28.

Some one has asked if there would any great loss if Genesis were omitted from the Bible. The question of course is simply intended to awaken thought to move Bible lovers to appraise the value of Genesis for themselves. We have learned much from Genesis but a single column containing five hundred words the limitations of space prevent exhaustive enumeration.

God

The primary and significant thing that stands out in Genesis is the record of God-consciousness on the part of the men who compiled the traditions and put them in the form in which we find them. "In the beginning God." This phrase spells out the consciousness with which the first man made in the image of God came forth. A personal God with creative power and of holy character appears in the book of Genesis. "He speaks and it is done, he commands and it stands fast." There is no laborious effort, striving after effect. "And God said, there be light, and it was light." All creative processes head up in man, a man is put under moral discipline. If a man fails to rise to the high standard of absolute obedience. At this point the story of redemption begins. God is pictured as being just as personally engaged in the redemptive process as in the creative process. He flames out against personal and social as we find in the story of Cain's punishment, of the flood and of the destruction of Sodom. Even at the same time his love and care are evident in his treatment of Adam and Eve, in his provision for Noah and his family and in his dealings with Abraham and the patriarchs. The God and Father of our Lord Jesus Christ unfolded in the New Testament is enfolded in the book of Genesis.

Man

With all his privileges man has not far out-distanced his primitive ancestor whose record is in the book of Genesis. The fall of Adam and Eve is still being repeated by every boy and girl who reaches the age of conscious choice and yields to temptation. The murder of Abel is no so frequent in the great cities of America that it hardly causes a ripple on the surface of an indifferent public. Corruptate Jacobs backed by financial and political power steal the birthright of numerous Esaus with impunity, and the sons of Jacob, now grown to a mighty host, lord it over defenseless Joseph. Even at the same time we have our Enochs who walk with God, our Noahs who refuse to be intimidated by fair-weather skeptics, our Abrahams who travel uncharted paths in their quest for a better world, and our Josephs who live in the faith that all things work together for good to them that love God.

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By J. WHITCOMB BROUGH

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If only our young people in the churches, hundreds of them, will take advantage of the opportunity offered by this summer session, and will then go back to

their churches to lead in the activities of their society and church, the summer school will prove an untold blessing to our entire denomination and a power in the kingdom of God.

Any desired information may be obtained by writing to Miss Alice Brimson, 2969 Vernon Ave.

With The Board of Missionary Cooperation

OUR PLATFORM IN 1926-27

The annual report of the Board of Missionary Cooperation for 1925-26 was presented at the meeting of the board in Washington, and also to the Northern Baptist Convention. It was approved by both bodies.

The board meeting also placed its approval on the platform for 1926-27 which was tentatively outlined in a previous issue of THE BAPTIST. Briefly stated, the major points in this platform are:

1. That every local church be induced to accept a quota representing its responsibility in respect to the denominational program as defined in the unified budget.
2. That the local church put on a well prepared every-member plan, which will secure the pledges necessary to insure payment of the quota.
3. That the money so pledged be punctually collected and forwarded on the basis of one-twelfth of the year's quota every month.

AN ENCOURAGING EXPERIENCE

The Washington convention was an encouraging experience to members of the Board of Missionary Cooperation and especially to those members of the active staff who attended. It is not too much to say that in no previous Baptist meeting has there been so much appreciative comment on the conduct of the united program, nor has there ever been warmer interest shown in plans proposed for the future. A burden is the more easily borne when the denomination shows the generous spirit that was manifested in Washington, and it may be depended on that all connected with the Board of Missionary Cooperation will work harder than ever this year.

Two meetings of the board were held during the convention, the first on Monday in the Hotel Washington and the second in Aitchison hall of the auditorium at the close of the great missionary meeting Friday evening. It was very late when the proceedings were commenced, but there was a good attendance and the inspiring influence of the splendid meeting that preceded the session added to the enthusiasm that all felt for the work ahead.

Officers Elected

It was in the Friday meeting that the board elected officers for the year, as follows:

Chairman, J. W. Baker, Rhode Island; first vice-chairman, S. J. Skevington, Calif.; second vice-chairman, Mrs. F. I. Smith, Colo.; executive secretary, W. H. Bowler, New York; recording secretary, W. B. Lippard, New York; assistant treasurer, H. R. Bowler, New York.

The administrative committee elected to serve for the current year is made up of the following members of the board:

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

Six members at large: Nellie G. Prescott, Mrs. George Caleb Moore and Avery A. Shaw of New York; R. L. Hudson of Pennsylvania; E. H. Rhoades of Ohio and Francis C. Stifler of Illinois.

Representing participating organizations: Frederick E. Taylor, American Baptist Foreign Mission Society; Mrs. Howard Wayne Smith, Woman's American Baptist Home Mission Society; G. W. Palmer, American Baptist Home Mission Society; Mrs. George W. Coleman, Woman's American Baptist Home Mission Society; Joseph E. Sagebeer, American Baptist Publication Society; Mrs. C. D. Eulette, Board of Education; Arthur M. Harris, Ministers' and Missionaries' Benefit Board; Horace Roberson and Smith G. Young, state conventions; Clarence A. Barbour, schools and colleges; William Travers Jerome, Jr., city mission societies.

VICTORY IN WYOMING

The Wyoming convention went over the top in 1925-26. Every dollar of its \$7,320 for the United Budget was raised and its \$300 to the "Golden Anniversary"

of the Women's American Baptist Home Mission Society was paid in full.

A little church in Rock Springs in that state made a remarkable record. The church went over to self-support last June and accepted an apportionment of \$200. This was done upon faith. What it actually turned in to the state office by May 1 amounted to over \$1000. The Wyoming state bulletin comments, "Of many churches we can say, 'She did well, but of Rock Springs we must say, 'She did her best.'"

STATING ITS PURPOSE

The Market Street church, Zanesville Ohio, Rev. A. Stokes Watson, pastor prints the following on its weekly calendar:

"To everyone this church bids WELCOME in the name of Jesus, the great Head of the church. It would have ideal as high as Christ's, sympathies as deep as his, and interests as wide as the kingdom's. It desires to serve the community and its inhabitants, of whatever class or race. Its doors are open to all who are sorrowing; to all who need the Savior to all who seek a place for worship, and an opportunity for Christian service."

FURTHER TESTIMONY

FROM SOUTH DAKOTA

The editor of the South Dakota state convention bulletin writes in the May issue:

"One of the most encouraging feature of this year's work was the large number of churches that paid monthly. These churches were very happy at the close of the year that they did not have to put on a hard drive for funds. If all our churches would adopt this policy, they would find that it pays."

THE PASTOR CHANGED

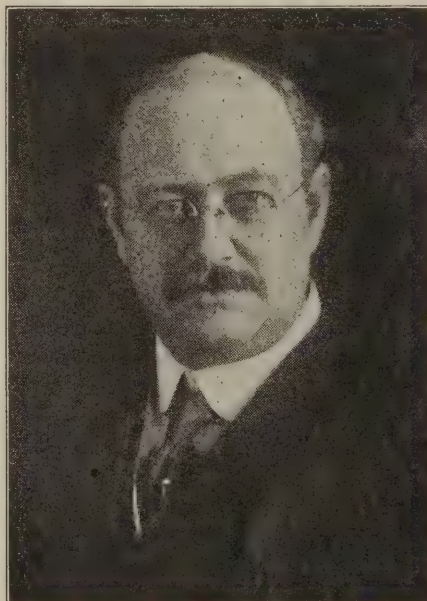
THEIR POINT OF VIEW

The officers of a large middle-western church held a meeting not long ago to fix the budgets for the coming church year. They decided that they would need to add \$5000 to the current expense budget of the church in order to carry on their projected activities for the year. The missions budget was mentioned and all seemed to feel that this figure could be left where it stood for the previous year.

"Wait a minute," said the pastor, "don't honestly believe we can afford to spend more money for home expenses unless we correspondingly increase expenditures for our world undertakings."

"Do you really feel that way, pastor?" said one of the men, and all of the looked rather surprised.

"I certainly do," replied the minister and proceeded to give his reasons. He did it so convincingly that the decision to leave the missionary budget at the same figure was reconsidered and it was raised by \$2000.



J. W. BAKER

The Baptist

Published Every Week by the Northern Baptist Convention



MAIN ENTRANCE
FROM BELLEFIELD AVENUE

Showing the emblems of the Trinity and of the Twelve Apostles, the verse from Revelation xxii, 14, the Foreign Mission Society seal, also the carvings of the star, and the crown of thorns with the nails over the south turret windows.

FIRST CHURCH, PITTSBURGH, PENNSYLVANIA



Folks, Facts and Opinion



Dean John H. Sherman of Lake Forest college, Ill., sustains the call heretofore voiced in THE BAPTIST that clubs, colleges and Kiwanis shall lift their ideals of "service" and "building" from the Babbitt level to the higher Christian and community level. His article in the *Kiwanis Magazine* for June is good reading.

A national study conference of twenty-eight Christian communions in which both the northern and southern conventions were represented, issued last December a "message" in which it called upon the church henceforth to oppose war as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and to declare that it will not as a church sanction war.

Sacco and Vanzetti seem doomed to die. This adds another to the long list of convictions for crime that are so bound up with the class struggle as to awaken in the minds of many people a profound distrust of the courts. The courts have decreed their death on the law and evidence in the case. Probably millions in many lands, following the story of the case and with all of the evidence in hand, solemnly believe that they are innocent and that they are victims of popular and legal class prejudice. And the case is not an isolated one. It is a sample of hundreds. It is a time for careful procedure.

Today the philosophy of the inferiority of the colored races to the white is challenged. However much the old philosophy may have affected foreign mission policies, it must now be recognized that in Christ the wall of racial prejudice is broken down, and in him the yellow, the brown, the red, the black and the white are all one. While there are backward peoples, God is no respecter of races. Western civilization is boldly challenged. Many thoughtful men of the East believe that western civilization is largely a matter of the clash of machinery and materialism, and that in such a disturbed atmosphere the best flowers of the soul inevitably wither. They boldly question whether the life of the West is really superior to the life of the East. They question, too, the organized religious life of America and Europe. The challenge which comes from the Oriental peoples and which is justified, together with a rapid increase of educated men and women in the Orient, and their aspirations for self-direction politically, socially, intellectually, and religiously, furnishes a background which must be taken into most serious consideration in planning the foreign mission work of future years.—*Baptist Foreign Mission Report*.

In accordance with a custom started fifty-four years ago, the American Tract Society presented Bibles to the graduating class of the West Point Military academy, on Sunday, May 23. Dr. William H. Matthews, general secretary of the society, spoke at the chapel service on the "Practical Value of the Bible" and presented the Bibles at the close of the service to 152 graduates. Probably there is no living graduate of the academy who has not been presented with a Bible by the society.

The Federal Council of Churches stands for the integration of denominations in unity of action with a world outlook to bring a Christian influence to bear upon both ecclesiastical and world problems. Through a score of years it has sought to bring different bodies into cooperation for the kingdom of God, and to aid churches with diverse forms and history to understand one another and to combine their spiritual resources that they may be more helpful to each other and to the world.—*Report of Baptist Delegates*.

The interdenominational message on "The Churches and World Peace" draws the following distinction between the police method and the war method of using force in government: "We draw a clear distinction between the use of force in police service, domestic and international, on the one hand and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: it is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim. War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure and not an exercise of international police force."

Volume 23, number 2, of the *Pearl of the Orient*, issued by the Baptist missionaries in the Philippines, is a pictorial number, and a beauty it is. Mrs. F. H. Rose is the editor. A copy may be secured by addressing Box 231, Iloilo, P. I.

Kirby Page, reviving a suggestion of Benjamin Rush, proposes the creation of a department of peace at Washington with a secretary for peace as a cabinet officer. The function of such a department would be to assemble and coordinate all of the many agencies in the country for the promotion of peace and to perform all of the activities necessary for a full and effective propaganda in the interest of peace.

At their occasional friendly meetings two tribes of Chins hold an examination on whatever book of the Bible is being studied through the year in the Sunday schools. Most of the people cannot read or write and oral examinations are given for the unlettered. But there were over forty papers turned in at the meeting in December. Although questions which are not simple cause trouble, not many fail in these tests. New Testaments are given to those having the highest marks, and all receive gospel portions.

The position of employers generally on the question of the rights of labor at the present time is succinctly stated by Judge Gary, president of the U. S. Steel Corporation thus: "They believe in the open shop, which permits a man to work whenever and wherever he is disposed and can agree with the employer. They insist labor should always receive proper and adequate compensation, depending upon the financial ability of the employer and the results of the business; that the employee should be humanely treated; that the welfare of the employee and his family should be of high and constant consideration by the employer; that his person, his health, his comfort, should be protected and safeguarded; that he should be considered an associate and not an inferior; that so far as practicable he should be given an opportunity to purchase an interest in the business he is connected with, having the same rights, advantages and responsibilities and standing on the same basis as all other stockholders; also that he should be subjected to the same restrictions concerning behavior, attitude and accountability to the law that relate to the employer. We do not believe that he should be entitled to a voice in the management of the employer's property or business unless he has a pecuniary interest and corresponding responsibility."

E. Y. Clarke, formerly head of the Ku Klux Klan, is now reported to be promoting a new organization called the Supreme Kingdom." It will admit Jews and Catholics and will fight evolution. It would seem that after all, the master race of the world, "white, Gentile and protestant," which was ordained by the God of the Nordic to rule and save the world has fallen down on the job and must call in Jews and Catholics to complete the enterprise.

A new record has been established in the Greater New York campaign of the Palestine Appeal, according to a report by Benjamin Winter, chairman, which shows that 76,000 individuals contributed the \$1,411,000 raised thus far. He said that this was double the number of contributors to any other campaign of the kind. He expressed disappointment at the number of wealthy persons who had not contributed, saying, "It is sad at true that many of our wealthy Jews have demonstrated their readiness to give of their means for the purely charitable needs of their people have as yet not appreciated the great historic and moral value of the reconstructive work at Jews are now accomplishing in Palestine."

Within the past year Dr. W. H. Leslie, Baptist missionary, received the decoration of *Chevalier de l'Ordre royal du Lion* from the king of Belgium. Doctor Leslie has labored for more than thirty years in Belgian Congo. The last twelve years have been spent at Vanga in the Kwango area, a part of the field especially difficult of access. A similar honor was conferred on both Rev. and Mrs. Joseph Clark. The former has spent forty-eight years in the Congo and the latter forty-six. Mrs. Clark is the first woman to receive this decoration. Their service has covered practically the whole period which has elapsed since Congo was thrown open to the knowledge of the civilized world by the explorer Henry M. Stanley.

An organization to be known as the Religious Motion Picture Foundation, Inc., which has for its purpose the production and distribution of religious pictures for use in the churches, has been created by the Harmon Foundation with the cooperation of the Federal Council of the Churches of Christ in America and the Motion Picture Producers and Distributors of America, the latter known briefly as the Hays' organization. William E. Harmon is president of the new foundation and George Reid Andrews, chairman of the committee on educational and religious drama, of the Federal Council of Churches, is vice president and general manager. Members of the board of directors are the Rev. S. Parkes Gilman, president of the Federal Council of Churches, John H. Finley, Dr. Samuel McCune Lindsay, W. Burke Frimon, and Carl E. Milliken, former governor of Maine. A fund of \$50,000 has been set aside by Mr. Harmon to carry on the work in its early stages.

"In 1925, the Chicago Department of Health examined over 130,000 school children, the big majority of which were from the kindergarten and first grades. Over 90,000 of these children had bad teeth. This means that at least seventy out of every 100 children, most of them between the ages of five and seven years, had decayed teeth."

Exhibits in the name of religion at the Sesqui-centennial Exposition, Philadelphia, have two prominent features. One feature will be made by religious bodies themselves, to illustrate their work. Recently some of these bodies have increased their space, and bodies not already applying for space have done so. The other feature will indicate, in as graphic way as possible, what contributions have been made by organized religion to American government, education, charities, and other forms of progress during the last 150 years.

How the Washington convention looks to a foreign missionary is indicated by the following extract from a letter written to THE BAPTIST since the convention closed by one of our best Baptist missionaries in one of the most remote places in the whole field: "The past four years have been anxious years for us out there, not so much because of troubled conditions in China and robbers in our districts, but because of divisions among the churches at home. First came decreased financial support, forcing us to close down some work; then criticism of motives which cut us to the heart; then threatened divisions at Seattle. I went to Washington with fear and trembling, but have come away with praises to God. The Spirit of God conquered selfish desires and selfish views and united us. Now watch Christ's kingdom of righteousness and love advance."

The year 1925 marked the twenty-fifth anniversary of the beginning of missionary work in the Philippine Islands by American Baptists. On May 3, 1900, the Rev. Eric Lund landed at Iloilo on the Island of Panay and with his Filipino fellow-worker Braulio Manikan, a former priest of the Roman Catholic church, began the proclamation of the gospel. The hearts of many people seemed open to the message. Some fifty years before a mysterious Catholic priest, Father John, had told of foreign teachers who would come with the word of God. Only nine months after the first preaching in the market-place of Jaro, a suburb of Iloilo, a petition signed by thousands of Filipinos was brought stating that the signers were Protestants and wished to have the gospel preached to them. Soon a church was organized at Jaro and then one at Bacolod on the neighboring island of negroes in 1903.

Muddling may save Great Britain yet but the game is becoming dangerous. John Steele, veteran reporter, writes: "Worse than ever is the description given today both by the owners and miners of the coal strike situation before the two executives broke up and scattered to the country after the breakdown of their meeting yesterday. The owners say the men talk only of reorganization of the mines and refuse to discuss lower wages and longer hours, while the men say the owners only demand wage cuts and longer working days, laughing at any suggestion of reorganization. The situation now seems to be up to the government." But it has been up to the government for at least two years. The government either does not know what to do or dares not do it. Meanwhile unemployment is growing. Nearly three million are unemployed. The Russian government is said to have contributed \$2,000,000 to aid the striking miners. And everybody dreads tomorrow.

Miss Mary Van Kleeck, director of industrial studies for the Russell Sage Foundation, calls upon American industry to halt in its tracks a moment and make sure that it is not heading for a period of sudden and widespread unemployment. She advocates the immediate extension and coordination of existing state and federal machinery for gathering and analyzing labor statistics, so that there may be available each month exact information on changes in the number of unemployed, and on changes in the purchasing power of wages in each industry and locality and for the nation as a whole. She says: "The prosperity which is reflected in the money market and in the earnings of a few may be illusory. The only sure test of prosperity is the opportunity for every wage-earner to continue to have work and wages throughout the year. This has not been attained in the United States, and will not be until governmental bureaus provide more adequate information and business men make use of it to guide their policies."

(Continued on page 673)

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Address before the Northern Baptist Convention at Washington, D. C.

BY FREDERICK L. ANDERSON

**"O SING unto the Lord a new song;
For he hath done marvelous things;
His right hand and his holy arm hath
wrought salvation for him."**

—Psalms 98:7.

Our hearts are full of gladness and gratitude today because the Lord hath dealt bountifully with us. We sowed in tears, we reap in joy. We tell you the glorious news that this year we can again announce the largest number of baptisms in our whole history, 22,460, more than twice the number we reported only five years ago.

The great ingathering among the tribes on the borders of Burma and China, a twenty-three days' ride from a railroad, goes on under the leadership of our great pioneer, William M. Young and his fine sons. A veteran Karen missionary, whose memory reaches far back, assures us that this work is as promising as the Karen movement at the same stage in its history. These people are being trained to self-support from the first, and are building their own simple chapels. Men of ability are being raised up from among them, and Mr. Young pleads for schools, and more schools to give these leaders a fitting education.

Last year there were more baptisms in our Telugu field in South India than in any year since Doctor Clough's great ingathering in 1878. The revivals in Assam, the Philippines, and on the Congo are continuing and spreading to new territory. Even in China, torn by civil war and alive with anti-foreign and anti-Christian feeling, the people in many sections have received the preachers of the gospel gladly and with open minds.

We are especially encouraged by the continual rise of new leaders among our native brethren, by their devoted and eager spirit, and by the evident desire on the part of the churches to support and direct themselves and to engage on their own initiative in the propagation of our blessed religion. The rising tide of nationalism is also in most respects a healthy sign and tends to give the people a feeling of independence and a consciousness of their own abilities and spiritual power.

These results seem to show that our policies and methods and the sacrifices and labors of our workers are being owned and blessed of God. Christianity is evidently taking a deeper hold in our fields; the recent increase is steady and rapid, and the question is how to conserve this abundant harvest and these gratifying advances and go on to greater things. We can no longer doubt that, in spite of all its weaknesses, hindrances and temporary local defeats, Christianity is now seriously influencing and changing the life of the world.

We have kept you informed of the succession of gravely important events in China through the denominational press

and through our speakers. It seems unnecessary to repeat the story here, as it is told at length in our annual report, which may be obtained from us by anyone. In the opinion of one of our ablest men in China, this storm has done the Christian movement more good in that country than anything that has happened in its entire history. It proves that we have a body of Chinese Christians who cannot be swept off their feet by any threatening tide of popular prejudice or persecution. Chinese Christianity during these days of testing is finding itself, taking a fresh hold on God and Christ, getting a new and deeper experience of the divine realities, striking its roots deep down into the subsoil of the eternal.

At Seattle, after the report of the investigating commission had been unanimously adopted and a statement had been made by our board through its representative that "we gladly welcomed the constructive criticisms of the report," and that "with justice to all parties we should carry these matters to a conclusion," the convention urged upon our board "such action, in the light of the facts reported by the commission, as seems to them will best conserve our denominational interests and best advance the kingdom of Christ." Your board thereupon promptly incorporated in its procedure all the recommendations of the report of the investigating commission.

At our September meeting the board received a brief final supplementary communication from the commission, advising us to investigate the cases of eight missionaries, without implying that all of them were actually unsound. A committee of seven members of the board was immediately appointed to look into these cases, and it has labored diligently at this disagreeable task.

The results to date are as follows: Two of these eight missionaries had resigned before we received the final communication from the investigating commission. In the cases of three others the

board found them loyal to the gospel and the Lord and has dismissed the charges against them. With one missionary in a far distant field, our active correspondence is still continuing. In the remaining two cases, we called the missionaries home for further conference. The first presented a statement, which the board considered unsatisfactory, but at his request, since he had never had a theological course, the board permitted him to spend a year at a theological seminary where he still is, with the understanding that we should review the whole case again at the close of the school year.

In the other instance, the board requested and received the resignation of the missionary, because in the judgment of the board he does not and cannot preach and teach the blessed immortality of those who are led by the Spirit of God, and because the board considers such teaching an essential part of the Christian message which its missionaries are sent forth to proclaim.

We have also sent a letter to all our missionaries informing them of the assurances given to the denomination at Seattle together with our statement of our evangelical position. In this letter we expressed to them our confidence that we could depend on them to fulfill these assurances, saying "that the denomination has a right to expect that we will place large emphasis on the great evangelical truths which our denomination has always held."

For the third time we wish to say to the society that your board considers itself the servant of the whole denomination, and that it will appoint and retain as missionaries, representatives of any of the groups which make up the denomination, provided they have the qualification necessary for missionary work and provided—and this is essential—that they are evangelical. What we mean by an evangelical is one who believes in the gospel, and what we mean by the gospel we have broadcast through the country.

In other words, we stand, as we said in Milwaukee, for an inclusive policy within the limits of the gospel. Within the limits of the gospel, mind you. Nothing could be more unfair—sometimes it has been wilfully unfair—to charge us with an inclusive policy without limits, when we have distinctly stated that it is within the limits of the gospel.

We feel it, however, incumbent on us to say to the denomination that we do not consider our statement of the gospel a creed, but rather the view of the brethren to whom you have committed the administration of your foreign work. The interpretations of scripture are ever changing and there are many divergent interpretations in our constituency. Indeed, it is doubtful whether any two of us exactly agree. Under these circumstances

(Continued on page 674)

Christ at Washington, 1926

BY CHESTER F. WOOD OF WEST CHINA

**THOU eternal living Christ of God,
Who the hearts of men did save
from sin,
Giving them God-consciousness
within,
While in flesh these earthly roads you
trod;
Calling men from self and selfish views,
Asking more than Pharisaic feint,
Joining zealot, publican, and saint,
Sending them to save men two by twos;
Thou wast in our midst at Washington,
While our men of varied views as
brothers
Heard Thy call to go and work for
others;
God of righteousness and love has won:
Baptist brothers now united are;
Thou through them wilt save men
near and far.**

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879, Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Where, Then, Does Authority Lie?

IN the leading editorial of June 5, page 549, occur these words: "If Protestants continue as they have often done to play the pope's game in the pope's way, they must expect that in the long run, the pope will win. All authoritarianism plays into his hand." Since that quotation raises questions that may require consideration in order to clear the ground for an approach to a sound evangelistic program, it has been suggested that the subject be clarified by a fuller statement.

The whole matter can be made clear by a single question that lies at the heart of the Christian religion, namely: How far does Jesus in his work of salvation operate directly in and through the individual believer and how far indirectly through the church? Neither the Roman Catholic nor the Protestant denies that he does work through both channels. Nobody denies it. But the vital question is what he does through either channel. The Roman Catholic holds and wishes emphatically to be understood as holding that to the organized church Jesus has given exclusive authority to interpret his teaching, to convey his saving grace and to prescribe his way of life to men, with power to exclude from salvation, to excommunicate and otherwise to punish those who refuse to acknowledge such authority in the church. Since 1871, this church has held the pope to be the infallible spokesman for it in all vital religious matters, so that he holds and dispenses officially all of the authority of the church. A consistent practice in evangelism this principle calls sinners to come to the church, to accept its teachings, to trust it for salvation and to obey its directions for life. Probably the most careful Catholic would accept this statement as friendly, sympathetic and true. And the reasons given by him for this attitude are neither puerile nor weak. They have commanded the assent of some of the finest minds in Christendom.

What has the Protestant to say in reply? It used to be somewhat the fashion of Protestants to set over against an infallible pope an infallible book. But the retort of the Roman Catholic was too easy. An infallible book in order to work as such must have an infallible interpreter,

and if the pope is not that interpreter who is? For answer the Protestants set up their own church organizations as authoritative interpreters and gave to the world the spectacle of an infallible book producing among its followers a multitude of authoritative, fallible and discordant teachings. The only consistent alternative is to swing clear of all ecclesiastically guaranteed infallibilities, to the principle of direct personal access to God through faith in Christ as the New Testament presents him for all of the salvation, for all of the truth and for all of the authority which the gospel offers to mankind.

Where does the saving grace of God achieve its first access into human life? In the experience of the believer in Jesus. Who is the responsible interpreter of the mind of Christ in terms of actual living? The believer in Jesus. Who has authority to act for Christ throughout the whole range of his redemptive purpose in this world? The believer in Jesus. Upon whom has Jesus conferred the dignity of a priesthood that reflects the sanctity of his priesthood? Upon the believer. Who wears all of the spiritual regalia of the kingdom of God in this world? The believer in Jesus. Whence comes the church? From the voluntary union of believers in Jesus for fellowship, teaching, worship and work. What is the church? It is what the believers composing it make it. What are the ordinances of baptism and the Lord's Supper? They are voluntary symbols of a living faith expressing itself in loving and loyal response to Jesus. What are the guarantees for the maintenance and dissemination of the truth as it is in Jesus? They are the testimony and teaching power of Christ-born believers, of a Christ-formed church, of a Christ-inspired word, and of a Christ-filled experience, bringing their combined light to bear in love on the minds and hearts of men. Here and not elsewhere, can Protestantism stand unshaken and make a still larger place for itself in the life of mankind.

Those Baptists who had a clear insight into the meaning of the Baptist movement were always thus thoroughgoing in their advocacy of a free faith with all of its implications. They have always seen that there is no other consistent and safe position for Protestantism. Many

of them have seen this so clearly that they refused even to call themselves Protestants. Historic Protestantism has seemed to them to be simply a state of revolt or disaffection among people who are essentially Roman Catholics. This view, however exaggerated, had a certain measure of logic to support it, and it serves at least to emphasize for all Baptists and Protestants alike the importance of clarifying their position and of making a free faith the structural principle of their whole system.

What a gospel of light and life and love and liberty is bound up in this principle! It is a jubilee call for the full release and realization of all the highest aspirations of the soul of the ordinary man or woman. It welcomes all personality even in the submerged areas of human society into the noblest and sweetest fellowship to which even angels might aspire—a fellowship in and with the living Christ as intimate and rich, both for communion and achievement, as can come to any potentate on earth. It proclaims the equal fatherhood of God to all who are willing to become his children, and the equal brotherhood of all who in the spirit of Jesus are willing to show themselves brotherly. It sets in motion not merely a church organization but a spiritual tide. As a message for world evangelization, man has never discovered nor God revealed anything else equal to it in universal power of appeal.

But a free faith can acquire compelling power among men only as it is supported by the testimony of a corresponding life. Neither logic nor raptures can outweigh those values of religion that express themselves in actual living. Unless we who profess a free faith can demonstrate love, and self-sacrifice, and willingness to serve the welfare of others, and zeal for the extension of the reign of Christ, and brotherly fellowship in both church and community life in greater measure than Romanism can show, let our boasting cease. But if we can put into our message "the power of an endless life," then within the field of the Northern Baptist Convention the coming year of evangelism may grace the calendar beyond all past years as an "acceptable year of the Lord."

"This Do in Remembrance of Me"

THE twenty-eighth eucharistic congress is assembling in Chicago. All that the Roman Catholic church can muster in the way of dignity and splendor from the historic centers of its glory in the Old World is coming to grace the celebration. The city is putting on gala attire. Police and guides are organized to handle nearly a million people at a single assembly on the lake front, where before the eyes of their faith will be wrought by pontifical consecration the miracle of changing a wafer into the very body of Christ. Those hours will swell with high devotion, and when the spectacle shall have faded away, multitudes will return to their commonplace tasks with a new sense of religious satisfaction.

An observer whose spiritual discipline has been far removed from such forms as these, but who has learned to look upon all of his fellows with kindly eyes, surveys the scene and reflects. Did Jesus on that last lonesome night have such a scene as this in mind? Is he more honored by such publicity and such pageantry than when a dozen

unknown disciples sit down together in a little chapel in the mountains to their own simple and solemn memorial meal? Is he more truly present? Even Cardinal Mundelein would hardly say so.

This brings us back to realities—to the Real Presence. In surveying the scene one wishes and even prays that into the hearts of the thousands who there invoke God's grace he may indeed come with such overwhelming spiritual reality that they shall not mistake the pageantry of the church for the presence of Christ. Perhaps in his own way, by his own Spirit and independently of the imposing spectacle, he may there work in the hearts of shopmen or schoolgirls a deeper miracle than any of which Msgr. Bonzano is dreaming.

So, we salute the eucharistic congress for whatever it may be worth in the sight of him who said, "Do this in remembrance of me." And we know that after it pageantry shall have faded away, He will be present in all of His reality among His people "where cross the crowded ways of life." He neither comes nor departs with the eucharistic congress. What clear purpose of Christ does it serve? In fact, if the one purpose of the promoters of the congress had been to make the dying Christ real to his people, if there had been no thought of magnifying the hierarchy by a spectacle, and no purpose to play up pomp for the sake of power, would the congress ever have been held? Judge no man. But millions of simple believers have hazarded their lives for the privilege of finding and following Christ without the intrusion of either prelate or pageantry, and having no need for either have found him in the glory of his unseen presence.

With God on a Vacation

VACATION hints are in order. Take this one. While deciding what you will carry along and what you will leave behind, what are you going to do with your religion? Will you put it in storage with your furs? Will you take it along as conventionally necessary impedimenta, to be worn as required by custom like a bathing suit?

Why not make it an opportunity for getting more intimately acquainted with God? Use your retreat to give your soul a treat. Whatever else may have brought to you a sense of strain and weariness, excessive communion with God is hardly likely to have made a vacation necessary.

There are many ways of seeking spiritual refreshment that will cost little. In fact they may actually save you money. Row out upon the lake alone in the glory of the morning, in the quiet of the sunset, or under the enchantment of radiant moon, and as you float away, think of God and talk to him. Seek a long sweet hour with him apart from the crowd at noon, while you lie under the shadow of the broad, clean, beech trees, lulled by the rustle of leaves overhead or the distant trill of the harvest fly. Take time to work out that troublesome religious problem that you have been too busy to solve. Get acquainted with some book of the Bible, for instance, Psalms, Amos, Isaiah; or fall into a trance with John and dream with him through the supernal opera of the Revelation.

There are ways without end. Try it and you will turn a different and a better man or woman.

The World in Transit

By THE ASSISTANT EDITOR

Get Ready to Make Up Your Minds About War

A suspicious lull in China is beginning to reveal its meaning. It has been filled with all manner of whispering and of running to and fro among financiers, politicians and diplomats in the dark. Forces have been quietly assembling for still more serious conflicts at arms. There are foreign interests in China that would set the world on fire rather than release their gainful grip. China will never stop until that grip is broken. Factions in China led by military adventurers prey upon their own country. The soviet union is cultivating friendly relations with Chinese and extending its influence among them in order to strengthen its own international position for a conflict which it never doubts is coming. Citizens of eleven nations with Americans at their head are organizing in China a "Constitutional Defense League" for the specific purpose of resisting the advance of communism by methods that cannot be disclosed to anybody," and by activities on a very extensive scale." All of these various groups know no way but war, trust in war, expect war, intend war—and always "defensive" war. And nowhere does there appear any person or group with sufficient disinterestedness, magnanimity, statesmanship and courage to call off the dogs. What at this juncture is the church psychology?

Will the Farmer Listen to This Siren's Voice?

One little secret is of great value to the foes of prohibition, but they have been a long time in finding it out. Now they have discovered it, namely, the farmer is in financial distress. Having hit upon this secret they can hardly restrain their eagerness to apply their belated wisdom. They have set it to the music of propaganda, and it runs: "If alcoholic liquors could be freely manufactured, the farmers would find a market for their grain." If therefore the farmer can be so persuaded he will join the liquor forces and all will be well. The older farmers have gone all over that argument long ago. They know what a trifling percentage of the grain was taken by the breweries and distilleries when these institutions were running at full capacity. Unless they have forgotten, they are immune to the siren's song. But the younger farmers whose memory of public affairs does not cover the last fifteen years may be disposed to listen—until they learn the facts,

Is Such a Case as This Where Do You Stand?

It is the *Chicago Daily Tribune* which moralizes in this fashion: "The gangs flourish in Chicago as they never did before because of the profits of bootlegging. The gangs fight among themselves because the stakes are enormous. As long as all drinking is illegal the traffic in liquor will be a gold mine. Conflicts between the gangs must be settled by private justice because they cannot be settled by public justice. That means murder. The gangs seek to control law enforcing officials in their own interest and that means corruption. Corruption, like gang disorder, will continue so long as hundreds of thousands of citizens are resolved to violate the law against drinking and will pay a fancy price for their liquor." The logic seems to lead to the conclusion that the way to cure crime is to legalize the liquor business. The fraternity of bootleggers says the same thing. Its ultimatum to the govern-

ment is this: "We shall continue the business, law or no law; if you don't want us to break the law, repeal the law." *The Tribune* says: "Amen!" It stands with them against the government. Their crimes are its vindication; its friendship is their protection. The public waits for it to say one resolute word in support of the government in this contest with organized crime.

This Business of Scaling Debts Seems to be Contagious

Debts of foreign nations owed to the United States were scaled down on the basis of ability to pay. Governments concerned in the transaction did not seem to anticipate the obvious consequences involved. If the debts of a nation may be scaled down as a necessary measure of economic adjustment, why may not the debts of a class or of any considerable economic group be treated in the same way? The case is different from that of bankruptcy, for instead of taking all of the debtor's assets to satisfy his creditors as bankruptcy does, the scaling down leaves him with sufficient assets to keep business going. The hint of the settlements with foreign nations is not lost on the farmers, and two conservative papers have recently frankly proposed a commission with power to effect an adjustment of the debts of the farmers on the principle of their ability to pay without bankruptcy or the foreclosure of mortgages. It is interesting to reflect how far the consequences of these settlements will carry.

Suppose That They Should Acquire a Control Ownership

The *Chicago Daily News* has discovered "the only industrial revolution worth more than a hill of beans," which is proceeding peacefully. It is the growth of the movement to distribute the ownership of stock amongst employees and consumers. Many millions of shares of stock are so distributed and the movement seems to be increasing. But before such a movement takes on a revolutionary aspect it has far to go. We are yet to see what might happen in case the quantity of stock so purchased by employees and consumers should amount to a majority and give them control of the business. Imagine those who now control the stock of the employing corporations permitting such a thing to occur! But if such a revolution is coming and if its coming is more welcome than a hill of beans, what becomes of the argument against public ownership?

Such Things Keep Coming Back to Plague Our Piety

The May number of *The Family* refers to a matter that must have been overlooked. It says: "The churches, according to Secretary Lane, were the most direct and efficient of the agencies used during the war to create public sentiment and to advertise the Liberty Loans, to aid in recruiting and to put over the great appeal of war benevolences. According to him, but for the churches the war would not have been sold to the country communities, villages, and small towns of the United States." The government seems to have omitted an important duty. Why should it not have presented a medal or flag or other token of Christian and patriotic merit to the church that rendered the best service in "selling" the war? Such a prize might stimulate the churches to "sell" preparedness for the next war. The churches are lagging behind in the latter work of grace. Is not the war department neglecting something?

Protestant of the Protestants

The following article is only a portion of the annual address of the president of the Baptist Union of Great Britain delivered in Leeds, England, May 3. We regret that our space will not permit the publication of the whole address.

By J. H. RUSHBROOKE

“THE Baptist denomination is not an accident, nor an incident, nor an experiment; it is the normal development and permanent embodiment of a great Christian principle.”

That is a high claim. I do not adopt these words from the opening address at the First Baptist World Congress held in London in 1905 as implying that so long as the earth remains there must needs be a separate Baptist denomination. No man may pretend thus to lay down laws for the future, and to anticipate the providential leadings of God. Vast changes may pass upon religious thought within and without our borders; approximations hitherto undreamed may appear; the way may open for entering into new relations without sacrifice of conviction. It would, of course, be stupid and presumptuous to regard all which Baptists hold as partaking in the quality of eternal truth; the easy and crushing retort lies ready to hand that on many secondary issues we notoriously differ. But central, vital, creative Christian truth demands embodiment; and our denomination exists, and so far as we are able to see will persist, as the answer to that demand.

The Unifying Principle

What, then, is the unifying religious principle of Baptists, the source and governing idea of their distinctive life and practice? I find it in the Protestant motto, “*sola fide*,” “by faith alone,” the *personal faith* which involves direct, immediate relation with God in Christ. The great, simple, splendid gospel whose rediscovery and reassertion is the glory of the Reformation: we have taken that seriously. We exist to maintain it, and to guard it against accretions that obscure or weaken it. Personal faith is for us the royal dominant fact. An individual spiritual experience and that alone makes a Christian. “Here stand we: we can no other.” The reality and the measureless significance of conversion, implying from the divine side regeneration; personal loyalty to Christ; individual faith—phrase it how you will—here is the organizing idea of Baptist life and witness. That, although taking it seriously—for we are Protestant of the Protestants—we have not always clearly discerned its range and power, we humbly confess. Yet we cherish the fixed purpose to act with utter consistency upon the conviction that faith is all-important. That others hold and profess this we thankfully acknowledge. We do not regard them as enemies, but hail them as brethren, and urge them to consider the testimony which, under Christ, we are bound to offer. We are constrained to believe—or we should not be Baptists—that the evangelical experience of faith has implications and applications revealed to us by the Spirit of Christ; and therefore that our churches stand for religious values which cannot be surrendered. But we rejoice in everything that links us with fellow Christians. We are a “salvation army” as truly as the body that owns William and Catherine Booth as father and mother in God. The “inner light,” rightly understood, is no less a reality for us than for the descendants of George Fox. John Wesley is of our kin; we remember indeed that his preaching liberated the spiritual energy which shaped the “New Connexion of General Baptists.” Our churches throughout the world, amid all local and temperamental differences, or

varieties of custom, are irrevocably Evangelical in basis and evangelistic in spirit. I repeat: this word, “by faith alone,” is for us “the article of a standing or falling church.” . . .

It is clear, fathers and brethren, that an immediate living experience must carry tremendous implications. He that by grace through faith has to do directly with God in Christ can acknowledge but one authority in religion: the Lord himself must be the sole Ruler. The relation of the Saviour and his disciple becomes so intimate that “I” is transformed into “Yet not I, but Christ that liveth in me.” Such authority is in its very nature final and absolute, since it has its seat in the inmost depths of personality. Even an apostle may not assume the dominion that belongs to Christ: “Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand.” Let me borrow another sentence of the address already quoted: “The essential Baptist principle . . . is this: An acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of his personal, direct and undelimited authority over the souls of men.”

That is how we apprehend and apply our fundamental religious principle.

This being so, our conception of the church is natural and inevitable. The test of every ecclesiastical organization must be its capacity to express the innermost in religion. . . .

The church that accepts his authority is built up of men and women believing and confessing. It must reject all lordship that conflicts with the authority of the one Lord of the soul. Leadership within the church is not that of rulers that “lord it” over others; it rests on preeminence in brotherly service. These are elementary truths which we dare not set aside. The questions by which all models of organization must be tried are two: Do they accord with the mind of the Founder and Head of the church? Have they a legitimate place in a brotherhood of the spiritually enfranchised?

The Baptist Conception of the Church

The Baptist is thus led to the idea of the church as the voluntary but inevitable association of faithful men, each in immediate relation with his Lord, spiritual equals in Christ. This conception supplies his criterion of all polities. They are invalid if they contradict this constitutive idea. A papacy manifestly does so: when a fellow-man claims in the sphere of religion the unqualified submission of millions we are disposed to refer to the Apostle Peter who—quite unaware that he is the first pope—forbids his “fellow-elders” to lord it over their charge. A “historic episcopate” possessing an authority derived by succession from the apostles—we may leave aside the doubtful character of the history, but we must ask: Does the theory fall into line with the principles of Jesus? The conditions under which the powers are exercised may be varied or modified: an episcopacy may be “constitutional” instead of “monarchical,” but to acknowledge the necessity of an “order,” episcopal or presbyteral, without whose participation the church cannot commission a brother to obey his divine call to the ministry of the Word: is no

this to impair the liberty of the Christian society? . . .

Such an ideal implies that for us the essentials of the church are not in organization. The Christian man, with his experience of faith, not the institution, is the primary. We believe in the church universal, the only church that is catholic without qualification. It is a divine, a supernatural, and a continuous creation. It embraces all the faithful. Its unity is indestructible; and into it as living stones are built all true Christians. That church is not an institution; it transcends them all; none of them, nor all together, can fully represent it. But it is certainly by the will of Christ and the inspiration of his Spirit that Christian men come together in visible societies. When we call their association "voluntary," we mean that it is the personal act of each believer; and that this spiritual fellowship cannot be entered by proxy, nor under external constraint. We do not mean that an arbitrary human decision is involved. The believer is not a law unto himself; he is subject to the law of Christ—the "perfect law of liberty" implicit in the relation of faith. Now the Christian man is inevitably social. That personality transcends stark individualism is no recent discovery in religion; it is psychology that arrived late! "The Bible knows nothing of a solitary religion," said a "serious man" to John Wesley. Of course not: faith involves fellowship. Does not the New Testament describe believers as "children of God by faith in Christ Jesus"? The common relation to the Father implies relation to one another, and constitutes them in a peculiar sense the family of God, the household of faith, brothers and sisters in Christ. The visible church represents this fraternity; and only in the community can the personal life rise to its noblest. It is "with all the saints" that we apprehend "the breadth and length and height and depth," and know the otherwise unknowable love of Christ. Living religion cannot be without "thou and I" between the soul and God, but it cannot halt there. In fellowship we move onward, "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

But some one may say: "You have not touched on baptism." Let me rather claim that every word I have uttered bears upon it. Is there anything in all the world to compare with our Christian baptism as a means of setting forth the supremacy of faith, its nature and its impli-

cations? Faith involves an immediate personal relation with God in Christ; the requirement of personal confession leaves that fact clear and unmistakable. It cuts at the root of any magical view of the ordinance. Baptismal regeneration is to us a doctrine as perilous as it is unscriptural. The paradox of our denominational life is that by means of a rite we offer decisive testimony against ritualism. In its very form the ordinance expresses the believer's reverence for the sole authority of Christ. The symbolism of immersion guards and proclaims great evangelical truths and experiences: the saving significance of the death, burial and resurrection of the Lord Jesus, the new life which is the common life of members of the church of Christ. Therefore we assert in action louder than words that self-dedication is an indispensable element. The christening of infants divests the ordinance of its full and proper meaning; to treat the infant as baptized deprives him of his right and privilege of making his own confession, and as a believer receiving baptism in the Lord's way. I recall an afternoon in a lecture-room at the Berlin university where years ago I listened to that most brilliant of teachers, Professor Harnack. He was speaking of the mediæval custom of celebrating a children's eucharist. The reformers, he said, made short work of this, merely by asking: "What possible value can a rite possess, apart from intelligence and personal faith?" And he added the searching question (which he left unanswered), "Gentlemen, if they had faced the same problem as to infant baptism, what would have been the effect on the standards of our church?" Baptists stand apart from the majority even of evangelical Christians at this point; and just here appears most clearly the fixed purpose of our community, the unwavering resolve to express and to guard the conception of the church as the fellowship of Christian men. Rightly understood, we cannot make too much of baptism. He who regards it as an indispensable condition of salvation is a sectarian and a ritualist; Baptists see in the ordinance a divinely appointed means of ensuring the simplicity and purity of the gospel. We exist for nothing else than the propagation and defense of the gospel; in the fulfillment of that purpose, as God gives us light and guidance, we find the final, the only, and the sufficient justification of our existence as Christian churches.

Observations of Religion in the Orient

BY GEORGE D. SHEPARDSON

ONE of the chief privileges of a trip around the world is the opportunity afforded to observe religious activities and tendencies. Having been favored also with interviews with a number of educational and religious leaders in various parts of the Orient, and having come into contact with numerous fellow travelers who also have been studying religious and other conditions, one is tempted to share with others the impressions so obtained. In China one is impressed with the strong movement among the students to emphasize the development of a national spirit, a rebound from the many activities of foreign powers in exploiting China, and a realization that China must not remain passive while the world is in a ferment. They admit that they are likely to make many mistakes, but they are pushing toward better conditions. One hesitates to say much about political matters in countries so disturbed as China and India, yet may mention some interesting sidelights. In view of the vigorous atheistic activities of the present Russian leaders, Christian people are inquiring about Russian activities in China.

A prominent young man, a Chinaman who does not wish to have either his name or his position indicated, gave us his understanding of the situation. Russia presents to the Chinese that she (Russia) is almost without friends among the nations, and is seeking the friendship of China; Russia calls China's attention to the ways in which the other nations have been and are taking advantage of China's military and political weakness, and offers to help her with advice and other assistance toward retrieving and maintaining her rights. China likewise realizes her own need of friends, and welcomes Russia's advances. Russia will make little progress with communism in China, for nearly everyone in China has an equity on one or many pieces of land by inheritance from his revered ancestors; Russia's atheism finds ready soil, for the more intelligent in China are finding their hereditary religions inadequate and are equally open-minded toward atheism or toward Christianity. Others remind us that many of the young men now leaders among the Chinese have been in America and other nominally "Christian" countries to get higher

education, and have brought back the report that a large proportion of the people they meet in such countries have little or no religion that they can recognize.

The rising tide of antagonism to things foreign leads the thinkers in the Chinese churches to ask for a larger degree of independence, so that the churches shall really be conducted and controlled by Chinamen, though with the advice and temporary financial assistance of the foreign missionary friends. Such independence will enable the Chinese Christians to tell others that their church is a Chinese institution and not foreign, and will relieve them of the suspicion of outside propaganda with possible ulterior motives, since many Chinese suspect missionary efforts to be fostered directly or indirectly by foreign governments in order to obtain more concessions. There seems to be a rapid growth toward a unified church of Christ in China, conducted by Chinese as Christians and not as denominationalists. An agreement among the various evangelical denominations in America and Europe to pool their contributions to religious work in China turning the joint sum over to the church of Christ in China to be distributed and used according to their judgment, would seem to be a long step toward realizing Christ's prayer "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

A Contribution of Chinese Christians

Another contribution that Chinese Christians may return to western Christianity is a better understanding of older and less perfect religions. Jesus taught "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." The western mind refers this thought to the Old Testament with which there is some familiarity. The Oriental is more familiar with the teachings of Confucius and of Buddha, and realizing that originally they had much of truth and of high moral standards, the teachings of Jesus readily fit in with their background and suggest that true Christianity is a fulfillment and more perfect presentation of the elements of truth imperfectly set forth by their Oriental leaders. With this approach, the Chinese Christians can readily make effective contacts with the more intelligent and devout worshippers through other religions and can more easily help them to see that Christianity is vastly superior and more satisfying than their ancestral beliefs, especially as many are losing their faith. In other words, their early Christian contacts with non-Christian prospects are constructive rather than destructive. There is, of course, an element of danger lest much of paganism be carried over and adapted to Christian ideas without fully realizing the distinction, as apparently has been done by some nominally Christian sects: for in the depraved worship observed in the Orient one is startlingly reminded of observances in some that are called Christian churches. One of the Buddhist priests, while showing the writer through parts of his temple and dwelling on alleged analogies between Buddhism and Christianity, emphasized that the apparent acts of devotion were symbolical and not actual worship of the idols themselves. Nevertheless the observer had serious doubts as to how many of the worshipers thought beyond the actual animals or images (we did not see any of them apparently worshiping pictures).

In India we learned from one competent to judge, that a great change has come within the past twenty-five years. Instead of the former antagonism to Christ, there seems now to be general respect, and large numbers of non-Christians are voluntarily buying copies of the New Testament. While many are antagonistic to Christianity as they see it exemplified, they have great respect for Christ as a religious teacher and are eagerly studying him.

Seeking an antidote, the more intelligent Buddhist leaders are recognizing the need of something more modern in their system, and in places are trying to adapt features of the Y. M. C. A. by establishing Y. M. B. A. plants for Buddhist young men, apparently without as yet reaching startling success. They seem to have much to learn from the skillful development of the Knights of Columbus.

In India also attention is called to the great superiority of Mohammedanism over Hindooism, as indicated in the outward lives of the adherents. Mohammedanism is one of the forces that is tending to break down the caste system of Hindooism. This, and the worship of one God, Mohammedanism has in common with Christianity; and when one compares the Hindoos with the Mohammedan servants with whom ready contact is made, the latter seem at least half-brothers. When in the minority and when desiring favors, Mohammedans seem to be both intelligent and courteous and kind hearted. We met a number of Christians living in countries that had been under Mohammedan control and from them learned that the Mohammedan authority is very different from the Mohammedan seeking privileges from others. (Perhaps not so different in that respect as some others, except as to his cruelty.)

The condition of women under Mohammedanism seems to be almost as low as under Hindooism. Kept in seclusion and in ignorance, apparently considered as chattels to be bought and sold, treated like animals, their condition is to be pitied. It must be said to their credit that they do not make of themselves walking exhibits of anatomy in public. One shudders to see the Hindoo women performing some of the menial tasks of daily life. When one sees jeweled Hindoo women following the sacred cows in the pastures and gathering up the fresh manure into baskets which they carry on their heads and then with bare hands knead it with grass and twigs into cakes to be dried on the sides of their houses for fuel for cooking their food, one wonders that American women will receive the sleek swamis who come to extoll the excellence of Hindoo philosophy and will even abandon Christianity for Hindoo cult. By their fruits they should be known, though full and accurate accounts would not be considered suitable for transmission through American mails.

Breaking of the Caste System

The caste system, which continues to be a terrible curse under Hindooism, seems likely to be broken up. It is reported that even the Brahmins, who are considered to have fastened this on their countrymen as a means of maintaining their own superiority and wealth, are coming to see that it injures their whole people including themselves. People of various castes are brought into somewhat closer contact and into competition in the schools and in the civil service examinations, and the higher caste people are being forced to recognize that brain power, character and ambition are not measured by caste.

The Christian schools in the Orient seem to be doing effective work both toward general uplift and direct evangelization. Though at first limited in many cases to work among the lower classes of the people, they are increasingly finding favor with all classes. Various Christian agencies have established schools from kindergarten to college grade, and have succeeded in training teachers to so large an extent that the American and other foreign leaders can devote an increasing portion of their time and strength to organization and

direction. The higher schools are training native teachers for the lower schools.

The training of native teachers for the Christian colleges in the Orient has become a real problem. By cooperation among the educational institutions, it is possible in some districts for native students to obtain a continuous education from kindergarten to college in Christian schools and surrounded by Christian influences. Real difficulty is experienced in securing suitably trained native teachers for the colleges. The non-Christian colleges and universities seem to be dominated by atheistic or heathen influences. When studying philosophy and kindred college studies, it seems important that future Christian leaders coming from heathen surroundings should have these subjects presented at least with open mind and not by one permeated with heathen philosophies or atheistic notions. In some cases the graduates of the Christian schools in the Orient have come to America to obtain higher education in a supposedly Christian country and in universities supposedly favorable to Christianity, and have

been stunned to find agnosticism where they expected strengthening of belief. Some have come to America to lose the faith they had found in Christian schools in the Orient, and some have held on.

Some of the educational leaders in China hope that it may become possible to establish a really Christian university in the Orient that shall show in no uncertain manner that the highest scholarship in the most learned subjects is not incompatible with the deepest faith in God and in Jesus Christ. Meanwhile the Christian people in American university towns have a great opportunity to show Christian hospitality and other interest in Oriental students, especially those already Christians, not forgetting the potential value for good or evil of each Oriental student who returns to his own country to tell of what Christianity really is in nominally Christian America. Contacts with Christian homes will go far to counterbalance the teachings and insinuations of those who profess they "do not know" of the verity of Christian teachings, or who even deny them.

Rome, May 5.

A Saint in Overalls

BY OWEN PHILIPS EACHES

AMOS was an Old Testament saint dressed in a farmer's garb; Bezaleel was a saint dressed as a foundry man, wearing overalls. He lived in the days of Moses when the tabernacle was in process of construction. He did not have the eloquence of Aaron or the executive ability of Moses, but he had what they did not possess—in artistic task, acquaintance with the fine arts, a skill in all manner of workmanship in gold, in silver, in brass, in woodwork (Ex. 31:3-5). Isaiah was fitted by the Holy Spirit to deal in world views, in statesmanship, in guiding the state, in predictions, in words of counsel and salvation, in high moral questions. Bezaleel was fitted by the Holy Spirit to deal in material things, in machinery, in tools, in things that could be fashioned by the hammer and the chisel. The work of Bezaleel was as essential in its place, in building up God's kingdom in the earth as the work of Isaiah.

Jehovah needed a tabernacle for the worship of himself, for the instruction of his people in righteousness. The tabernacle was in its outline and structure, a visible revelation of God's will. It spoke of sin, its expiation and forgiveness, the need of holiness in access to God, an actual fellowship with God who, in a symbolic way, dwelt among his people. To make the tabernacle a beautiful structure, fitting for the dwelling place of God, a man with Bezaleel's capacity was needed by Jehovah. It was a holy work to which Bezaleel was called, needing a spiritual preparation. And therefore we read, "I have called Bezaleel by name and I have fitted him with the Spirit of God." In his line of mechanical work he was a spiritually-minded man.

In the Old Testament times God was not the God of prophets, of high priests, of national leaders alone, but he was also the God of farmers, of workers in brass, of architects, of men making a livelihood in the ordinary modes of life. Stradivarius could reverently say that God could not make a Stradivarius violin without the help of Stradivarius. In like manner Bezaleel might say that Jehovah could not adequately beautify his honor without the help of an adequately trained mechanic fitted for this work by God's grace.

Distant from that period by thirty centuries, is God today a God of ministers and missionaries and theological

professors and Y. M. C. A. workers alone? Does he give them a call to service and are all others, mechanics, clerks, teachers, physicians, bankers, passed over without any definite call, drifting along in life's current? That was a sermon that made the nation think, the sermon by Bushnell—every man's life a plan of God. That teaching seems to fit in with the New Testament conception of God as a Father of his people caring for them, guiding them and with a providence in the world that works for their real good.

The call to the ministry may not be abandoned or abridged, the power of the ministry consists in the personal call of God to a particular work. It imparts a sense of the worth of that life. Why not break down the fence that separates the ministry from all others, why may there not be calling for the man who drives away malaria by digging ditches, for the printer who does his work and uses his life to build up God's kingdom? Was that mechanic insane who put on his sign the words, "A shoemaker by the grace of God"? Every Christian will have an additional story put in his life who can say "I am here in this position by God's providence with capacities given by him, answerable to him for the right use of them, I am living a called life." Every mechanic may be a Bezaleel building up God's temple in the world. To be a Christian means to live a called life.

But Once!

WE go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah, never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not say.

We go this way but once. Then let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling feet.
—British Weekly.

The Changing Religious Order in Mexico

BY ANDRES OSUNA

Resume of the address of Dr. Andres Osuna, former governor of Tamlipas, Mexico, delivered, Friday morning, May 28, in the Washington (D. C.) auditorium at the annual meeting of the American Baptist Home Mission Society held in conjunction with the Northern Baptist Convention.

THERE is a great deal of confusion in the minds of the American people in regard to the religious agitation in Mexico. It has been said that there is religious persecution where there is not the slightest idea on the part of the government to curtail religious liberties. The government is only trying to enforce existing laws to control the political activities of any church. We have had there a state church for more than 330 years, which used to control all public activities, and that church has not given up her political program at all.

During the 300 years of Spanish rule the church played a very important role in the political life of the colony. It followed a program which produced dissatisfaction and created divisions in its own ranks. The task of education was left in its hands entirely by the government, but in spite of the fact that the church had more than three times as much income as the colonial government and had a real army of religious teachers, it did not educate the people. When Mexico secured her independence only about one-half of one per cent of the people knew how to read and write. That was a great disappointment to the patriotic and thinking people.

In order to follow the requirements of the Spanish government the church never treated fairly the native clergy, who loved their country and desired the well-being of the people. Ecclesiastics were brought from Spain to occupy the high positions of the church in the colony, in order to keep the most rigid submission to Spain and to Rome, no matter if the colonial clergy were intelligent, well educated and well qualified to fill such position. That created a division in ranks of the clergy and a great animosity from the lower to the higher clergy. The first group was for the colony, fought for her independence and were always ready to work for the uplift of the people. The latter one was always against such a program.

When the independent life of Mexico began, the church formed a political party and began to struggle for power. When an election could not be secured in behalf of its party, the church appealed to all sorts of means to get in power, using its money and great power in many ways. That was purely a political work and had with it the bitterness and violence of all political struggles in a new country.

Church and State

The leaders in the liberty party could not accept the plan of combining the religious with temporal affairs, and tried to separate the one from the other. So we had the constitution of 1857 and the Reform Laws of 1859 separating the church from the state, establishing the liberty of worship, the liberty of thinking and of teaching, which the church never accepted and always fought bitterly. The main contention with us has been to separate the church from the state not only legally but in fact. The fight has gone on through our history up to the present days. About ten years ago, when the last revolution was at its highest peak one of the leading Catholic Mexican priests, the Vicar General of the archbishopric of Mexico, published the following statements which will explain this most unfortunate long and bitter struggle, from the point of view of the clergy itself:

"The Catholic clergy in Mexico is divided into two large groups—the creole clergy, self-denying and poor who have as a rule charge of the village parishes; and the imported clergy, mostly Europeans, rich and proud who have great influence in the episcopates and bishoprics as also in the rich parishes, and who have charge of the spiritual direction of the high social classes. The first mentioned have always been devoted to the duties of their office, and in the struggles which have broken out from time to time for the progress and freedom of the Mexican people have sympathized with those movements. It is this group that Midalgo and Ocampo belonged to, and to which belongs the majority of the poor clergy.

The Intolerant Catholic Group

"The other group in Mexico has always worked in favor of reaction and against freedom. It has advocated and defended not the principle of religious freedom, but intolerance and privileges; its members have tried to constitute themselves a privileged class, and have been shedding the blood of the people in useless struggles ever since Mexico became an independent country. It was this portion of the Catholic clergy that we owed in 1821 the ephemeral command of Iturbide. It was they who placed all their power, material and spiritual, at the disposal of the ominous government of Santa Ana, spreading the conflagration of civil war with the cry of 'Religion and Privileges.' It was they who furnished arms to Naro and Tamariz and enabled them to stain with blood the state of Puebla. It was they who influenced Comonfort to give the coup d'état against the constitution of 1857. It was they who provoked and incited the horrible three years to the cry of 'Religion and Privileges.' It was they who attempted with Maximilian to establish the Empire in Mexico. It was they who prepared the conspiracy against Madero, contributing money to bribe the army to treason—money which was intended for the maintenance of religious faith and for the relief of the needy. They conspired, as was proven beyond doubt by the documents which have been published, to maintain the usurpation of Huerta. They abused the pulpit and their moral influence over the ignorant classes to support the dictator. They forced lay teachers to bind themselves that in the instruction of children they would not observe the principle of liberty of creeds, and they were made to promise that they would act in the interest of the Catholic church. They armed priests to enable them to head rebellious bands, with the ever-resounding battle cry of 'Religion and Privileges'."

"It is not a masonic conspiracy that is making war on the political Catholic clergy of Mexico. It is the majority of the people of Mexico, who today, as in the memorable time of Juarez, cannot and will not tolerate the existence in Mexico of a privileged class, however respectable, who under the pretext of defending a dogma, perpetrate a kinds of excesses and constantly disturb the public peace unmolested and unrestrained."

The Mexican government is only trying now to enforce existing laws to control the political activities of the small group of the hierarchy of the Catholic church, or of any other church which may have a similar program. There is no attempt to interfere with religious liberty. C

the contrary the government is determined to protect the liberty of worship by keeping religion out of politics entirely so that every person may be left free on matters pertaining to human conscience. If every church would confine itself to a religious program there would be no conflict whatever for the government is also doing a real human and highly Christian labor. Let me quote at this point what President Obregon said some three years ago to the Catholic bishop of Mexico:

"The fundamental program of the Catholic church as it is interpreted by those entrusted with its destinies consists principally in guiding all souls along the path of virtue, morality and brotherhood—using these terms in their broadest sense . . . aiming on the basis of these noble purposes to assure infinite happiness for all in the life eternal.

"The fundamental aims of the present Mexican government in which it believes it is faithfully interpreting the desires of people may be summed up thus: to guide all the people of Mexico along the path of morality, virtue and brotherhood—using these terms in their broadest sense—aiming on the basis of these purposes to achieve a greater well-being for the earthly life. If these two programs could be realized there would result the most far-

reaching conquest of well-being ever known on earth because the well-being and happiness thus sought would have been attained both in this and the next life.

"The Catholic religion requires of its ministrants that they should nourish and guide the souls of believers. The revolution which has just ended requires that the government born of it should nourish the stomach, the brain and the soul of each and every Mexican. In this basic conception of the two programs there is not only nothing mutually exclusive, but there should be on the contrary, indisputable harmony. . . ."

There may be some misunderstanding on the part of local authorities with regard to the application of the constitutional provisions. The original law regulating these general principles has not yet been enacted, but the government officials have said publicly that the spirit of the constitution is to control only political activities of any church and that such spirit will always prevail in interpreting the law.

Vague and inaccurate language will soon be corrected, the complete separation of church and state secured and the most ample religious liberty reaffirmed. If the anti-Mexican propaganda would recede, our religious problem could be satisfactorily settled in the very near future.

What Has Become of John Bunyan?

By W. W. KEEN, M.D.

LET me quote a few lines from a review by Lord Macaulay of Southey's edition of the "Pilgrim's Progress," in the *Edinburgh Review* for 1831.

"In the wildest parts of Scotland the 'Pilgrim's Progress' is the delight of the peasantry. In every nursery it is a greater favorite than 'Jack the Giant-Killer.' . . . The Wicket Gate, and the Desolate Swamp which separates it from the City of Destruction . . . the stately front of the House Beautiful are as well known to us as the sights of our own street. Then we come to the narrow place where Apollyon strode right across the whole breadth of the way to stop the journey of Christian, and where afterwards the pillar was set up to testify how bravely the pilgrim had fought the good fight. . . . At length the towers of a distant city appear before the traveller; and soon he is in the midst of the innumerable multitudes of Vanity Fair . . . and right onward are the sheepfolds and orchards of the Delectable Mountains. Beyond is the land of Beulah, where the flowers, the grapes, and the songs of birds never cease, and where the sun shines night and day. . . . [Beulah-land was probably better known through Bunyan than through the single mention of it by Isaiah (LXII:4).]

"The mind of Bunyan was so imaginative that personifications, when he dealt with them, became men. . . . The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. . . . We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient.

"There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. . . .

"We are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of those minds produced the 'Paradise Lost,' and the other the 'Pilgrim's Progress.'"

How many of my readers remember that "Beulah"-land, "Vanity Fair," the Delectable Mountains, Giant Despair, Mr. Greatheart and other similar names all were originated by John Bunyan in this most famous of all allegories in any language?

Recently I went into a large bookshop. The first saleswoman whom I asked for the "Pilgrim's Progress" did not know the book and had to ask a second saleswoman. I found that that was the only book by Bunyan that they had. This I bought for our church and Sunday-school library, which strange to say contained no copy, and I also ordered his "Holy War." But I find that of all Bunyan's many books only the "Pilgrim's Progress" has survived.

This generation is losing a great education, a great lesson in the best use of pure idiomatic and forceful English.

On my first visit to England, now sixty years ago, I made a pilgrimage to "Bunhill Fields' Burial Ground" in London and stood with uncovered head beside the altar tomb of John Bunyan. The original name was "Bone-hill Fields" on account of the great number of burials there during the Great Plague in 1666. There too lie the remains of two of Oliver Cromwell's sons, of Isaac Watts and Daniel de Foe. I also went out of my way by rail to visit the jail at Bedford, because Bunyan being a Dissenter was imprisoned therein for twelve years. During his imprisonment he wrote the "Pilgrim's Progress" and other works.

I trust that this note will arouse a new interest in that inspired tinker, John Bunyan.

But I am reminded that Bunyan lived three centuries ago and is out of date. Even Macaulay died sixty-seven years ago and belonged to the second or even the third generation earlier. Well I suppose that if I live long enough myself, I may in time become an old man. So, in the words of Tiny Tim, "God bless us every one."



The Devotional Life



Nothing Can Separate Us From the Love of God

"They need not depart."—Matthew 14:16

BY GEORGE H. MORRISON

ONE recognizes how in that crowd there would be folk of various occupations. The dresser of the olive-tree was there, and there the keeper of the vineyard. There was the crofter from his barren patch, and the muscular and hardy fisherman. And the Master says of all of them, no matter what their occupation be, "They need not depart." It is one of the wonderful things about our Lord that he is the Christ of every occupation. He is the Christ of the policeman as surely as the Christ of the professor. And by that I mean that we can have his comradeship, and his delightful presence, and his grace, no matter what our occupation be. That is why Paul counsels the Corinthians to abide in the callings wherein they have been called (1 Cor. 7:20.) There was no need to leave them to find Christ. It would not be easier to be a Christian anywhere. Just where we are, whatever be our task, whether we be on the bridge or at the desk, we can have the fullness of the fellowship of Jesus.

Various Outlooks

In that crowd there would be folk of the most various outlook. There would be points of view as different as the morning is different from the evening. In the crowd that evening were poetic souls, dreaming dreams and seeing visions, just as there were prosaic men of business. For some of them it was heaven to be alive, for they were lovers, and the world was full of music. They did not want the voices of the angels if they could have the voice of their beloved. For others the world was strangely empty, for the lamp was quenched, and the golden bowl was broken, and the beloved was sleeping in the grave. I think it was this which touched the heart of Christ as he looked round upon that multitude—this strange diversity, this differing outlook, this various reaction on experience. And the beautiful



thing is that the universal Lord is equal to the needs of all, and says authoritatively, "They need not depart." The universal heart of Jesus ought ever to be heard beating in the church. There must be room in the church for the most various outlooks, as there was in the breast of the Redeemer. There are a thousand avenues to him. On every side of the city there are gates. The curse of the church is the tyranny of type.

In that crowd there would be folk of the most various character. That is always true of crowds, whether in Gadara or Glasgow Green. Some were there, traveling to Jerusalem, to make their offerings and keep the feast. They sang the psalms of David as they journeyed, and the fear of God was in their hearts. Others there were, worthless characters, men who had broken every commandment, and whose hearts were just as false as hell. Does the Lord suggest that some should go away? Does he sift and separate the crowd? Does he carefully exclude the non-elect before he shows his power and works the miracle? Perplexed by the fore-orderings of heaven, how comforting it is to take our stand beside him and hear him say of all that varied multitude, "They need not depart." The best need not depart, for he has always a better than their best. The worst need not depart, for he is the one Saviour of the worst, with his abundant

pardon for the past, his power to set the feet upon a rock, his love that will never let them go. Some of my readers, outwardly respectable, have a past that has been one long lie. And sometimes in the quiet hour they tremble lest they should hear one day, "Depart from me, ye cursed." May I say to them, in all the love of brotherhood, and yet with all the authority of Gadara, "Ye need not depart."

Various Ages

Lastly, in that great crowd there were folk of various ages. The gospels leave us in no doubt of that. We read that there were children there; probably the mothers could not come without them. We know, too, that there were schoolboys there from the presence of the lad who gave his lunch. One likes to think of the children in the crowd, wondering at everything and knowing nothing, and of the schoolboys rejoicing in a holiday. Little feet and little brains were there, and dirty, pushing, irritating boys, and some who had just left school and started life, and some who had quite recently been married, and many in the midtime of their lives, and some who were going down into the grave—and the Lord looks round, and says of all of them, "They need not depart." There are books that charm us when we are one and twenty, but when we are fifty they have lost their charm. There are teachers who thrill us in our youth, but leave us cold when we come to know what life is. But Christ, the Friend of childhood, is the Guide and Guardian of maturity and the Rod and Staff in the valley of the shadow. He never bids us leave him. He never passes us on to higher masters. Living, dying, waking beyond death, we need not depart. For I am persuaded that neither life nor death, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for July 18

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys To Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

There is a whole book written on this subject, and you will find it very interesting. J. Paterson Smyth's "How We Got Our Bible" tells very fully about the translation of the scriptures into the English language.

For this meeting, why not have a "closed order" service? Arrange a program in advance, picking out the number of the hymns, etc. Write backwards on a slip each number on the program; for example, "We will sing hymn No. 56." It will be necessary for the persons holding these slips to hold them up to the light in order to read them.

Each slip containing the program numbers should be placed in an envelope and sealed. Then in large numbers, with colored pencil or crayon, put the order in which they are to be read. A statement might be made on the envelope to the effect that "this is not to be opened until your number is called for."

Give these envelopes out to several of the members before meeting. When it is time to start, have the person holding the envelope marked "1" open it and read what is contained on the slip.

It is understood, of course, that the person holding the envelope and reading the slip is not to do what is called for. For example, the one holding the slip saying, "Our scripture will be Acts 2:1-12" need not read the scripture. One of the group members, or the leader, should do this.

If the entire meeting is conducted in this way, the young people will get an idea of "translating" (the backward writing) and also the "closed service" which would be applicable today if our Bible had not been translated.

A Triple Contest

A triple contest is a new feature in the work of the Inland Empire (East Washington, North Idaho) B. Y. P. U. and Sunday school association. This contest is intermember, intersociety, and inter-district.

The goals of the Christian life pro-

gram which could be accomplished by every member of a society (such as daily Bible reading, attendance at meeting, contributing to the church, etc.) are each given a certain number of points for the period of the contest. For example, each person who reads the Bible daily during the time of the contest is given twenty points. Only registered active members of a society may be counted in this contest. This means that all societies entering the contest must be organized completely and must have an up-to-date list of members. Each week a check-up is made in the local society of each member participating. At the end of the five months' contest period the credits are totalled, and the individual in each society receiving the largest number of credits is to have expenses paid by the society to the summer assembly.

The total number of credits made by the entire district is sent to state convention headquarters, and the district having the largest number of credits is allowed a representative at the Baptist Young People's Convention at Los Angeles, with expenses paid by the state convention. This representative is to be the person in the winning district who has totalled the largest number of credits.

Under this program every society may have one representative at the summer assembly. If the society works hard enough it can have two representatives

at the assembly. And if the individuals within the society work hard enough the society stands the chance of having two representatives at the assembly and one representative at the Los Angeles Convention.

Although the contest idea is an old one and is sometimes a misused method, this triple contest stands out as unique and worthwhile. It gives the individuals in the society a four-fold incentive for working. They have before them the possibility of going to the Los Angeles Convention, an opportunity which alone is worth striving for. Then they have the chance to go to the summer assembly, a prospect which is also worthy of effort. The members, too, may have before them the idea of bringing honor to the society and by so doing may show their love for their own local church. Best of all, the individuals in the contest have the chance of putting into practice the teachings and ideals of Christ, for they are consciously striving for the attainment of the Christian life program, the aim of which is to help young people to lead a truly Christian life by giving them definite objects toward which to work.

No, there isn't much time left this year for instituting such a contest. But in September—well, a word to the wise is sufficient.

Convention Hall of Fame



MR. MERLE J. LUCAS

who is president of the B. Y. P. U. of the Chicago Association, author of "Letting the World Know" in *Young People's Leader*, and chairman of the publicity contest committee of the B. Y. P. U. of A., will conduct the conferences on publicity at the Los Angeles Convention, July 7-11.

In recognition of his distinguished accomplishments in the field of mathematics and in university administration the honorary degree of Doctor of Science was conferred on President Max Mason, of the University of Chicago, by Columbia university on June 1.

At the annual meeting of Chicago association in May, a resolution was introduced affirming belief "in the New Testament as the sole guide of faith and practice, in immersion as the scriptural mode of baptism and in immersion as prerequisite to membership in a Baptist church"; also ordering that a committee be appointed "to confer with the churches in the association, which have adopted or are now practicing the policy of receiving members into their churches, who have not been immersed upon a confession of their faith in Christ, to request these churches to reconsider the advisability of continuing this policy of inclusive membership." For lack of time at that meeting to consider the resolution, a special meeting was held at Immanuel church June 14 to consider this among other matters, and the resolution was adopted.



The Chimney Corner



The Conversion of the Revered Judge

BY JOHN WINTHROP

(Continued from last week)

STILL, the Judge regularly saluted his eloquent pastor deferentially and prayed graciously for the shepherd of the flock. The pastor's wife might have accounted for this. She engaged the affections of the whole Yantis tribe, keeping the door to all hearts ajar.

The committee soon secured the organ money. Though the Judge would not attend the opening recital it was whispered that he loved this music in the regular services. No one ever heard a word of complaint from him or yet a word of approval.

It was the same in the case of the financial secretary. The helper succeeded in raising the deficit, but the Judge could not be brought to commend him. Only a truce, not the vanquishment of opposition, opined Thomas. Mary thought differently; the old order changeth; surely the Judge would acquiesce.

In search of reassurance Thomas found himself studying the characteristic motions of the Judge. From day to day the revered man walked two blocks downtown from the new office, which he had chosen after his old one burned, in order to get the street car on the same corner where he had gotten it for the past twenty-five years. Regularly as the clock he returned to his home in the afternoon for an hour's work in his garden before dinner. Steadfastly he refused to enter the gate of the county fair because it kept open in violation of the Sabbath day. Persistently he resisted every attempt to lure him for a ride through Huntsville's beautiful new city park because, he said, it added to the city's mad spirit of revelry and flagrant laxity in morals, a rendezvous for petting parties! He rarely went anywhere for that matter, except to his office and to church.

Human nature change? In realms ordered and fixed, like the laws of the Medes and Persians which altereth not? Mary undertaking to gossip intimately with him about endless matters of sentimental interest! As if he were a girlish pal!

The meager congregation grew steadily to gratifying proportions. The sedate Judge winced and flashed his one good eye when he heard the people talking of "the living messages."

The Bible school overflowing all rooms, the Pastor contrived without much church action to provide temporary shacks for the accommodation of whole departments. All the lot space available became completely covered with these flimsy structures. The aesthetic

sense of the congregation revolted. Its feeling of obligation toward its growing church demanded a new building to stand beside the big rectangular Gothic auditorium in which Doctor Paulson had thundered. The members talked of an adequate educational plant.

The hour had struck—the pastor leading in the direction of such progress must assume the full responsibility or step down and out. He meant to see this enterprise through!

The Judge astutely attacked what he described as worldly expansion at the expense of spirituality. And while the proposed building met with wide popularity the righteous misgivings of the highly revered Judge were by no means unheeded. There was an ominous grand swell. The Rev. Thomas Peters marveled that there could be so much of reactionism in church members. The appalling specter of a divided church haunted him. Even Mary—able to hope all things—trembled.

Judge Yantis did not lead the battle against the new building. He accented another matter of prior importance. As Cato of old Rome stood among the senators warning them that Carthage must be destroyed, he now never lost an opportunity to give his solemn judgment that the church must have a change of policy. He based this conviction on the pastor's habitual avoidance of strict denominational preaching, resulting, he said, inevitably in a break down of all the church's doctrinal standards.

This analysis of the church's precarious condition he gravely communicated to all with whom he held audience. He protested the vitiating of the church's spirituality by banquets, athletics and the like. Every time the treasurer read an item of expenditure for such in the monthly business reports in the church conference the Judge would make a terrific indictment of this folly, pronouncing certain doom on the church that followed such practices. The church that had struggled for years with debt was about to be plunged into colossal, hopeless debt by this rashly dreaming pastor—a disgrace unbearable! And for what purpose, pray? To build moving picture halls, banquet rooms, swimming pools and gymnasiums! What would the apostles think of such a perversion of the holy Christian church?

Even worse tendencies of the preacher now came in for especial attack. Peters would not agree that every word in the Bible must be construed literally. That was because Peters would not berate science. The Judge had studied the classics in a private school and read law in a private office. He had never studied science, but he knew enough of it, he thought, to know that it undermined the fundamental beliefs of Christianity. Ad-

mitted the amiable pastor used the terms of the old theology glibly enough—he interpreted them in harmony with hateful scientific meanings. Unless the situation were soon righted God would remove the candlestick out of its place.

Mary Peters shuddered at that.

"I may have to oust the Judge, but I won't fail," Thomas told Mary.

But it was the Judge's first move. He introduced a motion in the church conference calling for the resignation of the pastor—on grounds of irregularities affecting the historic standing of the church!

Then Thomas Peters had to think quickly—he decided he would stand his ground before the deacon if the stars fell. He stood up to say so but was interrupted.

"I offer a substitute motion that the church declare the office of all deacons vacant for the purpose of a new election." The steady voice, that of young Alvin Walker! First time ever uplifted there!

This was completely dumbfounding—most of all to the Judge!

"I feel it unnecessary to make any defense," he said with unspeakable dignity. "If the church after all these years sees fit to retire its faithful board of deacons, I for one will accept that incredible verdict without a word."

In the amazing tangle no one ventured to say anything. After an excruciating moment there was a call for the substitute motion. It carried overwhelmingly.

The Judge arose to leave the meeting, to shake the dust of the place from his feet as it were.

He did not reach the door before Peters, astounded, "in the interest of a free expression of the church's wishes," offered his resignation, begging the church to accept it without discussion.

"Move it be accepted!" Again the voice of young Walker!

"Question!" came from all sides in volume.

The Rev. Thomas Peters, a little taken aback, but assuming victory in the bungled, unexpected turn of affairs hastened home, trusting the outcome to his friends.

Three days passed, and he was left in perfect seclusion. Every one avoided him. He tried in vain to get one word of the church's action after he left the conference—everybody kept consistently mum. He finally concluded that the church had tired of the controversy and meant to get rid of him as the exciting cause.

At 11:30 Sunday morning Thomas received a committee from the church.

"We're having a meeting, and we want you at once!" they said.

When they arrived at the church he

(Continued on page 673)



BOYS and Girls



Fibs and the Fidgety—Finger Man

By M. T. A.

THIS is the story of a typewriter; also of Twinkle-Toes, Broom-Sticks, the baby who was only a Remnant, and a nut. Now Broom-Sticks, being "only a girl," was forever busy, watching the boat, collecting firewood, grinding the meal, minding the baby, going to the well for water, and all the dozen other things a girl in India does; whereas, Twinkle-Toes seemed to be off on little secret errands of his own. And one of those errands had to do with the Fidgety-Finger-Man. Nobody sent him on that errand: it was his own idea! But after he got there it made cold shivers ripple up and down his backbone, and to have such cold shivers in India is saying a good deal, for no doubt you know that India is always as hot as our hottest summer days.

Yet there stood Twinkle-Toes shuddering, all on account of putting his eye up close against a certain hole in a certain wall to watch certain fidgety fingers dance a certain little jig: click! went the fingers, clack! went the fingers, as they rattled down on round white circles, clickety-clack! clickety-clack! Every once in a while a little bell would tinkle, thereupon the fidgety fingers would stop, make a swooping movement toward the left and start dancing their merry jig all over again. Poor Twinkle-Toes ran away to the house where the brownies lived as fast as he could caper! But when he reached his little mud hut he began wondering if he had not been dreaming. "I guess maybe I made it all up," said he to himself. So of course he had to go skipping back to that hole in the wall to make sure.

It was while he was looking this second time that he saw that every single time those fidgety fingers danced their busy jig they made little rows of curious black marks on a sheet of white paper. All of which was rather alarming, for he never heard of dancing fingers, clattering on white circles and leaving a trail of black marks? Twinkle-Toes tore away quickly to the safety of his little mud hut. But surely you have guessed that he really had to tiptoe back again to see if he had not been dreaming, and this time the thing that he saw was the most upsetting sight of all. For, my stars, those fidgety fingers were white! White like my fingers—white like your fingers, and Twinkle-Toes had brown fingers! Broom-Sticks had brown fingers, too; everybody had brown fingers in the house where the brownies lived. Yet all this time here you and I sit with fingers as white as the Fidgety-Finger-Man's;

The Explorers' Club

CONDUCTED BY MARGARET T. APPLEGARTH

and because you have probably guessed that his fidgety fingers were merely typewriting a letter, you will surely be excited to know that that letter was addressed to you and to me. And this is what it "Dear Baptist children in America:

Here I am in a little mud hut, my new home way over here in India; so I want to send this letter far across the deep blue sea to America to tell you a little about my neighbors—dear queer brown neighbors whom I love with all my heart already. They live close around me in their own mud huts—gloomy mud huts—dirty mud huts—silent mud huts. I keep wanting to make them sing, for once upon a time I learned this little verse:

'Out of the mud and scum of things,
Something always, always sings.'

So I stand in my doorway and look up and down the street saying to myself: 'Which of these little mud huts will begin to sing first, I wonder?'

But how can they sing with painted idols on the god-shelf of each hut? How can they sing when the brown mothers are not treated fairly by the brown fathers? How can they sing when the girl-brownies are hardly worth counting? How can they sing when they are sick and don't know how to get well? How can they sing until your Saviour is their Saviour, too? So that is my task in town—to bring the Lord Jesus to each person, and to cure the sick just as he used to do when he was here among men long years ago. The money you gave in your offerings last year has built a tiny hospital in this town where no one has ever known how to get well, and I want you to pray every day that in this hospital of yours somebody may soon learn to love the Saviour and go home to make the mud hut sing and sing and sing."

Now I come to the sad part of this story, for you will notice that it is named "Fibs and the Fidgety-Finger-Man"; yet so far not a single word has been said about fibs. But Twinkle-Toes knew those fibs, for it was he who said them: such ridiculous fibs, such useless fibs.

For when he came on his fourth visit to look through the hole in the wall, there were no fidgety fingers to be seen, but directly behind Twinkle-Toes stood the Fidgety-Finger-Man himself. "Hello!" he said in his friendliest voice, "I'm ever so glad to meet you. Come on in and sit down."

"Oh! Oh! Oh!" squealed Twinkle-Toes, frightened almost to death. But before he really had a chance to begin dying, he was sitting indoors answering twenty

times twenty questions and realizing that there was nothing to fear in this friendly white man, whose questions were all about school and reading and writing. Twinkle-Toes said he thought school was only for high caste Brahman boys—was it really for a boy like himself? Indeed he would like to learn, this was wonderful news, Sahib. So in the course of time the white man asked: "Are there any other children in your home?"

"No!" said Twinkle-Toes, solemnly; but surely you know what a monstrous fib this was—for wasn't there Broom-Sticks? And wasn't there the Remnant? And weren't there his four older sisters? Oh, it was a very conceited fib! But of course you realize that it was just what his own father often said when asked how many children he had. He only counted Twinkle-Toes, and left out his nice daughters entirely. Fathers have a way of doing that in India.

"I had hoped that there were dozens of you," laughed the Fidgety-Finger-Man, "for my wife and I are starting a school; we want every boy and girl in town to come to it. We want you and we want all your neighbors. So if there are any sisters or cousins in your hut be sure to invite them, won't you?"

"Yes, Sahib," said Twinkle-Toes politely. But I fear that that "Yes" of his was only another fib, for he never told Broom-Sticks a single word about school. The next morning off she went to mind the goats and tend the baby, while Twinkle-Toes sallied forth to school. Oh so proud of it! Why, nobody ever went to school in that town, for where was there a school to go to? Yet now there was one, and he had been asked. He swaggered and strutted and felt almost a mile high. But I think the Lord Jesus was watching dear little Broom-Sticks all this time—for the Saviour knew about the foolish fibs and I think he knew that in spite of them it was going to be a girl and not a boy who would soon turn the house where the brownies lived into a singing mud hut. A girl instead of a boy, in spite of the fact that Twinkle-Toes was learning all the hooks and curves of writing and becoming wondrous wise in our tiny little new Baptist school in India.

* * *

I would like to join the Explorers' Club, and my find which I "explored" is that a mission study book said that if people wanted a substitute for war they would find it in the modern missionary enterprise, where those who go have to be brave and face all kinds of adventures.

Ernestine P. Black,
Springfield, Mass.



Churches at Work



DISCUSS DENOMINATIONAL BELIEFS

The men's organization of the Cumberland church, Indianapolis, Ind., is known as the Roger Williams brotherhood. During the past year, the men have put on an ambitious program at their monthly meetings. Under the supervision of the pastor, Rev. Howard L. Spangler, the program committee arranged for the discussion of the beliefs of the various denominations, from month to month. A leading representative of the denomination under consideration was invited to make the address of the evening. The response to these invitations was most generous and the discussions were exceedingly profitable.

NEW STAIRWAY POSTER FOR WISCONSIN

Secretary LeGrand of Wisconsin is planning to issue another stairway poster this year to aid churches in reaching their goals. The way in which the First church of Eau Claire in that state used the poster last year offers an interesting suggestion.

Not only did it fill in the space showing the total amount of the goal and the amount to be raised on a monthly basis in order to meet that goal, but it filled in the amount raised on the step, month by month. Thus the church goal was constantly kept before the people on a monthly basis. This church went over the top without a hard pull to make up a deficit at the end of the year.

ANOTHER TRIUMPH FOR THE EVERY-MEMBER CANVASS

Doctor Garst and the First Baptist church of Spokane, Washington, invited Rev. John R. George, field missionary of eastern Washington, to lead in the annual "Every-Member Canvass," for which seven days from Apr. 7-14 were allotted. Three days were assigned to whip the teams and the church into line, and four days to do the canvassing. Of course, this week was preceded by the careful working out of the new budget by the finance committee and its adoption by the church, and by thorough detailed preparation on the part of the church office force. On the first Wednesday evening Mr. George preached on stewardship and thereafter conducted the first instruction meeting for the forty canvassers. On the following Sunday morning, he preached again and had all of the canvassers make their pledges before the church congregation, then take lunch at the church, and go out by pairs in autos. At 7 p. m. they re-

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

turned to the church for their first report and remained for the evening meeting, when Mr. E. H. Rhoades gave the address.

Monday, Tuesday and Wednesday the canvassers worked and reported to the church office during the day, and at the 6:30 luncheons of the church. By Wednesday the pledges for missions had gone over the top, and the current expense pledges were made until all of the current budget was climbing nearer. After Mr. George's address Wednesday evening, additional pledges were made until all of the current budget was provided. Thereafter the church unanimously voted to request the pastor to accept the salary raise which had been granted by the church but declined by the pastor.

The mission pledges total the largest amount the church ever pledged for missionary work in one year, and the current pledges total the largest amount ever subscribed to that fund.

INTERESTING FACTS FROM THE STATE BULLETINS

Northern California: "More churches cooperated in the unified work of the denomination in 1925-26 than ever before. Of the total number, forty-nine sent their missionary contributions to the state office once a month or oftener."

Minnesota: "Churches using the Every-Member Plan, and making monthly remittances, find it easier to make or exceed their quotas. Churches emphasizing missionary education throughout the year's program are the churches which find it easier to secure missionary contributions. The greatest falling down in missionary contributions has been in some of the larger churches. This counteracts the splendid efforts of many of the smaller churches."

Wisconsin: "A year ago we received \$5424.96 in designated contributions. This year only \$2850.41 of the missionary money was designated. It is evident that we are realizing more and

more the value of a cooperative program and churches are more and more willing that the money should be divided according to the plans worked out by the representatives of the various denominational agencies. Underneath all, it means a growing spirit of confidence in one another.

"Sixty Wisconsin churches sent more money during 1925-26 than in 1924-25 and seven others gave an amount equal to that contributed during the previous year. One church, at Portage, not only raised its pledge for mission in full this year, but in addition, more than made up for what it lacked on last year's pledge."

Rhode Island: "Churches which made their full missionary apportionments for the year 1925-26 number thirty-nine. This is more than twice as many as were on this roll a year ago. Every church but three in our convention contributed something to the denominational budget during the past year.


"The Every-Member Canvass is more widely used by our churches than it has ever been before. Where it is enthusiastically adopted and thoroughly worked it yields an income for local expense and missions far in excess of any amount the church has ever realized.

"A larger number of churches remit to the state office monthly than in any previous year. All of which clearly indicates that our people are developing a high sense of obligation to the missionary enterprise and are beginning to feel that it is as binding upon them to raise the missionary apportionment in full as to pay any other item of the church budget."


Michigan: "One hundred and forty-three churches reached or exceeded their missionary quotas for 1925-26 sixty-one, while not reaching their quotas, gave more than for the preceding year."

CHURCH ASSIGNS REASONS FOR SUCCESS

The First Temple church of Oshkosh, Wis., had a most successful year during 1925-26. A debt of several years' standing was wiped out, the missionary apportionment was met in full and there was a balance left in the treasury after paying all bills. The pastor states that three things have contributed to the raising of the church missionary allotment for the year: the educational value of two schools of missions, wider vision inculcated by a reading contest in which the church attained a total of 3411 points, and constant emphasis on the monthly plan of forwarding denominational funds.



Among Ourselves



Academic Freedom for Missionaries

BY C. T. HOLMAN

ONE of the most acute problems now being faced by our denomination is that of the relation of the foreign missionary to the home church and to the Board of the Foreign Mission Society. Some are insisting that the home church, acting through the board, must determine what the missionary shall say and do. The home church will dictate his message and method. The relationship insisted upon is perfectly definite and simple; it is the employer-employee relationship of an autocratically conducted industrial enterprise. Others (and I heard a number of pastors in Washington energetically supporting this proposition) insist that the missionary shall have the same freedom from dictation, particularly in the matter of doctrinal belief and in teaching, that the Baptist pastor at home enjoys. But the reply offered to this contention is that the pastor actually is responsible to his church and the pastoral relationship may be ended by the church if his doctrinal views are widely divergent from those of his people. In the same way, it is said, the Foreign Mission Board must terminate the service of the missionary if his doctrinal views are divergent from those of the home churches.

The board, apparently, has accepted this proposition. One missionary's resignation has been asked for; others, we are told, have resigned voluntarily. Many missionaries, I have been given to understand, regard the conditions under which they must labor as intolerable. There seems to be real danger that we shall lose some of our best workers; there is even greater danger that the mind of young men and women we need most will not volunteer for this service. The best brains and the most devoted hearts have been going to the foreign field. Can we afford to adopt a policy which will hold them back? But the question is not so much one of expediency as of soundness. Is this policy correct, or is it fundamentally unsound?

The question I want to raise is whether we have rightly conceived the relationship which ought to obtain between the board on the one hand, and the missionary on the other. Or is some other relationship than that which seems to obtain desirable and indeed essential if our foreign mission enterprise is to prosper? Before that can be answered it is necessary to raise the question as to the nature of the task which the missionary is asked to undertake.

Is the missionary sent out simply to treat with phonographic exactness a system of doctrine held in the West?

Or is he sent out as the expression of our desire to share with all the world the knowledge of Christ, to bring men and women everywhere face to face with him and under the control of his Spirit, leaving to them the same freedom to work out doctrinal interpretations that we ourselves have exercised? If the former, then our present procedure is quite correct, only it needs to be made much more rigid. The doctrinal statement already in use needs to be given more detailed and exact form, and our disciplinary measures need to be stiffened. If the latter is the correct interpretation of the missionary's task, then what is most of all needed is that we shall send out men and women in whom the Spirit of Christ is incarnate and who have the training and enjoy the liberty necessary to interpret Christ to peoples with wholly different historic and cultural backgrounds from our own.

It is this last element in the situation which has been too much neglected in current discussions of the problem. We may be sure that Asia, for example, will not exactly copy our western Christianity either in doctrine or ecclesiastical organization. It is altogether probable that the East, from whence Jesus came, will understand him better than we have done and will improve on our thought and method. And the kind of missionary needed today is one who, in genuinely fraternal spirit, will take to our brethren across the seas the knowledge of Jesus that we enjoy, and will gladly accord to them the same measure of spiritual self-determination that we insist upon for ourselves. It is not going to be easy for our churches and our

boards to adjust themselves to the support of the missionary enterprise so conceived, but that, if I understand the spirit of many Oriental students with whom I have talked, is precisely what is necessary today.

The relationship that I should propose, therefore, to be established between the board and the missionary, in place of the employer-employee relationship, is that which obtains between the board of trustees of a university and the members of the faculty. I am speaking, of course, of genuine educational institutions. The trustees do not ask the professor going into his laboratory to bind himself, before beginning his investigations, to discover there only verifications of certain already agreed upon interpretations, and then to teach only these to his class. He is given liberty in his field. It is the essential condition of scientific work. All the trustees ask, in this regard, is that the instructor be trustworthy and competent, that he have authoritative knowledge in his field, and that he be apt to teach. And the same conditions are essential to successful work in the present-day foreign mission enterprise. A man must have liberty so that he may fearlessly face the truth and adjust himself to it, no matter from what quarter it comes, together with men of widely varying backgrounds and cultures. As the teacher must have competency in his field, so must the missionary; his life must show forth the Spirit of Christ. And, like the teacher, he must be able to impart to others that which he possesses. If, then, genuine academic freedom can be given to the missionary, and a relationship established between him and his board similar to that which exists between the trustees and faculty of a university, the board will be able to turn its attention to things that really matter, instead of spending time checking up on the specific details of doctrinal belief held by the missionaries.

Dedication at Ipswich, South Dakota

THE First church of Ipswich, S. D., with a membership of 130 dedicated a new \$45,000 building on Easter Sunday. The first service was a baptismal service at which time the pastor, Rev. A. Pierce Waltz, baptized twelve candidates. The first one to be baptized in the new building was his son Allen. The dedication services were held in the afternoon and John L. Barton, state superintendent, preached the sermon to a packed house. This service was unique in that every bill was paid in advance and not even an offering was received at the services.

The building is Gothic in style and unusual in that it is constructed of boulders

Stand Lojally

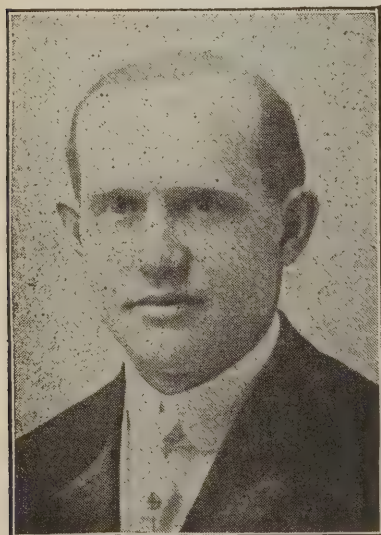
BY MARGARET B. PLATT

**JUST where you are in the conflict
There is your place!
E'en though you think you are useless,
Hide not your face.
God placed you there for some purpose
Unknown tho' it be
Know he has chosen you for it,
Stand lojally!**

**Just where you are in the conflict
Stand undismayed!
Fear not the forces of evil
Howe'er strongly arrayed.
They're but wrong's puny might!
Over 'gainst infinite right!
Where'er your place may be,
Stand lojally!**

**Just where the Leader has placed you
Be faithful and true.
It may be the turn of the battle
Depends upon you!
Tho' just to stand and wait
May seem but a coward's fate,
If that your task may be,
Stand lojally!**

(nigger heads) of the best fine grained granite left in this section of the state by glacial action. From the grade to the window-sill level and all the tower the stone is laid up in broken ashlar with all sizes and color of rock. Apart from the water table, the window sills and caps, there are no straight seams more than six feet long. Each rock was dressed by hand and matches the one next in multiple size. For the large rock a portable air drill was used to split boulders into pieces that could be hauled to the place of operation where they were dressed and fit in place. Every stone in the



A. PIERCE WALTZ

building, except in one fire place, was gathered from the county in which it is located. The roof is of red asbestos shingle.

People come from all parts of the country to see this building. Among these was an engineer whose books are leading authorities on architecture, civil engineering, and bridge building. He said: "I have seen and studied nearly all the great buildings of the world, but for its size, for beauty of material, exactness of workmanship, and promise of permanence, I have never seen anything that surpasses this and I do not recall having seen its equal."

The building stands fifty-eight by seventy-five feet. It is modern in every way, making adequate provision for worship, religious education, and recreation. It is in a "T" shape, the auditorium which seats 300 people being the stem with beamed ceiling, gothic windows and balcony. The other part contains two stories with class rooms of all kinds, pastor's study, parlor, etc. The wood work, pews and furniture are in oak and finished to match. It contains two stone fire places. One is in the parlor and the other in the young people's room just over the parlor. The latter is faced with all kinds of curios and stone from many different parts of the world. Some came from Palestine, Alaska, Georgia, Arizona, Montana, and many Indian relics from South Dakota. There is a full basement

with large dining and recreation room, lavatories and a furnace room. The heating plant is the fan type where both heating and ventilating are possible. The entire congregation cooperated in the enterprise. Mrs. Leota Beebe, a charter member of the church, furnished half of the cost. The pastor worked out the plans of the building and the details of the interior, and acted as superintendent of construction. Mr. C. J. Madison, a master mason is the originator of working up these prairie boulders in such a unique manner. Mr. U. L. Freed of Watertown, S. D., was the architect.

Nothing was left undone that would make the building substantial, convenient, and durable. It presents an ideal to the average church throughout the country. The pastor's aim is to show that the three departments, the worshipful, the educational and the recreational, can be built into one structure, making each stand out as distinct in itself and yet maintaining the architectural harmony and beauty. When sketches were first submitted to architects the cost was estimated at \$60,000. Thus he not only provided a splendid arrangement but saved the church a great deal of money.

Rev. A. Pierce Waltz, the pastor, is a graduate of Bucknell university, and Crozer seminary, graduating from the latter in 1910 with the degree of B. D. and receiving at the same time his master's degree from Bucknell. After leaving the seminary he immediately came to South Dakota as a pioneer pastor in the newly opened territory of the Rosebud reservation. He has spent all his ministry in South Dakota, in three different fields. Mr. Waltz is the oldest regular pastor in time of service in the state. In his present field he has served over eight years.

The Annual Conference of the South China Mission

By NEWTON H. CARMAN

WHATEVER may have been the effects of the Shanghai incident of May 30, it would seem that an over-ruling providence is using it to open the way for much-needed changes, political and social. And so too, it would seem, has God been using such an upheaval of national spirit and feeling, to awaken a church in South China. In the face of such an awakening and its organized expression through the Ling Tung Baptist Convention and its executive council, the annual conference of missionaries could scarcely help awakening to its changed status, to the need of a new attitude, and a revision of the old forms of thought and service. No wonder, then, that those seven days, ending on April 1, were full of challenge and stimulus, and warm with the consciousness of His presence and help.

At the opening session, the retiring president, Mr. Waters, gave the keynote for our gathering. As Moses passed on his unfinished task to Joshua, as David committed the cherished building of the temple to Solomon, as Paul gave over to Timothy the shepherding of the infant church, and as Jesus himself assigned the carrying on of his three brief years of ministry in his great commission to the disciples, so we, as missionaries, must in large measure hand over to the Chinese leaders our unfinished task. Let us, then, take courage and face thoughtfully and prayerfully the question of our own place and work in the new day.

The devotional meetings which form part of every session were helpful. Two of them were led by Chinese leaders.



FIRST CHURCH, IPSWICH, SOUTH DAKOTA

Pastor Chiu of Canton, who has been holding evangelistic meetings among our schools and churches, and Doctor Tai, recently returned from America. A third was led by Doctor Ehr Gott, pastor at Berkeley, Calif., and formerly pastor of Immanuel church, Rangoon, who is now making a visit around the world, giving especial attention to the mission fields. His plea for a stronger emphasis on the training of Christian leaders was timely. The Chinese speakers both made the plea that the missionary must not interpret the new movement of the Ling Tung churches as a signal to "keep hands off" or as a polite suggestion that we are no longer needed and might as well go home. On the contrary, they urged our heartiest sympathy and co-operation with this still youthful organization.

In discussing the relation of the mission to the Chinese church, many knotty questions presented themselves, such as the following: Shall we say, "We have given you autonomy, now you make good"? or shall we cooperate in the spirit of brotherhood and faith? Are our Chinese leaders making good? Are they, the locomotive, making proper connection with our 5000 laymen, the train? How shall we decrease our missionary staff? Do the Chinese want it decreased at present? Shall we form a "Reserve List" of missionaries to be kept at home until needed? Shall we insist on sharing the control of finances, or shall we encourage the spirit of the Chinese in demanding power by giving them more complete control of funds? Is our annual conference necessary to our present work? Will it be more helpful to publish our willingness to go without the protection of the treaties, or to keep quiet for the present?

One afternoon was given over to a joint meeting of our reference committee with the executive committee of the Ling Tung Baptist Council. Later in the afternoon, these and other Chinese leaders, men and women, were asked to join with the conference in an informal social gathering. The opportunity for mutual discussion was too good to be lost, and after a brief half hour of tea and cakes and conversation, we came to order with Principal Fu of the academy in the chair. There followed nearly two hours of discussion concerning many phases of the political and social situation, especially as it affects the church and the missionaries. While many of the questions raised could not be easily answered, the fact of facing our common difficulties together, and of better understanding the different points of view, proved very helpful to us all. The element of humor was not lacking in some of the allusions to the American gunboat anchored in Swatow harbor. Missionary Lewis, from Unkung, forty miles away, reminded us that a gunboat was of no value to him or other of our inland families. They must rely, as in the last analysis we all must rely, upon the confidence and good will of the people, for our personal safety as well as the success of our work. Reli-

ance of the Chinese church upon foreign treaties and protection, while more and more infrequent of late, was nevertheless held by Mr. Fu and others to be largely responsible for the branding of Christianity as a "foreign religion" in the minds of the people. The Ling Tung church has determined to remove this stigma and secure the recognition of its own government and rely upon its protection.

The conference was fortunate in that two of its members, just returned from furlough, were present and able to interpret to us the findings of the Conference on Mission Policies held in New York last November, and the attitude of the board on many of our present pressing problems. Much time was spent in the discussion of these reports, ably led by Doctor Groesbeck, with the help of Mr. Whitman, also just returned.

Illustrative of the new conditions and of the reaction of the mission to them, the following items of conference action may be cited:

1. Hearty endorsement by the conference as a whole, of the declaration of an informal meeting of missionaries in November, which expressed itself in favor of taking steps for the revision of treaties and of existing regulations concerning extraterritoriality and the customs.

2. Motion to cooperate with the Ling Tung council in taking steps to meet more adequately the need for trained Chinese Christian leaders.

3. A motion to definitely request the opinions of Chinese co-workers as to the return of any missionary who has spent a term of service here.

4. The fact that at this time, and ever since the "Independence Movement" of last summer, the questions of the budget and distribution of the mission funds have been discussed by the joint committee of the mission conference and the Chinese convention.

5. The virtual deletion of certain important conference committees, i. e., evangelistic and educational, on the ground that this work should be placed primarily in the hands of the Ling Tung convention committees, with their missionary advisors.

6. The adoption of an official statement or letter to the Ling Tung convention, pledging our hearty support and assuring it of our sympathy, and desire to help. This was but an official statement of the attitude already displayed by the mission ever since the new developments of last summer. You will doubtless find a copy of this letter published in the denominational papers. As representing the reaction of your missionaries to a new type of situation, at least for us here in China, you will find it interesting.

These were a few of the significant actions which reflect the spirit of the conference. One might say that although the Chinese were physically present at only three or four sessions, they were in our thoughts and plans at every session. That this was true at this conference far more than at any

preceding one, is largely due to the fact that for the first time there was an alert, self-conscious organized Chinese church with whom we could deal. That the mission and its reference committee have so completely responded to this sudden demand for a new type and degree of cooperation cannot be accounted for except by a large measure of the Spirit's leading. Failure to respond thus might easily have had tragic consequences for both the mission and the church.

A sad element in the conference was the disturbing news from Kaying. The college (non-Christian) which had been by courtesy occupying part of the buildings of our academy, claimed them now as its own and accused the academy of "squatting" in borrowed buildings. It demanded that the academy evacuate, a move which it refused to make until driven out by a mob of some thousand persons, backed by the anti-Christian element and indeed by official influence. Although we were much relieved at the correction of earlier exaggerated reports, the difficult situation there called for careful consideration. The presence of Principal Tshia of the academy and of Miss Foster and Mr. Whitman, who had just come from Kaying to attend the conference, greatly helped us to understand the whole unfortunate affair, whose details need not be gone into here. The American consul in Swatow has ordered the Griffins and Miss Mason to leave and Miss Foster not to return for the present. Our prayers and thoughts have been much with them and the Chinese Christians there.

In conclusion, the spiritual eyes of the missionaries assembled in conference at Swatow in April, 1926, seemed to see the dawning of a new day in the history of missionary work in South China. The Chinese church is coming into its majority. The senior partner—the missionary—is now in the process of handing over the conduct of the King's business to the junior partner—

The Baptist

Chicago, June 26, 1926

Vol. VII

No. 21

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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the Chinese Christian leader. The latter has urged the missionary to stand by, ready with help, advice, encouragement. "This the missionary must be more than ready to do, while rejoicing and thanking God for the fresh vigor and vitality of the wide-awake junior partner. God grant that the business of the kingdom may prosper as never before, by this new alignment of the forces of Christian leadership in South China.

A New Baptist Orphanage and a Home for the Aged

TWO large fine residences, 1618 and 1624 Oakland avenue, Des Moines, once the homes of ex-Governor Jackson and Judge Ladd, came upon the market at very reasonable prices. Dr. J. F. Sanders made arrangements to buy these houses. Articles of incorporation were at once drawn up and recorded in the Polk county court house in Des Moines, Dec. 2, 1925. President, Frank E. Foulk, M. D., vice president, Dr. J. F. Sanders; secretary, Mr. J. H. Cochrane; and treasurer, Mr. Lynn G. Fuller, are the first officers chosen for the corporation, with Dr. J. F. Sanders as financial secretary. Later Rev. Jay A. Lapham and Mrs. Lapham were chosen as publicity directors and solicitors.

So important and desirable does President Foulk consider this enterprise that he pledges to give his services as a physician to the institute free for five years. Doctor Foulk has been a leading physician in Des Moines for twenty-three years and is an active member of the First church. He is also vice president of the Baptist laymen's council of Iowa.

Dr. J. F. Sanders was pastor of the Baptist church in Clinton for nearly nine years, and in Keokuk, Ia., for nine years. For ten years past he has been active in Baptist denominational service, raising money for Des Moines university, for Hillsdale college, for the new world movement and for the Midway hospital in St. Paul.

Mr. J. H. Cochrane is an active and popular business man of Des Moines. For nearly twenty years he was superintendent of the Sunday school in the First church. For many years he has been treasurer of the Iowa Baptist State Convention.

Mr. Lynn G. Fuller is vice president of Central State bank, one of the most conservative banks in Des Moines.

Rev. Jay A. Lapham was a teacher in the Cedar Valley seminary at Osage, Ia., for fourteen years, and in Central college, Pella, for nearly thirteen years. He served the Publication Society and Iowa Baptist Convention for twelve years as director of religious education.

Mrs. J. A. Lapham was state president of the Women's Baptist Missionary Society for six years. She was the leader in founding the Girls' Missionary Education fund in Iowa that has helped twenty-five Baptist girls prepare for missionary and other service.

Article two of the incorporation papers says: This corporation is and forever shall be controlled by members of the Baptist churches of the Northern Baptist Convention, who shall become life members of the corporation.

Article four declares that the object of the incorporation is: 1. To provide a home for orphaned children; 2. to secure homes for homeless and dependent children; 3. to control and dispose of minor children as provided for by law; 4. to provide a home and proper care for aged people, and for aged Baptist ministers. Thus the object covers definite, needed Christian service, commanded by our Lord, "I was hungry and ye fed me."

The deed for the property has been placed by the board in the Baptist denomination. The members of the board are to be chosen annually by life members of the corporation. One of our national secretaries from New York city was in Des Moines, December, 1925, attending the pastors' conference. He saw the plant and studied the plans and endorsed the enterprise heartily from the platform, as worthy, well-located, and desirable for our denomination.

Any member of a Baptist church in the Northern Baptist Convention may become a life member by paying \$100 or more within a period of five years, which is only \$20 a year. This will give a large constituency who will have a voice in controlling the orphanage and home for the aged. Thus the interests of the Baptist people will be carefully guarded.

Boston Letter

By CHARLES H. WATSON

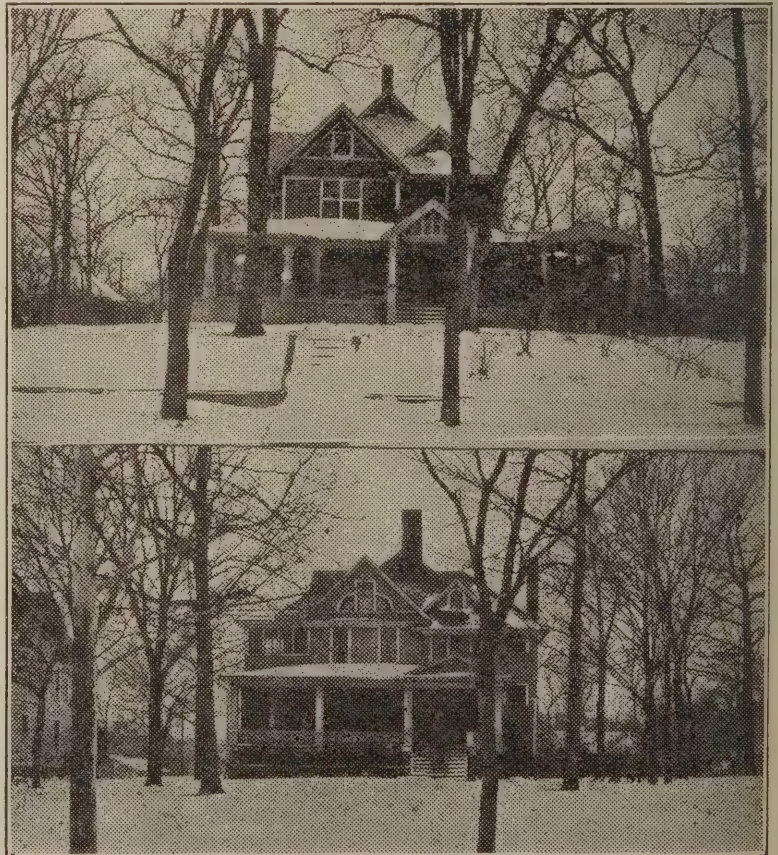
Newton Commencement

NEWTON more than fills this letter. Indeed the space usually given to the Boston Letter would not be sufficient to do justice to the many and rich features that appear during the days of commencement. Hence some must be overlooked, and only the few high spots be noted that compelled attention.

President Faunce's Baccalaureate

The mere announcement that President Faunce was well again, and would be the preacher, was a sufficient joy, but the sermon itself both heightened and brightened commencement Sunday. The settled conviction of many that Doctor Faunce, in the high and full range of his pulpit ability and habit stands preeminent among our Baptist preachers, was abundantly justified by the sermon. With his recent serious illness in memory, we were reassured by the physical and mental vigor apparent in the discourse, and the old-time ring of spiritual reality, that he had returned to us with even nobler power.

He developed the theme from Romans 1:11, "I long to see you that I may impart unto you some spiritual gift." At the outset, the timely question raised was, just what is this spiritual gift possessed only to be imparted? The search for answers leads into a quest for the essential meaning of Christianity. Paul's long journey to Rome was not to get,



BAPTIST ORPHANAGE AND HOME FOR THE AGED

but to give; and what he gave swept much of pagan sport and worship off the earth. What did Paul give to Rome, and what are you men to give to modern cities?

Will it be ceremony—or something deeper and more dynamic than all the rituals of the earth? Will it be organization which in the modern church amazes and appals us with its mighty mechanism—or the mightier vitality always needed behind it? Will it be creed—intelligent statement of great truths and principles, lying behind all activity? Yes, but creed is what is believed, not what must be believed. It is never something clamped down on a soul by exterior authority. Ceremony, organization and creed, are each but the expression of life, not the creation of it.

What is Christianity?

Real Christianity is the vision of God revealed in Christ: a new attitude towards God and man; a new scale of values; a new purpose in living. It tells us what Christ meant when he said, "All ye are brethren," and what Jesus would do in this complicated, surging civilization, which has swung away from its old moorings, and is rolling and plunging like a rudderless ship on a storm-beaten sea. Our world is crying for the "Mind of Christ," not his garb of Galilean homespun, nor his tomb for which Crusaders vainly fought, nor his exact syllables, but his Mind; his attitude towards God and his fellows, his spiritual serenity, courage, self-dedication, immortal love for all mankind. He that hath his spirit, whether born in Boston, Moscow, Tokyo, or Bombay, whether or no he ever heard of the thirty-nine articles of the New Hampshire confession, belongs to Christ, and shall share in his eternal kingdom.

This bare outline does only meager justice to a noble specimen of real and timely preaching.

Newton Night

This social union feature of Newton's commencement holds a unique place in the festivities.

It is befitting that our only distinctive Baptist school in New England for the training of ministers should be thus honored. The seminary furnishes and fills the program, and the members of the faculty occupy the chairs stretching behind the platform table. President Easton was a keenly sympathetic and sententious toastmaster, managing the union with happy promptness. Charles Henry Atkinson spoke for the graduating class on "Newton, a Memory and a Message." It was an address of modest sincerity, and put us in the point of view of consecrated youth equipped for service. Professor Donovan, the acting president, said the faculty's word on, "The Useful Man," with consistent wisdom and soundness. The main address of the evening was by Rev. Frank B. Fagerburg, the eloquent young pastor at Springfield, who was graduated from Newton three years ago. He spoke with maturity and conviction on "Position and Partial Knowledge." We know in part.

Vacation Time Is Here

July and August are America's great Out-of-Doors Recreation Time.

Whether in the home, in the hills, in the woods or by the lake or seaside, vacation time gives opportunity for reading.

What Shall I Read????

THE BAPTIST offers you in condensed form just those elements of knowledge that you need. Keep in touch with the Kingdom program week by week.

"Facts, Folks and Opinion," will give you general information in tabloid form.

"Editorials and The World in Transit," will keep significant questions fresh in your mind.

"Special Articles," brief, snappy and timely will give added zest to life.

"Among Ourselves," will narrate those activities that never cease among us.

"Station W C O Y," will keep telling you that all the time including vacation time, "We Count On You."

"THE DEVOTIONAL LIFE," will carry its deep worshipful meditation every week. Men who know God and the deeper things of the Spirit will lead us into the inner meaning of Life.

If you have only time for one page, read "The Devotional Life"—Keep the heart with all diligence for out of it are issues of life."

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The Baptist

2320 South Michigan Avenue

Chicago, Illinois

It was plain that close study of recent theological discussion had lead him to certain clear and helpful distinctions. Sometimes we claim more than we know, or know more than we claim. The speech was fully up to the occasion, and was a real gospel for a time of contentions and confusion.

Alumni Day

Passing over the more conventional features of the day, such as the memorial services, and the annual business meeting in Colby chapel, we halt at the alumni luncheon, and get its impressions. President D. J. Neily makes an ideal toastmaster. He has up-speaking good nature and brevity, and puts his speakers at their best. Of course the "fifty-year man" is the hero among them. This year he was Dr. John Alexander Gordon class 1876, the theologian of Brandon college, Ontario. He blended sound theology with abundant sense and reason, and talked like a genuine "old boy." Another hero is the "twenty-five year man" Dr. Otis W. Foye, who spoke for class 1901. Befittingly, he was younger and more festive, and in a fine vein of reminiscence, even made allusion to some of the inconvenient "extras" of student days. Other speakers were Rev. Harry I. Marshall of class of 1903, our accomplished and devoted president of the Karen Theological seminary at Insein, Burma; Rev. Albert C. Thomas, class of 1911, of New York City, and Everett A. Greene, our treasurer, and partner in temporary administration with Professor Donovan. Always a free and friendly feast, this alumni luncheon reached the high level of comradeship.

Dr. Richard C. Cabot

In the larger sense, Doctor Cabot stands out as the "beloved physician" among the wide medical fraternity. Also, he is professor of social ethics in Harvard. When he was announced to give the address before the alumni on the "Minister's Opportunity in the Study and Appreciation of Personality," at once we were conscious of an academic expectation. But in its disappointment, we found something richly pragmatic and more useful. He found close kinship in the spiritual and physical, and claimed that both must have equal recognition. Then we find that man's unique personality evidences a child of God. He called attention to the prominence of abnormal personality, which shows us the close relation of morals, and mental hygiene. Thus we add the tools of modern psychology, whose books are yet to be writ-

ten. Gamaliel Bradford has shown us that there is a science of the soul apart from art. Then develops racial psychology, the study of city and country types, the child, adolescence, old age, senescence, and the problems of middle life. In a most realistic fashion, Doctor Cabot took the minister into hospital, alms-house, insane asylum, and death chamber, in none of which is he as familiar and constant as the Roman Catholic priest. Ministers were shown how to be "sons of consolation" by one who for years has married religion to healings and teachings, becoming eminent in both.

Dr. Arthur W. Cleaves

Dr. Cleaves of First church, Providence of class 1901, a former editor of THE BAPTIST, came on in the evening, with the "Oration to the Alumni," upon a theme that provoked general curiosity: "The Intriguing Adventure of the Modern Minister." Alas, your scribe had to scuttle before the intriguing. Cleaves smiled us through the maze! His oration is spoken of as the production of a practised writer, keenly interesting, and ably handling the materials of current theological contention, seeking the way of the level head and the sound heart, as his "Adventure" leads him through changed conditions, and shifting differences.

Commencement Proper

Supposedly Wednesday is the great day, but the greatness depends upon the class, and the weather. We had June at her loveliest, and the class, though not as large as usual, made a strong impression of intelligence and seriousness. For the first time, we had a representative on the program of the college women's department of religious education, Miss Ellen S. Daniels. Thirty degrees were

granted, Prof. W. N. Donovan presiding, and Dr. F. W. Padelford offering the graduation prayer.

After the commencement service came the trustees' banquet. Here, tension is relaxed, hearts open, social feeling comes, free speech is indulged in, and loyalty and faithfulness enjoyed. Pres. Albert L. Scott of the trustees, presided, and struck a note of high confidence. Professor Donovan who so wisely has born responsibility in the absence of Doctor Horton, spoke to us with inside knowledge and with deep hopefulness. Everett A. Greene, who with the willing-hearted efficiency of his father, has proved himself such a trieless "efficiency man," gave words, ringing with interest. Dr. C. N. Arbuckle, the Newton pastor, found the smiles and satisfactions that break forth from ordaining councils and early pastorates; and Charles L. Seasholes, the scholarly minister of Watertown, struck the high Newton note of intelligent loyalty to truth, and wise adaptation to new conditions without compromise. That truthful word about Newton was benedictory and the response to it came from loyal and grateful hearts that cherished it.

Now for the new president when he arrives, and the new Newton that he may bring with him!

Obituary

Nellie Harrington, wife of Rev. Harry Z. Davis, pastor of St. Clair Baptist church Mich., died after an operation at Harper Hospital, Detroit, May 29, and was buried at Pontiac. Mrs. Davis was born in Pontiac in 1870. She subsequently lived a Stewart, Neb., attended Gates college a Nelegh, taught school for some time, and married Mr. Davis in 1893.

Few pastors' wives were more capable and devoted in the home, the church, and the community generally.

She leaves two sons and four daughters—one of the latter a home missionary—and a husband, who sustain a great loss

Here, There and Everywhere

REV. F. M. HOLT of Hyannis, Mass., is in the third year of a very successful ministry. The church carries a budget of \$5000. During the past year \$2000 was expended on the buildings.

PREACHERS at the University of Chicago for the summer quarter include Dean Shailer Mathews, Prof. T. G. Soares, Prof. H. L. Willett, all of the university faculty; also Rev. Robert Freeman, Pasadena, Calif.; Prof. Archibald Main, Glasgow, Scotland; Dr. Josiah Sibley, Pasadena, Calif.; Rev. Preston Bradley, Chicago; Prof. Daniel Evans, Harvard university; Prof. G. B. Smith, Chicago, and Pres. Ozora S. Davis of the Chicago Theological seminary.

THE CHURCH at Concordia, Kan., has let the contracts for the erection of a three-story edifice to cost approximately \$42,000. It is to be completed by Sept. 1. Rev. W. G. Holmberg is the minister.

THE REV. LEWIS JACOBSEN of the First church, Sioux City, Iowa, was the principal speaker at the First Lutheran church of that city when the annual banquet was

given to the class in confirmation. Mr. Jacobsen has recently spoken at the Jewish synagogue, at the Catholic men's luncheon club and at four different high school commencement programs.

THE FIRST CHURCH, Visalia, Calif., Rev. C. M. Northrup, minister, reports forty to seventy attending mid-week services. The pastor assisted in evangelistic meetings at Glendale, Ariz., where he was formerly located for nine years.

THE WOMEN of the Fulton Height church of Medford, Mass., have a regular service for prayer and Bible study a 2:30 p. m. on Tuesdays. Rev. John Shad Franklin is the pastor.

REV. ALFRED L. MURRAY was received on May 19 into the regular Baptist ministry by a council composed of delegates regularly called by the Boston East Association of Massachusetts, composed of twenty-seven messengers from sixteen churches. The action read that the council, after listening to statements of Christian experience, call to the ministry and views on doctrine, was "heartily to advise"

Want Ads

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the First church of Malden that we endorse the previous ordination of Brother Murray and admit him to our fellowship in Christ." The moderator was Rev. Walter E. Woodbury, clerk, Rev. Ernest A. Elwell.

REV. HERBERT T. PUNCHARD was duly ordained by a council composed of fifty-four delegates from twenty-three churches, at Anglesea, N. J., on May 21. Moderator, Rev. J. S. Teasdale of Vine-

BOB-LO PICNIC, annual outing of the First church of Detroit, Mich., Rev. Mark Sanborn, pastor, will be held on June 29. Bob-Lo is an island. The Jefferson Avenue church, Rev. A. V. Allen, pastor held their outing at the same place on June 24.

REV. A. E. COWLEY began his third year with the church at Lebanon, Ind., on June 6. In two years he has received 100 members.



THEODORE M. HOFMEISTER

and and clerk, Rev. E. W. Rumsey of Salem. Ordination sermon was delivered by Dr. Milton G. Evans, prayer by Rev. Chas. A. Nylund and hand of fellowship by Rev. A. S. Allyn.

REV. EDWARD BLEAKNEY of the Tabernacle church of Utica, N. Y., will sail for Europe on July 17. While in Great Britain he will preach in the Lauriston United Free church of Edinburgh and in the Tollington Park Congregational church of London.

AMONG THE SPECIAL speakers at Frances Shimer school during the closing of the scholastic year were Dr. Theodore G. Soares, Dean Shailer Matthews, Prof. Valter Sargent and Dr. Nathaniel Butler, all of the University of Chicago. Dr. John Timothy Stone and Dr. Chas. W. Wilkey, Chicago pastors, were also on the st.

REV. CHARLES G. STONE has withdrawn his resignation recently tendered to the First church of Brandon, Manitoba. A marked strengthening and enlarging of the program was heartily adopted by the congregation.

REV. CHARLES RUFUS OSBORNE, pastor of the Morgan Park church, is president of the Chicago Baptist Ministers' Association.

REV. JAMES ERNEST GIBSON has closed his work as associate pastor in the church at Oak Hill, W. Va., and is now pastor of the Main Street church of Petersburg, Va.

REV. W. D. BANCROFT is the stated supply for the Temple church of Lincoln, Neb.

Please mention "The Baptist" when writing to advertisers.

AN ORGANIZATION known as the Baptist Evangelistic Bureau is announced by Dr. T. M. Hofmeister as its director. The object is stated as having in mind "the promotion of evangelical soulwinning." "Scriptural evangelism" will be its keynote. The office of the director will be at South Solon, Ohio.

REV. R. A. JENSEN of the Second church preached the baccalaureate sermon for the Missionary Training school in the First church, Chicago, on June 13.

REV. HERBERT FORD, who supplied the First church of Lincoln, Neb., during the past winter, preached at Billings, Mont., on May 16. Billings is pastorless at this time.

THE BAPTIST UNION of Lincoln, Neb., is back of a movement to erect a new \$100,000 building in the College View section of the city. The union will contribute as much as is raised by the local church. Secretary H. Q. Morton of the Nebraska State Convention has pledged \$10,000 for the first unit which will be erected this summer.

REV. E. P. CARTER is the new minister at Wellsburg, West Va.

DR. G. R. MCGUIRE, who came recently from Montreal, Canada, to Clarksburg, W. Va., finds his new field opening up with large promise. Doctor McGuire is widely known in the Northern Baptist Convention, having served for a long period at the Ruggles Street church in Boston.

REV. JACKSON WHITE was ordained at Weston, W. Va., on May 19. Secy. A. S. Kelley, moderator, and Rev. R. M. Dorrill, secretary. Ordination sermon was by Rev. Hugh Pickett; ordaining prayer, Doctor Kelley, and charge to candidate by Dr. E. J. Woolfer.

THE CHURCH at Gillett, Pa., Rev. J. Sidney Kane, pastor, held its golden anniversary on May 30-June 2. The anniversary sermon was delivered by Rev. F. W. Tomlinson of Philadelphia. Former pastors present and speaking were Rev. W. A. Grover of Candor, N. Y., and Rev. A. J. Booth of Galway, N. Y. The church dates back in its activity to 1840 but was not formally organized until 1876.

SIoux FALLS COLLEGE held its forty-third annual commencement on June 3-7. Baccalaureate sermon was by Pres. Fred G. Boughton and the commencement address by W. I. Early, of the local high school.

PROF. CHAS. E. DECKER, a native of Nova Scotia, and now an instructor in the Illinois State Normal school, gave his address on "Acadia—the Land of Evangelism," in the First church of Bloomington, Ill., on June 9.

REV. STANLEY A. GILLET of Caldwell, Ida., gave two addresses at the district rally of the B. Y. P. U. at Nampa, Ida., on May 30.

FRIENDS at Augusta, Ga., listened in by radio to Dr. J. W. Brougher's service on Sunday evening at Oakland, Calif. Dr. Brougher broadcasts over KGO.

THE NATIONAL CONFERENCE on Better Church Music will be held at Chataqua, New York, on July 22-25. The council on the Fine Arts in Religion will be held at Lake Geneva, Wisconsin, Aug. 6-8. Both are under the direction of H. Augustine Smith, professor of fine arts in the Boston University School of Religious Education. These conferences offer the highest type of instruction and

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demonstration under the leadership of one who is recognized as an outstanding authority in America.

LENTS CHURCH, Portland, Ore., Rev. R. B. Thomas, minister, has had special meetings conducted by Mr. Milo Bentley.

REV. E. L. ALBRIGHT has resigned at South Bend, Wash. His future plans are not announced.

DR. DAVID BOVINGTON, president of Brandon college, has resigned and will close his work with the college in September.

DR. LLEWELLYN BROWN of Elizabeth, N. J., spent a few days in Toronto, Canada, in May.

REV. H. J. HAMILTON has resigned at Fowlerville, Mich., and on account of ill health will not immediately take another field. He will reside at Laingsburg, Mich.

REV. W. B. JARMAN of the West End church of Bay City, Mich., has received sixty-eight members during the past year,

fifty being baptized. The edifice had been put into first-class condition.

DR. J. F. VICHELT of Rochester, N. Y., preached on May 23 in the Central church of Toronto.

PRESIDENT C. M. HILL of Berkeley seminary, delivered the commencement address at Linfield college on June 6.

MRS. ELON THORNTON, wife of the senior deacon of the Sugar Creek church, died on May 30. Funeral services were conducted at the residence, Washington Court House, Ohio, by Evangelist T. M. Hofmeister, assisted by Rev. Harold Phillips of Mt. Vernon, N. Y. Deacon Thornton is eighty-two years old and active in the church.

THE FIRST CHURCH of Watertown, N. Y., Rev. Guy L. Brown, pastor, received 114 new members last year, raised \$24,000 for all purposes and maintained what is reported to be the largest prayer-meeting in northern New York.

New Midway Hospital Ready for Service

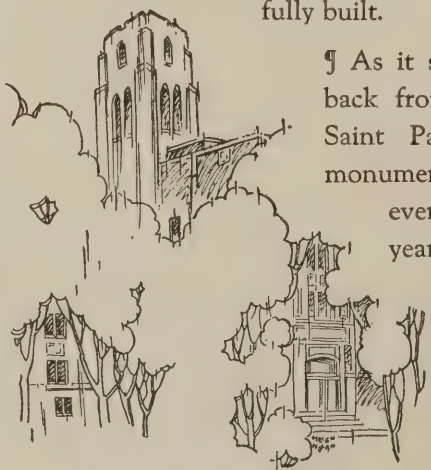
BEAUTIFULLY builded, completely equipped, ready for its years of service to thousands—the new Midway Hospital will be dedicated Sunday, July eleventh.

¶ This new edifice of the Northwestern Baptist Hospital Association is a genuine credit to Baptists of the Northwest and others who have made its erection possible—a credit because of the manner in which the program has been completed—a credit because no other Baptist Hospital has been more thoroughly equipped, nor more beautifully built.

¶ As it stands in a stately fashion back from University Avenue in Saint Paul, it is more than a monument, because every hour of every day and night of the years which are to follow, it will carry on in its christian service.

*The Northwestern
Baptist Hospital
Association*

Saint Paul, Minnesota



MORE THAN HALF a hundred babies brought their mothers to a Cradle Roll party in the First church of Malden, Mass., on May 26. All the charming tots were there in their best "bibs and tuckers."

MORNAY WILLIAMS, a prominent layman of the denomination, active for many years in missionary work in connection with his official position as a member of the Board of the Foreign Mission Society, passed away at his home in New York on Friday, June 18. A suitable tribute will appear in an early issue of THE BAPTIST.

REV. SAM P. GOTT has closed his work at Chico, Calif., and accepted the call of the church at Susanville, Calif. He began work on his new field on June 1.

REV. A. A. HOLMES, pastor of Bismarck, N. D., died May 29 at St. Paul, Minn. The deceased was born in Plainfield, Ia., Mar. 9, 1874. He served as pastor at Estherville, Corwith and Audubon, in Iowa; in Sumner and McCook, in Nebraska; in Corning and Modesto, in Calif., and in Medford, Ore. For several years he was engaged as evangelist in California, in Florida and in South Dakota. Funeral services were held in Plainville, Iowa, conducted by Rev. J. M. Carlson, Rev. W. A. Simmons and Rev. Howard Beldin.

"THE FIRST AMERICAN" and other studies in biography by Dr. Chas. J. Baldwin, for twenty-five years pastor at Granville, Ohio, has been published by the church. The church has a few copies left and will dispose of them at a very modest price. Inquiries should be addressed to C. F. Lusk, Granville, Ohio.

PROF. JOHN W. JOHNSON will give a series of lectures on "Evangelical Religion" at the summer assembly for eastern Washington and northern Idaho.

BROWN UNIVERSITY held its 158th annual commencement on June 16. President Faunce presided. Orations were given by George Livingston Cassidy, Mathew Wilson Goring and Jacob Mark Jacobson. Mr. George Grafton Wilson, '86, presided at the reunion of alumni. Speeches were delivered by Rev. James Edward Freeman and Mr. Walter Hampden.

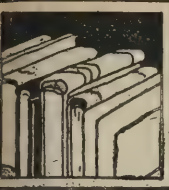
PROF. SANDFORD FLEMING of the Berkeley seminary, after completing work at Yale university, will spend some time in England and return to California in August.

MEMORIAL EXERCISES for Prof. Albion Woodbury Small were held on June 8 in Mandel hall, University of Chicago.

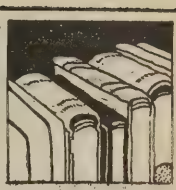
BUCKNELL UNIVERSITY held its annual commencement on June 9. Pres. Emory W. Hunt presided. The address was by Hon. George Wharton Pepper, United States senator.

DR. C. O. JOHNSON of Tacoma, Wash., addressed the interdenominational ministers' conference at Washington, D. C., on May 24, on the subject of "The Passing of the Prince Albert Coat."

DR. D. J. EVANS of Kansas City, Mo., preached in Calvary church, Washington, D. C., on May 30, for Dr. W. S. Abernathy, who was his predecessor at Kansas City.



New Books



How to Get Right with God, by James M. Gray, D.D. New York: Fleming H. Revell.

In these five talks, stenographically reported in a Chicago theater during the seven hours of Holy Week, Doctor Gray shows how a man who is a sinner may get into a state of rightness with God and how one who has fallen away from communion with him may be restored and have fellowship with God every day.

—F. H. FAHRINGER.

Stephen Gardiner and the Tudor Reaction, by James Arthur Muller. New York: MacMillan. \$4.

Perhaps there is no better statement even from an admiring reader than this on the jacket: "Stephen Gardiner as Secretary to Cardinal Wolsey and Henry VIII, Bishop of Winchester 1531-55, chief minister of Henry VIII after the fall of Thomas Cromwell, and Lord Chancellor of England under 'Bloody' Queen Mary. From these vantage points, he led the conservative forces of church and state during three reigns. He served his day in the three-fold capacity of lawyer, statesman and diplomat. His repudiation of the papacy under Henry VIII, his opposition to

Cranmer and the other reformers under Edward VI, his return to Rome and share in the persecutions under Mary, make his career one of outstanding significance for the Tudor period. Doctor Muller's presentation of the man and his times will appeal to lovers of well-written biography; students of political history; to close observers of the religious tendencies of our own day; and especially to those members of the Church of England, the Episcopal church in America and the Roman Catholic church who are interested in forecasting the further development of the Anglo-Catholic movement."

—U. M. MCGUIRE.

The Key to the Kingdom, by James Reid, and **In the Form of a Servant**, by Frank H. Ballard. New York: Doran. Each \$1.25 net.

The two belong together as members of a series of "Little Books on the Christian Life." The first is an exposition of the beatitudes in Jesus' sermon on the mount, based on the idea that in the beatitudes Jesus was sketching his conception of the character of a true Christian. And it makes some of those say-

ings of Jesus luminous at points where they are usually regarded as of difficult meaning. The general effect is to make the reader want to be the kind of a man there described. The second is not so well done. It contains eleven rather desultory studies of the life of Jesus from different viewpoints and at different stages, under the general idea that the life of Jesus was built upon the principle of service in a sense far higher than that of the ordinary Rotary club. The book is not without merit. It is worth the price and will repay the reading.

—U. M. MCGUIRE.

Healing in the Churches, by Francis M. Wetherill. New York: Revell. \$1.25.

The thesis of this book is well stated in two of its own sentences. "The church in modern days is missing its opportunities in neglecting the nervous and physical prophylaxis of its members. The proper function of the church is to embrace a happy mean inclusive of both spiritual and bodily welfare and health of those whom it serves." The author is candid, judicial and informed. One reading the book carefully will be convinced that the church is, indeed, missing

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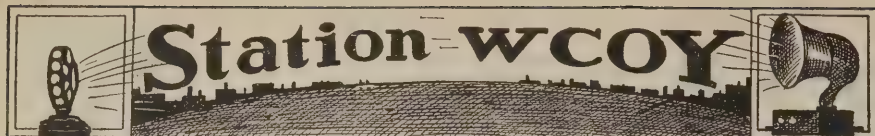
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Illinois.

"Tonight we want to visit with you. There are several things on our list for consideration. The *Western Recorder* says (and of course, no one can dispute it) that 'not more than one southern Baptist in every six ever reads a denominational paper.' But we think that is a great batting average. We congratulate those southern brethren. Wonder, if the truth could be known, what percentage of northern Baptists read a denominational weekly. What is your guess? Well, no matter. You can improve our rating by boosting for THE BAPTIST.

"Percy S. Foster led the singing at the great convention at Washington, D. C. He was a great and inspiring leader of song. He has an only brother, Allyn K. Foster. Allyn said a good word into Percy's ear about THE BAPTIST. Next mail brought a letter from Washington, D. C., saying, 'Here's my check for \$2.50 for THE BAPTIST. It ought to have been given to your representative at the N. B. C., but I was too busy leading the music. I am a new subscriber. Al says you are all right. Best wishes for success.' Thank you both. Keep passing the good word along. It all helps.

"THE BAPTIST For Sale,' will be the sign over a table in the vestibule of the First church of Burlington, Vt. Pastor C. J. Oxley and State Secretary W. A. Davison are behind a movement to increase the subscription list there. For a period of several months a good supply of up-to-date copies of THE BAPTIST and the *Vermont Baptist Informant* will be on sale. Copies of THE BAPTIST, *Missions* and the local state bulletin should be on sale or for free distribution in every church of the Northern Baptist Convention. Why not?

"I loan out my copy of THE BAPTIST,' writes Mrs. M. S. Featherston of Visalia, Calif. 'I cannot see why more members of our churches do not take the paper. It is a fine periodical to read.' Suppose that every reader should begin turning his subscription into a miniature circulating library? There are people in your church that are not interested in the paper because they know nothing about it. Suppose you adopt a worldly slogan for the coming year, 'YOU TELL 'EM.'

"Anent the flood of cheap and demoralizing magazines with their lurid covers and worse contents that one finds for sale everywhere, Rev. C. L. Kenagy of Pontiac, Mich., writes: 'I recently reviewed a group of these modern magazines for a group of ministers here in Michigan under the heading, "An Introduction to Modern Sensual Literature." An introduction was enough. What little good appears in them now and then is lost in the alluring lies and moral rot and rubbish that largely make up these publications. I shall pull harder than ever for THE BAPTIST and decent literature in our homes.' To which holy purpose there should be an 'Amen' from our readers around the world. Some 'Amen,' but 'them's our sentiments.'

"Rev. Fred F. Shields of the First church, Bellevue, Pa., has a little poem in his calendar that we will slightly amend and use here. Fred is a live wire. He won't mind.

"Forget the trials you have had,
 Forget the weather if it's bad,
 Forget the knocker, he's a freak,
 Forget him seven days a week.
 Forget you're not a millionaire,
 Forget the grey streaks in your hair,
 Forget to have those mean conniptions,
 But don't forget to pay subscriptions
 To THE BAPTIST—\$2.50 please."

"The office boy will conclude by saying that in his opinion Shakespeare, for such a time as this, put those immortal words into the mouth of Brutus: 'There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of our lives is bound by shallows and in miseries. On such a full sea are we now afloat. And we must take the current when it serves, or lose our ventures.' This year given to evangelism, missionary education, systematic giving, and the united support of all our constituency for all our accredited agencies of service including THE BAPTIST should give us a memorable year.

"WCOY now signs off. Watch and pray and PAY. Goodnight."

a great opportunity, in sidestepping the ministry of healing.

—FRED E. DEAN.

The Daily Vacation Bible School Guide, by Homer L. Grice, Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. 296 pages. Cloth 75 cents; paper 50 cents.

A passionate plea for the D. V. B. S. and a detailed guide for the promotion,

organization, and administration of a standard school. The author is the promoter of this type of religious education in the S. B. C., and has gathered practical suggestions from a wide range of workers in city, town and country. It is a book of methods, programs, and standards.

—W. C. DEER.

The Saving Sense

An old farmer posted the following notice: "Positively no more baptizing in my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners."—*The Churchman*.

An artist stood before one of his paintings on exhibition. Near him were two women studying the same painting.

"Isn't that awful?" remarked the one.

"Terrible!" said her companion.

"I'm sorry to hear you say that," said the artist. "That's my picture."

"Oh, whatever made you buy it?" asked one of the women.

"I didn't buy it. I painted it," said the artist.

"But you mustn't mind what we said about it," said the woman consolingly. "We don't really know much about pictures. We're just saying what everybody else is saying about it."

Valet: "What shall I do with this old clothing, sir?"

Philanthropist: "Give it to the Near East Relief."

Valet: "And these old books and magazines?"

Philanthropist: "The Salvation Army."

Valet: "And shall I throw away these old pen points?"

Philanthropist: "No. Give 'em to the Post Office Department."—*Life*.

Two small girls were playing together one afternoon in the park.

"I wonder what time it is," said one of them at last.

"Well, it can't be four o'clock yet," replied the other with magnificent logic "because my mother said I was to be home at four—and I'm not."—*The Tattle*.

In one of his recent sermons Dr. Frederick F. Shannon told this story: Out on a country road the motor of a princeling car went dead. The owner of the car tinkered with it for some time but apparently it became "deader," if possible. Just when Mr. L., in discouragement, was giving up his efforts, a man in overalls, driving a car that in popular parlance is known as a "tin Lizzie," came along and offered his help. After a short time he told Mr. L. that his car was a right.

"How much do I owe you?" asked Mr. L.

"You don't owe me anything," replied the man in overalls. "You see I don't need money so I wouldn't want to take pay for what I've done."

Mr. L. looked at the overalls and then he looked at the man's car.

"You know I can't think you're telling me the truth," he said. "For a man wouldn't drive a car like that unless he needed money."

"But I don't need money," insisted the mechanic. "And maybe you'll believe me when I tell you that I'm Henry Ford."

Folks, Facts and Opinion

(Continued from page 647)

Rev. John W. Elliott, director for special education of the American Baptist Publication Society, has prepared and published a new leaflet on "The Churches and Prohibition," which may be had for free distribution by writing to the society at 1701 Chestnut St., Philadelphia.

By a gift of \$1,385,000 from the Carnegie corporation the University of Chicago is to have a great graduate library school, which Pres. Max Mason says will meet an urgent need in the national library situation. The new school will emphasize the broad principles of library work and its relation to society, and opportunities for study and research, leading to advanced degrees, will be offered to library students.

An effort to discover evidence of early relations between Egypt and Palestine is now being made by the University of Chicago expedition to Megiddo, at a point thirty-seven kilometers southwest of Haifa. Previously archaeologists who searched the ruins revealed six or seven well defined layers, each representing successive cultures, ending with the one known as the third semitic, and representing about 10,000 years.—*Jewish Daily Bulletin*.

Rev. Melbourne P. Boynton of Chicago, in his memorial sermon before the Northern Baptist Convention at Washington, May 30, said: "Put America into the family of the nations where unsuspected and trusted and loved she can teach the world to do what she has already done on this continent. If we can gather all the nations here under one flag; if we can have an international frontier to the north of us 4000 miles long, without a gun and without a soldier patrolling it; if we can do that at home we have done it so magnificently, then we ought to be able to go abroad and teach the other nations to do it and disarm and forever destroy the instruments of war."

What is the net effect of the anti-Christian movement in China? President F. J. White of Shanghai college tells the outlook highly encouraging. He writes: "The anti-Christian movement has strengthened the Christian cause more than anything that has happened in the whole history of Christianity in China. It has sifted out some unworthy adherents; it has kept out of the Christian ranks all but the thoroughly convinced; but, best of all, it has compelled Christians to re-evaluate their religion and to take a firmer hold on God. Therefore, it would seem as though a sudden tempest might sweep away the whole Christian organization. But during this year, while it has not been striking new branches, it has been striking new root. This process has been going on before our eyes. Many branches are unfruitful, but the root is there and will remain until the tree will blossom forth and hang heavy with the fruits of the Spirit."

The Moslem World Congress, called by Sultan Ibn Saud, victorious leader of the Wahabis, is said to have opened in Mecca. The purpose of the congress is to restore Moslem religious unity and to abolish the differences between the various Moslem communities regarding certain rites and beliefs which have caused friction among the Moslems for many centuries.

Attend to this call from the Baptists of New York City: "In order to establish relations with members of out-of-town churches who have removed to our city, the New York City Baptist Mission Society has created a bureau under the leadership of a Baptist layman, to welcome new arrivals and assist them, when desired, to find a new church home in our city. As the bureau cannot function without information furnished by out-of-town churches, pastors are urged to send names and addresses to the bureau, upon the removal of their members to New York."

Enthusiasm is the note of the annual report of the United church of Canada. It shows more than 700,000 members; more than one million children and young people for whom the United church is directly responsible; more than 125,000 teachers, officers, leaders and workers—giving their voluntary service in Sunday school and young people's work; more than 500,000 young people enrolled in the earlier and later adolescent groups, and more than 6,500 young people in the colleges and schools of higher learning under the care of the United church. The missionaries of the ten foreign mission areas total 645. There are also 2,152 native Christian helpers, such as Bible-women, teachers, evangelists, native doctors, nurses, colporters and native Christians engaged in the production of religious literature.

Gorillas seem to have copied the tactics of the tribe of Benjamin. At least a story from Spanish Guinea gives one the "creeps." It runs: "Above the cataracts of the Benito river, near Otocho, the gorillas have raided the villages and have captured native women, whom they are keeping prisoners in the dense jungles around the town. Nightly the women's screams are heard by the villagers, who are afraid to seek to rescue them. The general announces he is preparing an elaborate military expedition to rescue the women and to kill or capture the gorillas who also are devastating the plantations." One admires the brave general who, in the usual form, is going to get ready to begin to prepare to start the organization of a movement to assemble men and material for a relief expedition. It is a great story and somebody will believe it.

The Conversion of the Revered Judge

(Continued from page 660)

faced the largest congregation he had ever seen in the building. The chairman of the meeting, young Alvin Walker, addressed him in the hearing of all: "Brother Peters, we're doing what we wanted to do exactly like we want to do it. You have been reelected pastor of this church by the largest vote ever recorded here. Earnestly, lovingly we invite you now to accept. Our new board of deacons—I'll read the names of the seven in a moment, of whom Judge Yantis will serve as chairman-emeritus—is pledged to lend you its united support. I am also instructed to say to you that the church has voted to purchase all needed grounds and at once begin to erect a great educational building—we think God is speaking to us to go forward!"

Thomas Peters mounted the pulpit to give his answer. "With my whole heart I accept," he started out bravely and broke down.

They stood and sang, sang till the vaulted skies received their joyous shout, "Praise God from whom all blessings flow!"

All except the Judge. He stood erect in dignified silence, stroking his long white beard, gazing on the scene as fixedly out of his one good eye as out of the glass one. He accepted the will of the church, however.

He listened, too, the next Sunday, his rigid face relenting and giving evidence of respect as the pastor unfolded a reinterpretation of a cherished old doctrine of the church in harmony with new knowledge.

Persistent, invisible forces further conspired. Mark Warmton, coming with his wife for a visit, consented to preach—a powerful sermon it was, a plea for consecration to practical ministries in the wide fields of human need. It was extraordinary, deeply subduing, tremendous in its appeal. "My people shall be willing in the day of my power." As he

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closed volunteers pressed into the altar. The first to come was Frances Yantis.

"It means settlement work for me," she said, quietly weeping.

"Oh Frances," sobbed the little barking mother who sank down in the altar.

The Judge strove hard but also crumpled and melted. With that everybody wept out loud.

The happy pastor looking on suddenly thought he saw something miraculous—it was as if the osseous frame of Isaiah Paulson, the strong muscle of Mark Warmton and the heart blood of the lovely Frances had all been fused by Pentecostal fires into a new saintly patriarch. The Judge had been converted!

"I feel the change is as great as if one had risen from the dead!" Mary cried in ecstasy on the way home.

"No," said Thomas, "the change is like that of Saul of Tarsus—not half as sudden as it looks—the big crisis is only a culmination of forces long at work. You are one of them, and there are others."

Weeks went by. One day the Judge showed his pastor his will. In it he had left most of his large fortune for institutional work among the factory settlements adjoining the church, and for a school in the heart of China.

Address by Frederick L. Anderson

(Continued from page 648)

stances the only instrument by which the limits of liberty can be determined fairly and wisely in the particular cases which arise, is the living voice of the denomination uttering itself continually through ever changing executive boards and officers, freely elected by the denomination in the most democratic manner, guided by the scriptures and led by the Spirit of Christ.

As knowledge widens, spirituality deepens, and problems change, a changing board will not feel bound by what we may have said, but will be free to have and perhaps publish, as we have

done, their statement. But this which we have given you is ours.

We say frankly to the society that we shall not harry our missionaries with any general inquisition into their opinions. The board has never done this in the past, and it is so un-Baptistic that we can not conceive that any future board would bring itself to do it. On the other hand, whenever in our correspondence or intercourse with a missionary, we become convinced that he has seriously departed from the truth of the gospel or the Spirit of Christ, we shall deal with him. At the same time, we renew the pledge which we have repeatedly made that whenever important charges of any kind are made against any missionary or officer of the society in writing over the signature of responsible parties, we shall investigate them thoroughly. We wish, however, to add that they must be more than hearsay.

At Seattle, your board plainly told the convention that on account of the decreasing income from the churches and the low purchasing power of the dollar, we were compelled to say that unless the convention would provide us then and there with a substantial increase of funds, we should be forced to go from Seattle to begin the process of withdrawing from whole fields or abandoning a number of mission stations.

This explicit statement was meant most seriously. Your board did not know what effect it would have on the convention, but it felt that it must tell the denomination that the crisis had finally arrived. We should have been justly criticized by the denomination if we had kept silent, taken no action to remedy the situation, and proceeded to cut off fields or stations without notice of our intentions. We offered no plan at Seattle by which we might be provided immediately "with a substantial increase of funds," only indicating that all was involved in the report of the finance committee.

Friends immediately took the matter in hand and worked out the plan with the finance committee and representatives of our foreign societies. After mature deliberation of two days, the convention voted unanimously and heartily to "authorize and request the two foreign societies to solicit during the current fiscal year as specific gifts over and above the amount they receive from the distributable funds" the sum of \$263,662, and to refer the details of the arrangements to the finance committee with power.

Your board can never adequately express its gratitude to God for his divine leading in this matter, and the quick and cordial response of the finance committee, our sister organizations, and the convention.

Thus there were two items in the plan conceived at Seattle: (1) the special Lone Star fund to meet the immediate emergency; (2) the raising of the entire unified budget.

The two foreign societies, then, at the request of the convention, organized their forces, planned their campaign, and

(Continued on page 675)

Editor's Notes on the Lesson for July 4

EARLY LEADERS OF ISRAEL
Lesson Text: Exod. 1:1-14. Golden Text: Psal. 94:14

From Genesis we pass to Exodus which derives its name from the exodus of the Israelites from Egypt under the leadership of Moses. This lesson is introductory to the lessons of the third chapter which deal with the early leaders of Israel. Joseph has been dead a long time, the Israelites have multiplied in Egypt, a change of dynasty has placed upon the throne of Egypt a Pharaoh who did not acknowledge the original influence of Joseph and who stood for "Egypt for the Egyptians."

A Policy of Defense

The reason given by the Egyptian authorities for the oppression of the Israelites sounds very modern. "If we permit them to go on as they are going they will become too many for us, so in sheer self-defense we must do something about it." Does not that sound like the jingoes who exaggerate the situation as it exists between Japan and the United States? Repeatedly the newspapers tell about some gigantic preparation for war Japan is making. And against what nation is such preparation directed? The United States, of course. The alarmists would have us believe that Japan, fearing the United States is becoming altogether too powerful, plans to weaken the United States by warfare. On the other hand, the fearful and unbelieving persist in the obsession that Japan is becoming altogether too powerful in both army and navy for the safety of America and therefore American must arm to defend herself. That is the old story. Back of it all are economic causes also. The Egyptians were afraid of the economic prosperity of the Israelites and as they wanted to hold their primary place in the sun there was nothing to do, they thought, but to put the Israelites out of business. Had anyone asked an Egyptian why the Israelites were being oppressed he could have given a reason that would be acceptable to some modern business men as an economic expedient under the circumstances. If a certain modern millionaire who recently gave \$23,000,000 to charity were asked why the girls in his numerous stores are paid starvation wages he would give an answer largely acceptable to the economic world. The economic world is not based upon the golden rule but rather upon the rule of gold.

A Policy of Defiance

Every foolish policy of defense always leads to a policy of defiance. The Israelites did not submit to the oppression of the Egyptian bosses without a defiant protest. Nor did their reaction end in protest. The very oppressor strengthened and unified them as they never could have been strengthened and unified without it. The plan of Pharaoh intended to solve the problem of the growing power of the Israelites in Egypt only served to intensify the problem and to strengthen the very forces it was designed to weaken.



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Address by Frederick L. Anderson

(Continued from page 674)

found not only the amount asked for, but found on Apr. 30, that it had been over-subscribed and paid by 36 per cent. It was a great and heartening victory and doubtless did much in helping to raise the unified budget, to which the Lone Star subscribers designated \$78,855, of which 36 per cent surplus.

If we had had only the response of the convention, we might have thought that represented only the 1600 delegates present at Seattle, moved to action in a movement of enthusiasm by a forceful appeal. But when with only a few workers, and a very imperfect organization of mostly volunteers, improvised, as it were, for a night, the denomination responded to us so quickly, so warmly, and so generously, we took the whole transaction as a deliberate and well-considered expression of our northern Baptists against retrenchment in the foreign fields.

The second element in the Seattle plan did not work out so well. The denomination failed to raise the unified budget of some \$720,000. Our share of the \$100,000 was about \$140,000. The Lone Star had given us about \$200,000, so we needed only about \$60,000 from the Lone Star fund (\$200,000-\$140,000).

Of course, the Lone Star fund did us a great deal of good. It kept us going another year without retrenchment, and, as a result, you will see the new missionaries tonight who but for the Lone Star fund would not be going out. No wonder, moreover, is likely to over-estimate the heartening effect of the raising of this fund on the morale of our missionary work and our native Christians and workers.

We are reluctant to believe that the denomination has decided against maintaining the present volume of its foreign work, especially after our experience with the Lone Star, but the outcome on the unified budget and the report of the finance committee leave us but one alternative so far as action is concerned. We are sure, a new situation has developed since a year ago, which has somewhat improved our financial status; considerable changes have occurred in sections of our field, which enable us to save money temporarily at least; the number of missionaries is decreasing; self-support is increasing; some gifts aside from the Lone Star fund have come in. While the present situation then is a little better than it was, it is still nearly comparable to what we faced at Seattle.

We must, therefore, say to the denomination that your board, in accord with the decision of the convention on the finance committee report, goes from this convention to re-examine its work with the greatest care and to cut off as much as the situation demands, and as much as we may. Indeed a committee has already been appointed with this task in view.

We fully appreciate the fact that many of our sister organizations are facing the same prospect, and we deeply sympathize with them for our work is one. Home

and foreign missions are the two wings by which we fly forward and upward. If either is injured or weakened, it reacts on the other. Only when both are strong, can our flying be rapid and sure.

Lastly, we wish to say a word of gratitude and deep feeling to the self-sacrificing thousands, rich and poor, whose hearts are burdened as heavily as ours in our day of trouble. Let us cheer our souls with the thought that God knows all our self-sacrifice and all our sorrow, and that every dollar we have given has saved just so much work, has made the retreat just so much less disastrous.

Great praise is also due to our heroic missionaries during these critical and trying years of retrenchment. In spite of it all, they have wonderfully maintained their faith and courage. More than this they have given an example of self-sacrifice which challenges our self-indulgent life at home. Nothing more amazes the returning missionaries than the evidence on every hand in this country of unprecedented luxury and untold wealth, and they naturally ask, how can such people justify their failure to support our work according to their promise? Our slowness in sending recruits is killing our missionaries with over-work. Just now we get news of one of our finest men, who has for a long time through our failure been compelled to do three men's jobs, broken down and in the hospital. This is surely one way to cut off missionaries. It is no isolated case. Such things, to our shame, are becoming all too common.

While the year's outcome and the critical situation calls for repentance, humiliation and prayer, yet we should not be discouraged. It is a poor army after all, which can not endure an occasional setback. Tomorrow, too, is a day. Weeping may endure for a night, but joy cometh in the morning. Best of all God is with us, with us in the dark days as well as in the days of sunshine. He will work out some good thing even from this result of the lukewarmness and the self-indulgence of his people. After all, we trust that only a small per cent of our work must be lost; the rest will go on and will be blessed. The aged veterans on the field, the fine young men and women whom God is calling out of our homes to take their places, the faith and courage of our leaders, all testify that God's work is going on to victory. God will still work wonders at home to match the out-pourings of his spirit on our fields.

The word now is "steady," not an inch more of retreat. From this hour it must be advance. The total giving of the denomination can and will be increased, and with a well-planned, united, vigorous effort, the unified budget set before us by the finance committee for the current year can be over-subscribed and over-paid. It all depends on the amount of real unselfish love we have for the souls of men. What we need most of all, therefore, is a deep revival of religion, which will make sacrifice sweet and the advancement of the kingdom of Christ the main business of our lives.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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News Notes

The Board of Missionary Cooperation is asking of the churches three specific things, namely: That every local church accept a quota representing its responsibility in respect to the denominational budget; that the local church put on a well prepared every-member plan; that the money so pledged be punctually collected and forwarded on the basis of one-twelfth of the year's quota every month.

Wedding bells have rung several times in the last year among the missionaries of the Woman's American Baptist Foreign Mission society. Miss Evelyn B. Bickel is now Mrs. Willard Topping of Japan; Miss Edith L. Dulin is Mrs. Dr. Morton of Chicago; Miss Virginia M. Barrett is Mrs. Edwin Fletcher of Burma; Miss Ruth Smith is Mrs. Ralph Leonard of New Hampshire; Miss Lelia Droz is Mrs. Hilcoat Arthur of East China; and Miss Harriet Brittingham is Mrs. Edwin Poteat of East China.

The Board of Managers of the American Baptist Publication Society has issued a call for a special meeting of the society to be held in the board room of the society's building, 1703 Chestnut St., Philadelphia, Pa., on Wednesday, July 28, 1926, at 2 o'clock in the afternoon, daylight saving time, to consider and pass upon the election of officers, and other actions taken by the society at meetings held in Washington, D. C., in the month of May, 1926, and to consider such other business as may lawfully be brought before it.

The reduced budget of the Woman's American Baptist Home Mission Society made it necessary to withdraw twenty-four missionaries and teachers from the fields last year, making a total of eighty-six less missionaries and teachers than this society had on the field in 1920. This does not include reduced appropriations to many of the mission schools. The work has been seriously crippled because of these withdrawals and this has also made it impossible during the last five years, to enter any new fields. On a number of fields the work has been closed entirely and in other instances one missionary is attempting to do the work of two.

Baptists hold a peculiar position in India, and the American Baptist Foreign Mission Society a place of primary importance in the Christian forces at work in this non-Christian land. According to the new Missionary Atlas of the World, there were in 1922 in India and Burma 2,242,798 Christians—of whom 185,173 were related to the work of the society. Of the ten leading missionary societies having the largest work in India, the American Baptist Foreign Mission Society is third in total expenditure; first in total receipts from Indian sources; first in the number of missionaries; first in the number of schools; second in the number of native workers; first in the number of communicants; and first in the number of communicants added in that year.

Our Societies and How to Reach Them.

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Alice M. Hudson, Treasurer

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THE BAPTIST

2320 S. Michigan Ave., Chicago, Ill.

Volume VII

July 3, 1922

No. 22

The Baptist

Published Every Week by the Northern Baptist Convention

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JUL 6 1922



By William Wendt

*Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.*

—Karl Wilson Baker in "World's Great
Religious Poetry" (Macmillan)



Folks, Facts and Opinion



Storer College for Negroes has been in operation at Harpers Ferry fifty-nine years. Its graduates are doing creditable work in many lines and many lands. Although it has power to confer degrees it has never conferred even an honorary one. It has never gone into debt. When funds ran out it stopped until they came in again.

Unemployment is on the road to extinction. A commission of twenty experts under the direction of the Russell Sage Foundation has reported a plan to forestall periods of unemployment by giving advance information concerning the trend of employment. Of course this is not sufficient but it is fundamental. Mere information, without adequate remedy may be a Tantalus cup. When one's children are hungry he wants not a "trend" but a job. To meet this need is the practical problem.

How far we have yet to go in the adjustment of race relations is indicated in the official statement of the Committee on Interracial Relations at Washington: "So long as suspicions, fears, misunderstandings, prejudices, and indifference prevail, so long as negroes cannot get lodgings or food in some towns, and have in many places, North as well as South, inferior wages, housing, police protection, street lighting, and schools, and are treated by many professing Christians as the Jews treated the Samaritans; there is need of emphasizing the spirit of Christ in race relations."

In reporting the series of addresses upon "Some Living Certainties in Religion" which Rev. F. C. Spurr gave at Archway-road church, Highgate, *The Hornsey Journal* prints an interesting pen picture of "the man from Birmingham." The local journal says that "in dealing with the problems that perplex the man and woman of today, Mr. Spurr has created a strong impression with every address. Obviously sincere, he is very much at home in applying literature and events concerning big figures of the past to the problems of the day. Social inequalities and deficiencies have seized him. He is an interesting figure. The impression that he has Latin blood in his veins was confirmed by his own statement that he can claim a Spanish admixture. He stands straight up to his audience, but his body talks unconsciously. His finger, even, takes on a sort of personality in ticking off little points until they accumulate sufficiently for both arms to throw all the weight of his arguments at his audience. His mellow—almost musical—voice is hardly English in its lack of harshness; his pointed beard is suggestive of Spain, but his outlook is entirely British."

A recent canvass shows that twenty-four of our Baptist institutions are in the field now for \$10,620,000, of which they have secured in pledges more than \$6,530,000. The prospect for complete success in many cases is excellent. In addition to this list the University of Chicago is in the field for \$17,000,000, much of which has already been secured. The most notable gift of the year was \$282,000 for the construction of the indoor athletic and field house at Bates college, which, at the request of the donor, is to be known as the Clifton D. Gray field house.

The campaign against compulsory military training in the public schools is fairly under way. A bill introduced by Congressman Welsh and now in the hands of the committee on military affairs, provides "that no officer of the United States army or any other person in the employ of the United States shall teach any course of military training in any university, college, school, or other educational institution, other than essentially military schools, if such institution requires any student to pursue such course as a prerequisite for graduation or for any other reason." It is gradually becoming apparent that those who wish to prevent the militarization of the mind of America must concentrate for the present on the abolition of compulsory military training in the schools. All persons opposed to drafting students for war in time of peace may address John Nevin Sayre, 383 Bible House, Astor Place, N. Y.

Tower and wall of the First Baptist church, Kenton, Ohio, fell as the result of a cave-in of the basement, June 2. The *News-Republican* local paper, immediately started a campaign among the citizens with an editorial slogan: "Buy a Brick and Help the Baptists." The church has only seventy-five members. It had been struggling to raise a fund to improve the property.

Governor Pinchot is "real hero and victor" in the Pennsylvania primary, according to Wm. Sheafe Chase of the National Reform Federation. Mr. Chase comments: "One of the most serious blunders in the campaign was when 100 clergymen, who of all people ought to be able to see a moral issue and bravely endorse a man who is on the right side making a brave fight for it, signed a petition without any conference and actually asked Pinchot to withdraw his candidacy. It reminds one of the time when Abraham Lincoln was standing for human freedom. Only three clergymen out of twenty-two in Springfield, Ill., at that time supported Lincoln. The rest failed to understand both Lincoln and the importance of the real issue, human slavery. They were led by mistaken sense of expediency." He proposes that the drys unite on the Democratic candidate for senator, Wm. B. Wilson.

President Million of Des Moines university, in a discussion of academic freedom at Washington, suggests this example: "Suppose a boat-load of new manuscripts should be found, texts in Greek history and literature, the literature of mythology, copies of various parts of the New Testament bearing unmistakable evidence antedating anything we now have, providing many instances in both sacred and secular literature to prove that "baptize" meant "to sprinkle" instead of "to immerse," what is the duty of those who make the discovery? No one will have any trouble answering that question if he understands what intellectual and religious liberty mean in America. We must be willing to have the bases of our faith checked up upon by all of the developments of historical, scientific and literary investigation. One of the places for doing this work and having it done honestly and sympathetically is out in the open in our Christian colleges and universities. This means that we are not set for the defense of a phrase for the sake of the phrase. We are not to make a fetish of any word, phrase or form. It is the letter that killeth, it is the spirit that maketh alive." Thus far the case is easy. But suppose further that such discovery should be made by a professor in a Baptist theological seminary, who insists on telling what he has found: What will follow?

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This year there were eighteen members in the graduating class of Grand Island college. The degree of Doctor of Divinity was conferred upon Rev. H. C. Whitcomb and Rev. John A. Foote, and twenty-six were granted teachers' certificates.

Suppose that there were an international agreement to abolish wartime conscription. A consequence would naturally be that all war must depend on volunteer service of both men and money. It sounds perfectly logical, for if patriotism will not support a war, there is something wrong with either the war or the patriotism. But it also sounds perfectly chimerical, for how can a nation make war if it cannot compel its own people to fight? But this is the proposal of the Woman's International League for Peace and Freedom: No conscription and no armament. With Miss Jane Addams at their head, these women are requesting that these two subjects be placed on the agenda of the arms conference at Geneva.

From a cavalry captain in the U. S. army comes the following welcome tribute of appreciation: "Permit me as a soldier and a believer in Christianity to express my appreciation of your editorial article, 'In Memory of the American Soldier,' appearing in THE BAPTIST under date of May 29. As the son of a father who was educated for the Baptist ministry at Bucknell; as the descendant of those who have been Welsh Baptists for devout generations, among them those who suffered at Valley Forge; and as a member of the army of the United States, which I chose to regard as the constitutional agent of constituted authority in the republic, which seeks only to maintain national integrity and to serve the people and which I believe to be, excepting Christianity, the greatest force for peace in the world today, let me thank you for your tribute to the American soldier."

Religion is to be regulated by law in Japan according to the papers. The principal features of the law are reported to be: 1. The law to apply to Shintoism, Buddhism and Christianity, with the possible addition of other religions as may be specified by imperial ordinances. 2. Should a doctrine be recognized as one against order and peace or against the duties of a subject of the empire be propagated, or a religious rite of such character be performed, the government may prohibit the propagation of such doctrine or the performance of such rites. 3. Shrines, temples, churches and other religious buildings may be used for the purpose of teaching religious doctrines, and performing rites in accordance with the regulations of the respective religions and also for educational, charitable and social purposes. The law is not understood to be in any sense adverse to Christianity.

Mr. Cruz Gomez, a member of the Episcopal mission at Taljamulco, Mexico, was murdered in the presence of his wife and four sons, according to the *Living Church*, as he was coming from religious instruction on the night of Friday, May 7. The mission at this place is not under foreign direction, the clergy being the Rev. Efrain Salinas and the Rev. J. Diaz. The murderers were waiting for Mr. Gomez near his home, and when he and his family were attacked, the baby, whom he was carrying in his arms, was wounded also. On the same night an attempt was made to kill the Rev. J. Diaz and other members of the church. Members of the little mission generally have been obliged to flee for their lives. Commenting on this and other recent happenings in Mexico, the editor of the *Living Church* says: "Under the circumstances we suggest the immediate desirability of choosing and consecrating a native Mexican priest to be suffragan bishop for our missionary district of Mexico."

The preaching of our first missionaries in the regions west of the Mississippi river was confined to the English language, but in the decades that have passed, the number of languages has increased constantly, and among the new Americans who have come from Asiatic and European lands the gospel has been preached by faithful Baptist home missionaries during nearly a century in twenty-three different languages and among fourteen Indian tribes.

Dr. J. H. Rushbrooke has received a letter from the president of the Union of Baptists in the U. S. S. R. as follows: "After the latest information which has reached this union, I am compelled to call your attention to the fact that many reports over various matters and questions proceeding from here to England and America do not originate from the Union of the Baptists in the U. S. S. R. nor from its committee, but from private persons and organizations. I ask you to attribute to these reports no connection of any kind with our union, since our union can accept neither material nor moral responsibility for the same. It is desirable that all foreign brothers should be informed of the contents of this message."

The annual May meeting of the American Tract Society was held at the Marble Collegiate church, New York. The general secretary reported one of the best years in the history of the society. Mr. William Phillips Hall was re-elected president; Rev. David James Burrell, first vice-president; and Rev. David G. Wylie, second vice-president. Col. Charles Elliot Warren, vice-president of the Irving Bank-Columbia Trust Co., was elected treasurer. Rev. William H. Matthews, was re-elected general secretary, Rev. Edwin Noah Hardy was re-elected executive secretary and Mr. Arthur W. Cobbett was re-elected assistant treasurer. Representatives of thirty different foreign groups testified to the value of the literature distributed by the society among their people.

In the Dawn

BY ODELL SHEPARD

TOILING centuries have struggled upward on a stony way
Just to set the torch of freedom where it flames aloft today.

• Shall the children of the ages fail them in this mighty trust,
Let their beacon pale and dwindle, quench its beauty in the dust?

Rather, we shall hold it higher, shake its splendor through the sky,
Searching out each nook of shadow till the things of darkness die.

Where a woman still is vassal, where a child is still a slave,
There shall rise our instant bivouac, there be digged a tyrant's grave.

All the old forlorn lost causes, every fair forbidden dream,
And the prophet's hopeless vision and the poet's flitting gleam,

All the hopes of subject peoples, all the dreams of the oppressed,
Must be ours, our hopes, our visions. We can never stay or rest

Till our beacon pales above us, dies into the level ray
Painting every peak and valley with the light of golden day,

Till the rounded earth together, to the last isle of the sea,
All our many-languaged kindred shall be free as we are free.

—From "The World's Great Religious Poetry" (Macmillan)

Peace-Making Not Peculiar to Baptists

BY ROBERT GORDON

IN PASSIONATE pursuit of world peace, Baptists have gone beyond their province according to the *Chicago Journal of Commerce*. An editorial in the issue of June 2 says, "The Northern Baptist Convention has gone on record as opposing compulsory military training in high schools and colleges. We do not believe that the majority of Baptist laymen regard the question of compulsory military training as a proper subject for joint consideration by clergymen of any denomination."

Of course the editor is mistaken in the assumption that the Northern Baptist Convention is simply an organization of Baptist ministers. And in the opinion of many he is equally mistaken in his delimitation of the clergyman's proper sphere. However that may be, Baptists are not alone these days in opposing compulsory military training. All should be familiar with the action of the Federal Council of Churches. That body, voicing more or less officially the sentiment of many denominations, through its administrative committee has spoken most vigorously against all military training in high schools and compulsory military training in colleges. But more recent and even more significant was the action taken at the Speakers' Conference held at Chicago June 10 and 11 under auspices of the World Alliance for International Friendship through the Churches. In that group of workers for world peace, representing all parts of the country and all shades of opinion, there was absolute agreement upon the following declara-

tion: "We are opposed to any tendencies which put undue emphasis on militarism in education. In particular we oppose compulsory military training in public schools, colleges and universities except in institutions established for the specific purpose of military education." This un-American policy or our war department unopposed will militarize the mind of the nation and more effectually than any other one thing will nullify our efforts to find a substitute for war by creating doubt and cynicism regarding all non-violent means of maintaining national security.

Another very important agreement of the Speakers' Conference is found in recognition of the necessity for a reconsideration of the doctrine of neutrality. Our immense war resources of every kind make it possible for us to render almost void any European effort for peace. We should declare now that we will not permit our resources to be placed at the disposal of any nation that resorts to war, refusing arbitration or other effort toward peaceful settlement in violation of its own previously made agreement. Let me quote the conference pronouncement: "We believe that in the case of war between nations which have accepted tests of aggression as applying between themselves, the United States should not so interpret its neutral rights of private trade in munitions of war as to become the accomplice of an aggressor, self-confessed by the violation of its own covenants." We have already acted on this principle in our dealings with

Mexico under Taft and with China under Harding.

Many Christian people will be surprised to learn that this conference found it necessary to call upon our government so to participate in the general movement toward unlimited arbitration that "it may resume its place among leaders in this important field of war prevention." Doubtless most of our citizens are of the opinion that we now hold a foremost place in all such endeavor. It will come with a shock to learn for instance that we are the only nation that has refused the request to enter into an all-inclusive treaty of peace with Sweden. Her European neighbors have signed up but we reserved the glorious right to go to war on questions of honor and so forth. The unlimited material resources of our country are trifling compared with the boundless imagination of officials in our war department. Is there any ordinary American anywhere who is able to conceive of any possible contingency that would make us willing to go forth to war against Sweden or to imagine any combination of circumstances that would ever lead little Sweden to direct her dreadful guns against the United States of America? Most are unaware that great nations like Germany, France and Great Britain have covenanted mutually to submit "every case of international dispute to its appropriate tribunal, not even reserving questions of national honor."

The conference call for progressive re-
(Continued on page 698)

Three Stalwart Men and True

By CLARENCE M. GALLUP

(A tribute to three great leaders in the Northern Baptist Convention who died in the year 1925-1926.)

ERNEST DEWITT BURTON

*To know all facts, that truth might dwell secure
To serve all tasks, no moment rare to lose;
To greet all good, no path amiss to choose;
He built from dreams a tower that shall endure:
A tower of dreams for those who seek the pure
And vital vision, caught alone by those—
The prophet, teacher, scribe—who truth disclose
Through soul's sore travail and not sinecure.
A valiant will, in gentle habit pent;
A regal mind that ruled by humble power;
A loving heart which beat for service more;
He walked in paths his saving Master went;
God's citizen, alert to meet the hour;
A modern saint, whom kindred souls adore.*

HENRY BOND

*SCHOOLED in the order of the mart and gain,
Early he sought the wealth no thief can steal
Nor moth corrupt—enhancing thus his weal.
Then forth he fared with all his might and main,
Rousing, in city throng or country lane,
The earnest souls who heeded his appeal,*

*Resolved in kingdom wares still more to deal,
That Christ might o'er his own the sooner reign.
Giving of wisdom, goods, and service free;
Willingly to lead or be by others led;
Boldly campaigning, striving in the van;
Modest co-worker, humble in dignity;
Nourished in spirit, feeding and being fed;
Noble in word and work—God's gentleman.*

JOHN Y. AITCHISON

*MOULDED with grace, with gifts of varied kinds;
Glowing of heart, with softly-kindled eyes;
Careful of speech, his hearers to apprise;
Full as self-ruled as one ever finds;
Champion of causes born in godly minds;
Reaper of harvests grown from sacrifice;
Painter of hopes first sketched in paradise;
Wielder of power that loosens while it binds;
Traveller ever of highways up and down;
Faltering never, he daily met his task.
Bent with the burden, he stoutly carried on.
Claiming at last some respite for his own.
Lo! he was not!—when they did for him ask—
For God had summoned this his earnest son.*

The Baptist

EDITOR: JOHN A. EARL
FIELD EDITOR: G. CLIFFORD CRESS

ASSISTANT EDITOR: U. M. MCGUIRE
OFFICE EDITOR: JANET T. VAN OSDEL

Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Preliminary to Evangelism

IN NOTHING was the last meeting of the Northern Baptist Convention more united and enthusiastic than in the proposal that for the coming year the whole constituency and organization shall major on a ministry of evangelism. There is a general persuasion that nothing there proposed is more vital. With that persuasion THE BAPTIST is in full accord and it is preparing to contribute its utmost efforts to the promotion of such a ministry. For this purpose it hopes to make the most effective use of its news service, to place under tribute the resources of the best pulpits in the denomination all over the world and to attempt a current editorial interpretation of the spirit, message, meaning and measure of such an undertaking.

At the outset then, in keeping with the policy of the paper in the past, and if possible even more than in the past, questions that divide the denomination will be effaced from consideration. This policy is due not to any indifference to any principle of either doctrine or polity, but to other reasons. Divisive questions are likely to receive sufficient consideration through other agencies. There is little prospect that on such questions Baptists will ever be able to come to a common general statement of opinion. Aside from such questions is the far wider area of common conviction, common faith and common passion of love which is in danger of being obscured by controversy. In this area lie the great creative values of our religion, the great regenerative forces, the deep spiritual experiences, the supreme missionary impulse, the constructive social ideals.

This area of common faith and life is not a mere undefinable cloudland of sentiment. It is the clearly visible central plain of the kingdom of God. It has been repeatedly surveyed and charted by the most representative surveyors of the denomination. One of these sketches was given to the world by the last meeting of the Baptist World Alliance; another in the annual address of Pres.

J. H. Rushbrooke at the last meeting of the Baptist Union of Great Britain and Ireland in May; a third in the recent reply of the British Baptists to the Lambeth Appeal; a fourth nearer home in the keynote address of Dr. James Whitcomb Brouger at the last meeting of the Northern Baptist Convention. Taken singly or together, they make as clear as day the broad ground of unity, the vast spiritual reaches, the rich possibility of inclusive fellowship and the sublime common undertaking which God holds invitingly open to the Baptists.

Twice indeed within recent years a specifically divisive controversy concerning a definite question of doctrine or polity has arisen in the Northern Baptist Convention. At Indianapolis the question of an authoritative creed was decisively settled in favor of the authority and the sufficiency of the New Testament. So far as now appears that settlement is accepted throughout the constituency of the convention. At Washington the question concerned membership in the convention as it involves baptism. It was fully and fairly considered and decided by an overwhelming majority. In the clearest terms the convention declared that the immersion of believers is the only scriptural baptism, that only churches which recognize and practice such baptism exclusively shall be recognized as constituent churches of the convention and that only immersed believers shall be members of the convention. This declaration will also probably be accepted as final.

But there is danger that both Baptists and others may give to that action a mistaken interpretation. Instead of letting down the bars on baptism that action put them up. Historically there have always been Baptist churches in good standing which received members without immersion. Until the action at Washington it was perfectly possible and proper for such a church to send an unbaptized person as a delegate to the convention. Now it is impossible. Before that action there was a question whether a church

could admit for baptism some other order than the immersion of believers and still be represented in the convention. Now there is no question—no such church can be represented. Now, as always heretofore, a Baptist church may receive unimmersed persons and still be recognized as a Baptist church. But now no church may accredit anything as baptism except the immersion of believers and still be recognized by the convention. The convention declares that any other act than the immersion of believers, no matter how or by whom administered, is not scriptural baptism. Whether a local church shall receive into its membership unimmersed persons remains, as it has always remained, a question for the local church to decide for itself. It would be a great mistake to give the public the impression that the convention discredited the historic demand for the immersion of believers as baptism.

No other divisive question is at present on the horizon. Varieties of opinion indeed may exist on many points. A close survey might discover here and there an opinion which if it should tend to become widely prevalent and aggressive would become keenly divisive. But for a general division of judgment upon any principle which has been historically vital to the Baptist movement or is logically vital to it now, one may search in vain.

Problems of administration of the kind that perplex, divide and hinder seem also to be absent. The policies of the great societies are settled and well-known, except as regards the new nationalistic developments in the Orient. And these developments have been fairly anticipated and are met as they arise thus far in a satisfactory way. Locally in the states, the associations and the congregations, perhaps the field was never more free from disturbance.

In the light of these facts, was there ever a time more propitious among Baptists for an evangelistic movement that shall be unusual in the pervasiveness of its effort, in the universality of its enlistment, in the clearness and vitality of its message and in the magnitude and value of its results? The occasion is opportune to let the world see what God can do through the stirring of the evangelistic and prophetic spirit among millions of common people, not in a wave of fanatical frenzy but in a sane and intelligent cooperation in a clearly conceived common effort to make Christ savingly known throughout the world.

To the Fathers of the Republic

INDEPENDENCE Hall, even though surrounded by the hurly-burly of the great modern city of Philadelphia, retains its quaint architectural simplicity and its silent but eloquent moral grandeur. The men who sat there on the Fourth of July, 1776, were creative and planetary thinkers. They understood, and so declared, that when they signed the Declaration of Independence, the trumpet of destiny sounded the jubilee note "for a new order of the ages." They were not, of course, the first men to discover the maxims of human rights, but their distinction was that they were unitedly dedicated to the maintenance of those rights in such an arena. The success of the revolution released liberty for the enterprise of taking possession of the most potential continental area on the globe. The established order of privileged caste throughout Europe felt the jar of that event.

The actors themselves foresaw but dimly the full signifi-

cance of the declaration. Even twenty-seven years later when Louisiana was added to the territory of the United States, Fisher Ames is reported to have expressed deep misgivings about the future in the words: "We have a empire in the West, but God alone knows how it is to be governed." Say such a thing now to the great states west of the Mississippi which, by the peaceable process of law have been carved out of that empire! What one of the signers of the declaration could have foreseen that in the yet unborn United States there would be in the year 1926 fifteen million Africans far advanced on the way to the best culture and to the enjoyment of full freedom and human rights?

In the perspective of 150 subsequent years how much more perfectly do we, descendants of the men of the revolution, comprehend the meaning of that event. Quantitatively, we have the census reports covering a nation of more than one hundred and ten million people. Qualitatively, we have public schools, no imprisonment for debt, more humane treatment of prisoners, no slavery, provision in the constitution for universal and equal suffrage, a maze of reformatory and welfare agencies, business yielding more and more to the ethics of Christianity, a rapidly growing community consciousness, increasing care for unfortunates wherever found, a widening international outlook. We have not proved unworthy. The "Spirit of '76" is not dead. It is finding others ways to express itself.

The judgment day of time is always present, and the nation is still on trial. Coming years will have something more to tell. Today we sing the "Star-Spangled Banner" and feel an impulse to shoot. Tomorrow we sing "My Country, 'Tis of Thee," and close with prayer. We have balanced between republicanism and imperialism. But we do not quite forget. We mean to carry on. So, in filial mood the American people of 1926 salute the Fathers of the Republic.

Blow Hot, Blow Cold But Blow the Preachers

Curiosity for the bizarre ought to be gratified by an editorial in the *Chicago Journal of Commerce* criticising the utterance of the Northern Baptist Convention on military training. The paper does not object to what was said. It objects to compulsory military training in high schools. The convention went a step farther and included colleges, to which the paper nowhere objects. Its objection is that the convention ought to have stuck to religion and morals and to have said nothing about war, because that "is not a proper subject for joint consideration by clergymen." Perhaps some people's memories are too short to recall that at the entrance of this country into the world war one of the first steps of the government was to call conferences of ministers all over the land in order to enlist them actively in the prosecution of the war. The argument would seem to be that prosecution of war is a holy duty of the minister but opposition to war is a secular perversion of his office. Is that the idea? If not, what is it? The *Journal* thinks that war is one of those subjects that ought to be settled by laymen. But the Northern Baptist Convention is essentially a laymen's organization. In it the minister functions only as a layman, and has only a layman's standing. May not even a Baptist layman express opposition to war?

The World in Transit

BY THE ASSISTANT EDITOR

No, We Have Not Overlooked These Scriptures

An honored and scholarly brother calls attention to the statement in the issue of June 5, page 551: "God is as truly and fully known as the universe itself is." And he comments as follows: "Did you overlook the saying in Hebrews that we understand that the worlds are made 'by faith' and also the saying 'No man hath seen God,' and the question, 'Who by searching can find out God?' As I go back in my own thinking into the farthest reach I come into an impenetrable haze like looking out over the ocean on a foggy day. In analyzing my processes I come on this: I take the testimony of all I can understand and find that a mind is back of it, and then instinctively and unconsciously infer that in the larger circles the formula are the same; like the ratio of the diameter to the circumference—3.141592." Science approaches truth by way of ascertained fact. But science that goes no farther than merely to note fact is not science. It must relate and interpret facts. Whenever it begins to do that it is using faith; it has entered the field of religion. Whenever it has discovered the real meaning of a fact it has found God. That meaning is his revelation.

Churches Begin to Shine With Light of a New Age

Few people realize the part played by the churches in Great Britain in averting the impending tragedy of the recent strike. The *Manchester Guardian* states that "nothing has been more significant than the action taken by the Archbishop of Canterbury and the manifesto issued by several Masters of Houses and Fellows at Oxford. In the nineteenth century the church and the old universities represented a body of opinion that was stiff and uncompromising on all questions in which the claims of property were challenged. . . . The workers never looked to them for sympathy in an acute struggle. In this crisis the church and the universities have taken the lead in demanding and preaching a wider spirit. . . . Their bold leadership in this crisis has been powerful influence in keeping the nation from the catastrophe of a bitter class war. It will have a profound influence on the future. It may, indeed, mark a turning-point in the history of religion and the history of the nation." Similarly the intervention of the churches with an investigation of the steel strike has already marked or made a turning-point in the history of the United States—as most Americans do not yet realize.

Accept the Self-Evident, Investigate the Doubtful

Anonymous communications may sometimes be worthy of attention. One of them proposes three posers. 1—"Should a poorly conducted business be permitted to use part of the country's supply of labor . . . and its capital . . . for unprofitable purposes?" Answer—"It should not." 2—"Are large profits prima facie evidence of guilty practice?" Answer—"No; but they ought to be evidence of management so efficient that it courts investigation." 3—"Do not profits presuppose service to the community?" Answer—"If by profits you mean earned gains, yes; if you mean any gains however got, you raise a moral question. Granted that profits presuppose service to the community, the community has a right to find out whether the presupposition is correct or not. The questions open up a fundamental problem. They assume that business is

in its very nature a community service. In that case the community is the party having a major interest in the business, and it has the right to see that it gets the greatest service at the least cost. If not, why not?"

The World Is Too Needy For a Great Deal of This

Somebody sends to the desk of the assistant editor a little pamphlet written by Dr. Leander S. Keyser, Lutheran, bearing the title, "The Conflict of Fundamentalism and Modernism," and invites an estimate of the book. It is a polemic, not quite a philippic. The author gives seven points as defining the fighting ground between the two parties, namely: (1) plenary inspiration; (2) the virgin birth; (3) the deity of Christ; (4) substitutional atonement; (5) the bodily resurrection; (6) the visible second coming; (7) evolution. He says the modernist denies all of the first six and affirms the seventh; the fundamentalist affirms all of the first six and denies the seventh. He says that there is no possible statement of opinion on any of these points that can constitute common ground, and that the conflict is irreconcilable. Well, it does not appear that this controversy is saving anybody. Those who enjoy it may settle it as they will. Given the experience of union with God through personal faith in Jesus, his follower may be trusted to settle all dogmatic problems in a manner true to that experience. That is evangelical religion; who asks more?

Certainly, Judge, Go On; Push the Enterprise

Probably nowhere has the new attitude of the head of the United States Steel Corporation in regard to the ethics of business received a more cordial and sincere welcome than in these columns. It is therefore a pleasure to quote this news report of June 10: "Elbert H. Gary, chairman of the board of the United States Steel corporation, at a luncheon to Dr. Paul Reusch, retiring president of the Deutsches Museum, and one of the foremost industrialists of Germany, advocated the formation of an international association of steel producers as a step in the direction of abolishing war." Let steel producers, cotton producers, wheat growers, and all of the greater producing groups unite, every one in its kind, the world over, to ration supplies, to organize distribution, to allocate areas of operation with a view to economy, equity and peace. Let all other economic groups, whether of employers or employes, do the same. It has to be done first or last, and the sooner it is done the easier will be the political organization of the world for peace.

Is not This Policy Also Applicable to Other Countries?

A congress on Mexican and Spanish-American interests is to be held at El Paso next December. It will undertake "cooperatively to find and face the facts basic to the solution of the major problems affecting the Mexican and Spanish-American in the United States; to develop and focus a more intelligent public opinion on these problems; on the basis of these facts, to formulate a correlated policy for the Protestant agencies at work. Such conferences under church auspices or any other auspices of real friendship ought to render valuable aid in arriving at a solution of international and interracial problems in a hundred centers of irritation in our fretful world.

Organized Atheism

BY J. EUGENE REED

SOME time ago the supreme court of the state of New York refused to grant articles of incorporation to "The American Association for the Advancement of Atheism." This association has for its avowed aim the overthrow of all religion. The action of the court was denounced by Doctor Slaten, a Unitarian minister, as "an example of the misuse of the power of government to maintain religious belief." Subsequently the court, in response to a second appeal from the atheistical society, granted the articles of incorporation asked for.

Is the criticism of Doctor Slaten on the first action of the court a just one? Is the question of granting, or refusing to grant, a charter to a society for the advancement of atheism a religious question or a political question? In other words, would the action of the court be determined properly by religious or by political considerations?

The *New York Sun*, discussing this subject, observes that nothing is clearer in law than that there is a difference between the rights of persons and the rights of corporations. An individual may hold and express views and may seek to persuade others to adopt them, but a corporation has no natural rights, and has only the rights specifically given it by law. It is presumed that when a corporation is created it is created for the benefit of the public. The *Sun* adds:

"In the case under consideration it was not necessary for the court to inquire whether the proposed incorporation was objectionable as opposed to public policy, although it might have done so, and a decision on that ground would have been lawful. All it had to do was to determine that there is no statutory permission for incorporation for the purpose set forth in the application."

Good Christians and loyal citizens have no wish to evade the logical implications of the principle of religious liberty and that of the entire separation of church and state; but when under cover of these principles the state is asked formally to sanction by the granting of corporate rights an organized attempt to do something which, if successful, would destroy the state itself, it is well to consider seriously whether this is a matter in which the principle of religious freedom is really involved.

Some public journals discussing the question hold that if any organization is given freedom to propagate religion, another organization is equally entitled to government sanction to oppose religion. This, of course, is but a thinly veiled fallacy.

There is this fact to be considered: A society for the advancement of atheism is practically anarchistic in its aim. There is probably no society of anarchists, or nihilists, or radical communists that is not made up largely, or wholly, of atheists. We do not permit, certainly do not encourage, anarchists or nihilists openly to carry on their propaganda. Suppose they were to call themselves by another name; for example, "Societies for the Advancement of Atheism," would that entitle them to corporate privileges granted by the state? Yet under this new name they could just as directly and quite as effectively carry on their government-wrecking work as under the old name.

The breaking up of the established order, the overthrow of all existing governments is impossible without "the overthrow of the church and the clergy," which is the special aim of this atheistic society. The speediest way for atheism to succeed in its anarchistic aim is to destroy religion. The anarchists know this full well. The name

"Association for the Advancement of Atheism" is used to camouflage a really political propaganda.

The question is: Should alleged consistency in the matter of religious freedom be carried to the extent of freedom to destroy government? Such freedom would not be religious freedom, but practically and obviously it would be political freedom, or, rather, political license. Surely we should not be overwilling, in the name of consistency, to encourage the enemies of law and order and of the agencies upon which law and order ultimately depend. There should be careful thought and thorough understanding before the most precious and essential things in Christian civilization are exposed by legal sanction to organized attacks that aim at nothing less than their destruction.

There would seem to be embodied in the very nature of men and of institutions the elemental right of self-defense, or self-preservation. If a consistent regard for the principle of religious freedom robs this country of the right of self-preservation against internal assaults, provided only that such assaults be made in the name of religion, or, as in the present case, of irreligion, there would seem to be something radically wrong in the application of the principle.

Religion is known to be a conservative, stabilizing force; irreligion is equally known to be a disintegrating or destructive force. If legalized freedom to propagate religion justifies, on the ground of consistency, a claim to legalized freedom to destroy religion, would not the same argument, in the name of political freedom, demand that persons seeking to overthrow the government be accorded equal freedom under the law with those who are seeking to uphold it?

Think of this glaring inconsistency in the administration of our government. Prior to Thanksgiving day, the official observance of which is itself a distinctly religious act, the president of the United States issues an address to the people, reminding them of our indebtedness to God for the blessings enjoyed by us, and earnestly advising them to assemble on that day, in their various churches, devoutly to acknowledge the source of their prosperity and render due thanks for the same. With few or no exceptions the governors of the several states issue to their people proclamations similar to that of the president.

By contrast, the supreme court of our most popular state grants to a society of militant atheists a charter giving legal sanction to their avowed aim to destroy religion. However consistent we may be in maintaining the principles of religious freedom and separation of church and state, we are obviously inconsistent in our governmental practice.

At a recent meeting of the commission on Christian education of the Federal Council of Churches, Prof. Luther A. Weigle, of Yale university, the chairman, said:

"The growing divorce between education and religion is in the judgment of many clear-sighted and responsible men one of the primary causes for the present distraught condition of the world. They believe that unless education can again be inspired by religious motives and religion be given a place in education . . . human civilization is in danger of further disaster and ultimate ruin."

Further he said: "The principle of separation of church and state must not be so construed as to render the state a fosterer of non-religion or atheism. Yet it is precisely what we are in danger of doing in America today."

The Appeal and Challenge of Africa

BY JOHN E. GEIL

A HALF century ago Africa was not only dark, but unknown. Its vast areas were unsurveyed, its geographical divisions were not mapped out, its wealth and resources were not known, its languages were not reduced to writing, its religion was not studied, its peoples were not classified. The curtain is now lifted from the great continent and the mystery and darkness which enshrouded its fever-haunted forests for centuries are being dispersed by the light of the approaching dawn. The whole continent has been explored, mapped out and divided among the European powers. In the first place the Africans were taken from Africa and later Africa was taken from the Africans. The peoples have been classified, the religion has been studied and many of the 843 languages and dialects have been reduced to writing. The true symbol is no longer a question mark facing westward but a gigantic listening ear which is wide open towards the West and is listening for that message which can bring hope into her hopelessness and transform her desert wastes into a garden of the Lord.

There is great need today of a correct appreciation and understanding of Africa and the Africans. This is pointed out and emphasized in the published report of the African educational commission which begins with the statement: "Africa is not the great dark continent but the continent of great misunderstandings." Comparatively few people are aware of the inspiring scenery, economic resources and human possibilities of the great continent. With the exception of Asia, Africa is the biggest continent on the globe. It is three times the size of Europe, one and a half times the size of North America or nearly as large as Europe and North America combined. It contains nearly one-fourth of the land surface of the globe and around the continent of Africa is as far as around the world. Every eighth person of the world's population lives in Africa.

Pestilential coast, great deserts, few harbors, unhealthy climate, impassable rapids and cataracts near the mouths of the great rivers are no longer "barriers of nature" but the heart throbs of the continent are pulsating over little railways to and from the coast and from the coast to the regions beyond. A half century ago there were no railways in Africa. Now sixteen lines from the west coast and eight from the east coast are penetrating the interior, spreading trade and commerce with their disturbing forces, their dangers and their opportunities. The completed Cape-to-Cairo railway is the longest transcontinental railway in the world, being 6944 miles in length. It has river and lake connections at the present time but 5600 miles of it are by rail. One other transcontinental trunk line is proposed and five trunk lines crossing the continent from east to west some of which have already been built in part. Africa has already more than 35,000 miles of railway and is building at the rate of 2000 miles per year.

Africa has 40,000 miles of river and lake navigation and water power which is said to be equal to that of ninety Niagaras. Victoria Falls on the Zambesi, "the most beautiful gem in the world's scenery," is a mile wide and 420 feet deep and is equal to three Niagaras. Sooner or later the unutilized water power of Africa will furnish electrical transportation and give light and power to countless looms, dynamos and factories. Already steamboats are plying above the cataracts on the great inland navigable stretches creating commerce and making communication easy and safe. Fifty years ago the commerce of Africa was a negligible quantity which attracted few steamships.

Today twenty-five lines of steamers are plying up and down the coast and the commerce of the country is estimated in billions of dollars. Commerce is progressing by leaps and bounds. Traders from nearly every European country are scattered throughout Africa and American engineers are prospecting in the heart of the continent for gold, diamonds and oil. Progress in Africa after discovery has been ten times as rapid as it was in America and a decade in Africa counts for as much as fifty years in Europe. The African has all the momentum of civilization behind him and a world of opportunities before him.

The immense wealth and varied physical resources of Africa are not yet fully known but enough is known to justify saying that it is the undeveloped treasure house of the world. The most valuable gold field in the world is in South Africa and furnishes more than half of the world's supply. Kimberly and associated mines furnish 95 per cent of the diamond output of the world. Diamonds are now being found in large quantities in the Kasai district of the Belgian Congo. The copper deposits of the Katanga district of the Belgian Congo are the greatest in the world. One great copper mine refines 20 per cent of pure copper while the best mines in America do not refine above 2 per cent. Coal, iron and tin are being produced in large quantities. There is a big oil production in Angola and good indications of oil are reported in the Congo and in other places. As the result of the discovery in the Belgian Congo of large quantities of pitch blend—a rich radium-bearing ore—the price of radium suddenly dropped from \$120,000 to \$70,000 per gram. Two-thirds of the ivory and one-half of the cocoa of the world come from Africa. Gum copal is found in great quantities in many parts of equatorial Africa and the rubber-producing possibilities of the Congo are not to be forgotten or overlooked. The oil palm trees of Africa are producing annually \$50,000,000 worth of oil and kernels. The forests of Africa are unexcelled in value and variety of timber having billions of cubic feet of hardwood and other valuable lumber. Making due allowance for barren deserts, sterile mountains, unhealthy lowlands and parts occupied by natives Africa has still 5,000,000 square miles of good undeveloped land.

As far as the natives are concerned the future of Africa lies in the soil which is the real measure of permanent wealth. Asiatic and European countries are turning more and more to manufactures, the mineral wealth is being exploited by the white man who is also laying hold upon the natural resources of the country, and so it remains for Africa and the Africans to take a prominent part in the production of the food supply of the world. The country's most valuable asset lies in its wealth of human resources. She has millions of strong, willing, capable natives, who have a capacity for work, a willingness to work and who do work when incentive and employment are given. All that is needed is men who can and will provide capital and wise and capable supervision and instruction and the land and resources will be developed and this great continent will be added to the slowly growing list of the world's producers. It will no longer pass muster to say that the African is unimprovable and incapable for he is fast coming to his own through industry, education and religion under the tutelage of the white man. The African educational commission after wide observation and careful study cherishes the highest ideals for the progress and development of the native African.

The Africa of yesterday is gone and we have a new Africa in the making. One million black troops from every part of Africa shared with men of other races in the fight for civilization. Many of them paid the supreme price, others returned to their jungle hovels (not homes) there to relate around the village campfires the things which they saw and heard and experienced and consequently the life and ways of Europe have penetrated into the life and thought of Africa. The natives were perplexed and dumbfounded when they were called upon to unite with people, whom they regarded as being civilized and Christian, in a destructive and deadly warfare. However they responded to the call and suffered and bled and died that the world might be free. They may not have grasped the full meaning of patriotism, democracy and self-determination but they learned some things of what it was all about and with the learning became possessed with the feeling that they too should share in the benefits of the war, be freed from exploitation, have a due recognition of their native rights and privileges and an adequate provision for their development. The native may not know just what he wants or how to get it but his eyes have been opened, the horizon of his life has been pushed back and widened, he has been shaken out of his pagan inertia and realizes that he has been the victim of gross injustice and cruel oppression and his soul is crying out as never before for relief. His trust in the essential goodness of the white man has been shaken and he sees that the white man's boasted civilization, which is commercialized and sometimes misnamed Christian, is forcing the natives to lower depths of vice and degradation than paganism ever knew. All over Africa today there are blind reactions to poorly-understood influences and a feeling of discontent which is being fanned into active unrest and is producing in the natives mental attitudes which are dangerous to themselves and dangerous to the state.

There is in Africa today a new psychological atmosphere for mission work which is full of hope and full of danger. The leaven of racial consciousness is at work. Peoples, who for centuries have been at variance and at war with each other and did not realize that they had anything in common, are becoming conscious of common ideals and interests and are moving fast towards an organized expression of their hopes and grievances. The old fragments of African life are being carried across the tribal boundaries on the surface of many currents to meet and combine in a living, solid mass. New intelligence and new ideals of life are struggling for expression. The child race of the world is getting away from its swaddling clothes and the go-cart stage and must have sympathy and encouragement and a suitable outlet for its capabilities whether in the affairs of the state or of the church. There must be a recognition and careful study of the problem on the part of those who can and will apply the spirit and teachings of Jesus to the needs of the individual and of the community. The missionary opportunities are enlarged and intensified and that too at a time when the inadequate forces are crippled and depleted by the loss of 200 German missionaries and the support of their work. There is a widespread desire for schools and education which is turning the natives in large numbers to mission stations and missionaries. More than 90 per cent of the educational work for natives in Africa is in the hands of missionaries and will doubtless remain there for some time to come, so we have an overwhelming responsibility and an incalculable opportunity. Mass movements such as have already taken place in Nigeria, Kamerun, Uganda, Livingstonia and Congo will in all probability become more general and frequent. These people must be furnished with Christian ideals and be imbued with the mind and spirit of Christ. The white people who exercise authority

over them must have the same ideals and be dominated by the same spirit.

What of the religious aspect and outlook? It is said that 90 per cent of the population of Africa is reached by commerce while less than 10 per cent is reached by the gospel. The largest unoccupied mission field in the world is in Africa. One-half of the territory is unoccupied by Christian missions and fully one-half of the population is as yet not included in the scope or plan of a church or mission society. Including all who do not belong to any of the book religions, six-sevenths of the pagans of the world are in Africa; one-fourth of the Mohammedans of the world are in Africa. One-third of the entire population of Africa is now Mohammedan and not more than 1 per cent is Christian. More converts have been won to Mohammedanism in Africa during the last fifty years than have been won to Christianity by the missionaries of the cross of Christ in all times since the beginning of the missionary movement. Seven million converts were won in the Sudan alone in ten years. Islam is disintegrating rapidly as a political and in some places as a religious power but no one who is familiar with conditions will delude himself with the idea that it is a spent and decadent force in Africa. In fact there is reason for believing that it is at this opportune time concentrating on Africa with the view and hope of capturing the entire continent. It is firmly entrenched in the north and aggressively organized and with confidence and assertiveness is pushing its way southward and into the interior over the caravan and commercial routes, capturing tribe after tribe. Two-thirds of the population of Nigeria is now Mohammedan. The Swahilis, the dominant artisan tribe of British East Africa, are fast becoming Mohammedans. Fifty thousand Mohammedans are now to be found in Nyassaland. There is great danger at the present time that the whole of Abyssinia may go over to Islam. Truly the hosts of Islam are on the march in Africa.

Shall the cross or the crescent, shall the Bible or the Koran, shall Christ or Mohammed possess Africa? Whether we will or not that question must and will have an answer.

What part have northern Baptists in the restoration and redemption of the great dark continent? Our only work is in the territory of the Belgian Congo. We began this work in 1884 by taking over the work of the Livingstone inland mission. This work was offered to us and accepted by us on the one condition that it should not be permitted to lapse but should be vigorously prosecuted. In six years of time and under pioneer conditions the Livingstone inland mission threw a chain of seven well-established stations through the cataract region, put a steamer on the 1000 mile navigable stretch of the upper river, made a good beginning at reducing the language to writing and was proposing to open a station at the upper extremity of the river. It had a force of twenty-three missionaries on those stations and three on furlough; twenty-six in all out of fifty who had gone forth, ten of whom had died and fourteen of whom had been obliged to give up the work for health reasons. After thirty-nine years of service under more favorable circumstances we are still reporting the same number of stations with the addition of the Kongo Evangelical Training institute at Kimpesi. Despite the fact that we have added twenty to the number of missionaries we are entering upon our forty-third year of service with all our stations understaffed. Why are these things so? Our Master has long stretched out his hands towards Africa and the Congo and sounded the silver trumpet that knows no retreat. When shall his followers hear, heed and obey the call and move forward?



The Devotional Life



Getting into the Wind of God

"Launch out into the deep"—Luke 5:4-5

By JOHN A. HUTTON

DEALING with fishermen who had failed, the Lord sent them back to the water where they had failed.

We don't like to be sent back to an atmosphere that has proved too much for us. Christianity is no system for dodging reality. If we have presented it as a kind of "dope," a way of putting blinkers on our eyes so as not to see what is before us, we have presented it falsely.

Christianity is the last word in moral realism. It declares that a man who has done wrong never can be forgiven in this world till God has suffered an agony comparable to the sorrow man should feel for sin, till in some mysterious way God has borne the burden of transgression. This system of moral realism runs all through scripture.

Knowing God

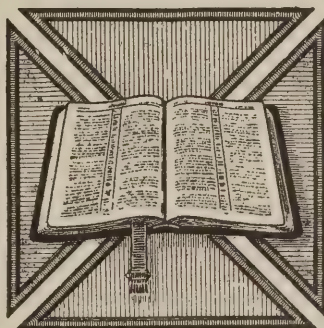
Sometimes it is easier to go to China than to go home. "There is no disinterested knowledge of God," said Luther. We get to know God through a personal Christ. Just where you fail, is where you find God. You must learn to ride the horse that threw you.

The reason that we do not make more progress in our spiritual life is because we do not take things deeply enough. The Bible speaks of the sin that doth so easily beset us.

Scripture is reticent and delicate. But it indicates that all of us have some moral task that keeps us in contact with God through a sense of danger.

God's Wave

St. Augustine in his *"Confessions"* tells how, when his divided life was becoming to him intolerable, he would go out into his garden and



pray: "Lord, save me from all my sins, but not quite yet." Again, he would pray: "Lord, save me from all my sins except one." Nothing happened. At last one day he fell on his knees and prayed: "Lord, save me from all my sins, and save me now." It was with him as it is with us when we are learning to swim. We feel easier with one foot on the ground. But God sends a great wave from the ocean that lifts us off our feet and flings us on his breast. That is life. Its intention is to land us upon God.

Companionship

If you do not know the difference between facing life with a personal Companion as deep as the soul and facing life alone, it is too late for me to explain. It is a great difference. God never meant any man to live alone. Amiel said: "There is nothing to prevent us from opening our solitude to God."

If, when crossing to England, we should overtake in mid-Atlantic a man in a rowboat, suppose to the captain's offer to take him in he should answer: "It would not be so high, ethically, for me to cross that way."

Now, I used to be frightened at Greek words like ethical and anthropomorphic, but I have got over

it. Anthropomorphic means speaking as if we were human, and there is no other way to speak. Two plus two equals four. That is an anthropomorphic conviction, but men build skyscrapers on it.

Well, if that man refused even a tow, I should say: "God never meant you to row across with oars. You are stupid or crazy to do it."

The Captain's Example

Paul once came to the church of Ephesus and found that they had never heard of the Holy Ghost. Then he told them what Christ had told him—that the wind always is blowing from the side of God. The great art of life is to get into that wind and to keep in it. How shall we keep in it? By keeping our eyes on Christ. How does the ship get into the harbor? The captain keeps his eyes on the lights.

An undergraduate friend of mine in a Scottish university told me of a heart affection that made it impossible for him to pass a certain point in the quadrangle. Approach to it always brought a numbness that began at his feet and spread upward. At last he confided in a friend.

"Peter, take my arm," said the friend. Together they walked past the point again and again.

"I believe," finally said the sufferer, "that if you will stand there and I can keep looking at you I can get by."

He did it; and he is living today, with a great ministerial record behind him.

The Test of Life

The test of life is the way of looking at it. Of course, there are shabby ways. Some men see in tears only a solution of salt and soda. Life is packed full of opportunity. Failure is the last thing that God wants.



The Chimney Corner



Escaping the Fourth of July

BY CAMELIA MERRIAM

THERE was an old lady who couldn't stand noise
And so of course she couldn't stand boys
For where there are boys there's bound to be noise!

But without the boys and their noise and their toys

Life would be lacking in a heap of its joys.

Such an "old lady" was Mrs. Bevington—not so very old really in years, but she had lived such a pinched-up, trying-to-please-herself sort of life that the years had settled on her heavily and she gave the impression of being old. Her face was thin and wrinkled and her eyes brown and peering.

The holiday of the year that she dreaded above all others was the Fourth of July, "because she couldn't stand noise and she couldn't stand boys"—and Fourth of July seems peppered with boys and popping with noise.

Mrs. Bevington had a plan. She said to herself that on this Fourth of July she would get up before even the earliest boy could be abroad and row out on the middle of a lake that belonged to a nearby untenanted farm and sit there all day. She would take some books and a sunshade and lunch and a thermos bottle of iced lemonade. Then when she came back in the evening the dreaded Fourth of July would be over, and she would have another year of comparative peace.

She did that very thing, and up until one o'clock it was a beautiful holiday—so quiet that she found herself dropping off to sleep.

Then suddenly she heard a great boom and another and another, and a zizz-zizz-zizz and a boom-boom-bommmmm-boom-boom-boommmmm-boom boom! Crash! Bang! And she saw the funny pagoda-like cupola of the farmhouse bounce to the ground and felt a prickling in her arm.

So it wasn't boys alone that made noise? Goodness, their noise was safer than this sort any way!

Boom-boom! Zizz-zizzizizzizz! Boom-boom-boom! Zizzizzizizzizizz! Boom!

A tree on the side of the lake crashed into the water.

Well, the boys weren't a pinch to this!

Mrs. Bevington longed ardently just then for the noise and the toys and the joys of the noisy boys. She reached for her oars—and discovered that one was gone.

"Can't you paddle?" piped up a shrill voice.

Mrs. Bevington jumped so she almost upset the flatbottom boat.

"I'll swim out to you and take you in," said the voice.

She saw a thin streak of white take the water—and knew it belonged to the voice. In a few minutes a red head, the curls matted down by the water, peeped over the boat and the voice said:

"Fierce old storm, ain't it? Thunder 'n lightning an' everything!"

For the first time in her life Mrs. Bevington was glad to see a boy!

Nimble he climbed into the boat and began to paddle toward the shore.

"What'll your mother say?" she asked when he had helped her to the bank and slipped behind the bushes to put on his clothes.

"I ain't got none. I'm an orphan. I came out from the home to tend the cows and the storm caught me."

The rain stopped and Mrs. Bevington went home. There was no noise anywhere when she unlocked her door and went into her little house so neatly kept.

The next morning she started from her pillow with a scream. A cannon cracker had gone off beneath her window. Then another and another!

"If they didn't save their celebration until today just so they could scare me!" she complained indignantly to her neighbor whose boy she suspected of putting the cracker beneath her window. "Yesterday was the Fourth of July—not today!" But she was not so indignant as she might have been before her experience with the red-headed boy.

"Yes, it was," replied her sunny-faced neighbor, a dimple twinkling in her pink cheeks. "If you went to church you wouldn't get mixed up—or if you had boys of your own. Really you ought to take one—with that yard of yours—"

"I might as well—I get all their noise anyway," she said shortly, but not as shortly as she would have spoken before her experience with the red-headed boy. "And I might as well get him today. His noise added to the other boys' noise won't be noticed."

So that afternoon the red-headed boy shot off crackers in Mrs. Bevington's own front yard and when evening came

My House—At Night

*In the dim hush of early moonrise
I take the long road's trailing curve
Down through the hollow—winding, upward winding*

*To my low gray house on the hill.
The daytime road is a wide thread of dustiness;*

*At night, it journeys silverly along.
My house is but a little human nest
Snuggled hill-close; when I come at night.*

*Returning home—its steadfast light
White-streaming with an eager tenderness*

Gives welcome more than one can ever guess!—Agnes Choate Wonson in Boston Transcript.

he and she had Roman candles—and then a big dish of strawberry ice-cream.

"Noise seems different when you've got a boy of your own," thought Mrs. Bevington. "I guess I just needed a boy to quiet my nerves. And now I'll have to go to church since I've got to see him a good example. And I'll make some of that gingerbread he liked so well, and a batch of doughnuts. He looks kind of pindling."

New Words for Old

IF there were such a thing as a dictionary to repeat our conversations at the end of the day—I wonder would we say so much?

We say so many things, and mean so little by them. We criticize so harshly knowing not, nor even caring who may hear us. Would we say the things to the person that we say about them? Walls can hear, and even the night has a thousand eyes.

What we say determines to the outside world what is in our hearts. Before we criticize our neighbor unjustly, we should justly consider ourselves. Let us think sincerely before we speak.

If trivial remarks, which perhaps have hurt someone, could be read to us on some future day, surely some of us would ask forgiveness before a new day dawned. Again, if we could know, perhaps we should not wonder at our list of friends.

Trivial remarks slip out—so easily! But they pierce the armor of the girl who does not know us. Words, the things we say, mean friendships, as do smiles. Friendships mean lasting lifetime happiness.

We cannot buy back the things we said yesterday!

But we have tomorrow!

—ISABEL BANDY, in *Stephens Standard*

Speechcraft

Question: In the sentence, "Inasmuch as we have finished the work we will go," is not the word *as* unnecessary since it is included in the word *inasmuch*?

Answer: On the contrary, *inasmuch* is always followed by *as*. In that respect the sentence quoted is correct; but do you mean you are determined to go or are you simply stating a future act. If the latter use *shall* instead of *will*. *Shall* and *should* with the first person express futurity; *will* and *would* with the first person express determination.

Lady—"We saw the advertisement about this house being for sale and we've come to see it."

Owner—"Yes, madam, but after reading the ad writer's description of it we have decided not to sell."—*You and Me.*



BOYS and Girls



The House Where The Brownies Lived

LAST week you met the Fidgety-Finger man with whom Twinkle-Toes became so friendly. Twinkle-Toes was one of the brownies living in the most solemn little house, the most sad little house, where some things were just a little bit wrong. In the first place, you stepped right from the roadway indoors; and the floor of the hut was exactly like the floor of the roadway—just plain every-day earth! But since half the people of India have floors exactly like the street, I think it would not be polite to say any more about it. And there were things much worse than the floor in the house where the brownies lived.

The roof of the brownies' house once grew out in the jungle. It waved in the breeze, it rustled when the night wind sighed through it—few roofs in America were ever grass growing in the jungles or waving when the night winds whistled through. But when once that grass was cut down and thatched into a nice little ragged roof, it did very well indeed to keep out the hot Indian sunshine, and as for the very wet Indian rain, it rolled off that roof like water off a duck's back!

The house where the brownies lived did look rather empty: not a chair in sight, not a table, not a bed—yet the brownies themselves did not think it empty at all. They saw all the chairs and tables and beds they needed the minute they looked indoors.

"What would be the use of chairs?" Twinkle-Toes would say, as he showed you how comfortably he could sit right down on the floor.

"And what would be the use of the things you call tables?" Broom-Sticks would say, as she showed you how easily a floor turns into a table the minute you lay anything on it.

"As for beds, what in the world would we use them for?" both Twinkle-Toes and Broom-Sticks would ask in a shocked duet, for wasn't there the plain everyday earth floor to lie on at night, without the dreadful danger of rolling off the affair called a bed?

Curry and rice is the food the brownies like best, but I imagine you would get very tired of it yourself for breakfast, luncheon, and dinner, day in and day out. Although as a matter of fact, the brownies never had *three* meals a day—just breakfast and dinner; and really, they were lucky to get dinner!

"Surely that sounds wrong enough," you sigh.

Yes, doesn't it? But not nearly so wrong as the way they ate it. For rice was cooked in a pot, of course, by the brownies' mother; and when it was

ready to serve she would call to Broom-Sticks: "Get some plates, little daughter."

On the bushes there were plenty of dishes, so Broom-Sticks ran over to pull off green leaves—big ones, you know. Then when her grandfather and her father and her uncles and little Twinkle-Toes were seated on the floor she placed one big green leaf in front of each person, a plate apiece. They ladled their rice on it in big snowy mounds; then, with neither a knife, fork, nor spoon, they rolled the rice into little balls, dipped them in the hot curry sauce and popped them straight into their mouths.

"Oh," you cry excitedly, "now we know what's all wrong with the house. They eat with their fingers, that family!"

Wrong yourselves, my dears, for fingers were made before forks, and in certain ways it's exactly as dainty to eat neatly and nicely with one's own clean fingers that to eat with forks which somebody else will use at the next meal. But didn't you notice *who* sat down? Grandfather, father, uncles, Twinkle-Toes: all men! And where do you suppose the women were all that time—grandmother, mother, aunts, and Broom-Sticks? They were serving the meal, waiting on the men-folks.

"But," you cry, "will those men surely remember to leave enough in the pot for the women?"

No, they very likely won't even think

of it. So granny will be hungry; mother will be hungry; the aunts will be hungry; Broom-Sticks will be hungry.

But there is something even more wrong than that. For Twinkle-Toes did this just before the meal began: he took a little rice from the pot, put it in a small brass bowl, knelt on the floor, bowed his head way down to the ground, then placed the bowl on a small shelf where there sat a wooden figure painted bright red, so solemn, so still, so unblinking, eyes staring straight across to the other wall. And this, of course, was the thing in the whole house which was absolutely wrong, for there is something fairly pleasant about earthen floors and straw roofs, about sitting cross-legged on the floor, about eating with one's fingers; but what about that wooden figure on the wall of the house where the brownies lived—looking like a wee cross man, treated like a man too, with Twinkle-Toes kneeling before him and sharing the family rice, when everybody knew beforehand that there was not going to be enough rice for Broom-Sticks or granny or the poor aunts.

The brownies thought of him as God. They were afraid of him! And all the time you and I keep remembering certain words: "Thou shalt not make unto thee any graven image of anything above the earth or underneath the earth, thou shalt not bow down thyself to them nor serve them."

It was children like Twinkle-Toes and Broom-Sticks whom the Saviour had in mind especially when he said to his disciples (and to us), "Go ye into all the world . . . and teach all peoples . . ."

It's a fascinating job, isn't it? Such a worth while happy job, telling people about a real God who loves them, and wants them to serve him only. Have you ever figured out exactly what you can do to help?

There is a practical kind of magic going on in India with the aid of the magic lantern, enlisted to combat disease and illiteracy and to help in the spread of Christianity. A program of education through lantern slides, started at the close of the war by Lieut. Waldo H. Heinrichs, a wounded American aviator, connected with the Calcutta Y. M. C. A., has expanded so that it now covers practically the whole of India geographically and annually reaches about four million people. Heinrichs, after two years in America, recently started back with his family to become associate general secretary of the Y. M. C. A. at Lahore. The work, since he left India, has been in charge of Victor M. Ilahibaksh, a graduate of Northwestern university, and formerly a Chautauqua lecturer in the United States.

New Contest

For July the Explorer's club is to have a contest on

What I Should Do If I Had a Million Dollars!

Surely this will be great fun, to sit down and explore the inside of your head, planning what you'd do if some wonderful person suddenly left you this nice sum of money. Here are the contest rules:

1. Write on one side of the paper.
2. Give name, address, age.
3. Send papers to Miss Margaret Applegarth, 21 Arnold Park, Rochester, New York, by July 15, 1926.
4. There will be two prizes, one for the best paper from a boy, another for the best paper from a girl.

The winner of the May contest was Elizabeth Parker, Spokane, Wash.

The June contest papers are just coming in. Announcement of winners will be made later.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for July 25

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

Since this is vacation time, perhaps your church has been holding "union" services with other churches of the neighborhood. If it has not, perhaps your young people's society could invite other young people's groups from the community to join with you for this meeting.

In planning for this meeting, why not ask each society to send a representative to work with your group? Questions might be considered which will make for more unity in doing the work of the neighborhood.

In meeting, if you can do so, be sure to read Bernard Clausen's talk "Denominational Disarmament" which is on pages 77-83 of "The Miracle of Me." Your pastor probably has a copy of this. If he has not, and your friends are also without a copy, you might get it from the American Baptist Publication Society. You will find this talk a source of great inspiration and it will make every one stop and think.

If you have further presentation of the topic, have representatives from the other young people's societies take part, while during open meeting everyone could be asked to speak on the advantages of a united force in the community.

It might be well, as an aftermath, to plan for a number of community get-togethers for the young people, such as socials, picnics, hayracks, hikes, etc., as well as meetings along the more serious lines of social service and community betterment.

Commissioners

Is the young people's work all that it should be? Is the church doing all that it can for the young people?

The First church of Malden, Mass., has decided to find out the answers to these questions. A young people's commission (and it is composed of young people) of five committees has been appointed by the church to look into the matter. These five committees are to specialize in one activity each. One committee is to look into the worship activities of

the young people; one into the social activities; one into the educational activities; one into the athletic activities; and one into the organizational activities.

A mimeographed list of all the members of the commission, together with working suggestions for each committee, was given to each member of the commission. In this way each person becomes acquainted with the aims and the possible procedure for getting these things accomplished.

For example, the organizational activities committee was asked to make a survey of the present organizations in the church dealing with young people and to determine the relation of such organizations to the church. If any of the organizations seemed to be overlapping, the committee might suggest a union of two or more; or if it felt the need of more organizations, might recommend that new ones be formed. Certain questions were suggested, the answers to which would be of immeasurable help. Are our organizations giving the largest number something to do? Are they duplicating effort? Are they functioning so that all of their service contributes to the great work of the church—the winning of men, women, boys, and girls, to a saving knowledge of Jesus Christ?

The committee on educational activities was asked to ascertain whether or not the present training agencies within the church were contributing all that they should toward the training of all young people for service; whether these agencies were teaching the subjects which should be taught; how the young people might make use of the community facilities and become affiliated therewith.

The committee on athletic activities was given to decide what athletic activities the church should sponsor; how the church might have an active part in the athletic activities of the community; whether or not the groups within the church might not receive athletic training at the "Y;" and just what might be done by each group.

The committee on social activities was to see what the purpose of social activities should be; was to determine if these activities should be for the benefit of the young people of the church or of the whole community; and was to suggest a possible social program for the entire year, setting dates, places, etc.

The committee on worship activities was to see if the young people needed more worship services than they now have; what the purpose of worship programs should be; and what changes, if necessary, should be made.

In other words, these young people were asked to make an inventory of present activities, suggest changes or additions for the future, and bring the matter to the attention of the church membership.

Can you see what that will do for the church? It will make the young people cognizant of what they have available. They will realize what needs to be done during the year and they can plan for the dispatch of the work. They will be bound to become interested in the work of the entire young people's curriculum. They will be made to study out the why's and wherefores of present conditions within the church and seek to find remedies for curing the ills which they are discovered. Further, the old members of the church will see what the status of young people's work. They will find out what interests the young people and what they can do to help them find their interests within the church.

If your answers to the two questions at the beginning are "No," perhaps something like this young people's commission would help to put your young people where they ought to be. A commission of several committees could be put to work to investigate the different phases of young people's activities, the commission to consist entirely of young people. Their findings and suggestion could be brought to the attention of the church for consideration. Your young people's work would probably take on a new life and vigor.

Christian Endeavorers Meet

There will assemble in London, England, July 15-21 the seventh World Christian Endeavor Convention, where hundreds of delegates from every land will be gathered to discuss the great subject of youth in relation to the kingdom of God. The theme of the convention is "The Youth of the World for Christ and the Church." Public meetings are being arranged in some of the largest halls in London, and well-known speakers from every country will be taking part. In connection with the convention there are to be excursions and other social functions for the young people. Young Baptists will be well to the fore in this great convention. Many of the speakers at the gatherings will be Baptists of renown.

THE LAKE ORION, MICH., Bible conference will be held July 18-25. Among the speakers listed are C. H. Woolston of Philadelphia and Hon. Grant M. Hudson of Washington, D. C. Homer Rodeheaver will be in charge of the music.



Churches at Work



WORLD FRIENDSHIP DAY IN LAWRENCE

Sunday, May 16, was World Friendship day at the Calvary church, Lawrence, Mass., Rev. A. T. Fowler, pastor. The plan was worked out by the pastor, who is deeply interested in the missionary cause, in cooperation with the state department of missionary cooperation. Rev. Isaac Higginbotham, field secretary for Massachusetts, took with him two missionaries, Rev. V. W. Dyer, Burma, representing foreign missions, and Miss Goldie Bailey, Kodiak, Alaska, representing home missions. Although the day was somewhat threatening, and there was a heavy rain storm in the evening, there was a large number in attendance and the day was a real success.

At ten a. m., there was a meeting for intercession. This was followed by the morning service when Secretary Higginbotham gave an address, "An Airplane View of Baptist Missions," giving in outline our whole task at home and abroad.

At the church school at noon, missions were emphasized in each department. Miss Bailey spoke to the primary and junior departments, and also to the women's classes, meeting jointly. Mr. Dyer spoke to all the young people in a joint session and also to the men's group. The latter was also addressed by Mr. Higginbotham.

A fellowship tea was held at five p. m., provided by the ladies, and attended by the officers of the church and the officers and teachers of the church school. This was followed by a conference conducted by the two men on the team. Miss Bailey spoke at a joint meeting of the Christian Endeavor societies.

The last service of the day came at seven o'clock when the two missionaries gave addresses on their work.

The people were enthusiastic about the day and felt sure that it would result in a deepening interest in missions in the whole life of the church. Such a program, as the state bulletin suggests, might be put on in smaller churches, two churches cooperating, so that a secretary and a missionary could spend the day with them.

HOW THEY DID IT AT OAKLAND FIRST

How did it happen that a church differing very little from other churches of the denomination, was able to increase its mission budget of some few years back from \$3000 a year to its recent payment of approximately \$16,000 a year.

How did it happen that the church with personnel and plans not unlike other churches in the state or on the

This page is conducted by the Board of Missionary Cooperation, New York City, as a medium for circulating items about local churches which are carrying on their own and denominational projects in an effective way. If your church has developed any interesting ideas or methods we shall be glad to have you write about them to the Board, at 276 Fifth Avenue. Brief outlines of denominational plans, important news, etc., will also appear here from time to time.

Pacific coast, was selected by the Rockefeller Research Institute as one of twenty-five churches in America (all denominations) to be the subject of analysis by experts?

How did it happen that the First Baptist church of Oakland, which had not aroused any considerable public attention in the past, is now able to call to its pastorate one of the outstanding men of the denomination, Dr. James Whitcomb Brougher?

The answer to these enquiries, may be found in the coming of Dr. John Snape as pastor in April, 1920, with his personality and leadership; the enlargement of the program of the activities of the church; and the loyal cooperation of its officers and members. If you couple with the features named, the unwritten slogan of all departments of the church, "Get Together, Stick Together and Pull Together," you have the secret of the success of the First church.

The victory attained in the financial campaign of the past year in raising the beneficent fund from a suggested budget of \$11,420 to the budget adopted by the church of \$15,000, and then exceeding that amount, is easily explained in the light of the statements above made.

In order that any church may successfully put over a financial or other program it is absolutely necessary that those charged with the tasks enter whole-heartedly into their completion.

The committee in charge of raising the mission funds had for its chairman, J. M. Davis, an active worker and leader in missionary giving; and in support of denominational activities, A. E. Caldwell, Sunday school superintendent. Deacons S. P. Meads and C. W. Brown were the other members of the committee engaged in this service and each one is an ardent supporter of missions, emulating the postage stamp, which sticks till it gets there. Given such a committee the First church raised its budget for 1926-27 10 per cent or to \$16,500.

With Doctor Brougher at the helm, and with his wide experience and success in the ministry, the church expects to outdo in the coming year any of its previous accomplishments. — Reprinted from *Northern California Baptist Bulletin*.

A GOOD START

From May 1-15 this year, missionary receipts from the churches in the Idaho convention amounted to \$497.80. Last year they received during the same period only \$92.75. From May 1-15 last year, only one church sent in money. This year, for the same period, nineteen churches remitted missionary money to the state office. "The improvement," says the state bulletin, "is remarkable and very gratifying." Twenty-seven out of the forty Idaho churches had definitely accepted their 1926-27 missionary quotas by the first week in June.

POINTS FOR PRIDE

Among the fifteen points which the church bulletin of Seymour, Ind., tells the members of the congregation they have a right to be proud of are: the largest average Bible school attendance in the city, the largest church-night meeting in the city, the only church that meets all its financial obligations promptly, a church that sends the state convention paper to all its families, and a church that makes a missionary budget and pays it in full.

USE CHART FOR CANVASS

The First church of Green Bay, Wis., prepared a large chart with the name of every member on it, in connection with their every-member canvass. The chart was hung in a conspicuous place in the church and as rapidly as a member made his subscription the name was checked off.

The Wisconsin bulletin comments, "We understand that folks naturally wanted to have a check back of the name showing that a subscription had been made, and they wanted to be among the first to make this subscription. We should suggest that there be two columns, one for current expenses, and one for missions, and that checks be made in both columns as the subscription was reported."

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Among Ourselves



Ohio Baptist Convention

OHIIO Baptists gathered in large numbers at Zanesville, May 10-13, to hold their Centennial Convention. Pres. J. H. Lloyd opened the first session with praise and prayer after which Rev. W. E. Hayden, of the First church, welcomed the visitors in the name of the 2000 Zanesville Baptists. President Lloyd responded in his pleasing manner. The address by Dr. John F. Herget which followed emphasized the present day need of spiritual energy. Pres. E. H. Rhoades, Jr., of the Northern Baptist Convention, and for ten years president of the Ohio convention, was invited to the platform and received with great applause. The next speaker, Rev. W. H. Bowler, executive secretary of the Board of Missionary Co-operation of the Northern Baptist Convention, pleaded with the delegates to give more abundant support to our missionaries by an adequate missionary budget in every local church.

At the next session Secretary Chambers presented the report of the board of managers which included the account of the work of the different departments of the convention. In the department of evangelism there has been the largest addition to the churches by baptism, 5400, of any year thus far in the convention's history. In the department of Christian education, training schools, vacation schools, young people's work, children's work, the assembly, conventions, and workers' library have been pushed.

The department of missionary co-operation could not give accurate figures of the year's work owing to the fact that the convention met before the books closed. It was estimated that the missionary income would probably not be quite as much as last year. The report of the treasurer showed a deficit of about \$9000 but this was reduced during the sessions of the convention to \$1500, with assurance that this too would be wiped out in a few weeks. The debt on the new headquarters' building in Granville has been reduced to \$8500.

The endowment committee showed invested funds of \$159,576.53. The amendment to the constitution proposed last year forbidding a trustee to succeed himself without an interval of two years, was lost after a spirited discussion. This year fifteen new pastors were presented and with them Mr. G. Clifford Cress of "THE BAPTIST" who was a visitor at the convention. As "just an Ohio Baptist layman" President Rhoades delightfully welcomed them. Rev. Griffith, of Newark, responded in acceptable fashion.

The devotional addresses this year were given by the new pastor of the Euclid Avenue church, Cleveland. They centered in the Holy Spirit and were of

great strength and inspiration.

At the annual election of officers practically all the officers of the past year were again chosen. President Lloyd was called to the platform and introduced as his own successor. The presentation of the budget for the year brought the convention face to face with its task for the coming months.

"The Spiritual Conquest of America" was the theme of the address by Dr. C. L. White, executive secretary of the Home Mission Society, in which he reviewed the work of Baptists in their own land. Rev. A. C. Archibald's address on "The Voice of God Today" emphasized the fact of God's speaking to men and the obligation of men to hear him. Dr. Stilwell's address, "The Imperative Evangelism," pointed out the need of authority in religion and the recognition of the sense of the supernatural. Rev. John Raymond presented the report of the committee on obituaries.

The work of the women under the leadership of Mrs. H. H. Griffin, president of the women's society of the state, was presented. Mrs. George Eulette, of Chicago, brought a telling message on "The World Around," in which she spoke of the intertwining of the work of the kingdom in different lands.

Throughout the whole convention the centennial element was constantly manifest, but on Wednesday evening it had full sway in the historical pageant which reproduced some of the memorable events in the growth of the convention from colonial times to the present. It was written by Mrs. James Munn of Cleveland and adapted and staged by Prof. E. P. Johnston of Granville. Rev. I. N. Depuy read a most interesting paper, illustrated with pictures, before the pageant was given. It was brought out that the convention's income a hundred years ago was \$177 in comparison with the present income of \$33,987.23. It was further shown how Baptists of Ohio have grown from a small folk to the number of 87,000.

The closing session was one of the best of the convention with three able addresses. Doctor Lerrigo showed what Baptists are doing in medical missionary work. Rev. W. H. Main spoke of the challenge that our present day makes upon Christian workers. Doctor Snape followed with his third inspiring address on "The Holy Spirit and the Minister."

There were about 600 delegates and visitors. The invitation of the First church of Youngstown to meet with it another year was accepted, and Rev. J. S. Braker, of Springfield, was appointed the preacher, with Rev. C. T. Hewitt, of Martin's Ferry as alternate. The report of the committee on resolutions was unanimously adopted.

District of Columbia

BY HENRY W. O. MILLINGTON

THE annual meeting of the Woman's Missionary association of the District of Columbia was held with the Hyattsville church, June 8. The pastor, Rev. B. P. Robertson, led a devotional service and Mrs. Harrison of the Hyattsville woman's society gave a cordial welcome. The reports of various committees showed that splendid work is being done by the women in the various churches.

The women of the Eastern league, a group of four churches, gave a sketch entitled "The Garden of Books," which is a review of the new books in the reading contest for the coming year, and which was written for the occasion by Mrs. W. F. Brothers, a member of the East Washington Heights church. Miss Evelyn Speiden of Huchow, China, "Our Evelyn," was called to the platform and one by one representatives of the woman's societies brought gifts showing appreciation of Miss Speiden's splendid spirit and work. Announcement that she would return to China in August was made.

After a lunch, served by a neighboring Presbyterian church, Mrs. H. W. O. Millington gave an account of the meetings of the Woman's Missionary Union auxiliary to the Southern Baptist Convention. She told especially of the work of the women for students in the training school and the Margaret fund. A hearty vote of thanks was given Mrs. Millington for so ably representing the association at this meeting and for the splendid report she brought. The reading of letters from missionary societies of the various churches, always an interesting feature, followed. These letters reported much activity along all lines of missionary work.

The election of officers resulted as follows: President, Mrs. O. E. Howe; vice-president, Mrs. H. M. Kendrick; recording secretary, Miss Katherine Stickney; corresponding secretary, Mrs. W. F. Brothers; and treasurer, Mrs. H. B. Waddy. The meeting adjourned after prayer by Mrs. G. G. Johnson.

Miss Elizabeth L. Richardson, daughter of Dr. Edward E. Richardson, pastor of the Congress Heights church, received the degree of Master of Arts from Columbia university at the recent commencement. Miss Richardson is a graduate of George Washington university and the Baptist institute, Philadelphia.

Two of our churches have recently observed important anniversaries. The Second church is 116 years old, and the event was celebrated by appropriate exercises, emphasizing also the fourth an-

versary of the pastorate of R v. Ellis Primm. The pastor preached a special sermon for the occasion, reviewing the history of the church, and on Monday evening June 7, a reception was held which special music was furnished and an address was made by Rev. F. W. Johnson of Grace church. The Second church has mothered several new enterprises and is planning to develop a new mission in the region of Lincoln Park. A fine lot has been purchased upon which a chapel is being erected in which a Sunday school will be opened next fall. The sixtieth anniversary of the West Washington church was observed for three days, June 17, 18 and 20. The church was first known as the Gay Street church and was organized June 19, 1866. The church was formally recognized July 9, 1866. The congregation worshipped for more than two years in a chapel on Market street, the use of which was granted by the Bridge Street rebyterian church. The church at the corner of Gay and Congress streets, now thirty-first and N streets, was dedicated October 11, 1868. The property was secured through the liberality of James W. Welch, and a legacy from the late John McEutchon of \$5000. A reunion of the members, past and present, was held at which greetings were brought by a former pastor and an address was delivered by Rev. P. Roland Wagner of Rockville. The historical sermon was preached by Rev. George E. Truett who is a former pastor and has long continued his membership in the church and is now serving as a deacon. The pastor, Rev. Charles Austin, is carrying on the work with great success.

Annual Conference of Japan Mission

ASSEMBLED at Arima, a beauty spot in the hills behind Kobe, the Japan Baptist mission held its thirty-seventh annual conference May 22-28, J. H. Lovell presiding. In addition to the customary reports, business, and devotional services, considerable attention was given to the matter of foreign policies in general and closer cooperation with the Japanese Baptist Convention in particular.

The Japanese Baptist Convention, consisting of delegates from church and educational institutions, was held there at the same time. These two bodies were in joint session on May 25-26 for spiritual and social fellowship and the discussion of problems affecting both organizations. The question of merging them into a new organization which could absorb the functions of both was taken up in detail.

A feature of the conference was a series of book reviews on questions of vital concern to the missionary. "The attitude of the Far Eastern People towards Christianity," presented by Doctor Benninghoff, might be given special mention.

The conference was glad to welcome guests: Dr. and Mrs. Albert Ehr Gott, Berkeley, Calif., and their niece, Miss League; Miss Bentley of Toledo, Ohio,

and Mr. and Mrs. Duncan, Baptists from Melbourne, Australia.

Miss Lavinia Mead, of the Osaka Bible school, who is retiring after years of consecrated, fruitful service, attended her last conference this year. When she sails for America in July, she carries with her the deep appreciation and love of the mission family.

The Passing of a Notable Baptist Layman

By H. O. ROWLANDS

JOHN WINTHROP BALLARD died at his home in Davenport, Iowa, June 9, after a lingering illness aggravated by the death of his wife four years ago. He was in his eightieth year. Born in Thompson, Conn., he came to Davenport in 1865 where he became a druggist; later he became president of one of the city banks, but afterwards returned to the drug business.

Mr. Ballard was frequently compelled by his fellow-citizens to accept positions of trust and honor in the city and county. He was a man of literary tastes and wrote for several journals, especially those in his line of business.

During his life in Davenport he was a generous and faithful member of the Calvary Baptist church. He held every office of trust and service the church could give him except the diaconate which he persistently declined. He was a life-long Baptist by inheritance as well as by faith—active, liberal, and consecrated in all the activities of the church. He coveted no honor, nor shirked any burden which his time and purse could carry. No man in the city had a wider reputation as an upright citizen, a cultured gentleman, and a devout Christian, most courteous in his companionship and spotless in his behavior. The only thing in which he was poor was enemies; of these he had none. He was known to the Baptists of the state for his personal integrity, generous hospitality and loyalty to the Master to whom he had dedicated his long and honored life. His wife had been, up to the time of her death, a most fitting and worthy companion.

Mr. Ballard is survived by two sons and two daughters.

Commencement at Denison University

By C. M. EDDY

THE ninety-fifth commencement of Denison university witnessed the granting of 133 Bachelor's degrees, five Master's degrees, and four honorary degrees.

The commencement exercises opened with the program of Doane academy in the Granville church. Dean Hundley presided and Rev. J. Scott Ebersole, a graduate of the academy and also of the college, now pastor of the First church of Carbondale, Ill., delivered the address.

In the Samson Talbot Bible reading contest, which for many years has stimulated interest in careful and interpretative reading of the Bible in public, Phyllis Caul received first prize, and Grace Jones second.

Saturday was Alumni day. The Shepardson alumnae association held its annual meeting with election of officers and luncheon at noon. The alumni banquet was held in the Denison wigwam with places set for 550 guests. Never before have there been so many Denisonians together on such an occasion. Pres. V. Ernest Field of Indianapolis was re-elected to office. Emphasis was given to the project of the alumni to raise a fund of \$225,000 to establish three distinguished professorships. It is proposed to carry the campaign to success before the centennial celebration of the college in 1931.

The baccalaureate services on Sunday were preceded by the decoration of Doctor Shepardson's grave by the senior girls. Rev. James S. West, pastor of the First church of San Francisco, was the preacher.

The commencement exercises were in charge of the acting president, Bunyan Spencer. There were abundant expressions of esteem and appreciation for the patient and successful service Doctor Spencer had rendered during the year. The address was delivered by Edward H. Rhoades, Jr., recently president of the Northern Baptist Convention.

Acting-President Spencer made announcement of the honor students, and conferred the various degrees. The following honorary degrees were conferred: Wallace H. Cathcart, Doctor of Humane Letters; J. Scott Ebersole, Doctor of Divinity; Edward H. Rhoades, Doctor of Legal Letters; James S. West, Doctor of Divinity.

Dr. H. F. Stilwell, president of the board of trustees, described the earnest effort that the board is making in the selection of a new president, and expressed regret that it was not yet possible to make any announcement respecting the presidency.

The present year has seen the erection of Chemistry cottage, which though a temporary building and outside any of the plans for the larger construction, is meeting the pressing needs of that important department. By the munificence of Dr. Ambrose Swasey the approach to the chapel with the great wall, driveway and terraces, with proper planting of shrubbery, has been brought near completion. Ground has been broken for two large fraternity houses on the hill set apart for these lodges. They are to be ready for use early in the next college year. Others will follow as rapidly as possible.

Hillsdale College Commencement

By JOHN MEIGHAN

COMMENCEMENT opened auspiciously with "moving-up" exercises with the seniors in charge on Thursday. The chapel was in charge of Ralph Taylor, president of the senior class, scripture reading by Josephine Kerr, vice-president, and prayer by Gladys Clark, secretary. The awarding of prizes and certificates was in charge of Registrar Herron. The Willisford prize for greatest proficiency in New Testament

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study went to Eliza Cowen; Kate King prize to Clara Burri of Switzerland Crandall literary prize to Alice Moore. Chi Omega economics prize to Donna Kelly; prizes for having been the greatest influence for good on the campus during the year, for men to Thomas Rowe, for women to Gladys Clark; Rice oratorical prizes to Genevieve Rowe, and Arthur Chafer; Taylor mathematics prize to Louise Hawks. The plaque for intramural sports was won by Delta Tau Delta.

Friday evening the dramatic department presented "Children of the Moon," and Saturday evening there was the annual concert under the auspices of the department of music, preceded by the class day exercises in the college church, and the historic giving away of the Central hall steps by the seniors to the juniors. Saturday closed with the annual fraternity and sorority sing on East hall steps.

The meeting of the alumni association was enthusiastic, with President Robinson of New York City and his executive staff working out new plans for assistance to the college program. The seniors appearing at the banquet in cap and gown were received into the alumni body formally, the banquet hall being crowded to capacity.

The seventy-sixth annual baccalaureate services were held in the college church on Sunday morning. President Emeritus Joseph Mauck gave the invocation, and Pres. William Gear Spencer preached the annual sermon. In the evening the Rev. Joseph F. Vance, D.D., gave the address before the Y. M. C. A. and the Y. W. C. A., the officers of the societies presiding.

Monday at 9:30, the academic procession including the entire student body the alumni, trustees, women commissioners, and faculty, formed in front of the Central hall and marched to the church, where the commencement address was given by Chancellor H. P. Whidden, D.D., LL.D., of McMaster university, Toronto, Ont. His theme was "Some points of Emphasis in a Liberal Education." Then came the giving of degrees, honorary degrees being conferred upon Pres. R. P. Sims, of West Virginia, Master of Pedagogy; Prof. W. M. Chester of Colgate university, Doctor of Science; Rev. Clinton Wunder of Rochester, N. Y., Doctor of Divinity; Chancellor Whidden, Doctor of Civil Law, and Walter Hulme Sawyer of Hillsdale, Doctor of Laws. Degrees were granted to sixty-two seniors.

Significant items were the plans announced with regard to the gymnasium and field house by the chairman of the board, Mr. Davidson of Bay City, with an authorization to the Prudential committee to proceed with construction, and the progress presented by the board of women commissioners through their chairman, Mrs. Emma Koon Stock, in securing funds for a new women's dormitory, with its location authorized and plans fully prepared for the building. The college feels keenly the resignation of its much loved dean of women,

Miriam Hastings Rowe, who was married on Tuesday of the week following the close of college to Mr. Karl Katzenmeyer, a popular merchant in Hillsdale, the ceremony being performed by President Spencer.

Miss Eleanor Kelly, director of the conservatory of music, was honored with the degree of Doctor of Music by the University of Detroit, and Prof. Harold M. Davidson received his degree of Doctor of Philosophy from the University of Michigan.

Baptist Missionary Training School Commencement

SIXTEEN young women, facing service under the Woman's Home Mission Society or in the field of religious education, received diplomas from the Baptist Missionary Training school June 15.

The baccalaureate service was held in the First church. The sermon was delivered by Rev. Ralph A. Jensen, pastor of the Second church of Chicago. It was a strong sermon urging the young missionaries, as ambassadors for Christ, to be faithful and to concentrate their efforts on teaching by word and action Jesus Christ, from whom comes all authority and power.

Monday was outstanding. After the alumnae luncheon at which each senior was adopted and introduced by an alumna, and following the usual class day exercises, the play "Tyndale" was presented by the class. It represented

in a most vivid way William Tyndale's life and persecution in his effort to translate the Bible into the English tongue that all, even the humblest, might read it.

The address of the evening was given by Mrs. Clara D. Pinkham, retiring president of the school, who spoke on "The King's Highway," basing it on Isaiah 35. She drew forceful word pictures and emphasized the part each one should take in building that royal highway to Christ himself who said, "I am the Way."

Twelve of the sixteen girls were given commissions as missionaries under the Woman's Home Mission Society, and solemnly stood while the prayer of dedication was offered.

The crowning event was the commencement service on Tuesday evening. Dr. John Snape, minister of the Euclid Avenue church of Cleveland, took as his subject "Cui Bono," or crudely translated "What's the Use?" In a masterful way, he pointed out "the use" of preparation and the joy of Christian service. After this, the diplomas and Bibles were presented and the seniors became alumnae.

Sweetest and most precious to the students was the last Saturday night student prayer meeting, led by the three class presidents. The memory of those Saturday evening prayer meetings and the assurance that the alumnae on their fields are being remembered in prayer week by week has been and will be a

source of comfort and strength through the years.

Commencement at Colgate

By A. E. ALTON

ONE hundred and seventy-five degrees in course were awarded at the Colgate university commencement June 14. Eight men received Master's degrees, fourteen the degree of Bachelor of Theology, forty-three the degree of Bachelor of Arts and 110 the degree of Bachelor of Science.

Honorary degrees were granted as follows:

Doctor of Laws: Major-General James Guthrie Harbord, deputy chief of staff, U. S. A., Judge Cuthbert Winfred Pound, court of appeals, New York state.

Doctor of Divinity: Prof. Douglas Clyde Macintosh, Yale Divinity school, Rev. George Dicker Knights, Long Beach, Calif.

Doctor of Pedagogy: Prof. Adna Wood Risley, New York State College for Teachers; Lamont Foster Hodge, superintendent of schools, Yonkers, N. Y.

Doctor of Science: Henry Eltinge Breed, president, American Road Builders Association; Prof. Albion David Morrill, Hamilton college.

The baccalaureate sermon was preached in the Colgate memorial chapel, Sunday morning, by Pres. George Barton Cutten, D.D., LL.D. He had as his subject "The Modern Idea of Sin." The text was Matthew 9:16-17.

Dr. George R. Berry gave the address

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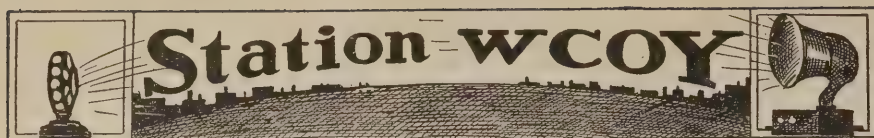
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"We apologize to the pastor of the Immanuel church of Scranton, Pa., for grabbing off and working over some wise cracks found on the back page of a recent church bulletin. They are entitled, 'DON'TS FOR CHURCH MEMBERS.' We paraphrase them (oh, how could we do it?) into, 'DOUGHNUTS FOR READERS OF THE BAPTIST.'

1. Don't visit with the paper—READ IT.
2. Don't go to sleep when you read the paper—you can't inhale it.
3. Don't break your neck or your glasses trying to find your name or that of your church in the paper. Move over and look for the other fellow's name. It might be more Christian.
4. Don't monopolize the paper even if you did subscribe for it. Maybe someone else would enjoy it. Pass it around—it won't cost you anything. Share your blessings. Makes 'em go further and last longer.
5. Don't throw your paper on the floor when you are through with it. The maid will sweep it up for junk and put it in the furnace. THE BAPTIST is to warm you up and not the furnace. Be thrifty.
6. Don't dodge the collection plate. Printers have to live. Pay your subscription once in awhile and see what a kick you will get out of it.
7. Don't criticize the editors. The neighbors' chickens scratch up their gardens and flowerbeds and the rain falls on the just and the unjust. The homely features you see reflected in the paper may be your own. Have a heart.
8. Don't sit and stare around while others sing, read and pray. Join in and go through the motions. The Good Book admonishes us to be 'imitators.' Nuff said. 'Doughnuts' are aus gespielt.

"This same pastor has some timely reasons 'WHY I SHOULD JOIN THE CHURCH.' These we would like to work over into 'WHY I SHOULD READ THE BAPTIST.' Here we are:

1. I ought to read THE BAPTIST because I ought to be better than I am. Henry Ward Schrecker once said, 'THE BAPTIST is not a gallery for the display of the portraits of eminent saints but a school for wiseing up imperfect ones.'
2. I ought to read THE BAPTIST because of what I can give to and do through it as well as for what I can get out of it. THE BAPTIST is not a dormitory for sleepers but a work-train for kingdom toilers.
3. I ought to read THE BAPTIST because every good man ought to pay his debts and discharge his obligations toward society. This paper is intended to yank me out of my smug complacency and set me on my feet with my face toward a needy world.
4. I ought to read THE BAPTIST because of the denomination it represents—the good men in it that need encouraging; the weak in it that need pep; and the over-ambitious and myopic who need adjustment. If I say I am not good enough to read the paper, my humility recommends me. If I say I am too good to read it, then my pride condemns me. I ought to play the game.

"Rev. Stanley A. Gillet of Caldwell, Ida., in his bulletin of May 2 has one of the most unique ads for THE BAPTIST that we have ever seen. He devotes a whole page to quotations from an article in the last issue entitled, 'Baptists Confer and Agree.' He thus gives the main facts about the Brougher conference in Chicago on April 13, quotes the actions and proposals to be submitted at Washington, D. C., and then concludes the page thusly: 'The above is taken from THE BAPTIST of April 24, page 370. For a list of men who attended the conference and voted for this see that article. An editorial appears on page 357.' And yet some folk wonder why one man gets on and another fails. There's a reason. You can't buy it. It has to be caught.

"The office boy will now recite a few lovely lines from Bailey:
 'We live in deeds, not years; in thoughts, not breaths;
 In feelings, not in figures on a dial.
 We should count time by heart-throbs. He most lives
 Who thinks most, feels the noblest, acts the best.'

"WCOY now signs off. Two-fifty a year please. Goodnight."

to the members of the graduating class of the Theological seminary, having as his topic "Prophet and Priest."

The commencement speakers were Major-General Harbord and Doctor Macintosh.

The alumni dinner was held in the new gymnasium, which has just been completed at a cost of approximately \$375,000. The new recitation hall, the gift

of Col. Austen Colgate, costing \$400,000, will be ready for use in September.

At the meeting of the trustees of the Baptist Education Society of the state of New York and also at the meeting of the society, action was taken favorable to the consolidation of the Colgate Theological seminary and the Rochester Theological seminary into a new institution, to be located in Rochester.

Here, There and Everywhere

THE MEN'S CLASS of the First church, Kansas City, Mo., had the Independent Order of Odd Fellows as guests on May 23. The class meets in the Masonic temple across the street from the church. On June 8 the Heinz Co. entertained the men of the class and their wives at a banquet. The attendance of the class on May 30 while Dr. D. J. Evans was in Washington was 1786. The attendance of the entire Sunday school on that day was 2746.

ON JUNE 16 the Tabernacle church of Milwaukee, Wis., held special exercises at the close of the activities connected with week-day church school work. Rev. R. C. Speer is pastor.

REV. P. J. VINCE, after three years with the Russian work at Pittsburgh, Pa., left on June 15 for Harbin, Manchuria, to take a position under his father who is in charge of a seminary for training ministers. Mr. Vince did a notable work in Pittsburgh.

REV. WM. W. EVERTS died at Roxbury, Mass., in the seventy-eighth year of his life. He had held pastorates at Providence, R. I.; Hartford, Conn.; Philadelphia, Haverhill, Mass.; Dorchester, Mass.; Omaha, Neb., and had been associated with Dr. George C. Lorimer in Tremont Temple, Boston.

DR. B. L. BAKER of Chao Chow Fu, South China, spoke, June 6, in the Calvary church of Syracuse, N. Y., in the morning and in the Delaware Street church in the evening.

NEW YORK LED in the state delegations at Washington with 734 registered messengers.

THE FIRST CHURCH of Girard, Ohio, Rev. W. I. Barnholth, pastor, has a fine boy scout organization that captured a silver cup for that division, while the women's missionary society won a silver plate given as a prize to the society making the most points in the reading contest in that association.

MRS. LOUIS S. BOWERMAN, wife of Pastor Bowerman of Casper, Wyo., is spending the summer in California.

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REV. C. J. OXLEY of the First church, Burlington, Vt., serves as chaplain and director of life work at the interdenominational school of religious education, Vermont academy, June 21-July 2.

SPRINGFIELD, ILL., through its city B. Y. P. U. has invited the B. Y. P. U. of A. to hold the 1927 convention there. The official invitation says, "Springfield—with its rich associations and traditions of Abraham Lincoln is visited annually by thousands of pilgrims from all over the world who come to pay tribute at his tomb and to visit his home. Springfield therefore offers a culturally worth-while opportunity and an especially inspiring atmosphere in which to assemble our Baptist young people."

DR. H. F. STILWELL was given a luncheon in Washington, D. C., during the convention by the state directors of evangelism. Dr. J. E. R. Folsom of New Jersey presided. Short addresses were made by State Evangelists Curry of Michigan, Jones of New York, Strickland of Pennsylvania, Cooper of Rhode Island, McKim of California and Stull of Ohio. Frank A. Smith of the Home Mission Society was a guest.

REV. W. G. BIRCH, after some service

in Central America, has been appointed missionary among the Mexicans in Detroit. He began his work on May 15. June 9 four converts were baptized in the Woodward Avenue church to which this mission belongs.

THE HUNGARIAN MISSION of Highland Park, Detroit, Mich., Rev. N. Dulity, minister, has just received twenty new members with ten more candidates for July 1. On a recent Sunday, the pastor with three lay assistants, conducted services in four different cities.

THE PARK AVENUE CHURCH of Mansfield, Ohio, Rev. L. A. Wood, pastor, has purchased a new site for \$30,000. The present building will later be sold and a new edifice erected. Mansfield has a population of 38,000. Pastor Wood is completing his ninth year with this important church.

DR. THOS. H. SPRAGUE, formerly of the Emmanuel church, Ridgewood, N. J., is now acting pastor of the church at Hollywood, Fla.

DR. T. HARLEY MARSH, pastor at Decatur, Ill., and president of the Illinois Baptist Convention, who was stricken with illness at a board meeting in Chicago in the early spring is fully recovered and carrying on an extensive program in the new church building. The church has a very large vacation school.

REV. JOHN A. SWETMAN, pastor at Park Street church, Pittsfield, N. H., delivered the baccalaureate sermon for the high school on June 13. Mr. Swetman will sail from Quebec on July 16 for a vacation in England.

ESTES PARK TOURISTS are invited to attend Sunday services in the Longmont, Colo., church. The pastor, Rev. G. W. South has been given a permanent call and his salary increased \$300 a year. The church has almost completed payments on its new \$45,000 edifice.

THE EDEN CHURCH of Stromsburg, Neb., Rev. A. W. Lyons, minister, entertained the York association on June 16-17. The Sunday school has reached its largest attendance. There were forty-seven men in the Bible class on a recent Sunday. The church maintains a vacation school.

DR. J. G. OSTER, formerly of Kansas City, Mo., is now happily located with the First Swedish church of St. Paul (not Minneapolis, as formerly reported), Minn., succeeding Rev. F. C. Hamlin who a year ago disappeared, a victim of amnesia.

THE GARFIELD PARK CHURCH of Indianapolis, Ind., Rev. C. P. Greenfield, minister, dedicated a new structure on June 13. The morning address was by Rev. T. J. Parsons, dedication sermon by Dr. Fred E. Taylor in the afternoon, and evening sermon by Rev. F. A. Hayward, who also had special responsibility for raising \$5000 remaining of a total expenditure of about \$30,000.

REV. E. LEROY DAKIN of Brooklyn, N. Y., was given the degree of Doctor of Divinity by his alma mater, Acadia university.

REV. G. A. LEICHLITER of Prospect Avenue church, Buffalo, N. Y., supplies the pulpit of Temple church, Los Angeles, during June.

(Continued on page 700)

The Saving Sense

The seed catalogue shows nice pictures of everything except the backache. —Baltimore Sun.

Two Scotchmen had planned a hike into the country and had agreed to meet at a certain place at five in the morning. Only one of them owned an alarm clock, but he finally hit on a solution of rousing the other.

"Mac," he said, "when the clock goes off I'll get up and ring ye on a public telephone. But be sure and don't answer it, so I can get my nickel back." —Pacific Mutual News.

Some of the new houses have breakfast nooks that are ample in size, provided you have nothing more than coffee and a roll for breakfast. —Kansas City Star.

His landlady, hearing the unusual sounds, appeared at the bottom of the stairs and shouted: "Mr. Tam, what are daein'?"

"Oh," said the student, "I'm trying a new violin I've just bought."

"Great guidness!" said the woman. "I thought ye wis shiftin' the bed." —Epworth Herald.

Grandmother: "William, I wouldn't slide down that bannister."

William: "I know you wouldn't, grandmother."

She: "Your judgment is much better than mine."

He: "I'm so glad you think so, dear. Can you give an instance proving it?"

She: "Well, you see you married me."

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Peace-Making Not Peculiar to Baptists

(Continued from page 680)

duction of armaments in order to keep pace with changing conditions will receive wide-spread approval. In 1925 we spent on our army and navy more than twice the total budget of the year before we entered "the war to end war." In the peace-time armies of today there are five and a half million men. Twenty-two millions more are ready on demand. Competition in armaments holds a perpetual threat of war over the heads of anxious peoples. It has long been maintained that there can be no disarmament without established security but Prof. William I. Hull says we must now call attention to the other side of the proposition, namely, that there can be no real security without disarmament. This conference also unanimously declared war should be made a crime under the law of nations and that our membership in the World Court is one of the immediately practical steps in that direction. The League of Nations was recognized as the one world organization for peace, and gratitude was expressed for our cooperation in its great services in the field of humanitarian endeavor. And the "Call to the Churches" adds, "This country should study the

ways and means by which we can share more effectively in the activities of the League of Nations for world peace." Under all the discussion of those two days lay recognition of the fact that ultimately everything depends upon the goodwill of the peoples of the earth. We must cease to covet our neighbor's goods. And as President Judson said, "We must know more about our neighbors. Ignorance is the mother of prejudice." As Dr. Lynn Harold Hough put it, "Each of us should know the other man's assumptions when listening to his statements. We must know what the other man means by his phrases." He advised all to read the Unity series issued by the Oxford Press and edited by Prof. F. S. Marvin.

Confronting the present critical situation, we must keep alive in the public mind our substantial reasons for encouragement. There are more friends of peace today than ever before. Unprecedented things have been accomplished. For the first time in history, the Washington Disarmament Conference accepted the principle of a ratio. That had always been declared impossible. We were saved over \$3,000,000,000 by that conference. Cynical newspaper comment is sufficiently answered by the fact that our government has declared other participants have lived up to their agreements. Through cooperation of victor nations, a defeated country, Austria, has been set on its feet. Nothing like that ever happened before. We have seen armies actually recalled from the field after the firing had commenced. War between Bulgaria and Greece, a war that almost certainly would have become world-wide, was averted by the league. In many ways we are cooperating with the league now. We are filing all our treaties at Geneva. Our government is cooperating with all the commissions. We are represented on the labor bureau. We had excellent official representation on the commission that met recently to prepare for the proposed disarmament conference.

Perhaps most cheering of all is the common understanding now arrived at among American workers for peace. As Dean Shailer Mathews said, "It is not always easy for peace-makers to be peaceable." At Chicago there were gathered the Quaker and the man who believes it wise to keep one's powder dry against the day of attack; the advocate of outlawry and the man who will take any practical step forward, and yet agreement of the heartiest sort was reached on all the above important questions. Plans are well under way for a world congress of religions at Geneva to consider what contribution each can make to the betterment of international relations. "The emotional impetus of the incalculable sacrifice made by millions of men that war might be abolished is moving this generation to the recognition of an inexorable duty," said Prof. James T. Shotwell. The above is written to report that significant conference and incidentally to make clear the fact that happily we may say peace-making is not peculiar to Baptists.

Editor's Notes on the Lesson for July 11

CHILDHOOD AND EDUCATION OF MOSES

Lesson Text: Exod. 2:1-10. Acts 7:22
Golden Text: Prov. 22:6

The first of the early leaders of Israel is Moses. He is the outstanding man of the whole Old Testament. We shall accompany Moses through all the lessons of this quarter and over into the lessons of the next quarter. We begin with childhood and shall follow him to death on Mt. Nebo recorded in the lesson for Oct. 17.

Train Up a Child

The history of nearly all great men begins in a childhood protected and directed by the wisdom and character of parents who knew the value of early training for the children. Moses is no exception. His mother, daring to disobey the mandate of Pharaoh, made provision not only to save the child's life but to train him herself. The plan was simple and so obviously naive that one wonders how Pharaoh's daughter fell readily into the scheme of Miriam and her mother. Be that as it may, the mother had the rare privilege of nursing and nurturing her own son. When we read that Moses as a young man refused to become the son of Pharaoh's daughter choosing rather to suffer ill treatment with the people of God, we know what lies back of that momentous decision. There was a mother back of it and a cause worthy of the adventurous faith of Moses. Where did Moses get this defiance of Egypt? From whom came his dispatch in deciding to accept the reproach of his people accounting this reproach greater riches than the treasures of Egypt? From his mother. She was greater force in the world than Pharaoh. Pharaoh could destroy child life, but Jochebed could conserve and develop child life.

All tactics such as Pharaoh's with regard to children prove costly to the powers that indulge in them. When children are neglected or oppressed, any nation that nation must pay the penalty. The same is true of the church or the home. There is no substitute for children. They are the seed by which humanity is continued in unbroken sequence from generation to generation. And whatsoever we sow that also shall we reap. If we sow ignorance among the children we shall reap all that ignorance produces in the next generation. If we sow in the children prejudice, wars, industrial oppression and poverty we must expect to reap a crop of the same things later. The same law holds for goodwill, peace, justice and well-being. Back of the decalogue lay the disciplined childhood of Moses and antecedent to the exodus of Israel from Egypt was the creative genius and adventurous faith of a mother who instilled into her growing boy the high ideals of his people and confidence in his own destiny as a leader of men. We need mothers and more fathers who will take the home seriously and train up the children in the way they should go and that way themselves.

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Amamental Christianity, by Francis L. Patton. New York: Macmillan Co. \$2.25.

The American Presbyterian church produced no man the equal of Francis L. Patton in logical acumen. In analytic power, in sustained and orderly thinking and in courage to follow his premises to their full logical conclusion as never been surpassed. He is and always has been an intelligent conservative in his religious faith, of the highest order, without rancor, without bitterness of denunciation toward those who differ from him, and with a very fine understanding of liberal thinking; yet he has been merciless in exposing the deficiencies, as he regards them, of those who forsake the old paths. This book is a good example of Doctor Patton's wit and ability as a Christian thinker. He is intensely loyal to Christ and to the Scriptures. Since the controversy over modernism started there has been no fair discussion at once so scholarly and temperate and so keenly logical in support of the older views of Christianity. It is critical but constructive and faithful in its spirit. And it holds one in a tremendous grip. Even a modernist can read it with great appreciation of the high order of the thinking and the warm Christian spirit which pervades every page. It is a wholesome book. One can read it and still be Christian in his feelings.

—H. L. STETSON.

Progressive Christian Endeavor, by Amos Wells. United Society of Christian Endeavor Press. 1925.

This book is a comprehensive study of the methods of Christian Endeavor—how it builds to meet the needs of youth. It is to develop young people in responsibility, character and self-expression by having them do things *themselves*, that result in these qualities. Adult advice, not direction and control, is its policy. In chapter XXX, "The Relation of Christian Endeavor to the Sunday School," the author discusses the charge of Religious Educators that there is duplication and overlapping of effort between the Sunday school and Christian Endeavor Societies, in these plain words: "This is almost wholly an imaginary problem, a difficulty made 'out of whole cloth,' in order that under cover of it Christian Endeavor may be destroyed and the church school become 'the whole thing.'"

Although written in concise and untechnical language, this book is monotonous reading because it is a series of questions and answers, two or three questions and answers for every page. That it is fine for a study group, but the book is longer than the average group of young people will wade through. Another bit of the author's style is to state as



BABY COUGARS BEING RAISED ON THE BOTTLE

(Copyrighted by the Abingdom Press from "Animal Tales of the Rockies," by Albert B. Cunningham.)

realities, things that are ideals: on page 80 is a good case of this: "All the wisdom they need is the good sense to obtain sound advice from their elders and follow it; this the Endeavorers do, especially by consulting pastors, society counsellors, and pastoral counsellors of the unions."

HERBERT W. HINES.

Introduction to the Textual Criticism of the New Testament, A. T. Robertson. New York: Doran. \$2.50 net.

Well-informed readers will anticipate the statement that anything from the mind and hand of Professor Robertson is scholarly and thorough. But there is something more to be said. One is surprised at the range and accuracy of detail and at the sureness and simplicity of the affirmations of fact throughout. For example, it would be an interesting adventure in scholarly companionship for any whose training fits them for such discipline to try to read the chapter on "The Use of Tischendorf." Nothing seems to escape attention or to be misplaced or mistaken in value. It is no wonder that the author complains of the lack among students of adequate college preparation for thorough and accurate study of the New Testament text. He laments: "There is no language which a modern scholar may be assumed to know, not even always his own. Many ministers today study neither Greek nor Latin in college, but take up Greek at the theological seminary. These come to

the use of Tischendorf with the door shut in the face." As if this complaint were not sufficient humiliation for the man of ordinary attainment, Professor Robertson follows it up by giving a classified table of 4083 known Greek manuscripts of the New Testament, and confessing that even among the masters, "Obviously it is not possible for any one to claim intimate knowledge of this vast collection." But an adequate treatment of the book would require pages in a theological journal. All that can be attempted here is for one who recognizes such mastery of religious scholarship to send to one has achieved it a salute of honor.

—U. M. MCGUIRE.

REV. L. B. FORD and wife of the Woodlawn church, Pittsburgh, Pa., after being sent to Washington convention by their church, returned to find the parsonage fully equipped with new shades. The church is operating a summer camp where twenty-six girls and over forty boys will be given vacations during the summer.

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The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

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(Continued from page 697)

DR. W. C. BITTING of St. Louis, Mo., corresponding secretary of the Northern Baptist Convention from its organization, gave the address on June 14 before the Chicago ministers' meeting.

DR. JOHNSTON MYERS on June 27 turns another milestone with the Immanuel church of Chicago, having served it without any break for thirty-one years.

REV. ASA E. REYNOLDS died in Winter Hill, Mass., on May 21. He was eighty-six years of age and had lived some time in Chicago when Mrs. Reynolds was superintendent of the Missionary Training school.

PERHAPS NO ACTION of the Northern Baptist Convention was so widely advertised in local church bulletins as the one at Washington which defines the constituency of that body. From Maine to California that resolution appeared in hundreds of different bulletins.

THE OTTAWA UNIVERSITY male quartet, Herschel McKinney, Albin Dahlquist, Don Smith and Harlan Smith, will spend from June 6 to August 15 in a tour of Kansas and Colorado. They will travel by auto and will go as far west as Grand Junction.

REV. LEWIS L. HUTCHINSON of Reading, Pa., of the '26 class of Rochester Theological seminary, has been called to become assistant pastor of the First church, Terre Haute, Ind., to begin not later than July 8.

THE FORTY-NINTH annual commencement of Pillsbury academy was held at Owatonna, Minn., June 2-8. Dr. John G. Briggs of St. Paul, president of the board, awarded diplomas to seventeen. The baccalaureate sermon was by Dr. Ingraham Bill of Rochester, Minn. Dr. Milo B. Price is in the twenty-third year of his presidency and he and Mrs. Price are held in highest esteem.

IN SIX AND ONE-HALF YEARS of service on the chapel car "Grace," Rev. and Mrs. A. C. Blinzinger have led in the erection of eight church edifices costing in all about \$80,000. Six of these are in Colorado, one in Nevada and one in California.

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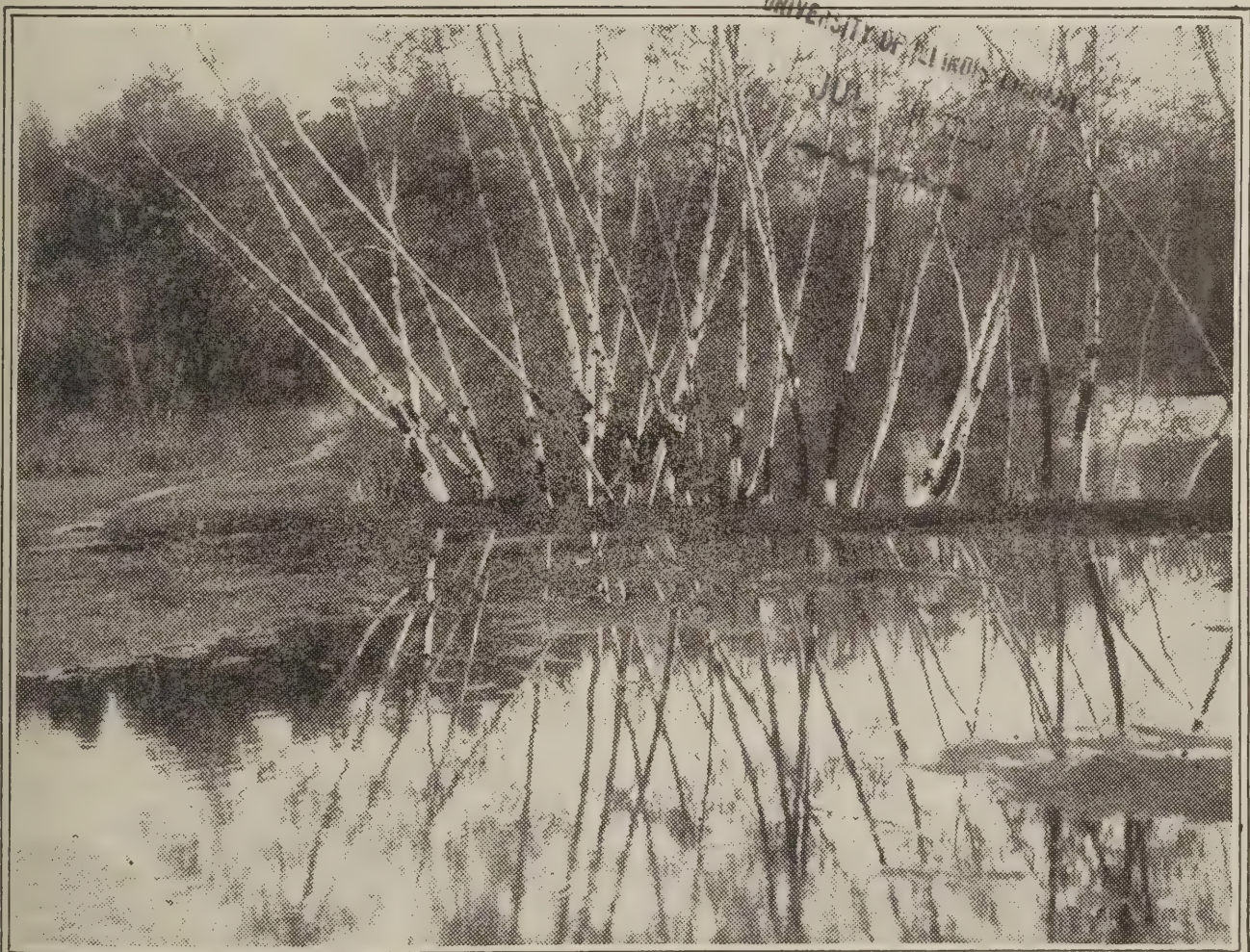
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Volume VII

July 10, 1926

No. 23

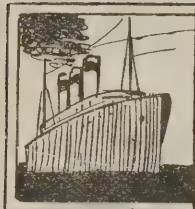
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White Birches Reflected in a Roadside Mirror



Folks, Facts and Opinion



Rev. J. M. Artman, for seven years professor of religious education at the University of Chicago, has resigned from the university to become general secretary of the Religious Education association. With his coming as general secretary, Dr. L. T. Hites, who for the past year has been serving in the dual capacity of editorial secretary and acting secretary, will devote all of his energies to the editorial work of the association.

Lay preachers will be emerging from the Baptist men's movement when it gets fairly to going. They will be interested to know that the Lay Preachers' Federation of the Baptist Union of Great Britain has issued a pamphlet entitled "For Lay Preachers." It may be had from the Kingsgate Press, 4 Southampton Row, London, W. C. I. It is worth all it costs and much more to preachers, whether lay or "in orders," who have not had systematic homiletic training. Its price is fourpence.

The Baptist Union of Great Britain and Ireland held its annual meeting at Leeds in May. The strike then in progress interfered seriously with the program. The two features of special interest to American Baptists were the address of Pres. J. H. Rushbrooke interpreting the present position of the Baptists, and the reply of the union to the Lambeth Appeal, showing why it is not possible for Baptists to enter into such union as the bishops propose. Both of these papers will be given whole or in part to the readers of THE BAPTIST.

Shurtleff college, Alton, Ill., closed its 99th year June 17 with concluding commencement exercises at which twenty-eight seniors received bachelors' degrees. Howard C. Tilton, professor of political science at Redlands university, and Dr. Myron W. Haynes of McMinnville, Ore., campaign director of the college, were awarded the honorary degree of Doctor of Laws. Doctor Haynes was thus honored in recognition of his work in pulling through the great endowment drive which with the General Education Board gift of \$133,000 will result in an addition of \$400,000 to the endowment. It was announced at commencement that less than \$10,000 remained to be raised by July 1, with every prospect of success. Four days after commencement, Shurtleff college opened its second annual summer school, June 21. With an attendance greater than that during the initial session in 1925, the second term is expected to be even more successful than was the first. About eighty students, many of them teachers, are enrolled for the session which lasts until July 30, closing in time for the summer Baptist assembly at Shurtleff to open the following Monday.

Lovers of humanity all over the world will rejoice at the following announcement from India: "The government of India, with the concurrence of the secretary of state, has decided to fix ten years as the period within which the export of opium from India will be progressively and finally extinguished. 10 per cent reduction will be effected in 1927 and the last export will take place in 1935. During this period exports will be by direct sale to the government of importing countries. The sale of opium by public auction at Calcutta has ceased since Apr. 7, 1926."

Since the death of Dr. Samuel J. Batten the social education division has secured Rev. John W. Elliott for director and has adopted the following items of policy: to maintain all existing contacts with interdenominational and non-denominational organization; to promote social education through assemblies, institutes, rallies, organized Bible classes, and brief articles in publications; the organization of adult classes and the promotion of worthwhile programs for them; the affiliation of all organized classes of men with the Baptist Brotherhood Federation, and the organization of local brotherhoods in communities; to specialize on a few major fields of social education, among those suggested being recreational activities of young people, respect for law, temperance, family, and home. How far this policy contemplates the interpretation of Christianity for the larger human relations, political, industrial, racial and international, is not yet announced.

Rev. David Bovington, D.D., president of Brandon college, has resigned. During the past year he was particularly busy in a successful campaign to raise the fund required to meet a conditional bequest. Notwithstanding its successful completion, the future needs of the college for maintenance and expansion will continue to make the same heavy demands upon the time and strength of its chief executive. Feeling that his strength was not equal to this heavy demand, Doctor Bovington deemed it wise to tender his resignation. He has won for himself a host of good friends in western Canada.

In an article urging parents to send their children to schools of a distinctly religious influence and to have in mind the facilities of the institution for building character as well as for producing a high grade of scholastic attainment, the *Christian Statesman* calls attention to the value of denominational colleges, and makes a plea for their support. In the same connection encouraging figures are given, indicating that in colleges and universities generally Christianity has a much greater hold on the students than is usually supposed. For Chicago university the figures are as follows: 93 per cent of the students are church members; three claim to be agnostics, and none claim to be atheists.

"We used to play bridge, but quit the game; not because of displays of temper, but on account of the postmortems held over every hand after it had been played, and the discussions of the demerits of plays. That appears to be a part of bridge education. Unless one can be keenly interested in all those debates, and able to argue scientifically all the points raised, he is unfit for the round table of bridge. We were so palpably deficient that we quit the game, and nobody was grieved because we did that." —*Chicago Journal of Commerce.*

That missionary effort on the foreign field is taking advantage of the best scientific methods is observed again and again in accounts of medical missions. But educational missionaries have fallen in line with the same spirit and are adopting the latest methods. In the *Baptist Missionary Review* a plea is made by Mrs. W. C. Owen for psychological tests in the mission schools. These tests if used in the mission schools will enable the teachers to eliminate waste by placing the child in the kind of course that will enable him to develop his capacities to the greatest extent without the years of time and energy often wasted in trying to adjust children to courses in which they do not fit or by which they have no ability to profit.

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A telegram dated July 3 reads: "Shurtleff college campaign to meet the offer of the General Education Board of New York triumphantly completed. This adds \$400,000 to the endowment fund of the college.—Geo. M. Potter." Congratulations to Shurtleff.

Slave trading and slave markets still exist in nineteen different districts of Europe, Asia and Africa, according to a report of the Temporary Slavery Commission of the League of Nations, appointed in 1924. Debt slavery and forced labor verging on slavery were said to be prevalent in many parts of the world. Following this report of the commission, the league passed a draft convention designed to correct these conditions, and forwarded it to all governments, whether members of the league or not.

On the question of naval disarmament the *Baptist Times* of London talks to the British people in straight terms. It says of the results of the Washington conference: "That conference nominally regulated the strength of the navies of the United States, Britain, France, Italy, and Japan. In actual fact, it has done nothing of the kind. All the nations, with the exception of America, have embarked on large programs of new naval construction. Since 1921 America has laid down only two cruisers, whereas Britain has laid down 11, Japan 12, France 6, and Italy 2, in addition to large numbers of destroyers, submarines, and other craft. The consequence is that the American navy is becoming relatively very weak. If the competition in armaments is renewed, it is we who will be chiefly to blame."

In the missionary sermon preached at the Grand Island college commencement, Dr. John A. Foote said: "Our missionary task is not complete. An erroneous idea is abroad that foreign missionary work can now be carried on without the aid from the homeland. This is untrue. Our task, while it has met with splendid success, is not completed, and it would be tragic to leave the work at a time when it is so encouraging. The fields are white unto harvest and the laborers are few. I am speaking the mind not only of the missionary, but of the native Christians of the Orient. A Chinese student leader says, 'You will misjudge the situation if you think your missionary effort has almost come to an end. Why, the work is at its very beginning. We are needing missionaries today perhaps more than ever before.' There never was a time when the opportunity was so great, nor the active cooperation of Christians here and abroad so possible as now. The Macedonian call is from Christians abroad. They feel and know the need of their own countries more keenly than we; they also know what we can do and will direct us. It is not a time for slackening our endeavors. The dayspring is at hand." Before the close of the commencement events, Doctor Foote was presented with purse of \$50 by the Y. W. C. A., to be used in his missionary activities.

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16 Ashburton Place, Boston
125 N. Wabash Avenue, Chicago
313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City
439 Burke Building, Seattle
223 Church Street, Toronto

The 238th anniversary of the old Pennypack church in the thirty-fifth ward of the City of Brotherly Love, the Sesqui-centennial city, on the banks of the creek whose name it bears, was celebrated on Sunday, June 6, with both morning and afternoon services. In this year, marking the great national birthday, there could hardly be a more marked historic and sacred spot than that of the old church site. Before the eminent fathers framed the document that declared us a national entity and Liberty bell "pro-

Of American merchant ships, 1068, with a tonnage of 5,600,000, are privately owned, and 1062, with a tonnage of 5,506,670, are owned by the government. As fast as possible the government is disposing of its merchant fleet, and in the meantime it is using the government vessels as hacks for use in such trade as may not be provided for by private agencies. Under such circumstances the papers will probably soon be pointing out the failure of government ownership in the American merchant marine.



claimed liberty throughout the land," our Baptist fore-fathers were struggling with the problems of a free church in a free land, and here laid foundations deep and strong for evangelical Christianity, as well as asserting their allegiance to democratic principles in government.

Is there a new ethical movement in the field of corporate business? THE BAPTIST has insisted that there ought to be and is such a movement, that it ought to be encouraged and that it ought to be carried through to its utmost implications. Confirmation appears in an interesting quarter. The *Employers' News* carries on its first page the following editorial comment: Those who have studied the history of American industrial development know that a new order of human relations has come into being and the employer who adheres to a policy of exploitation suffers more in the long run than those he employs. The employer is no longer a dictator containing within himself the power to control the destinies of those employed by him. Public opinion and the complexities of modern industry have brought him into a co-partnership with his work people, and the line of demarcation between his interests and theirs has become so fine as to be almost indistinguishable. Undoubtedly there are employers who are not yet in step with the new order of industrial relations. We hold no brief for these. They must get in line with the inexorable order of the day or be run over.

Last year was a record year for baptisms in the British India field. South India reported 6700 baptisms compared with 5725 for the preceding year. The Burma Chinese border near Mong Lem and Mong Mong reported 4629 baptisms. Similar reports come from the hills which form the border-country of the two fields of Assam and Burma. No country could be found with a wilder and, to outward appearances, more unpromising and rocky soil for the sowing of the gospel, and yet from those fields come glorious accounts of evangelistic achievement.

During the summer Pres. John M. Wells of Grand Island college, Nebraska, plans to fill engagements both in Nebraska and in the East. During the first ten days of July he is one of the speakers at the conference on religious education to be held at Columbiana, Lake George. He is to return to Nebraska the last part of July and will preach in the Calvary church of Omaha, on Aug. 1, and on Aug. 8 he is to give the "Decision Day" address to the boys at Camp Sheldon. During the assembly of the Grand Island college Aug. 9-17, he is to give a course of lectures entitled "Fundamental Questions." In this course he will deal with seven subjects: "What is Truth?", "How do I know?", "What is of Value?", "What is a Person?", "Has the World a Purpose?", "What is the Value of Religion?", and "How Can Science Help Christianity?" On Sunday, Aug. 22 he is to preach in the First church of Omaha.

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2320 South Michigan Avenue
Chicago, Illinois

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Clear This Ground for the Gospel

IF the churches of the Northern Baptist Convention are to make the most of a great evangelistic campaign next fall it will be necessary to clear the field of all possible controversial debris. One of the things to be done in this is to clarify our elementary thinking about science, philosophy and religion, so that our people may not be confused by apparent conflicts among these subjects. People need the simple gospel. They need to receive it intelligently, so that there may be no lurking questions in their minds about the possibility of being mistaken. They ought to see clearly how it hitches up with science, so that when questions of the scientific method arise they may have a feeling of comfortable assurance and shall not be under the necessity of meeting scientific inquiry with a shrinking suspicion or an artificially brave front of defiance. Our evangelism in order to be victorious everywhere must have the simplicity that renders it transparently true all the way from the tubroom of the laundry to the observation tower of the astronomer.

For the purpose of simplicity then, but also for the purpose of accuracy, science is the quest for actual facts, philosophy is the quest for true reasons, and religion is the quest for the best life. One of them cannot be followed out completely without running into the other two. Every one of them requires for its completeness all that the other two can give. The difference is that the first two derive their value from the third. A man may say that he pursues science for its own sake, but if his science either intends nor contributes any good to anybody what is it worth? He may find great interest in speculations about epistemology and about the principles of reality, but if those speculations contribute nothing to make human life better, happier or more reasonable, how are we to discover any value in them? That is, science and philosophy get no answer to their quest which is clearly worth getting until they get it in terms of religion.

It is interesting and apparently significant that in the successive stages of human life in its natural growth the

religious quest normally awakens earlier than that of either science or philosophy. Youth is the period of special religious susceptibility. Faith assumes early and easily both God and ideal personality and evaluates both in terms of human experience. The rational pursuit of knowledge which normally awakens at a later stage accepts a universe, which also must be evaluated in terms of human experience, because no other terms are available. That is, science and philosophy proceed exactly as religion does upon a faith that awakens in youth and first awakens in the form of the religious quest. Consequently human nature in the very process of its growth warrants us in setting forth the ideal of the best life for acceptance by faith and for pursuit through all subsequent ranges of inquiry.

Where does Jesus come into the scheme? In him are assembled and revealed all of the perfections, the purposes and the potencies which we are able to idealize into life and personality. Critical investigations about him, no matter what may be the creedal conclusions to which they lead, are beside the mark. On any hypothesis there he stands as the New Testament portrays him. For present purposes it is enough for us to do all that persons untaught in the way of critical processes can do in order to determine their attitude towards him, that is, just look at the portrait. Men may criticize the story but they can never obliterate the portrait. To become acquainted with him merely by his portrait in the story is to have two things occur in one's personal experience. One is a perception of the self-evident fitness of his life and personality, ideally considered, as the foundation on which to build a character, a destiny, a society or a universe. The other is the awakening of a persuasive faith that he is the ideal answer to the religious quest and that he is realizable in personal experience. Conversion then becomes a scientific experiment. Give a life a fair exposure to his spirit and observe what takes place in experience. It is discovered that into that life are pouring the living,

saving, regenerating, creative currents of his personality. It is becoming impossible to think him anything less than that he is the ever-living personal, spiritual, social, cosmic, transcendent, revelation of God, manifest in Jesus the divine Christ. He has brought to birth in personal experience a new term of expression for God. He cannot be conceived nor named apart from God. He is God humanly objectified. And it stands out clearly that henceforth all true science and philosophy must take their meaning and value from the personal worth which is found in him and is being reproduced in the believer's personal experience.

A full inventory of the values of this experience is impossible. But some of the most obvious values are faith, hope and love; a whole range of Christ-born motives; rapturous goodwill, social idealism and unselfish passion to serve the welfare of others; a clear rationalizing of the universe on the basis of personal values, as a good place for the right kind of persons to inhabit; the discovery of cosmic and sacred meaning in every fact of nature; the sense of communion with a perfectly worshipful God; the assurance of ultimate good, of triumphant right, of a fundamental harmony of moral adjustment in one's own life, and of personal immortality.

That experience in the realm of personal values is a fact. Science may investigate it with the utmost freedom but cannot deny it. Philosophy may try to rationalize it but cannot ignore it nor explain it away. Both must relate their processes to it. It grows in the common walks of life as freely as the goldenrod in autumn. It is a rich product of the order of things. It is a key fact, interpretative of the universe and compelling as sunrise. There is not a single nook or corner in the whole field of religion in which men are not perfectly free and God-invited to observe, to test, to rationalize, to form hypotheses, to criticize and to draw the most precise conclusions of logic; but the very life of science depends upon its recognizing this fact and adjusting to it the methods and conclusions of scientific inquiry. On the other hand, religious experience cannot realize its full values except as it is checked up, clarified and interpreted in the light of all the information that can be gleaned from the fields of scholarly research. "If the gospel be hid it is hid to them that are lost" somewhere in the wilderness of either ignorance or partial and misdirected inquiry.

Consequently our evangelism cannot accept from the schools a substitute for the gospel, nor shun the schools as a suspicious and alien area, nor set up emotional heat in the place of spiritual light. Evangelism must be directed towards the attainment of a genuine and sound Christian experience, towards clarifying that experience by all possible intelligent inquiry and towards giving to that experience its full personal and social expression. Such an evangelism will be not only clearly interpretative of God and the universe, but it will be both redemptive and creative wherever it touches human life. Let the Baptist denomination strip itself of all secondary luggage and prepare to run with winged feet as the messenger of such a gospel.

As We See It

THE consciousness of solidarity and the desire for better and fuller cooperation called THE BAPTIST into being. It is now in its seventh year. It is related for purposes of

administration to the Board of Missionary Cooperation. THE BAPTIST has a very definite policy. It aims to reflect the life of the entire denomination and to give expression to its faith, principles, organized activities and general policies. Each annual volume seeks faithfully to reflect the life of our people in personal experience, church organization, evangelistic effort, social experiment, educational endeavors and world vision. Its annual survey number seeks to concrete in a single issue the planet-wide sweep of service to human kind.

THE BAPTIST conceives its primary duty to be the reflecting of our whole group life and the supporting of a united program of Christ-like service to mankind. It is non-sectional and non-partisan. Its columns are open alike to every type among us to give expression to vital Christian faith. In a great world-wide fellowship of one and a half millions of Northern Baptists are men of many minds. THE BAPTIST recognizes them all as brethren beloved partners in a common participation in the deathless life of Christ our Saviour, and seeks to serve them all in the same fraternal and inclusive policy that has built up our communion through the years. That which stimulates and cements us together as one body in Christ is always welcome copy. Our aim is to promote the unification of Baptists on the basis of the historic principles of the Baptist movement and in a cooperative fellowship to carry out our united program of service.

THE BAPTIST stands for the faith of our fathers and gives allegiance to all the truth tested by past experience. It sympathizes with the yearnings and restlessness of youth. It venerates no formula because it is old and fears no statement of truth because it is new. It accepts the fact that the present is dynamic with the Spirit of the living God. It believes that the God who spake to our fathers in ages past has not become silent, and that the living word will come to our children when formulas no longer precious are forgotten and when institutions now dear to us shall have crumbled into dust.

We conceive it to be our supreme task to promulgate the basic principles of New Testament evangelicalism—the inner awareness of God through personal faith in the eternal Christ. In a day like this when spiritual religion is menaced on the one side by rationalism and materialism and on the other by the perpetual recrudescence of legalism, dogmatism, ritualistic paganism and priestly autocracy, we dedicate THE BAPTIST to the exaltation of the gospel of the Son of God which is still the power of God unto personal salvation, to social reconstruction and to international goodwill in which alone the kingdom of heaven can come.

THE BAPTIST reaches all northern state convention areas, Canada, every southern state, most of the countries of Europe and all of our distant home and foreign mission fields. It seeks to promote unity and to inspire a united people to larger and more sacrificial service. "With malice toward none and with charity toward all" it works to bind all our scattered folk into one harmonious body in Christ. To make the paper a bond of fellowship, a herald of personal spiritual freedom and of Christian democracy on whose pages we may truthfully inscribe the beautiful Chinese Christian slogan: "Agreed to differ, resolved to love, united to serve," is the laudable aim of THE BAPTIST.

The World in Transit

BY THE ASSISTANT EDITOR

And Such a Thing as This Writes Polite Courtesy

If the following information is at fault, the heading is withdrawn. But listen. The Mexican government expelled Monsignor Caruana, papal delegate to Porto Rico and the West Indies. Why? The Mexican consul general in New York states officially and exhibits confirmatory documents to prove that when Msgr. Caruana, an Italian, entered Mexico last March to make an investigation as a personal representative of the pope, he gave to the immigration authorities the information that he was a teacher, traveling in Mexico as a tourist, that he spoke no language but English and that he was a Protestant. And now he poses in the United States as a priest of the church suffering persecution in the holy cause of religion.

Wanted—a Heart-Moving Ministry Without a Mind

Maybe the *Chicago Journal of Commerce* was trying to say something else, but this is what is said: "Ministers of God, please do not come to us with messages to the mind regarding practical measures; come to us with messages to the heart. If with tenderness and with passionate belief you speak to our consciences, you will have done your duty, and you need have no fear as to the records that we shall do in our capacity as citizens." A gain of truth hides here in a bushel of sophistry. Motive is fundamental, of course, and religion that ignores it fails. But how are we to speak to conscience without teaching something about right and wrong? Conscience deals with duty. It waits to hear what the mind says that duty is. How can we reach the heart except through messages to the mind regarding conduct? The message that is worth most to the heart is the message that knows and shows the Christian way of living. The only way the minister has of knowing whether he has reached the heart is by seeing how men act. The real trouble lies in the fact that a minister who makes people think raises in certain quarters uncomfortable questions.

The Crown Sits Askew On Mussolini's Head

Of all the jokes of this farcical epoch, Mussolini is one of the hugest. He seized power and reinstated "big business," whereat all Mammonia shouted and proclaimed him loses Mussolini. Now he announces a new system of government. What is it? Mirabile! it is syndicalism! and it is so organized that in the lawmaking body organized labor shall always have at least equal representation and power with capital. It is not strange that John Clayton writes: "The big industrialists of the nation, who have supported him since his advent to power, are beginning to fear him and his theories." Frankenstein, safely directed to the terror of one's enemies, is all praise-worthy; but Frankenstein loose in the woods is another matter.

Ye Would not be Ungracious That This Cannot Go Unchallenged

Everybody has been trying to show the Eucharistic Congress and the visiting Catholics how hospitable the people of the United States can be. But Catholics know as well as anybody else the difference between self-respecting courtesy and effusive fawning. The thing in mind is the address of Secretary of Labor James J. Davis at the Coliseum in Chicago, June 18. In the presence of the assembled Catholic dignitaries he is reported to have said: "The members of your communion who settled in Mary-

land share with Roger Williams, the founder of Rhode Island and Providence plantations, in the honor of being the first American settlers to establish the principles of religious toleration." He may not be able to distinguish between the toleration which the Calverts permitted and the soul liberty which Williams proclaimed as a principle; but he may be sure that the prelates know the difference and appraise him accordingly. In America at least the Catholic church tolerates dissent as a grant to necessity. But where in the world do Baptists not defend religious liberty as a right?

Baptists Willing to Confer If Permitted to Speak

The Baptists of the British Isles have projected a problem into the proposed World Conference on Faith and Order. Secy. J. H. Rushbrooke of the Baptist World Alliance has given to the secretariat of the conference notice that the executive committee of the alliance is "unable to recommend to the Baptist unions and conventions of the world that they should participate in the World Conference on Faith and Order except under the condition that any statement that Baptist delegates might be impelled to draw up should have a definite place among any findings of the conference." Doctor Rushbrooke expresses the opinion that decisions taken by a majority, or any mere record of the "sense" of a conference, would involve unfairness to groups holding a distinctive position. In a Baptist assembly such a proviso would not be required. Free expression for record would be a matter of course. But the committee having the agenda of the conference in hand must take the suggestion under consideration. It is puzzled.

Sentimental Peace and Consequential War

Chancellor Seipel of Austria, also a prelate of the church, is authority for the following statement: "The real root of war is found in the peaceless hearts of men who love not peace." His word sounds so good. It is so true. It errs so far. It proves so futile. All of the peoples involved in the world war loved peace. They did not want war. They said that they were not responsible for the war. Every one shifted the blame to others. All said that they had done everything in their power to prevent war. Most of the peoples involved had been professed followers of the Prince of Peace for more than a thousand years. No, pacific piety is not enough. There must be statesmanlike removal of social maladjustments. Send the Quaker to Johns Hopkins university, the pacifist to a school of political science, the militarist to the mourner's bench.

America Rewards Men, Maybe, According to Their Deserts

Thirty years ago yellow fever was the scourge of tropical America. It carried off its victims by thousands. In 1900 a number of United States soldiers volunteered to expose themselves to the disease for the purpose of scientific experiment to discover the cause and means of prevention. The experiment was successful. Yellow fever is gone. But what of those men? Doctor Lazear contracted the disease and died. His widow receives a pension of \$1500 a year. The fever left Private Kissinger paralyzed. He received a watch and \$115. His wife supports him by taking in washing. Similar stories are told of the others. Compare these rewards with those of the contractors who sold to the army at that time the famous ration known as "embalmed beef."

The Contribution of the Quakers to Christianity

"O Spirit of that early day, so pure and strong and true!"

By C. A. DANIEL

THE doctrine of the "Inner light" is probably the most prominent feature in Quakerism. The ultimate authority with the Quaker was the "Inner light" or the "Christ within." With the Roman Catholic the ultimate authority is the church. The reformers refuted this idea and their great object was to draw the people away from the authority of the church to the authority of the scriptures. This principle was developed by the Lutherans. The Presbyterians and Independents carried it forward, but the Baptists were in advance of all others in their insistence on individual liberty of conscience. There is overwhelming evidence to prove that the "peculiar testimonies," which are generally understood to have originated with George Fox were anticipated and insisted upon by the General Baptists before the rise of Quakerism. Denna, the most powerful preacher among the Baptists, advocated the "Inner light" in "The Dragnet," a book published in 1646, before Fox had begun his public preaching. The points of contact between the early Baptists and the early Friends are indeed numerous. Dr. Norman Fox in his paper on the early Friends says: "The doctrines of the Friends were in many respects but a reproduction of Baptist doctrines and the early history of their society allies itself in many points with Baptist history." George Fox, born in 1624 in Drayton, England, began his ministry in 1645, was much persecuted and died in 1691. He founded the Society of Friends. He had an uncle named Pickering, who was a Baptist. Fox appears to have long and carefully studied the doctrine and discipline of the Baptists and his whole system of belief and practice was permeated by the ideas and customs of the General Baptists, together with those of the Mennonites and other Antipedo-Baptists of the continent. A shattered Baptist society at Mansfield, England, in 1648, first supplied Fox with congenial religious fellowship and under his leadership developed into the earliest Quaker congregation.

The Inner Light

Fox evidently opened his mind and heart to the intuitions and influences of the Spirit, listened to the Christ within and emphasized the "Inner light." It is not as some would have us believe simply the sane cool judgment of the reason or good common sense. Fox had both and a large measure of Christ's Spirit within him. Nor did he and his contemporaries belittle the scriptures. They were willing that their doctrines and practices should be tried by the Bible and in controversies with their adversaries they never refused the scriptures as the judge and test. It is simplicity at which they aimed. Consider this exceedingly simple creed of William Penn: "The grace of God within me and the scripture without me are the foundation and declaration of any faith and religion." These were the firm convictions of the early Quakers. Subsequent history shows that the Quakers failed just along this line. Many went to the other extreme setting aside even baptism and the Lord's Supper in their insistence on the "Inner light." Some even fell into a sort of Pantheism under the leadership of Elias Hicks, an able and influential preacher. The Hicksite movement drew away some 30,000 people. But the doctrine of the inner light held by the early Friends is nothing more than the "Christ in us." We know that in preaching and teaching the gospel, whether it be at home among nominal Christians, or in foreign lands among the heathen and backward nations, there is a witness in every human heart, which corresponds to the gospel. That

is the "Inner light." It is more than reason, it is the medium, in which the soul sees, it is the soul seeing in its own light. It is more than conscience, for conscience is a reaction against wrong or affirmation of the sanctity of the right, whereas the light is a revealer of truth.

The Friends stood firmly for experimental religion and insisted upon personal experience as a prerequisite to membership in the church. Though in later history preaching became of less importance this cannot be said of the early Friends. George Fox and his people were great preachers. He himself sometimes preached for three hours at a time. He organized a band of sixty traveling preachers. Conversions took place among all classes and by the hundreds and thousands they joined him until at his death in 1691 the society was supposed to have numbered 100,000 in Great Britain and Ireland. As with every movement of spiritual fervor and power, fanaticism and schism followed, causing a separation as early as the year 1675. But Fox was not a fanatic for he said, "Many have taken more pains to unsettle and disquiet the church than they have ever taken for the cause of Christian truth." This was true and has been true ever since in Christian churches.

Silent Meetings

We have heard much of silent meetings, quiet Quaker meetings. This explanation has been given and it has some weight: "It is well known that the Friends were subjected to the most cruel and bitter persecutions. During some portions of this time of persecution many of their eminent preachers were in prison and when all of their ministers were there, they met in entire silence." Friends were imprisoned for traveling on Sunday, for preaching in the streets and markets, for not paying tithes, for refusing to take oaths. "Millions in property was confiscated, but the Friends suffered heroically and exhibited such a spirit of gentleness and Christian fortitude in all persecutions, that even their bitterest opponents were appalled and overwhelmed."

The Quakers have ever been known as a peace-loving people. The establishment of the great commonwealth of Pennsylvania by William Penn by peaceful methods is typical. The Quakers advocated that all men are brothers, therefore they refused to take arms; they set their slaves free in this country before any other church organization did. Some of them even paid the freed slaves for every day's work done during the time of their service. They kissed the hangman who branded their foreheads and pierced their tongues; they witnessed the destruction of their property with quietude and then carried on their devotion upon the ruins. When they were driven away, they boldly and faithfully returned and delivered themselves to the authorities. They kept their word without an oath, honest in their daily conduct, in business, in industry, and in trade. They despised crookedness in life and in business. They stood for quality in goods and they awakened confidence among people everywhere in their community. The manufactured products of the Quaker were sought everywhere.

Carlyle said of the Quakers: "There is in broad Europe one free man, George Fox, the greatest of the moderns. He looks heavenward from his earth and dwells in an element of mercy and worship." The *Pall Mall Gazette* had this to say of George Fox: "Of four great characters of the seventeenth century Cromwell, Milton, Bunyan and Fox, the last named has had the greatest influence upon the world and has been the least recognized."

Men and Church Attendance

The Results of a Questionnaire

BY WAYLAND ZWAYER

CLARION, Pennsylvania, is a typical American community, the largest town in its county, the seat of state normal school. It has a few industries but is largely residential; has few foreigners; has the usual number of churches. The following questionnaire was mailed to about 500 men and 209 replies were received: Are you a church member? How often do you attend church? Why is it, in your opinion, that so many men do not go to church? Why do you go to church? (or, why do you not go to church?) Since so many men do not attend church services, what would you suggest that the churches and pastors do to correct the situation?

The results of this questionnaire are presented as a study of the attitude of the men toward the church in the typical small community distant from the city. In all the replies, the automobile is mentioned but twice. The radio and "business" are excuses given only once each. There is something in the tone of the replies from those who are not church members and never or seldom go inside a church that reminds one of the prayer of the publican: "God be merciful to me a sinner." Carelessness, thoughtlessness, laziness: these are the words used by sixteen of his group in answer to questions four and five. A typical reply: "I believe in God, but it is two years or more since I have been to church, so I think I should call that carelessness or laziness." The large proportion of replies of this character is the distinctly unexpected feature of the results of the questionnaire. Only half as many live hypocrisy of church members as the reason why they and other men stay away from church. Six find members and ministers unsociable. Three admit they desire to have Sunday for themselves. Two farmers, presumably members of country churches, find the services inspiritual and the sermons too long. It seems the modern sermonette has not found its way into the country circuits! One admits frankly that he finds "more pleasure in the things of the world." The last of this group says that he did not get started right in his youth. It will be noted that of this group twenty-one blame themselves and sixteen find some fault with members, ministers, or services.

Shifting the Blame

Only two of the twenty-seven men who are church members but seldom or never attend church admit their own negligence as the reason for their non-attendance. The others offer with about equal frequency criticisms of the preaching, the unsociability of the members, and the inconsistent lives of the members. These do not, as in the former group, include the unsociability of the ministers. This seems a proof that the minister keeps after the delinquent member and the new arrival, but that he is not receiving the cooperation of the members. Those who criticize the preaching say variously that the sermons "lack thought," and are "behind the times—unprogressive," that there is "too much opinion and not enough fact" from the pulpits, as well as "too much haggling over little things."

Of eighteen men who are not members but attend frequently, nine censure the members for their unsociability, only two include the pastors. The others either state that the spiritual does not appeal to men, or criticize the men themselves for negligence and selfishness. Nearly all of these men say that they are attracted to church by good sermons, although some simply remark in effect that they like to go, that attendance is a "habit" or a "duty."

Replies from 127 church members who are regular in

attendance divide naturally into two major groups. Sixty-three place the blame on the men themselves. Forty-six find the churches, the pastors, and the members at fault. Of the first major division, twenty-one say that many men do not go to church because of carelessness or laziness. Eight believe that men are not by nature interested in spiritual things. Six think that many men look upon Christianity as somewhat effeminate. A "spiritual timidity" inherent in men is suggested by a few replies. There are six answers from professional men which I am inclined to believe come closer to the truth than one might conclude from their minority. "Justifiable weariness of the flesh," is an explanation characteristic of four replies. A teacher writes: "Yesterday, I heard a business man say that men do not go to church because they are meeting folks every day. Sunday, they like quietness at home." Another brings this idea out more pointedly by stating that women go to church because they have little else outside the home, whereas men have everything but home during the week. Nineteen other replies which place the blame on the men are of a different character, they include no suggestion of justification. Examples of these are: "they do not love God," the lure of definitely "evil pleasures," and they "do not want to hear the truth."

Taking the Pastors to Task

The majority of the forty-six of the second major division say that men stay away because of un-Christian or un-Christlike church members, and because of the unsociability of the members. Eleven who take the pastors to task give various criticisms: pastors are poor teachers, sermons unattractive, uninteresting, unprepared, too long, "small" ministers, ministers mixing in politics and reform movements. One lone man gives, among other reasons for the non-attendance of men, that the ministers "preach one thing and then practice another." This is the only reply received reflecting upon the lives of the pastors. Not one of these church members speaks of his pastor as unsociable or unfriendly. The others of this division give indefinite criticisms of the organization of church activities and the "atmosphere" of the services. In addition to these two major divisions, fifteen feel that a lack of training in childhood is the reason for the uninterestedness of men in church.

In their replies to the fifth question, the majority of these 127 regularly attending church members show a tendency to attempt what they think may be a "proper" answer. Sixty-three, almost half, say that they go to church because it is a duty. Only eight state that they go to hear the sermon. Twenty-three replies I have summed up in the words "spiritual help." They go to church "to forget material things." Those of another group, thinking in terms of better living, of Monday as well as Sunday, give replies similar to one who writes: "I need to go to make me a better man and citizen." There are thirty-six of these answers which I have summed up in the word "need." Thirteen give no other reply. Next in frequency, twenty men add as one of their reasons that they consider attendance at church a "pleasure," they "love the services," or they "like to go," and "enjoy church." Ten men give no other reason than habit, and nine more give habit as a second reason. Some of them say they attend because they were "raised to go." Eleven men include the importance of the church to our civilization and its institutions. Nine men say they go because

they have an interest, a part to perform, an opportunity to serve. A few go to church because it is proper, the right place to spend Sunday. One man goes to "prepare for the life to come."

It has been difficult to classify the replies to the last question. Taking the major suggestion of each, a rough division shows: fifty-six finding the remedy in the preaching and general conduct of the services; fifty-one offering ideas about church activity, organization, and policy; forty-six putting the matter up to the members; thirty-two who know of no remedy; twelve who see the solution in pastoral effort; eight who feel that nothing can be done until we convince men of their duty, or awaken in them a spiritual interest; four who leave success to the results of

prayer. Over one-third of the entire 209 say that better sermons or a different emphasis from the pulpit will help bring men to church. As noted above, fifty-six of these give such ideas as their only, or only important suggestions. These offer such advice as: preach a practical gospel, not theology; practical teaching based on scripture; a constructive gospel; make Christian living seem attractive; make the gospel attractive; teach them Christ; present real gospel truth; preach the gospel to the best of your ability; independent thinking; be modern; implore rather than command; omit political discussion; shorter sermons; better sermons. Twelve of these fifty-six also mention unusual services, services which will arouse curiosity.

The Treachery of Surrender

By T. WILKINSON RIDDLE

WHEN Naboth refused to part with his vineyard in order to gratify Ahab's desire for a kitchen-garden adjacent to his palace, he did something greater than he knew. He indicated for all time, and for all men, that there are occasions in life when surrender is the supreme treachery, and when the sacred inheritance of life must be preserved intact, even though death should come.

There are, for example, some possessions with which we should never part for our own sake. All through life we shall find a subtle tendency at work in human nature to surrender the highest for the second best; or, to use the picturesque image of the Old Testament incident, to yield the vineyard that it may be used as a kitchen-garden.

Very early in life, for example, we discover that there is a faculty within us which is called conscience. It is sometimes a troublesome and persistent mentor. Its dictates are clearly heard. It is not a law-giver, as Butler pointed out centuries ago, but a magistrate. It does not tell us what is truth, but it tells us that we have to be true once truth has been perceived.

Now, if men and women could be made to give a common confession of their experience of conscience, they would all acknowledge that anything like infidelity is immediately registered by a genuine sense of remorse. There is nothing in human life which can be a fitting compensation for cowardice in the region of duty. But, thank God! there have always been men and women who have learned to reverence their conscience as their king. The psychology of martyrdom is simply that there were some men and women who believed that a few things in human life were without money and without price. The men who died at the stake rather than be false to their conscience were in a true succession with Naboth. They declined to barter away their precious vineyard that it might be turned into a common kitchen-garden.

Something similar is the case with the persistent challenge of truth. When a man is brought face to face with a truth which seems to upset all his previous calculations, he may be perfectly sure that he is likely to create antagonisms. For one thing, he will find himself out of joint with his friends and neighbors to whom the new truth will be unpalatable. He will quickly discover that faithfulness to new visions will produce a good deal of social discomfort. It is always easier to traffic along with the multitude than to preserve the independence of solitude; but human life loses something of its dignity and something of its godlike grandeur when we are afraid to stand alone. Like Naboth, we may ultimately be destroyed through our fidelity, but did not Jesus tell us that we should fear not those who kill the body, and after that had no more that they could do?

It should be pointed out, moreover, that there are some possessions with which we should never part for the sake of others. The things we defend we do not always defend for ourselves alone, but frequently because of those who are coming after us.

Is it not time that we should say something about the vital and undying principles of the Reformation? These principles are scoffed at in certain quarters today, and many have confessed that, in their judgment, the Reformation was a tragic blunder. What are the essential principles of the Reformation?

First, an open Bible. That is to say, a Bible no longer in the hands of prelate or priest; no longer the monopoly of the scholar, who alone could read it in the Latin tongue; but the loving message of God to ordinary men and women, translated into the vernacular, so that even the plough-boy and the fisherman, and the humble old woman can read it and understand it. If ever we part with the principle of an open Bible we shall be surrendering the first great victory of the Reformation.

The second principle is the right of private interpretation. By that phrase we mean that the humblest layman may claim the right to interpret the scriptures of truth as the Holy Spirit shall give him guidance. While we should be grateful to the scholars and doctors of the church who have spent their lives in the study of Biblical literature, we should be the first to repudiate the notion that we cannot understand the Bible apart from such specialists. We decline to accept the dogma of the Roman church, and we decline, with equal firmness, to accept the dogmatic of any well-meaning person. We say to all and sundry: "Hands off our conscience; hands off our Bibles; we claim the right to interpret the truth as it is in Jesus."

In the same way, we have something of priceless value to guard for the sake of those who come after us. We believe in freedom of faith and worship. We are free to make use of the best the church of God has known.

There are some things with which we can never part. We can never surrender our vineyard, and permit it to be a kitchen-garden, however near and adjacent it may be to a royal palace. We never purchase love, it is an unspeakable gift; we can never purchase honor, although until a few years ago it was possible to purchase honors; we can neither purchase confidence nor peace of mind. God Almighty has ordained it that the great things in life which are most worth having are without money and without price; and because of that it looks as though he demands an inward fidelity on the part of his people which shall make possible the safeguarding of any precious inheritance he has entrusted to their care—*The Baptist Times*.



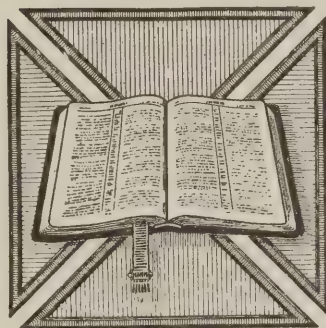
The Devotional Life



Oil in Reserve

Matthew 25:1-13

By F. W. NORWOOD



THE foolish maidens did not carry, in addition to the oil within their lamps, a reserve supply of oil in some other vessel. If you are going out to meet a bridal party, and know not when it may pass, yet dare not be taken unawares with your lamp untrimmed, you are likely to need more oil than you originally anticipated. It is foolish to assume that anything in this world is not susceptible to accident or the unexpected, especially, one would say, a bridal party. The distinction between the foolish and the wise in this parable is simply that the foolish made no preparation for possible accidents, while the wise carried, in addition to the oil already in their lamps, other vessels in which they had a reserve supply.

The Spare Tire

Now every great truth begins among the buttercups and the daisies, though at length it spreads its wings and mounts up to high heaven. If you are going away for a day or two, do not calculate to the precise halfpenny what your expenses will be and put only that amount within your purse. It is the extra few shillings jingling there which you may never use that will give you peace of mind. If you are going on a motor trip, do not assume that you will not have a puncture. Carry a spare wheel. If you are building a business, do not assume that you will never have a fire. Pay an insurance premium for the quieting of your nerves. It is that element of something in reserve that makes the difference between practical wisdom and folly.

Is not life itself very much like that? Nothing is to be so surely expected as the unexpected. Life is an examination of the soul by fortune, which moves in inscrutable mystery until the very moment when her questions are thrust before you. Then you are thrown back upon your reserves. The difference between people is found in their reserves.

— Into our town once there came a

preacher who electrified the people with his eloquence. Those who met him in private life and talked to him upon ordinary matters were puzzled to find that he seemed so different from what he was when he stood in the pulpit. It was one of the least literate in the congregation who made the discovery that the man was merely reciting the orations of a notable divine. That wick sputtered out quickly.

Life is a bigger thing for every one of us than its actual events seem to indicate. Every man and woman of any depth of character, carries reserves of knowledge and experience which life never seems to make demand upon. It is amazing how vast is the preparation that must be made in order to live with dignity and effectiveness. It is the unburnt reserves that seem so wasteful. There are some for whom life seems to have been no more than a waiting time. They had only just begun to draw upon their reserves when the cry was raised, "Behold, the bridegroom cometh! Go ye out to meet him." The only comforting, indeed, the only rational belief is that the flame burns elsewhere.

We must all grow old. We shall draw more and more aside from the battle of life. Less will be asked of us, and the young will take our places. Our great accumulations of experience will seldom be called for, and the field of our operations will grow more and more restricted. It may come to

pass at last that the armchair or the invalid's room will constitute our world circumstance, in its latest phase, calling forth only a flickering gleam from our accumulated experience.

The Squalor of the Past

Life is least to be estimated when the flame is flickering out. Once I knew a man who had lived a notoriously profligate and reckless life. In his last long illness his thoughts turned back to God. He had asked me to pray with him. As I knelt at the bedside, he followed the petitions with audible and reverent responses. After that he fell into a state of insensibility, and his mind apparently went back into the squalor of the past. His language was terrible and full of profanity. When he came back to himself he was like a child in the presence of God. He seemed utterly unconscious of his lapse. His spirit was hovering as with poised wings before the gates of the eternal.

They are telling us much about the unconscious mind these days. Though they tell us a good deal that is folly, they have succeeded in making it plain that the roots of our being run a long way back, and may be what will happen tomorrow is not nearly so crucial or important as what has already happened in the days gone by. It is our reserves that decide fate.

Of course, the other side of the picture is, equally and more gloriously true. We seldom know the meaning of an experience when we are actually passing through it. Most people are aware that the preparation for the crucial hour was mainly unconscious. The great hour always comes unexpectedly. Folk who are forever straining after it seldom meet it. Folly is not ready, but wisdom is attested by our reserves. Keep on the watch, then, "for ye know not the day nor the hour."

Thus, the homeliest truth is valid among the buttercups and the daisies or in that august moment when "the Son of Man comes."



The Chimney Corner



Cooling Drinks for Hot Weather

BY BETTY BARCLAY

LEMON juice or orange juice tends to counteract acidity when taken into the stomach. In spite of being known as acid fruits, both oranges and lemons have an alkaline reaction. You can include the juices of these fruits in a punch that you intend to serve when fish, potatoes, meat, bread, sweets, or other acid-producing foods are being eaten.

Here are some summer beverages that may be made quickly and are both healthful and delicious:

Peach Punch: 1 cup sugar, 2 cups water, 2 cups sliced peaches and juice, $\frac{1}{2}$ cup orange juice, $\frac{1}{4}$ cup lemon juice, ice water.

Boil the sugar and water together for one minute; set aside to cool. Force the peaches through a sieve and combine the pulp with the orange and lemon juice. Add the cold syrup and let chill thoroughly. Just before serving strain and dilute to taste with mineral or ice water.

Raspberryade: $\frac{1}{2}$ cup sugar, 1 cup water, 2 cups canned raspberries or logan berries, juice 2 lemons, juice 2 oranges, mineral or ice water, lemon or orange slices.

Boil the sugar and water together one minute. Cool, and add the berries with enough juice to fill the cup. Then add the juice extracted from the lemons and oranges and let stand in the refrigerator until icy cold. Dilute to taste with ice water or mineral water and serve, garnishing each glass with a thin slice of lemon or orange.

Tea Punch (twelve to eighteen servings): 2 cups sugar, 2 cups water, 1 pint tea infusion, juice 4 lemons, juice 4 oranges, 1 pint cherry juice, 1 cup crushed pineapple, 1 quart charged water, iced water, orange or lemon slices.

Boil the sugar and two cups of water together for ten minutes. When this is cold add the tea infusion, using only the best tea. Add fruit juices. Let stand a while, then add the charged water, and enough ice water to make of the desired strength. Garnish with orange or lemon slices.

Pineapple Lemonade (eighteen servings): 1 cup sugar, 2 cups hot water, 1 can crushed pineapple, juice 3 lemons, 4 cups ice water.

Make a syrup by boiling the sugar and hot water ten minutes. Cool. Add the pineapple and lemon juice. Strain, add the ice water and serve in lemonade glasses.

Orangeade: 2 cups sugar, 1 quart water, 1 cup orange juice, reserving rinds of fruit, $\frac{1}{4}$ cup lemon juice, orange or mint garnish.

Boil the sugar and water ten minutes with orange rinds. Remove rinds, chill

syrup, add fruit juices and dilute to taste. Serve cold with orange or mint as a garnish.

Fruit Julep (for twelve): 1 cup crushed pineapple, juice 1 orange, juice 1 lemon, 1 cup sugar, 1 cup water, $\frac{1}{2}$ cup strawberry syrup, 1 pint bottle ginger ale, ice, 4 maraschino cherries.

Mix the pineapple, orange juice, lemon juice, sugar and water together and boil for ten minutes. Cool, then add the fruit syrup and ginger ale. Strain and pour over a cake of ice in punch bowl. Slice four maraschino cherries in paper thin slices and add to the bowl.

In sweetening a beverage made from fruit juices a syrup of sugar and water blends more smoothly than the two ingredients added separately. This may be made and kept in sterilized bottles to be used as needed. Six pounds of sugar and two quarts of water boiled five minutes make the right proportion. Allow one tablespoon to each glass of liquid in sweetening any fresh fruit drink.

Beverages such as these are better if prepared a little time before serving and allowed to stand and blend or mellow for a few minutes.

The Madonna of the Curb

ON THE curb of a city pavement,

By the ash and garbage cans,
In the stench and rolling thunder

Of motor trucks and vans,
There sits my little lady,
With brave but troubled eyes,
And in her arms a baby

That cries and cries and cries.

She cannot be more than seven;

But years go fast in the slums,
And hard on the pains of winter
The pitiless summer comes.

The wail of sickly children

She knows; she understands

The pangs of puny bodies,

The clutch of small hot hands.

In the deadly blaze of August,

That turns men faint and mad,

She quiets the peevish urchins

By telling a dream she had—

A heaven with marble counters,

And ice, and a singing fan;

And a God in white, so friendly,

Just like the drug-store man.

Her ragged dress is dearer,

Than the perfect robe of a queen!

Poor little lass, who knows not

The blessings of being clean.

And when you are giving millions

To Belgian, Pole and Serb,

Remember my pitiful lady—

Madonna of the Curb!

—Christopher Morley in *Ladies' Home Journal*.

WORD comes from London through the Associated Press that a new fad has come to distress men even though it may delight some women, for a certain type of women's hats are going to be more expensive. They are to be "signed" by the artists who design them, and the purchaser must pay for the name as well as the material. London modistes predict the fad has come to stay. They maintain that a tasteful hat is just as much a work of art as a picture or a poem and that the designer deserves to have his or her name made public. The name of the creator is stitched inside the hat on a tiny strip of silk, and usually the smaller the millinery the larger the price.

The Saving Sense

Prof.—"What do you mean by saying that Benedict Arnold was a janitor?"

Ferdie Fresh—"The book says that after his exile he spent the rest of his life in abasement."—*Brown Jug*.

"And are ye yourself or your brother? Seems like ye look too thin to be yourself."

"I'm meself. I lost round 'bout twenty pounds ye see."

A heading in a city daily reads: "After Seven Years of Hoping, Wife Is Certain Husband Died in France."

Teacher (to boy sitting idly in school during writing time)—"Henry, why are you not writing?"

Henry—"I ain't got no pen."

Teacher—"Where's your grammar?"

Henry—"She's dead."—*Scratch*.

"Walter Jones," said the teacher sternly, "you are not attending to the lesson. Did you hear Jessie Smith's description of the American product, hominy?"

"Yes'm."

"All right, then. Give me a sentence in which you bring in the word correctly."

With the courage of despair, Walter replied:

"Hominy marbles have you?"

—*The Congregationalist*.

Mother: "Oh, Victor, I must show you Clarence's school report—it's such a splendid one! You'll see the headmaster says he's the most perfunctory boy at his work that he's ever had in the school!"—*London Humorist*.

Question in a school examination: "What is Mars?" One of the answers: "Mars is the scratches you get on the parlor furniture."



BOYS and Girls



Famous Girls

BY ELIZABETH PARKER, Spokane, Wash.

Dear Miss Applegarth,

I received your letter and the book. I surely was surprised to find out that I had won. I appreciate the lovely letter which accompanied the book. It is a very interesting book and every one in my family has read and enjoyed it greatly. Thank you for it, it surely is a keep-sake for me.

Here is my article for the new contest: There are many famous girls whom we know nothing about. Here are some of them whom I have read about.

Rosa Bonheur was a very famous artist and began to draw when she was quite young. When she was in school he kept the pupils in an uproar by drawing caricatures of her teachers. She went to the Louvre where she copied pictures which were greatly complimented. When seventeen years old she specialized in animals. At nineteen her pictures brought her great fame.

Madame De Stael was only twelve years old when she wrote her first play. She had been writing before this but her mother had forced her to quit. Her mother taught her very difficult lessons and the girl was somewhat in awe of her. At fifteen she wrote two essays of great renown.

Harriet Beecher Stowe, when twelve years old, in school wrote an essay which was praised by her father. She loved reading and memorized many things. As she grew older she wrote more extensively.

Jean Ingelow, also an author, wrote her first book at the age of twenty.

That is all of my letter so I want to thank you again for your letter and book.

The Boy Who Got What He Wanted

BY ERMA WHEELER (11 years old),
Rochester, N. Y.

Dear Miss Applegarth:

I like this contest very much indeed, and I had a hard time deciding who to choose. But my grandmother with whom I live has been reading the life of Edward Bok, the man who made the *Ladies' Home Journal* famous, and I think things in his boyhood are very interesting. For instance, he wanted the autographs of famous persons and he went right after them, whether they were residents or poets; he went even on long trips to get these signatures and the famous people were amused at his luck. Then he had lemonade stands and earned money, and in every way showed the most resourceful mind in helping his family and himself. He tells a lovely story about a bare island to

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

which his grandparents went from Holland. They planted trees on the bare land, and after these trees had grown up the first pair of nightingales came and nested in them, singing divinely, until today it's a wonderful home for them.

I read THE BAPTIST just for your page, and like it very much indeed.

The Cherries Taught One Boy A Lesson

BY ANNABELLE R. STONE,
Minneapolis, Minn.

This is a true story about Edward Steiner, the famous man who has done so much for immigrants in America. Before he came to this country, while he was still a poor little Jewish boy in the old country he began wondering about God, and why he himself was so looked down on because he was a Jew. So he went to the Jewish rabbi to ask his question, but he was not satisfied; so then he tried the Catholic priest, but he was not satisfied; then he tried the Protestant minister, who took more pains with him, but did not make him understand the differences between these three religions.

His own mother found out he was worried, and so she took three paper bags and went to a market with him. She went to a Jewish merchant and bought Jewish cherries. She went to a Catholic merchant and bought Catholic cherries. She went to a Protestant merchant and bought Protestant cherries. Each kind of cherries was in one of her three bags. Then when she got home she emptied the bags into a big bowl, until all the cherries were together.

"Now," she said, "what kind of a cherry is this one?" And Edward Steiner could not tell whether it was a Jewish cherry or a Catholic one, or a Protestant one. So he learned his big lesson that just as all the cherries were alike, so all the love of God in each religion is really alike, too, and nobody must look down on anybody else, but just try to lift them up. He has done this all his life in a very wonderful way, and that is why I like to tell his story here.

A Bible for Mary Jones

BY PRUDENCE BREWSTER,
Boston, Mass.

First Prize

Dear Miss Applegarth:

You will recognize this little story because we had it out of a book of yours called "Lamp-Lighters Across the Sea" where you told boys and girls about the

great people who had passed on the Bible to us. It seemed to me and to my mother who helped me choose my heroine that Mary Jones has done more for the world than any little girl we know about. You told about the boy and girl who "got written into the Bible" because the girl helped Naaman to go to the prophet to get over being a leper, and because the boy shared his five loaves and fishes with Jesus. But Mary Jones has done more than they did.

She wanted a Bible very much. But in those days Bibles were very, very scarce and very, very expensive. The big ones had to be chained to pulpits for fear they would get stolen. Mary Jones had to walk to her aunt's house if she wanted to read the Bible. That is why she wanted one of her own. She began saving her money. It took eight years for her to save enough money. Eight years is a long time, but she lived in Wales and she was very, very poor.

Well, when she had enough money it was still a problem to know where to buy a Bible, they were so scarce. But she had heard that a minister, Rev. Charles, had some. He lived twenty-five miles away, and she had to walk that long distance. It was night when she got there; people were in bed. But she knocked, and it was too bad, but Mr. Charles had sold all his Bibles. Mary had been brave for eight years, while she was saving money, and brave for twenty-five long miles, so now she could not be brave another minute. She cried terribly, and Rev. Charles was so sorry that he gave her his own Bible to keep.

He went to London and told about Mary Jones; he said Wales was full of people who wanted Bibles, and he suggested it was time to start to print Welsh Bibles. Then up jumped a man who shouted, "If for Wales, why not for the whole world?"

So that is how the great Bible societies were started, so that everybody everywhere could have a Bible in his own language. It was little Mary Jones and her pluck which led to the whole thing, so she is my favorite heroine for this contest.

(Note. And mine, too! For did you know the Bible has been translated into more than 700 languages? Yet Mary Jones really did start the whole movement. It seems to me we owe this month's prize for girls to Prudence—don't you all agree? Who is competing for the July prizes? Mail your stories to me by July 15.

MARGARET T. APPLGARTH, 21 ARNOLD PARK, ROCHESTER, N. Y.)

"Spring in the air, Mr. Crochet." "Eh?" "I said, 'Spring in the air!'" "Why should I? Eh, why should I?"—*Humorist.*



Young People and the Kingdom



"Meeting Helps" on C. L. P. Topic for Aug. 1

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

This lesson is based on the fourth chapter of "God's Dynamite" and is a study of the Lone Star mission in Ongole, India.

If you want to make this lesson impressive you may have a "candle light" service. If your church has electricity, get a string of lights such as is used on a Christmas tree, each light having a star reflector, also used on Christmas trees. If you do not have these reflectors, you can probably borrow them from someone who has them, or you may be able to secure them at a variety store. If it is impossible for you to secure these, you may make some stars out of cardboard, spread glue over the entire surface, and sprinkle artificial snow over the glue—or cover the star with silver or gold paper, or gild it with silver or gold gilt. A hole in the center of the star would permit this to be used as a reflector for the electric lights.

Prepare a large star as per the above directions, as a reflector on a 60 watt electric light which is used on the end of an extension.

Both the string of lights and the extension should be connected up, with the large star placed in the center and the smaller stars around it. These could be placed on a beaver board backing, or could be held in place against a wall by means of staples or strings. All the bulbs should be slightly unscrewed, or the large bulb and one of the smaller bulbs.

If your church does not have electricity, secure "reflectors" but use them on candle sticks. A large star could be made for the large candle which is to be used. If candles are used, the candlesticks should be placed in position on a table.

If your meeting room is quite light, perhaps for the lesson period you might pull down the shades. In presenting the lesson, tell the story of the Lone Star mission and how it became a light to those in darkness. As this story is told, the large electric bulb could be screwed in tightly, thus lighting it, or the large candle could be lighted.

Then the stories of the other results of

the establishment of the Ongole mission could be told, each story causing a candle to be lighted or at the end of all the stories, the entire string of small electric lights could be lighted by screwing in the one loose bulb. Try to impress on the young people that just so our light shines in this world, and although one light by itself is not much, all the smaller ones taken together produce much light. Therefore it is up to us to "let our lights so shine."

Given—A Predicament

A group of young people had met to discuss the work of their society. They hadn't accomplished much the past year and were determined to do more in the coming year. But they were at a loss to know what to do and how to go about it. One thing they knew: they must have a program, something toward which to aim, something definite by which to guide their activities.

"Yes," spoke up one young person, "it's all very well to say we need something, but who is going to draw that something up? It will take a long time. There are so many things we could do that it is hard to decide which things would do the most good."

"Oh," said the young chap who had been at the summer assembly, "there is something already prepared—the Christian Life Program."

"That's much too hard for us," exclaimed the president. "I have been looking it over. There are ten goals in the program and thirty definite things to be done."

"And the manual says that we need ten committees for carrying out the Christian Life Program. We haven't much more than ten people in our society and that would mean almost everyone a chairman," said the vice-president.

Perhaps you, too, are facing this same situation. The Christian Life Program may seem too much for your society because some think it needs such an elaborate organization. Yet our answer to you is that it can be carried out with a simple form of organization. Five people, two of whom are the president and vice-president, could supervise the work and make it possible to attain a reasonable score on the Christian Life Program goals.

For the society which faces such a problem, material has been prepared giving definite suggestions for this simple form of organization. For example, it is suggested that the president be chairman of the executive committee and that its general duties for the year have to do with "Plans-Promotion-Publicity." The vice-president, according to this plan, would be chairman of the program

committee, whose tasks for the year center around "Devotions-Discipleship-Ignition." In addition there would be a chairman of membership, one of stewardship, and one of service. The committee on membership would be responsible for "Friendliness-Fellowship-Facts;" the committee on stewardship "Study-Show-Share;" the committee on service "Community-Church Loyalty-Consecration."

Now, so far that is simple enough, isn't it? And it will be easy to remember; the executive committee has the "P-P-P's," the program committee the "D-D-D's," the membership committee the "F-F-F's," and so on.

"But," you say, "what are the 'P-P-P's,' the 'D-D-D's,' the 'F-F-F's' and so on? These are the thirty points of the Christian Life Program. The president who is quoted above thought the thirty points were confusing. He wouldn't think if he could see them on this simple organization chart all divided up among these five committees—four to some and eight to others. Yes, it has all been laid out on a chart so that you can see the simple organization.

Now, of course, you won't find the "P-P-P's," the "D-D-D's," the "F-F-F's" and so on in the Christian Life Program goals. Therefore, these need some further explanation as to what they are and this has been done.

How quickly you will understand what you read: "Publicity: Tell the church and community what you are doing and plan to do. Use posters, window card announcements, letters, post cards, newspapers, the church bulletin, telephone personal calls and invitations. Make them attractive, varied, impelling." Or "Friendliness: Get acquainted, at regular meetings and social occasions; see that others are introduced; enlarge acquaintance; the discovery and development of mutual interests. Bring acquaintances made elsewhere into the church life."

"Well and good," you say, "but where are the committees to go for help? Surely they can't know everything just by reading this explanation." Sources of help for each committee are given; but definite materials are suggested and the names of the departments of our denominational machinery specializing in the phases of work handled by the chairman.

If you do not have a large society or feel that the Christian Life Program is too elaborate for your use, by sending to the B. Y. P. U. of America for a worksheet and manual on the Christian Life Program (they are twenty-five cents each), you will receive a copy of this simple plan of organization which will help you to put the Christian Life Program into action in your own church.



Churches at Work



IMPRESSIONS OF CHURCH EFFICIENCY CONFERENCE

Doctor Agar of the stewardship department of the Board of Missionary Cooperation, has held several large church efficiency conferences this spring. One took place in Troy, N. Y., and the pastor of the Fifth Avenue church in that city, Dr. Frederick Allen, writes Doctor Agar his impressions of the results accomplished. He says:

"I count that conference one of the great privileges which our people have been permitted to enjoy. You know something of the way in which the conference was received by our people by the size of the audience which met at an early hour and remained with increasing numbers and interest throughout the day.

"The discussions were of a high type and resulted in progressive measures being adopted by a number of the congregations represented in the gathering. While I have no definite report from all the churches, I have received enough of a report to enable me to state without reservation that the conference idea is the most practical and worthwhile bit of denominational procedure that I know. Without question it is doing more to produce interest and wise giving than many of the methods being tried.

"You will be glad to know that no less than seven churches are undertaking reorganization along financial and church membership lines in keeping with your suggestions. One church has purchased the pastor a new car, and another has allowed \$400 in the budget for the upkeep of a pastor's car. Still another church raised the pastor's salary \$500, bought him a membership in the pension fund, and took out liability insurance for all employees. Twelve churches sent their pastors to the Northern Baptist Convention with all expenses paid. Classes in training of deacons and deaconesses have been formed. Pastors have ordered your books on stewardship and church efficiency. There are undoubtedly other good results of which I have not heard, but the above fully justify the work done in putting on the conference."

HOW WELLINGTON FIRST GETS OUT ITS CALENDARS

The First church of Wellington, Kan., Rev. James Fisher, pastor, issues an attractive church calendar at the small cost of approximately \$32 a year. The calendar is printed on the outside cover pages with a picture of the church, a directory of the officers, a list of regular services, activities, etc. A large enough supply is printed on the cover pages to last the entire year. The two inside pages are

left blank, and each week on Saturday afternoon, the pastor mimeographs in the order of service and the news items and announcements for the coming week, including a statement of the offering taken for missions and current expenses on the previous Sunday.

We note from issues of this calendar that the church oversubscribed its 1925-26 missionary quota of \$1250, and has accepted an equal sum as its missionary goal for 1926-27.

WILL OUTLINE CHURCH METHODS AT SUMMER ASSEMBLIES

Doctor Agar expects to be present at a number of the summer assemblies, where he will speak or hold conferences on church methods. He is scheduled to attend the School of Missions in Boulder, Colo.; the Mills College Conference in Oakland, Calif.; the B. Y. P. U. Convention in Los Angeles; the Mt. Hermon Summer Assembly, the Asilomar Assembly, and the Pacific Palisades Assembly, all in California; the Minnesota Assembly in Mounds, Minn.; and the Pastors' Assembly in Ripon, Wis.

One of his assistants, Mr. R. D. Williamson, will attend the New Jersey Summer Assembly and the two Pennsylvania assemblies at Collegeville and Saltsburg. Another assistant, Miss Helen K. Wallace, will talk on stewardship at the North Dakota Summer Assembly and also at Mounds, Minn.

NEW STEREOPTICON LECTURE

One of the greatest challenges to Protestant Christianity is the big city. Of all cities, New York offers the most difficult field and is the most strategic. The only conception which many people have of the United States is the impression they get from seeing New York.

"New York City On the March" is the title of a new stereopticon lecture which

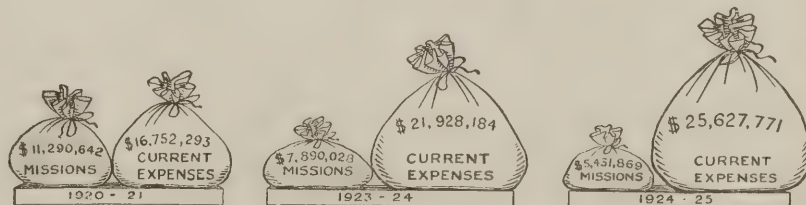
SENDS THIRTY-EIGHT CENTS TO HELP CHURCH "KEEP FAITH"

It is many years now since Judson Conklin began to teach, preach, and pray missions at the Clinton Avenue church in Trenton, N. J., but he has never said, "I am tired of raising missionary money," and his church has followed his enthusiastic missionary leadership. This year he rose from a sick bed to write a letter to the state office in which he enclosed a check for thirty-eight cents. This, together with the money previously sent in by the church treasurer, exactly completed the church's missionary quota of \$4500.

The state bulletin comments: "Thirty-eight cents is rather a small amount of money when compared with \$5,360,000, but the sending of thirty-eight cents to complete a church's pledge shows a fine fidelity to one's share in a great task. If all our Baptists had a like passion to that of Judson Conklin, our denomination would have enough money to meet its every obligation."

OUT OF BALANCE

One of the points given graphic emphasis in the annual report of the Board of Missionary Cooperation is the fact of the steady shrinkage in the northern Baptist missionary purse during a period when the denomination very largely increased its donations for other purposes. With the fiscal year 1920-21 as a starting point, it is shown that whereas the current expense contributions have mounted in five years from \$16,752,293 to \$25,627,771, the missions side of the ledger records a decline in the same period from \$11,290,642 to \$5,431,869, the last amount having been the total for the fiscal year ending Apr. 30, 1925. "We rejoice," says the report, "that our people are able and willing to do so much for the local church. We would not diminish by a single dollar the funds



THE SHRINKING MISSIONARY PURSE

may be borrowed from the Board of Missionary Cooperation at 276 Fifth Avenue, New York City. It is also available in Providence, Boise, Grand Island, and Topeka.

donated for this purpose. Our plea is only that as the local churches grow missions be enabled to grow with them, by providing support in an ascending and not a descending scale."



Among Ourselves



A British Causerie

By FREDERIC C. SPURR

The Coming Revival

A GREAT impression has been created in Scotland and among ministers in England by the address of Dr. G. H. Morrison before the General Assembly upon the subject of revivals. Coming from him the address carries weight. I confess that it has greatly stirred my soul. The moderator was evidently deeply moved by his own utterance. He admits that the Christian ministry was never more highly equipped than it is today. The intellectuals are everywhere, and yet he feels that there is something seriously lacking. "The lustre is there but it is unlighted." Doctor Morrison is convinced that the great revival is at hand. He pointed out that seasons of deadness have always been followed by great spiritual revival.

There can be no doubt that for a long time we have suffered from this deadness. I travel a great deal among the churches and come in contact with ministers of all denominations, and everywhere I find discontent with things as they are. Even where churches are crowded there are few conversions. Some vital thing is missing. Is the dawn of a new day at hand? Doctor Morrison wisely faced the objections to revivals. He admitted the danger of excessive emotion, but he pointed out that without emotion nothing is ever carried forward. It starts the movement which mind and conscience must carry on to the end. One of his most effective points was his reference to Wesley's movement, which he declared was no orgy of emotion as so many foolish people suppose, but a spiritual force which saved this country from the kind of revolution which devastated France. I have never read a more sane and forceful presentation of the case for revival than that put forward by Doctor Morrison. At the close of his address he said, "Let modernists cease to sneer at fundamentalists and fundamentalists to look askance at modernists; let all who believe in God unite in a deep and general expectancy, and sooner than we dream the windows of heaven will be opened and the evangel be with power again."

We cannot be too thankful for this great note struck by one who is loved and trusted by all the churches. England has had no great spiritual stirring since Mr. Moody's time. The time is overdue for another. What form it will take we may not predict, nor who will be its leader. There may be no one leader at all; the work may be spontaneous. All that we must leave with God. It is only right to say that the prejudice of many to a religious revival is due to some bitter experiences at the hands of professional

evangelists. We have been visited by men of a hard and dogmatic temperament; and by others with a hypnotic gift, who have dragooned men into making confessions which almost immediately afterwards they have disowned. In two conspicuous cases where thousands of cards were signed, it was discovered that many of the names given were bogus names, and of the rest the majority were the names of people already in the church. The after effect of these missions has been disastrous. It is not this kind of thing we need, but a genuine movement of the Holy Ghost.

Mr. Lloyd George

As a rule I never touch party politics in this column; the subject is too thorny. But the rupture between Mr. Lloyd George and Lord Oxford is so serious and its consequences so far-reaching in many directions, that an exception must be made in this instance. Liberalism has stood for great moral principles in the past; it has inspired many of our greatest reforms. Without it we should be far less advanced than we are. It has fought privilege and reaction all along the line, and for this reason it has earned the gratitude of men of all parties. The present government has adopted many of the old liberal ideas. It is all the more unfortunate, for this reason, that the present quarrel has broken out. The ostensible reason for it is that Mr. George took a line of his own during the strike. But it is pretty clear that this is a mere excuse; the trouble is more deeply rooted than that. I shall not discuss the matter save to say that Mr. George stood by the churches in their effort to promote peace, and a good many of his colleagues did not want peace; they wanted what Mr. Churchill called a little "blood letting."

The pronouncement made by the churches was ignored by the government. It did not appear in the government organ, nor was it allowed to be broadcast. And I think that Mr. George in this matter had with him the best conscience of the nation. More than this I will not say. The position is curious; if the churches say nothing concerning a great moral question they are blamed for their apathy; if they speak they are ignored unless they say "ditto" to the popular cry or to official action. But officialism will not terrify the churches; the victory will at the last remain with them. They did quite right in seeking to mediate in a great moral struggle. As for the quarrel itself it is pathetically tragic. This is not the time for division among men who stand for great moral ideals. Both in politics and in religion some devil or other generally manages to sow discord at a critical moment. Mr. Spurgeon once preached a great sermon

on "How saints may help the devil," and he showed that one way was that of misunderstanding and of needless division at a time when all the forces of righteousness were needed for a common attack upon evil. But how slow men are to understand this elementary truth.

An Anthology of Jesus

A new book has just come into my hands for which I predict a wide reading both in Britain and beyond the seas. I have taken it into the garden on these summer days and devoured its pages. It is a book to keep and use for the rest of one's days. It will appeal alike to fundamentalist and non-fundamentalist for it goes deeper than all controversies to the very quick of life. It is by that prolific writer and compiler Sir James Marchant and it bears the startling title "Anthology of Jesus." It is a collection of the richest thoughts of master minds in many departments concerning our Lord Jesus Christ. These are grouped in the chronological order of our Lord's life from his advent to his glorification, thus forming a complete chain. The quotations are drawn from Catholic and Protestant sources alike, from theologians, critics, and writers of all schools. Even unbelief is pressed into this service for we find the names of Renan, Rousseau, Cassels, Shelley and Thomas Hardy, men, who while not following Christ, were compelled to pay him their loftiest tribute. Here are the burning words of Lacordaire, Didon, Fenelon, Spurgeon, Liddon and many others, the stately phrases of Milton, Papini, Phillips Brooks, Brown-ing, Bunyan, and Dickens. The poets too are here, including Francis Thompson.

All these, with varying emphasis and fire, pay homage to Jesus. The value of a book like this is immense. Of course it is not complete. How could it be? There are names that I miss. What rare things there are about our Lord in the pages of Bersier, Monod, Félix and Monsabré, to name no others. The present volume, however, is wonderfully well balanced and well arranged. I understand from Sir James Marchant himself that the book represents the reading of twenty years upon this one subject. I can quite believe it. Its purpose is to quicken faith and love and to turn men to Him who alone can save them from sin and despair. It has stirred my own soul deeply. I mean to keep it in front of me for constant reading. It will probably become the most popular devotional book of the year. Anything that brings men nearer to Jesus will bring them nearer to each other. No book quite on these lines has been attempted before.

The Roman Hand

"Eternal vigilance is the price of liberty." A statement made in the Dominican magazine for June on the relations

Catholics to the state makes one rub ne's eyes. The writer says, writing with authority, "We refuse to uphold or assist anything in so far as it repudiates the additional claim of the Catholic church in England to be the supreme judge in England of all moral questions that may arise here; and we hold that all economic, social, and political questions are moral questions." This is the iron hand with a vengeance, and it enables us to see quite clearly what would happen to this country were the Roman church once more to gain supremacy. It is not astonishing to find over here a growing uneasiness at the spread of Catholicism in the church of England. The truth is that our hard-bought liberties are being threatened. And Protestants are asleep or indifferent to the matter.

Baptist Women's Civic Program

By JANET S. MCKAY

A JOINT meeting of the Woman's Baptist Home Mission Society and the Woman's Baptist Foreign Mission Society, held in Washington, May 22, comprehensive instructions were given for the direction of the work of the joint civic committee of the two organizations as follows:

"We adopt the following objectives for our civic committee and for ourselves:

(a) To urge upon every Baptist woman recognition of the duty she personally owes to her community, her commonwealth and her country; (b) to enlist every Baptist woman in a campaign for better government, municipal, state and federal; (c) to induce every Baptist woman to vote—to vote regularly, to vote intelligently, to vote rightly, to vote fearlessly, and finally, to vote; (d) to inspire every Baptist woman with the fact that her duty is unmistakable, her attitude toward civic questions is important, her influence is vital and far reaching, and her responsibility is not transferable.

"We request the civic committee to issue a simple leaflet, correcting some of the wrong impressions which are current regarding present conditions, and containing helpful facts and statistics regarding the operation of the Volstead Act and the 18th Amendment.

"We request the civic committee to give its attention to a service for use in our churches in recognition of those who from time to time come into full citizenship, either as natural-born citizens, or so-called naturalized foreign-born men and women. The purpose of this service shall be to instruct these new citizens in the true meaning and responsibility of citizenship and to link the performance of their civic duties with their religious life in order that Christian motives may control their civic activities.

"We request the civic committee to confer with the social service committee of the Northern Baptist Convention and with the National Woman's Committee on Law Enforcement regarding the use of the above leaflet and service."

The civic committee was instructed to take steps to get in touch with the Bap-

tist women of New York state and to impress upon them the importance of the referendum to be held in November and the necessity that each woman vote and use her influence in getting other Christian women to vote.

It was further proposed that partisanship and party lines be disregarded and candidates be supported because of their character and fitness for the office, and that candidates be requested to declare their position with regard to the 18th Amendment and law enforcement.

Pacific Coast Letter

By LEONARD W. RILEY

Mt. Hermon School of Missions

AS an affiliated denomination, it has come the turn of the Baptists to have the chairmanship of the Mt. Hermon Federate School of Missions and Mrs. C. W. Brinstad, wife of state executive secretary, Dr. C. W. Brinstad, has accepted the chairmanship of the school. The Mt. Hermon Federate school meets at beautiful Mt. Hermon in the Santa Cruz mountains July 3-10. This is the twentieth annual session. Dr. Frederick W. Agar preached morning and evening on July 4. Another Baptist on the program is Rev. J. C. Garth, pastor of the church at Willows, Calif. The foreign text book "Moslem Women" by the Zwemers will be taught by Mrs. G. Bayard Young of San Diego. Her husband, Doctor Young, was for seventeen years connected with Roberts college at Constantinople. A story hour for children will be conducted by Mrs. Bertha Hageman.

"Weonahome"

This is the suggestive name given to the meeting place of the East Washington and North Idaho Baptist summer assembly. It is located on Coeur d'Alene lake in Idaho. The director of this assembly and the dean of the faculty is Rev. H. W. Vodra. The date of the gathering is July 20-30. Among the teachers this year are Rev. A. B. Baird, Dayton, Wash.; Rev. M. E. Bollen, D.D., of Linfield college; Mrs. Edker Burton, Moscow, Idaho; Miss Isabel Crawford; Rev. Owen T. Day; Rev. J. W. Johnson, D.D., Berkeley, Calif.; Mrs. W. A. Kemp, Spokane; Rev. J. M. Nelson, Spokane; Dr. A. W. Rider of Los Angeles; Prof. G. R. Schlauch, Linfield college; Rev. T. S. Young, D.D., of Philadelphia; and executive secretary, Dr. A. H. Bailey. This list of names is sufficient to indicate that a profitable time is ahead for the young people of that section of our country.

Dr. Tralle in Northwest

Dr. Henry E. Tralle has been spending a number of weeks in the northwest to the delight and profit of many who have attended his lectures. He spent eight days with the First church of Seattle, supplying for Dr. Ambrose M. Bailey while he was in attendance at the Northern Baptist Convention. He and Mrs. Tralle gave lectures and conducted conferences on religious education. Fifty churches cooperated in this week of meetings and the attendance was uniformly large. Doctor Tralle delivered the address at the annual meeting of the

Portland Council of Churches on June 8, and, at the close of his address at 10:40 p. m., he was cheered until he was compelled to make further response.

During the first week of the Linfield college summer school Doctor Tralle gave two lectures daily, one on the book of Revelation, and the other on the psychology of leadership. All reports of these messages indicate that Doctor Tralle will find a hearty welcome awaiting him when he comes again to the northwest country.

Christian College Activities

A Christian college has the great privilege of making itself felt in the region surrounding its location. This has been a long cherished ideal of the administration of Linfield college. During the past college year more than fifty students, young men and young women, were selected and assigned to as many churches in the county in which the college is located. The duty of each student was to confer with the pastor or Sunday-school superintendents as to any help that consecrated students might bring to that church such as teaching a class, missions, music, etc. All the churches were visited once or many times with blessings to both churches and students. Classes were taught, missionary addresses given, programs of music rendered and souls led to Christ. Four churches in the county, not one of them a Baptist church, have been turned over to the college deputation committee for student supply work. This plan makes it impossible for any church in the county to say, "We have no workers," and on the other hand no student can say, "I have nothing to do."

Besides this work, deputation bands of the ministerial association visited five different places for the purpose of holding evangelistic meetings of from one to three days. Good results were accomplished in these meetings.

For the third consecutive year, "College Sunday" was observed on May 16, when more than fifty students visited as many churches, each speaking on the subject "The Value of a Higher Christian Education." The Council of Religious Education of Yamhill county has contributed \$50 and the West Willamette Baptist association \$75, for this deputation work to cover the expenses of transportation of students.

Another interesting advance movement is that the American Baptist Publication Society and the state conventions have agreed to cooperate with the churches in using students who have taken the courses of religious education in Linfield college. Five of our Linfield students are this summer at work in the northwest jointly supported by the three organizations. These students are to receive as remuneration the same amount which they would have been able to earn in other occupations. This is certainly a step in the right direction and should do much to stimulate interest in church work during the summer months. These young people, with the enthusiasm of inexperience, will see many things done which otherwise would remain undone.

Thus the department of religious education, under the leadership of Dr. William J. Sly, is seeking to develop consecrated and capable workers for our Lord.

News Items

The Palouse Baptist association in eastern Washington, held its forty-sixth annual gathering with the Colfax church this year, Rev. J. L. Peringer, pastor. This year being the semi-centennial anniversary of the Colfax, Wash., and Moscow, Idaho, churches, one evening was occupied with a celebration of this event. Miss L. L. West, a pioneer, told of the early days of these churches. This association has changed the time of its meeting to the fall of the year. Mr. J. V. McCall was elected moderator for the fourteenth time. Moscow was chosen as the next place of meeting and Rev. J. L. Peringer of Colfax will preach the annual sermon.

Rev. Elbert H. Hicks, pastor of the Fremont church, Seattle, on his way to the Northern Baptist Convention at Washington, held a revival meeting in his father's church at Doeville, Tenn., which resulted in twenty-seven baptisms. Doctor Hicks' father has a country parish composed of 1183 members and at seventy-five years of age is doing a great work among them.

The First church, Tacoma, Wash., C. O. Johnson, pastor, had 401 additions during the past year, 250 of them being by baptism. A total of \$53,382.46 was raised for all purposes, \$6,113.83 going to missions and charity. For next year this church has fixed a goal at 500 new members by the end of April, 1927, and adopted a budget of \$5000 for missions. This is certainly not asking too much of a church of more than 1300 members.

At Pullman, Wash., Rev. W. E. Monbeck, pastor, the reports of the annual meeting showed that thirty-six new mem-

bers had been received, eighteen by baptism. The total receipts for the year were \$3193. This church pledged \$250. for missions but actually raised \$329. The total budget for next year is \$3521.

The first anniversary of the pastorate of Rev. F. R. Leach, at Bremerton, Wash., was celebrated recently. Here eighty-six new members were received, thirty-nine being by baptism. The subject of Doctor Leach's anniversary sermon was "The Church at Work."

Groesbeck on China

Rev. A. F. Groesbeck, D.D., of Chaoyanghsien, China, was a classmate of mine in Rochester Theological seminary. In a recent letter he gives utterance to the following concerning conditions in China:

"The currents of life are running strong here in China these days, and we sometimes wonder toward what they are sweeping us. The failure to understand China today is the common failure to understand the deep movements of race life. Only God knows what is going on deep down in the very soul of China. We poor mortals see a few bubbles on the surface and then spout away as to what is going on in China. In most minds a few bombs dropped on Peking are of more importance than the whole uprising of young China. Yet, somehow the future of the world is to some extent bound up in one of these, while the other merely marks another chapter in a surface militarism. And yet, the nations of the world may, because young China is thinking of getting back of it (militarism), be creating their own great menace."

Detroit Baptist Doings

BY ALBERT H. FINN

Annual Meeting Advisory Council

THURSDAY, June 17, the annual meeting of the advisory council for negro work of the Detroit Baptist Union was held in Calvary church. The afternoon session opened at 3:30 with a devotional service, led by Rev. W. A. Tutt. Vice-President Hill called the business session to order at 4 p. m. The annual reports were encouraging. Chairman Finn, of the finance committee, recited the achievements of the year in building operations; Chairman Kaiser, of the Baptist Christian center reported on the larger aspects of that promising institution, emphasizing the urgent need for a larger and more modern building to adequately carry on the work in the congested east side negro district. The Detroit Community Union is urging Baptists to supply this pressing need. Superintendent Pace and his official corps of workers gave more intimate details of the educational, social and spiritual work being done. Doctor Gleiss amplified these in a helpful and inspiring manner. His heart is in this great denominational opportunity and challenge, as there are now more than 100,000 negroes in Detroit, and more are coming every day.

The ladies of Calvary church spread a much appreciated chicken dinner. Pastor Mastin is a host in himself. Two years ago Calvary church was but a feeble beginning; today it numbers

nearly 3000 persons. At 8 p. m. President Ernst called the large audience to order, and after inspiring music, Doctor Gleiss had thrown on the screen pictures of the outstanding negro churches in Detroit, and especially those which have been assisted to modern houses of worship by the advisory council and the Detroit Baptist Union. It was a wonderful showing and proved to be of great inspirational value. Dr. O. Clay Maxwell, of St. Louis, was introduced and gave an address that touched every mind and heart. He believes in his negro brethren and declared that he had never seen such a spirit of cooperation as was evidenced between the white and colored Baptists in Detroit. As a whole, the annual meeting was the most cheering of any yet held. It was stated that negro Baptists in Detroit already have church property to the value of nearly \$1,500,000.

Dexter Boulevard Church

The Dexter Boulevard church (formerly known as Maranatha) is now nicely settled in its beautiful new house of worship on Dexter boulevard at Davison avenue. This is in one of the newer residential districts of the better class. The new edifice is of brick and stone of a modernized Gothic type, the auditorium having face brick walls and stately windows of cathedral glass. The Bible school will assemble on the ground floor, which is a trifle lower than the surface. The new pipe organ will be installed in August, and the formal dedication will be held the week of Sept. 12, the program to cover the entire week. This is a real addition to the Baptist forces in Detroit, as under the leadership of Rev. W. W. McMaster, former pastor of the First church, Washington, D. C., the church is developing a new spirit and consciousness. The property is valued at \$150,000.

Vacation Bible Schools

Detroit Baptists are thoroughly convinced as to the educational and constructive value of vacation Bible schools. Each year sees a larger number and better ones in action. This year a new standard of equality has been set up, and we look for gratifying results both in our white and negro schools. Rev. B. T. Leonard, director of religious education of the Detroit Baptist Union is the leader.

Centenary

Work proceeds in preparation for the centenary of the Detroit Baptist Association. The program covers Oct. 6-8, and the best of speakers assures an event of wide interest. It will undoubtedly prove to be a sort of home coming for many who have entered into the history of the first century.

Detroit Baptist Union

The present fiscal year of the Detroit Baptist Union will no doubt prove the most active in building of new and much needed Baptist churches in the metropolitan area. Bethel church (formerly First German) while an important member of the D.B.U. will carry on its own building operation, which involves a new structure to rise in the Indian village on Mack avenue and which will cost \$175,-

INSTITUTIONAL FINANCING

is broadly discussed in

THE CHART BOOK

a new publication describing the most efficient methods of raising money for denominational, educational and other publicly supported institutions.

It will be sent on request without obligation



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NEED MONEY?

Dr. A. C. Hageman has raised millions of dollars for Baptist church enterprises. He can secure the funds for your church building. Correspondence solicited. Box 852, Minneapolis.

000. The First church is also planning the addition of an educational and social unit that will probably cost \$100,000. The Detroit Baptist Union will function in the building of the new Jefferson avenue auditorium, River Rouge, Grand River avenue, Ferndale, and others of lesser size, but all vitally necessary in their various communities.

Commencement at Bucknell University

BY LEO L. ROCKWELL

THE seventy-sixth commencement at Bucknell was quieter than those of the last few years. Because of the shift of date to the first week in June, fewer of the alumni returned, but those who came found excellent weather and a spirit of good fellowship.

Music lovers attended the undergraduate recital of the school of music on Friday evening, June 4, and the pipe organ recital the next morning, and agreed that both were up to usual standard of excellence.

On Sunday President Hunt preached the baccalaureate sermon to the graduates and a group of friends who crowded the Baptist church. He emphasized the difference between Christianity conceived as a theology and Christianity thought of as a way of life, urging the young men and women of the class of 1926 to live their Christianity. Doctor Hunt pointed out the injury which has been done the spirit of Jesus by "political Christianity," the twisting of Christ's teachings to serve temporal ends. By historical reference and contemporary allusion he showed the danger of conceiving our Christian inheritance to be a matter for definition and controversy rather than a principle for guiding conduct.

In closing he quoted the statement made to his own class by his own college president, Martin B. Anderson, forty-six years ago: "Young gentlemen, all my life I have been a student and for many years I have tried to be a scholar, but I have found that the one thing worth knowing is Jesus Christ."

The oratorio given Sunday evening was Mendelssohn's "Saint Paul." It showed the finish which has come to be expected of productions given under the leadership of Director Paul George Stolz, of the school of music.

Monday's program included the senior recital of the music school; the alumni luncheon, at which the committee in charge of the fund for a new women's building announced several gifts and recommended that the building be named for the late Katherine B. Larison, for many years preceptress of the old Female Institute; the presentation of three-one-act plays by the men's dramatic club; and the fraternity symposiums.

Tuesday was alumni day. The meeting of the alumni was important because an entire reorganization of the association was effected: a new alumni council, composed of delegates from each class and each local club, will henceforth conduct the business of the alumni. Thomas A. Wood of Muncy, was elected presi-

dent of the council and the association.

The board of trustees, at its meeting, approved the placing of the Mathewson memorial gymnasium on the North field; authorized a Bucknell booth at the Sesqui-Centennial Exposition; and approved the renting of an additional house to accommodate college women. It also elected to membership on the board W. W. Kelchner, '86, of New York city, and W. C. Walls, '73, of Lewisburg.

In the afternoon the varsity baseball team achieved its ninth successive victory over Penn state; and the classes held their reunions in the memorial stadium. The evening saw the annual informal reception at the home of President and Mrs. Hunt, at which the usual genial spirit engendered by the cordial hospitality of the Hunts prevailed. The day was closed with the alumni assembly in Tustin gymnasium.

Commencement day beheld a delightful innovation—an open-air commence-

ment. In his opening remarks President Hunt explained to the auditors who filled the quadrangle that the weather had been chosen after careful experimentation, and the choice was well made.

Sen. George Wharton Pepper delivered the address. Lkening a college to a training camp, he urged the graduates to enter the battle with a will to victory, warning them that one may be licked, but not defeated, if one has that will.

"I know the odds seem to be against the recruit," said Mr. Pepper. "Every profession seems overcrowded. The casualties are heavy. Most people fail. The waves are high; there is a strong undertow. Yes, but the swimming is fine; come in boldly. Make as little splash as possible. Use a breast stroke for distance, and pay no attention to shark stories. Pick yourself for a winner, but make no public announcement

New Midway Hospital Ready for Service

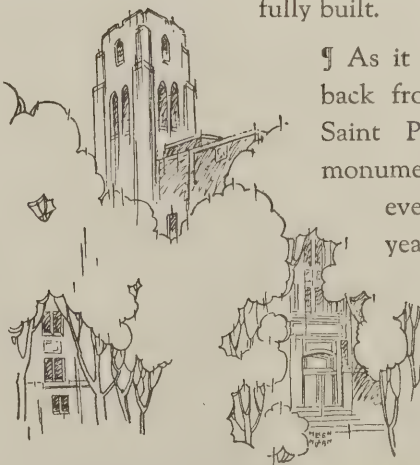
BEAUTIFULLY builded, completely equipped, ready for its years of service to thousands—the new Midway Hospital will be dedicated Sunday, July eleventh.

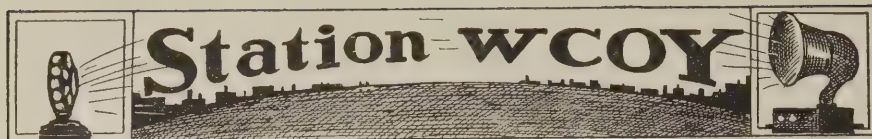
¶ This new edifice of the Northwestern Baptist Hospital Association is a genuine credit to Baptists of the Northwest and others who have made its erection possible—a credit because of the manner in which the program has been completed—a credit because no other Baptist Hospital has been more thoroughly equipped, nor more beautifully built.

¶ As it stands in a stately fashion back from University Avenue in Saint Paul, it is more than a monument, because every hour of every day and night of the years which are to follow, it will carry on in its christian service.

The Northwestern Baptist Hospital Association

Saint Paul, Minnesota





"THIS is station WCOY (We Count On You) broadcasting from the office of THE BAPTIST, Chicago, Illinois.

"Good evening, friends on the air. Tonight we are going to think about our brothers and sisters who are in prisons. Jesus came to set at liberty those that are bound. He identified himself with those who were in prisons when he said, 'I was sick and in prison and ye ministered unto me.'"

"THE BAPTIST is being read by hundreds of men and women in state prisons from ocean to ocean. Sympathetic friends are giving sums of money to pay for annual subscriptions to prisoners who are appreciative. We have no fund to send the paper except that given and designated for this 'Prison Work.' You may send any amount for individual subscriptions or to pay for copies to go to prison reading rooms.

"A prison chaplain where a roll of THE BAPTIST goes, wrote to a religious paper asking if it could not send one copy free for the prison reading room. This is the reply he received from the editor: 'Replying to your request for a free copy of our paper for your prison, we would say that our paper is intended rather for the best educated and highest type of members in our church rather than for the masses. It would probably not be appreciated at all in the prison. We thank you, however, for your interest.' Sounds like asking for bread and being handed a stone, doesn't it?"

"!!!!—In that prison was a man who was member of the denomination whose editor wrote the above reply. He was shown this letter. He asked to have the privilege of answering it. Would you like to hear what he wrote? Adjust your loud speaker and we shall read it for you.

'Dear sir: As the son, and son-in-law, of ministers in your church with whom I am still on terms of confidential and affectionate intimacy, I have asked for and obtained leave to reply to your letter of the first instant to an officer of this prison.

'Prior to its perusal I was inclined to regret the misfortune that spelt for me an enforced vacation amidst "the masses" whose spiritual welfare is a matter of such small moment to "the best educated and highest type of members of our denomination" who constitute presumably, the elect circle of readers of your paper.

'I must confess, however, that your letter has left me a little doubtful; for, thanks to the superiority of your moral and mental equipment, I have at least been spared the perusal of your paper.

'The Master for whom you claim to speak addressed his simple doctrine to those same "masses" from whose association you are so anxious to withdraw. His pride was the pride of service humbly performed, irrespective of circumstance.

'He left the mock-piety derived from hypocritical comparison with the less fortunate "masses" to the Pharisees, who were, presumably, "the best educated and highest type of members of the church" of that day.

'The highest type of intellectuals go wrong at times, and superior education is not incompatible with penal servitude. If the ingenuous ignorance of humanity manifested in your letter is reflected in the pages of your paper, I am heartily in accord with your views that "it would probably not be appreciated at all in the prison."

"Let me read you a few lines from a sheaf of letters from prisoners who are getting THE BAPTIST. (1) 'I am glad to say those papers have helped me more than anything else here. I may send in a subscription as soon as I go home.' (2) 'I appreciate receiving the paper and wish you would thank the party or parties sending it to me.' (3) 'Thanks to you and those friends who are sending me this wonderful Christian paper.' (4) 'I was sick when THE BAPTIST started to come. I like it. Now I look for it before it is due. I thank you and my friend for even thinking of me.' (5) A mother writes that she has just visited her son in a state prison, and he, not being allowed to write, sends his thanks through her.

"The office boy closes with a bit of familiar verse: 'What a Friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry, everything to him in prayer. Do thy friends despise, forsake thee, take it to the Lord in prayer; in his arms he'll take and shield thee; thou wilt find a solace there.'

"WCOY now signs off. Goodnight friends, near and far."

to that effect. Life is bursting with opportunity."

After the address 180 baccalaureate degrees were conferred in arts and science, and the usual prizes awarded.

Four honorary degrees were granted. Dr. G. C. L. Riemer, '95, for many years a member of the Bucknell faculty and now president of the Bloomsburg State Normal college, was invested with the degree of Doctor of Laws. Dr. A. T.

(Continued on page 723)

Connecticut Notes

BY HORACE B. SLOAT

ON Friday evening, June 11, Central church, Norwich, gave a reception to the pastor, Rev. David A. Pitt and Mrs. Pitt in celebration of the fifth anniversary of Doctor Pitt's settlement. A large number of people attended the reception. In the course of the evening, Judge Allyn L. Brown, of the board of deacons, presented Doctor Pitt with \$100 in gold,

a voluntary gift from the church. Doctor and Mrs. Pitt have been outstanding leaders in the church and the city. The cooperation given them by the church has been whole-hearted and genuine. Doctor Pitt is the president of the Connecticut Baptist Convention.

Central church, Norwich, and the First church, Waterbury, conducted a men's contest in church attendance for the period beginning the Sunday after Easter and closing on Children's day. The Central church won by a small margin. The interest of the men, however, in both churches was greatly stimulated.

Rev. Henry E. Hodge has been called to the First church, Putnam, settling on June 1. Mr. Hodge comes from the neighboring state of Massachusetts. He finds a local people in the Putnam church and is warmly welcomed to the brotherhood of Connecticut.

Here, There and Everywhere

DR. JOHN NEWTON GARST of the First church, Spokane, Wash., supplied the pulpit of the First church, Chattanooga, Tenn., on his recent trip to the East.

AN EVANGELISTIC CAMPAIGN of three months just concluded by Rev. Earle D. Sims at Spencer, S. D., resulted in bringing an abandoned church back to God. Spencer is a town of 700 people. The church was organized there in 1883 and in 1914 built a church building which



FIRST CHURCH, SPENCER, S. D.

would be a credit to any city. The property is valued at \$25,000 and is perhaps the finest church building in the Dakotas. But a few years ago dissension set in among the members, they disbanded their organization and for the past six years all work discontinued. Early last March Mr. Sims found the building in Spencer a wreck on the inside. No one encouraged him or offered him a bed or board, so he broke into the building, purchased bed, stove and cooking equipment, and spent the first week alone in the building working with shovel, hoe, broom, mop, hammer and saw. The second week he started evangelistic meetings. At the close of three weeks of meetings he raised money and began to overhaul the building. It was replastered and redecorated. Parlor and kindergarten rooms were equipped, the parsonage revarnished inside and some furniture put in, and a big garden plowed and planted—all at an expense of \$1600. When the building was completed a council was called to recognize the newly organized church and ministers from all

er South Dakota gathered at Spencer the council. Rev. E. G. Boughton, D., president of Sioux Falls Baptist college, preached the recognition sermon. The following Sunday Rev. John L. Barre preached the dedication sermon and Sims baptized a number of candidates. Then he started another evangelistic campaign in the new building which resulted in putting the church on feet. The church now has a membership of fifty, Sunday school, ladies' aid society and B. Y. P. U., and does not owe a dollar. Rev. Chester W. Baer, who, on May 22, graduated from the Northern Baptist Theological seminary at Chicago, was called as pastor and he and his wife are now on the field.

THE CHURCH at Brockton, Mass., Rev. J. MacLean, minister, has repaired and decorated its auditorium to the extent of several thousand dollars and has installed a new organ.

REV. JOHN W. PARKER has resigned at Chambersburg, Pa.

BY ACTUAL COUNT 5755 persons entered the White House grounds to be photographed with President Coolidge on Thursday at the Northern Baptist Convention. 5550 of these are in the official photograph which is a marvel of clearness. These may be obtained from Rev. E. O. Clark, 217 Raymond St., Chevy Chase, Md., at \$1.00, \$1.50 or \$2.00 according to size. It is a historic picture and the largest ever taken at the White House.

MRS. OLAF HEDEEN, wife of Rev. Olaf Heeden, general secretary of the General Swedish Baptist Conference of America, died on June 12.

DR. G. W. CASSIDY, Mr. and Mrs. Lucas, L. M. Darnell and Rev. John Pearson

were the Utah delegates to the Washington convention.

REV. C. W. ATWATER of the Lincoln Park church, Cincinnati, Ohio, received the degree of Doctor of Divinity from Rio Grande college on June 9.

ON JUNE 10 Rev. D. Heitmeyer entered the fourth year of his work with the church at Crawfordsville, Ind. A reception marked the anniversary date. During the three years past a fine new building has been completed and 255 new members added to the church.

REV. C. W. HIDDEN of Carver, Mass., is in his ninth year with this church of the open country and has to his credit already the honor of having served this church more consecutive years than any other pastor in the one hundred and thirty-five years of its history.

TEN SUNDAY SCHOOL INSTITUTES were held in Idaho during June under the auspices of the Idaho Council of Religious Education. The speakers were Rev. C. S. Rice, Rev. Stanley A. Gillet of the Baptist convention and A. M. Locker, secretary of the council. The meeting places were in order of dates: Nampa, Gooding, Idaho Falls, Pocatello, Burley, Twin Falls, Mountain Home, Caldwell, Payette and Weiser.

IN THE CHILDREN'S DAY SERVICE of the First church, Detroit, Mich., Rev. Mark F. Sanborn, minister, forty-eight children from the cradle roll were listed for the dedication exercises. This church has outgrown its great plant and a committee of seven on a new building project has been named together with a building finance committee of five. This is one of the great churches of Michigan.

THE BUILDING of the church at Kenton, Ohio, which was being repaired, enlarged and redecorated at a cost of several thousand dollars suddenly collapsed on June 10, one wall crumpling and the tower falling. Damage estimated at \$20,000. The local daily paper and public spirited citizens immediately launched a campaign to aid the church of about seventy-five members to

raise this amount at once. Rev. A. W. Snow is the minister.

REV. C. L. HERINGTON was ordained on June 11 at the Bethel church of the Rock Island, Ill., association. Eight churches were represented in the council of which Rev. E. A. Gilmore was moderator and Dr. J. M. Jones of East Moline was secretary. In the ordination service Rev. Walter Ingram preached the sermon, Rev. Wm. Master gave charge to the church, Rev. T. M. Porter gave charge to candidate and Rev. W. S. Whiteman offered the prayer.

Fifty Years Old

If you have lived fifty years, the American Baptist Foreign Mission Society will be glad to pay you a guaranteed income of 6 per cent for the remainder of your life in return for a gift of any amount on the Annuity Plan.

Such a gift would enable you to furnish support to world evangelization and at the same time would bring you an assured income as long as you live. This arrangement is of special interest to those desiring to give who require an income in the meantime to meet financial needs. After death the net remaining principal would be immediately released for the work of the Society.

Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for complete information. All correspondence treated in strictest confidence.

If you are younger or older than fifty, the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent an annuity agreements covering two lives.

Here is a unique opportunity for making a gift, large or small, and receiving in return an annual income as long as you live. Many annuitants have been so pleased with this plan that they have made similar gifts in later years.

American Baptist Foreign Mission Society

*Have you made your will?
Read it again and see that
the full corporate legal
name of the Society is
written as above.*



R. R. Richards, Grand Island, Neb., who is available for evangelistic work.

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THE CHILDREN'S DAY offering in the First church of McKeesport, Pa., Rev. P. H. Lynch, pastor, was \$642.

THE LAKE AVENUE CHURCH, Rochester, N. Y., Dr. A. W. Beaven, pastor, makes a moving picture record of its church and school annually on children's day. It is taken for historical purposes but can be used indefinitely for projection.

REV. H. E. SHADE is serving the church at Homestead, Pa., as interim pastor with gratifying results.

THE FIRST CHURCH of Atlantic City, N. J., Rev. Hinson V. Howlett, minister, extends the same cordial welcome to all visiting Baptists. Although housed in the lower story of the old church which was partly burned in January, the church is pushing a campaign for funds for a new edifice. \$86,000 has already been subscribed. Plans are being prepared by architect Vivian B. Smith, a son-in-law of Dr. Thomas J. Cross of the Chelsea church, in collaboration with George E. Merrill of the department of architecture of the Home Mission Society. Ground will be broken early next autumn.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

Annuities

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

WASHINGTON, D. C., "THE KERN" 2 squares from new Washington auditorium. The facilities of a hotel with the atmosphere of home; 50 quiet guest rooms, each with running water; many free baths; also private ones; excellent, inexpensive dining rooms near. Garage on premises. Free map sent. Telephone, Franklin 1142.

Address, MRS. JOSIAH QUINCY KERN, 1912 "G" Street, Northwest

REV. AND MRS. J. H. HUGHES were sent to Washington by the Temple church of Chicago. On their return there was a reception to all new members who have united with the church during the past year. Pastor Hughes enters his second year with large promise.

IN NEWARK, N. J., the South Baptist church, the South Park Presbyterian church and the Clinton Avenue Reformed church, have united for their worship services from June 20 to September 5. Rev. Finley Keech is pastor of the South church.

CENTRAL CHURCH of Springfield, Ill., on June 6, turned over the full morning service to a set of "duplicate" officers elected from the young people of the congregation. Every officer in the church from pastor to janitor was represented by some young person. There was discussion and instruction in the duties involved in running a modern church. The elders saw their successors in action.

REV. FRANK B. FAGERBURG, minister of the First church, Springfield, Mass., has received about 130 new members during the past year. The church has 919 subscribers to current expenses. The Sunday school averaged 441 during the past year.

THE CHOIR from the church at Wilmette, Ill., Rev. F. C. Stifler, minister, gave the sacred concert of station WLS on June 13. The program was two hours in length.

DR. JOHN SNAPE of Cleveland, Ohio, delivered the address at the graduation exercises of the Baptist Missionary Training school in Chicago on June 15.

TRINITY CHURCH, Minneapolis, Minn., gave \$21 per member for kingdom work; the First church of Albert Lea gave \$19, and Calvary church of Minneapolis gave \$17. These are rated as the highest per capita churches in the Minnesota convention during the past year.

REV. J. C. GARTH of Willows will teach the home missions study book at the assembly at Mt. Hermon, Calif., July 3-10. Other teachers are Dr. F. A. Agar, Dr. F. W. Russell, Mrs. Bertha Hageman, and Miss W. Rouzee.

REV. J. T. MUSE of Woodland, Calif., assisted the Mt. Olive church of Oroville, Calif., in a special meeting that resulted in fourteen additions.

DURING SEVEN MONTHS PAST the First church, South Bend, Ind., Rev. J. Burt Bouwman, minister, received eighty-eight new members and dismissed thirty-three. Twenty-five of the new members now hold definite offices of responsibility, one deacon, one trustee, eight teachers in Bible school, etc. The budget for current expenses for the year is \$9535. Accepted quota for missions, \$2500. On Sept. 1 an assistant pastor will be employed. The church has six baseball teams in its own league.

PASTOR WALTON of Yuba City, Calif., has seen the church membership double in less than a year. A new edifice is being planned.

MRS. ELIZA UHLINGER, one of the loved members of the White Temple church of San Diego, Calif., died at the age of ninety-one.

(Continued on page 724)

Editor's Notes on the Lesson for July 18

THE CALL OF MOSES
Lesson Text: Ex. 2:11-4:18.
Golden Text: Ex. 3:12

The call of Moses came to him after he had tried to go upon his own commission in his own way. Forty years Midian discipline had to follow the rash attempt to champion the cause of his people before Moses was ready for the call. He had to become thoroughly acquainted with the territory through which he would have to lead his people during forty years more of discipline for them.

The Call

The call came to Moses in a memorable spot and in a most significant manner. The place was none other than the Mount of God where afterwards the law was given, and the significance of the call lay in the symbolism of the burning bush. Both the place and the symbol must have made a profound impression upon the mind of Moses. Mt. Horeb, towering above the surrounding plain, was a proper setting for the call that came to Moses out of the burning bush. And the burning bush itself must have spoken to Moses in a language which can neither be spoken nor written. Possibly Moses had thought after his first failure in espousing the cause of his people that there was nothing for him to do but to spend his life in the quiet of the hills as a shepherd. The flaming bush of his ambition to be the leader of his people out of bondage had become nothing but a smoldering ash for years, but in the bush that burned and was not consumed he saw again flaming into new glory his never-dying conviction of leadership which first expressed itself when he refused to be called the son of Pharaoh's daughter. Not all calls of God to special service have been such an experience as Moses enjoyed. And yet everyone really called of God to specific service must have heard his voice as clearly as Moses heard it. The voice of God may have been heard in circumstances, through a friend, by some crisis occurring at a definite point in life or echoed in the Bible. But whatever the medium employed in the call the main thing was the call itself.

The Caution

One great evidence of the fact that man has been called of God to some difficult task is his deepened sense of uneasiness for it and his sincere attempt to avoid the commission. This was the experience of Moses, Isaiah, Jeremiah, John the Baptist, Paul and all the others who have really been called of God. The man who accepts a call to moral or spiritual leadership without a deep sense of his unworthiness and inefficiency has probably made a mistake in ever thinking God called him. After forty years of discipline Moses shows a very different spirit from that which actuated him to kill the Egyptian. Now he finds his fitness in the eternal God whose resources are inexhaustible.

(Continued from page 720)

enberger, '09, professor of applied
hology at Columbia university, was
n the degree of Doctor of Science;
E. A. E. Palmquist, executive sec-
y of the Federation of Churches of
delphia, was made a Doctor of
ity; and Senator Pepper was cre-
a Doctor of Civil Law.

The closing exercise was the corpora-
dinner, for which graduates, friends,
alumni gathered in Tustin gym-
um. President Wood of the alumni
ciation presided at the symposium
h followed, at which toasts were re-
ded to by President Swartz of the
ed of trustees, by the recipients of
rary degrees, and representatives of
eunion classes.

The Peddie School

By F. L. FERRIS

HTY members of the class of 1926
received their diplomas at the six-
annual commencement exercises of
Peddie school, held in the First
th, Hightstown, N. J., Monday,
14.

The commencement exercises opened
Friday, June 12, with a baseball game
a dramatic club presentation of
ge M. Cohan's "Seven Keys to Bald-
." Rev. Frank M. Swaffield, of West
erville, Mass., delivered the sermon
unday morning, and Hon. Charles A.
n, congressman for the fourth New
y district, addressed the student
L. C. A. at the evening service. An
noon campus concert by the school
and glee club was also an enjoyable
ire of the program.

The commencement address was de-
ved by the Rev. C. Wallace Petty,
L, of Pittsburgh, Pa.

Following the presentation of diplomas
on. Horace Roberson, president of
board of corporators, prizes and
ds were made by Headmaster R. W.
land. The Wyckoff honor prize for
larship, character and promise of
e success was awarded to Jose
el Miyar, of Santiago, Cuba, and the
ell service, given annually to that
ent who has rendered the greatest
ce to the school, went to Russell
ahias, of Milwaukee, Wis. The exer-
es were followed by a reception in the
gon by Headmaster and Mrs. Swet-

Commencement at Frances Shimer School

V. CHARLES W. GILKEY of the
Hyde Park church, Chicago, delivered
e commencement address on Wednes-
morning, June 9. Doctor Gilkey is
own as one of the ablest speakers in
United States, and his visit here was
ticipated with pleasure. His theme
that the atmosphere of the place in
h we live or the school in which we
y has more influence on our later life
merely the subjects mastered in the
-room. He opened his talk with the
ation of a tree which is commonly
posed to live mainly by what it se-
s through its roots, but which in

reality would not be able to exist if it
were not for those elements, principally
carbon, which it receives through its
leaves from the atmosphere. These are
the lasting elements, for if the tree were
burned all would be destroyed except
the carbon which it secures from the
atmosphere. The comparison lay in
likening the student to a tree, whose
academic activities are the roots, but
who is permanently influenced by the
atmosphere of the school. The results
of academic activities are curiously tem-
porary. "If I were to try to take exami-
nations in subjects I had in school," said
Doctor Gilkey, "I should flunk all of
them. In the crucible of life they have
turned only to ashes of memory." If
one acquires and develops a dozen avo-
cations and then proceeds to forget
them, what is the use of it? These things
are inadequate for actual use later, but
the things which are absorbed at the
same time, without our knowledge, come
to us as unconsciously and invisibly as
the tree gathering carbon from the air.
This atmosphere, the pure carbon, is
what stands in the crucible of later life.

To the graduating classes Doctor
Gilkey gave a special message. "Have
they really finished their education," he
asked, "when they have graduated from
school?" Graduating classes are usually
divided into two parts: the one thinking
they have finished their education when
they receive their diplomas, and the
other, the minority, thinking they may
have finished their school course but
begun their education. The matter of
continuing education after school is a
matter of the atmosphere of the school,
which can continue to educate after the
student leaves school.

President McKee spoke on the condi-
tion and prospects of the school, saying
that the attendance this year is the larg-
est it ever has been, and that it has had
246 students from nineteen states and
the Republic of Panama. This is the
100th anniversary of the birth of the
founder, Mrs. Shimer, and the 73rd year
of the school. "The drift seems to be
toward a larger junior college and
toward the ultimate elimination of the
first two years of the high school,"
President McKee stated. He mentioned
the new buildings, the Campbell Memo-
rial library and the Winona Branch
Sawyer house, and the efforts of the
school in increasing the endowment
through the expansion program.

THE FIFTH AVENUE Presbyterian church
of New York City formerly served by Dr.
Harry Emerson Fosdick, a Baptist minister,
has called Dr. Henry Howard, a Methodist
minister from Australia. Doctor Howard
is sixty-seven years young.

DR. F. B. MEYER of London, England,
has passed his eightieth birthday. He plans
another visit in America at an early date.

DR. ARTHUR T. FOWLER, after a period
as acting pastor of the Calvary church,
Lawrence, Mass., has accepted the call of
the church to the full pastorate. The
church has 1168 members.

DR. H. W. VINCENT, for many years pas-
tor at Toledo, Ohio, has accepted the call

of the Calvary church of Minneapolis,
Minn. Dr. W. T. Dorward of Milwaukee,
Wis., has been acting pastor of the Calvary
church since last autumn and has had a
constructive and fruitful ministry there.

Obituary

Rev. Arthur Lester Wilkinson, D.D., died
at his home in Ann Arbor, Mich., May 23,
1926. He was born at Cambridge, N. Y.,
1845. When he was eleven years of age
his parents moved to Ann Arbor, where he
received his education. He served in the
Civil war with the seventh Michigan cav-
alry under General Custer. He was or-
dained to the ministry at the annual meet-
ing of the Nine Mile Association, Du Quoin,
Ill., Oct. 4, 1866. His pastorates were at
Sparta, Ill., Rockton, Ill., Elkhorn, Wis.,
Richmond, Ind., Springfield, O. (two pas-
torates, 1873-1877 and 1881-1889), Leroy,
N. Y., Madison, Wis., Centralia, Ill., and
Sterling, Ill. Following the Sterling pas-
torate in 1902 he has not been in the active
ministry. In 1923 the Sterling church
elected him pastor emeritus. He visited
the church in April of this year and on
one Sunday occupied his old pulpit. It was
his last sermon. In 1876 while pastor at
Springfield he preached the sermon at the
fiftieth anniversary of the Ohio Baptist
Convention, held at Toledo. Early in May
of this year he went to Zanesville to be
present at the 100th anniversary of the con-
vention. He met only one or two others
who had been present fifty years before.

Denison university, in 1887, conferred
upon him the degree of Doctor of Divinity.

In 1867, Mr. Wilkinson was united in
marriage with Miss Emma Otis of Ann
Arbor. Mrs. Wilkinson died in 1923. Dr.
Wilkinson was married a second time, May
7, 1924, to Mrs. Clymena Teats Jenkins of
Sterling, Ill. He is survived by his widow
and one son, Arthur Cleaver Wilkinson of
Toronto.

Funeral services were held at the Ann
Arbor home, conducted by Rev. Howard R.
Chapman of Ann Arbor and Rev. J. G. Little
of Sterling, Ill. Burial at Forest Hill
cemetery, Ann Arbor.

Dr. Wilkinson was a man of noble char-
acter. His mind was alert and vigorous.
He never lost the zest of life. Every for-
ward movement of his denomination inter-
ested him.

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Here, There and Everywhere

(Continued from page 722)

IMMEDIATELY FOLLOWING the Washington convention, Dr. A. W. Ryder gave a number of addresses in Idaho churches.

REV. B. T. GILLETTE, deacon of the First church, Phoenix, Ariz., is eighty-five years of age. Deacon Gillette was born in England and came to Arizona thirty-three years ago. For several years he preached for the church at Naco.

THE FIRST SWEDISH CHURCH of Oakland, Calif., plans to dedicate its new building in July.

DR. J. C. MASSEE of Boston conducted special meetings on June 14-17 in the First church of Vineyard Haven, Mass.

REV. C. A. ALDEN of Chicago has been called to the Swedish church of San Jose, Calif., and will begin his pastorate on Sept. 1.

THE BAPTIST SCHOOL OF LEADERSHIP will hold its second annual session in the Baptist Temple, Oak Bluffs, Martha's Vineyard Island, Mass., July 31-Aug. 8. The faculty consists of Rev. Miles W. Smith, dean, Dr. Spencer B. Meeser, Dr. Clarence M. Gallup, Prof. J. Gordon Ogden, Dr. Wilson T. M. Beale and Dr. Geo. E. Horr. The preachers for the two Sundays are Dr. M. T. Twomey of New Jersey and Dr. Francis W. O'Brien of Brooklyn.

REV. SWAN A. ENGVALL has resigned at Turlock, Calif., to accept the call of the Swedish church in Pasadena. The new pastorate will begin Aug. 1.

THE FIRST CHURCH of Youngstown, Ohio, took advantage of the absence of its

pastor, Dr. A. C. Archibald, and added \$1000 to his annual salary.

REV. H. L. PROPPE of the College Avenue church of Indianapolis, Ind., was sent to Washington as a guest of the church, which, at the same time added \$250 to his salary.

REV. LEONARDO MERCADO, a graduate of the Spanish-American Baptist seminary of Los Angeles was ordained at the First church of San Pedro, Calif., on June 8 by a council composed of messengers from fifteen churches. Moderator Dean J. F. Detwiler preached the sermon. Mr. Mercado goes to the First Mexican church of Phoenix, Ariz.

A TRAINING SCHOOL was held in the church at Lakeport, N. H., with an enrollment of eighty and an average attendance of fifty-five. Miss Ella B. Weaver headed the faculty. Other instructors were Miss Meme Brockway and Rev. I. J. Enslin. The attendance was drawn from the following New Hampshire churches: Lakeport, Ashland, Meredith, Belmont and East Tilton.

REV. W. E. PARK and Rev. T. J. Davis, missionaries among the Cheyenne and Arapaho tribes in Oklahoma, held a special meeting at the Concho school that resulted in forty-three baptisms.

THE FIRST CHURCH, Jeannette, Pa., Rev. A. A. Cober, pastor, dedicated its new \$125,000 building, June 6-13. The sermon was given by Dr. C. Wallace Petty of Pittsburgh, prayer by Dr. W. C. Chappell of Pittsburgh, and afternoon and evening sermons by Dr. H. J. Whalen of Greensburg and Rev. Oliver H. Sisson of Wil-

kinsburg. This building takes the place one destroyed by fire two years ago. The lower floor is devoted to religious education and the upper floor contains, besides the auditorium, an assembly room for adult division of the church school. Anthony H. Price was chairman of building committee.

PASTOR HUGH W. STUART of Trumburg, N. Y., was surprised on his return from Washington, D. C., to find a church filled with happy people, many of them having been received during his ten-year pastorate, who proceeded to express their love and appreciation for their leader with suitable speeches and gifts. The June report showed thirty additions during past year, five waiting baptism and \$1000 given to denominational missions.

DR. E. HERBERT DUTTON, superintendent of missions in Buffalo, N. Y., and sailed on June 12 from New York for a tour of the Holy Land. Later he will visit central Europe to gain a first-hand knowledge of the lands from which large numbers of new Americans have come to Buffalo. At the farewell reception given Doctor Dutton on June 10 in the Edin Street church, a reception was given by Rev. Pedro Saltarelli.

REV. F. E. BRININSTOOL of Parkersburg supplied the pulpit of the Temple church, Charleston, W. Va., while Dr. C. Kemper preached the baccalaureate sermon at the New River state college, on June 10.

REV. RUSSELL M. BROUGHER of Paterson, N. J., spoke before the Christian Endeavor rally at the Clinton Avenue church, Newark, N. J., on June 10.

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Volume VII

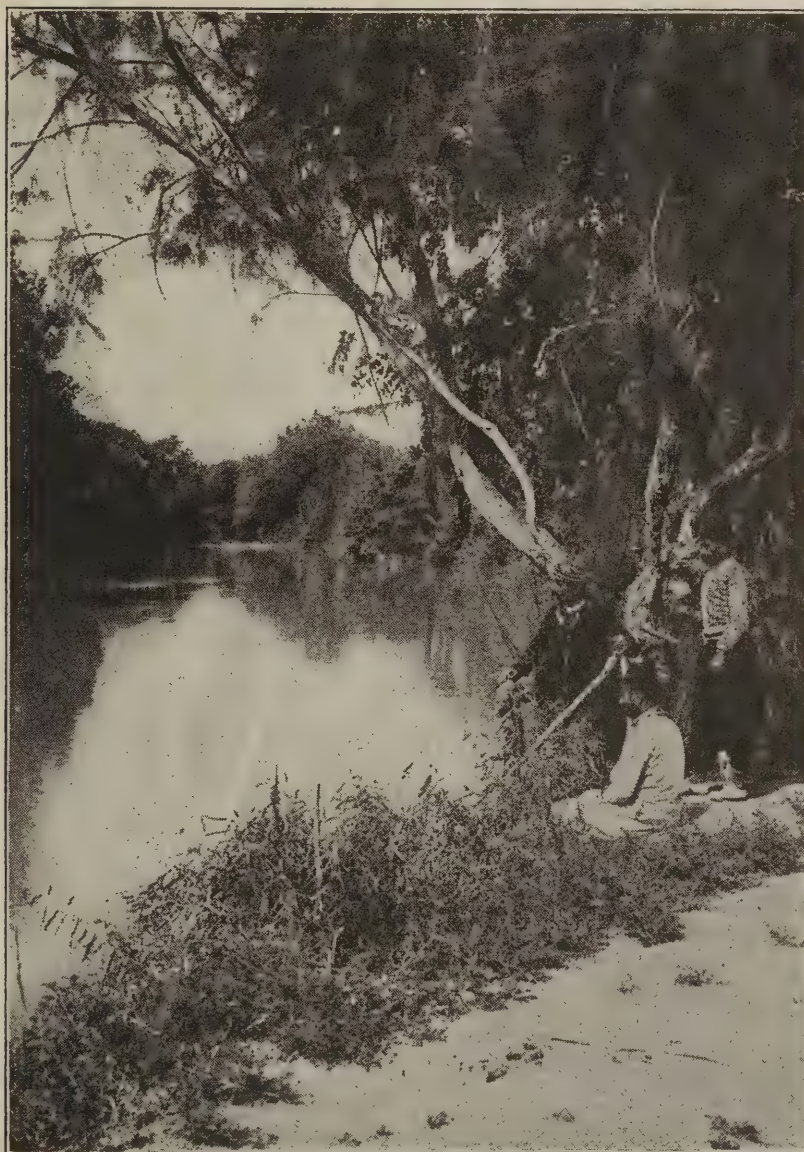
July 17, 1926

No. 24

The Baptist

Published Every Week by the Northern Baptist Convention

JUL 15 1926



THE JORDAN RIVER

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News Notes

Baptism on Latin North American home mission fields during the last convention year exceeded all past records with a total of 1321 distributed as follows: Cuba, 245; Salvador, 96; Haiti, 68; Mexico, 156; Nicaragua, 128; and Porto Rico, 637.

In the Bengal-Orissa field 120 have been added by baptism to a Baptist church membership of 1700. In Africa also the revival which began several years ago has continued. From all of the fields come reports of renewed zeal and increasing achievement in winning men to Christ.

A new medical plant including a hospital, dispensary, and doctor's residence, made possible by gifts of \$25,000 from a friend and \$13,000 from the E. W. Clark estate, is being built at Jorhat. With this medical equipment and with its schools Jorhat should become a great center for all Assam. "The medical work is very heartening and at the same time very heart-breaking," writes Dr. G. S. Seagrave at Namkham as he tells of 104 surgical operations and 17,391 treatments for the year. "Heartening" because of the opportunity; "heart-breaking" because of the inability to meet it adequately.

A new day is dawning in Assam. No more should it be called a pioneer field, for all our Baptist stations are now connected with automobile roads with the exception of Impur. Even in that remote station great progress has been made among the Nagas, and the tribe is fast turning to Jesus Christ. The schools have continued to train Christian leaders, but this has been a year of special significance when it is remembered that the Nowgong girls' school celebrated in September its jubilee. On this fiftieth anniversary there were gathered together four generations of students, and "grannies" and "great-grannies" rejoiced to see results of ten years of the teacher-training department which was not available for them in the earlier days.

"Our churches are growing steadily in a sense of their own responsibility for the evangelization of Mexico. Perhaps no previous year has seen finer growth in this regard. One fact will make clear what is meant. At the last meeting of the Mexican National Baptist Convention—which was, perhaps, the best ever held—a movement was launched looking toward the intensifying, during the months of March to June of this year, of the work of evangelism. The idea is that each church shall take up the matter for itself, seeking to enlarge its sphere of influence, converting its membership into an evangelizing group for individual and collective prayer, for the distribution of tracts, for personal work. At this early date we are only beginning to see the fruits of these special efforts. The spiritual advance is on; the harvest will be gathered later."—Rev. A. B. Rudd, general missionary for The American Baptist Home Mission Society in Mexico.

Our Societies and How to Reach Them.

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THE BAPTIST

2320 S. Michigan Ave., Chicago, Ill.



Folks, Facts and Opinion



Dr. James Whitcomb Brouger's keynote address on "The Common Denominator," delivered at the Northern Baptist Convention and published in *THE BAPTIST* of May 29, is reproduced in full in the *Religious Press Digest* for June, with all proper credit to the speaker, the occasion and *THE BAPTIST*. In fit return it should be said that the *Digest*, though small in compass, is one of the most convenient and useful periodicals of reference coming to the editor's table.

The Episcopal church congress, held at Richmond early in May, ventured to debate the subject of "The Church and War." Major-General Wm. M. Black, retired army officer, argued the necessity for preparedness from the probability of war. Rt. Revs. Paul Jones and G. Ashton Oldham argued the evils of war, its essential immorality, the "prussianizing" of the schools, the equivocal attitude of the churches, the abridgment of freedom of speech, the intolerance of militarism. Mr. Jones pictured Christians praying on opposite sides, while engaged in efforts at mutual destruction by methods "that you can't pray for."

The Gideon International Convention will be held in Toronto, Canada, July 22-25. The Gideons are devoted Christian business men, chiefly commercial travelers. One of their characteristic activities is the placing of a Bible in every guest room of every hotel. This work began in 1907. At first the hotels were shy. They feared that the Bibles might offend the guests and embarrass the hotel bar. But now a hotel room is not regarded as complete without a Gideon Bible. The order has placed nearly 800,000 Bibles in hotels in Canada and the United States. In Chicago alone 3185 of these Bibles were placed in hotels within the last year and orders are waiting for more than 5000 more. The money required for this work is provided by the Gideons themselves.

One hundred and forty-five prominent churchmen and educators have signed a memorial to the United States senate availing the ratification of the Lausanne treaty. Reasons assigned are: "The best government that Turkey has ever known is now in operation. A series of remarkable reforms without parallel in Turkish history has been put into effect within the last three years. These changes all move definitely in the direction of the recognized standards of modern civilization. The question of the treaty involves an issue more fundamental than the treaty itself. The only really constructive agencies for reform which America is sponsoring in Turkey are threatened and the whole problem of the Christian approach to Turkey is involved."

In both the Northern and the Southern Baptist Conventions there is serious consideration of plans for a more effective organization of their work.

Plans are forming for the production of a series of moving picture films to cover the whole course of Baptist history. The suggestion comes from Pres. E. Y. Mullins. He has already taken up the matter with the Hon. Carl E. Milliken of the moving picture industry. It is hoped that the films will be ready for exhibition at the next meeting of the Baptist World Alliance in Toronto in 1928.

Hearings on the Welsh bill in congress to abolish compulsory military training in the public schools are bringing to the surface all of the arguments and animus on both sides. It is becoming increasingly clear that in the present state of public sentiment no scientific and deliberate judgment on the subject is possible. He who favors the bill is a "pacifist," with all of the bad connotations of the term. He who opposes it is a "militarist," equally sinister.

"Shall we junk our doctrines?" M. T. Andrews is writing a series of articles for the *Baptist Standard* in answer to this question. Of course one can tell beforehand what he will say. There is only one thing that can be said. Doctrine can be junked when men quit thinking. Dr. John A. Broadus used to discuss the same subject forty years ago and to urge a revival of doctrinal preaching. When was there ever more earnest and intelligent propagation of Baptist doctrine than in the last ten years?

Prohibition laws of the United States are ruled by the circuit court of appeals to be in force in Porto Rico.

Religious debates are not yet dead however archaic they may seem. The *Illinois Baptist* announces a debate to run four days between "Eld. W. J. Moore of Carbondale, Baptist, and Eld. J. D. Tant of Mississippi, Campbellite." Editor Throgmorton is experienced in the business and says he has known great good to come out of such debates. He is a good judge of religious values and he ought to know.

Since Dr. George L. White has accepted the position of western secretary of the Baptist Ministers and Missionaries Benefit Board, it has been necessary to secure another director for the Northern Baptist Correspondence school. The Publication Society has chosen Dr. J. D. Springston, who understands educational problems thoroughly. Hereafter all applications for correspondence courses should be sent directly to Dr. J. D. Springston, 313 West Third Street, Los Angeles, Calif.

Mrs. Nellsine I. Jose, recording secretary, announces that the annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan memorial hall, Ocean Park, Me., on Thursday, July 29, at 10 a. m., to hear reports of officers and committees, for election of officers, and for such other business as may come before the meeting. She also announces that the annual meeting of the board of managers of the Free Baptist Woman's Missionary Society will be held in Porter memorial hall, Ocean Park, Me., on Tuesday, July 27, at 2 p. m.

Something of the meaning of the war in China is indicated in a letter from one of the British Baptist missionaries in the *Baptist Times*. He writes: "On the second day of the attack, more than a fortnight ago, a shell landed right into our house, making a neat hole in the side door and crashing into a wall opposite and through the boarded floor in the passage just outside my study. The explosion was terrific, but mercifully no one was hurt by pieces of steel that flew all over the place; we were all at morning worship in the next room. Other shells have come very near—one through the garden wall, another on an outhouse, and many have burst over our heads. Mr. Watson's house has just had a corner taken off, and two shells have fallen during the night on the girls' school only just vacated by the boarders. So far we are all safe and sound. As yet there is no definite prospect of this senseless strife ending."

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The Baptist

2320 South Michigan Avenue
Chicago, Illinois

One of the largest gatherings which Baptists have had in the Sona Bata district of Belgian Congo occurred in February when 2500 people collected at Kilumbu. Rev. Thomas Moody writes of a baptismal service on Feb. 5 in which two candidates at a time were baptized until 197 had been received. It rained during the last hour of the service. On the following Sunday, after the morning service, 104 more were baptized. At a meeting in Kinzazi on Feb. 14, 1500 were present and 176 were baptized. The Sona Bata revival is in its sixth year.

At the recent commencement exercises of Sioux Falls college, Sioux Falls, S. D., Pres. Fred G. Boughton tendered his resignation to take effect on July 31. During the four years of his ministry as president, Doctor Boughton has labored incessantly to build up the endowment and equipment of the school to a point at which the college might be recognized by the biggest and stiffest standardizing agency in the country, the North Central Association of Schools and Colleges. But Sioux Falls college has still some considerable distance to go before it is so recognized, and it is not alone in this handicap because some of the other mid-western Baptist colleges are in a similar disadvantageous position. The one great task of a college president in the middle west seems to be the burdensome and wearing task of getting money for the growing demands of a modern and standardized institution of higher learning.

The committee on evangelism appointed at Washington held its first meeting in New York on June 29. Most of the fifteen members were in attendance. It was decided to hold evangelistic conferences in not more than twenty-five centers with J. C. Massee as inspirational leader if his church will consent to release him for this special service, the conferences to begin in the early fall and to be concluded by the last of December. The committee sees clearly that only as local pastors and people are aroused to the need of evangelism will the revival come which is so much desired. It is therefore the hope of the committee that a spontaneous movement nourished among the local churches will awaken the dormant spirit of soul-winning and bring on a flood tide of personal work in behalf of the salvation of individuals who have never professed loyalty to Christ as Saviour and King. The moratorium on money-raising which was one of the points stressed by Doctor Massee in his address at Washington was interpreted to mean no less stressing of personal stewardship during the year but that the chief emphasis should be on awakening Northern Baptists to the responsibility and joy of winning men to Christ. The committee on evangelism goes about its epochal and important work with the full sympathy of all national boards and societies and with the closest cooperation on the part of the executive secretary of the Board of Missionary Cooperation, W. H. Bowler.

Col. Wm. J. Donovan, assistant to the attorney-general of the United States, speaking to a meeting of the New York bankers, made the significant statement that the growth of the movement towards the creation of great mergers in business will produce a reaction that will lead to the general adoption of government ownership.

During August, Dr. Wilbert W. White, president of the Biblical seminary in New York, will personally conduct two courses of Bible study for pastors exclusively at Columbiana on Lake George, the estate of 100 acres owned by the seminary, and adjoining the famous Silver Bay association grounds. Each course will continue two weeks, the first beginning on Aug. 3, and the second on Aug. 17. The design is to illustrate method of mastery combined with largest spiritual and practical results.

Between the Federation of Woman's Clubs and Motion Picture Producers of America a gap has developed. Mrs. John D. Sherman, president of the former organization, is reported to have expressed disillusionment as to the state of the motion picture industry in the following terms: "When the industry sees fit to withdraw a number of most objectionable films now being shown, it will go a long way toward establishing a greater degree of confidence in the oft-repeated statement that the industry is doing everything possible to raise the standards of motion pictures. Personally I am not content with any program that limits itself to emphasis on the good pictures with the idea that by this method alone the bad pictures will disappear. The bad pictures are popular, they swell the box office receipts. But inasmuch as such pictures are a direct menace to the morals of young people, they are criminal and should be eliminated."

Danish Folk high schools are schools for people of both sexes in the early adult years from eighteen to twenty-five. They are altogether independent of any state control. There are no text-books, the personality of the teacher is the main influence. There are no grades, no credits, no examinations, no diplomas, no graduations. The only entrance requirement is that one be eighteen years of age. There are now sixty of these schools, located in various parts of the country. About 30 per cent of the adult rural population has been in these schools. The lecture method obtains in these schools, but endless discussions by the students and by students and instructors are carried on after the sessions. These schools are not avenues of escape from work and responsibility. Through them work is to be made intelligent, and responsibility is to be touched with imagination and rescued from both drudgery and the spirit of petty tyranny. In other words, this education is not to be a means either of escape from life, or of complete submergence in a changeless past; it is to liberate the student into a resourceful and creative future.

The Baptist

EDITOR: JOHN A. EARL
FIELD EDITOR: G. CLIFFORD CRESS

ASSISTANT EDITOR: U. M. McGUIRE
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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

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AN EARNEST Christian woman who trusts in Jesus with full and joyful assurance of personal salvation and shares his passion for the salvation of the lost, is perplexed about those who never heard of Jesus, and inquires, "What became of those who followed God before Christ came? If he is the only Saviour, how could they be saved?"

No answer will suffice that rests upon a doubt of the historicity of Jesus or of his unique sufficiency as the Saviour. Albert Schweitzer has traced the process and results of a century of historical criticism upon the story of Jesus and shows that after a hundred years of the most exacting investigation, often at the hands of students who sought to undermine Christianity, Jesus stands in history today right where the gospels place him as a veritable historical character. Not only so, but a generation of scholarship devoted to the study of comparative religion discovers that today Jesus stands as the only serious candidate for the world's acceptance as Saviour. There is salvation in him. There is no salvation without him.

But his unique saving sufficiency is due primarily not to the fact that he was born at a certain time and place, but to the fact that whenever and wherever born the illness of God's eternal truth and grace was in him. He was then what God is eternally. The Spirit that was in him is the eternal Spirit. He has a value for both time and eternity. God has revealed in him in time and place saving grace, purpose and process that transcend all the bounds of time and place. In his person then and there he showed what God is and is doing always and everywhere.

One eternal principle which Jesus brought to light is that God graciously saves those who believe in Jesus. But what is believing in Jesus? Whatever else it may imply as incidental there is one indispensable mark of faith, namely, a longing to be like him. That longing carried out enlists all that one is, in quest of all that Christ is. What this quest consciously achieves is limited by the believer's ability to discover him. Such longing, which is the very heart of faith, is not

limited to those who came into personal contact with Jesus during his earthly ministry, but is awakened in millions who having never seen him, have heard more or less imperfectly about him. It may be awakened even where he has never been personally known at all, but where people search in the midst of half lights and broken lights for a God who is righteous, good, gracious, merciful, fatherly, forgiving, saving—as Jesus has revealed him. That is, true faith, in any age or place, whatever its possessor may or may not know about Jesus historically, longs and seeks for the good that Jesus has to give, and it will not be finally disappointed. From the beginning to the end and throughout the world, all who so believe are his and the eternal Christ in him saves them. The more perfectly they discover him, the more perfectly do they realize in themselves the values of salvation.

On this principle one can understand why from the standpoint of Christianity it is said that Abraham believed God and it was counted to him for righteousness. He believed in view of a promise that had a Christward trend, and his faith followed the trend. His example may stand for millions who during the ages preceding the birth of Christ followed a light or even merely a longing that gave the same trend to their lives. All such earnest souls joined in a concourse of faith of which Christ the Saviour is the only possible final goal. For them the Lamb was slain from the foundation of the world. For them as for us God was doing far more than they knew. Far beyond any measure of which they were conscious, they were saved by grace through faith.

Whatever changes the appearance of Jesus in history may have made in the evangelistic program it made no change in the principles of salvation. Those principles were built into the constitution of the world. Jesus revealed them in a new and clearer light and with greater effectiveness and finality. Never before and never otherwise had it been so clear that always and everywhere God saves men by grace through faith. Never was it so clear that when true faith sets out in its Godward quest

it will never be able to stop at any fully and finally satisfying goal short of Jesus Christ.

This survey carries us into another field. What access to salvation has been open to the unnumbered host of human beings who never came within range of that historic course of revelation that culminated in Christianity? Here it is easy to speak words without knowledge. But if Jesus has revealed the grace of God in such measure as to include those Hebrews who, although they never knew the historical Jesus, had his Christly urge in their souls, on what principle is such a privilege limited to them? If they were saved by grace through faith, if the only faith they could have possessed was the urge of religious hunger prompting them to follow the clearest light they saw, and if the clearest light they ever had was a suggestion or a series of suggestions of untold good that God's people have reason to expect from him, why may not such grace extend to any human being anywhere who feels and follows the same kind of an urge in such light as God has providentially given him? Jesus himself said at least once, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." If this benediction is too narrow to cover all who so hunger and thirst, then we have the task of finding and fixing its more restricted limits, and of designating those for whose soul-hunger God's grace revealed in Christ offers nothing.

We have a full gospel. It is partly defined or definable in terms of historical record and of theological statement. Let it be so defined with the utmost fullness and exactitude. That is the gospel in books for the study. But beyond such power of definition lies a vast possibility of its realization in personal and social experience. That is the gospel in the current life of the people. Let it be sought in its fullest measure.

Still beyond is the Christward sweep of God's eternal purpose embracing the cosmic gospel for the world and carrying its momentum through the ages, offering all of God's grace to all who have faith, doing for them under all circumstances more good than any of them ever know, and never stopping short of the believer's salvation in Christ. That is the world gospel of which Jesus, in virtue of his Christhood, is the author, mediator, and messenger. Let it be proclaimed with joy in his name, not as a polemic in comparative religion, but as an invitation to hungry hearts to trust the Father's boundless grace and to follow the clearest light he gives them. All who do so are Christward bound and their feet are in the way towards the one and only salvation by grace through faith. Calvary is the true and final meeting place of all who seek God.

What Will Come of the Catholic Wooing?

ALL of the splendor of the International Roman Catholic Eucharistic Congress has come and gone. What remains? No man knows the complete reply. But a few vital things lie on the surface which ought to be noted in a spirit as friendly as that of the whole city of Chicago in welcoming the visitors in attendance upon the congress.

Obviously, the foreign prelates felt themselves impelled to pay tribute to the principle of religious liberty which they found so fully exemplified in this country. Archbishop Curley of Baltimore in his eloquent Eucharistic address in the Soldier's Field in the presence of an as-

semblage estimated at 250,000 people, emphasized with enthusiasm the effect of the gospel in emancipating the human spirit and human institutions. More unequivocal Mr. L. A. Taschereau, prime minister of Quebec, addressing the French section of the congress said: "If the Christian code has proclaimed fraternity, justice and charity as essential elements of the new religion, must not one of the first consequences be the liberty of religious liberty full and complete, free from all hindrance and permitting all of those who believe to practice and proclaim openly their faith?" This is the word of a layman, and of course is not spoken "ex cathedra," but it is spoken and to hear it spoken in such a quarter is compensation for four long centuries of Baptist pleading sometimes through persecution and death for religious liberty.

It is clearly apparent that there is in the Roman Catholic church a sincere and earnest longing for Christian unity and that there is a definite and persuasive propaganda to win all non-Catholic Christians to the church of Rome. Protestants of all sorts are named no longer as violent heretics to be harried out of the land, but are spoken of with tenderness as "straying sheep" to be sought and brought back to the fold. Rome courts them and there is a note of discovery in the approach. It may be the discovery that Protestants who have proved invincible against the use of force may possibly yield to persuasion.

At any rate the pope communicated to the congress his deep desire for Christian unity in these words:

"Those sheep, those souls, that belong to Christ through their belief in him, their eagerness to hear his voice and to do his will, their cleanness of heart and their charity abounding in many good works—these, too, must I brought together in his church and nourished with the Bread of Life, that so in reality and not in name only there may be 'one Lord, one faith, and one baptism.' The shall the reproach of division be taken away from the Christian name, and from those who glory in it, the evil of discord, then also, with single purpose and mutual support inspiring its members, shall a united Christendom under the standard of Christ the King, go forth to universal conquest and the spreading of his kingdom to the uttermost parts of the earth."

It is hard to see how any words could make a stronger appeal to the elemental impulse of every Christian soul and since they are used as a glowing testimony to the gracious urge in the heart of the Roman Catholic church it would be sad to find in the heart of Protestants a less gracious response. All Christians long for an unbroken fellowship in Christ. But speaking in the name of generations of Baptist martyrs and of eleven million living Baptists, we are compelled for the sake of a clear understanding to ask a question. Does the Roman Catholic church contemplate the unity of all Christians on the basis of a free faith in which Christ is the only Lord of the conscience, or is it proposed on the basis of subjection to the control of an ecclesiastical hierarchy? All other possibly divisive questions are subordinate to this. No mutual hunger for unity can be satisfied until this question shall have been clearly and finally answered. Baptists stand for a free faith with all of its implications. They demand nothing beyond it. We speak in love, but any evasion of the real issue would be futile. And we have waited with eagerness for a clear renunciation by the papal authorities of the right of compulsion in religion.

The World in Transit

BY THE ASSISTANT EDITOR

This Looks Like News, Why Not Print It?

For six years the noted murder case against Sacco and Vanzetti has dragged along as a constant social irritant. The reactionary dailies have tried both men and pronounced them enemies of society, probably guilty of the crime, and whether guilty or not, deserving to be hanged on general principles as radicals. The radical papers have proclaimed both men innocent victims of a 'frame-up,' to be set alongside the case of Thomas Mooney and other "victims of capitalistic courts." The case has seesawed through all the courts to a final confirmed sentence of both men to the electric chair. But a tardy stay of execution has been secured on the ground that another man has confessed to having committed the murder with which they are charged. By the way, the dailies which gave plenty of space to the accusation of these men have failed to note this sensational turn of the case. There is not much call for comment except to reflect on the possibilities of trial by the newspapers and by popular prejudice.

Our Scriptural Rule Offends One Brother

He is Alva Martin Kerr, editor of the *Herald of Gospel Liberty*. The offensive thing is the action of the Northern Baptist Convention with reference to baptism. And he writes caustic editorial words about it. The core of his criticism may be discussed in one quotation as follows: "There can never be warm-hearted and radiant unity throughout the church of Jesus Christ so long as some denominations presume to set themselves up on a pedestal of scriptural superiority and exclusiveness towards the other churches." It is alike distressing and perplexing. A "warm-hearted and radiant unity" is greatly to be desired. But on what non-scriptural basis as such unity yet been achieved? Does the *Herald* really think that it is to be sought on some other than a scriptural basis? Is its denomination (the Christian Church) making a larger contribution to the cause of Christian unity than the Baptist denomination is making? This question might be submitted with confidence to a jury of the other denominations. Is the tone of the very language quoted itself a contribution to the spirit of warm and radiant unity?

We Are Not "the Baptist Church"; We Do Not Disagree on Baptism

The *Western Christian Advocate*, in a perfectly courteous comment upon the action of the Northern Baptist Convention, admits that it does not "understand the significance" of the action. Manifestly it has not quite missed the situation. First it calls the constituency of the convention collectively "the Baptist Church." But Baptists reject on principle, utterly and perhaps unanimously, the practice of calling the denomination "the Baptist Church." The error is without blame, but it is error just the same. We are a family of Baptist churches. All ecclesiastical powers reside in the local congregation. Secondly, it understands us to "disagree on baptism." We do not so, by even a whisper. The only act that has any standing as baptism on the Northern Baptist Convention is the immersion of believers. Any church that recognizes or practices anything else for baptism, disqualifies itself for representation in the convention. But as in the past, so now, some Baptist

churches receive into their membership unbaptized believers—anything but immersion being counted as no baptism.

If Words Could Kill, What Slaughter There Would Be!

Somebody sends a clipping for consideration containing the following remarks of Commander John H. McQuigg of the American Legion delivered on Memorial day: "Any one who could be contemptible enough to subscribe to the 'slacker pledge, the no-more-war oath,' is unworthy to live in any country, under any flag, anywhere." The words have a strangely familiar sound—"Away with him, away with him, crucify him!" Does the resemblance go any farther than the sound? One man thinks that the best way to stop war is to refuse to fight. Another thinks that the best way is to make a show of force that will cow the world. Is there not room in the world for both? If not, who shall decide which of them shall get out of the world? The best way to make pacifists is for such men as Commander McQuigg to talk as he talks.

American Pecksniffery Pecks at Pennsylvania

At this date the newspapers report that in the recent primaries in Pennsylvania, the total amount of money spent by or for three leading candidates for the nomination for senator of the United States is ascertained to be \$2,000,000, with the investigation not yet completed. There is surprise and there is mild indignation. Why? Is the cost of the nomination too high? That is a business question, and the candidates were business men who are in the habit of expecting a good profit on their investments. Is the thing morally wrong? Certainly not by common and recognized business and political standards. For the manipulation of politics by business men for profits is a daily and legitimate operation. It is an "American institution" worth hundreds of millions annually to respectable citizens. The Christian standard of morals does not count in such delectable circles. It is fit only for "preachers, idealists and radicals." How many of these classes were responsible for the Pennsylvania slush fund?

This Does not Look Like Goose Step in Education

Henry McCracken, president of Vassar college, traces the youth movement to the professor's chair. He is quoted as saying: "Left to themselves, the students would probably have continued happily concerned with the enjoyment of their leisure time; brought face to face by their professors with world currents in politics, economics and religion, they have discovered that their own playthings were somewhat immature. It is much more fun playing with the tools of grown-up men. They responded with avidity. Free speech in the classroom and on the campus, for which the professors had been fighting in their university association, became in turn the rallying cry of the student. The right of a radical professor to retain his collegiate chair became in turn the right of the radical college organization to university toleration. The casting off of the narrower forces of denominational theology by the professor became in turn a movement for the abolition of compulsory religious ritual at the college." It should be recorded for future reference that the efforts of the last few years to muzzle the colleges and universities in the interest of powerful reactionary forces did not succeed. Educators bravely fought for freedom and have largely won it.

Is the Church Necessary for Religious Education?*

BY THEODORE GERALD SOARES

A VITAL subject of discussion today is the objective of education. We have not reached unanimity in our definitions, but there is a growing agreement in the general type of answer that is given to the question, "What are we trying to do for and with our children?" Nobody is content to answer the question in purely intellectual or utilitarian terms. From the kindergarten to the college the answer is in terms of spiritual values and moral efficiency. We are speaking of social relationships, of one's ability to live largely and contributively in the life of the world. All the culture, knowledge, skill, vocational ability, must be socialized. That is to say, our aim is a certain quality of life. What do we want to do for and with our boys and girls in school and college? For answer we think of the best kind of men and women whom we know, people of character and achievement, and we say that we should like to help the young folk to become like them. And what are we trying to do for them in religious education? For answer again, we think of the religious men and women who bring forth the fruits of the spirit, who are followers of Christ, with something of his attitude toward life, and we say that we are trying to help the young folk to come into some such experience and some such quality of living.

If, then, education in its more general aspects and religious education in particular are finding their objectives in a quality of human living, what has the church to do with it? It is quite evident that we might develop churchmanship without securing the type of life we have described, and, theoretically at least, there seems to be no reason why we should not develop the social qualities without the churchmanship. Indeed, we are in the midst today of a certain protest against church religion. Many earnest students of religious education who are deeply committed to the position outlined above feel that the church is somewhat of a hindrance to the attainment of the ends they have in view. They say that we are seeking now to find religion in the actual life of men; why then shut it up in an institution? Bring your religion out of the church; get it out of doors; let it play freely wherever there are human relationships. Do not segregate it; do not cloister it; do not have a place to which you go to be religious. Develop your religion in human contacts. There is plenty of room for it wherever folk are to be found. . . .

The Church Is Here

The principal fact about the church is that it is here, much as society is here. Some people talk of the church as if it were an institution that had been established by a convention and might be eliminated when the next convention met. It is somewhat as those doctrinaire social philosophers discussed the social contract theory of the state. They were trying to find out the function of the state, particularly with reference to the difficult problem of individual freedom. So they posited an initial condition of individual independence, and developed the theory that these individuals entered into a contract to cede certain elements of their independence to the state for the purpose of social organization. Of course, people never existed in any such independence, and they never made such a contract, and the state

never was consciously developed as an instrument of political convenience. We are living, as all men are, in the great stream of social tradition, of political tradition. We find ourselves related to one another in this life of the state. We can change it, modify it, conceivably we can abolish it; but the main thing about it is that it is the way social living has developed, and we adjust ourselves to the life-situations and to the life-process in which we are. Whether men live without politics on some other planet might be a pleasant matter of speculation, but it would have little bearing on our own social problems.

The church is something like that. Religion institutionalized itself. We are the heritors of a church religion. Whatever the religious values are, they have come down to us connected with the experiences of men expressed in sacred books, with a day of the week distinguished for its special qualities, with a building set apart for certain types of social fellowship and especially to that form of social expression that we call worship, with its music, its symbolisms, its sacraments, its rituals, its liturgies. None of these things is religion, nor are all of them together religion. But they are inextricably connected with religion. We have our religion that way.

The Church and Our Children

It is most definitely to be remembered that this church religion has produced the great religious spirits. To be sure, it has sometimes produced the petty, contemptible, unsocial, churchmen who thought that religion was a church affair; but it has also produced the glorious liberating souls who have been just and generous and reverent, and that, not in spite of its church quality but from it and through it. It is true that men have sometimes come from worship and, thinking they had left God in the church, have made life hard for their fellow-men; but men have also come from worship and, with the inspiration gained from it, have become brothers to their fellow-men. The church at its best can do something. It can create moral enthusiasm; it can incite to noble endeavor; it can kindle heroic resolution. Therein is the responsibility of the church for religious education. It must do its part through the development of the best type of churchmanship to achieve those qualities of living which we are all seeking for our children.

This aspect of our task was greatly illuminated to me a few years ago by a conversation with a young student at Harvard. He came to talk to me about religion. He was very deeply interested in religion, and yet the conventional church religion had not found him at all. He had worked out a sort of religion of his own, and he wanted to talk it over with me and see what I thought of it. He had been reading Lord Charnwood's "Abraham Lincoln." This book had made the great American vital to him in a new and inspiring way. He said:

"It has seemed as if I have been living like Lincoln since I read the book. I have tried to look at things as I thought he looked at them. I have tried to meet circumstances and people as he would have met them. I have been almost possessed by his spirit. That made me think that perhaps one could have a similar experience with Jesus. I have therefore been reading the

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gospels and Jesus has become a new character to me. It seems to be living with him. Do you think religion is anything like that?"

Then he went on to tell me that he had heard a minister read the thirteenth chapter of I Corinthians, substituting the word "love" for "charity." This was a new idea to him, and it had flashed upon his mind that perhaps the essence of religion was loving relationships with one's fellow-men. He asked me if I thought that he was on the right track there. He further explained that these ideas had so taken hold of him that he had talked of them with a few congenial spirits among his fellow-students. They were meeting with him in his room once a week talking together, exchanging experiences in these aspects of life.

The boy was thoroughly genuine and naive. I might have smiled and told him that ordinary intelligence should have enabled him to understand the chapter in Corinthians, and that most people by the time they were his age ought to have heard that the essence of religion is love. Of course I did nothing of the kind. There is something wonderful about the discovery of an old truth by a young spirit. And these vital realities of religion are new every time they are new found. This boy had

been born again. He had come into one of those regenerating experiences that illuminate life. But beyond the great interest that here was again the birth of religion in a human soul, this college student had rediscovered for himself, and had given to me in his simple recital, the three fundamental elements in religion. The first was the mystic experience. He might have applied Paul's words, "I live, yet not I, but Abraham Lincoln liveth in me," and when he had gone farther he could have used Paul's actual words, "I live, yet not I, but Christ liveth in me." When he asked me if religion was anything like that, of course I told him that religion is exactly that, supremely that. Then he had found a social experience balancing the mystic experience. Religion was an outgoing in human kindness, justice, service. And third, he had found the church, not the ecclesiastical building on the corner, but the essential church. That little group in his room was the church in his house. Little communities like that Paul had established in every city in which he worked. To be sure the boys had no worship, no prayer, no songs, no sacrament. These might come later. But the essence of the church is the shared religious experience.

(To be continued)

In Answer to Prayer

BY HELEN BARRETT MONTGOMERY

WHILE I was at Northfield teaching the new study book, "Prayer and Missions," I received a letter from Mrs. Cronk so full of encouragement that I wanted to pass it on to the subscribers of THE BAPTIST. The letter of which Mrs. Cronk speaks was a humble request from a missionary in Japan to help secure an organ for the Brown memorial, a Lutheran building in process of erection in Japan. She stated that they had no organ in sight and would need one very badly for the church services. She was of the opinion that an organ to meet their needs could be gotten for \$300 or \$400.

"There were so many responsibilities resting upon me that I wondered how I could take on the responsibility of getting this organ. I read the letter with my secretary by my side, and as we talked together about it we agreed that we should both pray that the Lord would show where that organ, which certainly seemed to be needed for his glory, was to come from. I took the responsibility only to put it right back on the Lord. During the class hour, I told the class of this request that had come and that as we studied the book together it seemed that we should be able to have enough faith to believe that the omnipotent God was not so limited that he could not supply an organ that was so much needed in his work. We agreed together that we should make it a matter of special prayer that the Lord would show us how we could give the organ or any part of it ourselves, or that he would direct us to others who could do it if we could not. The next morning a woman called on me at the home of my hostess before I had gotten up and told me that the Lord had laid it upon her heart to give that organ as a thank-offering. I wondered whether she understood that it would require as large a gift as the missionary had suggested, and told her that possibly someone else would give part of it and that \$5 had already been handed me. She said to use the \$5 for eight, that she wanted to give this organ herself as a thank-offering to God. You can easily imagine how the faith of the class was strengthened.

"Another answer came in a most unexpected way: Not long ago I had a letter from one of the student secretaries saying that a Lutheran student who was in Boston university would have to drop out because of the financial loss of his family in Japan following the earthquake. This secretary said that only \$60 would be required to make it possible for him to remain in the university until his course was completed and asked me whether I knew of any source from which the money could be obtained. I certainly did not know any one except the Lord to whom to turn at that time. A few days later I had a letter without any signature enclosing a cashier's check for \$50 with the statement, 'Many years ago when I was a child I heard you tell a story of Japan. Enclosed is \$50 which I hope you will use in some way for Japan.' When I sent it to the student secretary he reported that he had the other \$10."

When I read these two instances I thought of the difficult situation in which our two Foreign Missionary Societies find themselves because of the severe cut in finances. I wondered why we Baptist women should not take all our needs in prayer to God; the same God who answered the prayer of faith of this consecrated Lutheran woman would hear ours.

Why should we not adventure ourselves upon God, laying before him all our difficulties and looking to him to remove them? In writing the text book for the present year, "Prayer and Missions," I was impressed as I never have been before with the willingness and ability of God to place all his infinite resources at the disposal of his children who are sincerely working for the kingdom of God.

God works for him who is waiting on him is the promise. Shall we not make this a year of waiting on God in a reality and fervor of prayer such as we have never known? We must work as if everything depended upon us and pray as if everything depended upon God.

Three Essentials of Church Architecture*

BY GEORGE T. MCCOLLUM

BEFORE considering plans for a new church or for remodeling an old church, it is necessary to understand the program of the church. Why does the church want a new building? What use will it make of the equipment when it is secured? If the church is to preach the gospel it should have a fitting auditorium; if it is to teach the scripture, religion, and life, to its children and young people, its building should be adapted to that purpose. If it is to provide for recreation—wholesome, innocent, constructive—this plan calls for certain equipment. When the program of the church in its various departments and in the numbers to whom it is to minister is understood, a plan can wisely be made and the church should be adapted to these needs in its own surroundings.

There should be adequate provision for access to the building, for its lighting, heating, ventilation, and it should all be in suitable character. New England has one preferred type of architecture, Southern California has its own type, and Florida is developing a type peculiar to its needs and conditions, simply illustrating the indispensable element of fitness.

Failure to apply this principle of fitness has resulted in lamentable failure again and again. I could point out a church which, by failure to observe this and the second principle which I mention, is suffering most grievously; essential activities of the church find no possible accommodations for their expression. The failure to build with strength is resulting in early decay; the probability seems to be that the building can last but a few years and it is seriously handicapping the activities of the church. I have in mind another church which, architecturally, would suggest almost anything but a house of worship; the first glance at it might suggest a club house, a business block or the home of a secret society; its first impression would never be that of a church. In contrast with such warnings, note the magnificent impression made by a single look at the fine building of Plymouth church, Cleveland. Its very exterior speaks volumes of memory and character, of beauty and power. One could never mistake such a building for anything but a church.

Religion is permanent, abiding, eternal in its character and the building itself should symbolize these sturdy elements in our religion. Its materials, its walls and beams and arches, even its roof should speak of eternal things. The tower, the steeple, the foundation and walls should suggest at once this element in the church itself and her ministry to humanity. It is probably the effort to meet this essential that suggests a tower or a lofty steeple. Whatever the location or surroundings, there should not be lacking this suggestion of truth and power and eternal life in the very structure of the house of God.

There is peculiar danger, in the construction of smaller churches, that this principle of strength may be forgotten or neglected. Massiveness is not indispensable to the expression of strength, but quality of material and suitable arrangement may give the desired impression.

Doubtless some will think that beauty is merely ornamental and not at all essential, but not so those who have given careful thought to the fitness of things. Ruskin places beauty as the keystone of his seven-fold analysis

of architecture and every writer of eminence on architecture magnifies this essential element. By beauty we do not mean elaborate ornamentation, but beauty of material form, color and structure. Proportion, sequence, symmetry, make for beauty to the cultured eye and it is next to a crime to fail in reaching this high objective in church architecture. Great buildings speak eloquently on this subject, whether the Taj Mahal, St. Peter's, or St. John the Divine. Byron grew eloquent as he looked upon the Pantheon and cried, "Sanctuary and home of art and piety, Pantheon! Pride of Rome!"

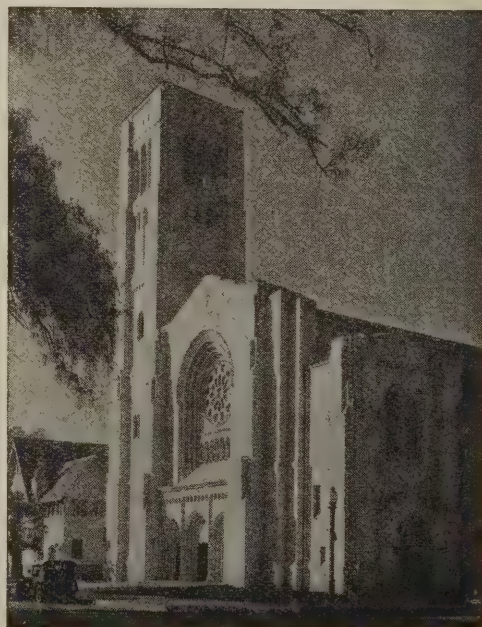
If the church is to symbolize the presence of God, it must have beauty, whether of the sparkling Gothic type or of the simple but harmonious and perfect proportion of the classic. The secret of the success of the Greeks in the production of the Parthenon is that they devoted their genius for six hundred years to the development of their single type of architecture, justifying at length the boast,

"Earth proudly wears the Parthenon as the best gem upon her zone."

In most cases we cannot vie with these superlative achievements of architecture, but we should never forget that beauty is attainable and is essential to the best architectural result.

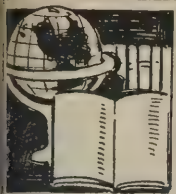
A church built in harmony with these principles is a source of both conscious and unconscious influence on the community in which it stands and upon those who use it. Our children are entitled to the subtle, elevating influence of a beautiful building perfectly adapted to the service which the church is to render and expressive at once of the very virtues of the gospel itself.

Such ends are not easily attained, but can be arrived at by care and study. The best money that a church spends in securing a new building is in the employment of the right kind of an architect, a man who knows church architecture and is devoted to the ideals that have been developed in American ecclesiastical building.



FIRST CHURCH, PASADENA, CALIFORNIA

*From an address given by the field secretary of the Congregational Church Building Society, at the annual meeting in Rockford, Ill.



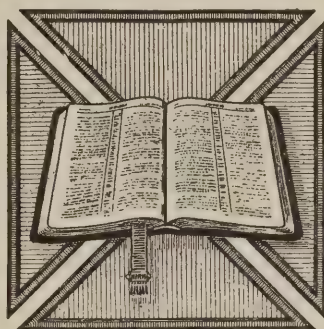
The Devotional Life



The Christian Heritage

"I have called you friends." "My peace I give unto you." "My joy may be in you." "Go, make disciples of all nations."

BY GAIL CLELAND



DOWN through the ages has come that glorious thing which Jesus bequeathed to the world—that spiritual value which he spoke of as the life more abundant. It is the marvel of all history that he who was so poor that he had not where to lay his head was yet so rich that the world has not yet been able to calculate the worth of the vast estate which it inherited from him.

Certain elements of that heritage we know. It means the possession of treasures for which mankind has been yearning through all the years. The world is sad. Life is tragic. Sorrow and pain is the common lot of man. In the midst of life's sorrow, here is one who bequeaths us joy. "That my joy may be in you, and that your joy may be full."

Peace Promised

The world is torn with hatred and strife. From the beginning until now, men have warred one with another and nations have done battle to the death. There is none before me today, I think, so young that he is unable to remember the awful burden of the strife of war. In the midst of the world's fighting, here is one who promises peace. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."

The world is groping in darkness and error. In the midst of the world's folly, here is one who promises a knowledge of truth. "If ye abide in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

The world is hungry for friends that will sympathize and understand and love. In the very midst of the countless millions that crowd the earth's surface, we are lonely. Here is one who promises the bond of friendship. "Henceforth, I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends—and this is my commandment, that ye love one another, as I have loved you."

The world is sordid, and life is filled with sinful impulse and acts of shame. In the midst of the world's sin, here is one who summons us to nobility of soul. "To as many as received him gave he the right to become the sons of God. Ye therefore shall be perfect, even as your Heavenly Father is perfect."

The world is forever seeking, groping, searching after something, it knows not what—something worthy of its deepest love, its noblest worship. Without knowing what to call him, the world is seeking for God. Here is one who points the way. "He that hath seen me hath seen the Father. And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

In a word, the men and women who dwell upon this earth are forever driven by a kind of divine compulsion to find the highest meaning of life, to fulfill their rightful destiny, to come into the likeness of their true ideal. And here was one who has not only pointed out the answer to our deepest questions, but who has shown us in himself the meaning of life at its best. This is the Christian heritage bequeathed by Jesus Christ to those who should come after and seek the way.

Just in so far as we are richly endowed, we are deeply bound. Where much is given, much shall be required. And He who gave most requires most. "Go ye into

all the world and make disciples of all nations." The final element of the Christian heritage is the element of duty. Those who possess the sacred treasure of the life abundant can keep it as their own, only by giving it away.

And so the Christian heritage has come down to us, both a treasure and a summons. And those who are able to keep the greatest measure of the gift are those who labor most earnestly in obedience to the great commission. "He that saveth his life shall lose it, but he that loseth his life for my sake and the gospel, the same shall be saved."

The Heritage Enriched

Our fathers have earned their own right to the Christian inheritance of the life abundant by transmitting it to others. In their very toil and sacrifice, they have become rich in spiritual treasure, but they have kept our church alive because, in Christian faith, they could do no otherwise. In laboring for us and for our children, they have redeemed their own souls. The treasure of our Christian faith comes to us today after 100 years of church building, not alone in the pristine glory of the original faith delivered by Christ to the twelve disciples. It comes to us with all accumulative beauty and value of our beloved fathers and mothers, who through their own devotion have enriched the inheritance.

"And these all, having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect. Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." That cloud of witnesses surrounds us today. In our victory they rejoice. In our strength they summon us to yet greater endeavor. We can almost see their faces.



The Chimney Corner



The Vision of a Veiled Woman

IN the heart of Central India, in the Vindhya mountains, there ruled until recently in the feudatory state of Bhopal, "the greatest woman of her age," says the *New York Times*. She was her highness the begum of Bhopal, a Mohammedan ruler who is an artist, author, scientist and engineer. She abdicated in favor of her youngest son, Nawab Zada Hamidulla.

In West Allis, Wis., at the Allis-Chalmers plant, a Hindustani, Islamul Haq, future state engineer of Bhopal, works from 7 a. m. to 5:30 p. m. as a student apprentice. He is finishing his engineering education, which has already yielded degrees from Bombay, Toronto and the University of Wisconsin, says the *Milwaukee Journal*.

It was at the selection of her highness's government that Mr. Haq six years ago left his own luxurious home in India to come to the land of the West as a state scholar. Here he has been gaining scientific knowledge which will aid him a few years hence when he begins to industrialize his part of India, to bring forth from the soil the minerals it has held since the world began, and to harness the wild rivers and rains of the Vindhya range.

All these things are to be done because of the vision and wisdom of a veiled Mahometan woman in the heart of India. She is an artist of the first rank whose pictures are exhibited in that peer of treasure houses, the British Museum in London. She is an author whose works in Hindustani have been translated into English.

She is a preacher of public hygiene, a scientist, an architect and an engineer, who has personally supervised the planning of buildings, industrial plants and engineering enterprises. She is a woman in whose feudatory state, contrary to British policy in India, prohibition reigns and, furthermore, is observed. Bhopal is probably the only state in the entire Orient where begging is a crime. She has founded eleven schools for persons of all ages in Bhopal City.

The state of Bhopal has always been friendly to the British. It was founded by Dost Mahommed Khan, an Afghan adventurer, who in 1728, raided down into India with a small band of adventurers. After terrific fighting against great odds and superior forces he wrested the territory from the reigning prince and established Bhopal.

Since 1844 the throne of Bhopal has descended in the female line and the begums have always taken a great interest in the governing of the state. Her highness, the recent ruler, was born in

1853 and ascended the throne on the death of her mother in 1901. She has been the most progressive ruler of all India, and under her guidance Bhopal has become the most modern section of all Hindustan, if not of all southern Asia.

Distractions

THIS afternoon the doorbell rang and I answered it and it was Mrs. Harper, being pops bosses wife, saying, How do you do, Benny, is your mother at home?

Yes mam, I sed. And she came in and sat down saying, Your getting to be quite a big boy, Benny, how do you manage to grow so quickly?

O, I jest wait and grow, I sed.

Which I do, and Mrs. Harper sed, Thats nice, and how are you getting along in skool?

Pritty good, fair, I sed. Ill go and tell ma your heer, I sed.

Thats nice, Mrs. Harper sed. And I started to go upstairs to tell ma and jest then I herd fire engines spounding as if they was going rite pass the house. Which they was, and I quick ran out and started to follow them and after I had run about 5 blocks the fire engines started to go pass slow the other way, proving it was a falts alarm, being a lucky thing for somebody but not for enybody expecting to see a fire, and jest then I saw Puds Simkins and Leroy Shooster looking disappointed and we all went to the fire house to see them unhitch the horses, and after a wile all of a suddin I remembered about Mrs. Harper, thinking, G, good nite, O boy, I better go in Cuzzin Arties house and telephone to ma.

Sonnet of the Seeker

IN frantic haste you dashed about your world

In search of culture with avid acquisition.

As each new cult its novel creed unfurled

You followed where it led without condition.

Each much-applauded book, or talked-of play

You scanned until its patter was your own.

Your hungry life you hoped to link this way

With that of those you envied. Thus alone

Could you find solace from the sacred dread

Of being less than first in everything.

One other place I'd have you search instead

Where wells of gentle understanding spring.

Look deep within your mother's quiet eyes.

The wealth of tempered wisdom therein lies!

—MARY ROSENBERG in *American Israelite*.

Wich I did, saying, Hello is this you ma?

Yes, wats a matter, ware are you? ma sed, and I sed, Im at Arties house, have you bin downstairs lately?

Downstairs, wat on erth are you tawking about? ma sed, and I sed, Nuthing, ony Mrs. Harper was down there wen I left the house and I was jest wondering if she still is, I forgot to tell you.

Ma saying several things and I dont know yet weather Mrs. Harper was still there or not on account of me deciding to stay at Arties for suppir and writing this erround there.—Lee Pape, in "Little Benny's Notebook," *Chicago News*.

The Saving Sense

A picket fence that would extend around the border of continental United States thirty times and about the earth ten times could be made from the ice-cream cones consumed in the United States in 1925, according to a report of the Illinois Agricultural association. But what would be the good of a fence that any small boy could eat his way through in less than five minutes?—"Hit and Miss," *Chicago News*.

A West Virginia danky, a blacksmith, recently announced a change in his business as follows:

"Notice: De copardnership heretofore resisting between me and Mose Skinner is hereby resolved. Dem what owed de firm will settle with me, and what the firm owes will settle with Mose."—*The Outlook*.

Item in local paper: J. E. Hannah, who at twenty-nine has had a painting accepted by the Royal Academy, began life as a mere boy.

Business man to secretarial applicant: "Yes, your writing is very good; the qestion is can you write shorthand?"

Would-be secretary: "Yes, I can. But I prefer to write longhand; it goes so much faster."

"Do you mean to insinuate that I can't tell the truth, sir?" demanded the pompous gentleman.

"By no means, by no means," retorted the suave youth; "it is impossible to tell what a man can do until he tries."

Johnny had been excited all morning, and finally burst out with: "We have a new baby at our house, teacher. Doctor Moore brought her."

Immediately another small hand was raised and a small voice piped up, "We take off him, too, teacher."—*Chicago Tribune*.



BOYS and Girls



Jack and the Beanstalk

BY MARGARET T. APPLGARTH

EVERY one likes a picnic! Especially a family picnic! The very mention of it brings up all sorts of nice memories—of shoeboxes full of sandwiches and hard-boiled eggs, of almost missing the boat, of getting lost, of being drenched in a thunder shower, and so on—do you remember?

So perhaps you understand how little a Jackenowski was thrilled when he heard of the picnic on which his family were to "go to beans," as the other Polish families called it.

At first it had really been fun. Certainly none of them had objected to leaving their stuffy room in the dingy apartment on that sizzling July day. For here they were, riding in an amazing thing called a train for the first time in their lives, with a cross sort of man paying their fare. And imagine such a long free ride—that alone was pleasant! Then, after hours of riding, the cross man bundled them out of the train at a small station, set in the middle of miles of green country. Immediately everybody was crowded into a wagon. Somebody shouted, "G'dap! g'dap!" and two horses began pulling along a road where green trees twinkled green cool leaves at the excited family.

As usual it was Jakobaa who spoke for all the tongue-tied sisters: "See, mutter, it looks like it did by the park that time when we went there. See, much greenness all over everythings. And it didn't cost us nothings for getting here—oh ne, my!"

But the picnic was a disappointment. To begin with, none of them liked their new home up in the loft of a ramshackle barn, where beds were empty bins with sacks of hay for mattresses. Four other Polish families slept up there, too, and the straw and bedding from one bunk spread over into the next, while everybody's extra clothes dangled from the rafters above. But Jan and Jakobaa hoped that the beans were going to be the real picnic. But—

Everybody had to pick hard and fast all day long out in the broiling sun, or in the rain, as the case might be, because they received so much money for each bushel picked at the end of the day. The cross man (he was known as a padrone, or boss) made everybody buy food from him, and he overcharged outrageously, so that every possible penny was needed. That was why the littlest Jackenowski had his pail and was set to picking beans, as well as the others. He was only about as big as a minute, but there was really nothing to picking beans, nothing at all. . . . "Hop-o'-my-thumb! hop-o'-my-thumb!" that was all, and plop would fall a bean pod into the

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

pail, making quite a jolly sound. But if the first few plops sounded jolly, it was not long before it became a very stupid game, you felt as if you really must sit

The Child in the Midst

**WHEN the Lord of the great and the little,
The Potter whose hand shapes our clay,
Sets a child in the midst of the market
Where the world-peoples chaffer all day,
Sets a child with its innocent questions,
Its flower-face dimpled and fine,
In the very heart's core of the clamor,
A thought of the Maker divine.
And men, in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm of that spirit,
Make the flower-face withered and old,
Bind the hands and feet with a tether
That childhood can never untie,
Deem not that Jehovah unheeding
Looks down from the height of the sky.
He sees, though we think Him unseeing,
He knows when the factory wheels
Grind down the life-blood of children;
When the poor little bond-servant kneels
In the pang of its frightful abasement;
Though all are deaf to its prayer,
There is coming a dark day of judgment
And the Lord of the child will be there.
The child in the midst, as we've marred it,
Bent-shouldered dull-eyed and a slave,
That cringes at word and at fetter,
That cries for the rest of the grave;
With our free flag unfolding above it,
So free, from the pine to the palm!
And our scared, pallid children beneath it!
There's a jar in the lilt of our psalm.
From the mine where the midnight engulfs it,
From the mill where the clogged air is thick
With the dust of the weaving that chokes it;
From the homes where it's fevered and sick
With man's toil, when God meant it for gladness,
The child in the midst of our clay,
God-moulded, man-marred, calls to heaven
For the vengeance we're daring this day.**

—MARGARET E. SANGSTER.

down at the foot of the bean stalk and take forty winks. But forty winks bring in no pennies, and without pennies no food can be bought from the padrone. So it was hop-o'-my-thumb! all day long for the Jackenowskis until every single bean was picked.

You can see that this was no sort of a picnic at all, neither for Jan nor Jakobaa nor the littlest of all the Jackenowskis. And when I tell you that all over America there are Polish families who "go to strawberries" in June, "go to beans" in July, "go to peas, to corn, to beets" in August, you will be guessing that the vegetables on your own dinner table may have been picked by some such little foreign child who thought going to the country was going to be such a picnic until the dreadful monotony (of the *pick* in pic-nic!) made him tired and stupid. For after these vegetables are picked, the padrones rush the pickers into canning factories where the vegetables have to be cut up for canning. A few years ago, out of 4000 such factories in the United States 3000 employed boys and girls to snip the beans, pod the peas, peel the tomatoes, husk the corn, shuck the oysters. Those of you who have heard of the Child Labor Commission know that there are men and women in this country who have kept their eyes and ears open; they feel it is not fair for any Jan or Jakobaa to work so hard that his tired little body is worn out. Little by little new laws have been passed 'till more and more factories refuse to employ boys and girls. That does not mean that it is all over, but it is improving.

In the word "American" there are two wonderful words: "I can." Like a motto they have spurred every one who loves children to try to save the years of play and of school, so that every young American can be an American, not a cog, not a pair of hands, with ten fingers working, but some one like you: free, happy, loving summer for play days and winter for school days.

One of the two members of the first class to be graduated from Shanghai college, 1913, entered the ministry and practically every class since has had one or more ministerial students. Dr. F. J. White writes in the *New East*, "There are now thirteen graduates who are pastors of churches; one is secretary of a Baptist provincial convention; four are pastors of churches in four cities of a half million or more inhabitants and the others are pastors in small towns. Ten graduates are in other forms of direct religious work and sixty-one are teaching in mission schools." Out of 143 graduates in twelve years eighty-four, or 57 per cent, are in some form of Christian work.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for August 8

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys To Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

If you will read from the middle of page 15 on through to the bottom of page 18, and from the top of page 54 to the top of page 55 of "The Man Nobody Knows" you will learn something of what Christian living cost Christ. Read also the last chapter of this book, beginning on page 193. Read from the top of page 116 on through to the bottom of page 119 of "Modern Discipleship and What It Means."

Those of you who attended the Indianapolis convention last year may be able to dig out your notes and read over Doctor Agar's talk "The High Cost of Loving." Read also Lowell's "Vision of Sir Launfal" which may be had at all public libraries.

In presenting the lesson to the young people, tell of what Christ paid for his way of living. Then tell the story of the rich young ruler as it is told in Luke 18:18-23, showing that this man was not willing to pay the price for right living. Tell also the story of Sir Launfal, as told by Lowell, and if you have been able to secure Doctor Agar's talk, bring in some of these thoughts.

Throughout the entire meeting try to show the young people that right living costs a great deal in effort and mind and spirit—but show also that the final result is worthy of all effort.

Moving Mountains

"If the mountain will not come to Mohammed, then Mohammed will go to the mountain." Thus spake the prophet of long ago. Perhaps you have been wishing this were so—in essence. You may have said again and again in the past few weeks, "Since the Baptist young people's convention cannot come to me, I wish I could go to the convention." For to a great many of you "Baptist young people's convention" is synonymous with "mountain top." And yet, despite your efforts, going to the mountain is impossible.

But have you considered that perhaps it is possible for the mountain to come

to you? So colossal may have seemed this task that you may not have even considered such a probability.

On Sept. 1, however, our task of bringing the mountain to young people will be completed. On that day will appear the first Baptist young people's annual. Yes, it's to be like the class annual of high school and college. The classes will each have a section, with pictures, snap shots, and what not. What are these classes? They are state and city young people's organizations. There will be something of interest about both.

A large part of this annual will be taken up with school history—the report of the Los Angeles convention. As far as is able, this report will bring to the young people the spirit and message of this great gathering of Baptist young people.

How much will it cost to have this mountain brought to you? Instead of the regular price of \$1, readers of this page may have a copy of the annual by sending seventy-five cents to the Baptist Young People's Union (same address as THE BAPTIST).

I Prescribe

Are there some in your church—the young people's leaders perhaps—who are not interested in the Christian Life Program? Are there some in your association who are ignorant concerning it? Are there many others in both places who don't care? But the officers of the union, the society, the class, the association, are determined to have people realize the importance of this program and the value of getting it into operation. Listen!

An efficient doctor entered the room, donned his apron, and started to write. An excited young person came running in. She started to speak to the doctor, telling him that her name was "Membership" and that she lived in the church. When she told the doctor what troubled her, he consulted his chart on the wall, referred to his manual and told her what to do to be cured. No sooner had she left when a pale and haggard young man came in. His name was "Stewardship" and he lived in the collection plate, he said. After some consultation the doctor gave him remedies for immediate and future relief.

Upon Stewardship's exit, a young lady entered, saying that she was "Hospital." After telling of her ills, she received advice from the doctor and left the office. In a few minutes a young man was seen loitering near the doctor. He seemed bashful and afraid to speak. Finally he picked up enough courage to slip in and onto the edge of a chair near the doctor and said, when asked, that

his name was "Publicity." After a consultation, the doctor prescribed something for him and sent him away happy.

A young lady who shook as if with ague came in accompanied by a sober individual. The sober person stated that she was "Missionary" and her friend was "Social." Both were in need of doctor's advice, she said. The doctor heard the case and prescribed something for each of them. Hardly had they gone when in came a young chap who said his thoughts were dull and his denominational blood pressure low. His name was "Education." The doctor had to do a lot of prescribing for this young man, but he left feeling happy.

The doctor heaved a long sigh and—What was it all about? Why, it is what the officers of the society did to show the young people what a good program the Christian Life Program would be for the society. Instead of telling them in prosaic language, they "played" before the young people the good points of the Christian Life Program. Little bits of humor and wisdom were scattered all through this playlet, so that the attention of the young people was held from the start.

Perhaps you want to bring the Christian Life Program before your young people in such a way that they cannot help but adopt it. A little sketch, such as is outlined above, would be the very thing to "put it over." If you want the remedies, questions, etc., just write the B. Y. P. U. of America (same address as THE BAPTIST) for a copy of "The Doctor's Prescription." You will find it well worth "giving" to your young people before presenting the "question" concerning the adoption of the program.

Five Jews were with Columbus. Thirty-four years after the Pilgrims landed at Plymouth Rock, Jews came to New Amsterdam (now New York) from Brazil where their presence was unwelcome. They were treated unkindly by the people of New Amsterdam, but the Dutch West Indies Company favored their staying. Freedom of worship was denied them, and they went to Rhode Island where they were made to feel at home and built their first synagogue. There were more than twenty Jewish officers in the Revolutionary army. After the Revolutionary war 2000 Jews, mostly Spanish, were in this country. In 1825 the number had grown to 6000. In the century since then great numbers have come, and now approximately 3,900,000 are scattered over the United States. In Greater New York there are 1,750,000.—*Annual Report of the Home Mission Society.*



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City.

EVERY BAPTIST CHURCH COULD SAY AS MUCH

The church of Midway, Pa., reports to the state convention office:

"We are pleased to note progress in all our departments of work. The annual meeting, held on Apr. 28, showed the church to be in excellent condition. All bills are paid and a balance in the treasury. Our accepted quota for 1925-26 has been paid in full. We have also accepted in full our new quota, and it is ready pledged and over-subscribed."

STAIRWAY CUT IN USE

Two churches have recently written to borrow the stairway cut. One, the Park Memorial church of Springfield, Mass., Rev. G. Bitt Beers, pastor, used it in the weekly calendar for June 27, commenting as follows:

"Do you know that it would be worth \$100,000 to our missionary cause if every person paid his pledge every week, and every treasurer made remittance every month? Our treasurer does his part by forwarding all money promptly. Will you do your part by keeping your pledge paid up to date?"

"Do you know that the expenses of the church are just as heavy during July and August, when the attendance drops and you are away on your vacation, as at any other time? If you wait until you come back to pay your pledge, the church has to borrow and pay interest. If you pay up before you go away you are a 100 per cent cooperator."

Rev. Hammond S. Crossan, pastor of the Royersford, Pa., church, is going to use the stairway cut for the heading of a special letter which he is getting out in behalf of the membership canvass in July, in an effort to have the giving for missions more evenly divided over the twelve months.

"JOASH CHEST" IN NORFOLK, NEBRASKA

Read Exodus, 35 and 36, about the free-will offering for the tabernacle and then learn how the church of Norfolk, Neb., Rev. T. DeBoyce Franklin, pastor, adapted this method to the raising of the church budget.

In place of the every-member canvass, the church's finance committee decided to hold what they called a "Joash Chest" service this year, on the last Sunday in April. On the preceding Sunday, the pastor preached on "God's Plan of Finan-

cing His Work." During the week that followed the finance committee mailed to every family a letter outlining the plan, and enclosing pledge cards for each member.

On the final Sunday the pastor preached on "A Free-Will Offering Worthy of God's Work," using the story of the tabernacle offering as an illustration, and at the close of the sermon, while a march was being played, everyone marched past the chest and deposited his or her pledge.

A larger number of pledges was received than ever before, and the budgets for current expenses and missions were practically underwritten. After seeing the persons unable to attend the pledging service, the finance committee expects to go over the top without any difficulty.

The pastor writes to the state office: "I shall do my best to get the church to pay one-twelfth of its budget monthly. We plan to have regular monthly meetings of the finance committee, preceding the monthly business meetings of the church, when a report will be given of the financial standing of those pledging, and if we find they are falling behind, we shall do our best through statements and announcements from the pulpit to get them to bring up the arrears and to keep paid up."

NEEDING IMMEDIATE

ATTENTION

An article in the June issue of the Illinois Baptist Bulletin deals with the subject of giving for current expenses and benevolences. Total contributions of Illinois Baptists amounted in 1919 to \$1,254,678, equal to \$14.40 per capita; in 1925, to \$2,402,549, or \$26.30 per capita, according to the article. Only a small proportion of the total gain, and no per capita gain, is registered on the side of benevolence. In fact, the per capita giving for benevolence has steadily fallen from \$7.23 in 1921 to \$4.30 in 1925.

The last paragraph of the article comments: "A general conclusion is that the missionary and benevolent enterprises of the denomination are suffering not so much from indifference or from differences of opinion, as from a disturbed balance in the distribution of the Lord's money. In Illinois, the ratio last year was \$22 per capita for home expenses and \$4.30 per capita for all benevolences. If that is the ratio for the country as a whole, it needs immediate attention from the churches themselves."

MAY 1926 HONOR ROLL

Fourteen conventions sent in for May 1926 more money than they collected in May 1925, and so earned for themselves a place on the first honor roll of the new fiscal year. They are listed here in the order of the percentage by which they surpassed their own last year's record: Missouri, Nebraska, North Dakota, Massachusetts, Western Washington, Delaware, Connecticut, Southern California, Rhode Island, Wisconsin, Colorado, New York Metropolitan Board, Pennsylvania, and Idaho.

OHIO CHURCH USES

QUESTIONNAIRE

The Mansfield church, in Ohio, had to decide a question of policy—whether or not to leave its present location and move to a new site. To get a really comprehensive view of what the members thought, it decided to send out a questionnaire. In the business meeting called to act on the responses, it was agreed that unless the proposal to move should receive 95 per cent of all votes cast, the proposition should be dropped. However, the project was unanimously endorsed and plans are now going forward for the construction of a new church. The pastor reports that from that day to this, there has not been a word of opposition to the action taken.

This method of finding out how a congregation feels about church projects may offer a suggestion to other Baptist churches.

BOARD WILL LOAN CUTS

The First church of Waterbury, Connecticut, Rev. D. P. Gaines, pastor, prints in its weekly church calendar for June 22, a picture of the budget stairway which was used in the annual report of the Board of Missionary Cooperation. We have available a number of the cuts which were used in this report and shall be glad to loan them to churches which write in for them. Requests should be addressed to the Publicity Division of the Board of Missionary Cooperation, Room 931, 276 Fifth Avenue, New York City.

In addition to the line cuts used in the report, we also have about eight or ten different halftone cuts, representing scenes from the life of Christ. These are of a good size for church calendars, but since they are fine screen cuts (133 line), they can only be used effectively by churches which print their calendars on glossy paper.



Among Ourselves



Philadelphia Letter

By ARTHUR C. BALDWIN

THE Sesqui-Centennial is the big thing on the horizon just now and bids fair to continue its demands for some time to come. Of its physical bigness I need not speak save to say that it is immense according to any standard of past achievement. I should advise our friends, however, not to hurry their coming. It is not complete yet and cannot be for some time. Those who come in August and September will be more satisfied.

The Sunday question has come up in connection with it and is causing a furore among the saints who have no historical record of a separation of church and state to steady them. At first through the activities of the Lord's Day Alliance, the old blue laws of Pennsylvania were accepted and the policy established that the exposition was to be closed on Sunday. Ecclesiastical politicians thought they had this lid nailed on tight. When the opening came, however, and people saw what it meant to have the gates closed, a demand rose at once for an open Sunday. By a vote of thirty-nine to one, the board in authority has voted to open it wide, "Gladway" and all.

The reception to this has been interesting as a revelation of conscience and religious ideals. The Baptist ministers had adjourned their conference for the summer and so did nothing. Presbyterian and Methodist conferences have expressed their disgust, shame and indignation at this desecration of the Lord's day. Other ministers just as boldly have expressed their conviction that our Protestant conscience has no right to bind the privileges of others of different training and beliefs. It has been pointed out that a great class of working people have no other day but Sunday to attend with their families.

Pennsylvania has had a quiet Sunday comparatively but it has been enjoying it on the momentum of influences long since dead. The present citizen, church member or not, is free in his outlook and is poor material for the Sabbatarian to depend upon for supporting his stricter program. The tragedy of the situation to my mind is not the open Sesqui but the host of indifferent people. What we need is not more law but more conscience, more idealism, more of what only a revival of religion can bring.

Since the convention at Washington a movement has been started among the pastors to concentrate attention on evangelism, as Doctor Massee suggested. A meeting was called of twenty pastors at the Baptist temple and after a thorough canvass of the situation a call was sent out for a larger meeting of pastors and

deacons which would gather a week later. This meeting took place at the First church on June 25 with a large attendance. Out of this conference came the appointment of a special committee of twenty which should function during the coming year to promote definite and simultaneous campaigns of evangelism through the local churches. A. Ray Petty was made chairman and I. M. Rose, secretary.

It is good news to report that our able executive secretary of the Philadelphia Federation of Churches was given the degree of Doctor of Divinity at the commencement exercises of Bucknell university.

Wisconsin State Convention

By R. C. SPEER

THE Wisconsin State Convention met this year at Stevens Point. Rev. James Blake, now in his twenty-second year as pastor there, acted as convention host. Wisconsin Baptists are so scattered that when they meet for their annual convention they come from great distances and frequently from isolated churches. The three-day program consisted of many types of speakers brought from near and far, each with an inspirational message.

Dr. Robert Gordon of Fond du Lac lead a series of devotional hours. These were not opening exercises for the sessions but had the last half hour of each session, bringing the delegates to a high pitch of enthusiasm.

There was unity throughout the entire program. The theme, "The Enriching Christ" was the underlying thought in every session and in practically every address. The text, Ephesians 3:8, was the key-note of the convention. This was brought out from many angles and the entire range of church and kingdom interests was discussed by various able speakers during the course of the convention.

Pres. E. J. Steinberg in his annual address stressed the function of the church. He declared that when a church accepts responsibility in a community it must plan to discharge its duty in the best way possible. The real measure of success is the answer we give to the question, "How does this church supply the spiritual needs of the community?" The church must keep in mind the idea of service if it wishes to retain its influence.

The report of the board of managers including a review of the past five years, was given by Supt. A. Le Grand and showed a large increase in the annual income and in the permanent funds of the convention. Credit is due Doctor Le Grand whose keen judgment has brought about this condition. The report of the committee on findings was made in an

interesting manner by Rev. W. S. Rydman.

In this rural state distinction attaches to the rural church. During the convention several of the smaller churches received trophies for various forms of work. Such churches as Antigo and Bancroft won distinction in the reading contest.

One of the outstanding things about the convention was the large number of young people in attendance. Rev. C. C. Browne, director of religious education is to be congratulated on achieving such an amount of interest among the young people. Green Lake assembly trains the young people to serve their community.

Visitors from outside Wisconsin included, Dr. Herbert W. Virgin, Dr. W. H. Bowler, Mrs. E. H. Kinney, Miss Mildred Cummings, Dr. Charles W. Gilkey and Dr. Frank Smith.

The Maine Convention

By E. C. WHITEMORE

THE delegates and visitors to the convention at Rockland were entertained with hospitality and they came in numbers that would have overwhelmed an ordinary city. Pastor Browne made an ideal convention host and Mrs. Browne as director of the great choir, made the music an act of worship and an inspiration.

The woman's state missionary society Mrs. C. W. Corey, president, enjoyed Miss Jennie Reilly, missionary nurse; approved the reports of the departments and took satisfaction in Mrs. Corey's report that Maine lead all New England in the missionary reading contest and in Mrs. Whittemore's report that the state lead New England in the White Cross service.

The ministers, under the presidency of Rev. E. M. Holman, heard a paper by Dr. Wm. H. Jones of Immanuel church Portland, and a talk by Mayor Smith of Saco on what laymen expect of their pastor.

Before a large audience Dr. J. C. Massee portrayed his conception of the gospel and the evangelism necessary to make it most widely effective.

In the regular session, Doctor Mower who has resigned the office of executive secretary after twenty-three years of steady, constructive work, read his final comprehensive and encouraging report. In all the associations actions of honor and gratitude to Doctor Mower were voted and these were collected in a testimonial volume which was presented to the retiring secretary. The women presented Mrs. Mower with a bouquet of roses. As a successor to Doctor Mower the committee elected Rev. J. S. Pendleton of the Columbia Street church, Bangor. Mr. Pendleton has had eight years of successful service at Bangor.

allowing a helpful pastorate at Farmington. He comes to the greatest opportunity and service in the history of Maine Baptists. He will have strong, prayerful and united support.

On Thursday evening Dr. C. N. Arlickle of Newton Center, Mass., inspired another vast audience. Friday was educational day and after Secretary Whitteford of the commission of education had reported a successful year in the colleges and schools, President Gray spoke for states and Professor Newman for Colby while Hebron, Coburn, Ricker, M. C. I. and Higgins were represented by principals or trustees.

Doctor Bowler visited the convention for the first time and received the welcome that his earnest missionary address and vigorous denominational program deserved.

The force of pastor evangelists and missionaries has been active, more baptisms being reported than for many years. Treasurer Graffam was able to report increase in funds and annuities and balance on the right side of the ledger. The interests of religious education have been well served by Director Fletcher H. Knollin. His report was favorably received. The department in young people's work was presented by Carroll Tripp who is graduating from Colby college.

Hon. W. O. Fuller of Rockland, the new president, sustained his reputation as the wittiest toastmaster in Maine at the men's banquet. In his words to the convention he made plain that he is one of the true-hearted, open-minded, loyal laymen so necessary in these days if the church is to realize her opportunity. Maine Baptists went home pledged in their souls and to each other to a year of greater endeavor, more prayer, faith, hope and love.

Letter from India

By W. L. FERGUSON

TO WRITE about India at the present time is difficult, for it is quite probable that before what is written gets into print and to the readers of THE BAPTIST most of the things mentioned will be obsolete or the conditions so changed that what is written fails to correspond with later developments. Things here are in chaos politically. With the retirement of Mr. Gandhi for a year's silence and rest, with the breakdown of the Hindu-Muslim pact of unity and cooperation and the recrudescence of the old religious and communal feuds between them, things seem to be in a worse way than they have been for some years. Few political parties are being formed and dissolved with great speed. The tendency to fall apart seems greater than the ability to cohere. As matters stand today there is not in sight any big, outstanding party leader. Death has claimed one after the other the towering men who have rallied the forces of the past, and Mr. Gandhi is not now actively engaged in leadership. He has seen his policy politically, and the policies for which he stood have failed. His name, once so potent, seems to have lost its magic

with the politicians and to a large extent with the multitudes. There are not many who expect that he will "come back;" but he may do so.

There have been riots again in Calcutta, in Delhi, and in Khargpur, all of them connected with relations between Hindus and Mohammedans. It may seem trivial to western readers that such questions as the marching of processions and the playing of music in front of a mosque would be sufficient cause to occasion a riot, but those are just the things which touch things off in this land. The Hindus are fond of processions and music. They parade for festivals, with idols borne on palanquins carried on the shoulders of strong men; they have wedding processions, with mounted bridegroom, attendants, lighted torches, canopies, gift-bearers; and they likewise have processions at funerals. With each of these doings music is an accompaniment. The Hindus aver that music is an essential part of the procession; but the Mohammedans object to its being played in front of a mosque. So great has become the tension over this question that the governor of Bengal called a conference of leading men from the two communities to determine what really is the unwritten law and custom concerning the matter. If one is to believe the press reports, His Excellency failed to discover the truth. The Hindus aver that they have always had the right to play anywhere their processions moved; while the Muslims deny it and say that music must always be silenced when passing their places of worship. So tense has the feeling become that Calcutta witnessed the novel spectacle of a religious procession being escorted through the streets by the military as a safeguard against a communal attack. Whereunto all this will lead is not known; but it is very patent now that the political disruption between Hindus and Mohammedans is complete.

While the Hindus have been greatly stirred in regard to the color-bar legislation in South Africa by which Indians are placed on a plane of inequality with the whites, the Mohammedans have been sorely distressed at the plight of Islam ever since the great war. India was strongly represented in the recent Pan-Islamic congress, which met in Cairo, Egypt. The chief discussions centered about the restoration of the Caliphate; but so diverse were the religious views and the political interests of those gathered in the congress from all parts of the Mohammedan world, that no agreement could be reached except on ideal principles. No choice was or could be made of a head for Islam such as the former sultans of Turkey used to be. A delegation from India also visited the Hedjaz, to learn the truth about the condition of the "holy places," Medina and Mecca. Enough has been made public to reveal their dissatisfaction with the Wahabi rule which has recently been established in that part of Arabia. To say that Muslim India is not pleased with the present regime in Turkey would be putting the case mildly. It is as much ag-

grieved over the deposition of the sultan of Turkey as it is over the desecration of the shrines of Medina and Mecca, for both catastrophes took place at the hands of Muslim rulers. The interplay of sectarianism within Islam and political motives and ambitions account for the failure of the Cairo congress.

Further causes of disquietude among Mussalmans are found in the dispatches which tell of the surrender of Abdel Krim to the French and Spanish in North Africa. This contest has been long-drawn-out, and many secret hopes have been entertained that Europe would fail in its campaign against the desert tribes. Then, too, Signor Mussolini has been abroad, speech-making in Tripoli. His words and works have alarmed Turkey, and rumors of an impending war have reached India, where it is said that Turkey is about to be engaged in a struggle against Italy and Greece in coalition. The Geneva award concerning the frontier between Turkey and Iraq, which is nominally a Mohammedan state, but under the mandate of Great Britain, did not altogether please Islam in India, for it was suspected of being a decision against Turkey and in favor of Great Britain. Recent news, however, is to the effect that a treaty is ready for signature between Turkey and Iraq, whereby Turkey gets a share in the extensive oil fields of Mesopotamia, and Iraq retains possession of Mosul, the city and region most disputed. Thus it will be seen that the sabre rattlings of Europe, the diplomacy of Asia Minor, and the doings of the League of Nations, all find echoes and repercussions in this land of India. These added to India's own desires, difficulties and concerns, make the atmosphere electric at times. The turmoil at present going on in China too, adds to the inflammableness of the whole situation in the Orient.

The papers here are giving much space to the coal strike in Great Britain and the sympathetic general strike which accompanied it for a time. Indian labor is becoming more and more conscious of itself and is organized better than formerly. No leaders of great prominence have arisen from the ranks, as yet; but outsiders are not wanting, who for personal and political ends are seeking to lead the labor movement and to wield its force for their own advancement. The struggles of labor in the West are becoming better known, and the East is not going to be slow in adopting whatever methods seem to be most effective. The partial paralysis of traffic in England has made India receive scant mails this week. If the coal strike and the consequent deadlock continue for the thirteen weeks threatened, the steamship connections between the West and the East may be greatly weakened, for ships are still dependent upon coal to a large extent, though many oil burning ships are plying between Europe and the East.

High temperatures are all the go now in this tropical empire. Madras has registered over 108 degrees; Nellore 112; Kurnool 113; Cocanada 109; and other places 100 and above. The southwest

monsoon has begun to blow, and the hot winds on the plains scorch and curl up the verdure. But these are the winds which normally bring the rains to the west coast of India. These will break soon we hope, and bring relief to the Deccan and Malabar especially. The east coast will have to wait till October before her turn for copious wetting comes. Meantime there will be a very slow subsidence of temperatures from the high ranges I have named above to the scale between the 90's and 100 daily. Schools, colleges, and most institutions are now closed and both students and staff are on vacation. This is the "hill season" and the time for conferences, conventions, and recreation, preparatory to the re-opening of work of every sort. Many missionaries become girded anew for service and go back to their stations and labors with new strength in their bodies, new songs in their hearts, and incentives and inspirations enough to carry them forward another stage in their endeavors for India.

June 1, 1926.

Mornay Williams

By WM. B. LIPPHARD FOR THE BOARD OF THE FOREIGN MISSION SOCIETY

IN THE death of Mornay Williams, Esq., June 18, 1926, the Christian world, the Baptist denomination, and, in particular, the American Baptist Foreign Mission Society, suffer a distinct loss. It is safe to say that few of his Baptist contemporaries, whether ministers or laymen, rendered a more conspicuous service to the Christian church at home and abroad.

Mornay Williams was born in the city of New York on June 21, 1856, of distinguished Christian ancestry. His grandfather, Rev. John Williams, came to New York from Wales in 1795 and was pastor of the Oliver Street Baptist church for twenty-seven years until his death in 1825. His father, Rev. William R. Williams, was for more than half a century pastor of the Amity Baptist church, and was also an author whose "Lectures on Baptist History" and other works placed him in the first rank among religious writers. With such ancestry Mr. Williams naturally inherited an interest in both culture and religion, and though a busy practicing lawyer he devoted much time to literary and religious activities. Possessed of a poetic imagination, a broad outlook on human affairs and a keen judicial mind, he brought unusual resources to any cause which he espoused. He was gifted with an impressive English style, in both spoken and written discourse. Though a man of positive convictions, he was conspicuously fair-minded and regardful of the rights and opinions of others. In all his relations he carried himself as a Christian gentleman, manifesting an ardent and childlike faith and a singular devotion to his Master and the interests of his kingdom on earth. He did not hesitate to make his personal interests secondary and to sacrifice time, strength and professional opportunity for the sake of the cause he loved.

Mr. Williams was graduated from

Columbia university in 1878 with high honors and was admitted to the bar in New York in 1880. In his legal practice he specialized in the handling of estates, and he was also active in promoting laws for the improvement of labor conditions and for prison and other reforms. He was the author of an act revising the laws of charitable trusts in New York.

He gave many years of service to a variety of Christian and philanthropic agencies. For twenty-five years he was a director of the New York Juvenile Asylum and for thirteen years its president; for seventeen years a member of the New York Child Labor Committee and during most of that time its chairman; several years a member of the New York State Conference of Charities and Correction, and in 1909 its president; a director of the prison association of New York. He was especially interested in the cause of the sick and those in prison, and neglected children, especially the street boys in large cities. Many times he appeared before the state legislature on behalf of women and children. Removing to Englewood, some years ago, he was appointed by the governor and served for a term as a member of the Palisades Interstate Park Commission, representing the state of New Jersey.

He was well known for his connection with denominational and interdenominational agencies, especially of a missionary character. He was president of the Foreign Missions Conference of North America, a member of the board of the American Bible Society, vice-chairman of the Laymen's Missionary Movement, which was organized largely as a result of his initiative efforts; and chairman of the board of trustees of the West China Union university; the Young Men's Christian Association of the City of New York and the American Tract Society. For eighteen years he was a member of the board of managers of the American Baptist Foreign Mission Society, and at the time of his death was its senior member. He was at various

times the chairman of the educational section and vice-chairman of the board of managers.

In his missionary interests he showed a keen and prophetic sense of the menace of race prejudice. He wrote and prayed and worked for its removal years before it came to hold the prominent place it occupies in present day thought. Some years ago he wrote the following prayer for freedom from race prejudice, which the board now incorporates in its records as an expression of its own conviction: "O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour was born of a Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen."

Mr. Williams is survived by his widow Mrs. Helen Hope Williams, and by a brother, Rev. Leighton Williams, rector of Christ church, Marlboro, N. Y.

Commencement at Bethel Institute, St. Paul

By E. A. FINSTROM

The first event of the commencement season was visitors' day when Dr. Frank Nelson of Minnesota college gave a stirring address on "The Christian Home and the Christian School." Rev. R. L. Moyer of the Northwestern Bible school also spoke.

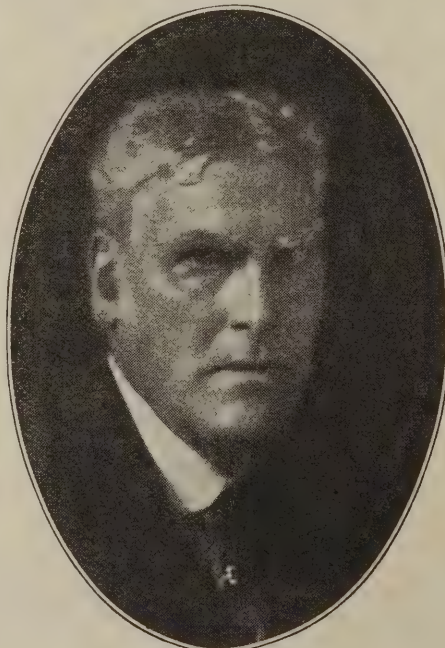
Bethel athletes made a splendid showing in the field meet with Minnehaha academy. Bethel won first place in every event except one. The final score was Bethel 59, Minnehaha 21.

Gatherings in which both students and faculty take much interest are the junior-senior banquets. One of these was held in the seminary, the other in the academy. The preparation is usually elaborate, the decorations are beautiful and the program is well-planned.

Another gathering of similar interest is the alumni banquet. This was held May 28 in the Nicollet hotel, Minneapolis. The principal address was given by Prof. A. Z. Mann of Hamline university. The banquet was the largest in the history of the academy alumni association.

The baccalaureate sermon was preached by Rev. V. E. Hedberg of Chicago. The services were held in the Central Swedish Baptist church. Mr. Hedberg is a member of the board of trustees of Bethel institute and of the executive committee of the Swedish Baptist General Conference. He had an important part in beginning the work of Bethel academy twenty-one years ago.

The program of the Olivia Johnson memorial missionary movement was



MORNAY WILLIAMS

given in the Elim church, Minneapolis. The speakers were Dr. Frank Peterson, Minneapolis, and Rev. George Magnuson, Midale, Sask., Canada. This movement has been organized in memory of the late Miss Olivia Johnson, a missionary to the Philippine Islands. Its purpose is to arouse the interest of students in world-wide missions. So successful has it been that about twenty faculty members and students from Bethel academy have already gone to the foreign fields, and four more are ready to sail.

The seminary gave its commencement program in the Bethel church, Minneapolis. Pres. G. Arvid Hagstrom conferred the degrees and presented the diplomas and awards. Three students received D.B. degrees, five received Th.B.s, and four Th. G. degrees. There were five graduates from the Bible and missionary training course. Three of the graduates, Miss Mabel Hanson, Miss Elva Forssell and Mr. Hartley Grandin gave the commencement orations. Dean Karl J. Karlson Ph.D., and Rev. Frank Peterson D.D., delivered addresses.

The academy commencement was held June 11. At this time forty-eight students were graduated from the academic department while eight certificates and diplomas were given in the music department. The commencement speaker was Pres. Theodore Anderson of Minnehaha academy. Scholarship pins were awarded the senior honor students. Special mention was made of the fact that two graduates had not missed a single class period during the entire course of four years. One of these students had almost entirely supported himself.

This marks the close of one of the most successful years in the history of the school.

The University of Redlands

By W. H. ROBERTS

It is our privilege to report a year of extraordinary progress at Redlands. Enrollment shows the encouraging total of 567 with every likelihood that next year it will be over the 600 mark. Redlands is no longer obliged to struggle for the savings of other institutions but is at-

tracting ever larger numbers of the kind of students it wishes to have—the finest of our young people. There is a spirit of earnest devotion to high aims, a wholesome Christian loyalty.

The material equipment of the university has very nearly kept pace with its growth in numbers. We are proud of our new dormitory for women and our new library. The former, Grossmont hall, was built at a cost of \$100,000 and provides accommodation for one hundred women. The library, costing about \$75,000, is a beautiful building and the facilities it affords are a delight both to students and faculty. The endowment has been increased by payments of pledges on the sum of \$400,000 noted in last year's report. Immediate needs now are a central heating plant and an adequate gymnasium.

The third annual student conference was held at Redlands in April. Among the speakers were Dr. O. P. Gifford of Pasadena, Dr. Cortland Myers of Los Angeles, Dr. T. B. Frizzell of Long Beach, and Robert P. Wilder of all the world. As in the conferences that have gone before, there was a glorifying of Christ, a far-reaching vision of his meaning for the world's need, a strong inspiration to Christian thinking and living. We are glad that the Baptist college in southern California is privileged to have the part it does in thus holding up be-

fore Baptist young people these great ideals.

Redlands is peculiarly fortunate in the cordial relations that obtain between the college and the churches of the city. To this no one has contributed more than our own Baptist pastor, Rev. Norman Henderson.

The baccalaureate service was held in the Baptist church Sunday, June 6, with Rev. Lincoln Ferris of the Methodist church, Glendale, Calif., as preacher. His text was "When ye pray, say Father."

The sermon before the Christian associations of the college was preached at the evening service the same day by Rev. J. N. Field, founder, first president, and loved friend of the university.

At the commencement exercises Tuesday evening, June 8, degrees were granted to eighty-six young men and women. The address was delivered by Hon. Benjamin F. Bledsoe of Los Angeles. It was an earnest setting forth of American ideals and a stirring summons to loyal, strenuous endeavor.

West China Letter

By JOE TAYLOR

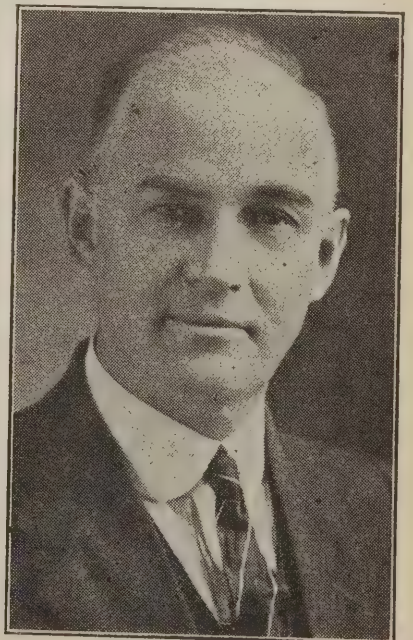
ANNUAL reports are not often consulted for interpretations of the national life of a people. They are usually given a wide berth and are left to the

(Continued on page 747)

Here, There and Everywhere

ON APR. 18 the new edifice at Vermilion, S. D., was dedicated. Rev. Hal P. Fudge is the pastor. Dr. H. R. Best of Fargo, N. D., preached the sermon of dedication. Dr. C. S. Thoms offered the prayer. A week was devoted to special meetings with outstanding speakers from near and far. The building is of granite and harmonizes with the section erected in 1890, under the leadership of Dr. R. N. Van Doren. In addition to the beautiful auditorium it has a social hall with stage, a modern kitchen, a kitchenette, rest rooms, church school assembly room,

parlors, departmental rooms for religious education, a pastor's office and other facilities for meeting the needs of a university city. Under the inspiring leadership of the pastor all money was raised in ad-

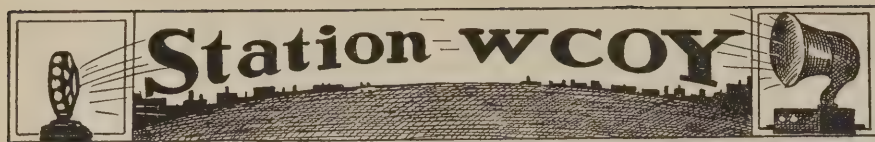


HAL P. FUDGE



THE NEW CHURCH BUILDING AT VERMILION, S. D.

vance, making appeals for funds unnecessary on dedication day. The finance committee was headed by Mr. R. A. Mor-



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Illinois.

"Good evening, friends, vacationists and fellow sufferers from prickly heat. We trust that you, like Adam in Eden, have walked in your gardens in the cool of the day and are now ready to 'get' a concrete idea. But remember that concrete ideas do not spring from concrete brains.

"Here's the idea: 'Three copies of THE BAPTIST will be available each Sunday for the next six months to the first three that ask for them. The price is five cents. Mrs. Kjelson is the newsboy. The issue this week contains the great "Keynote" address of the Northern Baptist Convention in session at Washington, D. C., by James Whitcomb Brouwer.'—Bulletin of the Temple, Mitchell, S. D., Rev. Ray Morris McCann, minister.

"Concrete this idea in your church. Subscribe for three, five, ten or twenty copies of THE BAPTIST for the next six months. The rate will be ONE DOLLAR a copy for SIX MONTHS, delivered to you in a bundle. This is a little less than four cents a copy. Sell them for five cents. If any are left over, take them to the jail, depot or other place where they will be appreciated and read.

"By the way, is THE BAPTIST going to your public library now? Suppose you inquire when you go over, or better still, ring up the librarian tonight, and ask about it. If it is not there, subscribe for your library at once. Send cash with order.

"You have heard that editors are sometimes hard-boiled and bite off door knobs. Well, no wonder. Listen to these bits from recent correspondence from a subscriber in—(guess better not give place.) Subscriber: 'Please send immediately a year's subscription for THE BAPTIST to my uncle Jake, my sister Hattie and one to me. Will remit after the fall elections are over.' Editor: 'Can't enter subscriptions until you've paid for the last list you sent in.' Subscriber: 'Cancel the order. Can't wait that long.'

"THE BAPTIST is a welcome caller at this home and I hope to be able to send in many new subscriptions very soon,' writes Pastor J. O. White of Huron, S. D. You can't send too many, Brother White. We appreciate this and the hundreds of other complimentary messages received every year. NEW subscriptions are always welcome. But RENEWALS are just as valuable. A subscriber retained is a subscription won.

"I love the sweet and well-tempered spirit of your journal. Long may it live," writes William E. Wood of Nashua, N. Y. "I belong to the church at Arlington where I have been a member for fifty-five years and a deacon for thirty-five years." We appreciate an increasing number of these fine testimonials from our readers in New England. Eventually it spells an increased subscription list and an enlarged and permanent ministry there.

"The office boy sings a new song to the tune of the well-known hymn, 'Was that somebody you?'

'Somebody did a golden deed, Took THE BAPTIST in his need;
Somebody paid up year by year, Brightening the world with Christian cheer
Was that somebody you?

'Somebody handed cheerfully on, Money for gift subscriptions won;
Somebody kept his promise to pay, Writing his check on schedule day;
Was that somebody you?

'Somebody let the years slip by, Heedless of notices piling high;
Somebody got mad when the collector came, Failing angrily to play the game;
Was that somebody you?

'Somebody's sub was only a scrap, Paper having no value mayhap;
Somebody's soul grew shriveled and small, Failing he grieved the Lord of all.
Was that somebody you?

"WCOY now signs off. If THE BAPTIST pleases you, tell others; if not, tell us. Goodnight."

gan and the building committee by Mr. E. C. Barton. The building is a credit to the Baptist cause in South Dakota.

A LETTER FROM DR. WM. P. PEARCE, pastor of the First church, Bay City, Mich., states that the *Baptist Temple News* of Grand Rapids, Mich., printed an article in the issue of June 12 under the caption of "Persecution in Michigan" in which Dr. John Smith, superintendent, is assailed for a "lock out" of certain members of the

little South church, Bay City. This article begins with "word comes to us." Dr. Pearce states that whoever inspired that article was absolutely false in the statement. Dr. John Smith has not been on the field, and the members state not a word has come from his lip or pen to incite any one to do this. Dr. Pearce maintains that it is a matter of honor to whom honor is due that inspires this defense.

REV. W. B. RILEY and the First church,

Minneapolis, of which he is pastor, sponsored the first religious service at the Reserve Officers' Training camp of the Seventh Corps Area at Fort Snelling, Minn., June 13. Something over 1200 students and officers are in attendance at this camp. They come from thirty institutions of higher learning and from seven states. Chaplain Frank C. Rideout, official army chaplain at the Fort Snelling garrison, has arranged with several churches of various denominations in the twin cities to sponsor services every Sunday morning during the training camps. Over 5000 young men of the northwest will be at this station during the months of June, July and August. Doctor Riley brought a chorus choir of nearly sixty voices for this first service. The military authorities at Fort Snelling were so favorably impressed with this first service that they have made it an official ruling that hereafter all men and officers remaining in camp over Sundays shall attend divine worship. Services are likewise provided for Catholic and Jewish groups.

DIFFICULTIES ARE BUT a challenge to the Greene avenue church of Brooklyn, Rev. Charles F. McKoy, pastor. Although the character of the population in the midst of which the church is located has completely changed in recent years, the church has steadily increased in numbers and influence. Baptismal services are held nearly every Sunday. The church budget for current expenses and missions the past year has exceeded \$30,000. A junior congregation of 100 boys and girls meets in connection with the Sunday morning service. Doctor McKoy and his co-workers have endeavored to make the church life so attractive that people come long distances to the services. The Sunday congregations are drawn from nearly every section of New York City and near-by towns.

"IS THERE ANY REASON why our spiritual nature should be neglected just because it is summer? Enjoy God's wonderful out-of-doors but don't forget that you need an hour in the house of God in worship also," is the good word from the bulletin of First church, Waterloo, Iowa, R. E. Williamson, pastor.

THE SCHOOL OF SACRED music, Homer Rodeheaver, president, will hold its summer session at Winona Lake, Ind., Aug. 9-29. Daniel Protheroe, Dan Beddoe, Charles Gilbert Spross and sixteen other teachers will be there.

ADVICE PAR EXCELLENCE from the First church, Keene, N. H. bulletin, C. Raymond Chappell, pastor: "If we are going to sit together in heavenly places we had better begin to stand together in the earthly ones."

REV. H. W. VIRGIN, pastor of the North Shore church, Chicago, gave an address at the First church, Pekin, Ill., June 14, on the occasion of the dedication of the church's new building.

THE CHURCH AT FARMINGTON, Mich., will celebrate its centennial this coming fall. Since the coming of Rev. E. W. Palmer as pastor sixteen new members have been received. Reports at the annual meeting were encouraging. All bills paid and a balance in the treasury. The church has voluntarily doubled its missionary goal for this year, making it \$200.

REV. WILLIAM H. HUNT, pastor of the Baptist tabernacle at Wilkes-Barre, Pa., has returned from a six weeks' visit in England. The work of the church continues to prosper. A new lot has been purchased for a proposed extension of the building erected three years ago. Because of the overcrowded condition this should be proceeded with at once but an indebtedness of \$10,000 forbids the project at present. The church has recently been the recipient of an eight-piece oak pulpit set, the gift of Mrs. J. H. Kellor of Atlantic City, N. J., and given in memory of her father and mother, Mr. and Mrs. Wm. S. Morris.

REV. E. A. FRIDELL, pastor of the First church, Fresno, Calif., sailed June 21 from New York for Europe with the American seminary under direction of Sherwood Eddy. The itinerary includes Europe, the Holy Land and Egypt. Pastor Fridell will return on Sept. 15.

DR. CORTLAND MYERS supplied the pulpit of the First church, Pasadena, Calif., during the vacation of the pastor, John Marvin Chan.

DR. E. Y. MULLINS, twenty-seven years president of the Southern Baptist seminary at Louisville has been granted a brief leave of absence. Two months of the vacation will be spent holding conferences with groups of Baptists in Europe.

REV. ROBERT LINCOLN KELLEY of the Board of Missionary Cooperation will spend the summer and autumn months in West Virginia.

THE FIRST PRIZE of \$25 in the recent denominational stewardship essay contest for juniors was won by Gavin Pitt of the Central church, Norwich, Conn.

REV. F. E. DARK and Rev. Hugh P. Andrews, pastors at Raymond and South Bend, Wash., respectively, held a ten-day campaign on stewardship in the South Bend church which resulted in fifty-nine individual pledges to systematic and proportionate giving.

REV. JOHN DAVIES became pastor of the Central church of Norwich, Conn., in 1872. His widow, Mrs. Emily T. Davies, has just passed away.

REV. GORDON H. BAKER of the Washington Heights church, New York City, welcomed twenty-five new members during April and May. This church unites with the Hamilton Grange Reformed church for the summer morning services. Evangelist George Rittenhouse of Brooklyn will be the speaker when the services are held in the Baptist meeting-house.

WASHINGTON, D. C., "THE KERN"
squares from new Washington auditorium. The facilities of a hotel with the atmosphere of home; 50 quiet guest rooms, each with running water; many free baths; also private ones; excellent, inexpensive dining rooms near. Garage on premises. Free map sent. Telephone, Franklin 1142.
Address, **MRS. JOSIAH QUINCY KERN,**
1912 "G" Street, Northwest

NEED MONEY?

A. C. Hageman has raised millions of dollars for Baptist church enterprises. He can secure the funds for your church building. Correspondence solicited. Box 352, Minneapolis.

PASTOR FREDERICK W. GRACEY of Cork, Ireland, spoke on June 13 in the Central church of Norwich, Conn.

DR. H. O. ROWLANDS has been called as acting pastor by the Central church of Quincy, Ill., following the resignation of Dr. Robert Van Meigs who has taken up his work with the Immanuel church of Chicago.

SECY. H. Q. MORTON of Nebraska has moved his family from Phoenix, Ariz., to Grand Island, Neb.

THE CHURCH at Pleasant Valley, Ariz., was burned a year ago. Members and friends went to the mountains, cut logs, hauled them many miles to a mill and a new chapel, 20x40 feet, of unsurfaced lumber was dedicated on May 9. Revs. V. A. Vanderhoof and R. M. Garrett assisted in the services.

DR. J. WHITCOMB BROUGHER will supply the pulpit of the First church of Tacoma, Wash., on Aug. 22. His son, James W. Brougner, Jr., will speak in the same church morning and evening on July 11.

THE CITY COUNCIL of Tacoma, Wash., attended the evening service of the First church on June 13 to hear Mr. James Mosolf and Pastor C. O. Johnson report the Northern Baptist Convention at Washington, D. C.

REV. U. S. CLUTTON, pastor of the Tuxedo Park church of Indianapolis, Ind., has entered his nineteenth year of service there. On the anniversary Sunday members were present who were baptized by the pastor in every year of his service there save one. There were also members present received by letter in every year of this pastorate save two.

CAPTAIN K. W. BROWN, eighty-four years old, died at Ames, Iowa, on Apr. 30. He was a charter member of the church and had three outstanding loyalties: to his home, to the church and to temperance. He served four full years in the Civil war and was mustered out as captain in Company "K," 186th New York Volunteer Infantry.

DR. J. H. RUSHBROOKE has been elected president of the Baptist Union of Great Britain and Ireland. He gave his first presidential address at Leeds on May 3.

DR. R. L. WEBB of the First church, Dorchester, Mass., gave the hand of fellowship to twenty-four on June 6, twenty-two having been baptized. The church has a successful men's club and the King's Daughters and Sons, led by Mrs. Webb, is reported as the largest in existence.

THE BIBLE CONFERENCE at Cedar Falls, Iowa, on Aug. 1-8, includes among its speakers: H. Tydeman Chilvers, London; Wm. R. Lane, Africa; John Marvin Dean, California; C. H. Woolston, Philadelphia; Chas. L. Goodell, New York, and Walter Hutton of Des Moines. Homer Rodeheaver leads the singing.

AUGUST SUPPLIES for the First church of Battle Creek, Mich., are as follows: Dr. Geo. E. Fifield, Dr. J. W. Hoyt of Chicago and Dr. George H. Young of Kalamazoo. Rev. Stewart B. Crandall is the pastor.

REV. JOHN C. F. KYGER, a member of the Woodlawn church, Chicago, lives at 6248 Stony Island avenue and is available for

supply work. He is a graduate of Baylor university and has had experience as a pastor and evangelist.

MISS PEARL MCCOY has completed a course of study at Newton seminary and has been licensed to preach by the First church of Bridgewater, Mass. Miss McCoy is the first woman to be given a license by this body.

THE THIRTEENTH ANNUAL meeting of the Pacific Coast Theological Conference will be held in the Fairview Baptist church of Vancouver, B. C., July 6-8.

MRS. ROBERT L. SCOTT entertained the women and girls of the First church, Evanston, Ill., at a garden party at her beautiful home on June 15. Dr. Chas. T. Holman supplied the pulpit of the church on June 13 while Dr. James M. Stifter, the pastor, was attending the thirtieth annual reunion of his class at the University of Pennsylvania.


REV. HENRY JACOBS and Rev. C. E. Burdette supplied for the Rio Grande church in Salt Lake City, Utah, during the pastor's absence at Washington in May.

MISS MARY AILSA DEBLOIS, daughter of Dr. Austen K. DeBlois, president of the Eastern seminary and associate editor of the *Watchman-Examiner*, was married on June 25 to Mr. Alvan Wilbur Dawson of Pittsburgh. Mr. Dawson is a Harvard man, class of '22.

REV. LESTER T. RANDOLPH has closed his work as director of promotion and of young people's work in Utah after three years of successful leadership.

REV. C. F. BROWN goes from the church at Shell Rock, Iowa, to the rural church at Roseglen (postoffice, Ryder), N. D. This church is twenty-two miles from the railroad and that distance from the nearest brother pastor. The parish covers 800 square miles.

THE TABERNACLE CHURCH of Harrisburg, Pa., Rev. M. R. Palmer minister, held a four days' reunion, June 24-27. Three young men were announced as candidates for ordination in a unique service. They



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are Wm. Schlessman, R. D. Taylor and Albert Sheckels. Ordination sermon, Rev. M. O. Pierce, charge to candidates, Rev. R. W. Wicks, charge to church, Rev. John A. Rodgers, ordination prayer, Rev. Mr. Green, presentation of ordination certificates by Rev. Mr. Hunt. All these ministers are former pastors of this church.

FIVE OUT OF TWELVE churches in Utah remitted one-twelfth of their annual quota for missions during May: Burlington, Magna, Murray, Rio Grande and Taylor. Four of them exceeded one-twelfth.

DR. W. Q. ROSELLE of Malden, Mass., and family will spend July and August at Round Pond, a quiet village on a bay on the Maine coast. Mr. Edwin Phelps, general secretary of the B. Y. P. U. A. will fill the pulpit on Aug. 22.

REV. W. L. WILSON of Roundup, Mont., has resigned after two and one-half years' service. He will close his work on Sept. 1.

THE FIFTY-FOURTH ANNUAL MEETING of the Swedish Baptist churches was held

June 3-6, at Gothenburg, Neb. E. E. Eklof was chosen moderator and Carl V. Anderson, clerk. The organization voted to change its name by striking out the word "Swedish." The conference will raise its quota of the fund of \$350,000 being sought by the Swedish General Conference in its Jubilee drive. The church at Verona, Neb., was abandoned and the property ordered sold.

DAN CRAWFORD died June 3. "Thinking Black" was the title of the book he wrote when in 1913 he emerged from the long grass country of the Belgian Congo where, at Luanza, he had lived for thirty years without coming out. Dan Crawford was a Scotchman and was heard by many when he toured this country on his one and only furlough. His rugged faith and unusual consecration to the natives made a profound impression on all who met him.

ON JULY 1, Dr. W. L. Steeves began his pastorate with the Walnut St. church at Waterloo, Iowa, after five years with the First church of Lima, Ohio.

DWIGHT L. MILLER, son of Rev. and Mrs. U. G. Miller died at the Baptist parsonage at Fort Madison, Iowa, on June 2.

REV. H. R. MCKEE preached his farewell sermon at Keokuk, Iowa, on June 13. He goes to Everett, Wash.

REV. JUDSON CONKLIN, for forty-one years the pastor of the Clinton Avenue church of Trenton, N. J., tendered his resignation on June 6 to become effective Sept. 1. During these four decades the church has developed a splendid property and has grown from a membership of seventy-five to about 800.

THE CHURCH at Chelsea, N. J., Rev. Thos. Cross, minister, has received as a gift a set of chimes with keyboard attachment at the organ. Mr. and Mrs. John Stinson were the donors making the gift in memory of their parents.

DR. W. W. PHELAN, for fourteen years a member of the faculty of the Oklahoma Baptist university at Shawnee, has been elected president of the school to succeed Dr. J. B. Lawrence who will give all his time to the church located at this place.

THE HUNGARIAN BAPTIST fellowship in the United States has forty-four congregations with 1615 members. They reported 145 baptisms last year. M. Majorsak of Philadelphia is president of the body.

THE LOGAN CHURCH, Philadelphia, Pa., has unanimously adopted a resolution protesting against the opening of the Sesqui-Centennial on Sunday.

THE OCEAN PARK SCHOOL of methods will be held Aug. 16-28, Ocean Park, Me. Registration fee is \$3.50 for all delegates. F. F. Peterson is dean.

Editor's Notes on the Lesson for July 25

THE PASSOVER
Lesson Text, Exod. 12:1-2, 21-28.
Golden Text, 1. Cor 5:7

Moses on being called of God to his great ministry went from Midian, Egypt, and there in cooperation with Aaron he began his approach to Pharaoh. Pharaoh with high disdain mocked the idea of letting the Israelites go with swelling pride laughed at the name of Jehovah. Then followed the startling plagues which sobered Pharaoh. But soon as each plague passed away Pharaoh was just as hard of heart as ever. The Passover gets its name from the passing over of the angel of judgment when the blood of the slain lamb was seen upon the doorframe of a house. This event marked a great epoch in the history of Israel. The emigration of Abraham of Chaldea and his settlement in Canaan marks the individual origin of the Hebrews as a people, but the departure of the Israelites out of Egypt marks the beginning of the Hebrews as a nation. To this day the feast of the Passover is observed by Jews everywhere in the world as the outstanding memorial of the birth of their nationality. Great spiritual principles are expressed in the Passover. It is true that under a certain system of interpretation, the Passover in common with many other Old Testament incidents has been mishandled and made to teach things which it never was designed to teach. But if due allowance is made for crass interpretations there still remains in the story of the Passover the dramatization of principles which underlie the whole social fabric of human life and form the bedrock of Christian theology.

Sacrifice


It was through the sacrifices of the lambs slain on the night of the Passover that Israel was protected from the judgment that fell with such a terrible blow upon the homes of the Egyptians. The blood shed and applied according to directions gave immunity to every family that obeyed instructions. And the flesh of the lambs cooked and eaten gave strength to the departing pilgrims who were about to flee from slavery. All this has a theological application. Christ our Passover, was sacrificed for us. In some way, not wholly explainable, his sacrifice on the cross when accepted by a sincere faith, saves men from the judgment due to sin, and his spirit assimilates and strengthens men for the tasks of the Christian life.

Judgment

Of course there were homes in Egypt wholly innocent of any part in the crime of Pharaoh in oppressing the Hebrews, but the first born was not spared in these homes. Why? Because there is an eternal social law of retribution ever at work upon communities as a whole and by the inevitable operation of that law the innocent suffer with the guilty. Thus the Passover when properly interpreted dramatizes the two great social laws which must be observed if society is to be saved—the law of vicarious sacrifice and the law of social retribution.



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For information address **REV. MILTON G. EVANS, LL.D., President, Chester, Pa.**

New Books

The Playtime Guide Book, by Frederic K. Brown. Philadelphia: Judson Press. \$1.50.

Teachers, workers, and mothers too, we have found it at last—a real playtime guide book. It is not all theory but is filled with games which will fit and bring out the attitudes and characteristics desired for every age from beginners through primary, junior, intermediate, senior, and adult. This book would be especially beneficial to church vacation school workers. It is a convenient, practical, graded course in play such as will help church workers to forestall the evils of wrong methods of recreation and capture the play spirit for God.

—GLADYS KILLAM.

Summer Program for the Church, by Dr. Miles H. Krumbine, Chicago: University of Chicago Press. \$1.50.

Attractively written, intensely practical and very complete is this new book from the Chicago University Press treating one of the newest and most important phases of our church program, viz., the summer church school.

Doctor Krumbine, the author, who is pastor of one of the leading churches of Dayton, Ohio, has assembled a world of material which he has used successfully in his own summer programs.

The work of the executive and the

directors of the various departments of the summer school are all carefully outlined in the opening chapters. This is followed by a daily program for the different grades covering Bible study, mission study, dramatization, prayer and service. Especially helpful and suggestive are the selections and plans for the period of worship which is one of the leading features of the summer church school.

This book should prove most helpful to leaders as a guide and reference work and would make a fine text book for discussion groups in a church training program.

—C. R. OSBORN.

(Continued from page 743)

specialist in the subject of the report. This is unfortunate, for one may come upon some bit of insight into conditions and a wise interpretation of events. Reports are generally connected with columns of statistics which are difficult to understand and therefore make dry reading. Yet a good report, put into readable form, may illuminate a subject in such a way as to be as fascinating as a novel. And it certainly keeps close to reality. "Copy" can be had from the romantic speeches of optimists, or, for that matter, from the pessimists, but it can also be gleaned from a well-written report. Anyhow, one does not waste time in going over the reports of either the American Bible Society or its sister organization, the British and Foreign Bible Society. These two organizations are interdenominational and world-wide in their work and influence. It is well worth a couple of hours to go through the annual report of either of these societies.

Just now, the older organization—the British—has put out its report for 1925. Personally, I am interested in that section which deals with China. It is taken for granted that the agents of the society in China are in close touch with the life of the country and are imbued with a deep interest in the welfare of the people. With this in mind, one can understand the following extract from the report:

"The squandering of the country's resources; the commandeering of its manhood and means of transport; the despoiling of the people's homes, and the wasting of their lands have not ceased. Worst of all there seems to be no popular indignation at these things. Chinese patriotism asserts itself strongly against wrongs inflicted from without, but seems strangely indifferent to all the suffering caused by the enmity and strife among its own rulers. National rights, if infringed by foreigners, are defended with determination, but national wrongs, the wrecking of their country's constitution by political intrigue, the ruin brought on millions of their people by the ambition of military rulers, the prevalence of brigandage unchecked throughout the land—these things go on from year to year and are borne not with contentment but with a resignation which is wonderful and wearying to behold."

It is not easy to write like this about

China at this time, but it is the truth. Those who wrote these lines know of what they write. The curse of China is militarism. This cannot be said or written too often, for it takes such a long time to convince people out of China that it is so. The spotlight thrown by western journalism on China's foreign relations has blinded the average American reader to the fact that the worst evils of this land are those within its own borders. Perhaps one should expect this, for wars and brigandage have become so common that they no longer make front-page copy for American newspapers. But this report is not written by pessimists. No one has a right to be optimistic if an agent of a Bible Society cannot be. He bases his confidence on the power of the printed scriptures, and he is safe in doing so. I do not want to weary any of my readers with columns of figures, for my record at college in mathematics is such that it would be in the nature of a joke for me to attempt to quote numbers. But I am going to venture just one quotation in numerals: no less than 4,261,455 copies of the scriptures were placed in the hands of the people of this land during the year 1925. Just think what that means, with robber-infested roads, with soldiers roaming in every part of the land, travel unsafe, money scarce and danger lurking at every turn of the road! Still this one society through its agents and colporters distributed four and a quarter millions of copies of the Word of God among the people of China. To one acquainted with conditions in the interior it sounds like a fairy story, yet it is the plain unadulterated truth. And many more millions will read those books—or listen to the reading of them. One is tempted to launch out into a plea for more Christian literature for China, but that can wait for another letter. I want to give another quotation from the report. It deals with the future, for it deals with young China.

"Young China has not yet come to her own. The nation's mind has all the characteristics of youth. It is eager to learn; responsive to new ideas; sensitive to praise; readily impressed by sympathy; easily repelled by harshness; generally more swayed by impulse and emotion than by reason; buoyantly hopeful; sometimes overconfident; sometimes obstinate—which of these is not a common quality of youth? But youth is a time of peculiar perils. It is liable to suffer much from flattery and soft compliments as from severe reproof. Restrained and sympathetic comradeship is its need, and something analogous to that is the need of young China. Are the Western nations able to supply that need? The future of this mighty youth-

Want Ads

SCHOOL OF SACRED MUSIC, Homer Rodcheaver, President. Summer session, Winona Lake, Indiana, August 9-29, 1926. Intensive, sympathetic, practical. Daniel Protheroe, Dan Beddoe, Charles Gilbert Spross, and sixteen other teachers. Write Secretary for leaflet "A".

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When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benevolent Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

Annuities

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ful nation depends in some measure upon them, and in some measure on China's response to what they offer her."

All of which means that we of the West need to apply ourselves more assiduously to an attempt to understand this people. And one way in which this can be done is the introduction of courses of study in Chinese history and literature into American colleges and universities. While there are a few universities in the United States that are offering such courses, they are altogether too few. America and China must live together. The day of isolation for either people has gone. Our grandchildren will be coming over to Peking for week-ends, while Chinese college students will be flying to America to witness college football games.

John Bechet Murphy

An Appreciation

By O. C. WRIGHT

JOHN Bechet Murphy, son of Rev. J. M. Murphy, was born in London, England, and educated in Cliff and Harley colleges. He was blessed in winning souls during his student career. He was ordained in the Baptist church at Barnstaple, N. Devon, in 1885, where his father was pastor; and was later designated for work on the Congo, S. W. Africa, by Doctor Murdock of the A. B. M. U. who was in England at that time. He left for the Congo January

1886 and was associated with Mr. Joseph Clark (now in America) for some time. With his brother-in-law he opened a new station at Bolengi, the most advanced station on the upper river, among a cannibal people. Here he labored for ten years. On one occasion he tramped through dismal swamps for three days to reach an unreached tribe, and was surrounded by frightened natives, too frightened to shoot their poisoned arrows, for, having never seen a white man, they thought he must be a spirit. After days of earnest preaching, one conscious-stricken man replied: "Ah! Ah! Neundelle, you have lied, for what has become of our forefathers, and did not your forefathers know, and why did they not come sooner to tell us this good news?" At another time he traveled with natives in a canoe and narrowly escaped with his life when he saved a boy from being buried alive with his chief (a custom among this people). The boy has since been a great worker for God among his people.

In 1895 he made grave charges against the Belgian government under King Leopold for crimes among the natives, and, as a result, a deputation was sent to investigate and bring to justice the offenders. Both English and American papers published the details.

While at Bolengi a church was formed and many baptized in the river; at the present time thousands of souls are rejoicing in sins forgiven. He unwillingly relinquished his work on the Congo, but

his wife's health made it impossible to stay and when an opening for work in Jamaica was presented, he availed himself of the opportunity and for twelve years labored on this island, having charge of five churches covering a large area. Since no roads nor bridges had been built in this part of the island, all travel had to be done on horseback; fifteen miles in one direction, ten in another to reach the churches, together with forty class houses and four government schools to supervise, made the work strenuous, but his delight was among the people for he loved them and was beloved by them. Great crowds gathered at the river when he baptized and many were the souls he won for the Master.

On coming to America he was pastor of the Baptist church at Passadumkeag, Me., for two years and then came West, and for the last sixteen years had served in different parts of Oregon as pastor of country churches, Dayton, Junction City, Clatskanie and Delena, at the latter place walking many miles to reach the lumber camps and in every sphere opening up new work in the outlying districts. He never spared himself, he loved everybody and always had some kind word to say to all.

He leaves a widow and one daughter, his son-in-law, Mr. Chas. Ingalls and a little grandson, brothers Rev. E. C. Murphy of E. Orange, New Jersey, Harold Murphy of Ontario, Canada, and three brothers and two sisters in England.

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET—MAY, 1926

Rank	States	1. Quotas	2. Amount due May 31	3. Amount paid May 31	4. Amount unpaid May 31***
1.	Idaho	\$ 18,000.00	\$ 1,500.00	\$ 1,435.29	\$ 64.71
2.	Delaware	9,500.00	791.67	658.96	132.71
3.	Calif. South	330,756.00	27,563.00	18,456.10	9,106.90
4.	Missouri	35,136.00	2,928.00	1,915.14	1,012.86
5.	Washington, West	55,000.00	4,583.33	2,971.14	1,612.19
6.	New York State	609,000.00	50,750.00	29,769.60	20,980.40
7.	Pennsylvania	527,000.00	43,916.67	23,518.43	20,398.24
8.	Rhode Island	115,000.00	9,583.33	4,882.41	4,700.92
9.	Michigan	200,000.00	16,666.67	8,480.11	8,186.56
10.	New Jersey	330,500.00	27,541.67	13,811.63	13,730.04
11.	Arizona	19,500.00	1,625.00	782.74	842.26
12.	Nebraska	80,500.00	6,708.33	2,993.26	3,715.07
13.	Illinois	320,500.00	26,708.33	11,682.64	15,025.69
14.	New Hampshire	45,000.00	3,750.00	1,636.81	2,113.19
15.	Nevada	3,800.00	316.67	137.97	178.70
16.	Massachusetts	480,500.00	40,041.67	17,001.14	23,040.53
17.	Wisconsin	77,000.00	6,416.66	2,623.14	3,793.52
18.	Connecticut	161,000.00	13,416.67	5,150.94	8,265.73
19.	Vermont	43,000.00	3,750.00	1,298.31	2,451.69
20.	New York Metro.	290,744.00	24,228.67	7,913.82	16,314.85
21.	Maine	110,000.00	9,166.66	2,906.82	6,259.84
22.	West Virginia	140,000.00	11,666.66	3,659.25	8,007.41
23.	Montana	15,500.00	1,291.67	400.43	891.24
24.	Colorado	95,000.00	7,916.67	2,346.88	5,569.79
25.	North Dakota	21,500.00	1,791.67	527.72	1,263.95
26.	Kansas	175,000.00	14,583.33	4,055.87	10,527.46
27.	Iowa	130,000.00	10,833.33	2,905.29	7,928.04
28.	Indiana	165,000.00	13,750.00	1,252.71**	12,497.29
29.	Minnesota	125,000.00	10,416.67	321.41**	10,095.26
30.	Calif. North	121,000.00	10,083.33	*	10,083.33
31.	Dist. of Col.	30,000.00	3,000.00	*	2,500.00
32.	Ohio	355,500.00	29,625.00	*	29,625.00
33.	Oregon	52,000.00	4,333.33	*	4,333.33
34.	South Dakota	31,500.00	2,625.00	*	2,625.00
35.	Utah	5,000.00	416.67	*	416.67
36.	Washington, East	34,000.00	2,833.33	*	2,833.33
37.	Wyoming	8,700.00	725.00	*	725.00
38.	Miscellaneous			508.87	508.87†
Total		\$5,368,136.00	\$447,344.66	\$176,004.83	\$271,339.83

† Paid in excess of amount due.

* Collections to date not reported.

** June collections not reported.

*** Column 4 shows the amount due and unpaid (Column 2 less Column 3) and represents the approximate amount on which the denominations is paying interest because it has not been paid month by month as needed. The order in which the states are listed is determined by the percentage relation of amounts paid (Column 3) to amount due (Column 2).

541

Volume VII

July 24, 1926

No. 25

The Baptist

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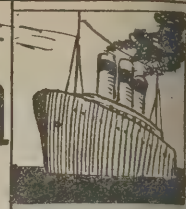
UNIVERSITY OF ILLINOIS



"Earth with her thousand voices praises God"



Folks, Facts and Opinion



One hundred and thirty registered delegates attended the Bible assembly at Maymyo, Burma, in April. Among many good things that were accomplished at the meetings was the formation of a life-service fellowship with over seventy young people as members.

For many months past a serious attempt has been made to discover what the attitude of youth is on various important points. It is due to the initiative of the Young Men's Christian Association that its leaders in fifty-two countries have undertaken to get at the youth problem by letting the boys and young men state it for themselves, and freely express their opinions. This is a stupendous task. The results will be made known at the world's conference on boys' work to be held at Helsingfors, Finland, in August.

Fine lines are drawn on the race question in Detroit. According to the *Record-Searchlight*, Mr. and Mrs. Starks, negro, erected a dwelling adjoining an apartment building occupied by whites. The whites offered to buy the property but objected to the price set by the Starks. Then the Lakewood boulevard civic association appealed to Judge Leland W. Carr who decided that if the Starks will not sell their house for a reasonable price they shall not be permitted to live in it—thus vindicating the sacred right of private property for white men.

Just preceding the Bible conference at Winona, there will be held a great missionary conference Aug. 3-11 (interdenominational) under the supervision of Dr. R. H. Glover, one of the foremost missionary authorities and teachers of the world. He is a world traveler. He will be assisted by Drs. G. S. McCune and W. H. Hockman, men of broad scholarship, thrilling speakers, travelers, missionaries, one a college president and the other founder of the J. Hudson Taylor school at Luchow. Each will speak daily. Field study will be presented and the lectures will be spiritual, and educational.

There are indications that the committee investigating the Pennsylvania primaries is going to "strike pay dirt." It has included the Anti-Saloon League and the W. C. T. U., and now the papers report that it will cover the whole subject of the employment of congressmen as paid lecturers for special interests of all kinds from the Ku Klux to organizations opposed to prohibition. Even so, a perfectly safe guess is that it will stop before it reaches the fundamental fact that the government, national, state and local, is bought and sold in the market as private property—and particularly, why it is so.

The public debt of the United States amounted at the latest report to \$19,803,924,000. It is being extinguished at the rate of nearly \$1,000,000,000 a year.

Dr. F. W. Norwood of the City Temple, London, has been released for six months beginning with October, to take part in a campaign throughout Great Britain in the interest of international peace. This campaign will follow a tour of three months for the same purpose in Canada and the United States. In it he will have the support alike of the League of Nations Union, the archbishop of Canterbury and the nonconformist churches.

An unusual case of liberal interpretation comes from the Orphans' Court of Philadelphia. The \$6,000,000 endowment of Ellis college for the education of fatherless girls has long provided an income in excess of the needs of the institution provided for in the will of Charles E. Ellis of Philadelphia, who died in 1909. On June 17, 1926, the Orphans' Court, following its investigation of several months, decreed that the surplus not needed for the operation of Ellis college may be used to support fatherless girls in their own homes.

Directors of athletics in ten of the leading western universities in conference in Chicago Dec. 5, 1925, having under consideration the subject of physical training in the military training camps, by unanimous vote declared that they "do wholeheartedly endorse the work of the United States army in establishing, maintaining and perfecting an intelligent and efficient course of physical training in the citizens' military training camps and do pledge ourselves to the moral and physical support of the same." They do not appear to have made any pronouncement on the efforts to create a "war psychology" and to teach the manual of arms and the combat drill either in the training camps or in the R. O. T. C.

Few people realize the greatness of the life insurance business. At a meeting of life insurance presidents, Mr. William A. Law, said that there are 54,000,000 policy-holders in the United States, and that they carry \$72,000,000,000 in life insurance. The total invested assets of the companies amount to \$11,400,000,000. The average insurance carried by each policy-holder is \$1,333, and the payments this year totaled \$1,500,000,000, which is nearly ten times what was paid in 1900. It is proposed by Mr. Haley Fiske, president of the Metropolitan life insurance company, to insure workers against unemployment. Thus through business experience society is gradually finding a way for all to bear the misfortunes of each. Social insurance is in its infancy.

B. A. M. Schapiro, managing director of the Hebrew-Christian Publication Society, has written a booklet entitled "Gethsemane in Our Lives," which ought to be read by millions of Christians who for lack of acquaintance with Hebrew Christians, have the impression that "all Jews are queer." It is in fine spirit, revealing and it costs nothing but postage enough to cover mailing. Address 405 Bible House, Astor Place, New York.

On the heels of the eucharistic congress, we stumble upon the following paragraph in the *Michigan Christian Advocate*: "Probably the most astounding revelation which Doctor Athearn makes is that the Catholic church—which we all had supposed was doing fairly well in its way, in the religious instruction of its young people—reaches with its schools only one out of four of its young people under twenty-five years of age—less proportion than the Protestants, who reach one out of every three, while the Jews reach only one out of twenty! It is alarming indeed. Is it any wonder that crime multiplies, and that the young are supplying the criminals of America?"

Anna Louise Strong describes in the *Congregationalist* the present relation of church and state in the U. S. S. R. thus: "In matters of religion, however, the Soviet government grants equal tolerance to all creeds. The various Protestant sects and heretical sects generally have told me they have much more freedom than under the czardom; but no churches are allowed to maintain schools of any kind, and this weighs heavily upon sects to whom control of education is an important tenet. The government also touches the church at one important point: that of property. All church buildings belong to the municipality and are obtained from the municipality rent free by the group of believers who have been accustomed to use them. The immediate effect of this is not noticeable as the same group of worshipers continue to use the church; but they use it at the good will of the city council instead of the good will of some central ecclesiastical body to which it formerly belonged. The result of this is a kind of unconscious congregationalism. If an priest gets new ideas, reforms the liturgy, or introduces sermons, and if his congregation likes the innovation, there is no central hierarchy which has the power to put him out as unorthodox. The building belongs to the town, and through the town to the congregation. The effects of this will be much more widespread in the future than at present appears. At present the great mass of the church is still extremely conservative."

Who would not be a snake? It has been discovered that chiggers infest the skins of snakes and that the latter have means of getting rid of the pest except by shedding their skins. Nature provides even such relief to human beings.

It is becoming evident that the people of the United States do not want a censorship of moving pictures, and equally evident that they are going to do something about the kind of pictures given to the public. They may even be driven, however unwillingly, to resort to a censorship if they become convinced that there is no other way to control the screen. They did not and do not want prohibition, but they were driven to it by the unscrupulous liquor business. Picture producers and exhibitors would do well to take notice.

At the Grand Island college commencement dinner, gifts for the year were announced as follows: From the Northern Baptist Convention, \$14,593, from the Nebraska Baptist Convention, \$6,968.76, gifts received for the auditorium-gymnasium, \$19,179.24. In addition there were a number of special gifts received, the largest one coming from Dr. and Mrs. George Sutherland, who gave to the college thirty-seven lots and three houses. These are valued at \$17,000 and in the past, Doctor Sutherland indicated his desire that when this property should be turned into money, the proceeds should be used to erect a new library, or, in case someone else gave more for this purpose, that it should be added to the endowment fund and the income used for the president's salary. This gift was made on the annuity basis. Another annuity gift was from Mary Speer and amounted to \$4000. At her death the income of this is to be used for the library. Mrs. W. W. Carpenter and her son, Isaac Carpenter, presented to the college a note for \$1000 which was due the Isaac Carpenter estate from the educational commission of the Nebraska Baptist Convention. Two gifts of \$500 each were given for current expenses, one from a man whose name was not given and the other from Mr. William Ross. Mr. F. J. Bates of Grand Island gave \$100 to be used toward teachers' salaries; a gift of \$50 from Mr. and Mrs. H. L. Boston for the same purpose. Mr. Jeff Patton gave \$50 which was used for library books. Dr. J. W. F. Heuman presented the college with \$50 which was used in the biological department. Mr. J. J. Wolbach gave \$70 for a scholarship. A. Harold Prince \$25 for prizes in debate. Mr. C. C. Tingley gave \$25, and Miss Jennie Hall \$10 for current expenses. Mr. Winifred Benjamin and Miss Esther Hile have each taken out a \$100 life insurance policy with the college as beneficiary. At the close of these announcements, Miss Blanche Rousek came to the table where President Wells was seated, and in behalf of the Stripedettes, presented him with \$35 in gold to be used for athletics. In expressing his thanks, President Wells spoke of the splendid spirit of loyalty and cooperation which the Stripedettes had expressed during the entire year.

A note of the extent to which the Roman Catholic church is coming to the front as an agency of social betterment is found in the fact that in the national conference on social work held in Cleveland at the beginning of June, Mr. John Lapp, a leader in the social action division of that church, was elected president of the conference for the coming year.

It is said that a survey of public dance halls in New York city shows them to be "markets for young girls," in some cases as bad as the worst of New York in the past. A daily paper moralizes that "any public dance hall is a dangerous place for a young girl without a chaperon." Why is not such a place a poor place for any girl, with or without a chaperon?

Hillsdale college, Hillsdale, Mich., announces the gift of \$50,000 from the Ball brothers of Muncie, Ind., for the erection of a memorial residence hall for women to be known as the Frances Ball Mauck dormitory. Work will begin at once upon the new hall which will cost \$200,000 when completed. The late Mrs. Mauck was the wife of Jos. W. Mauck, for many years president of Hillsdale college. Previous gifts to Hillsdale college from the Ball brothers total more than \$100,000.

The Midway hospital, St. Paul, Minn., was dedicated with fitting ceremonies on Sunday, July 11. Erected at a cost of more than \$1,500,000 the Midway hospital is the latest thing in hospital building and equipment. Dr. Robert Earl, president of the Northwestern Baptist Hospital Association, spared neither time nor energy in gathering together all the latest information of the best in architecture and equipment. Every known feature that makes for economy and efficiency has been incorporated in the building. Baptists everywhere may well be proud of this latest addition to the philanthropic forces which serve the kingdom of God and carry out the full program of Jesus.

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"We do not go forth to overturn all that we find and wreck the customs of the centuries. We would not build a New England meeting house in the Indian jungle, or ask to have our converts adopt our ugly and sometimes indecent garb. Let them keep their customs, their dress, their governments, if they prefer them. But the spiritual gift, the dynamic of Jesus—this alone can enable stagnant peoples to emerge from old abuses, to cleanse their lives of superstition and caste and idolatry and cruelty, and establish the kingdom of Christ in the lands that gave him birth."

—Pres. W. H. P. Faunce.

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THE BAPTIST

2320 South Michigan Avenue

Chicago, Illinois

Report of the B. Y. P. U. A. Convention

Held at Los Angeles, California, July 7-11

BY FRANCIS C. STIFLER

IF THE work of our denomination is to be measured this year by the interest in attendance at conventions, then we may expect much. The record-breaking Washington attendance of the Northern Baptist Convention was matched by an attendance of more than 5600 at the 35th Anniversary Convention of the B. Y. P. U. of A. in session at Los Angeles, July 7-11.

It was a gay sight as the delegations filed into the great auditorium of the First Methodist church for the opening session Wednesday evening. There were fifty-seven varieties of head-dress and as many songs and yells. The atmosphere was so electric with the presence of youth that a man both blind and deaf could have felt it.

There was no disrespect, however, either of God's house or of the program. Frank W. Cummings played the great organ for half an hour. Then a knight in all his bright regalia carrying a bugle three feet long stepped to the front of the choir loft. To every quarter of the house he gave his clarion call bringing the throng of young people to silence. Then the presiding officer impressively declared: "In all these things we are more than conquerors through Him that loved us." Thus does our great assembly open by the waters of the mighty sea. From far and near we come. Our King has called us. Hear ye now the greetings of our hosts. They welcome us to their temples, the magistrate to his city. E'en more than this, those who shall guide us through these days, they shall greet us and ere curfew toll we shall feel 'The Thrill of Adventure with Christ.'" It was something new in conventions.

The Song Service

The service of song under Prof. Robert E. Clark was magnificent. It may be that only young people challenged to "Adventure for Christ" can sing as they did. Surely it is seldom that gospel singing so stirs the hearts of listeners. The mayor, George E. Cryer, Dr. Homer Vosburgh and E. Morton Rose brought the welcome of the city, the churches and the young people of Los Angeles. The vice-president, Rev. Theodore F. Adams, himself a youth, responded. The faculty was then introduced, and the "Thrill of Adventure," the theme of the evening, was presented by C. O. Johnson of Tacoma. His presentation was a living reality of that theme. He knows that thrill of adventure; his church in the northwest led the denomination in baptisms the past year; his young people are evangelists; his Sunday school is a soul-winning army. No man could bring from his experience a greater message than Doctor Johnson.

The work of the convention began at 8:30 Thursday morning. The young people's convention is not a vacation dotted with inspirational addresses; it is a university of intensive study for four

full days. Eleven methods conferences with two consecutive periods broken by a brief recess are held each morning from 8:30 till 10:15. There were conferences in senior methods, intermediate methods, junior methods, city, state and associational methods, evangelism, social service, stewardship, study class methods, bible dramatics, publicity and recreational activities.

At 10:30 the knight with his bugle appeared again, the solemn call to order was repeated and the general program of the morning was begun. There was enthusiastic singing, particularly of the convention hymn, "Lead On, O King Eternal." The youthful president of the convention, John F. Singleton, then spoke. To hear him is to love him. He is a young business man holding a responsible position with Armour and Company of Chicago. He has tithed his time for two years. His address closed with a fitting season of prayer in which the song leader cooperated with a stanza, while at Mr. Singleton's request, Mr. Phelps and Miss Umstot, the secretaries of the movement, stood beside the president.

W. H. Bowler then spoke. He loves the young people. He let his imagination go out a few years to the time when Singleton would be president of the N. B. C. and the other leaders members of our great boards.

The "Declaration of Invitation"

The Pennsylvania delegates, dressed like Quakers, came forward. How solemn they looked, but how noisy they were! They invited the convention to Philadelphia next year, then called Mr. Phelps forward and read to him their "Declaration of Invitation," backing this with a "chest of gold" containing a check for \$700, half the required guarantee fund from an entertaining city. The convention will go to Philadelphia in 1927.

The report of the board of managers, a document of achievement, was received. The quiet half-hour which followed was given by Dr. E. A. Hanley of Berkeley. He read the story of the rich young man whom Jesus loved, then spoke on Christ in this generation. Would this generation have Christ? Would Christ have the youth of this generation? After this stirring challenge the meeting adjourned.

The forums held on Thursday and Friday afternoons were new and striking features of the convention program. Although an hour and a half in length, they were generally popular. The subjects discussed in these forums included peace and international relationships, led by Walter W. Van Kirk; industrial relations, Dr. E. P. Dermott, editor of the *California Christian Advocate*; race relations, E. R. Brown, affectionately known in Baptist circles on the coast as "Mexican Brown," and law obedience

and enforcement (which was attended by 300 people) by Judge Robert H. Scott of the municipal court board of Los Angeles. There was no more stirring moment in the whole program than the hour on Saturday morning when the watchman from the tower reported the forums to the entire convention.

The partial report of the special committee on young people's attitudes is a great contribution to the world-wide discussion of the youth problem of nations. Its findings will be reported in religious papers elsewhere. It is hoped that the report will be completed in another year.

Doctor Abernethy of Washington has a wide open door into the hearts of young people everywhere. On Thursday evening the church was filled to capacity and an overflow was served by means of loud speakers when he spoke on "The Modern Knight Errant," giving at the opening of the session a challenge to a life wholly consecrated to the service of Christ. Decision cards were distributed at the close of this meeting but were not turned in until the end of the convention Sunday evening.

Life Service Discussed

Life service was discussed in personal interviews on Friday and Saturday at hundreds of the cards were signed. The life service league pledge appearing on the cards hung before the convention throughout its entire session: "I will live my life under God for others rather than for myself, for the advancement of the kingdom rather than for my personal success. I will not drift into my life work but I will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become the largest use to the kingdom of God. As I find it I will prepare for it and follow it under the leadership of Jesus Christ wherever it takes me, cost what it may."

Following the morning session on Friday came the address by Dr. H. H. Binham of Calgary, Alberta, who dedicated himself to Christian service at the third annual B. Y. P. U. A. convention. He spoke on "The Crusade of the Conventions." In the evening Dr. Lincoln McConnell of Oklahoma City discussed "The Conquest of Prejudice."

Saturday morning was the heart of the program. Following his address on Thursday evening and the many personal interviews which had resulted from it Doctor Abernethy brought still closer to the young people their life responsibility in his address, "The Knight Equipped." More than 400 discussed the problem of their life work in sectional conferences lasting an hour. There were group conferences on foreign missions, home missions, the ministry, religious education, business and professional life, and on fulfilling the life service pledge in the home.

(Continued on page 772)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

A Neighborly Reply to a Neighborly Criticism

IN the issue of June 12, THE BAPTIST attempted a brief editorial interpretation of the last meeting of the Northern Baptist Convention. It is gratifying to note that the correctness of that interpretation is conceded by Baptist papers generally. By way of exception, however, the *Word and Way* honors us with more than two columns of friendly criticism under four definite heads. These will be considered in the order in which the *Word and Way* states them.

First, THE BAPTIST said: "So far as votes can settle anything among Baptists it is settled that the Northern Baptist Convention will not accept and put its imprimatur upon any official creed, nor prescribe either the membership or the practice of any local church, nor admit to membership as a delegate in the convention any person who is not a baptized believer, nor impose upon workers supported by it any test of orthodoxy except a genuine personal loyalty to Jesus Christ."

Concerning this statement the *Word and Way* observes: "This declaration is set down with a firmness and finality that make it highly, even intensely interesting. It is of the nature of an ex cathedra statement. It shuts the convention up to an irreversible position." But does the *Word and Way* understand that the effect of a vote in a Baptist body is to shut that body up to an irreversible position? We hold a different idea of Baptist procedure. We hold it proper rather to understand that when a Baptist body has voted on any question it is to be taken to mean what it says until it says something else. And in the editorial under criticism, to avoid any possibility of presumptuous or ex cathedra opinion, we went on to say: "Probably the position thus attained is not precisely that which any group would have projected as its own full ideal. But it is that which has resulted from honest and patient attempts to arrive at such understandings as will facilitate cooperation in the promotion of common and fundamental Christian aims. And the hopeful fact is that this position, having been so attained, seems to be that in which the thought of the denomination tends to a stable equilibrium."

How the *Word and Way* with those words before it

could understand THE BAPTIST as speaking with an air of irreversible finality, constitutes a study in psychology.

On the second point our words as quoted above concerning the attitude of the convention were that it will not "prescribe either the membership or the practice of any local church." The *Word and Way* understands this statement to mean that "the convention will have nothing to say or do about the character and standing of cooperating churches." We would rather disavow our words than have them so understood. But the *Word and Way* relieves us of the alternative by using twenty-six lines to show from our editorial that the convention does have something to say about the character and standing of cooperating churches. It shows that the convention excludes any church that recognizes or practices for scriptural baptism anything except the immersion of believers and admits only baptized believers to its membership. That the *Word and Way* is not satisfied with the attitude of the convention is obvious, but that is not relative to this particular discussion.

For the third point of criticism, the *Word and Way* says, "It is, according to our Chicago neighbor, to be the fixed policy not to 'impose upon workers supported by it any test of orthodoxy except a genuine personal loyalty to Jesus Christ.'" We wish our neighbor had defined for its readers 'personal loyalty to Jesus Christ.' Just what and how much does this mean? Who is to decide whether or not an officer of the convention, or a missionary appointed by a mission board is personally loyal to Jesus Christ?"

We understand the *Word and Way* to be actually seeking information and not merely inventing occasions for fault-finding. Our reply must, of course, be brief.

Loyalty to Christ is shown by honest endeavor to live true to his spirit and his known teaching in all things. We go farther, however, than our neighbor in selecting a standard of such loyalty. The *Word and Way* stands for "personal loyalty to Christ as understood and defined by real and loyal Baptists." THE BAPTIST stands for personal loyalty to Christ as understood and defined by the writers of the New Testament. The limits of space do

not permit a comparison at length between these two standards.

Whether an appointee for denominational service is loyal to Christ is to be decided by those who appoint and support him. This would seem to be elementary and obvious. There does not seem to be any other tribunal to which the question can be referred. Certainly THE BAPTIST does not assume to itself any such function beyond the field of its direct responsibility.

The fourth and final criticism directed at THE BAPTIST by the *Word and Way* relates to the inclusive policy of the Foreign Mission Society, which it understands us to accept as settled. We see no reason why we should not so accept that policy. It has been long in force. No proposal, so far as we are aware, has been made in any public and parliamentary way to change it. We have no information that any such action is contemplated in any quarter.

What is that policy? We quote from the official statement of the Foreign Mission Society in a careful reply to this very question: "Liberty must . . . always be exercised in our denominational sphere within the bounds of the Christian and Baptist faith. . . . We have demanded that all our officers and missionaries be loyal to the gospel. We will appoint only suitable evangelical men and women. . . . And by the gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Spirit. The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the scriptures and the fact that we have experienced this salvation in our own hearts."

That statement did not originate in the office of THE BAPTIST, but we know no reason to doubt the good faith of the society in setting it forth, we rejoice in the increasing fruitfulness of the work on the foreign fields under that policy in leading men to Christ (last year surpassing all former years in the thousands of conversions), and in contemplation thereof we feel a prompting not so much to meticulous criticism as to great thanksgiving. We are persuaded that when Baptists generally come to understand clearly what that policy is and what is being accomplished under it they not only will not wish to reverse it but will rally to it with unprecedented enthusiasm and with ample moral and financial support. They will sustain a missionary policy of liberty "within the bounds of Christian and Baptist faith."

In every desire to preserve the integrity and purity of the Baptist faith and the Baptist movement on the original basis of personal and collective loyalty to the spirit, teaching and authority of Jesus Christ alone, we heartily share. We stand, and invite all other organs of Baptist expression to stand with us, in resisting every tendency towards perversion or schism. And we pray for the day when none of us will be more zealous in discovering occasions for misunderstanding and dispute than we are in finding ways to a good understanding and to a true fellowship of faith and service.

Abstract Ethics and Facts

OF COURSE, in order to have good society we must have good men and women. Of course, if the church attempts to deal with concrete social problems it runs the risk of making mistakes. Of course, the business of the church is to preach the gospel. Of course, the purpose of the gospel is to make good men and women. Of course, personal goodness is fundamentally a matter of motive. But goodness has both motive and method. Good character involves good conduct. Duty lies where concrete things are to be done. Certainly then, the church has not completed its task until it has called its hearers to all of the duty that lies within its field of vision. And it is bound to be a seer in this field. No matter how complex may be the relations of society, the church is bound to survey them intelligently and to assist those who look to it for leadership in finding where in those relations the path of duty lies.

Research with Promise of Results

IN view of the existence of a strike on the Western Maryland railroad, ministers' associations of Cumberland, Hagerstown and Washington county in Maryland invited the Federal Council of Churches through its research department "to make a study of the conditions surrounding the strike and its effect upon the life of the community." The invitation was accepted. The study proposes to cover "the aspects of the controversy between the Western Maryland railroad and its employees which have significance for the Christian church in the determination of its duty toward such problems and of the contribution which it can make to their solution . . . to discover and make known the facts that lie behind the present conflict, its effect upon the moral and religious life of the community, and the possibilities of constructive action to prevent similar disruptions of industrial goodwill in the future. There is no intention of putting the Federal Council or its research department in the position of arbitrating the conflict, or of siding with one of the disputants as against the other." If the investigation of the steel strike may be taken as an index, one may expect some valuable results.

The Cultural Wage

FOR a good many years reform in industry has hovered about the question of a living wage for workers. But there was an algebraic x hidden in the problem. What is a living wage? Is it one that will merely support life, or one that will enable the worker and his family to live well? But Mr. Owen D. Young, chairman of the General Electric Company, envisages the coming of a "cultural wage," which will enable workers to "take advantage of all the great opportunities which are offered to the citizens of the United States." He goes on to announce two great related principles. He says: "When that time comes, then all men will be free and equal. The great objective of a free government and of a high industrial order is to establish equality of opportunity for all men." That is, first, equality of economic opportunity is a necessary condition of freedom; secondly, the legitimacy of both government and business must be tested by their effectiveness in securing such equality. This is the modern version of Jeffersonian democracy.

The World in Transit

BY THE ASSISTANT EDITOR

There Is an Economist Fighting Economic Laws

Observers whose only scientific qualification was common sense have long known and pointed out that "economic law" was a bogey trotted out at seasonable times to scare people away from economic justice. Mr. George F. Hinman has the credit of being about the first confirmatory witness from the inside of the bogey factory. But he overdoes it. He says that "in the broad sense in which it is usually talked and written about there isn't any such thing." He instances the law of supply and demand and others of the same family used as scare-crows. But, after all, given economic conditions will produce predictable economic consequences. Hence the plea for a change in economic conditions may sometimes be a true warning of a storm.

Sentimental Radicals May Let Mr. Ford Have the Floor

"No harm would come to the world with the repudiation of war debts; on the contrary much good might be expected. The nations least inclined to face their war debts are the more warlike nations anyway, and if they lose their credit it will simply mean that their power of creating mischief will be curtailed. The war is paid for anyway. All the debts are paid. Maybe all the profits are not yet paid, and it is just as well that they should not be. No depth of degenerate savagery was ever so low as the practice of making profit out of war. Profits trace back to persons. And if these persons are traced, the sources of war are found." So speaks Mr. Henry Ford editorially in a recent number of the *Dearborn Independent*. What comment can make the subject more ominous? The trouble is to find enough people who can read it—and get the point. If "the war is paid for anyway," what follows?

There Is Our Hand, Lass the Word Along

Some months ago the suggestion was made in these columns that the method of the Inquiry has value for the Baptist denomination in dealing with questions concerning which the denomination is in the process of making up its mind. That is, we proposed an occasional non-controversial assessment of the various shades of opinion current among Baptists upon important subjects, with a view to enabling those who bear denominational responsibilities to adjust administration intelligently to the thought of the constituency. It is gratifying to observe in the last number of the *Watchman-Examiner* an approval of the principle of a referendum. If it shall appear that the Baptists generally desire such method of denominational expression, more detailed consideration of both its method and effect will be opportune.

This Thing Passes for American Statesmanship

The *Christian Statesman* says that American liberty is based on three principles: "First, every man should enjoy his natural, inalienable rights and not abuse them. Second, these rights cease when they clash with those of every other man. Third, government must so control the individual as to promote the greatest good for the greatest number." Such foggy conceptions account largely for the difficulty experienced by the National Reform Association in securing a following. For first, rights cannot be abused; where abuse begins right ceases. Secondly, one man's

rights do not clash with another's; men's claims of right clash; when they do so, rights do not cease but claims require adjustment. Thirdly, government exists to promote not the greatest good of the greatest number but the greatest common good of all; minorities do not lose their right to participate in the benefits of government. The *Christian Statesman* is orthodox in its theory, from the point of view of traditional patriotism, but the tradition is defective in analysis.

Steadily, Events Are Driving Towards a World Community

Dr. R. A. Lehfeldt of Johannesburg, South Africa, an expert in finance, proposed something interesting to the banking and currency committee of the United States house of representatives June 10. His proposal is nothing less than a syndicate of world powers, governmental and not private, to buy, hold and regulate the gold supply of the whole world according to the world's needs. Economically and politically his program is scientific and statesmanlike. It points the goal towards which humanity is moving, with reference not only to gold but to all of the great commodities. It visualizes the world as a true economic, political and cultural community. It has as much prospect of present realization as a snowstorm in Campeachy.

Array the Moving Picture In the War to End War

Some time ago reference was made in these columns to the announcement of a new cineograph entitled, "Hell and the Way Out." The scenario was composed by Dr. James K. Shields for the purpose of promoting in America an intelligent and earnest cooperation with other nations in organized efforts to eliminate war from international relations. The League of Nations Non-partisan Association is now showing it through the country. It tells the story in a manner at once temperate and striking, and is admirably adapted for use in churches. Arrangements can be made for showing it in churches either free or at nominal expense. A fine contribution to the cause of peace might be made by showing it at Baptist associations and state conventions. The suggestion is seriously made. Try it.

It Is Becoming so Familiar That It Hardly Needs Telling

Sir Philip Gibbs ventured at the close of the war to tell some of the ugly truth about it. Prof. Harry Elmer Barnes has just published a notable and critical historical study in which he tells a great deal more, and here is Dr. Jerome Davis in *Current History*, blurting out the whole big fact that the origin of the war and in fact modern war in general lies in economic imperialism in which the United States is one of the chief sinners. For a sample he prints this advertisement that appeared in a New York paper: "Fortune in Sugar—The price of labor in Haiti is lower than in any other cane sugar-growing country. Haiti now is under United States control. There are large profits in the sugar business. We recommend the purchase of stock in the Haitian-American Corporation." The bolus is a nasty one to swallow today (this is written on the sesqui-centennial of American independence.) War makers already know the secret, and they tend to become furious whenever anybody lets it out to the people. When the people generally come to understand, there will be some interesting performances. And the people are learning.

Arise, Sir Knight!

Address delivered Sunday, July 11, before the B. Y. P. U. A. Convention at Los Angeles

BY JAMES ALLAN FRANCIS

IF YOU will go out on a clear night and look up, you will see flung across the sky something that looks like a great river of stars. We call it the "Milky Way." They are not planets like this little ball on which we live. They are mighty suns shining by their own light. Many of them are a million times as big as this world and there are more than a thousand million of them. They look from this distance as if they were close together. As a matter of fact they are so far apart that if two of them had been approaching each other at the beginning of human history at the rate of four hundred million miles a year, they would not have advanced far enough by the present time that their position in relation to each other would seem materially altered. The human mind breaks down when it tries to think of the vastness of it all. But there is one thing far more wonderful than the universe and that is the one who is behind it, the everlasting God.

An inspired writer once said, "When I behold the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, or the son of man that thou visitest him?" The answer to this query is furnished in history, furnished by the greatest fact we know, the greatest thing that any mortal ever believed. It makes the reverent heart stand still with awe. It is this: the everlasting God who has created and who upholds the universe, chose to become one of our human race. To believe this is the most daring adventure of faith ever taken and is beyond question the greatest thing ever believed by man.

Let us turn now to the story. A child is born in an obscure village of obscure parents. He is brought up in another obscure village. He works in a carpenter shop until he is thirty and then for three brief years is an itinerant preacher, proclaiming a message and living a life. He never writes a book. He never holds an office. He never raises an army. He never has a family. He never owns a home. He never goes to college. He never travels 200 miles from the place where he was born. He gathers a little group of friends about him and teaches them his way of life. While still a young man the tide of popular feeling turns against him. The band of followers forsakes him. One denies him; another betrays him. He is turned over to his enemies. He goes through the mockery of a trial; he is nailed on a cross between two thieves and when dead is laid in a borrowed grave by the kindness of a friend. Such are the facts of his human life.

He rises from the dead. Today we look back across 1900 years and ask, what kind of a trail has he left across the centuries? When we try to sum up his influence, all the armies that ever marched, all the parliaments that ever sat, all the kings that ever reigned are picayune in their influence on mankind compared with the influence of this one solitary life. He has changed the moral climate of the world, is changing it now and will continue to do so until the kingdoms of this world shall become the kingdom of our Lord and of his Christ. I ask you to pause a moment and think of this thing which Christians believe. We are talking about great adventures. I remind you that there must be a great adventure in faith before there can be a great adventure in action. No man has ever done a great thing until he has first believed a great thing.

I come now to the call that he has issued to his followers in this world. After he had lived his life, after he had wrought his miracles, after he had calmly and gloriously

passed through the grave and stood on heaven's side of an empty tomb, he called his disciples together and gave them their marching orders. If any greater words have ever been uttered on this earth, we have not heard them. He said, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

I ask you to notice three things in this tremendous statement which we call the Great Commission. The first is the place and authority which he assumes for himself. The second is the command which he gives to his followers. The third is the infinitely precious and age-long promise that accompanies this command.

Look first at the place and authority that he claims for himself. We have a word in our modern speech that is all right in its place. We talk about "boosting" men. Jesus Christ was not a booster and he does not ask that men boost him. The night before he died, in an upper room, he did something that left its impression upon the world for all time. He girded himself with a towel and deliberately washed the feet of his disciples, and when one of them objected, he said, "You call me Master and Lord; and you say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." That man, who girded himself with a towel in the fashion of a servant, stooped down and washed the feet of his disciples, is the same man who stands up and says calmly and deliberately, as if he were uttering a commonplace that every one ought to know, "All authority hath been given unto me in heaven and on earth."

We need not try to make any comparison between the authority of Jesus Christ and that of any one else. His is an authority without peer. It is an authority that is not bounded by time or place. It is the authority of eternity. It is the authority of God. It is the authority of infinite righteousness. It is the one authority above all others and what we need is not to boost Jesus Christ but to discover him, not to boost him but to give him the place that rightly belongs to him and take our stand under his authority. A moment ago I asked you to look at the vastness of the universe. When you adventure into Christian service under the Lord Jesus, you not only have the backing of the universe but you have the backing of the one who is back of the universe. We are working according to the ground plan of God. He who framed the world invites us to work by this plan. He will yet succeed in accomplishing all that he has planned.

I ask you to look at the command, "Go ye, therefore, and make disciples of all the nations teaching them to observe all things whatsoever I have commanded you." I beg you to notice this is world-wide in its scope and age-long in its duration. It naturally divides itself into two phases. In discipling the nations there is first the winning of individual souls to Christ. You who have taken the name of Jesus, who call yourselves his followers, are any of you going to be satisfied to live your life and leave the world without winning some one individual yourself to allegiance to Christ? Are you willing to think of leaving this world and its opportunity for Christian service with an absolutely starless crown? . . .

But there is another side to this great command beside

winning individuals. India, after a century and a quarter of missionary work, has over four millions of Christians and three hundred and twenty-five millions who are not Christians, but the thinking, feeling and ideals of those three hundred and twenty-five millions have been radically altered by the presence of Christ in India and by the preaching of his gospel during this century and a quarter. Unspeakable things which were commonplaces in social life of that land 100 years ago, will never be tolerated in India again. They have been banished by the spirit of Christ. The kingdom of God grows not alone by the winning of one and one and one, but by permeation and diffusion. It is like the coming of spring. It is like the influence that a mighty magnet exerts on all around it. It is the breath of God in human life, bringing the kingdom in its completeness nearer and nearer. Christ permeates and interpenetrates the thinking of the masses of this world until it is changed into the very kingdom of God. Two children are born on the same day in two separate homes. So far as any one can see they are equal in heritage, in ability, in respect. One of them is born into a home where love reigns, where father and mother respect and love each other, where God is revered, where service for others, both in the home and outside, is life's main business. The other is born into a home where instead of love there is a quarrel, there is selfishness, there is impurity, there is strife, there is everything that ought not to be. One of these children is damned in his cradle by his surroundings; the other has a thousand chances to one for a splendid, developing, righteous life. Why? The difference is in the atmosphere into which they are born. It is just as much your business and mine to complete what Jesus began in changing the moral climate of the world, as it is to win individuals to Christ.

I beg you to remember that the only way you can do either one of those things is by having the great Christ enshrined and reincarnated in your own life. Christ rides to this world, not alone through a printed page, not through statutes, or organizations, but supremely through personality. If God could not get as close to human life as he wanted except by taking the form of man, then you cannot reach people except through your personality. You cannot expect that your influence is going to be any better than you are. You must be an incarnation of the thing you say or the thing you are will thunder so loudly people cannot hear what you say. Don't let the thing you are contradict the thing you say. As we deal with people, they watch the things we do much more closely than the things we say. This is our tremendous adventure, to obey Christ. We don't have to invent anything. We take that which the Master has laid before us and say, "Lord Jesus, I will go forward with thee and by thy grace I will consecrate myself and all I can be to carrying out this program."

I beg you to notice that the Master also said, "Baptize them." I am here tonight as a Baptist and make no apology for it. You and I are speaking as Baptists. The more I observe the ordinance of baptism, the more I am filled with delight at the wisdom of Jesus Christ in appointing that ordinance, so simple and so splendid. Words have to be translated from language to language, and sometimes the translation is awkward, but an act translates itself. When you yield yourself to be buried beneath the water and rise again according to the command of the Lord Jesus Christ, you are saying a glorious and significant thing. You are saying, "Master, I believe that thou didst die for me and that thou didst rise again, and here and now I yield myself to thee. I believe that I am so bound up in the bundle of life with the Lord that I reckon myself dead to the old life and arisen to a new world, and in this new world thou, Christ, art all in all."

Then he goes on to say, "Teach them to observe all things whatsoever I have commanded you." There are some things about the life of Christ, about his coming into this world, that are beyond our understanding. We are dealing with the mighty mystery of the eternal. . . .

Let us come to the promise that goes with this tremendous command, "Lo, I am with you always, even unto the end of the world." The Master here assumes that he is alive from the dead and is speaking to us from beyond the grave. Here again we are confronted by mystery. Some one raises all kinds of questions about the resurrection. I do not know anything about the nature of the resurrection. I know that they nailed him to a cross. I know they took him down a dead man and laid him in Joseph's tomb. I know that on the morning of the third day they found the grave empty except for the grave clothes, and I know that he made himself known to them, I mean to their human senses as being alive, now to one, now to two, now to seven, then to 120 and finally to 500. At least eleven separate manifestations of himself were given during forty days. What does this mean? It means that the living Christ is as near to you as he was to the generation that walked on earth when he was here. "I am with you all the days."

You are going out into this great adventure. It is the thing that will dignify life. It is the thing that will enable you to leave your mark on the ages. There comes from the unseen a voice of infinite authority and infinite tenderness and it says to you and to me everything that we need, "Lo, I am with you." As you go to your homes, it is your privilege to have him as your companion and under all the stress and trial of life, it is your privilege to hear him say, "Lo, I am with you." This is the real knighthood. Let us highly resolve, "Lord Jesus, I will not disappoint thee. I have taken thy name and now I give thee my heart and my hand for all time."

Is the Church Necessary for Religious Education*

BY THEODORE GERALD SOARES

(Continued from last week)

WHAT college boy ought not to have been left to grope at twenty years of age for the simple fundamentals of religion. In some way the church had failed in its responsibility with him. He was really hungry for just what the church had to offer. Through some ineptness of minister or teacher he had been left cold and untouched. But it was the church that did the thing for him after all. At last a minister read Corinthians so that he understood it. What does that mean but the responsibility of the church to interpret its great

spiritual tradition? The thing that the boy wanted was in the Bible. It was there, expressed in the exquisite lyric beauty of Paul's burst of religious devotion. He found the interpretation of life that he needed in the Bible. And when that vitalizing experience of Abraham Lincoln came to him and he was seeking to go beyond it to the fuller meaning of life, it was the gospels that gave him what he wanted. The Bible again had for him the supremely satisfying religious knowledge; and, without that knowledge, he would have groped in vain for a content for his mystic longing. The mystic experience

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is never *in vacuo*. The mystic may think that his revelation has come to him direct, but it is always conditioned by the content of his knowledge.

The church ought to have acquainted that boy more fully and effectively with the Jesus of the New Testament. The church had that glorious knowledge in its keeping and was responsible for making it vital in the lives of its youth. I cannot here enter into the interesting problems of curriculum and pedagogy that are thus suggested. I am not, of course, returning to the intellectualism from which we are just beginning to escape, that the church has a body of knowledge which is to be imparted to its children in the confidence that the knowledge will in some mysterious fashion become transformed into social and religious attitudes. But our religion has come down to us enshrined in a beautiful literature, in story, sermon, song and vision. These are nothing in themselves but everything when vitalized, emotionalized in experience. It is the responsibility of the church to help its children to share the experiences that have been so generally connected with this rich heritage.

Opportunity for Practice of Love

If I may go on using my Harvard student as a text, let me point out that the church itself ought to have so companioned him in its life that he would have known that religion is love. The church is not an institution apart from society, segregating religion. The church is a society. It is a fellowship of people. It is an opportunity for the practice of love. The religious community carries on a considerable enterprise. Little children meet together for Sunday and week-day activities; boys and girls have classes and clubs; the young people have a great range of interests; men and women erect a building, engage in worship, and have many forms of social expression. All of these groups have definite relations to philanthropic enterprises, to various community and civic undertakings. Constant consideration is given to the moral significance of the world life about them and beyond them. This fellowship with its many interests and its many points of social contact is itself an opportunity for the practice of the best kind of living, and by no means an insignificant opportunity. The church has a responsibility that it has seldom realized of practicing its people in the good life. It has sometimes thrown away the opportunity. It has used unworthy means to gain its ends and thereby has missed the real ends. It has resorted to cheap and tawdry methods. It has sold tickets to stupid entertainments, bribed its children to solicit subscriptions, blackmailed tradesmen into furnishing goods and purchasing worthless advertising. It has spoiled its own fellowship with envy, hatred, malice, and all uncharitableness. When it has done this it has lost its supreme opportunity. The life of love can be lived and very significantly lived in the actual fellowship and enterprise of the church, and there is far more opportunity of planning a program of progressive socialization within the fellowship than most churches have ever dreamed. If from the beginning, little children enter into its cooperations, share the labors and burdens and sacrifices so far as their ability and experience permit, and so on through all the development of youth and maturity, there can be a reaffirmation of the ancient declaration, "How these Christians love one another."

So I am going to be bold enough to state that the responsibility of the church in religious education is to make churchmen. I mean that we really want to bring our children into the best kind of church religion. We want them to feel their relationship to the great spiritual

order, "that they may know with all the saints what is the length, and breadth and height and depth of the love of God that passeth knowledge." We want them to have the sanctities and the reverences that have made life holy. We want them to be at home in the ritual and symbolisms of our religion. Other people have other symbolisms and other rituals as they have other flags and other heroes; but we have ours, and we want our children to feel the beauty and appeal that these have for the churchman. This is not a matter of cold teaching, catechising, disciplining. Indeed it will never come that way. The kind of shared life that I am trying to describe can only come through the warmth of religious fellowship, so that our children get the tone and color of the church life that we all live together.

But there is something more. The Christian church does not live for itself. It is a fellowship for its own members, but it is a fellowship of faith in humanity. It is faith with an ethical passion. Its prayer, which is the heart of its aspiration and hope, is that reverence may fill the hearts of all men, that goodwill may be universal, that the forgiving spirit may overcome all evil and that the great divine righteousness may prevail. Its worship centers in that. Its propaganda, when it is at its best, is not a self-seeking effort for enlargement, but an endeavor to share its joy and its hope with every human soul.

What Is the Life of Love?

There is just criticism of the church that it has often expressed its love and spirit of service rather in binding up the wounds of those who have been hurt in the fierce struggle of life than in seeking to change the conditions of the struggle. It has been more interested in philanthropy than in social justice. It has accepted the social order as divinely ordained and has endeavored to teach contentment, shutting its eyes to iniquities, tyrannies and even cruelty. That being the case, the development of a churchman might mean simply that this powerful institution was working on the side of a rigid conservatism and against human progress. But the responsibility of the church in religious education is to rediscover its mission. The life of love is not merely the life of benevolence. Love is aggressive. Love is passionately intolerant of injustice, oppression, and cruelty. Love is a consuming fire. Love declares that it were good that a millstone were hanged about the neck of those who make life hard for the weak and that they were drowned in the depths of the sea. Love is not satisfied while one baby is born into the world without health and care and beauty; while any child grows up, without play and joy and the richness of living; while any woman loses the glory of free and radiant womanhood; while any man is prevented from being and doing his best. Love is profoundly dissatisfied with the world in which we live and is urgent to make it better. The church is the teacher of that kind of love. Its prayers, its songs, its sacraments, its faith all look to the blessedness of all the children of the eternal Father. The responsibility of the church in religious education is to bring up its children in this longing and effort for a better human society. It tells them the story of the liberations of the past. It teaches them its songs of universal peace and brotherhood. It practices them in enterprises of social righteousness. It turns them to a study of the conditions of the world, that they may know the facts of the hard and bitter struggle in which so many live. It enlists them in activities of goodwill and of brotherhood. It inspires them to join in crusades of righteousness. In this sense then the responsibility of the church for religious education is to develop churchmen.



The Devotional Life



The Law of Increase

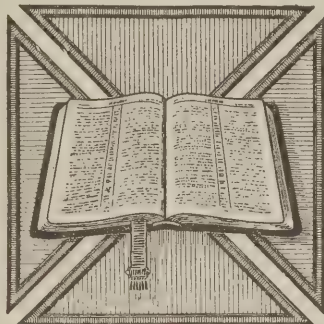
"Where no oxen are, the crib is clean; but much increase is by the strength of the ox."—Prov. 14:4.

By GEORGE H. MORRISON

ONE has to remember that in eastern countries it was oxen which were employed in farmwork. To this day, in the changeless Orient, oxen are the common beasts of burden. It was oxen that drew the cart on which the Philistines had set the ark of God. It was against the ox-goad that Saul was kicking in his angry and persecuting years. There was something familiar and homely, then, to the original readers of the Proverbs in the charming little figure of our text. A clean stall was a pretty sight. It was attractive in its perfect order. But if the oxen lay in it last night one could scarcely expect it to be spotless. And the point is that without the oxen farm work was impossible, nor could there ever be any ploughing of the fields. The clean stall was the empty stall. It was spotless, but entirely useless. If the labors of the farm were to go forward one must reckon on a little soiling there. That was what seized the writer's imagination, so that he took his tablets and wrote down: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

Black Smoke for Bluebells

One might illustrate that homely figure in a variety of ways. There is, for instance, the beauty of the country. Many of my readers will remember places that once were quiet and beautiful retreats. The grass was green in them, and there was wealth of wild flowers and the restful shadowing of ancient trees. And now, after the lapse of years, the immemorial quietness has gone, and the place altered beyond recognition. The great city has come, creeping up with its grimy and insistent hands. Where once the bluebells grew are houses now, and the plying of an unceasing traffic. Pits have been sunk and factories erected, and great chimneys are belching out their smoke, where long ago there was a pleasant solitude. I never see blast furnaces without recalling the picture of our text. I never pass



through what is called the Black Country without remembering its message. For now the old clean quietness has gone, and all the peace and beauty have departed, in the increase of the activities of man. The point is that it had to go. There is something lost in everything we gain. We have to part with the quiet of the countryside if there is to be increase of livelihood for millions. All this is hinted at in this inspired word, with its homely and familiar figure, "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

A Genius for Disorder

Again, in kindlier and gentler ways the message of our text applies to the home. It has been so applied, in a brief poem, by one of our choicest Scottish preachers. How neat and tidy many a home is when there are no little children in its shelter. There is not a shadow of disorder there, and everything is in its place. But when the children come and learn to walk and inherit the freedom of the home, then things are singularly different. There is still in the home a place for everything, but everything is seldom in its place. There dwells a perfect genius for disorder in the hearts of these little citizens of heaven. And yet, for all the disarray of it, is it not that way that the increase comes into the life of father and of mother? Wherever there are little children, does there not come an expansion of the heart, an increased tenderness and patience, and often a new

sense that God is near? One of our Scotch preachers tells us in his diary that when he saw his child playing on the hearthrug he heard God whispering, "Thou art forgiven." Yes, the former tidiness is gone now. Playthings lurk in unsuspected places. Eager little hands and busy feet sometimes make sorry havoc of the spotlessness. And it is then that the wise but wearied mother will smile and recall the words of Solomon: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

Wrecking Regularities

Again, in every revival of religion this strange law of increase is at work. There are a hundred witnesses to that. In dead times there is a spiritual decency that is the counterpart of the clean crib. Worship is a respectable performance, nor would men offend the proprieties for worlds. Everything is orderly and flawless, and sermons are interesting essays, and service is elaborately organized. Then comes, like an ox-team, the Holy Ghost—and the crib is not spotless any more. The old regularities are gone. There is disorder and excitement and enthusiasm. Men do things they would never dream of doing, and say things they would never dream of saying in their unemotional and chilly days. The strange thing is that seasons such as that are the great seasons of spiritual increase. It was so at Pentecost and at the Reformation, and right through the stirring times of Wesley. Hearts were changed, characters transformed, society was affected to its depths, multitudes were added to the church. What matters a little disorder in the crib if the work of the husbandman is being done? If the harvest-fields are being reaped, why worry about a little soiling? There is a great deal of heavenly wisdom concealed in the homely figure of our text: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for Aug. 15

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The set of books may be had from the American Baptist Publication Society. A few others may be added later.

You will be interested and inspired when you read the last chapter of Smyth's "How We Got Our Bible," beginning on page 133. This will help you to realize how the later translations of the Bible have been made.

Perhaps for this lesson it might be well for you to have on hand a "Harmony of the Gospels." Beforehand choose several scripture passages or stories which appear in more than one gospel. In meeting read each of these passages or stories, pointing out clearly that while all are telling the one story, each has worded it differently.

Have on hand, also, a copy of the King James version, the American revised, Moffat's translation, Goodspeed's translation, and Montgomery's translation. In each instance, read the passages from these books, showing that while all contain the same thoughts, they are merely worded differently. Show, also, that the later translations of the gospels make it easier to understand the earlier translations, since the later ones give us the stories in our common language. Perhaps the conclusion of this lesson might be that these modern translations may help us to understand otherwise unclear passages of scripture, and should, therefore, be used as a source of help for understanding and studying our Bible.

Living Facts

The many people were hushed as the young man stepped forward on the platform and said, "Three score and eighteen months ago, our leaders brought into existence in this city a new federation of young people, conceived in enthusiasm and dedicated to the proposition that 'previous preparation pays.' Now this federation is engaged in a work of such scope and effectiveness as to prove that a federation so conceived and so dedicated must endure." Can't you catch the spirit of Lincoln's Gettysburg address? There was more to that prologue delivered before Baptists at the Thursday

afternoon session of the Northern Baptist Convention in Washington, D. C. The young people had charge and they gave those older Baptists a glimpse of what they were doing.

No sooner had the prologue been given than an eleven-year-old boy stepped forward and told clearly and calmly of the work of the juniors of the federation. As he spoke, six juniors, at shortly spaced intervals, came marching on the platform, each bearing a junior shield on which one of the letters of the word "Junior" was printed. As the speaker stepped back, the line swung obliquely backward to the right of the platform.

A boy of about fourteen quickly came forward and told of the intermediate work of the federation. As he spoke, a girl holding a scroll came on the platform. Another girl took hold of the other end of the scroll and as the speaker told of the work, the scroll was slowly unrolled. Each accomplishment mentioned caused an intermediate shield bearing the information to show on the scroll. A girl stepped forward each time, held her hand at the top of the shield, and slowly moved along as the scroll unfolded. When the speaker finished, this line of girls, holding the scroll, swung obliquely backward to the left of the platform.

A large magnet was brought in and placed at the rear of the platform. Then through the magnet came several bowlers, several basketball players, and several tennis players, in appropriate costume, who grouped themselves at either side of the magnet. Each person carried an emblem representative of the sport he or she played; the bowlers carried "pins," the tennis players racquets, and the basketball players carried balls. A young man told of these organized play activities and what they meant to the federation. Two statements were peculiarly significant. "When we play tennis, we play with Baptists; when we bowl, we bowl with Baptists; when we play basketball, we play with Baptists." What is more, these young people have played with Baptists from outside the federation—with West Virginia and Pennsylvania Baptists. The other statement was, "We can trace directly to these play activities, the addition of fifty active members to the unions of the federation."

When this part was finished, through the magnet came a line of girls wearing white Grecian dresses with gold sashes, and carrying a B. Y. P. U. shield. The first spoke briefly about the giving of money to missions. Her shield bore the words, "96 per cent giving to missions," which meant that that per cent of young

people in the federation gave to missions through the local church. Next came a girl carrying a gold box, and she told of the "Love Offering" which the young people of Columbia federation gave over and above the regular giving. Others in the line told of the attendance, of participation in meeting, of daily Bible reading, of study classes, all of which resulted from the Efficiency contest which was promoted by the federation. These girls formed a line at the front of the platform and when all had finished, they stepped in back of the juniors and intermediates.

Very briefly, then, a pastor of the federation and the director of promotion told of what this young people's work meant to the association and to Baptists generally.

Can't you picture that: a row of juniors holding shields; a row of intermediates holding a scroll; a row of young people carrying shields telling of what was done; and at the back of the platform, a large magnet about which is grouped a picturesque collection of players and workers? Isn't that a vivid picturization of the activities of the federation? Don't you wish you might have seen it?

You have all heard that "facts are dry." But if they are made to live and talk they are fascinating. So these young people gave life to the facts of their accomplishments, holding enthralled the Baptists of the Northern Baptist Convention by their ingeniousness. And if these young people of Columbia federation were able to do that, why couldn't your young people—local, association, or state—do the same thing? Have your young people done an especially commendable piece of work this past year? It is worth "telling the world," isn't it? A little sketch, a graphic tableau, or a striking pageant would help you to visualize for the older people what the young people have done. Not only will they enjoy the presentation, but they will remember what has been done; they will keep the young people in mind because imprinted indelibly on their memories will be the pictures of the accomplishments. They will back up the individuals, "whose development has convinced us that the church OF the young people, FOR the young people, and BY the young people is the church that shall stand until the end."

REV. CLARANCE BLEAKNEY of Roseville church, Newark, N. J., who is to spend the summer with his brothers in Europe and England, will preach on Aug. 15 at the Ealing Congregational church, London, and on Aug. 2 at the Auleyn Congregational church, London.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

ENLISTS FOR MONTHLY PLAN

The First church of Gloversville, N. Y., has adopted a \$13,000 missionary quota for 1926-27, and the pastor, Rev. John Freeman Mills, writes that it will try to earn in one-twelfth every month. This church has conducted a well prepared every-member canvass every year for both missions and current expenses.

FOUR PRACTICAL POINTS

In a circular letter sent out to delegates to the Washington Convention, Doctor Bowler suggests four practical things which they can do this year to advance the denominational program. Here are the suggestions:

"We can repeat the stirring, thrilling things we heard.

We can urge our own church and the churches in our vicinity to adopt immediately an adequate missionary quota.

We can urge that a well prepared every-member plan be put on to ensure securing individual pledges to meet the adequate quota.

We can see to it that one-twelfth of the quota is forwarded each month."

Mrs. Joseph S. Wilds, chairman of the Pennsylvania State Woman's Speakers' Bureau, who was a delegate to the Washington Convention, writes to Doctor Bowler saying that she is going to have these four points printed on slips of paper and give them to all the speakers with whom she is in touch. In this way, they will be sure to stress these four points when they speak before organizations of Baptist women.

PASSING ON THE CONVENTION INSPIRATION

Rev. Linden R. Wilson, pastor of the Baptist church of Norwalk, Ohio, writes Doctor Bowler that he has been trying to pass along the inspiration and information of the Washington sessions to his own congregation and to one of the neighboring churches in the association. "We have had two such meetings in our own church," he writes, "one on Sunday morning and the other at an evening service.

"As I had to leave early on Saturday morning," he continues, "the last vivid impression made on me was by that remark of Doctor Robbins to the outgoing missionaries, 'I wish that I could promise you that the denomination would support you in carrying out your life purpose, but I cannot.' I have passed that along to others who seem as much impressed with it as I was myself."

Of his own church the pastor writes,

"Last year we raised about \$76 over the amount of the previous year. This year we have set a goal \$160 in advance of that of last year. For some years we had been on a decline in missionary contributions, and now feel that the tide has turned. May it rise rapidly!"

REMARKABLE GROWTH

The Northwestern church of Detroit, Mich., has a record for growth. Three years ago its entire budget was \$7700. Today it is \$30,000. The benevolence budget is \$8000, which is sent to the state office in twelve monthly payments. According to the pastor, Rev. Robert White, the church has added an extra \$1000 to its missionary quota on its own initiative.

THE ORIENTAL COMES TO US

On the Pacific coast in Seattle, San Francisco, Fresno, San Pedro and Locke, the Woman's Home Mission Society has organized work to help the Oriental women and children. A new stereopticon lecture entitled "Christian Contacts with Orientals" is now ready at the depositories in New York, Indianapolis, Hartford, Buffalo and Denver to help churches to know what we are doing. It is a concrete statement well illustrated of one phase of work.

THE LOCAL CHURCH

in cooperation with
The Northern Baptist Convention
A REASONABLE STANDARD

1. *Systematic-Church-Wide-Missionary Education and Publicity.*
2. *A Definite Financial Objective as the church's just and reasonable share in the United Budget of the Convention.*
3. *An Annual Every-Member Enlistment for full participation in the world service program of the Convention.*
4. *Regular Monthly Remittances of Missionary Funds to their proper destination.*

The churches practicing the above four-square cooperative relationship with the Northern Baptist Convention are the churches that have measured up to their expectations. It is a winning standard. Let every church make it its own during the current year 1926-27.—
(Reprinted from the New York Metropolitan Baptist Bulletin.)

TEN YEARS OF PROGRESS

In the ten years from 1916 to 1926, the missionary giving of the church of Wilmette, Ill., has grown from \$402 to \$5343.

The pastor, Rev. Francis Stifler, writes that the benevolence treasurer of the church is one of the finest types of broadminded laymen with a missionary passion, and will do everything in his power to make the payments on the monthly one-twelfth basis. "I should not be at all surprised to see our missionary giving this year reach \$6000," the pastor adds.

PUTTING IT UP TO THE PASTORS

At a recent meeting of the Pittsburgh Baptist Association, a layman stated that the securing of the local church quotas was largely in the hands of the pastors. He said that he believed the churches would follow any reasonable request made of them, and if the pastors earnestly asked their churches to raise the quotas, it would, to a large extent, be done. One of the pastors replied that this was a challenge to the pastors and moved that it be accepted. It was then heartily and unanimously carried that the pastors get behind the financial program of the denomination.

The Bellevue church of Pittsburgh, of which the layman mentioned is a member, has followed the every-member plan for many years. It has adopted the 1926-27 missionary quota suggested by the state office and has recently taken pledges for the new year, securing more than ever before. The church remitted regularly every month last year, but the plan this year is to send the full one-twelfth of the quota every month, even though the entire amount has not been received to date by the church.

GOOD START IN PENNSYLVANIA

Last year, 1925-26, 198 Pennsylvania churches reached or exceeded their quotas. The receipts to June 15 this year were nearly \$2000 in excess of receipts to like date last year. Prior to June 15, 217 churches had sent contributions, thus indicating their purpose to remit monthly.

THE LARGEST SHARE

FOR OTHERS

In 1925-26, the North Orange church contributed \$45,595.31 for benevolences and \$23,337.60 for current expenses—nearly twice as much for others as for themselves. The church reported a self-denial Easter offering of \$5,839.08.



Among Ourselves



Baptist World Alliance Sunday

THE Baptist World Alliance is asking the churches throughout the world to regard the first Sunday of February in each year as Baptist World Alliance Sunday, that is, as a day when in thanksgiving and prayer the entire work of the denomination shall be remembered at the services of the sanctuary.

Assuredly Baptists have abundant reason to give thanks to God. To take but two or three points:

(1) It is wonderful that, whereas less than a hundred years ago there were in Europe outside the British Isles no churches of our faith and order, there is today scarcely any country in which we are not represented. God has opened to the denomination an unrivalled opportunity of leadership in the evangelization of Europe.

(2) Our people have been divinely led to initiate Protestant missionary effort on behalf of the peoples of Asia and Africa. We recall such heroes as Carey of India, Judson of Burma, Grenfell of the Congo—pioneers in whose steps have followed vast armies of believers.

(3) In two directions we have been graciously privileged to render special service: in our emphasis upon the evangelical simplicities of the New Testament, and in our emphasis upon the worth of civil and religious liberty. Not to name living men, we think of Spurgeon and Maclaren, and of the two great presidents of the Baptist World Alliance who have passed to their eternal reward—John Clifford and R. S. MacArthur. Names such as these set in relief the characteristic qualities and message of Baptists, and explain how it has come to pass that the denomination now represents the largest Protestant body in the world.

(4) We are profoundly thankful to find ourselves members of a great world-wide brotherhood. The foundation and work of the Baptist World Alliance, which is the symbol and expression of our unity, is itself a subject for thankful praise. And outside the borders of our organized unions are millions who also hold many of our distinctive views.

Such considerations must needs awaken our gratitude and joy, but boasting is excluded. We recognize how great things God has wrought for us, in us, and through us; but is there not abundant call for confession and prayer? Have we not too often been absorbed in personal or local concerns, and forgotten the brotherhood?

This preliminary notice is published at the request of the executive committee of the alliance. In all probability the president will circularize the constituent

bodies of the alliance with reference to the observance of Alliance Sunday in 1927, but this intimation is given now so that this date may be in mind when preparing plans for the coming year.

—Robert A. Ashworth,

World Alliance correspondent for the Northern Baptist Convention.

Baptist Burma Conference

BY MRS. E. T. FLETCHER

A JOLLY crowd of missionaries boarded the train at Mandalay, and we had a right to be jolly, for we were going to the annual conference of all the Baptist missionaries of Burma. Old friendships were renewed and new ones made as the train climbed the steep mountain to Maymyo. Our missionaries' rest house is at Maymyo, and some were already there, so that in all there were about seventy of us at the conference. We were gathered from all over Burma, some having traveled as many days as it takes to cross the United States in order to get there.

The first day was Sunday, May 9, "a 'retreat' or day of quiet prayer and devotion to invoke God's blessing and to enlarge our spiritual lives." After the inspirational services of the day we were ready to begin the conference work on Monday, under the chairmanship of Doctor St. John of Judson college. We took as the basis of our discussions the report of the New York conference. Committees were assigned to bring in summaries of the various phases of the report and to lead in the discussion of them as applied to the particular field in Burma. We found that in most lines our work measured favorably with the policies suggested by the New York conference.

It has always been the policy of the field to foster self-support and self-propagation among the native churches, and this has been attained in numerous instances. However, the matter of allowing nationals to cooperate in the administration of the field work as a whole with a view to ultimately transferring all responsibility to them is a very difficult problem because of the many races. Not all of the races are in the same stage of development, and racial feeling runs strong. We favor the principle, but the situation is so complicated that we have referred it to a committee to formulate some plan. The general discussion seemed to indicate that our situation is not one of unrest, as in China and some other countries. The nationals as a whole are not demanding a share in the administration. Administration by nationals is more feasible in Rangoon than in other sections, but as yet this has not become an acute problem in the Burman field.

However, it was voted that each station should have a committee of nationals, the missionary being an ex-officio member to carry on the evangelistic work and administer all funds in connection with it. This method is already being used at several stations and is proving satisfactory.

In administering the funds from America, it has been the policy of the mission in Burma to spend twice as much on evangelistic work as on educational work, and, with few exceptions, we have adhered to this policy. It was the feeling of the conference that we should stress evangelistic work still further. We need more Bible women, and more volunteer work on the part of the church members. Burma is still heathen. There are pagodas everywhere. At first I liked them for their grace and beauty. But now they hurt me, because they are ever present indication of the millions of people around us who have not received our glorious Saviour as their Saviour. We have done a great work here in Burma, but it is only the fringe of the people that have been reached. Please pray earnestly for the conversion of the Buddhists and other heathen here.

The conference discussed the matter of economy at some length. We all felt that the missionaries should set an example for good, yet economical living, and that the idea of economy should be held up before the pupils in our schools. As a rule these people are like other people in desiring to live well, but to maintain that this can be done without living extravagantly.

During the conference we received cable from Doctor Robbins telling of the serious financial condition of both boards and their inability to send some much needed workers for whom we had been asking. We regret deeply that there is such a crisis, and, in order that we may share in making the little money go as far as possible, we voted not to take our furloughs at the regular time, but to stay a year longer on the field if necessary. Oh, if the people at home could see the needs here on the field, I think that they would give so heartily that we should not always be hampered for funds as at present.

There is more that I might write about the conference, for it was truly fine. The devotionals played a large part and brought harmony and peace and a sense of God's guiding presence through it all. I think we new missionaries enjoy those services especially, for we get tired of going to services that we cannot understand, and a service in English is a real treat. But all the missionaries, new and old, agreed that this was a conference the inspiration of which will last through the coming year.

Nebraska Letter

By R. R. COON

FIVE state associations meet in May and June, the others in August and September. The Grand Island association met in Chapman, June 22-24. Some of the pastors held a meeting the first afternoon with Rev. A. C. Hull conducting a conference. At 8 p.m. the association officially opened. Moderator D. Q. Coon presided and Rev. C. H. Skinner Polk preached the annual sermon. He took for his text Mark 10:17, "What shall I do to inherit eternal life?"

Letters from the churches showed that the number of Baptisms, 250, was twice that of any recent year, and the total membership, 2000, an increase of several hundred. Some of the churches have rebuilt their church buildings. Many are heavily burdened with debt partially accounted for by the fact that some reported no beneficence. The report of the executive committee showed that five of six churches are virtually inactive. Three of these, St. Libory, Shelton and Huff Center, were dropped from the list of churches. The usual recommendations were made to the others. The state secretary, H. Q. Morton, spoke on the work of the association and made an earnest appeal for greater efficiency in the Master's kingdom.

"Brief Doctrinal Studies" were planned by the moderator. The apostolic church, its perpetuity, democracy and lordship were topics considered. Miss Isabelle Crawford gave a sketch of her work among the Indians. Later the women heard reports, and the men discussed the relations of men to boys.

Wednesday evening Miss Crawford gave another address. Professor Knox of Grand Island college gave an address on the value of the Christian school.

Association business was discussed for an hour on Thursday morning. Among the resolutions passed was one urging increase of subscriptions to the state *messenger*, *THE BAPTIST*, *Missions* and the *Watchman Examiner*. Rev. Ezra Dunbar, director of religious education, gave an address full of practical suggestions. Discussions of Sunday-school problems and young people's work filled the afternoon session.

Doctor Morton addressed the young people at the banquet in the evening on the subject, "Finding Yourself." The Guild of Grand Island presented a pageant. Rev. F. W. Ainslie closed the association with his "Evangelistic Message and Appeal." Music was furnished by several choirs who joined with the Chapman choir. Officers were reelected and the association voted to meet next year with the Horace church.

Church Notes

Rev. J. F. Taylor, formerly pastor at Group City, has become pastor at Maxwell.—The Fairburg church has called Rev. William Park of Lynn, Mass., to the pastorate.—Rev. A. S. Cross has resigned at Hastings to accept a call in St. Paul, Minn.—Rev. F. K. Allen has left the Wayne church and has moved South.—Rev. Ernest Hasselblad becomes pastor at Peru.—The church of Liberty

(Minden) has called Rev. J. F. Krumtum as pastor.—Rev. E. V. Garcia gave ten days' laboring with the Mexicans in Scottsbluff. He will continue his service there. German Baptists of that place have called Rev. P. F. Schilling as pastor.—Rev. Rayburn Dunbar of Carmel, Ill., is pastor of Chapman and Prairie Creek.—Rev. Roy M. Lewis moves from Broken Bow to Columbus.—The church at Arthur, Rev. W. T. Dodd pastor, began the year with seven members and closed it with forty-seven, twenty-two by baptism.—Rev. Clifton H. Walcott of Winchester, Mass., has become the pastor of the First church, Lincoln. Improvements costing \$9500 have been made.—Rev. T. S. Kesterson, now in his fourth year as pastor at Glenvil, is having success. Sixteen have been baptized during the year.—Rev. Herbert M. Richmond has become pastor at Ansley.—Rev. James A. Whitman has been doing good work at Horace and Elyria. Horace is strictly a Baptist field and now bids fair to remain so.—Rev. C. M. Strong has resigned at Cairo after seven years of service and will move to Kilgore, the scene of his former labors.

Indianapolis Newsletter

By FREDERIC ARTHUR HAYWARD

Back From the Capitol City

THIRTY-SEVEN Indianapolis Baptists attended the convention at Washington and were pleased with the spirit and the promise of a "new turn of events." Everywhere the delegates are discussing the opportunities which a real and well developed plan of evangelism would bring to the churches. The letters to our state paper indicate that the desire to discontinue controversy is evident in Indiana.

Garfield Park Church Dedicated

Overlooking the most beautiful park in the city is the newly built and dedicated Garfield Park church, Rev. C. P. Greenfield, pastor. Probably no location could have been secured that would give more prominence and opportunity for this growing southside church than this spot. For about thirteen years the church under the name of the Southern Avenue church labored in an inadequate building on a one-way street and in the midst of a group of small homes. If someone had chosen the place for the purpose of securely hiding it from the community, he could not have done better. With the building of homes and the adjustment of the community, it was "out of touch with the job," yet it has grown. It has had good leadership and people with prayerful and anxious hearts.

With the coming of the present pastor, the work of a new location and a new building was attempted. \$1000 in cash on Easter Sunday was one of the unexpected achievements. A crowd taxing the little church was another. The unanimity of action in choosing a new location was the greatest and most unexpected of all. The building with its pipe organ will cost \$35,000. On the day of dedication, June 13, nearly \$7000 was raised for the building and windows. Dr. F. E. Taylor of the First church

preached the dedicatory sermon. Pastors of other churches brought greetings.

Daily Vacation Bible Schools

Most of the daily vacation Bible schools closed July 3. The attendance was reduced to make better and more effective programs and the year has been a success. Most of the churches plan for this as an annual event in the church program and programs are printed and released for this year as in other years for the schools, by the city office.

The City Grows

Steadily and without boom Indianapolis moves out toward the open spaces. The report for the month closing is that the sale of lots and subdivisions during the month of June has been active. Churches in these outer zones have made progress and have men of fine leadership and spiritual vision at the head of things. We wish we could line them up so our friends could know, Spangler, Julian, Scheick, Shouse, Hartsock, Crafton, Gibbons, McBee, Buckner and Riser.

Linfield College

By LEONARD W. RILEY

THE sixty-ninth year of Linfield college closed June 6. The faculty, the enrollment of students and the graduating class were the largest in the history of the institution. Perfect harmony existed during the whole year between faculty and students. The treasurer's report showed that all bills had been paid and that the balance was on the right side of the account. The endowment assets had been increased by over \$11,000 and over \$100,000 secured in pledges for new buildings.

The commencement exercises opened with the farewell prayer meeting on Thursday night. This was held in the large gymnasium and over 400 were present. The meeting was led by Pastor W. E. Henry and was a service which those present will not soon forget. Many visitors came especially to be present at this particular service which is the unique feature of Linfield college commencement week.

The board of trustees met on June 4. Twenty-one of the thirty-four members were present. From this time on the board operates under the new method of selecting trustees. The number is now reduced from thirty-four to twenty-eight. According to this method, nine only were elected: Rev. Mahlon H. Day, Portland; Walter P. Dyke, Forest Grove; W. T. Jenks, Salem; Rev. Jacob Kratt, D.D., Portland; F. G. Leary, Portland; Mrs. F. E. R. Linfield, Spokane, Washington; Irl S. McSherry, McMinnville; Rev. A. F. Colver, Boise, Idaho; and Rev. J. F. Watson, D.D., Seattle, Washington. Dr. Olof Larsell was elected to the class of 1928.

Resignation of Professor Gardiner

The board accepted the resignations of Prof. Eugene Stark Gardiner, Miss Margaret L. Mann and Mr. Maurice E. Pettit. For the past sixteen years Professor Gardiner has served as head of the department of English. He now feels that he has reached the time of life

when he must be relieved of the responsibilities of this department. He has, however, been retained to conduct his class in Shakespeare as heretofore. Professor Gardiner was formerly pastor of the First church, Franklin, Ind., later professor of English in Franklin college, and later still in California college. When the latter institution closed its doors he came to Linfield and has made a large place for himself in the life of the college and the community.

Margaret L. Mann is a graduate of Linfield college who has served six years as instructor in stenography, typewriting and English. Stenography and typewriting have now been dropped from our curriculum.

Maurice E. Pettit has for the past five years been our first full-time physical instructor. He is the son of Rev. J. A. Pettit, now of Iowa, and a graduate of Des Moines college. As his successor, the trustees elected Mr. Lawrence W. Wolfe, a graduate of Colorado college, Colo., who has had thorough training in physical education and coaching.

Several members of the faculty will pursue studies in post-graduate institutions during the summer months. For this purpose also the board granted a leave of absence for next year to Prof. H. E. Hewitt, who will study in the University of Oregon for an advanced degree. The work in physics during his absence will be carried by Prof. William C. Gregory who, during the past year, has substituted for Prof. Kenneth W. Ray, who returns to our chemistry department next September with the degree of Doctor of Philosophy.

Miss Emily Bergen, a member of the Highland church of Portland, was elected as student assistant to the physical director.

Miss Mildred Pratt, who has been a student assistant in the piano department, was elected as full time assistant in that department for next year, and Miss Jane O'Reilly of Portland will continue as teacher of violin.

Two very strong messages were presented on Sunday. In the morning the message was delivered by Rev. C. M. Hill, D.D., president of the Berkeley Baptist Divinity school of Berkeley, Calif. In the evening the baccalaureate sermon was delivered by Rev. Frank B. Matthews, pastor of the University church, of Seattle, Wash. This message followed two orations by members of the graduating class. Following the sermon diplomas were delivered to forty-four graduates, thirty-six receiving the degree of Bachelor of Arts, six the degree of Bachelor of Science and two diplomas in music.

Honorary Degrees Granted.

Two honorary degrees were conferred at this session, that of Doctor of Divinity upon Rev. Frank B. Matthews and Doctor of Laws upon Pres. C. M. Hill. Doctor Matthews was formerly a student of Linfield college, and later graduated from the University of Oregon, and in 1898 completed the course at Rochester Theological seminary. He has since held pastorates at North Tonawanda, New York, for one year; at

Emanuel church, Newton, Mass., for ten years; at the First church, Redlands, Calif., for ten years and he has now been with the University church of Seattle since January, 1919. Doctor Hill was also a student in Linfield college who later graduated from the University of Oregon and from the Rochester Theological seminary. He was ordained at Eugene, Ore., where he was pastor for six years. He was then general missionary of Oregon for three years and later pastor of the Tenth Avenue church, Oakland, Calif., from 1893 to 1904. Since October 1904, he has been president of Berkeley Baptist Divinity school, which institution he was largely instrumental in founding. In 1899 Linfield college conferred upon him the degree of Doctor of Divinity. Having now completed twenty years of work in a most difficult and trying position and having brought the institution he represents up to a basis where its future is assured, the trustees of Linfield college deemed it fitting that Linfield college should again express its appreciation of this man and the great service which he has rendered during his long life on the Pacific coast.

Commencement at Colby

BY E. C. WHITTEMORE

ONE hundred and five years of increasing service to the cause of education, world service, and Christian faith, 105 graduates trained to carry forward the same great service—these were significant figures at the Colby commencement. Progress and accomplishment in every department of education and finance mark the year under the leadership of Pres. Arthur J. Roberts, now the dean of New England college presidents.

For six years Miss Nettie M. Runnals has been dean of the woman's division. On account of the ill health of her parents, Miss Runnals offered her resignation which was regretfully accepted by the trustees.

The baccalaureate sermon this year was delivered by Dr. Woodman Bradbury, '87, of Newton Theological institution, and the missionary sermon by Dr. E. C. Herrick, '98.

There was a hush over the commencement exercises, when in the afternoon the Colby family gathered in the chapel for a memorial service to the late chief justice, Leslie Colby Cornish, '75, who was for many years the chairman of the board of trustees. A prayer of thanksgiving and memorial was given by Dr. E. C. Whittemore. A portrait of the chief justice presented by his nephews, Justice Norman L. Bassett of Augusta, George K. Bassett, of Winslow, and J. Colby Bassett of Boston, was then unveiled, presented by Mr. J. Colby Bassett and received by President Roberts in an address of appreciation and feeling.

The exercises on the campus by the junior and senior classes were of a high order, the former having as their guest, Mr. Richard A. Metcalf, '86, of Richmond, Va., the latter, Dr. Clarence E. Meleny, '76, veteran superintendent of schools in the city of New York. The college play, under the direction of Miss E. Flood, is a commencement feature.

The trustees elected as a successor to Justice Cornish, Mr. Herbert Elijah Wadsworth, '92, of Winthrop Center, Me., a man of the highest character and ideals and of similar devotion to the college. The Phi Beta Kappa oration was by Robert Lincoln O'Brian, many years editor of the *Boston Herald*, and fully sustained the traditions of that occasion.

On commencement day the student speakers were Abbott Smith, son of William A. Smith, '91, Miss Agnes E. Osgood, and Donald C. Freeman. The commencement address was delivered by Rev. Arthur Wordsworth Cleaves, pastor of the First church, Providence, and member of the Colby class of 1898. The following honorary degrees were conferred: LL.D., Justice Charles Putnam Barnes, Justice Norman Leslie Bassett; Litt. D., Robert Lincoln O'Brian; M.A., Charles Loring Andrews, Walter Llewellyn Gray, Eleanor Bailey Woodman; D.D., Rev. George Merriam; L.H.D., Drew Thompson Harthorn.

The older members among the graduates could not escape the feeling of sadness at the long list given in the Necrology. One professor of the college, Dr. B. E. Carter, of the department of mathematics, after long suffering has died during the year; Dr. Dana W. Hall, of Chicago, steadfast friend of the college, and Dr. Albion W. Small, of the University of Chicago, one of the most eminent educators which Colby ever has sent forth, appear in that list. But the commencement gave evidence of the progress of Colby under the leadership of Doctor Roberts, the increasing recognition it is winning in the world, and the increasing loyalty of its alumni. It is going forward steadily and surely.

International Baptist Seminary Commencement

BY JOSEPH C. HAZEN

THE commencement exercises of the International Baptist seminary of East Orange, N. J., were held May 23-June 1.

The annual baccalaureate sermon was preached Sunday morning, May 23, in the North Orange church by Rev. Frank L. Anderson, D.D., president of the seminary. Rev. J. Sherman Wallace, D.D., of the publication society preached the annual missionary sermon in the First church of East Orange. The Bible declamatory contest for the J. Ackerman Coles' prizes was held May 24 in Walton hall. Athletic contests between the various classes were held on the campus May 26.

The annual seminary banquet given by the woman's auxiliary occurred on the evening of May 27. About 125 students and their friends, faculty members, and former students had a most enjoyable evening together. The banquet was served by members of the World Wide guilds of the four Baptist churches in the Oranges. The woman's declamatory contest for the J. Ackerman Coles' prizes was held May 28.

The graduation exercises took place June 1 in the Peddie Memorial church of

Newark. Rev. Wilbour E. Saunders, pastor of the First church of Rahway, I. J., delivered the address, his subject being "A Minister's Attitude Towards Life." The following graduates received diplomas: Michael Daniel Hiben, Alexander Boda, Charles Cherwinski, John Zajkowski, Anthony J. Lipinski, Andrew Borisuk and Hermogenes Mikhachuk.

There are fourteen members of the faculty and the school has an enrollment of fifty-two. There are five separate departments, not including the woman's department. The budget for the year is little over \$35,000. A new three story building is being erected on the campus at a cost of \$85,000, which will accommodate sixty students. This building is made possible largely through the sale of a part of the original piece of property which netted the Home Mission society a very handsome profit.

Pres. and Mrs. Frank L. Anderson sailed for Europe June 5. They will visit Switzerland, Germany, Roumania, Poland and Sweden.

Commencement at Acadia

By A. C. CHUTE

WITH the end of May came the eighty-eighth convocation of Acadia university, Wolfville, Nova Scotia. It now lacks but two years of a full century since the work in higher education began among the Baptists of the maritime provinces of Canada. The college year just ended has been quite worthy of its long line of predecessors both in respect to attendance and the character of the service performed. The closing exercises passed off with customary enthusiasm in spite of unfavorable weather.

The baccalaureate sermon was preached by the president, Dr. F. W. Patterson. His was all the more fitting because of the fact that during his incumbency he has been so largely occupied with the financial side of the undertaking. His message, in fullest accord with our traditions, forcibly dealt with the centrality of love to God and men in every proper life. The largest graduating class in the history of the college, fifty-eight in number, then received the most wholesome and quickening counsel at their entrance upon life's responsibilities.

The classes from the boys' academy and the girls' school were with equal brightness addressed by former principals. Dr. W. L. Archibald, who a year ago was made registrar of the college, spoke to academy graduates; and Dr. H. T. De Wolfe, who resigned after more than twenty years as head of the seminary to devote himself entirely to professorial work in the college, spoke to the seminary graduates.

Two speakers were present from abroad: Dr. O. C. S. Wallace from Litaw Place Baptist church, Baltimore, Md., who spoke for the college Y.M.C.A. on Sunday evening; and Rev. E. LeRoy Harkin from Brooklyn Baptist temple, New York, who gave an address, "Abiding Tasks" before the Acadia alumni association. Doctor Wallace received the honorary degree of Doctor of Letters and Mr. Dakin the degree of Doctor of

Divinity. Rev. W. Inglis Morse, an Episcopal minister of Lynn, Mass., was granted the same degree as Doctor Wallace. The superintendent of Baptist home missions in the maritime provinces, Rev. E. S. Mason, was also made a Doctor of Divinity. All thus honored are Acadia graduates. Miss Mabel Parsons of Richmond, Va., a seminary graduate, long an efficient teacher at Spelman seminary, received the Master of Arts degree.

The college teaching staff will be enlarged before another scholastic year, while some readjustments and changes will be made in the boys' academy and women's seminary. An addition is being built to the college women's residence and a central dining hall, suitable for the accommodation of all students of the three institutions, is being erected. In the financial campaign for the raising of \$1,500,000, Doctor Patterson maintains his zeal and optimism and imparts the same to our Baptist constituency. Our history well illustrates that the reward of good work done is the imposition of yet heavier and more honorable tasks.

The memorial tablet in University hall was unveiled by Dr. J. W. Manning, chairman of the board of governors, a vigorous octogenarian of the class of 1867. It was erected "To the glory of God and to the memory of the revered and honored founders of Acadia university." Ten names appear on the tablet, names which are household words among maritime Baptists. These ten were the leaders in the founding of Horton academy in 1828 and of Acadia university, 1838. Perhaps these fathers did not dream that their doings would arrive to such dimensions. The years have fled, the work has expanded, "Till at last it has come to be, For length and breadth, the bigness which you see."

Thomas G. Field

By CHARLES E. STANTON

A RARELY beautiful spirit passed to its reward when Rev. Thomas G. Field set out on life's last great adventure. Doctor Field passed his eighty-third birthday only a few days before his departure.

As a young man he served in the civil war, both as a volunteer in the field and as a clerk in the war department under Secy. Edwin M. Stanton. After completing his service as a soldier Doctor Field resumed his educational work, graduating from Brown university and later from Newton Theological institute. The degree of Doctor of Divinity was conferred upon him by Denison university for his distinguished service as a minister.

Doctor Field was pastor at Alton, Ill., and Minneapolis, Minn., but was best known because of his twenty-five years as the district secretary, first of the Foreign Mission Society and later of both the Foreign and Home Mission Societies. Many pastors in the state received a great blessing from his presence in their homes as they talked over with him problems of church work and

listened to his discussions of spiritual things.

After retiring from active service Doctor Field continued to reside in Granville. In his early ministry he married Miss Martha Stevens of Providence, R. I., and enjoyed fifty-three years of happy married life with her. Mrs. Field always nobly seconded and helped him in all his activities. Their home in Granville was a center for all the missionaries visiting there, and their friends are scattered over the whole world.

The gracious presence of Doctor Field was felt as he walked the streets of Granville, as he conversed with his friends, as he participated so helpfully in the prayer meetings and the other services of his church. His was a beautiful nature indeed and a revelation of Christ-likeness. His courtesy and catholicity of spirit were recognized by all who came into contact with him. A man with an international mind, Doctor Field engaged in a wide range of reading, and was a diligent student of world and kingdom affairs. Mystical in his nature and deeply spiritual he made a marked impression on men for good.

Mrs. Field and two children survive him, a son, Mr. William Field, and a daughter, Mrs. Jay A. Brown of Elyria, with whom Dr. and Mrs. Field have made their home the past year. The funeral services, held in the Granville church, were conducted by Rev. Charles E. Stanton, assisted by Rev. S. W. Hamblen. A large company of friends gathered to pay their last tribute of respect and honor to one who was universally loved. The interment was in the family lot in the Maple Grove cemetery there.

John H. Chapman

A Personal Tribute

By J. W. WEDDELL

THAT clear, ringing voice of John Chapman, now still for a season—how it used to thrill us in the early nineties when he and Frank Wilkins and others led out in the initial days of B. Y. P. U.! How true it has sounded to the gospel in these later days always! We shall miss it, for John Chapman stood for every good word and work and with his loyal wife was ever present to help.

I saw him last at Seattle where he kept open house for his friends during the convention. He was at Milwaukee too, where some of us tried to call him to the platform (he ought oftener to have been there) as a pioneer of the faith. Doubtless he would have been at Washington were not God calling him higher.

Where a great cause was being pushed, there was he to assist. I knew him first in the old Highland Park days when, a rising young business man, he was making himself known as an aggressive Sunday-school leader, opening up new fields of endeavor in new quarters of the city. He was built on the lines of Dwight L. Moody and B. F. Jacobs and he sought for new conquests in evangelism, and he found them, as any alert soul with spirit and talent such as his can find them. He was the helper of Christopher Pewen,

Millian Lawrence, Clissold and Geistweit in the early tabernacle days, and was loyal to this church to the last.

He was one of the favored company—some of us treasure the name—"Aunt Lizzie Aiken's boys." Those were great days. But other great days are upon us and other greater days ahead when we shall meet and speak of these happy times of grace and growth upon earth. And John Chapman will be there with the Christ he served so faithfully and loyally.

Mrs. Nancy Baker

OF special interest to the older generation of Baptists on the Pacific coast is the news of the death of Mrs. Nancy Baker on June 30. Mrs. Baker was the widow of Rev. J. C. Baker, for many years one of the pioneer ministers among Baptists in the Pacific northwest. After he passed away in 1912, Mrs. Baker made her home with her daughter, Mrs. Corwin S. Shank of Seattle.

Mr. Baker came with his family to San Francisco in 1894 under appointment of the Publication Society to open a branch office in that city. From that time to his death he was closely identified with Baptist work on the coast, serving as superintendent of missions for the entire coast for a number of years. In all his labors he was ably seconded by Mrs. Baker who visited with him the churches in Oregon, Washington and British Columbia at a time when woman's place was less secure than it is today, and organized them into mission societies under the national woman's board. She too had the true pioneer spirit.

Last year Mrs. Baker was able to participate in the garden party given by Mr. and Mrs. Shank during the Baptist convention in Seattle and a few weeks later she was present at a reunion when twenty-six of the children and grandchildren were present. Had all been there, eighty-six would have been present. Besides her daughter, Mrs. Shank, Mrs. Baker is survived by four daughters: Mrs. S. W. Beaven, Rochester, N. Y.; Mrs. H. B. Anderson, Los Angeles, Calif.; Mrs. Maude Watkins, Glenwood Landing, N. Y.; Mrs. E. Wilson, Hilo, Hawaii and by three sons, C. F. Baker, Burlingame, Calif.; Albert Baker, Pasadena, Calif., and Arthur Baker, Seattle, Wash.

The New Midway Hospital

ON Sunday afternoon, July 11, when Baptists from seven northwest states gathered in St. Paul and when Rev. E. H. Rasmussen, executive secretary of the Minnesota Baptist Convention, offered dedicatory prayer, one of the finest hospital buildings of the northwest began its work of Christian service.

The history of this new Baptist institution is unusual, for it had its beginning more than twenty years ago with the Mounds Park sanitarium, its sister institution, when the Northwestern Baptist Hospital Association was begun. From that time on its growth has been directed toward this unit, until it was finally made possible through the gifts of Baptists of seven northwestern states and the business men in the Midway dis-

trict of St. Paul, in which the hospital is located.

On Saturday afternoon and evening from three until nine conducted showings through the edifice were made. On Saturday afternoon also the business men of the Midway district in St. Paul prepared a brief service of recognition when the president of the Midway club presented to the hospital association a beautiful silk flag for use on the building. Mayor L. C. Hodgson of St. Paul was present and spoke on this occasion. The ceremony was attended by members of the business association of the Midway district.

On Sunday afternoon following the dedicatory service, the second showing of the building took place, when guides, alumnae from the Mounds-Midway School of Nursing, directed the visitors into all parts of the building and explained its medical equipment.

Dr. George Earl, president of the association, presided at community day on Saturday, while to Dr. Robert Earl, who, perhaps, has given more time and thought than any other individual in the planning and erection of the new building, was reserved the privilege of presiding at the dedicatory service. Scriptural reading and prayer were offered by Rev. C. F. Stoeckmann, of the First German church of St. Paul. He has been associated with the hospital project for more than ten years. Dr. G. Arvid Hagstrom, president of Bethel institute and secretary and treasurer of the Northwestern Baptist Hospital Association, gave a brief address, while Rev. E. H. Rasmussen offered the dedicatory prayer.

Photographs of the interior and exterior of the building will be made and a complete descriptive article of this new Baptist institution will appear in this publication.

California Letter

BY GEO. E. BURLINGAME
The Capital City

SHORTLY after Osgood C. Wheeler arrived at San Francisco in the spring of 1849 to begin work as a missionary of the American Baptist Home Mission Society, he began his career as a founder of California churches. His first enterprise was San Francisco First church, July 6, 1849. Sacramento followed within a few months, and had his personal oversight during his later years while he held a civil office at the capital. Seventy-five years of effort yield a present total membership of less than 1200, the First church having 678 members. For twenty years or more one of the perennial problems of state mission work has been the need of a new edifice for the First church of Sacramento. Under the pastoral leadership of Bryant Wilson the problem approaches a satisfactory solution in a beautiful and spacious church building to cost \$100,000 complete. The capital city of California and metropolis of the great central valley region has 70,000 people and ranks with Long Beach not only in size but in rapidity of growth. The building achievement will mark a notable advance in Baptist work in the state; for the entire Sacramento valley, reach-

ing to the foot of Mount Shasta on the northern boundary, is susceptible to the influence which proceeds from the capital city, strategic in its location and unique in its political character. In all the vast region referred to, Baptists number a total of hardly more than 3000, and of the churches in this territory, thirteen have less than 100 members each. The state convention is cooperating in the building enterprise, vindicating afresh the principle of united, organized and continuous fellowship in church extension.

For Christ and the Church

The thirty-ninth annual convention of the California Christian Endeavor Union was held at Stockton, June 25-30, in the beautiful new city memorial auditorium, costing \$600,000 and seating 5000 people. Stockton ranks with San Jose, Fresno and Pasadena in population, all cities striving for the 50,000 mark. It was founded in the same year with California's oldest Baptist church (First San Francisco, 1849) and was famous as a trading post and a rendezvous for miners. Baptists have never been strong here, and have but one white church, with less than 400 members, and a small negro church. Rev. F. Carl Truex, after a distinguished success at Selma, has recently become pastor of the First church.

The Christian endeavors of California have long been a spiritual power, and have included in their fellowship the young people's societies of some of the leading Baptist churches. Harry C. Allan of the First church of San Francisco has been for several years the efficient and popular field secretary, giving his entire time to the state-wide work. He is now on his way to the World's Christian Endeavor Convention at London, which meets in July. Some of the foremost Baptist laymen of the state are on the roster of past presidents of California Endeavor Union.

For the past six years the annual registration of the California convention has exceeded 3000, the Stockton total being 3344, of which 900 were of intermediate age. The feature of the program was the closing address given by Dr. J. Whitcomb Brouger of Oakland on "Fidelity in Service." After thirty-eight years of noble service the society of the First church of San Francisco has disbanded and left the field clear for a B. Y. P. U. society recently organized in the same church. The seven societies of the Temple church of Los Angeles have been converted to B. Y. P. U. after more than twenty years of Christian Endeavor affiliation.

Blind Leaders

A Los Angeles pastor whose church is one of the greatest and most influential in the Presbyterian General Assembly announced a Sunday evening sermon on "Political Leaders at the General Assembly." For good measure the minister included in his advertised topics, "Can Doctor Brouger Unite the Baptist Church?" The preacher, who was a distinguished member of the assembly, but who was not at Washington and relied on the daily papers for his information

(Continued on page 770)

Here, There and Everywhere

REV. A. P. HOWELLS transfers his address from Berkeley, to Los Angeles, Calif. On June 27 he preached at Fairview Heights church and on July 11 he preached at Hoover Street church.

AFTER SIXTEEN YEARS of constructive service as pastor of the Ashland Avenue church, Toledo, Ohio, Rev. Harry W. Vincent has resigned to accept a call to the alvary church, Minneapolis.

THE NEW BAPTIST CHURCH of Boulder, Colo., presents a spectacle of rare beauty combined with usefulness. The building, located in the heart of the city, is constructed of red brick laid in white mortar and trimmed in buff stone. The approximate cost of building and equipment is \$150,000. The three manual pipe organ was presented to the church by Mrs. Foreman Sloan in memory of her



NEW CHURCH BUILDING AT BOULDER, COLORADO

REV. AND MRS. P. A. MCDIARMID, missionaries of the Lake Avenue church, Rochester, N. Y., have arrived in the United States from Sona Bata, Congo belge, South Africa, on furlough.

THERE WERE SIX baptisms at the June 20 evening service of the Temple church, Chicago, Rev. J. H. Hughes, pastor.

The Baptist

Chicago, July 24, 1926

Vol. VII

No. 26

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Prices: Single subscription \$2.50 a year; church subscriptions equal to 10 per cent of church membership, \$1.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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husband. It is the largest and most modern church organ in Colorado. In addition to the spacious auditorium, chapel, assembly rooms, class rooms, banquet room, kitchen, parlors and offices, the building is equipped with a washed air ventilation system different from anything in the west. The dedication program lasted a week and was a great event in the city and Colorado. Dr. J. H. Franklin was at his best and moved the community in each of his three great addresses. The church numbers 730 members. Pastor J. H. Skeen preached his first sermon in the new church Sunday morning, June 13, which was also his sixth anniversary as pastor. He was pastor of the Rogers Park church of Chicago and led in the erection of the building there previous to his coming to Boulder.



J. H. SKEEN

JULY 20-31 ARE THE DATES of the Iowa Baptist summer assembly at Iowa Falls. Training school for Baptist workers with plenty of play. Costs nothing except your own entertainment and this is provided at reasonable rates.

THE WESTERN WASHINGTON summer assembly, to meet at Burton, Wash., Aug. 3-13, sends word that the advantage in coming to Burton lies in an ideal vacation spot, rates that are not duplicated anywhere, the fellowship of hundreds of other Baptists and the opportunity of hearing the best faculty it is able to secure.

REV. E. G. MINTZ, pastor of Grace church, Milwaukee, Wis., with his wife and son, leaves Milwaukee, July 25, to motor to Wilmington, N. C., where he will preach for three Sundays in the First church, of which Rev. J. M. Kester is pastor. Rev. Fred Braker, superintendent of Milwaukee Rescue Mission will supply Grace church pulpit, Aug. 1; the following three Sundays, Pres. George W. Taft of the Northern Theological seminary will occupy the pulpit; Aug. 29, Doctor Mitchell, superintendent of evangelism for Wisconsin.

FIRST CHURCH, Marion, Ind., reports one of the most successful daily vacation Bible schools in the history of the church. Eighty-six boys and girls attended the school and a dozen efficient and loyal teachers volunteered their services. The school lasted three weeks with thirty hours of religious instruction, double the number of hours of religious education given in the Bible school during the year. At the last communion service the pastor gave the hand of Christian fellowship to two new members. There are now three others awaiting the hand of fellowship. Spirit and attendance is fine.

DR. JOHN J. WICKER sailed on June 14 on the S.S. "Braga" in charge of a large Christian cruise to Palestine, Egypt and Europe. The Wicker Tours have secured the S.S. "Sinaia" for their next summer's cruise, which will sail about June 20, 1927; for anyone contemplating a visit to the Holy Land under the best auspices this should be welcome news.

ON THE OCCASION of the first anniversary of the pastorate of Rev. A. C. Wickenden, the First church of Mason City, Iowa, held a recognition service for the 107 new members received during the year. Other features of the year's work include the institution of Amer-

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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Ill.

"I am so hungry for THE BAPTIST that I cannot stand it any longer so I am enclosing a check for \$2.50 for one year's subscription." Thus does Mr. U. E. Burroughs of Jefferson, Iowa, provide satisfaction for his hungry soul. His wisdom is praiseworthy.

"I have been most highly edified in reading THE BAPTIST of June 5," writes a satisfied subscriber from New England, "I have read it from cover to cover, and wish to express my gratification." The special note that appealed to this brother was the irenic tone of its articles, reports of the Northern Baptist Convention and its editorials. He found the note of certainty and loyalty to Christ without the elements of controversy stressed.

"A gentleman who advertised for a chauffeur when questioning a negro applicant, said: 'How about you Sam, are you married?' The man looked relieved and answered, 'Naw sir, boss, naw sir. Ah makes mah own livin'.' But he'll get tired eventually. They all do. Which reminds us that it is about the same with the folk who try to get along without THE BAPTIST. Eventually all the folk will want the denominational paper. Why not help them to get lined up now?"

"Doctor Brouger in his famous lecture, 'Play Ball,' tells of a hunter whose dog was pursuing a rabbit so closely that he could not shoot at the rabbit for fear of hitting the dog. Then the rabbit ran up a tree and escaped. 'But,' said the farmer who was listening to the hunter's story, 'rabbits do not climb trees.' 'I know they don't usually,' said the hunter, 'but this was an unusual occasion. He just had to do it.' We do not know just how this story fits THE BAPTIST but we think the SIX MONTHS for ONE DOLLAR rate offers such an unusual opportunity to get people started reading the paper that many pastors and workers will 'just have to do it.' Hurry.

"Hundreds of church bulletins, pastoral letters, weekly papers and other publicity agencies carry something akin to this sentiment about the Washington meeting of the Northern Baptist Convention which appeared in the bulletin of the First church of Bloomington, Ill., Dr. Charles Durden, minister: 'Washington was a beautiful setting for a wonderful convention. With fellowships renewed and divisions cemented, the outlook for this coming year is a bright one.' The outlook is indeed bright. And nothing will keep it bright better than systematic circulation of THE BAPTIST. Help the people learn the truth.

"There is no Baptist church nearer to us than Billings, Mont., forty miles away," writes a subscriber from Fromberg. "I am a member of Doctor Boynton's church, Woodlawn, Chicago. I am an old lady in poor health. I am a descendant of Roger Williams through an unbroken line of Baptist ministers, the daughter marrying the minister always so of course I had to marry a minister also—Rev. A. M. Duboc, now gone from me. Mr. Duboc used to write often for *The Standard*, and now THE BAPTIST. No wonder I love our denominational papers that I've read all my life in the home of my father, Rev. J. W. Denison. I have always had them in my own home and could not do without them, I am sure. I enclose my check to renew another year. May God bless THE BAPTIST."

"The office boy says that in his opinion while one swallow will not make a summer, one subscription to THE BAPTIST secured by you is better than none at all. He says if the pastor and deacons and those already taking the paper in your church do not enlist others to subscribe, who will? But since everybody's business is nobody's business, dear radio fan, perhaps after all, to use a devout exclamation: 'IT'S UP TO YOU.'"

"WCOY now signs off. Don't be a wet blanket. Goodnight."

icanization work among the foreigners, the organization of gospel teams and an outstanding record in the reading contest.

REV. C. RAYMOND CHAPPELL closed a seven years' pastorate at Central church, Middleboro, Mass., on May 30. On that day he gave the hand of fellowship to six new members, five of whom were baptized the previous Sunday. This makes a total of 156 new members received during his pastorate and brings the total membership of the church up to 496. He began his new work at Keene, N. H., June 6.

REV. DAVID HAGLUND, formerly pastor of the First church, Corning, N. Y., has

taken up his duties as pastor of the South Avenue church, Rochester, N. Y.

TOURISTS to the Yellowstone national park over the Yellowstone highway are invited to attend the Baptist assembly on the banks of the Platte river at Douglas, Wyo., Aug. 3-15.

REV. EARLE D. SIMS, church invigorator of the American Baptist Home Mission Society—concluded a two weeks' evangelistic campaign at Bryant, S. D., on June 30. The meeting revived interest in the church; \$300 is now in the bank and operations have begun to rejuvenate the church building. The church hopes to call a pastor soon. Bryant has a population of 700. Mr. Sims went from Bry-

ant to conduct a campaign in Detroit, Mich.

AT A SERVICE conducted by a group of gospel car workers from the First church, Anoka, Minn., L. E. Brough, pastor, at the St. Cloud reformatory, eleven men came forward upon invitation. This church held during the month of June a week of cottage prayer meetings, a week of Bible conference with Doctors Riley, Brown, Marsh and Rimmer as speakers and two weeks of evangelistic services. About 100 additions have been made. The pastor begins his third year.

THE FIRST CHURCH of Lawrence, Kan., John F. Watts, minister, celebrated its seventy-first anniversary, June 25. Raymond A. Schwegler, moderator, presided. The church has received 114 new members during the year just closed.

REV. E. A. ROBERTS, pastor of the Sunny side mission of the First church, Wichita, Kan., was ordained June 25 by a council called by the First church and composed of pastors of the Walnut Valley Association and two other pastors, school mates of the candidate. The moderator was Rev. J. W. Bayles, West Side church, Wichita; clerk, A. W. Lee; sermon by W. H. Rogers, Wichita First; other parts by C. T. Ilsley, E. Pennington, Guy T. Wimmer, W. E. Tanner and Rev. Hull.

ON JUNE 30 the members of the Emmanuel church, Chicago, Ill., held a reception for R. V. Meigs and family. Doctor Myers is resting at his summer home in Whitehall, Mich.

MISS VERA M. RICE and Rev. Leopold H. R. Hass both of Waterville, Me., were married by Dr. Leroy Dakin in New York, June 10. Mr. Hass has been conducting a fruitful ministry at the Waterville church while Mrs. Hass has been acting as director of religious education in Coburn institute.

BIRKETT MEMORIAL CHURCH, Detroit, Mich., had \$6000 pledged toward the church debt at a recent prayer meeting. The church has an indebtedness of \$15,000 on the church property worth \$90,000 and it is the present plan to reduce this materially during the next twelve months. The Sunday school pledge was \$1000. The church held its annual lake ride and picnic at Bob-L June 25.

CARMEL CHURCH, Detroit, Mich., which has been without a pastor since June when the resignation of Rev. Edgar Watson took effect, has been holding services as usual. The pulpit has been filled nearly every Sunday by Mr. Fred Keller, a member of the church.

MRS. KEMPTON, widow of the late L. S. B. Kempton of Dartmouth, N. S., died at the home of her son, Dr. A. T. Kempton, pastor of the Broadway church, Cambridge, Mass., June 24. A memorial service was held in the Broadway church conducted by Revs. J. E. Loja, W. M. Nair, W. D. Goble and J. H. Jenne. Interment was made in Nova Scotia.

DEAN AND MRS. RAYMOND N. CARR have resigned as members of the music faculty of the Des Moines university. Dean Ca-

as been the head of the school of fine arts at Des Moines for five years, coming to the university from the State Teachers' college, Kirksville, Mo. During this time the enrolment in his department has increased from 267 lessons a week to 873, and the faculty has increased from three to thirteen members.

MORE THAN 200 registered at the annual home-coming of the Sugar Creek church, South Solon, Ohio. Dr. T. M. Hofmeister, as chairman read a letter from the former pastor, Harold C. Phillips of Mt. Vernon, N. Y. The sermon was delivered by Dr. T. F. Chambers, executive secretary, and Rev. Charles Sutzbauh of the M. E. church of Tremont City reached.

REV. LORIMER W. CRIPPEN, a student in the Rochester Baptist Theological seminary, was ordained to the ministry June 4 at the First church, Poughkeepsie, N. Y., after an examination by the Hudson River Central Baptist Association and the First church. Sermon was given by Dr. J. F. Vichert of the Rochester seminary; other parts were by Revs. E. J. Platner, W. Barlow, E. A. Snyder, district secretary, S. B. Smith, James Kristow and Prof. E. E. Aubrey of Vassar college. Dr. C. H. Frank acted as moderator and Rev. William Barlow, clerk.

REV. JAMES FISHER of the First church, Wellington, Kan., chose the New Hampshire Confession of Faith as the topic for a series of morning sermons. He preached sermons on Old Testament characters at evening services. On the evening of Children's day four of the junior department of the Bible school were baptized. The church made its quota during the past missionary year and has accepted its quota for the ensuing year voting to remit monthly to the state office. Mrs. Phoebe Jackson, ninety-one, oldest member of the church, died June 25. She had been a member of the church for forty-four years.

THE DELAWARE STREET CHURCH, Syracuse, N. Y., overcame the summer slump by observing special days on the four Sundays in June. June 6, marking the close of the pastor's first year, was anniversary Sunday; June 13 was children's day; June 20, father's day and June 27, automobile Sunday. The attendance was more than double that of June last year. In December, Mrs. Earnest D'Agnosti, who lived near the church was taken ill, and the members of the congregation

ministered to her. The first Sunday in June her two children were baptized and the father and mother have made application to join.

"PLANS AND PURPOSES" is the title of the booklet issued by the First church, Dayton, Ohio, W. H. Geistweit, pastor. This includes the church program from September to June 1926-27. Each month has a special theme which will be brought out in the sermons and music. Doctor Geistweit has been elected trustee of Denison university. This makes three trustees in his family. Rev. Harold Geistweit is trustee of Des Moines university and Dr. W. H. Geistweit, Jr., of Redlands university.

DR. WAYLAND F. VAUGHN, a member of the church at Newton Center, Mass., and teacher in its Sunday school for three years since his graduation from Yale, was married to Miss Clara Colton on June 24. He received his Ph.D. degree from Harvard the same day. Both Dr. and Mrs. Vaughn are members of Phi Beta Kappa and received M. A. degrees from Harvard in 1925. Doctor Vaughn has accepted a position as instructor in psychology and philosophy in Boston university.

THE MEN AND BOYS of the Twin Cities Swedish Baptist churches plan to have an outing at the St. Croix Falls boys' camp, on St. Croix river, Saturday, July 31. Recreation, Christian fellowship and wholesome inspiration, is the purpose of the outing. Arrangements are sponsored by the Twin Cities Swedish Baptist brotherhood.

S. E. PRICE, FORMERLY president of Ottawa university, Kansas, writes that he and Mrs. Price have settled down in Pasadena, Calif., after twenty-two months spent abroad. While abroad they visited a son in London, England, and a daughter in Mandalay, Burma. Both Dr. and Mrs. Price are well and anticipate much happiness in their new home in sunny California.

ABOUT FIFTY MEMBERS and friends of the New England district board of the Woman's American Baptist Home Mission Society met in Tremont temple, Boston, June 14, to celebrate the eightieth birthday of Mrs. Mary Reynolds. She was remembered with tributes from the Woman's American Baptist Foreign Mission Society, the Massachusetts Woman's Baptist Mission Society, the four Boston associations, the New England district of the Woman's Foreign Mission Society and the New England district of the Home Mission Society.

JUNE 19, THE members of the First church, Denver, Colo., celebrated the twenty-fifth wedding anniversary of Dr. and Mrs. A. H. C. Morse. Doctor Morse has been pastor of the church for nearly fourteen years during which time he has received 3300 new members, 300 during the present year.

REV. JOHN A. ROSKAM was ordained to the ministry on recommendation of a council composed of fifteen ministers and twenty-one laymen of the Des Moines Western Association at the South Beaver church, Rippey, Iowa, June 9. The sermon was preached by Rev. Harm Rust; charge to the candidate by Rev. N. H. Throckmorton; charge to the church,

Rev. L. E. Viets; ordination prayer, Rev. H. F. McDonald; other parts by Revs. Frank L. Reper, D. D. Flanagan and Abner Williams. Dr. A. W. Caul was chairman of the council and Rev. Chas. C. Boyd, clerk.

A TRAGEDY OCCURRED when the children of the Hudelson Baptist home, Irvington, Ill., had an outing at the Burlington reservoir on June 17. Frankie Wolfe, 12 years old, was drowned when she and two other little girls wandered into the water. All three children would probably been drowned had it not been for the quick action of the superintendent of the home. Dr. N. T. Hafer, who, tying a rope around his waist, made three trips into the reservoir to save the children. He rescued the first two, but when the third child was finally found she had been in the water about an hour and efforts to revive her were useless. The little girl was the daughter of Mrs. Dora Wolfe, a helper in the home, and had lived there for nearly seven years.

REV. DOUGLAS G. HARING, recently resigned his position as instructor in Waseda university, Japan. He is now in America taking a special course in the summer session of Columbia university. For the present his home is at 2627 Arlington Avenue, Spuyten Duyvil, New York City. Churches in New York City or vicinity needing a pulpit supply will find in Mr. Haring a man with a prophetic message.

REV. ALBERT R. BUTTON who for nearly half a century has labored in the cause of Christian education especially with the pioneer colleges of the middle west and northwest was very fittingly honored by Sioux Falls college at the June commencement with the degree of Doctor of Divinity. At the same time nine young people were graduated from the college of liberal arts with the degree of Bachelor of Arts and nineteen received the normal certificate which represents two years of college work.

"KEEP YOUR SUNDAYS for the great things of the soul," suggests the bulletin of North church, Camden, N. J., James Dalton Morrison, pastor.



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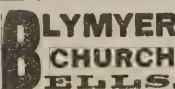
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California Letter

(Continued from page 766)

read the "Brougner Resolution" to his congregation; and his comment left the impression that the Northern Baptist Convention had voted to abandon immersion as a requirement for church membership. He startled his Baptist auditors when he said with emphasis, "We are glad that at last the Baptists are willing to admit that we may be Christians without being immersed." This shocking misstatement of Baptist principles was accounted for by the preacher's admission later in a personal interview, that he was not familiar with Baptist confessions of faith.

The motive which prompts the recital of this episode is inspired by a conviction that a renaissance of constructive and irenic preaching of "Baptist doctrine" is in order, as a measure of defense against misunderstanding and as a means of persuading men not only to be reconciled to God but to give evidence of that reconciliation by their prompt and full obedience to their Redeemer in the baptismal confession and in loyal church fellowship after his divine ordinance. If in any given community, whether first-class city or prairie town, the Baptist position and the Baptist conditions of membership are not understood, the responsibility must surely lie with the local Baptist church, whose function and high privilege it is "to make all men see" the

truth as the Testament reveals and records it. If by inadvertence or malevolence or honest misunderstanding, other Christians in pulpit and press and gossip err in their interpretation of our recent denominational utterances, surely ours is both the obligation and the opportunity to correct the error and refute the misstatement, by courteous and cumulative and cogent reaffirmation of the Baptist principles by which and for which our churches live.

Tabloid News

The First Methodist Episcopal church of Los Angeles, whose splendid hospitality was a notable feature of the B. Y. P. U. convention held in its beautiful building, is the largest Methodist church of white membership in the world with a total of 3663 members.

Twenty years ago the writer came to the Golden Gate to begin a ministry with the First church, San Francisco, lasting for more than ten years. Next month he goes again to the Bay Cities, this time as assistant pastor of the First church, Oakland, in association with Dr. J. Whitcomb Brougner, its eminent minister-in-chief.

California is slated to go through the stress and fury of a battle over the issue of law enforcement this fall. The friends of liquor have forced a referendum on the repeal of the state law (a replica of the federal Volstead act), putting the advocates of the eighteenth amendment on the defensive. The state anti-saloon league is well organized and promises a vigorous campaign to retain the statute.

After two years devoted to a diligent search and attended with several disappointments, the Los Angeles Bible institute has secured a superintendent to take the vacancy created by the death of Dr. T. C. Horton, one of the founders of the institute. Rev. Charles E. Hurlburt, who for thirty years was director of the African inland mission, is the new executive.

The First church of Los Angeles has completed a thirty day campaign for its

(Continued on page 772)

Editor's Notes on the Lesson for Aug. 1

THE DELIVERANCE AT THE RED SEA
Lesson Text: Exod. 13:17-22; 14:10-16.
Golden Text: Exod. 15:2

The calamity which fell upon Egypt in the judgment signalized by the Passover wrested from Pharaoh a tardy consent to let the Israelites go. The lesson is the story of their first great deliverance from the pursuit of the army of Egypt.

Detour

The direct road to Canaan, the terminus of the departing Israelites, was about 200 miles long and lay along the sea coast in a northeasterly direction from Egypt. But this short road was not taken by Moses and his people. On the contrary they traveled southeast toward Suez and the Red sea. The reason for this detour lay in the fact that long discipline was necessary to weld the people into unity and fitness for nationhood before they could enter Canaan. It was fortunate that Moses had been over the road before and that he knew the whole country into which he was leading his people. The first crisis in the discipline of this undisciplined mass came at the Red sea, and the first real test of Moses' generalship. The miraculous deliverance of Israel by crossing the sea on dry land and the equally miraculous destruction of the army of Pharaoh by the sudden return of the tides have gone down in history as the dramatic birth of a nation which figures more largely than any other nation of the world in its influence upon civilization and religion. The miracle may be explained on natural grounds as the Bible account seems to point out when it is written that Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land. But the greater miracle of the recognition of Jehovah as the real leader of his people through all their journeyings and in all their experiences can not be explained apart from faith in divine providence.

Deliverance

Though not in the Bible in these exact words, the principle of it runs all through the scriptures, "Man's extremity is God's opportunity." It is through extremities that men and nations learn their most valuable lessons. Thus early in the career of the departing Israelites it became necessary to give them an introductory lesson in obedience to leadership, and in the recognition of the unlimited resources of Jehovah whose arm is never shortened that it cannot save nor his ear heavy that it cannot hear. The attitude of Israel in extremity is human. They were sure nothing could save them from impending disaster. They criticized their leader. They called selfishly upon Jehovah. But despite their craven and cowardly attitude Moses stood firm and patient proving himself to be a real leader, and providence came to their rescue. "There's a wideness in God's mercy like the wideness of the sea."

REV. EARL CLIFFORD has resigned at Tekonsha, Mich.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

Annuities

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

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Obituary

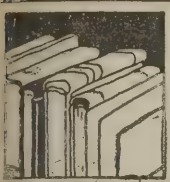
Rev. John Edwards Sanders died on June 20, 1926, at the home of his daughter, Mrs. G. N. Ballentine, 715 S. Louise St., Glendale, Calif. Death came as the result of a stroke sustained on Apr. 26.

Mr. Sanders was born in Carroll county, Ohio, Mar. 27, 1840. He was married to Miss Jennie E. Johnson at Cherokee, Iowa, Nov. 26, 1872. In 1883 he moved his family by covered wagon from Iowa to Douglas county, S. D. He was the means of organizing a Baptist church at Armour, S. D. In 1890 he moved to Tacoma, Wash., and held a pastorate at Ferndale, Wash., preaching also at Custer and Sumas, Wash. In 1896 he moved to East Oakland, Calif., and preached for a time at Sonora and Auburn.

Funeral services were held at the First church, Glendale, Calif., and were conducted by Rev. E. E. Ford, Dr. W. F. Harper, Rev. S. Fraser Langford and Rev. E. A. Main. Interment was in Forest Lawn Memorial Park, Glendale, Calif.

Besides his daughter, Mrs. Ballentine, Mr. Sanders is survived by two sons, George E., Armour, S. D., and Homer, Lankershim, Calif., and six grandchildren. Mrs. Sanders died Aug. 10, 1920. The following verse was composed by Mr. Sanders:

"I shall see the Saviour I adore
In the glory land, in the glory land.
I shall find the loved ones gone before
In the glory land, the glory land.
In the glory, glory, glory,
In the glory land."



New Books



Literary Lanes and Other Byways, by Robert Cortes Holliday. New York: Doran. \$2.

This new volume of essays by the author of "Walking-Stick Papers" is fine medicine for the minister's living-room table. We read "shop" so much that all-written essays on such casual themes as Rudolph Valentino's love letters, an outline of the "vamp" in literature, advertising, nightgowns, or book illustration, are delightfully stimulating. Mr. Holliday's "Sermon on Reading" is worth the price of the book—but it is not a preachment.

—FRED E. DEAN.

The Truth and the Life, and other sermons, by Joseph Fort Newton, D.D., New York: Doran. \$2.

Doctor Newton's books are always good. "The Truth and the Life" is made up of short sermons. Each prefaced with prayer. As one goes through the volume he feels that the author is showing him a panorama of the geniuses of literature through quotation after quotation from these mountainpeaks of writing. His own brilliancy and power in preaching is revealed as well. In one place Doctor Newton says, "Let us give thanks that we are in the dawn of a day when no theology will wear the name of christian save that taught by Jesus and agnate with his spirit." In another sermon the prophet speaks: "Much of the religion of today is self-centered egotism; nothing else. How refreshing it is to escape from this clamor of self-assertive vanity into the sweet humility of the psalms, with their clear vision of the error of sin in the holiness of God."

Doctor Newton is not concerned about justifying any form of theology or formulating any new. Sermon after sermon rings with the music of the poet, and charms with the writers' keen insight into the longings of the human heart.

—G. W. LAWRENCE.

The Worship of Nature, by Sir James George Frazer, O. M., F. R. S., F. B. A. New York: Macmillan. \$4.00.

A notable book, packed with information, wisely and widely gathered and carefully and intelligently interpreted. He forms and social effects of the worship of sky, earth and sun are studied among the Aryan speaking peoples of antiquity—the Vedic Indians, old Persians, Greeks and Romans; then among the ancient Babylonians, Assyrians and Egyptians; next among Chinese and Indo-Chinese; and finally among the backward peoples in India, Africa and America. This world-wide survey of nature worship was given as the Gifford lectures before the University of Edinburgh in 1924-'25.

The treatment of the subject properly belongs to the department of natural theology and indirectly shows that man's constitution is religious. In this

presentation one finds the strongest proof of the proposition that "mankind in general tacitly assumes that behind the phenomena of sense is a real world of a more substantial and abiding nature." The spiritualistic interpretation of nature has always and everywhere prevailed among men when they have tried to express the highest and best of which they are capable. Men worship as naturally as they think. The most highly developed peoples, the Greeks and Romans, as well as those lowest in the scale of intellectual development, alike believe in a non-materialistic world and in non-physical beings who are more or less fit to receive human worship.

"The Worship of Nature" is a great work in the extent and fulness and reliability of the study of the religious rites and customs of mankind and in the rare skill with which the vast amount of material is handled. There is no other book available to the English speaking world that compares with it in any respect.

—H. L. STETSON.

The Early Days of Christianity: Teachers' Manual, by Frederick C. Grant. New York: Abingdon Press. \$1.25 plus postage.

The books on religious education are many. Here is a teachers' manual to aid in teaching the book of the Acts and the early days of Christianity. Suggestions are given for each lesson under the following points: The aim the teacher should have definitely in mind for each; the centers of stress, method of procedure; the application and activity. Many references are given and the teacher is pointed to much of the rich material which will aid in preparing a most interesting lesson. The author insists that the first object is the cultivation and enriching of the pupil's spiritual life. The book will be found helpful.

—J. W. CLEVENGER.

Do Fundamentalists Play Fair? by William Mentzel Forrest. New York: Macmillan. \$1.

The question suggests of course the answer the author is going to develop. The book is a polemic, almost a philippic against methods of reasoning sometimes used by people whom he calls fundamentalists. In cases of controversy it is not hard to convict either side of unfairness. Modernists have been pilloried also for the same fault. Either side may profitably venture to see itself as others see it. In this case the fundamentalists would do well to consider that the author is a preacher and teacher of long experience, that he has the ear of college youth, and that he has written for their perusal. Many young people will read the book, with what consequences will appear by and by.

—U. M. MCGUIRE.

Whelp of the Winds, by Rufus King. New York: Doran. \$2.

A story of the Mexican border, in which is found the usual things of such a story: bad women, bad men, guns, murder, lynching, swearing, even the dog is made to swear. The hero has been a guard in a prison and resigns to make an attempt to recover for a prisoner some hidden money and return it to the bank for him. All the events gather about this attempt. After several murders, attempted holdups and suicide he is successful and he finds the girl, and he and his dog live happily ever after. It is a surface story, stirring no depths of noble action or thought.

—J. W. CLEVENGER.

Crowds of Souls, by Clinton Wunder. New York: Fleming H. Revell. \$1.50.

Mr. Wunder, pastor of the Baptist Temple, Rochester, N. Y., having crowded his house with people, crowded the people with work and crowded the time with busy activities, can tell others how to do it. And that is what he does in this book. If it contained nothing except the diagram of the organization of a church on page 43, it would be worth its price to many a minister merely for the suggestion there presented of a practical way to sketch out an orderly view of the distribution of functions of the church. But that is only one hint among a thousand. Mr. Wunder is a young fellow with a thorough training, wide and varied experience, and oozing all over with fresh ideas; and when one's own ideas seem to run dry it is a great advantage to have some other person come along oozing and breathing fresh ones. You cannot do everything the book says, but it says a lot of things you can do.

—U. M. MCGUIRE.

Church Work With Intermediates, by Elizabeth M. Finn. Philadelphia: Judson Press. \$1.25.

In the ever-growing and changing work of religious education, the Baptist denomination has held an outstanding place. We have here another of the Judson manuals by a special field worker of the department of religious education who has had experience as a teacher in the public schools. The author discusses intermediates, a program of instruction, self-expression, organized play, worship plans and program, adult leadership, and the intermediate department of the church. The book contains enrolment card, record sheet, report card and class record of attendance, a list of books for leaders, mothers and intermediates, and suggestive names for organized intermediate classes. This attractive volume of 200 pages is crowded full of helpful material for all workers with intermediates in the church school.

—O. P. LOVIK.

The B. Y. P. U. A. Convention

(Continued from page 752)

The officers elected during the Saturday session include: President, John F. Singleton; vice-president, Clifford Dick, Manitoba; vice-president, Earl C. Whitsett, Missouri; vice-president, J. Milton Johnson, Southern California; recording secretary, Ford Potter, Indiana; treasurer, Orlo O. Montague, Illinois. The executive committee includes: Mark Sanborn, Michigan; Richard Harland, Minnesota; Edith Browning, Illinois; Ralph Jackson, Michigan; Francis Stifter, Illinois; Gladys Riddle, Indiana; Clyde Ferguson, West Virginia; Laura Kinderman, Illinois; James Morrice, Northern California; W. F. Reynolds, Ontario; J. W. McCrossen, Pennsylvania, and Cora Fleming, Colorado.

Saturday afternoon was the spectacular diversion of the convention. Two thousand delegates attended La Fiesta de la Barbecue under the direction of "Gussie" Eclineide, leader of the social and recreational conference. Some of the traffic police of Los Angeles were angered, some confused and some amused at the official parade, piloted by a motor police squad, that marched through the heart of the city to board the train for Santa Monica "where the mountains meet the sea." Many remarked that they had never seen so many people handled so perfectly under difficult circumstances. Divided into squads of several hundred each, the delegates climbed over the hills and down to the ravines where they were led to supplies of oranges—the "hunt for gold." Then they were filed past the huge sizzling grate where the hot beef barbecue was served. Many took their first dip in the mighty Pacific.

"The Cost of Knighthood" was presented to the great Saturday evening session by Dr. F. A. Agar, who is again and again in demand for return appearances at the convention.

Sunday was the great day of the feast. In the morning the delegates from the various states were the guests of the Los Angeles churches where the younger preachers attending the convention, in many cases, spoke. Russell Brougher, for instance, occupied his father's former pulpit in the Temple church.

The Sunday afternoon and evening sessions were held in the great Shrine auditorium, seating over 5000 people. At 3:30, following the organ recital given by one of the younger sons of Dr. Selden W. Cummings, of Pasadena, Doctor Abernethy spoke on "Entering the Lists," and at the life problems conference following, the bulk of the life service pledge cards were collected.

The evening session was a time that hosts of young people will never forget. For a half hour, under the direction of Secy. Edwin Phelps, convention impressions were heard. If left to run uncontrolled the meeting might have lasted until midnight. Most of the impressions, however, were unspoken but will be broadcast to the local societies in

twenty-seven states and four foreign countries.

Dr. James A. Francis' mighty address, "Arise, Sir Knight," is indescribable in its gripping force and beauty of expression. Calculated to send out 5600 Baptist young people on a crusade for righteousness against the mighty mammon of unrighteousness that holds our younger life in America today, it will long be remembered as one of the great deliverances to the generation that tomorrow shall make our churches strong.

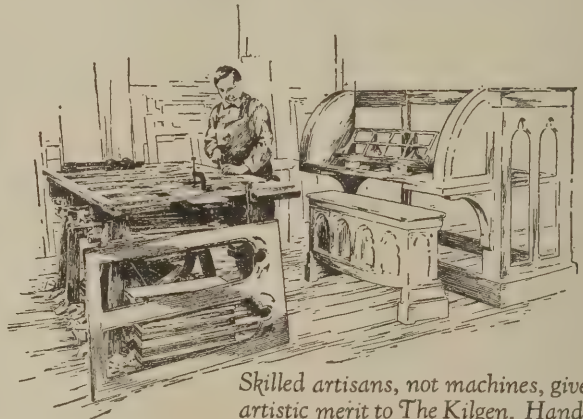
(Continued from page 770)

building fund, and from 500 of its 900 supporting members has secured pledges totaling \$110,000. Previously by private solicitation a "pioneer fund" of \$100,000 had been raised from large givers. The balance of about \$200,000 will be sought in a further effort later in the year. The

membership has increased by 600 members since 1920 and now numbers 182. During Doctor Francis' vacation Dr. Will S. Abernethy of Calvary church, Washington, D. C., will preach.

The Church Federation of Los Angeles is canvassing its constituency on a proposal to secure Gypsy Smith for an evangelistic campaign under the auspices of the Federation. The San Francisco churches have declined to undertake a similar enterprise, although a mission held by the Gypsy about fifteen years ago was a splendid success. The chronic weakness of Protestantism in San Francisco is attested by the recent release of the employed executive secretary of the church federation and the closing of its offices after a brief period of operation on account of inadequate financial support.

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Volume VII

July 31, 1926

No. 26

The Baptist

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Folks, Facts and Opinion



A striking example of the possibilities of lay evangelism is supplied by the Gideons. Within the last year they have placed more than 100,000 Bibles in rooms of American hotels. The new Stevens hotel in Chicago, not yet completed, will take 3000 Bibles, which the Gideons undertake to supply.

In the great development program of the University of Chicago, inaugurated by Pres. E. D. Burton just before his death, and being completed by the present president, Max Mason, the alumni undertook to raise \$2,000,000 for endowment. With gift of \$80,000 by Robert Law, '97, the alumni fund is completed. Mr. Law also gave \$200,000 for a "distinguished service professorship."

The "Brounger Resolution" was the subject considered at a special meeting of the Los Angeles Baptist Ministers' Conference July 13, called to consider a proposal of Dr. John M. Dean to denounce the action of the Northern Baptist Convention at Washington on the subject. The attendance was large. There was a general discussion of the Washington action, with Doctor Dean and Dr. James Whitcomb Brounger leading on opposite sides, and with a number of the leading Baptist ministers present speaking briefly on various aspects of the question. No formal or final action was taken on the question, but a resolution of local application was unanimously adopted declaring that the conference "most heartily approves of the policy of the Southern California Baptist Convention and the Los Angeles City Mission Society in organizing regular Baptist churches only—churches composed solely of baptized (immersed) believers; and that we endorse the present policy of the associations of Southern California of receiving only such churches into our Baptist fellowship."

Dr. J. Staley Durkee of Washington, D. C., has accepted a call to the pastorate of Plymouth Congregational church, Brooklyn. This is Henry Ward Beecher's old church, its last pastor having been Dr. Newell Dwight Hillis.

Winners in the stewardship essay contest for 1925-26 have been announced by the Board of Missionary Cooperation. Prizes in group A went to Gilbert B. Brink, Claremont, Calif.; Jeannette Freund, Woodside, L. I., N. Y.; Beatrice Ewart, Granville, Ohio; and honorable mention to Violet D. Oberg, Duluth, Minn. In group B winners were Evelyn A. Huse, New London, N. H.; Marjorie Hill, Holyoke, Mass.; Florence Elizabeth Moffitt, Hartford, Conn. For group C, prizes went to Hazel Harris, Crawfordsville, Ind.; Dorothy E. O'Dell, Crawfordsville, Ind.; Grace A. Hart, Cairo, Ill. Honorable mention in this group was accorded to David Hawk, Davenport, Iowa; Myrtle Mae Franke, Blossburg, Pa., and Ruth Cooper, Junction City, Kan. Prize winners in group D were Gavin A. Pitt, Norwich, Conn.; Paul Kinney, Blackfoot, Ida., and Ruth Esther Sarver, Crawfordsville, Ind. Essayists receiving honorable mention in group D were Helen Louise Sarver, Crawfordsville, Ind.; Miriam Ruth Merrill, Blossburg, Pa., and Ruth Clark, Black River, N. Y. Details of the contest for 1926-27, which begins Nov. 15, have already been announced. All Northern Baptist young people between the ages of nine and twenty-five are urged to send for the leaflet describing the contest and to start at once their preparations for entering this year's contest. Send to the Stewardship Committee, Room 931, 276 Fifth Avenue, New York City, for the leaflet giving the rules of the contest.

The National Education Association at its last meeting launched another attack on the precious liberties for which some people seem to think our fathers died. It proposed that such obscene literature, pictures and tokens as are now excluded from the mails shall be also excluded from interstate commerce.

In August the first University of Chicago preacher will be Rev. Josiah Sibley, Presbyterian, Pasadena, Calif., who will be followed by Dr. Preston Bradley, of the People's church, Chicago, Prof. Daniel Evans, of Harvard university, and Prof. Gerald Birney Smith, of the University of Chicago Divinity school. The convocation preacher on Aug. 29 will be Pres. Ozora Stearns Davis, of the Chicago Theological seminary.

Joseph H. Roblee of St. Louis, and a valued member of the Delmar church, died at Jamestown, N. Y., July 8. He left an estate estimated to be worth something like \$3,000,000. One-fourth of his estate less a few bequests amounting perhaps to \$100,000 will ultimately come into the possession of the Northern Baptist Convention to establish the Robert A. Roblee memorial fund. The trustee of this fund, pending its termination, is to be Mrs. Roblee, her son-in-law Eugene Ross McCarthy, and the St. Louis Union Trust Company. "It is my preference," Roblee stated in his will relative to this charitable bequest, "that the fund be used in the foreign field for hospital or educational work. If the fund is to be used for current work then only the income shall be appropriated. If permanent buildings are needed then the principal fund may be used." The executors of the will are the widow, her son-in-law, McCarthy, and the St. Louis Union Trust Company.



First Prize Winners, Stewardship Essay Contest: Left to right—Gilbert B. Brink, Group A; Hazel Harris, Group C; Evelyn A. Huse, Group B; Gavin A. Pitt, Group D.

In the Philippine Islands evangelistic results have been very encouraging. All over the field the people are responsive to the gospel. Last year over 1900 baptisms were reported in the work of that comparatively small Baptist mission.

Attention is called again to the program for the conference to be held at Yvet college, Michigan, Aug. 2-28, under the auspices of the Fellowship for a Christian Social Order. The dates and topics are: economic and industrial relations, Aug. 2-8; international relations, Aug. 9-15; race relations, Aug. 16-22; family relations, Aug. 23-28. The speakers include Bruce Bliven, Powers Hapgood, Harry Laidler, Reinhold Niebuhr, Norman Thomas, Samuel McCrea Carter, and other notables. Rates for board and room are reasonable.

When Judson and Rice sailed from America there were comparatively few in this country who appeared to question the divine right of human slavery. Most people seemed to believe that the Eternal God created the black man to be a hewer of wood and drawer of water for the white race. Moreover, at that time, and even later, there was little protest of procedure based on the principle that it was the white man's God-given right to possess the lands of the colored races. Apparently people were still under the spell of the conviction which long ago was responsible for such commissions as that given to the explorer, Sir Humphrey Gilbert, in which he and his heirs and assigns were officially authorized to discover, occupy, and possess such remote heathen lands not actually possessed of any Christian prince or people as should seem good to him or them."

Pursuant to the spiritual challenge of the Northern Baptist Convention in focusing the effort of the denomination for the coming year on evangelism, Philadelphia pastors and laymen are already organized for the work with a definite program in prospect for the early autumn. Dr. A. Ray Petty, pastor of Grace Temple, took the initiative in this important matter and sponsored a special conference at his church looking at organization and procedure in the matter. The organization meeting was held in the First church on June 25 with large attendance committing itself with eagerness to the task. Doctor Petty was named chairman and Rev. Ivan Murray, of the First church, secretary, and an executive committee of twenty was named to carry out the early features of the program. All the churches will observe Sunday, Oct. 3, as Declaration Day, when evangelism as the dominating feature of the year will be stressed in the pulpits. On Enlistment day, Oct. 1, each pastor will seek to rally in his church his corps of evangelistic workers for the year. There will be an interchange of pastors for the mid-week service of Wednesday, Oct. 13, and an all-day retreat for evangelistic workers and pastors in the First church, Oct. 28. It is hoped that every church will be definitely engaged in evangelistic work throughout the period between Thanksgiving and Christmas.

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THE BAPTIST
2320 South Michigan Avenue
CHICAGO, ILLINOIS

Among church utterances on the subject, that of the Congregational Union of Great Britain, is among the most unequivocal. It calls for "the abolition of war in this generation." It urges "the adoption by the British government of the essential principles of the Geneva protocol unanimously commended to the world by the assembly of the League of Nations in 1924, and already adopted by Great Britain in the Locarno treaty—the principles, namely, of obligatory arbitration and guaranteed security, with a view to the all-round reduction and limitation of armaments provided for in article eight of the covenant of the League of Nations." And it appeals to the churches to consider, pray and act.

Not to be outdone by the Papal church the American Episcopal church has organized a Catholic congress. Its second meeting will be held in Milwaukee, October 12-14. Officially interpreted, "The Catholic congress stands for the Nicene faith in its fullness, as against every denial on the part of Protestantism and rationalism. Its purpose is to propagate and defend the religion of the incarnation of God the Son, as that religion is made available for men through the seven Christ-ordained sacraments of the Holy Catholic church. And as we believe that every phase and form of human life and activity are, through these sacraments, to be redeemed and consecrated to the service of God, the interests of the congress are as wide as humanity itself."

The war brought to an end the work of German Baptist missionaries in the Cameroons. Since the conclusion of peace, efforts have been made to obtain permission for their return to the centers of their former labor, and for the past three years Doctor Rushbrooke and the British Baptist Missionary Society have interested themselves in placing before the British Colonial office the claims of the German Baptists to resume their interrupted work. At the meeting of the executive committee of the Baptist World Alliance held in Leeds, England, on Friday, May 7, a resolution was adopted expressing the sincere hope that the immediate return of the German Baptists to their former field might be secured. Doctor Rushbrooke has received from the Colonial office a reply dated May 22, 1926, that the governor of Nigeria is agreeable to the recognition of the German Baptist Missionary Society for work in that sphere. The society has, therefore, been placed on the list of missionary societies recognized for work in the British Cameroons.

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Swedish Baptists will celebrate their Diamond Jubilee in Chicago, Ill., in Aug., 1927. It is then hoped to have as a memorial worthy of such an occasion, a Jubilee fund of \$350,000 raised for denominational work as follows: \$200,000 for an endowment fund for the school, Bethel institute; \$50,000 as an endowment for the missionary work of the denomination; \$100,000 for a building fund for the school; this sum, however, to be raised from gifts designated for this purpose by the donors.

Rev. Willard R. Jewell, who has been doing highly effective work as director of religious education for the Baptists of Chicago, has accepted a repeated call to become director of religious education and associate pastor with Dr. John Snape at Euclid Avenue church, Cleveland, Ohio. His acceptance is due partly to a long friendship existing between Messrs. Snape and Jewell, and partly to the opportunity which Euclid Avenue church, with its new building will afford for an enterprise of unusual significance in the work of religious education.

The Ohio Baptist Assembly will hold its next session on the campus of Denison university at Granville, Ohio, Aug. 2-13. The program offers courses of lectures on Old Testament and the life of Christ, home and foreign missions, evangelism, Christian stewardship, B. Y. P. U. work, W. W. G. work, art in religious education, dramatization and pageantry, psychology, principles of teaching, church music, week-day religious education, women's work, pastors' problems. The list of instructors includes twenty specialists. The evening programs include lectures, concerts and pageants.

British free churches are expressing themselves vigorously on moral grounds against the proposed betting tax.

The following telegram reached the office of THE BAPTIST July 19: "Because of so many inquiries, officials of First Baptist church are giving out the statement that the killing of one D. E. Chipps Saturday afternoon by pastor of First Baptist church was a case of absolute self-defense and that unfortunate victim had made many threats against life of pastor and had phoned thirty minutes before coming to pastor's office, 'We are coming to kill you,' and used profane language. Many witnesses testified that aggressor said in their presence as he came to church what his intentions were against pastor. Chipps bolted into pastor's office without knocking and began to curse the pastor for sermon of previous Sunday which the pastor preached on 'Six Members of First Baptist Church Fired by L. B. Haughey, Roman Catholic Manager of Meacham Dry Goods Company.' The pastor had nothing left but to defend himself. Church as never before standing solidly behind pastor. Both church and pastor are deeply chastened and waiting on God in this dark hour. Pastor met all engagements Sunday and preached on text, Romans 8:28. J. J. Mickle."

Immanuel Church Launches Health Project

A HEALTH project is being conducted in connection with the summer vacation school at the Immanuel church, 2320 S. Michigan boulevard, where Dr. Johnston Myers has been pastor for more than thirty years.

Miss Peterson, a senior nurse from the city health department, has been detailed by Doctor Bundesen to this work for five weeks, and Dr. Roy Bernard is giving two hours a day to the clinic. In the clinic fifty-two children have been examined thus far and of that number fifteen cases of enlarged tonsils or adenoids have been discovered, eighteen cases of defective vision, ten of defective teeth, and six with curvature of spine. These defects will be reported to the parents and to the city health department and provision will be made where necessary, to care for these defects without charge.

In addition to the clinic the nurse, by the use of stories, charts, pictures, lantern slides and moving pictures, is leading the children in the building of health habits, emphasizing especially cleanliness, food values, sleep, rest, play and table habits. Each child is weighed each week, and an award is made to the one who shows the greatest physical improvement in the five weeks. In the manual training work the older children are making first aid kits, which contain first aid necessities, as well as tooth brush, tooth paste, and soap. The rules of health are formulated by the children themselves rather than handed down ready made.

Immanuel church is situated on one of the avenues of wealth but on neighboring streets where these children live are "homes," so-called, of the very poor. Here wealth and poverty lie side by side. Immanuel church is endeavoring to link them together by a ministry of mercy. It is trying to fulfill the mission of the Great Physician.



The picture of part of the Immanuel vacation school was taken in front of Immanuel building. The rear row from left to right are: Miss Peterson, R. N., Doctor Bernard, the next slightly forward is Miss Johnson, principal of the school, Frederick Meigs in charge of manual training, Rev. R. V. Meigs, Doctor Main who addressed the school, Mr. Jewell, Chicago, educational director, and Mr. Windish, superintendent of the mailing department of the American Baptist Publication Society, who captured the children with a gripping story and a fine application.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Question of Open Membership

THREE conceptions of the nature of the Baptist movement, all valid and vitally related to one another, have been held among Baptists as bases to denominational fellowship, but with varying and sometimes disturbing emphasis. The first of these principles is that of a spiritual experience, expressed usually in terms of a regenerated church membership. The second is that of doctrinal correctness. The third is that of ecclesiastical regularity. Most of the controversies that have disturbed the fellowship of Baptists have grown out of questions that did not challenge the truth of any of these three principles. Such disputes have turned rather upon differences of judgment concerning the best way to preserve the integrity and balance of these principles and to disseminate them. In the field of the Northern Baptist Convention attention is now drawn to a question of ecclesiastical regularity, namely, the question of open membership.

From the beginning of Baptist history in North America there has been little variation from the practice of requiring immersion as a prerequisite to membership in the local church. So far as there has been any variation from such practice it has rested on the ground of exceptional circumstances. It does not appear even now that any church in the constituency of the Northern Baptist Convention proposes to administer baptism to any except believers, nor to accept any act but immersion as baptism, nor to discredit baptism as the ordinary and normal accompaniment of church membership. There is a deep and apparently universal belief among Baptists that the immersion of believers is one of Jesus' own appointed and changeable symbols of his gospel. There is a prevalent conviction among them that the value and meaning of that symbol are best preserved by requiring immersion as a condition of church membership. But there is also a fear somewhat widely, but by no means universally felt that open membership under any circumstances either indicates or tends to produce a departure from the regular practice of the denomination with regard to baptism.

Let us distinguish clearly between open membership and associate membership. As terms are used in current discussion of the subject, associate membership is the status in which unimmersed believers are admitted into the membership of the church with certain definite restrictions in regard to voting and holding office. Open membership admits them without any such restriction. The difference turns upon the power of control. If in any church the immersed and unimmersed members are equals in voting power and in eligibility to office, the case is one of open membership.

Associate membership is not in dispute. The most earnest opponents of open membership are careful to state that their opposition is directed not against associate membership nor against the fullest participation of unimmersed with immersed members in the spiritual and fraternal activities of the church, but against what they call "full membership," meaning equal participation in the functions of control.

Of course every local church must fix its own terms of membership. There is no higher ecclesiastical authority in the denomination that has jurisdiction in the case. But in those organizations for cooperation among the churches, such as associations and conventions, the question arises in another form, namely: How far shall a church that practices open membership be permitted to cooperate in associations or in conventions? According to the principle of autonomy in the Baptist denomination, every association and convention must settle the question for itself. One is competent to decide the matter in one way, while another may decide it in a very different way, and neither can call the decision of the other in question before a third tribunal.

Moreover, any proposed restriction of membership in an association or convention will be directed, as it is in the local church, towards the control of voting and holding office rather than towards spiritual fellowship. Essentially, such restriction will mean that representatives from any

church practicing open membership shall be barred, to the extent prescribed in the restrictive act, from voting and holding office in the association or convention. Surely nobody proposes to bar the members of such a church from participating with the association or convention in praying, paying, conferring, cooperating and otherwise actively expressing the spirit of Christian fellowship.

The question whether an association, convention or other group organized for cooperation among churches shall impose any such restriction in any manner or degree is one of discretion. The Bible says nothing directly on the subject. Baptists of equal honesty, loyalty and intelligence differ widely in their conclusions. Baptist precedent as indicated by history and current usage is not uniform. Arguments based upon expediency are largely conjectural, and are subject to wide differences of opinion. To all appearance the only course left open is to try that experiment which the majority may prefer, with the understanding that at some future time a majority is equally free to try the experiment in some other way.

There is room for a considerable variety of expedients. The matter may be left entirely optional with the local church, as it is now in most cases. The association or convention may prescribe that only immersed members may be sent to represent a church, as the Northern Baptist Convention does under its new rule. Partial restriction may be placed upon the power of delegates from open membership churches in voting and in eligibility to office, such as churches having associate membership now impose upon their unimmersed members. Such restriction may be total, permitting such delegates neither to vote on any question nor to hold any office. Or finally, the privilege of sending delegates may be withdrawn from any church which has in its membership unimmersed persons. The body before which the question comes must elect its own option as to the particular course to be pursued.

The effect of any such action will depend largely upon the spirit in which it is taken and upon the method pursued in arriving at a decision. Any lack of Christian consideration and courtesy, any personal willfulness or party spirit, any mustering of factional forces to pack a meeting, any representation of the consideration of the question as a fight, any interpretation of the decision as a victory or a defeat, condemns the proceeding as a common, vulgar, worldly strife, unworthy of the Christian religion and devoid of moral value. Such an effort at a settlement may tear great gaps in Christian fellowship and paralyze Christian work.

But if any supposable course be taken in a Christian spirit, with moderation of purpose, courtesy of manner and a clear understanding, it will not have a harmful effect. In fact it will have little effect of any kind. Very few churches will be affected since there are few that do not require baptism as a prerequisite to full membership, and if the matter be discreetly handled neither they nor the denomination at large will be conscious of any serious interruption of fellowship. All of the churches will go on in their own free way, experience will throw increasing light upon the problem of open membership, and the denomination will continue to assemble its forces in full loyalty to its historic and fundamental principles for the performance of its growing task.

A Notable Book

WHEN one finds a missionary book that deals frankly and fearlessly with the present-day problems of foreign missions he is inclined to give it more than the usual notice given to books in our review columns. Such a book has recently come from the Judson Press, Philadelphia, from the pen of William B. Lippard, associate editor of *Missions*. The author of this highly interesting and valuable book made a trip to the Orient for the express purpose of gathering material at first hand. This journey to China, added to his long experience as a secretary of the American Baptist Foreign Mission Society, gives the book authority and virility both assuring and refreshing. It is not often we read a missionary book through at one sitting, but in this case we swallowed the entire contents of the eight chapters without stopping to sip here and there as is our custom. The book is happily called "The Second Century of Baptist Foreign Missions" and deals specifically with the momentous period beginning with the world war and covers the years from 1914 to 1925.

With the hand of a true historian the author traces the catastrophe of the war which shook the foundations of civilization until the whole world tottered. In the storm of carnage that covered so wide an area foreign missions naturally suffered in every way. These sufferings are set forth graphically and somewhat in detail in order that the students of the book may be saved from mere glittering generalities. With due regard to the law of climax the author carries the interest of the reader with him in each succeeding chapter as he builds again the foundations that had been destroyed and faces with splendid courage the new situations which have arisen in foreign missions since the close of the war. The last chapter on "Problems of the Day" should be read by every Baptist in America and especially by the Baptists who cooperate in the work of the Northern Convention. We wonder how many of our people realize what tremendous changes are taking place in the regions where our foreign mission stations are located? Here are some of the problems with which foreign missions struggle: Christian principles in international relationships; the abolition of war; the removal of race prejudice; the application of Christianity to industrial relations; the protection of weaker peoples from the economic exploitation of unscrupulous stronger nations; missionary cooperation among the different denominations and a more united approach to the christianizing of the world; the development of an indigenous church in foreign lands; the ultimate and complete transfer of the conduct and control of missions to the natives; the thorough christianization of so-called Christian nations.

Each of these problems is treated succinctly with a refreshing candor in these days of soft-pedalling any note that might awaken more controversy and investigation. And yet the treatment is always fraternal and constructive. The author does not pose as an infallible interpreter. He offers no dogmatic solvent of all the problems. On the contrary he contributes his own suggestions in the light of his special knowledge and experience and leaves the student free to form his own conclusions after a wider study of all the facts he may gather. It is the hope of THE BAPTIST that this book which is designed as a textbook for use in Baptist mission study classes will find an ever widening circle of readers and students.

The World in Transit

BY THE ASSISTANT EDITOR

Equity, Becoming Too Eager, Has Carelessly Caret Away Its Game

By every consideration of fundamental right, the property of the royal family in Germany belongs to the German people. They created it. The kaiser and princes enjoyed it. When the war came the kaiser and his partisans forced the people to fight. When the war was over the people were broken and impoverished, while he and his sons had saved their precious skins and all of their property and continued to squeeze princely incomes out of their suffering fellow-Germans. Some millions of Germans thought to right the wrong by confiscating the royal estates. But they went too fast and too far. In a popular referendum they failed to win enough votes for confiscation. The equity of the case remains, however, and the Germans will not forget it.

Family Choked to Death, Public Perfectly Calm

If it were a headline in the daily paper the reader would know what to expect. But here it is otherwise. The story is told by Christine Frederick in *Success Magazine*. It is a story of the way in which modern economic life is destroying the home. How can an average young man and woman on an average income from his labor live and maintain a home under average standards of living? Figure it out yourself as thousands of young people are trying to do, and you will come to the conclusion which they also reach each that it cannot be done. Of course the thing has been done in the past when the standard of living was lower. It can be done now by those exceptional couples who are blessed with exceptional incomes, such as bank presidents, railroad engineers, bricklayers and garage mechanics. But for increasing multitudes the alternative is to marry for money or to stay single. The results are fewer homes, poorer homes or childless homes. The family is dying of slow economic strangulation on the one hand or of social and economic surfeit on the other. What is to be done about the matter? Ask Mussolini, Trotsky or the man in the moon. Nobody in America seems to know.

Gustavus and the Pope Meet Again in Chicago

Nearly 300 years have rolled by since Protestantism with the great Gustavus Adolphus of Sweden at its head fought for its life at Lutzen and elsewhere against the armies of the Holy Roman Empire under Wallenstein and Tilly. But how curiously time works! The greatest eucharistic congress ever held by the Roman Catholic church closed June 25 in the city of Chicago. On the night of the twenty-fourth in the same city Gustavus Adolphus III, present crown prince of Sweden and direct descendant of the great Gustavus, was entertained at a banquet given in his honor by Swedes in America. At the congress and the banquet alike orators rolled forth eloquent periods in praise of liberty and democracy. What participant in the peace of Westphalia could have dreamed of such an outcome at such a time and place?

Cartoonist Discovers How to Pay off the Public Debt

In view of the avidity of the people for sensational details of criminal trials, John T. McCutcheon suggests by means of telling cartoons that such trials be held in the Chicago stadium with a regular admission fee. He thinks

that the public would willingly pay a fee of \$2 for each admission. He sees no reason why the plan should not be generally adopted as a means of raising public revenue, and he estimates that the receipts would soon pay off the public debt. Since it is a maxim of private business to "give the people what they want," since the people are willing to pay for such entertainment, and since sensation-mongering is one of the most highly remunerative enterprises, why should not the government capitalize nastiness for the public good? There may be moral scruples in some quarters, but what do they signify in "practical" business matters?

A Rhode Island Rumpus About Independence Day

Wets proposed to stage in Providence, R. I., on Independence day a demonstration against the Volstead law. Drys, notably Baptists, protested against such use of the occasion as being "unpatriotic, incongruous and a flagrant misuse of a great national holiday, the observance of which is obviously designed to strengthen and confirm, not to ridicule and weaken, every part of our national constitution and the federal law." Just what came of the protest is not known, but the principle deserves consideration. How far is it legitimate to use Independence day as an occasion for partisan propaganda? Such use is common and well-known. It seems about as congruous as a lecture at the Lord's Supper on the historicity of Jonah.

Modernism Gnaws at One End and Romanism at the Other

That is, so men are saying. Over against the complaint that modernism is eating away the faith of the Protestant denominations, set the statement of Arthur S. Maxwell, in *Signs of the Times*, supported by strong quotations, that "the most astounding of all the Rome-ward movements of the present day is that now proceeding within the nonconformist churches." He says: "This 'Free' Catholicism is spreading like leaven among Congregationalists, Methodists and even Baptists." He cites many features of Roman Catholic observance introduced into Protestant churches and among the "many astounding features" the secret ordination of Protestant ministers by "a Roman Catholic bishop." On the other hand we are assured by equally respectable testimony that modernism is already in possession of the schools and organization of the leading Protestant denominations. Two things would seem to follow: first, that Protestantism is moribund; secondly, that the modernist controversy is getting back to its starting point as a revolt against the Roman Catholic church. That is, in the near future we shall all be either modernists or Romanists. How gloriously gloomy!

A Good Riddance of Extra-Territoriality

One of the most encouraging items of news from China is the report that an agreement has been reached by the diplomats of foreign occupation in China whereby the offensive jurisdiction of the foreign courts in that country is to cease. Henceforth crimes in China will be tried by Chinese courts under Chinese law. The text of the agreement is not at hand, but if the report is correct, and the negotiation is concluded in good faith, one of the most serious of the factors in the Chinese problem will have been eliminated.

Youth—The Greatest Going Concern

From an address delivered at the World's Christian Endeavor Convention at the Crystal Palace, London.

By DANIEL A. POLING

THERE are three injunctions the church must heed to-day if youth is to be captured and sent forth under the Great Commission.

First: We must give youth our confidence. We must believe in youth. We must refuse to take counsel of superficial, pessimistic observers. We must face the facts. Never has there been a time when young men and young women were more intrinsically fine than they are today. In my experience with juvenile delinquency, the greater fault lies at the door of adult life. Give young men and young women leadership and example and they will repay their debt to the utmost, with the attributes of sound character and with clean and sacrificial deeds. Again and again I have seen them rise above sad home environments to build better than their fathers and seldom have I known them to fail in any real moral test.

You have heard much on this side of the Atlantic about the failure of prohibition and perhaps you have had repeated here the slanderous statement that this law has demoralized our young people. As one who knows the North American continent across all its distances and who has been personally and intimately acquainted with its young people for more than a generation, I say to you that the charge is utterly false. Prohibition is not a failure and America's youth are not demoralized.

Boys and girls go astray in America. I face again and again in my own New York parish sad and terrible juvenile situations, but we do not indict all bankers when one banker defaults; we do not indict all representatives of governments when one or several politicians betray; we do not indict clergymen generally when certain ambassadors of the church of Jesus Christ prove unfaithful in their ordination vows.

In a recent poll I made hurriedly before appearing before the judiciary committee of the United States senate in connection with the prohibition hearings, letters were addressed to the presidents of state, district, county and large city Christian Endeavor Unions everywhere in the United States. The 538 replies received were divided as follows: 531 voted against the legalizing of light wines and beers; seven voted for such legalization; 532 voted against the repeal of prohibition; six voted for such repeal; 529 voted that prohibition had bettered conditions financially, socially and morally.

A copy of the letter addressed to these young people was sent to the managers and owners of 695 general merchandising stores located in forty-seven of our forty-eight states. These manager-owners reside in their communities and are representatives of the best business life of my country. Within ten days replies were received from 585 of these gentlemen, a remarkably high percentage: 546 voted against the legalizing of light wines and beers; thirty-nine voted for such legalization; 577 voted against the repeal of prohibition; eight voted for such repeal; 563 voted that prohibition had bettered conditions financially, socially and morally.

You will have observed that the replies of the young people and of these business men are almost identical. That these young presidents are representatives of America's youth will not be disputed when I tell you that they are the elected leaders of a movement which enrolls more than two million young Americans. We must give youth our confidence. Stop slandering youth!

In the second place, we must listen to youth. An old

world listened to Columbus and a new earth arose from beyond a far ocean. And in each generation youth has much to say which unheard or ignored means tragic loss to society.

"My people doth not consider" was the ancient voice of divine wisdom. Often in these complicated social and intellectual times youth is justified in repeating and applying these words to parents and public leaders. We consider their deeds and their mistakes. We consider their real and their fancied delinquencies. We consider their inconsideration of their elders and their blindness to or usurpation of authority, but do we really consider them and their crises? To do this, we must first of all give them our time. We have time for golf and time for bridge, time for business and time for politics, but we have, as a rule, little time for our children.

Youth waits and wants to be understood. At least this is what youth thinks. Now, we may know that it is as impossible for youth to be understood by age today as it was when we were youthful, but we can at least make the effort to understand and it is the effort that counts and wins. When young people feel our sympathy and find us listening, they think we understand, they know we try to understand, and that is what chiefly matters.

Finally, we must give youth a worthy task. "Go ye into all the world and preach the gospel to every creature" was the high command of Jesus Christ. With that trumpet ringing in their ears, the young men who had followed in his train across Judean hills and by Galilean lakes, through Gethsemane valleys and to the summit of Calvary, went out to the ends of the earth and on to the last spiritual frontiers. The trouble with us has been, in dealing with young people, not that we have asked too much, but that we have asked too little. Burning crosses and red running arenas and inquisitorial tortures and Boxer uprisings have raised up militant armies while soft and flabby pronouncements have brought us always to spiritual and moral debacles.

What, then, is the task for this generation of young people? It is a twofold task and its great words are, evangelize and humanize. The trumpet is still, "Go ye into all the world and preach the gospel to every creature." The new earth of which Tennyson sang can be realized only as men and women who have been made new by the mystery of the cross and the alchemy of its redemption are thrust forth into every department of organized society, into every problem of human life.

"Evangelize and humanize?" We face the imperative of the words spoken by Mary long ago, "Whatsoever He saith unto thee, do it!" It is not enough to repeat the words, to say in easy sentences the ancient creeds. We must practice our faith. We must Christianize our social order.

We must take Jesus Christ in deadly earnest for he is our only hope, our only sufficient Saviour. We have tried every other leader and way and still we stand hard by catastrophes that have almost wrecked man. Wherever we have adventured our belief in the principles of the Sermon on the Mount, wherever we have practiced loving our neighbor as we love ourselves, wherever we have done good to those who have despitely used us, wherever we have lifted justice above selfish gain and adventured our faith instead of our fears, we have seen rising out of the mists of suspicion and selfishness the new heaven and the new earth.

America's Emancipation

BY EVANGELINE BOOTH

TO THE sub-committee of the committee on the judiciary of the senate of the United States.

Dear sirs:

Ill health prevents my presence before the committee considering the challenge of the utility of the prohibition law, so I am constrained to put in writing the definite testimony I would bear to the beneficence of this statute as witnessed in the prosecution of the religious and social operations of the organization which I represent.

The Salvation Army in the United States has a force of over 4500 officers, who spend their whole time in this work, having no other occupation in life than to devote themselves to the business of seeking the lost and aiding the neediest of our beloved country's population. As these officers include in their responsibility tens of thousands of local officers and soldiers, who are in intimate touch with the people who were formerly the victims of the drink traffic, their experience endows me with peculiar competence to witness to the salutary effect which the banishment of the saloon has had upon myriads throughout the land.

The field officers, who conduct meetings in the hall and the open street and who are charged with the responsibility of relieving the needy in their community, bear united testimony that the old degradation through drink has practically disappeared. Our open-air services are no longer disturbed by the noisy behavior and maudlin interjections of intoxicated loungers.

The type that once abounded is no more. An old-time "boozers day," when the derelict was gathered in and fed strong coffee preliminary to a direct attack upon his soul, is an impossibility because the class whose drinking proclivities entitled it to the appellation "boozers" is rapidly becoming extinct.

On Thanksgiving day a thousand such men would be gathered in one hall, brought thither by our searchers in busses and cars from the back ends of the saloon, the "dead houses," alleys and park benches and other dark corners of the underworld. Such testimony to the utterly degrading effect of drink could not be assembled today in any one of our halls anywhere. The field officers universally witness to the changed condition. They admit that there is widespread violation of the law, but they would no more argue that this law is bad because violated than they would suggest that the laws providing penalty for arson, theft and murder should be repealed because so often flagrantly broken.

Officers of our social service departments give similar testimony. It is the province of these officers to receive the homeless and workless men into the institution provided for their care. The specimen described in the "boozers' day" reference was formerly the common habitue of our industrial homes.

With our slogan, "A man may be down, but he is never out," we peopled our places with recruits from the bottom that was almost bottomless, and thousands came with their poor bodies covered with vermin and rags to be cleaned up and clothed and fed. Often these men were of the type that were literally cast out with the pitiful sweepings of the saloon and hosts of them were as centless as they were senseless—twin conditions attributable to an insatiable thirst for drink.

We were struggling with this product of drink while the source of the pollution was a legalized traffic. All that we could do was to apply the specific in which salvationists

glory, and many were permanently reclaimed. Others temporarily rehabilitated went out in their own strength to fall again and the fall almost invariably was through the doorway of a saloon.

Should you visit our industrial homes today you would find the same type of man clothed and in his right mind, no longer the recurring problem that he once presented, and there are hundreds who formerly could not keep a quarter in their pockets who are now so thrifty that they have bank accounts placed in the army's care.

Hear also the evidence of our officers engaged in the women's social service, which has been one of our most successful agencies, showing as it does a percentage of eighty-five permanently satisfactory cases passed through our many rescue institutions and maternity hospitals.

Before prohibition our records show that 50 per cent of the cases that came to us were drink addicts, and in many instances alcoholism was the cause of the downfall.

Since prohibition only 1 per cent of the cases that come to us are traceable to that cause.

There has always been a marked affinity between drink and the degradation of womanhood. In the old days the house of shame and the saloon were often under one roof. The wine-room seduction, once so frequent, is now a thing of the past. Let us bless the law that has thrown this protection around the path of American womanhood, for higher than the probity and nobility of its womanhood our great nation can never rise.

What about the children—the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children, whose feeble but ineffaceable writing upon the wall of the nation arraigns alcohol's brazen hand as the robber of their little bodies, minds and souls! How have these precious hostages profited by the legislation in question?

My executive officer for settlement work tells me that children in our day nurseries and kindergartens come to us noticeably better fed, better clothed, healthier, happier and more teachable. She tells me that applications for relief have been reduced 50 per cent, and that where in former times help was frequently appealed for by families whose babies had fallen from fire escapes or infants smothered on account of drunken parents, not one such case has come under our notice for years. Salvation army settlement workers in our great cities bear out the truth of federal returns as to the low pauperism ratio.

Conditions have changed and family life is now much more wholesome than in the former days. There is still poverty and hardship, but poverty is no longer caused by, nor cursed with, the drinking of parents. That home-destroying factor is gone.

These statements are not made as the result of hearsay. They grow out of the army's intimate knowledge of the life of the poor, which I think all will hesitate to gainsay. We know this thing which prohibition debars has sold more homes, armed more villains, slain more children, snapped more wedding rings, dethroned more intellects, dishonored more womanhood and dug more graves than any other poisoned scourge which has ever swept the world. Let any refute this statement who dare. We know this to be the terrible fact. Let there be due hesitation before reinstating as a legalized traffic this ruthless despoiler of mankind.

A More Excellent Way

BY JAMES H. BUSWELL

NO LONGER is the daily newspaper considered the leading advertising medium for the individual church, although for cooperative effort it stands at the top. Some pastors still put the newspaper first as a promotion factor but "Direct Mail" leads.

Letters were sent to thirty of the most successful pastors in Michigan. Some of these do not advertise, but they were counted "live and successful" by the state leaders in their respective denominations. Twenty-three of them replied, many sending samples of their church messages. Of these, 30 per cent put newspaper advertising first (all of them recognizing the value of news stories regarding special events) while 57 per cent gave "Direct Mail" first place. The Saturday newspaper seemed to meet with general favor although one pastor referred to the church page as a "chamber of horrors." A Detroit pastor spoke of church services that "run from one ad to another." Nearly every pastor insisted that the advertising for the church as a body be dignified, but dignity seems difficult to achieve in small space, on newsprint paper, in one color and with no control of surrounding typography.

Where the newspaper does "pull" increased attendance (one pastor asserts that the peril of advertising is that it must have "pull") it comes largely as the result of a "catchy" type of advertising. But "this may excite the curious and secure only temporary results." One brother announced as his topic, "To Hell with the Church." Such a subject as this requires an unusual personality to overcome the apparent profanity and so to deal with the topic as to get good results and leave a favorable impression. One writer speaks of the "breathless competition" into which newspapers throw the churches.

Why is a weekly bulletin, mailed to members and constituents every Wednesday and Thursday so that they will know what is going on the next Sunday and the next week, the most productive single advertising unit being employed by the church today?

Such a bulletin creates what one pastor calls "enthusiastic folks" who bring in strangers by reason of their personal and collective enthusiasm. One pastor maintains attendance records. People like to see their name in print; only the highest percentages are printed in the weekly bulletin.

Most pastors apparently find their outstanding promotion problem is to "sell" the membership on their own church. That done, the church hums with activity. A news bulletin with stories and pictures about departmental activities seems to be an ideal messenger to draw the church closer together. With but one exception these bulletins are four pages ranging in size from 4 by 10 inches to 7 by 10. In reality they are miniature newspapers for the church. Since they contain only news of his own church, the pastor can control the "atmosphere," use better paper, print good pictures, and issue souvenir numbers for special occasions.

Mail matter is not being overworked. An average of less than three pieces of mail enters the home daily. People like to get mail. If the bulletin is interesting, it is read throughout by every one who receives it.

Of all the bulletins received, only two can be called really artistic and interesting and yet they are getting results. They could be made better by using better paper, two-color printing, more careful typography, a distinctive mailing envelope, more local pictures, live newsy contents, and by mailing them on a definite day.

From the letters received and from eighteen years' observation of and experience with church advertising, we

come to the conclusion that if a pastor wants results and not just "general publicity" his best medium is some form of weekly church paper or bulletin mailed to the homes of church members and constituents, not just handed out at the Sunday services.

Thou Shalt Love

BY ERNEST H. SHANKS

THE greatest commandment of all is the commandment of Christ. Moses gave the ten commandments. God gave many commandments to the people of Israel covering a great many duties. Prophets sought to interpret these to the people. Priests and teachers added many rules in an effort to direct the proper observance of God's commandments to his chosen nation. Christ summed up the observance of all these in two great commandments. "Thou shalt love the Lord, thy God . . . and thy neighbor as thyself." All the law and the prophets rested on these two great commandments. It was to his disciples that he gave the greatest commandment of all, saying: "This is my commandment that ye love one another, as I have loved you." The very basis of discipleship is love. It is fundamental. It is the supreme fundamental, more important than doctrine, creed, church policy, or uniformity. Jesus did not say, "This is my commandment, that ye all believe the same thing." He was concerned that they should believe him, and believing him all other matters of belief work out right. There may be unity without uniformity. A great variety of vision, many angles of approach, diversity of opinion may be possible so long as there is the basic principle of love at the center. Love binds. Love understands. Love lifts. Love is never critical, censorious, faultfinding, carping, dogmatic. Love is a tender plant. It dies in the cold. It withers in the heat. It droops in the dry, hot winds of scorn. With lovers, in the home, among the brethren it is the same. Jesus knew these disciples. He knew that the greatest thing of all was love. So he did not pray that they should be one in opinion, one in method of work, one in ideals; but one in love. We do well to heed our Lord's command to love. It is the highest, the supreme obligation. If we fail here we fail in everything. All our boasting is vain, a hollow mockery if we do not have love in our hearts. We may do a thousand other things and all to no account if the negative sign follows the equation—minus love. "Let love be without dissimulation."

Darius Green and his flying machine were only fifty years ahead of Henry Ford. One difference between them is that in the case of Darius he discovered by experience that "the 'ain't such a thunderin' sight o' fun in it when you come to light." The art of flying has made considerable advancement since his day. Nowadays the aviator can start his flight without jumping off the barn, and in most cases can reach the ground without spoiling his anatomy. Then, the distance between starting and landing was about fifty feet and the direction of flight almost perpendicular, with no curves. Now, they circle the earth. And Henry Ford's latest proposal is to double-deck the railroad yards about the passenger stations in the large cities, using the covering deck to make landing stations for flocks of air carriages. The world on wheels has outrun its brains; what will it do on wings?



The Devotional Life



What Does the Bible Mean to Me?

BY BURT ABELL

MY BIBLE is a library from which I may at will read history, poetry, music, law, magic, philosophy, psychology, literature, prophecy. All are treated in a masterly way and inspire and thrill as I read these wonderful pages written by authors who were masters in their subjects.

Again my Bible is to me a moving picture—a screen on which is pictured the heart throbs of humanity seeking, seeking, seeking something, they scarcely know what, but a something just out of reach, a something their inmost souls cry out for and must possess. They take pilgrimages, they raise altars, and burn incense, and shed the blood of bulls and goats; they make laws and break them and call it sin. They cry in their repentance and feel a forgiving Presence and rejoice. I see life—life in all its baseness, in all its nobility—ever learning, ever forgetting, and over it all and through it all, a light that never was on land or sea, a Presence “with whom there is no variableness, neither shadow as of turning.”

The Open Window

My Bible is to me a window beside which I sit and “consider thy heavens, oh God, the work of thy fingers, the moon and the stars which thou has ordained,” and I, from my inmost soul cry, “What is man that thou art mindful of him, or the son of man that thou visitest him?” And among the stars I see one moving and then standing above a manger in which is a Babe. As the clouds obscure my sight further on I see a cross and one upon it in agony, and my tears are like rain for sympathy. But see, there is an empty tomb, and one stands there and comforts a woman who is weeping. The wonder of it grows upon me till I see him rise and disappear and like Thomas of old I fall upon my knees and cry, “My Lord and my God.”

Again my Bible is to me a mirror. David cries, “Have mercy upon me O God, according to thy loving kindness, according to the multitude of thy tender mercies; blot out my transgressions; wash me from mine iniquities and

cleanse me from my sin; create in me a clean heart O God, and renew a right spirit within me.” The voice is David’s but the bowed form with hands clasped high above the head is myself away up in a log house in Michigan as the terror of an offended God and my lost soul is upon me. I hear Peter say, “I know not the man” and the voice is Peter’s but the man standing there afraid of owning his Lord is I, as is also the one who goes out and weeps bitter tears over it.

I look again and I see the father of the healed boy crying, “Lord I believe, help thou mine unbelief,” but ‘tis mine own soul that is struggling and suffocating with the flesh, agonizing for another breath of the air of heaven.

I see a company gathered together and one is saying, “Come unto me all ye that labor and are heavy laden and I will give you rest.” The throng fades away and it is to me alone, out in my own field, to whom he is talking and my heart is crying out, “What! Is it possible, you mean me Lord; all your life, death and resurrection for me?” And the memory of it goes with me through the years. Job cries, “Though he slay me yet will I trust him,” and he has but put into words that which I feel deep down in my own soul. So my Bible is to me a mirror, and no matter where I look in it I see my failures, my sins, my hopes, my joys reflected back to me.

By Bible is to me my radio set. I tune in on station GEN and hear, “In the beginning God created the heaven and the earth” and I hear the crash of the elements and the music of the spheres broadcast from the parapets of eternity . . . I catch station ISA and a recitative comes over the aid: “But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our place was upon him and with his stripes we are healed.” . . .

A little movement and a sweet voice thrills me as I hear, “I am the way, the truth, and the life; no man cometh unto the Father but by me,” but soon the voice

takes on a new note and I hear, “Father, I have kept these whom thou hast given me; neither pray I for these alone, but for all those who shall believe on me through their word.” . . .

But here’s a sweet singer from station JOHN: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him, for we shall see him as he is.”

A final turn to the left and a ringing and triumphant voice from station ROM fills the air: “Oh the depths of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him and it shall be recompensed to him again? For of him, and through him and to him are all things, to whom be glory for ever, Amen!”

Heavenly Music

And I realize that here is something, that, no matter how clumsily I fumble the dials, is in itself a perfect instrument for my reception of messages from my God, broadcasting through a medium more subtle, more quick than any ether known to man, and that instead of isolated programs here and there, could I but know how to use it, I could have my whole life and being filled with the songs and orchestrations of the ensemble of the hosts of heaven.

Finally, brethren, my Bible is a love-letter from my God, revealing his very heart to all mankind. How tenderly he deals with us, teaching us in types and symbols, suiting his words to our puny comprehensions, leading us to know the riches of his grace in Christ Jesus his son.

My Bible is to me the right hand of God, uniting with his left hand the Spirit, reaching down and lifting our feet out of the mire and clay of fleshly hopes and ambitions, and making us to sit together with him in heavenly places in Christ Jesus. “Thy word, Oh Lord, is a lamp unto my feet, and a light unto my pathway.”



The Chimney Corner



When All the Children Came Home Again

By G. CLIFFORD CRESS

ONE summer day in 1873 a covered wagon, hand-made, turned northward at Abilene, Kan., from the dusty transcontinental trail that led across the plains. That evening a young pioneer was staking out a homestead on the rolling prairies. That night he slept under the stars and dreamed of a young wife and a baby far away "back East." With the first streaks of morning light he began to create the simple units of a pioneer homestead: a shack, a stable, a cellar and a well. Wintry days followed the long smoky Indian summer and the settler awakened on many mornings to find the snow drifted over his bed ere shelter was completed and the well dug seventy-five feet deep to the sources of unfailing water.

Then came a wonderful day in springtime. The prairie chickens were drumming on the ridges and the first wildflowers were blooming on the southern slopes. The pioneer was waiting that evening by a railroad siding far from his homestead for a train which was bringing his wife and the baby eight months old which he had never seen. They came. The young pioneer from the bluegrass fields of old Kentucky welcomed his helpmeet from Ohio—North and South united in a new union. In the bonds of a deathless love and with their child between them they drove slowly homeward along the prairie trail.

During the next twenty years seven other children were born in this Kansas home, four sons and three daughters. Through all the vicissitudes of frontier life this family struggled for existence while droughts, insect scourges, hot winds and other afflictions toughened the fiber and developed traits of tireless perseverance and will-to-win amid the mutations of that western border.

In 1896 the first child left the old ranch and soon fared forth to South Africa. The next year another son went into the great West, into the Puget Sound country. Later two other sons went to live in the far northland on the upper reaches of Saskatchewan. The spirit of the pioneer and the hunger for adventure pushed them out until at last came a day when every child was married and gone, the last son to California and the youngest daughter to Oklahoma. And the old frontiersman with the wife of his youth was left alone again in the midst of a great solitude. But they kept every detail of the old home intact even to the household furniture and the pegs in a row where the five sons had once hung coats and hats. "Some day," said the parents, "maybe the children will all

come home together again." And they did.

Fifty-two years had passed since the father, lithe and wiry, had waited at the siding with his hand-made wagon for wife and child. He had seen all the young men of pioneer days grow old. One after another of the neighbors of the seventies had moved away and long ago most of them had crossed the great divide on another pioneering adventure in quest of an abiding homestead in a heavenly country. For more than half a century he had felt the sting of winter's blizzards and had labored on undaunted in the grilling heat of summer. Again, well past eighty years of age, he waited at the close of a glorious June day at the same siding for the Pacific Express. His first-born child was coming home. And the same hands that drove the slow team through the April night so long ago now drove a motor car back to the homestead.

And on the morrow, a wonderful Sunday in midsummer, all the children came home. Not one was missing. Three of them are farmers, tillers of the soil, collaborating with God and his cosmic forces in giving men their daily bread. One operates a dairy. Among the other four there is a trained nurse, a physician, a merchant and a minister. And there were many grandchildren and great-grandchildren, even unto the fourth generation, who joined in the coronation services that day for the pioneer parents.

When all were seated at the great feast, mother and father at the head of the spacious board, and the children according to their age, the minister-son voiced the gratitude of the happy circle for all the tender mercies of the blessed years and concluded his grace with the petition that God who had always watched over them on land and sea might still keep the entire family until that other glorious day when they should come again from the East and from the West, from the North and from the South, to sit down together as an unbroken family in the Heavenly Father's house.

Reunion, delayed over twenty-nine years, might never come again in the old home on this earth. In the house and on the yard under the old trees where all had played as children, family friendships were deepened and old loyalties were renewed. During the afternoon the cameras kept clicking for twenty-three separate groupings.

The last hour of this wonderful day found the children grouped around the piano in the "front room," for an old-fashioned "sing." And what did they sing? There was a unanimous chorus: "Let us sing the old gospel hymns that mother used to sing." Books that for many years had been unused were

opened to, "What a Friend We Have in Jesus," "Sweet Hour of Prayer," "I need Thee Every Hour," and to the father's lifelong favorite, "Nearer My God, to Thee." Two radiantly happy parents sat in their armchairs as the twilight deepened and heard again a chorus that for them had been stilled for long years.

A family reunion may be anything from a mere assemblage of persons to a holy fellowship of kindred life. It may be shot through with hate or aflame with affection. The objective may be gossip and gormandizing or it may be mutual edification in the finer things of life. Its interests may be superficial or they may spread over the decades of the past, and through the living youth project genuine values into generations yet unborn. The major note may be a reminiscent harking back to a dead past or it may be genuinely prophetic of values yet unrealized. Here was an ideal family reunion. And who can measure its meaning for good, this gathering of a large pioneer family in the old home where for more than half a century parental affection and fidelity have kept the altar-fires burning? For on the morrow when the last child had departed, each had received anew the parental kiss and benediction and with these the deepened consciousness that there is a spiritual and unseen inheritance more real and far dearer than silver and gold.

For memory was recalling the dear dead days of childhood when in this sacred place were learned the simple prayers of eventide at mother's knee. It was here that Christ was found as a personal Saviour and Lord and first halting confessions of discipleship made. Here forbearance and discipline were developed in the sharing of mutual woes and joys of youth. Here the strong helped the weak and each unconsciously bore the other's burdens, thus learning to fulfill the law of Christ. Here life's golden day had dawned, not in unreality or dream, but in the luminous atmosphere of the commonplace sanctified by sacrificial love about a common fireside and altar.

For the children that day of life was still at high noon. For the parents it was mellow eventide. For grandchild and great-grandchild the day was only faintly breaking. Yet each one from the youngest to the eldest gave something to this family atmosphere that for all the future years will make life sweeter and fuller and stronger for all. And each went away to his task leaving the pioneer parents alone again in the peace of the prairies. But in their dreaming as the swift seasons roll, there will be a fadeless picture of a glorious day in June when all the children came home again.



BOYS and Girls



Mi\$\$ B. Roo\$ter's Million\$

Mi\$\$ B. Roo\$ter
Lived on a farm
And had
A very \$imple life.
\$o that when
Her Uncle \$olomon
\$aid: "Niece, what
Would you do if you had
A million \$?"
\$he really could not
An\$wer, off-hand,
The way
One could
If a\$ked: "Do you
Like peppermint or wintergreen
Better?"
The poor girl looked
Quite dazed,
And went out to \$it
In the little green wood\$
Near her farm.
The ant\$ walked all over her,
The flie\$ buzzed in her face,
The bee\$ droned near by,
The cow\$ moored,
The bird\$ twittered,
Every one wondering
What in the world
Thi\$ la\$\$ie would do
With a million \$.

Finally \$he got a
Little picture in her
Mind\$ eye: pile\$ and pile\$
Of \$ilver \$, and \$he
Be\$ide them, like Mi\$\$ Mida\$.
Fir\$ \$he decided: "A home
In the city, with
Car\$ clattering cheerfully
By my door,
An auto of my very own,
A diamond ring,
A pound of chocolate candy
Every \$ingle day!
A party once a week!
Movie\$ often!
It will be lot\$
Of fun. I'll
Go to \$ee one
Called 'Mi\$\$ Brew\$ter's
Million\$, ' too."
\$o far, \$o good, but
A million wa\$ not
\$ed up yet, of cour\$e.
There would have to be
More thought, much
More. It wa\$
Hard work, thinking . . .
Her head nodded
Thi\$ way, that way—
The bee\$ hummed, the flie\$ buzzed,
The cow\$ moored,
The bird\$ twittered.
And \$he, of cour\$e,
Wa\$ \$ound a\$leep.

In\$ta\$ntly a thou\$and

Children began
Plucking at her \$leeve,
Frantically: "Li\$ten to
Me!" each one \$aid.
And yet, how
Could \$he, with \$o
Many all talking
At once? "Talk
One at a time," \$he
Ordered, and they began—
One explained that in
Her country there
Were no \$chool\$ for
Girl\$, and would
Mi\$\$ B. Roo\$ter plea\$e
Build one: "For I
Live in a big city,
Yet not a \$ingle
Girl ha\$ ever gone
To \$chool." "Of
Cour\$e I will," \$aid
The millionaire girl,
And found her money
Turning into \$choolroom\$,
\$late\$, textbook\$, pen\$,
Era\$er\$, ink bottle\$,
Paper. It wa\$
More fun, like a
Fairy waving a wand,
Making impo\$\$ible thing\$
Po\$\$ible. And then to \$ee
Two hundred Chine\$e
Girl\$ going to that
\$chool every day—oh,
Thrilling! Her girl\$ in
Her \$chool! Marvelou\$!

A brown-faced girl
From India wanted
A \$chool, too, and a
Ho\$pital, a
Doctor, a
Nur\$e, and pill\$,
And a denti\$t, an
Orphan a\$ylum for
Child widow\$, a
\$unday \$chool—really
Her li\$t wa\$ \$imply
Enormou\$, but the new
Little millionaire began
Granting every little\$t
Wi\$h, a\$ well a\$ every
Bigge\$t one, until
That particular
Town in India
Wa\$ a joy to \$ee.
People traveled out of
Their way to
Look at the model town!
And every one loved
The generou\$ giver \$o
Much that
Mi\$\$ B. Roo\$ter felt
All puffed up with
Happy pride to
Think \$he could \$o
Ea\$ily do \$uch lovely thing\$.
And then all the
Immigrant children in

America had a need:
"Give u\$ Chri\$tian center\$,"
They begged, "Swing\$,
\$hower-bath\$, \$ewing-machine\$,
\$tory-teller\$, " etc., etc.
And \$he did.
It wa\$ marvelou\$ what
A change
Came over tho\$e
Neighborhood\$. Even
The policemen noticed
It. \$afe hone\$t
Children make
\$afer \$aner home\$!

All thi\$ time a
Dozen other children
Were calling thi\$,
Calling that, begging,
Pleading, urging.
And our little girl
Wa\$ too di\$gu\$ted
For word\$ to open
Her eye\$ and find
Her uncle \$olomon
\$haking her: "Wake
Up, you \$leepy-head!"
He cried. "Here'\$ the
Ten dollar\$ I
Always give you for your
Birthday. What
Are you going to
Do with it, anyhow?"
"I think I'll get \$ome
New Shoe\$, and a
Box of candy, and
Maybe a new hat
If there'\$ any money
Left over." "Oh," \$aid
He, "So you're ju\$t
A Mi\$\$ Million Air\$,
In\$tead of a Mi\$\$
Millionaire. You're
Generou\$ with a
Vague thou\$and
Dollar\$, but \$tingy
With the definite
Thou\$and pennie\$
Which equal\$ ten \$!"
You \$hould have \$een
That girl'\$ face: "Oh me,
Oh my!" \$he \$aid, "what
A fake I am! I wa\$
Ju\$t putting on air\$—
A million air\$—wa\$'n't
I? For if I can't \$pend
Ten dollar\$ un\$elfi\$hly
May be I \$houldn't
\$pend a million \$
Any better!" "Exactly!"
Nodded her uncle,
Quoting Cor. 8:12, "For
If there be fir\$
A willing mind, it is
Accepted according to
What a man hath,
And not according
To what he hath
Not!"



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for Aug. 22

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

Beginning with "The Characteristics of American Christianity" on page 464 read on through to page 467 of "A Short History of the Christian Church," by Moncrief.

To know more about what Baptists are doing in the world today, send to the literature department of the Board of Missionary Cooperation (New York, Boston, Chicago, Los Angeles) for a copy of "The Quiz Book" which is free. This gives briefly and interestingly something about the work of all Baptist societies.

In presenting this lesson, perhaps you could have a "Baptist World Alliance" with several of your group members as representatives of groups being reached by Baptists today. They might tell of the work being done in their section of the world, giving this as a sort of a report to a convention.

After all have told their stories, the president of the Baptist World Alliance (the leader) may sum this all up by telling that some of the principles which in former years Baptists alone stood for, are now a part of the principles of our nation; for example, the separation of church and state. This may show the young people that although what is now being done may seem trite and uninteresting, in future years it will be "adventure" to those who study. Baptists always stand for "adventure."

The "Baby" Assembly

By ALICE ANDERSON

The first Connecticut Baptist assembly was launched at the Connecticut Agricultural college in Storrs. Because it was the baby assembly of the country and every one is interested in helping a baby, the faculty was the finest procurable.

The classes were a source of inspiration and help to the delegates. Many are returning home with a broader vision of meeting the needs of the church at home and abroad.

The delegates, numbering between fifty and sixty, represented almost every section of the state. Due to the com-

paratively small number attending, acquaintances were made rapidly and a beautiful feeling of friendship between both faculty and students existed at the close of the assembly.

The group was divided into two sections, the Lopi's (meaning lots of pep inside) and the Sacagaweans (meaning health, love and work). There was considerable friendly rivalry between these two in sports and stunts.

Afternoons were spent in supervised recreation. A swimming pool and gymnasium equipment in the armory were a great source of pleasure. A baseball team, of both boys and girls, was formed and several games were played.

Many of the evenings were given over to stunts and games. A faculty take-off was greatly enjoyed by students and teachers. It revealed considerable talent on the part of some of the young people. An impromptu play by the faculty caused much merriment.

One afternoon one of the Connecticut Agricultural college men conducted a tour through the barns and many were ready to take a diploma in "cowology" at the close of the trip. It was also interesting to see the hens that are in the national egg-laying contest. The spry and nimble climbed a high tower which is a fire lookout. From there they could see the surrounding country of forest-clad hills for miles.

The vesper services held every evening on a hillside of beautiful pine trees, were some of the high spots of the assembly. The inspiration received through these services and chapel hour in the morning will mean much to the delegates for many years. One of the speakers at vespers inspired a delegate to write the following poem:

"A wall of pine trees and the quiet lake beyond,
A group of worshipers held in fellowship's bond,
A hymn of praise rising upward, and then,
Incense of prayer reaching to heav'n.

An earnest, searching voice revealing a full heart,
And when the time comes for the assembly to part,
There is a reluctance to leave, for there
Is truly a holy place of prayer."

Life work day was conducted by Doctor Pitt, president of the Connecticut State Convention. It was an impressive day and the presence of the Father was felt by every one. Four of the young people signed the cards for life service.

The success of the assembly is largely due to the untiring efforts of Rev. O. P.

Campbell, director of religious education for Connecticut. A wonderful spirit of cooperation among all the delegates was developed under his leadership.

With the momentum gained at this baby assembly, the coming ones will be bound to increase in both numbers and spiritual significance.

Bridgeport, Conn.

Young People's Night

The First church of Springfield, Mo., is not satisfied with giving its young people a day once a year or so. It goes still farther and gives the young people an evening once a month—the first Sunday of each month. The pastor preaches a special sermon for the young people. There is special music by the young people. After the evening service all the young people stay and have a "get acquainted" meeting when young people new to the community and church are welcomed and introduced to the others. Light refreshments make the evening a little more pleasant and all go away cheered.

Many pastors wonder why young people do not stay to church on Sunday evenings. Perhaps a "special night" for them every once in a while would create an interest on their part in the Sunday evening meetings and make them want to stay oftener. Besides, the "get acquainted" meeting after the church service is an ideal way to make the young people feel at home. At the services there are young people who might not be present at social occasions but who will stay after the services for a short social time. Too, instead of having the usual number of socials for the young people, there are just twelve more than usual, and each one strengthens the bond of unity and good will among them. It would probably pay all churches to do something like this. It has paid First church: it has six B. Y. P. U's.

The B. Y. P. U. A. at its last convention in Los Angeles, passed resolutions urging the closing on Sunday of the commercial concessions at the sesquicentennial exposition; for the strict enforcement of the prohibition law, and no modifications; called for the elimination from denominational papers of all jokes about law enforcement and race prejudice; for Near East Relief and the observance of Golden Rule Sunday; endorsing and subscribing to the five points of Doctor Brougher's keynote address at Washington; and expressing appreciation to many persons and agencies that had assisted in making a success of the Los Angeles meeting.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City



A NOVEL POSTER

The above chart, based on statistics furnished by the stewardship department, appeared in the annual report of the Board of Missionary Cooperation for 1925-26, and we have just heard of a church in Wyoming, Ohio, which is planning to adapt the idea in an interesting way.

This church is planning to cut from magazines and paste on the poster as many faces of men, women, and children as there are members of the Wyoming church (about 200), and also a number of faces to represent the people in the groups contributing to current expenses and missions. As new givers are added to each of these last two groups, they will paste additional faces on the poster until the second and third groups are equal in size to the first—every member contributing to both funds.

This church also uses a stairway poster which it made. The steps are covered with black gummed Dennison paper each month, showing the proportion of money turned in per month. The amount received is placed at the side, showing how the church is climbing.

MORE FOR OTHERS

—MORE FOR SELVES

"Seek ye first those things which are first and the rest shall be added unto you" is an admonition and a promise which is not always taken as seriously as it might be. Here is an instance which seems to bear it out.

A layman in Wheeling, W. Va., who is deeply interested in the work of his church, writes to Doctor Bowler, "Another year we expect to do more for missions than we did this last year. We have a very heavy debt, but personally we have found that *the more we give to missions, the more we have for local work.*"

A THRIVING NEW CHURCH

The McCook church in Nebraska has just voted to come to self-support, thus pleasing to the Nebraska Baptist Convention the sum of \$30 a month.



It has just taken its every-member canvass and finds that it can pledge about \$600 to missions—a good sized benevolence budget for a church which is standing on its own feet for the first time. The pastor, Rev. C. M. Foreman, writes the state office, "The work is going nicely. We have recently received new members, and others are to be received soon."

"A TWELFTH ON TIME EVERY TIME"

The First church in Seattle, Wash., has adopted a missionary budget of \$15,000 for the ensuing year, and the pastor, Rev. Ambrose M. Bailey, writes that it is paying this sum in monthly installments.

DURING THE SUMMER MONTHS

The treasurer of a local church told the field secretary for Massachusetts that he did not make a remittance for a certain month because he had only \$25 to send. The field secretary comments in the state bulletin:

"If one multiplied \$25 by one hundred churches or by a thousand, it does not take the wisdom of a Solomon, nor the mathematical insight of a public accountant to see how even small amounts held back by a large number of churches add up to large figures. This year we want Massachusetts to have a clean slate so far as our responsibility is concerned for money invested in interest charges.

"We deeply appreciate the hearty co-operation that an increasing number of churches are giving us in this matter of monthly payments. We are trying to encourage others to follow their good example. We also heartily commend to our Massachusetts churches the plan of an increasing number of churches in the Northern Baptist Convention of voting to send in one-twelfth of the missionary objective every month and of borrowing enough to make up that one-twelfth from the bank, if the full amount is not at hand during the summer months."



USING THE QUIZ BOOK

The Park Memorial church of Springfield, Mass., has about twenty questions on missionary subjects scattered throughout a recent issue of the church calendar. There is a note which says: "The questions appearing in this calendar are taken at random from a series of questions and answers published in the Quiz Book. Ask the missionary committee for a copy or consult your own copy of *Missions* for June."

PASTOR'S DRAMA

SHOWN AT CONVENTION

One of the interesting features of the Washington Convention was the presentation of a drama, "The High Calling," on the occasion of the fifteenth anniversary of the Ministers and Missionaries Benefit Board. The author of the play is Rev. Clarence M. Gallup, pastor of the Central church in Providence, R. I.

The plot deals with the rise of Judson Carey to high position in the church and on the missionary field, his subsequent illness, return home, acceptance of a small country parish at a pittance and final rescue from poverty and despair by the timely aid of the M. and M. Board.

Doctor Gallup has served on the last-mentioned board for several years, and on the successful presentation of his pageant "Conscience-Freedom" last year at the Rhode Island centenary, he was asked to write a dramatic theme that would graphically depict the varying fortunes in the life of a minister, and the need of protection for clergymen and their families adequate to their renunciation.

WOMEN WILL PUSH MONTHLY PLAN

Miss Ruth Shipley, president of the east central district of the Woman's Foreign and Woman's Home Mission Society, writes to Doctor Bowler:

"The convention was so up-lifting in so many ways that I felt strongly the spirit of rededication to our denominational work. I have reported the convention locally several times and in our Miami association and expect to be able to 'hand out' ideas, gained there from time to time all through the year.

"As president of the east central district, may I say that I believe that the women will do their utmost this year to help cultivate the habit of forwarding the quota monthly. We are going to stress it continually."



Among Ourselves



Boston Letter

By CHARLES H. WATSON

Great Trio at Colby

A NOTABLE feature of the commencement at Colby college was that the chief parts on the program were taken by three of Colby's distinguished graduates, who are also graduates of Newton: Drs. Woodman Bradbury, '91, Everett C. Herrick, '01, and Arthur W. Cleaves, '01.

Doctor Bradbury gave the baccalaureate sermon from the text, "Unto a full grown man," Eph. 4:13. He said that the text announces a goal. It points to a process that brings self-realization, and consummates personality. It holds powerful instincts under control, and becomes a force for character. The college is for the disclosure of moral ideals for definite realization, while education is to build given material into the best manhood possible. The speaker raised the question—a most vital one—"Is the college the friend and aider of those who would live of the spirit, or is it procuress to the lords of hell?" For an answer to such a question we must look outside of the class-room, closely scan college sport, take in the whole college life, so that we may know how much the student is helped to a full grown manhood by his environment. Meanwhile his relation to money tests him, to learning, to God. Happy is he if he yields to the master attraction, the only full grown man—Christ Jesus!

Colby has a unique annual service in honor of the first graduate of the college, George Dana Boardman the missionary. Dr. Everett C. Herrick of Fall River was the orator, and brought a message close-fitted to the social and academic present. Evidently he had in mind the "Youth Movement," and some other dreaded radicalisms. He asked, "Is this a free country," and bluntly answered, "It is not!" When one defines liberty, he limits it, and when he limits it, he destroys it. The effort to define liberty, like that to define theology, has brought endless suffering to the race. Elijah P. Lovejoy, the centennial of whose graduation we observe this year, died a martyr for the freedom of the press. Did Lovejoy die in order to make possible William Randolph Hearst? The "Immortal Declaration" that we have been celebrating, might well have called liberty, like happiness, a pursuit. It is true of it as Jesus said of life, "He that loses it shall find it." A constitution limits the liberty of the individual. Ours always has done so; but thousands never realized it until they felt the pinch of the eighteenth amendment.

We have been taught that the noblest thing in the world is the struggle for

liberty; but there is a nobler, the voluntary surrender of liberty for a greater and higher good. In our country, we are suffering from two things, the fear of liberty on the one hand, and the abuse of it on the other. We suffer from the abuse of it because we are afraid. We forget that it was the radicalism of the colonies that gave us our independence, and put our starry flag in the sky of the nations. The martyrs of human freedom did not set forever freedom's boundaries, but they summon us to its everlasting quest. In this, we surrender to some transcendent cause which brings to us the glorious liberty of the sons of God.

Dr. Arthur W. Cleaves of the First church, Providence, gave the commencement oration, on "The Challenging Spirit of the Fathers."

The choicest products of the college are the men who dare to think and are worthy to lead. Life is like a great river flowing through the centuries—the drops distinct, the river one, the tributaries streaming in from many sources. So all the past has to give flows through us. It behooves us carefully to look over our forbears, to know what manner of people they were, and what they left us. If college men really serve the republic, they will be bristling moderns, keeping their sanity and balance by having in full view the men and the institutions they inherit. Modesty and progressiveness go hand in hand.

For some time the Puritan has been coming back. He is full of sharp differences, but is ready to stake his life for his ideals. Mere dilettanteism can not follow him, only the men who know how to take all that is mighty in the past, and make the present glorious with it. The Puritan had self-respect, independence, freedom, and faith. He was a non-conformist in principle, and a democrat in practice. He stood upon his own feet, and did his own thinking—together too dangerous a business for timid men, but the strong soul who dares it becomes the people's benefactor. He knows no freedom but freedom under law, which saves him from an exaggerated "personal liberty," from the despotism of the crowd as in Russia, and the despotism of the individual as in Italy.

Youth and Freedom

Too familiar nowadays is our "Youth Movement" for freedom, with its wide open sex discussion, and its riot either of dress or its abbreviation. Yet signs already appear that youth itself suspects that unbridled conduct is not liberty, nor anarchism the free mind. The men who founded Colby college were in the direct line of a great tradition that was releasing mighty forces. True, their faith was

more real than some of their dogma, but their consciences kept them awake and armed them to subdue a wilderness and lay the solid foundations of our institutions for us. Ours is the task of subduing our own riotous selves, and leading into a great new birth of freedom, as we "unite the richness of the past with the potencies of the present."

Had the three distinguished graduates planned their messages beforehand, they could not have united better in a plea for a sound and well conducted life. When you first build and direct a man, set him free by the truth, then connect him with "the voice behind him" as well as the opportunity before him, you have made a perfect plan of life for a graduate.

Doctorates from Maine

This year Colby had an approving kiss for one of her own sons—Rev. George Merriam, twenty-two years pastor at Skowhegan, Me., class 1879. He is younger brother of Dr. E. F. Merriam, the grand old man so well known to all our Baptist family. Pastor Merriam of Skowhegan has long been a sort of institution in the Pine Tree state, and his brethren rejoice. Two Colby doctors in a family are better than one when both are ministers.

Bates college has been doing a pleasant thing to Rev. Samuel Macauley Lindsay of Brookline. His D.D. is so well merited an honor, and he such a downright good fellow, that both cause general hilarity. Besides "Sammy" is also a sort of institution in greater Boston.

From a Baptist Scientist

Prof. Kirtley S. Mather of Harvard, said a thing in his anniversary address in Boston that helps us to soundness and coolness as controversy and summer weather tend to heat us. "To solve the problems of life we must summon all the resources at our command," he declared. "There is no need to choose between science and religion; we must have more of both, not less of either. We will never solve those problems until we abandon our reverence for the authority of words, and seek truth where alone it may be found—in facts and experience." How much did Jesus mean when he said, "I am the way, the truth, and the life?" Did he mean only as much, or vastly more, than we have been assuming?

Some Changes

The resignation of Dr. M. D. Wolfe from the North Avenue church, Cambridge, after seven years of effective service, brings to mind the best years of that noble church. That was during the many years of the familiar identity, "North Cambridge and Doctor Apsey!" In the marked changes that have swept

ough the city, that section is now er-churched, and the competition for gregations too strenuous. Pastor olfe has had a sturdy and devoted eer, keeping the forces well in hand, wisely wielding them.

from First church, Chelsea, Pastor G. Dakin goes to Sanford, Me., where good church awaits and invites his endeavors. He has been but a year Chelsea, but for an average evangelical ministry that is a difficult field. The of alien populations is almost as astating as the flames of the great that destroyed dear old Doctor reman's church, and home, and ser-

Connecticut Letter

BY HORACE B. SLOAT
Commencement at Suffield

FIRTY boys and girls were given diplomas at the ninety-third anniversary of Suffield school, June 15. The commencement sermon was preached by James Gordon Gilkey, of Springfield, June 13. Mr. Howard F. Pease of field and Dr. David A. Pitt, of North, were elected to fill the vacancies the board of trustees. At the graduating exercises on Tuesday morning, Dr. Lawrence A. Barbour, president of Chester Theological seminary, spoke the importance of unconscious influence. Rev. H. B. Sloat, on behalf of board of trustees, presented the es and diplomas to the members of graduating class.

Summer Assembly

he first summer assembly for Connecticut was held at Connecticut Agricultural college, Storrs, July 7-18. This assembly is regarded as an auxiliary to Ocean Park School of Methods. The general officers were: Dr. David A. Pitt, president; Rev. O. P. Campbell, dean; Miss Bernice P. Peabody, registrar and Miss H. B. Sloat, girls' counselor.

he faculty included: Dr. Milton G. ns, president Crozer seminary, Chester, Pa.; Dr. George A. Huntley, missionary, Shanghai, China; Dr. Edward C. Kunkle, Metropolitan Board of Christian Cooperation, New York City; Miss Priscilla H. Fowle, Newton Theological institution, Newton Center, Mass.; Miss Jennie M. Reed, education director, First church, Waterbury; Dr. Mitchell Rank, editor periodicals, Rev. Seldon L. Perets, leadership training, Miss A. M. Meyers, editor periodicals, and Miss Elizabeth M. Finn, young people's specialist, of the American Baptist Publication Society, Philadelphia; Rev. O. P. Campbell, religious education secretary at state convention; Rev. Howard B. person, Yale university, New Haven; Mr. Albert P. Briggs, music director, Cambridge, Mass., and Mrs. Elbert E. ns, pianist, of Hartford.

Special speakers were: Revs. Chas. H. nsath, First church, Bridgeport; Mr. W. Brush, First church, New Haven; Edwin E. Sundt, Federated churches, Willington; Prof. A. J. ndage, state club leader, Storrs; Rev. L. Carr, Board of Education, New York City, Revs. George R. ns, Groton Heights church, Groton;

D. P. Gaines, First church, Waterbury; Manford W. Schuh, Memorial church, Hartford; J. C. Hendrickson, First church, Stamford and Rev. Ellis Gilbert, First church, West Hartford.

News Notes

Rev. George W. Gilbert, a student at Yale, began his pastorate at Niantic, June 20. He and his family are occupying the parsonage.

First church, Meriden, has granted the pastor, Rev. B. N. Timbie, a year's leave of absence, with salary, beginning Sept. 1. Mr. and Mrs. Timbie are making plans for a tour of Europe, Egypt and the Holy Land. Mr. Timbie, who has been pastor in Meriden since 1912, is the president of the Connecticut Baptist education society and chairman of the committee on new Americans of the convention board of managers.

Central church, Norwich, has received a conditional gift of \$25,000 for the purpose of purchasing a property adjoining the present church building to be used for the extension of the work of the church. This much needed addition will greatly enlarge the equipment of this church and facilitate the work which is strongly organized under the leadership of Dr. D. A. Pitt.

The Poquonoc Bridge church, under the leadership of Rev. H. B. Hutchins, has received twenty-five members the past year, fifteen by baptism and ten by letter. The outlook on this field is encouraging.

The annual meeting of the South Norwalk church was held June 3. This church, under the leadership of Rev. L. T. Mallery, has taken on new life. During the past year twenty-six have been received by baptism and twelve by letter and experience. The Bible school has made a gain in its membership of 25 per cent. The church building has been greatly improved by having the interior redecorated and a new lighting system installed and the approach to the church changed to a brick structure. The church showed appreciation of the pastor's services by increasing his salary \$200.

The Central church, Hartford, has called to the assistant pastorate Rev. Arthur F. McKenney, who recently graduated from the Yale Divinity school. Mr. McKenney began his work July 1.

This is the time for vacation schools throughout the state and Baptist churches will set up during the season some thirty of these schools.

The sixth annual state rally and missionary house party of the Connecticut world-wide guild girls will be held at the Connecticut Agricultural college, at Storrs, Sept. 10-12.

The eighty-ninth annual session of the Asford Sunday-school Convention was held with the South Woodstock church June 30. Devotions were conducted by the pastor, Rev. H. A. Calhoun and Rev. F. W. Tholen, Stafford. Addresses were delivered by Rev. H. E. Hodges, Putnam and Rev. W. D. Hetherington, East Killingly. Rev. O. P. Campbell, director of religious education, represented the state convention. The girls' rally was

led by Rev. C. J. Armstrong, Danielson. The boys' rally was led by Rev. E. E. Sundt, Willington. Rev. D. W. Lovett, Willimantic, spoke at the afternoon session. Officers elected were, president, H. B. Buell, Eastford; vice-president, Rev. H. A. Calhoun; secretary-treasurer, Claude V. Moran, East Killingly.

E. M. Whidden, a Yale divinity student, was ordained in the Montowese church on July 1; moderator of council, Rev. G. H. Gardner, Plantsville; clerk, Rev. H. C. Speed, Middletown. Dr. H. P. Whidden, chancellor of McMaster university, Toronto, Canada, father of the candidate, preached the sermon. The ordaining prayer was by Rev. G. C. Laudenslager, Southington; welcome to the ministry, Rev. Harold Camp, New Haven; charge to the candidate, Rev. C. H. Heimsath, Bridgeport; charge to church, Rev. E. E. Gates, secretary of the state convention.

Montana News and Notes

ROBERT W. SHAW
The Assembly

THE major interest of Montana Baptists is the assembly to be held in the Absarokee mountains, south of Livingston. Those who have looked upon these grounds pronounce them among the finest in the whole country for assembly purposes. This year the Congregationalists are occupying the grounds, and perhaps in another year or so other groups will be housed there for their summer conferences.

This is the second year that the Baptists have used this spot, and so tense is the interest that it is anticipated that the attendance will exceed any other assembly in the history of Montana Baptists. The advance registrations indicate an unusual interest. Lewistown has fifteen advance registrations, the largest so far recorded. Bozeman will have eight and perhaps more.

The faculty will include Dr. W. E. Chalmers, of Philadelphia; Rev. E. Lagerstrom, of Minneapolis; Dr. A. M. Petty, of Oakland, Calif.; Miss Genevieve Chapin, of Fort Scott, Kan.; Rev. Lynn Hattersley, of Monrovia, Calif.; Robert W. Shaw, E. Clutterbuck and Roy E. Reece, and other pastors in Montana.

News Notes

Dr. Henry Van Engelen, pastor at Missoula, has been visiting some of the churches and telling the people of the Washington Convention.

Rev. Robert W. Shaw, of Bozeman, was the special speaker at the Memorial day services in his city. He is a veteran of the Spanish-American war.

Dr. E. R. Curry, who took a brief vacation following the Northern Baptist Convention, and attended the commencement exercises at Dennison where his son Robert was graduated, has been busy since his return, getting pastors located in the mission churches. Most of the fields now have men.

Judge W. R. C. Stewart, of Bozeman, passed away July 5. His death was sudden, due to heart trouble. Not only was Judge Stewart actively interested in his church, where for many years he had

served as a member of the board of trustees, but his legal services were freely given to the Montana convention, and his advice and counsel have helped in many a difficult situation. His funeral was conducted by Dr. E. R. Curry, of the convention, assisted by the pastor, Robert W. Shaw. Many out of town people attended what is said to have been one of the most largely attended funerals ever held in Bozeman.

The Bozeman B. Y. P. U. sent its president, Miss Helen Crozier, as a delegate to the convention at Los Angeles. This organization is planning some large things for its church and society this year.

Montana is thronged with visitors this summer. The fine summer climate, and the attractive parks, as well as the many mountains with their beautiful scenery, streams and canyons, make this state one of the most alluring for summer outings. Our Baptist people touring the state are invited and urged to make themselves known if they spend Sunday in a place where there is a Baptist church.

The Norwegian Baptist Conference

By A. M. MEHUS

THE Norwegian Baptist Conference of America convened for its biannual meeting, June 17-20, at the Baptist church of Park River, N. D., Rev. R. J. Jensen, pastor. Delegates and visitors from many of the northern states and Canada were in attendance. A fine fraternal spirit marked every session. As usual the evening sessions were devoted to evangelistic services, and there was rejoicing in the fact that a number of conversions occurred at these services.

Rev. Ole Larson of Minneapolis, Minn., who for nearly two years has served the conference as its president, preached the opening sermon. Missionary addresses by Miss Hattie V. Petheram of Burma, Rev. Coe Hayne of New York, Rev. L. J. Anderson of Rio, Wis., and others, revealed glimpses of kingdom progress and prospects on the harvest fields both at home and abroad. Reports submitted by the various committees as well as by the brethren who have served the conference in Canada and the states furnished proof of faithful labor with gratifying results.

On Saturday forenoon, June 19, a memorial service was held in honor of Dr. Henrik Gundersen, the late dean of the Norwegian department of the Northern Baptist Theological seminary. Rev. C. W. Finwall of Fargo, N. D., delivered the memorial address. On recommendation of the committee on education the conference voted to place a suitable mark on Doctor Gundersen's grave in Morgan Park, Chicago, the money for this purpose to be raised by general subscriptions from churches and individuals wishing to participate in this tribute to Doctor Gundersen's memory. Unanimous satisfaction was expressed when information came to the conference that Rev. P. Stiansen of Norway had accepted the call to become Doctor Gundersen's successor and would take

up his new work at the opening of the school year next September.

The conference reelected Rev. Ole Larson as its president and Rev. T. Knudsen of La Crosse, Wis., as corresponding secretary and treasurer. Rev. P. Lorentzen of Chicago was elected vice-president and Miss Ida Knudsen of Brooklyn, N. Y., recording secretary. Rev. O. Breiding continues his service as general missionary.

Resolutions adopted by the conference expressed appreciation to the Park River church, its genial pastor and kind friends, for the splendid entertainment provided; voiced its grateful approval of the satisfactory cooperation obtaining with the Northern Baptist Convention and the Baptist Union of Western Canada; recognized with thankfulness to God the long and fruitful service of Doctor H. Gundersen in the training of young men to the gospel ministry; urged continued support of the theological school under its new dean as well as of the official conference paper the *Missionary*, and also recorded its disfavor of any weakening modification of the Volstead act.

Kalamazoo College Commencement

AT the ninetieth commencement of Kalamazoo college the Bachelor of Arts degree was conferred upon sixty graduates, two received the Master's degree, and honorary degrees were awarded to Rev. James B. Fox, '06, Los Angeles, D.D.; Rev. Daniel C. Holtom; '07, Tokio, Japan, D.D.; and Mr. John E. Walker, '07, Washington, D. C., LL.D.

The trustees at their annual meeting adopted this plan as submitted by President Hoben for the centennial objectives:

1. Library and liberal arts building costing \$250,000; 2. improvement of campus and athletic field, for 1926, \$10,000; 3. enlarged gymnasium, proposed for 1926, \$15,000; 4. four faculty homes on campus, adopted for 1926, \$50,000; 5. science hall, adopted for 1927, near entrance, \$150,000; 6. college chapel, center of upper campus, for 1928, \$100,000; 7. men's dormitory and commons, for 1929, \$150,000; 8. addition to Mary Trowbridge house, for 1929, \$50,000; 9. open air amphitheatre, near Monroe street, 1930, \$15,000; 10. addition to student aid fund, 1930, \$100,000; 11. addition to general endowment, for 1931, 1932, \$500,000. Projected sums total, for seven years, \$1,390,000.

Centennial year, 1933, will need to share honors with the city of Chicago. The charter granted to Kalamazoo college bears the governor's signature under date of Apr. 22, 1833. Since Kalamazoo college is the oldest institution for higher learning in Michigan the centennial will in a way also be a celebration for the state and for the cause of education in the middle west.

Ground is to be broken this summer for the four faculty houses. These houses are intended to form the nucleus of a group for promoting informal education. The trustees adopted the Robin-

son plan for the campus development prepared by Miss Florence B. Robinson former student and now a landscape architect of Detroit. For beautifying the campus the class of 1926 has presented to the college the sum of \$170 for evergreens and shrubs, while the alumni voted the sum of \$50 for evergreens around Mary Trowbridge house.

The membership of the board of trustees has been strengthened by the addition of four prominent business and professional men. Raymond H. Smith, of Detroit, class of 1923, succeeds his father the late Walter W. Smith who was a valued member of the board for four teen years. Other members appointed to the board are: Louis W. Sutherland Kalamazoo, president of the Sutherland Paper Company; Frank Wallace, Detroit added to the board and appointed to the finance committee; Rev. Alfred W. Wishart, pastor of the Fountain Street church, Grand Rapids, for the past twenty years.

The Praeger greenhouse has been completed and equipped with 120 varieties of plants through the generosity of the University of Michigan, and with specimens from Doctor Praeger's gardens.

The trustees recommended that plan be projected for a Kalamazoo college day in the Baptist churches of Michigan.

The enterprises of the trustees are ably supported by the women's council. This auxiliary organization held two sessions during commencement week. A program was adopted in support of the educational work for women, especially dealing with matters of health and physical education, proposing to support the Gaynor club and its trips, with the appointment of a committee to secure a student-aid fund for women, in line with the tenth centennial proposal.

The expansion of the faculty allows a fine variety of courses to be offered. More than seventy elective courses at present are scheduled. Thus the two up per years are enriched and more and more the college is appealing to upper class students. The class that was graduated this year was the largest senior class in the history of Kalamazoo college.

West China Letter

By JOE TAYLOR

THE most ghastly and vicious murder in the annals of Chengtu has rudely awakened the foreigners in this city to the fact that one is not altogether safe in the midst of certain surroundings. But Chengtu is a fine city and its citizens as a whole, are a fine set of people. What I am about to tell happened Monday, June 7, in broad daylight on a busy street in the capital of the province of Szechuan.

About 11 a. m. on Monday, Mrs. W. I. Sibley, wife of the Rev. W. E. Sibley, of the United Church of Canada mission who is stationed in Junghsien in the province, said to her hostess that she thought she would like to take a stroll before dinner and asked her to accompany her. Her hostess was detained because one of her children was unwilling

take some medicine, so she told Mrs. Sibley not to wait but to go on ahead. She did this and took a street leading toward the center of the city. When she reached the junction of this street and another running at right angles to it, a man rushed out of an alley and slashed her with a headsman's knife. He struck her across the face and she screamed and fell to the ground. With another blow, he severed her head from her body, picked it up, carried it a short distance and threw it into a public urinal. The police ran after the fellow who started off at full speed brandishing his bloody weapon. The police were alarmed so did not attempt to grab him, but some soldiers fired, and wounded him. He lived until about 5 p. m., giving the chief of police an opportunity to question him.

That is a gruesome tale and is stripped of most of its gruesome details, but what follows is just as heart-sickening. While the police were chasing the murderer and before any foreigner could get to the headless body of Mrs. Sibley, some ghouls stole the shoes, rings and necklace from the corpse. This makes reading but is actually what took place.

At an inquiry held by the British consul-general, some facts were elicited to help to explain the case. Most people, Chinese and foreigners alike, when they first heard of the murder, died at once that it was the act of an insane person. We wanted to believe that and rather insisted on it as the best explanation of the deed. The chief of police who examined the murderer before he died said that the man told him that he lived at a city called Peng Shan, about two days' journey from Chengtu; that the city god of that place had commissioned him to kill people, so he came to Chengtu. Just where he got the headsman's sword is not clear, but inquiries are being made. This testimony helped us to believe the fellow insane, even while the inquiry was being held, word was brought to the room that another foreigner had been attacked. This startled the crowd and the room was soon deserted, leaving the consul-general and the vice-consul in charge. This is the story of the second attack:

Miss Grace Manly of the American Methodist Woman's Board had been to the hospital of the Canadian Woman's Board to visit a sick Chinese friend. She had come out of the hospital and had gotten into a ricksha when a man grabbed her by the throat and dragged her out of the vehicle. She got away from him and back into the ricksha only to be dragged out again. Her coolie who was accompanying her fought the man and was bitten on the leg. Miss Manly fought free and some one arrested the man and he was taken to the police station. He is reported to have said that it was unfortunate that he did not have a knife that day. Miss Manly was slashed about the neck and face and the upper part of her garments were torn.

This second attack only the day after the dastardly killing of Mrs. Sibley

made us think fast. It did not seem possible that two madmen could be at large in the same part of the city; nor did the second assailant appear to be a country yokel like the first. After undergoing the "third degree" as it is administered in China, this man confessed that he is a member of the Hung Den Jiao—Red Lantern society. He told of a nest of fellow members at a village about seven miles distant from the east gate of Chengtu, and the report has come that twenty of them have been rounded up by the police or soldiers. This seems to point to a recrudescence of Boxerism. The murderer of Mrs. Sibley had some indications on his person of being a Boxer, and it is well known that from time to time, societies having some other name spring up which are in nearly all essentials the same as the Boxers. The mystery of where the murderer got that headsman's sword needs to be cleared up. I do not, therefore, venture to give all the rumors that have gathered about this sad case. One needs to withhold judgment until a clearer case is made out.

A revulsion of feeling towards the foreigners on the part of the best element in Chengtu has taken place. Merchants, students, gentry and officials are horrified at this deed. It is especially offensive to the Chinese because the murderer decapitated his victim. It is thought to be the depths of degradation for one to appear headless in the next world, and this is why strangling is considered more merciful than decapitation. The students especially are doing all they can to show friendliness.

Mr. and Mrs. Sibley came to China twenty years ago, and their one aim has been to help and to serve. The funeral was held at the little foreign burying ground south of the university campus. When the coffin had been lowered into the ground and the benediction pronounced, the senior students of the Canadian school for missionaries' children sang:

"Peace, perfect peace, death shadowing us and ours;

Jesus has conquered death and all its powers."

Chengtu, June 10.

Adrian Arthur Holmes

By J. MAURICE HUPP

The efficient and much loved pastor of the First church, Bismarck, N. D., Rev. Adrian Arthur Holmes, who died at Mounds Park sanatorium, St. Paul, Minn., May 29, 1926, was beloved by his brother ministers and the churches he served.

At the age of nineteen he was converted at Plainfield, Iowa, under the ministry of Rev. A. J. Sutton who was at that time pastor of the Plainfield church. His first pastorate was at Estherville, Iowa, where he was united in marriage to Miss Hattie Briggs. From Estherville he went to Corwith, Iowa, where he was ordained July 16, 1902.

From Corwith he went to Chicago, attending the Moody Bible institute, and later he became the superintendent of Beulah home and maternity hospital.

Following this he accepted the pastorate at Audubon, Iowa, and later held pastorates at Sumner and McCook, Neb.; Corning and Modesto, Calif., and Medford, Ore. He also served as state evangelist in California, Florida and South Dakota.

At the time of his death he was serving as pastor at Bismarck, N. D. During this brief pastorate of more than a year there were about seventy additions to the church. His converts numbered over 8000 during the years of his ministry. Three sisters and one brother survive him: W. K. Holmes of Los Angeles, Calif.; Mrs. Stella Fox, Kent, Wash.; Mrs. Veleada Walrath, Cedar Rapids, Iowa, and Mrs. Iva Sherwood, Nebraska City, Neb.

Funeral services were held at his birthplace, Plainfield, Iowa, June 2. The pastor, Rev. J. M. Carlson officiated, assisted by Rev. W. A. Simmons of the Waverly church, and Rev. Beldon of the Horton church.

Rev. Mr. Holmes had been chosen to deliver the annual sermon at the North Dakota Association held with the First church of Jamestown, N. D., June 29-30. Dr. F. E. Stockton, convention secretary and Rev. J. Maurice Hupp, pastor of the entertaining church, participated in a memorial service held during the association.

Obituary

After a long illness **Mrs. William E. Braisted**, wife of W. E. Braisted, of Red Bank, N. J., passed to her reward Thursday morning, July 1. Mrs. Braisted was born in Alba, Pa., a daughter of the late Rev. and Mrs. W. H. Porter. Her marriage to Doctor Braisted twenty-three years ago was blessed by four children, three of whom are living. Doctor and Mrs. Braisted came to Red Bank eight years ago from Oneida, N. Y.

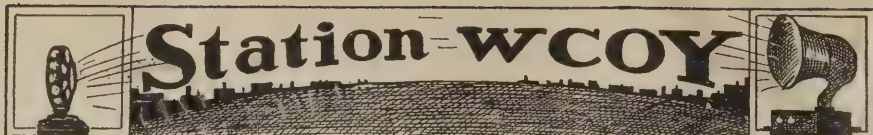
Funeral services were held in the Red Bank church July 4, in charge of Rev. Charles E. Goodall, secretary of the New Jersey Baptist Convention, assisted by Rev. Marshall Sewell, pastor at Lakewood, and Rev. W. Rolland Raver, of the First Methodist church.

The many friends of **Rev. Arthur P. Wedge** were saddened by his sudden death from heart disease, at the home of his daughter in Jamaica Plain, Mass., May 24. He was born in Hintington, Conn., 1866. He was licensed to preach by the First church, Everett, Mass., and was ordained as a Baptist minister at Paris, Me., 1889. His first pastorate was here. He also served as pastor at Rockville, Conn., Carew Street church, Springfield, Mass., and Worthen Street, Lowell, Mass. In 1912 he was appointed field secretary of the Society for the Propagation of the Gospel among the Indians and others of North America. In this missionary field he was singularly successful, and here he continued to work with the exception of one year when he served as pastor of the Trenton Street church, East Boston.

Mr. Wedge was a successful and sympathetic pastor. He built for the kingdom of God, and saved not himself in the service. The funeral was held in the First church of Jamaica Plain, in charge of Rev. F. B. Heath, pastor. Rev. Forrester Macdonald, a long-time friend of Mr. Wedge, brought a tribute of love in which he expressed the feelings of many other ministers who had known him. Dr. Charles E. Park, secretary of the S. P. G., contributed a testimony to the devotion, wisdom and growing success of Mr. Wedge's work among the Indians. He was greatly loved by them, and each year his influence widened and deepened.

A faithful Christian, a devoted pastor, a preacher of the word of life, a true missionary of the cross, a loving husband and father, a sincere friend, has heard the call to come up higher, and has entered upon the joy of his Lord.

Mr. Wedge leaves behind him his wife, one daughter, Mrs. Ruth W. Blaisdell, of Jamaica Plain, and a granddaughter, who cherish a rich memory of their loved one.



"THIS is station WCOY (We Count On You) broadcasting from the office of THE BAPTIST, Chicago.

"Good evening friends. Allow us to introduce the speaker of the evening, Dr. William T. Dorward, of Milwaukee, Wis., ad interim pastor of Calvary church, Minneapolis, Minn. Doctor Dorward speaking:

"Rain had fallen in Minneapolis nearly all day. The weather had its effect on the mind of the interim pastor several hundred miles from home. The flame from the open fireplace added some compensation. I was spending the evening alone in the church office. Bookcases? Yes, but all empty.

"An inspiration seized me. What about the bundle of old BAPTISTS on the junk heap downstairs? It was a happy thought. I carried the bundle to my seat by the open fire.

"And so the evening was spent in the library of THE BAPTIST for the entire year of 1925. If you wish an evening of pleasure, profit and "phun," search the attic and bring forth things "old," and you will be enriched as I have been.

"Now a dictionary definition of "reverie" may be twofold: first, an irregular train of thought; and second, an extravagant or fanciful product of the mind. My reverie was of the order first named. It is said that a daily newspaper is "old" the next day after issue. My evening's reverie has proven the opposite with this library of THE BAPTIST.

"Of course there were the reports of the Seattle convention. I could visualize men, women and things as I read again this record. Fancy yourself far away from home with the old BAPTISTS of 1925 and you, too, will have reveries of a past now become history.

"Let me give one concrete example of the up-to-dateness of the issue of July 11, 1925. It is from an address by Dr. Harry Freda of Cleveland on "If I Were a Layman." Ponder this quotation: "Under no consideration should I make it hard for God's messenger to give to people the holy revelation of his soul. Never should I find fault with my minister because his view of God was larger than mine." "Battles are not won by generals but by men in the ranks." Are these facts old?

"This old BAPTIST library gave me help and inspiration in a course of sermons I am delivering on prayer. Who will doubt the high value of old BAPTISTS? The sermonic help from "The Devotional Life" page is unquestioned. The article by Harold E. Brierly, on "Loneliness and Aloneness," June 13, is both sane and superb.

"Before I close my reverie I must tell of a happy find. A year ago I read an editorial in THE BAPTIST on "The Ad Interim Pastor." I wished to preserve it but it was lost. Well, judge my happy surprise to come across it as I browsed along through these old papers.

"Thus I spent a rich three hours with these old friends—an unusual evening of pleasure, profit and "phun." Of course the last named was in "The Saving Sense," column which will help keep the wrinkles and gray hairs away. For example: A nearsighted man accompanied by his wife was in a portrait gallery. "That is the ugliest portrait I ever saw," he exclaimed, striving vainly for a better view of the abomination. "Come away, you old silly," replied his wife, "That's a mirror."

"The trouble with an ad interim pastor is often this, as in my present case, he cannot take his wife along when he is looking into mirrors or old BAPTISTS."

"The office boy says in his opinion it is not the thunder and lightning but the gentle rain that soaks in that makes the crops grow. He says Doctor Dorward's rainstorm was a blessing in disguise; and if he thought others would be similarly helped, he would pray for a general downpour all over the territory of the Northern Baptist Convention.

"WCOY now signs off. Keep your old BAPTISTS for a rainy night."

Here, There and Everywhere

M. W. TWING, for thirty years pastor of the First church, Alton, Ill., has resigned, the resignation to take effect Sept. 1. The pastor took this step on his own initiative and with much reluctance because it meant the severing of a relationship exceptionally pleasant and intimate. After Sept. 1, Doctor and Mrs. Twing,

with their daughter, will motor to New England for a vacation. On their return to Alton Doctor Twing will be free to engage in another pastorate or in any useful service in the interest of the kingdom.

THE SEVEN CHRISTIAN ENDEAVOR societies of the Temple church, Los Angeles,

Calif., have recently become seven Baptist Young Peoples' Unions. This transfer was made under the guidance of George E. Joy, educational director of the Temple church and with the enthusiastic and unanimous approval of its members.

ON JULY 17, Rev. H. C. Applegarth, Rochester, N. Y., passed away after an illness of ten months. Doctor Applegarth during his ministry was pastor of several important Baptist churches, the last church being the First church, Rochester, N. Y., from which he retired several years ago. His daughter, Margaret T. Applegarth, is well known through her books and her page in THE BAPTIST.

WE BEG THE PARDON of the Green Bay, Wis., church, Rev. Edwin Simpson, pastor, for intimating in a news item several weeks ago that in raising its annual budget nothing was done for mission. The pastor informs us that the whole budget was subscribed both for current expenses and missions and that the church has paid its full quota for missions each year for several years. Pastor and Mrs. Simpson are motoring to Prince Edward Island, their former home, which they will reach by east stages as Mr. Simpson is engaged to preach one Sunday in Lansing, one Sunday in Adrian, Mich., and two Sundays in Syracuse, N. Y., on the way east.

KANSAS ASSEMBLY holds its annual encampment this year at Ottawa university, Aug. 2-13. Dean W. P. Behan of the university will act as dean of the assembly. A growing feature of the assembly is the boys' camp. Last year sixty-five boys were registered. Rev. Ed Pennington of Salina will have charge of the camp. The annual convention of the B. Y. P. U. and Sunday school, and special conferences, will be held in connection with the assembly.

CECIL BINING was ordained at Woodlawn, Pa., June 18. Moderator, Rev. Lawrence B. Ford; clerk, Joseph Yule; sermon by Rev. Floyd Andrus; other parts by Rev. W. F. Bostick, A. J. R. Schumaker and Lawrence B. Ford.

REV. F. H. WILLKENS, director of religious education for the Buffalo Baptist Union, occupied the pulpit of Prospect Avenue church, Buffalo, N. Y., June 20.

BROADWAY CHURCH, Denver, Colo., D. Frank Ernest Eden, pastor, has a life service group of about fifteen members. Of these, Donald Perkins Seldon, son of Dr. Edwin Seldon, a former Broadway pastor, received his Master's degree from Columbia where he spent the last school year. Mr. Seldon has accepted a position as English teacher in the Sofia Christian college at Samakov, Bulgaria, where he expects to

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pend the next three years. He sails for Europe the last of June and will spend the summer visiting the large student centers of the old world. J. Lester Raney has completed his pre-medic course at William Jewell and is in Denver for the summer and plans to enter the Colorado university school of medicine in the fall. Chester Hartrand expects to enter Rochester seminary next September. Marion Rix has returned from the Kansas City Theological seminary. Roy N. Anderson who graduates from Denver university this year has earned a fellowship at Columbia university and will take his Master's degree there next year.

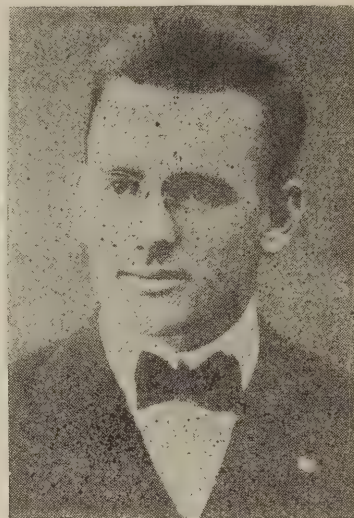
THE "Valley Visitor" IS A MONTHLY sheet of news and inspiration of the Valley Baptist church, Marietta, Ohio. Its June 5 issue carries this notice: "The next number of the Valley Visitor will be issued on Sept. 15. We hope that you will miss

that he will present to each new subscriber a year's subscription to the *Ohio Baptist*."

THE CONGREGATION AT PARSONS, Pa., Rev. Grover C. Walters, pastor, dedicated its new church building, erected at a cost of \$50,000, to take the place of the one which was burned, Feb. 4, 1925, on June 27 following a week of special services. The new structure is 50x102 feet and is built principally on the old foundation with an extension in the front and rear. A pipe organ has been installed. Sums totaling between one-half and two-thirds of the debt incurred by the new building have been pledged. Fifty-two new members have been added since the pastor took up his duties Apr. 15, 1924.

THE ARIZONA BAPTIST summer assembly will be held at Pinal mountain, Summit, Ariz., Aug. 18-28, and will be conducted by the commission of Christian education of the Arizona Baptist Convention. Informa-

wife conducted the school with eight assistants. On June 13, four persons were baptized at the third baptismal service in six months. By request of Dr. Victor N. Witter, state director of religious education in Iowa, Dr. and Mrs. MacMillan have



GROVER C. WALTERS

charge of the church vacation school at the summer assembly at Iowa Falls, July 19-Aug. 1.

DR. J. F. WATTS, pastor of the First church, Lawrence, Kan., preached at the University of Kansas June 27 on "The Victories of the Gospel in Many Lands." This is the first of a series of sermons to be given at the university at regular intervals.

REV. FRANK M. TAYLOR was ordained to the gospel ministry June 23, at the First church of Englewood, Colo. Rev. J. C. Hoover was moderator and Rev. W. C. Garberson, clerk. The sermon was given by Rev. Joshua Gravet; charge to the candidate by Rev. J. C. Hoover; charge to the church by Rev. Farnum St. John; ordination prayer by Rev. W. C. Garberson, and right hand of fellowship by Rev. R. A. Decker. Rev. Mr. Taylor has taken up his duties at the First church, Almond, Wis.



BAPTIST CHURCH BUILDING AT PARSONS, PA.

this summer. If you do, why not fill its place by taking THE BAPTIST and Missions at the special price of \$3 for the two? The pastor is so convinced of the value of these

tion may be obtained from Miss Myrtle M. Love, 218 Home Builders Building, Phoenix, Ariz.

REV. E. B. TAFT, pastor of the First church of Fairport, N. Y., was surprised when, at the close of his weekly prayer meeting June 30, his congregation presented him and Mrs. Taft with a Ford sedan and accessories.

THE FIRST CHURCH, Akron, Iowa, closed a successful vacation Bible school, June 27. The pastor, Rev. A. L. MacMillan, and his

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TABERNACLE CHURCH, Utica, N. Y., Rev. Edward Bleakney, pastor, reports an increase in membership of 102, making a total of 475 new members during the present pastorate; 426 were present at the largest communion service of the year. For the first time the church was able to pay in full its pledge to the state board of missionary cooperation. The every-member canvass showed an increase in pledges of \$2200 over last year. Improvements have been made in the church building and equipment.

THE FIRST CHURCH, Selma, Calif., reports the addition of twenty-one members since the new pastor, Claude L. Neal, took up his duties there. Attendance at the weekly prayer meetings numbers over seventy.

A THREE WEEKS' DAILY vacation Bible school was held this summer by the First church of Waterloo, Iowa. Rev. R. R. Williamson, the pastor, acted as principal and instructor. He was assisted by twenty-five teachers and helpers. This is the third year that the First church has conducted such a school.

REV. E. E. CLAYTON has resigned from the pastorate of the Roseville, Ill., church, resignation to take place after Aug. 15. About one-third of the present resident membership was received during his pastorate. There were twenty-one baptisms during the past year and thirty-two new members were received. The finances of the church have been placed on a business basis and the church debt of \$900 has been paid. For three summers, vacation Bible schools, led by the pastor, have been held. The Sunday school has doubled in attendance.

THE Baptist Beacon, MINNEAPOLIS, combines with the Searchlight, Fort Worth, Tex., and becomes a weekly publication under the latter name. All the contents of both papers will be found in one and after

a year the combined paper will be delivered to subscribers at the former price of one. Drs. Riley and Norris will act as editors. Headquarters will be in Chicago.

WITH THE ANNOUNCEMENT of the successful termination of the \$400,000 endowment drive, July 1, Shurtleff college, Illinois' oldest educational institution, enters upon a new century and a new era, declares Pres. George Milton Potter. The students and faculty pledged \$10,000 toward this amount. If all the pledges are paid in by July 1, 1928, the total endowment of the college, including the \$133,333 from the General Education Board, will be \$725,000. The institution will be 100 years old, Jan. 1, 1927.

REV. C. RAYMOND CHAPPELL began his pastorate at the First church, Keene, N. H., June 6. On June 24, the church honored the pastor and his family by a public reception. This is Mr. Chappell's third pastorate since his graduation from Newton, 1909. His first was at Bath, Me., nine years; his second at Middleboro, Mass., for the past seven years.

DR. BERNARD C. CLAUSON of the First church, Syracuse, N. Y., will spend the summer traveling across the United States on a tour of investigation and study. He hopes "to get a bird's eye view of America." The results of his investigations will be printed in THE BAPTIST.

REV. J. S. UMBERGER has resigned as the pastor of the First church, York, Neb., that he may give full time to evangelism. His address until Sept. 1 will be York, Neb., after that time he may be reached at 3942 Troost Ave., Kansas City, Mo.

REV. GEORGE F. McELVEIN has resigned as pastor of the Knoxville, Pa., church to accept a call from the First church of Cohoes, N. Y. He will begin his new pastorate Sept. 1.

REV. C. M. FOGG of the Valley Falls church, R. I., gave the hand of fellowship to six new members, recently baptized, at the July communion service. The church has raised more money this year for current expenses and for benevolences than ever before. There has been a substantial gain in attendance at the church services.

FRANCES SHIMER SCHOOL has been promised \$25,000 by the Board of Education of the Northern Baptist Convention on condition that the school secure a total of \$250,000 for endowment and building.

FIRST CHURCH, Spokane, Wash., Dr. John Newton Garst, pastor, now has in its cash building fund over \$20,000 of which more than \$8000 has been added during the present pastorate, and a building committee of fifteen is working with architects on plans. In April and May the pastor's salary was raised, several other budget items increased and the new year budget provided for with sixty-four more pledges than the previous year.

FIFTY-EIGHT MEMBERS, twenty-four by baptism, have been added to the First church, Lancaster, Pa., Dr. A. H. Owens, pastor, during the past year.

MRS. ELLA A. BOOLE, president of the National Woman's Christian Temperance Union, has sent out a general call for

(Continued on page 796)

Editor's Notes on the Lesson for Aug. 8

THE GIVING OF THE MANNA
Lesson Text: Ex. 16:1-36. Golden Text: John 6:35

Deliverances by miraculous intervention are soon forgotten and the people quickly return to their habitual grouch. All the plagues of Egypt, the Passover and the crossing of the Red sea seem to have faded from the memory of the grumbling Israelites as they faced a desert which offered no food for their hungry stomachs.

The Density of Man

It seems almost impossible to pierce the thick unbelief of man with the knowledge that "earth's crammed with heaven and every common bush aflame with God." Possibly the very miraculous character of God's seeming intervention in the crises which met the Israelites may have helped to dull their sensitiveness to the constant immanence of God. Unless God was doing something for them frequently in a miraculous manner they could not believe that he cared what became of them. The flesh pots of Egypt were far more real to them than a God who appeared only at long intervals to work their deliverance from some threatening disaster. Hence they grumbled grievously when food became scarce and no provision was in sight. This, however, is true not only of the Israelites, but of men everywhere and in every age. When the disciples on one occasion were distressed because they had forgotten to take bread for the journey Jesus reminded them of the 4000 and the 5000 he had fed miraculously. In spite of all the miracles Jesus had performed, his own disciples seemed slow to believe that he was able to meet any emergency. Spiritual forces are not readily appreciated.

The Immanence of God

It is a long distance from the child-like credulity of the Israelites who looked upon Moses as a mighty magician and upon God as a tribal deity to the scientific knowledge of the twentieth century which reveals a universe of law and order. If the Israelites just out of Egypt were inclined to forget God because he did not constantly work miracles in their behalf, the people of this scientific age are apt to forget God because he does not work miracles at all. The manna of the wheat fields and rice fields of the world, that never-ceasing wonder by which the people are fed from year to year through unnumbered generations, does not seem to create and sustain faith in the immanence of God. If some Christian people are afraid of the theory of evolution it is because a materialistic evolution seems to reduce God to an impersonal force working automatically in a material universe. And yet God is in his world working unceasingly and superintending his universe personally. He is great enough to be incomprehensible and yet fatherly enough to take account of the fall of a sparrow. The manna and the quail are his and the wheat and cattle are his also. God is directly and personally in his world and over his world. Let us rejoice.

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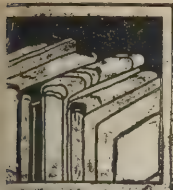
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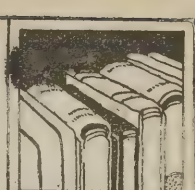
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New Books



The Tragedy of Waste, by Stuart Chase. New York: Macmillan. \$2.50.

Any man who observes with any degree of intelligence the economic process of modern society knows that there is immense waste and that thousands are in desperate want of what other thousands waste. But the extent of such waste and the tragedy of it do not come home in their full reality until one has given careful study to the subject. Even when one attempts to gather statistics of waste he is baffled by the magnitude and intricacy of the task. Mr. Chase has rendered this service for the student and the general reader as far as it is at present possible to assemble the facts. It is easy to realize for instance that in the mining and consumption of coal half of it is wasted; that according to the official estimate of the secretary of the Treasury of the United States, \$22,000,000 a year is spent for luxuries; that more than 20 per cent of the man-power of the country is continuously unemployed or underemployed; and many more such items. I study the statistics of quackery. Or I find that 380,000 gallons of cottonseed oil were shipped from Hoboken to Italy, refined, retinned, reshipped to this country and sold for pure Italian olive oil. A survey raises the question whether human beings are really capable of developing an economic community. The book is easy to read, clear in its argument and convincing in its conclusions.

—U. M. McGUIRE.

The First American and Other Sunday Evening Studies in Biography, by Charles J. Baldwin. Published by the First Baptist Church of Granville, Ohio, in recognition of twenty-five years of service by the author as pastor of the church.

A beautiful and worthy tribute to the men who gave to Granville the finest form of ministerial service! The characters considered are Lincoln, Washington, Jonathan Edwards, Benjamin Franklin, Thomas Paine, Benedict Arnold, Aaron Burr, Alexander Hamilton, U. S. Grant, Joan of Arc, Savororola, John Calvin, Luther, Erasmus, John Knox and Mary queen of Scots.

This is certainly a wide and varied range of personages, and some of them unusual people for a Baptist pulpit. But the treatment is well balanced: it never goes to the extreme. These studies show what a wise and temperate pastor can do in leading his people to appreciate the lives of those who have helped to make the world in which we are living.

—H. L. STETSON.

The Education in Our Colleges and Universities, by Emil O. Jorgensen. Chicago, 346 Altgeld St.: Manufacturers and Merchants Federal Tax League. \$1.

Mr. Jorgensen is director of the bureau of information of the publishers. He sets out to show how "a gigantic, nationwide scheme, backed by special interests,

engineered by Prof. Richard T. Ely and masquerading under the guise of 'research,' has been set on foot in our educational institutions to lead the people not towards the right solution of our economic problems, but away from it." And he enumerates thirty-two distinct economic fallacies to which he says Professor Ely commits his "institute." As a polemic, the book is live and interesting in both matter and style. But aside from its polemic value, it contains a mass of valuable information on economic subjects, and is particularly luminous in exposition of the theory of the single tax.

—U. M. McGUIRE.

The Modern Sunday School, Its Theory and Practice, by George Hamilton Archibald, principal Westhill Training college, Birmingham, England. New York: Century Co. \$2.

The author is evidently attempting to produce a book along Sunday school lines that will be of practical value to superintendents. While he has not made any real contribution to the subject of the church school and religious education, for he takes up the same topics covered by most writers of these subjects, namely: the graded school, need for equipment, etc., nevertheless he does present his matter in such a clear, readable and concrete way that the average Sunday school superintendent can get valuable suggestions from the book.

"It is not enough to talk about sin and salvation in general," the writer says. "Make religion concrete and the abstract will take care of itself." This desire to be definite runs all through the volume where he discusses such topics as: atmosphere, learning by doing, which is especially good, play and expression, week day activities, prizes and rewards and giving. The book is also interesting because it gives one an idea of what the British Sunday schools are trying to do.

—G. W. LAWRENCE.

The First Age of Christianity, by Ernest F. Scott. New York: Macmillan Co. \$1.50.

Those who are interested today in a careful study of the New Testament will find an almost inexhaustible amount of material has been written concerning it. This is the problem, so much has been written that it is difficult to appreciate the entire scope of the field. The author of this book endeavors to survey all the departments of New Testament study especially in their relation to each other and to present in a brief and readable form the main conclusions.

New Testament history and literature and theology are not subjects that can easily be separated but depend in a large way upon one another for their interpretation. Doctor Scott has made a real contribution in preparing this study for college students and others who know

the worth of modern inquiry and who wish help in a fuller understanding of the life and problems of the early days of Christianity. The author brings to the field of study a fine spirit of devotion and a seeming desire to make plain the cost of Christian learning and institutions rather than to raise questions that are not pertinent to the main subject. We need more such books as this to help us appreciate the heritage that is ours today in Christian faith.

—C. R. OSBORN.

The Saving Sense

The *Christian Leader* quotes this society news item from the *Kuigers Chanticleer*: "While some came in Tuxedos others walked."

Mistress: "I've lost the key of my writing-desk, Marie. Go and look in the old trunk in the kitchen; you might find an old key that will fit."

Marie: "It's no use, madame. I tried them all long ago and none of them fit."—*Le Matin*.

The efforts of *Nation's Business Magazine* for saner business letters were rewarded by the following verse from Carolyn Wells: They beg to inquire and they beg to state, they beg to advise and they beg to relate; they beg to observe and they beg to mention, they beg to call your kind attention; they beg to remark and they beg to remind, they beg to inform and you'll herein find; they beg to announce and they beg to intrude, they beg to explain and they beg to include; they beg to acknowledge and they beg to reply, they beg, and they beg, and they beg, oh, why! they reluctantly beg for a moment of time, they beg to submit you an offer sublime; till I wish I could put the annoying array of beggars on horseback and send 'em away.

"I suppose since you are named George Washington you try to be exactly like him or as near like him as you can, don't you?" said the gracious old lady to a small colored boy.

"Course ise lak Gawg Washington," replied the boy. "Ah kaint help bein' lak Gawg Washington kase dats who I is."

Old-Timers

The preachers we had long ago

Were not so fine and grand;

They took "degreess" a-hauling logs

And clearing up the land;

But when one of them rose to preach,

I tell you we could smell

The fragrant flowers of heaven

And the stifling smoke of hell.

—*Baptist and Reflector*.

Here, There and Everywhere

(Continued from page 794)

prayer to the half million women of that organization. She urges them to pray for increased zeal in law enforcement and for the retention of the prohibition law.

DELEGATES TO THE NORTHERN Baptist Convention at Washington, D. C., were told that the Third church, St. Louis, Mo., Henry Alford Porter, pastor, has received more members during the last few years than any other Baptist church in the Northern Convention—over 1200 in three years.

SEVEN PERSONS WERE baptized into the fellowship of the First church, Norwich, N. Y., W. A. Ashmore, pastor, on Wednesday, June 16, totalling twenty-three since the beginning of the Easter season. These results are attributed to persistent personal work.

REV. AND MRS. E. P. COOK who were married at Plainfield, N. J., May 22, and left May 31 for London, are now in Egypt enroute to Jerusalem, Constantinople, and Athens, and expect to sail for home Aug. 18. They were entertained while in England by Mr. Thomas S. Penny, retiring president of the British Baptist Missionary Society. Mrs. Cook is the daughter of Dr. Charles L. White, executive secretary of the American Baptist Home Mission Society and the Rev. Mr. Cook is a Methodist Episcopal minister of Missouri.

THE WOMAN'S MISSION SOCIETY of Illinois held its board meeting June 25. Mrs. Topping was elected chairman again of the state officers' conference. Miss Goldie Bailey, of Alum Bridge, W. Va., a graduate of the training school and formerly a worker in Alaska, has been appointed woman worker for Southern Illinois. She will begin her work Sept. 1 at West Frankfort. The Golden Anniversary fund reported \$22,512.42. One hundred forty-four circles report 100 per cent pledged. The Illinois Children's World Crusade raised \$1500 this year, second only to Michigan. Nine new circles have been added this year.

THE HORTON, KAN., Methodist, Presbyterian and Baptist churches united in a successful evangelistic campaign May 23-June 23 with the Rayburn and McKee evangelistic party leading. Rev. Roy Noyes Hillyer has been pastor of the Horton church since Jan. 1, 1924. Sunday-school attendance has increased 200 per cent and church attendance, 50 per cent.

REV. B. M. OSGOOD, ten years pastor of the First church, Fort Dodge, Iowa, will take up his duties with the First church, Rockville, Md., Aug. 1. During his pastorate in Fort Dodge he received 576 new members and married 216 couples; many improvements were made in the church while both the church congregation and the Sunday school doubled in attendance. On July 2 he gave a reception for all the couples he had married during the last decade.

THREE HUNDRED ATTENDED the sixtieth

annual session of the Omaha Association held in the church at Blair, Neb., in June, Arthur D. Smalley, minister. Officers elected for the coming year include, moderator, Rev. A. A. De Larme; vice-moderator, Rev. William M. Hull; clerk, Rev. B. H. Marshall, and treasurer, Mrs. O. H. Godsey. The association will meet next year the first week in June with the Immanuel church, Omaha.

THE FIRST CHURCH of Lindsay, Calif., John L. Bogue, pastor, held a two weeks' daily vacation Bible school with an average attendance of nearly eighty. Through a competitive program, the church plans to maintain an average attendance during the summer of over 200. The Sunday school has undertaken the partial support of a missionary from the church to Africa. The Golden Tree pageant given by the women of the church on June 20 brought in pledges of approximately \$100. The local men's brotherhood has been reorganized.

REV. JAMES D. MORRISON commenced his sixth year as pastor of the North church, Camden, N. J., on June 8. The morning service began with baptism and closed with communion at which time he gave the hand of fellowship to eighteen new members, all of whom came by baptism. As a result of the Easter-time emphasis on personal evangelism, sixty-one new members have been received this spring, fifty by baptism. The annual contributions for local work, less than \$8000 five years ago, totaled \$16,000 last year. Benevolent subscriptions have been overpaid and total over \$90,000.

ON JUNE 18, FIRST CHURCH, Brookings, S. D., ordained to the full gospel ministry Rev. Jos. M. Smith, a graduate of State college of Brookings, and of the Northwestern Bible Training school, Minneapolis. He has been preaching at Mound, Minn.; but he and Mrs. Smith have recently been appointed as missionaries to Burma, to go out early this fall. They are new members of the Brookings church, and so the council was called by that church. Dr. John L. Barton of Sioux Falls was elected moderator of the council and Mrs. R. W. Krueger, secretary. Ordination sermon was by Dr. E. V. Pierce of Minneapolis, charge to the candidate, by Dean A. W. Fauquet of Sioux Falls; charge to the church, Rev. J. O. White of Huron; ordaining prayer led by Rev. Frederick Donovan of Dell Rapids. Mr. Smith grew up in and near Sioux Falls, and is well known in eastern South Dakota. Mrs. Smith is from Desmet, S. D. She is also a graduate of State college, Brookings, S. D.

THE MEETINGS OF THE York Baptist Association, held with the Eden church, Stromsburg, Neb., were well attended. All the churches report gains. Good program. Speakers other than local people were: Miss Isabel Crawford, former missionary to the Kiowa Indians; Rev. Ezra Duncan, director of religious education for the Nebraska convention; and Rev. H. Q. Morton, secretary of the convention. One feature of these meetings different from the habit of recent years was that practically every preacher came for the first and stayed till the last.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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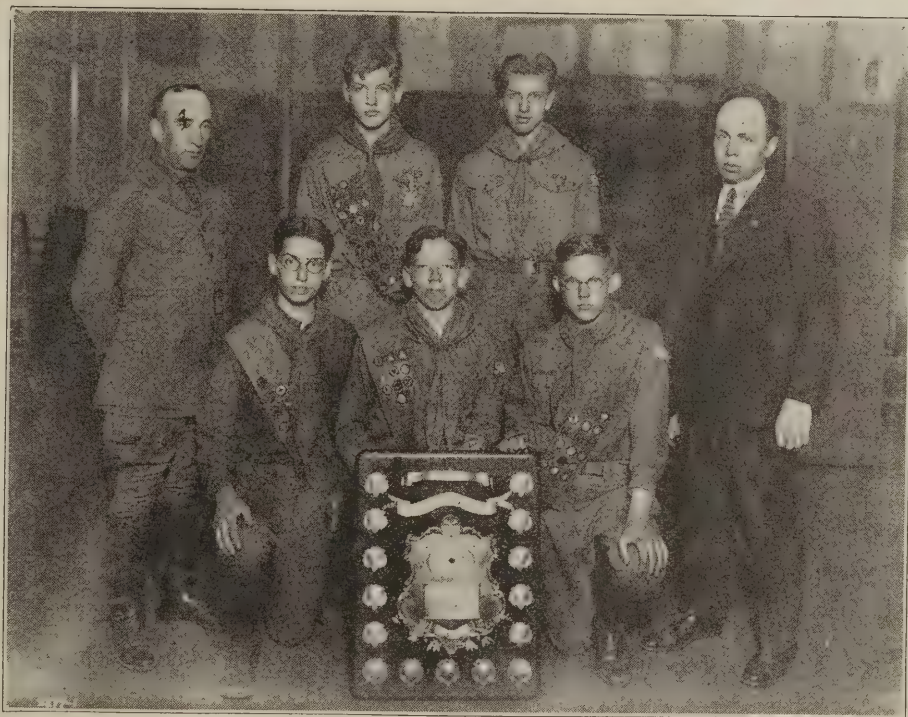
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The Baptist

Published Every Week by the Northern Baptist Convention

UNIVERSITY OF ILLINOIS



First Aid Quintet of the Hyde Park Baptist Boy Scout Troop, Chicago, winners of the city-wide First Aid Shield. They are, from left to right: Scoutmaster J. R. M. Morison, Robert Lee, Blair Plimpton, Gordon Ritenhouse, Robert Wilson, Harry Sulzer, and R. W. Adams, trainer.



Folks, Facts and Opinion



Sixteen years ago the Czecho-Slovak church at Berwyn, Ill., was organized in the home of Rev. V. Shuldes. He has served it as pastor ever since with marked success. Now he goes to New Prague, Minn. Rev. C. H. Brazda, formerly at New Prague, takes up the work at Berwyn. The new pastorates both began Aug. 1.

The *Inquiry*, 129 East 52nd St., New York City, has added another to its growing list of valuable studies in social problems. This one is a study outline on woman's part in race relations, is distributed by the Woman's Press, 600 Lexington Ave., New York, and bears the title, "All Colors." It is specially prepared for use in study and discussion groups, but it is also a valuable and interesting handbook for personal reading. In a reasonable and thorough-going way it "opens" the race question.

The organization of the Church and Drama Association was completed at the Plaza hotel, New York City, June 10. Officers' names do not appear in the leaflet containing the announcement. "The purpose of the new association is to develop the potentialities for good in the drama by creating and enlisting public support for the worthy things in the stage and screen and to educate the public to the appreciation for the best that the drama has to offer." It is further said that "all denominations—Protestants, Catholics, and Hebrews—are joined with the stage and the motion picture in the newly formed association." Just how the Baptist denomination came to be "joined" is not stated, but would be an interesting story.

Tentative proposals for a motion picture of Baptist history to be used for exhibition at the next meeting of the Baptist World Alliance and elsewhere as opportunity is found, are not meeting with the approval hoped by some of the projectors. While some of our people are accustomed to the use of the motion picture and other forms of dramatic and pictorial art for the purpose of religious teaching and inspiration, and believe this method to be highly valuable, others view it as of doubtful value if not religiously and morally dangerous. The state of mind is a good deal like that which has existed at the introduction of almost every important innovation in Baptist practice in America. When the organization of associations was proposed, or the organization of missionary societies, or the opening of Sunday schools, or the introduction of musical instruments, or institutional church work, or social education and reform work, the same division of opinion appeared. These things all work themselves out in time.

Frank A. Smith, William H. Main, Herbert F. Stilwell, Samuel G. Neil, W. E. Chalmers, William Reid, George R. Baker, H. E. Dutton, Mrs. Katherine S. Westfall, Edwin Phelps, Earle V. Pierce, J. C. Massee, Frank M. Goodchild, John Herget, W. C. Coleman, and J. W. Baker, cooperative committee on evangelism, having organized with Frank A. Smith, chairman, 23 East 26th Street, N. Y., will proceed as fast as possible to arrange a series of fall conferences. They invite the greatest possible degree of local initiative on the part of both pastors and people.

Secretary U. M. McGuire of the social service committee of the Northern Baptist Convention calls for advice. He writes: "Chairman C. D. Gray, now in Europe, requests me to attend to certain matters while he is gone. Other denominations are taking up their social responsibility in a statesmanlike way. The Methodists have just closed a notable conference on the subject. Protestant bodies, Catholics and Jews are effectively organizing or organized for social service. Baptists have the principles, the polity, the numbers and the influence that ought to put us in a conspicuous place of leadership among the social forces of Christianity. Our committee has no money to pay the expenses of its members for a meeting. What ought we to do? Please release your thinking apparatus on this problem and write me the result at 2328 S. Michigan Boulevard, Chicago."

Fourteen of the wealthiest men of Francisco have formed a community foundation, somewhat like the Rockefeller and the Russell Sage foundations to receive, hold and disburse funds for the benefit of the community, particularly for charitable, scientific and educational purposes.

It is reported that the Mormon church has now 1701 local organizations, with 2500 missionaries in the field. During the last year ninety-three new church buildings were erected. In all temples the baptisms for the dead numbered during the year nearly a million. And yet, in the whole world, the gross by conversions amounted to no more than 6373.

Free church schools in the British Isles have naturally had a long and hard struggle, but their right to a place in the scheme of education seems to have been clearly vindicated. The *Christian Worker* says of them: "Our free church schools are today, in almost every case, at the high-water mark of prosperity and popularity. They have won the respect of the educational world by their increasing high standard of efficiency; but to maintain their historic testimony against that worship of mental efficiency which ignores the building of character and the fostering of noble ideals."

Dr. J. F. Love, in a circular letter to the Southern Baptists which was printed generally in their denominational paper makes this striking statement: "Ever from without have never defeated nor divided Baptists. So much cannot be said of those within the denomination without regard for the denomination's unity and work, stir up mischief. Every divisive movement that has ever wrought havoc in Baptist ranks has been led by a nominal Baptist. And this has not been done by a Baptist who has denied Baptist faith and become a liberal. The denomination has always known what to do with such. The effect of splitters of the denomination have been those who made loud claims of personal loyalty to the truth, professed superior orthodoxy and set themselves up as peculiar defenders of it. Strange as it may seem such men charging the denomination with heresy, as if heresy were rampant in it, have found sympathizers and led a revolt with themselves at the head of the procession waving the Baptist flag. Surely orthodoxy is an essential mark of a true Baptist, but when it comes to being orthodox some Baptists are a paradox. Those who have learned orthodoxy from Baptist turn on their teachers with charge of unorthodoxy, and the community faith is made an occasion of division."

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The Hebrew-Christian Alliance is noted as denouncing the famous "protocols of the Elders of Zion," widely believed to reveal a Jewish conspiracy to control the world. Their statement denounces the "protocols" as a "clumsy and vulgar anti-Semitic fiction without a shred of truth."

A conference of great importance to mission work in Africa is to be held in Zoute, Belgium, Sept. 14-21, 1926. It is for the first time envision the Protestant mission work throughout Africa in entirety. The frank interchange of experience and views between those who have been laboring separately in isolated parts of the great continent will lead to more constructive advance in the work as a whole. Many problems of an important nature have been waiting upon coordinated effort such as it is hoped will proceed from this conference.

Miss Yanagisawa, a Japanese school-teacher in California won the state prize in the American Legion's national essay contest, and this is her flag salute: "I pledge allegiance to you, flag of my adopted States, in word and deed. I believe that you will help me to be a loyal citizen in peace and war. I believe that you will lead the world not only in strength but in righteousness. I believe your stars are the shining symbol of the eternal brotherhood of man in the world. 'Old Glory,' as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of liberty, justice and peace, not only in America, but for the world."

Rev. Melvin Gorve Kyle has a curious way of reasoning in an article reprinted in the *Moody Bible Institute Monthly*. He affirms that God in a "miraculous" way destroyed Sodom and Gomorrah, and then proceeds to show how scientific investigation proves that the occurrence in all physical respects a natural phenomenon produced by the conditions existing in that locality. That is, he says that all the elements of explosive combustion were present, that the rain, fire and brimstone was a natural fire of a natural explosion, and that Mrs. Sodom was encrusted in a natural precipitation of salt. Thus he thinks science confirms the miracle. How natural geological effect from natural geological causes constitutes a miracle does not say.

For the first time in history a woman has been chosen moderator of a Welsh Baptist association. Mrs. T. F. Roberts, a member of Bethel church, Aberystwyth, has been elected to that position in Cardiganshire and Carmarthenshire association.

Dr. Samuel Z. Batten before his death expressed the fear that after his departure, the great cause of social righteousness to which he had given his life might suffer reverses for lack of an increasing religious support. Paul suffered the same fear. But see what has developed. Secy. J. W. Elliott, who has taken Doctor Batten's place, reports that courses in social service have been placed in nearly all of the Baptist assemblies this summer, and that there has been an unprecedented attendance and enthusiasm in the classes in these courses.

Already the opposition to compulsory military training has won a signal victory. The department of war announces as of June 23, that bayonet exercises and combat practice have been eliminated from the courses in military training given by army officers in schools and colleges. This is only a beginning. Whatever there may be in military training that tends to make for finer manhood without stimulating the war mentality is welcome to remain. Advocates of such training have the task of finding a program that can separate glory from gore.

Trouble has come to the M. E. church in the Philippines because Bishop Mitchell was understood to be opposing Philippine independence. On that subject the *Northwestern Christian Advocate* assures the world that "Our church has always been committed to the idea of independence for the Philippines. It will not retreat from that position, though here and there individual Methodists, who still think in terms of the white man's burden, may talk about the folly of 'giving up' a country which can produce enough rubber to keep Akron and Detroit forever out of the breadline." It is very well to be "committed to the idea," but what the Philippine people are concerned about is when and how they are going to get the actual independence. Is "our church" committed to anything on that subject?

Educational work in the Mong Lem field of the Burma mission is progressing well. There are 350 enrolled in the central school, with 163 more in four village schools. Much time is being given to Bible study. Besides the regular period during school hours, an hour and a half in the evening is devoted to it except on prayer meeting nights.

The inauguration by the government of training camps for women similar to those now afforded men was proposed to President Coolidge on May 15 by the executive committee of the National Rifle Association. The committee told Mr. Coolidge that in its opinion women should be afforded the same opportunities for physical development and training in rifle shooting as men. Summer camps on the same basis as the civilian military training camps were suggested. But with fine self-restraint the committee did not propose to make such training compulsory. Can it be possible that the women are to be deprived of the refining influence of bayonet practice and other arts of murderous encounter prescribed in the manuals?

Rev. Peder Stiansen of Tromso, Norway, has been elected as dean of the Norwegian Baptist Theological seminary, affiliated with the Northern Baptist Theological seminary, to take the place made vacant by the death of Dr. Henrik Gundersen. Mr. Stiansen was born and received his preparatory education in Norway and then entered the Norwegian Danish seminary at Morgan Park, from which he was graduated. He has had five pastorates: Brooklyn, N. Y.; Logan Square, Chicago; a second pastorate in Brooklyn, N. Y.; and two pastorates in Norway. He is in the latter forties, was one of the organizers of the Norwegian Baptist Conference of America, and is one of the best known and most trusted teachers of Norwegian Baptists. The late Doctor Gundersen felt that Mr. Stiansen was well fitted for the task of training future ministers. He will take up his new task this coming fall. Dr. Julius A. Jensen, dean of the Danish Theological seminary, who began his duties last February, will, in addition to instruction in the Danish department, have classes in Bible doctrine. Prof. Wm. F. Rice, late of Wheaton college, will offer instruction in education and college subjects. Professor Rice is an alumnus of Ottawa university and took post graduate studies at the University of Wisconsin. He is an active Baptist layman, moderator of and deacon in the First church of Wheaton, Ill. Rev. William F. Privett, from Union university, becomes instructor in Greek; Mrs. Erma R. Harman, instructor in English; Rev. W. E. Loucks, pastor of the Albany Park church of Chicago, professorial lecturer on pastoral theology, taking the place of Dr. Smith Thomas Ford who will take up his residence in central New York. Drs. Geo. W. Taft, J. Heinrichs, A. S. Carman, W. M. Fouts, J. N. Rodeheaver, and J. R. Mantey, and Profs. F. D. Whitesell, J. C. Dent, and E. A. Shulls continue in their several departments.



THE NEW AUDITORIUM-GYMNASIUM OF GRAND ISLAND COLLEGE, NEBRASKA, TO BE DEDICATED DURING THE ASSEMBLY, TO BE HELD AUG. 9-17.

Baptists of Kansas City, Mo., come to the front with the Baptist Savings and Loan Association, with offices at 218 East Tenth Street. It states as its purpose "to encourage thrift, by furnishing a safe place for small and large sums, and to provide ways and means whereby every member will live in his own home."

In a two months' tour in February, March and April, Dr. G. G. Crozier of Kangpokpi, Assam, with his helpers treated about 700 patients. He writes, "Most of the cases were simple; some were simple as well as serious. One woman who had not been able to walk for two months began walking about her work in the six days we were in that heathen village. The finger of the demon priest there was in a bad condition and had been giving him pain for about four months. It was cleared up in five days. In the next village two children were in a similar condition; one had been so for several months and the other for over a year. Their suffering was removed in four days. Numerous goitre cases were given treatment and advice. Many bad cases of malaria were put on the right road. Lepers were directed to hope."

Beautiful was the sunset glow for Dr. W. B. Hinson who shortly before his decease left to the world this message: "Whoso has kept the faith during the manifold experience of long drawn out years knows how much heroism the task required. To move along through the weary day and to never lose sight of the fresh blush of the morning, to retain the old enthusiasms amid the inrush of multiplied monotonous duties, to follow the gleam when it dips down where are the dark morasses, to stand by the gun when the faintest hope of success has fled—all this calls for the heroic in the heart. And how hard it sometimes is to keep the faith is evidenced by many a silvered head and furrowed brow and set, fixed look. When failure sounds its "Cease Firing," and is bravely disregarded by the soul; when comrades disappear in the mist or faultily behave so that one wishes the silence had homed them long before; when lover and friend alike fail; when grim duties multiply and haunting memories rack the spirit; when defalcation by those long loved and honored falls upon the heart like a biting blackening frost—not easy then is it to keep the faith. Aye, and when the great weariness lays hold of the soul and the sunset is longingly looked for, and when for rest the wearied powers of body, mind and spirit cry out—why then the faith is so often surrendered. And some of us have learned to thank God each twilight that throughout one more day the faith has been firmly grasped, so that we are not shamed by the shining of the solemn stars. Yes and some of us know how hard it oft-times is to see the dawn, and gird up the soul for another day's high daring. Ah well, tired one, hold ever the position assigned, for through the battle smoke and beyond the weltering waste of struggle, I saw last night the far red lights of home."

Prehistoric mounds of unknown antiquity are now being explored in Louisiana. They seem to differ from mounds found in other parts of America, and instead of clarifying the origin of man upon this continent they add to its mystery.

Self-determination takes a new turn in the Philippines. The Moros in those islands are Mohammedans. They are also a minority. They object to being ruled by the Christian Filipinos. There is friction. Consequently it is proposed to separate the regions chiefly occupied by them from the rest of the islands and place them again under direct American rule. Such a condition is the one justification of imperialism. The right to self-determination lives in the justice of its exercise.

For the next meeting of the Northern Baptist Convention, the general committee on arrangements in Chicago has been appointed, with Mr. J. L. Kraft, 1116 Columbia avenue, chairman. With him are associated as members of the committee C. J. Howell, Lewis Walker, Rev. Ralph Jensen, Rev. Johnston Myers, Rev. Herbert W. Virgin, Mrs. Samuel Jennings, Mrs. W. P. Topping, Mrs. M. V. Parks, Rev. Benjamin Otto, Rev. A. E. Peterson and Rev. M. C. Tunison.

Fountain Street church, Grand Rapids, has arranged for a lecture and concert course for the coming season, which the conference of lecture managers in its last session at Cleveland officially announced as "the finest course in America." Pastor Alfred W. Wishart is at present traveling in Europe. In the course of his tour he will spend some time attending sessions of the League of Nations assembly. A travel lecture by him will be one of the numbers in the season's lecture course.

The last report of the National Association for the Advancement of Colored People affirms the principle that marriage is a matter of personal choice and that there ought to be no interference of state laws to prevent intermarriage among races.

It is generally recognized that the war settlements have placed France and Great Britain in a position of rivalry that exposes them to special danger of mutual friction that may lead to war. In this connection Henri Bourassa, a member of the Canadian parliament, speaking to the French Canadians, announces that in case of such conflict the British government will not receive their support.

Pres. George M. McDaniel protested against the issuance by an army officer to the men of his command of an invitation to attend a field mass. He argued his objection according to the *United States Daily* in the following terms: "Army officers have the right to worship God and their consciences prompt; but they have not the right officially to extend an invitation, and thereby indorse and command a field mass. It is wrong in principle and harmful in practice." To this Acting Secretary of War Hanford MacNider replied: "At Fort Sill there are on duty one Protestant chaplain and one Roman Catholic chaplain. The commandant of the field artillery school is of Protestant faith, a man of broad vision and thoroughly tolerant in his views. He supports with equal enthusiasm the service of both Protestant and Roman Catholic chaplains. In view of the above I regret that I cannot be in agreement with you in the thought that it is wrong in principle and harmful in practice for army officers to support such a religious service as was held at Fort Sill."

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THE BAPTIST

2320 South Michigan Avenue

Chicago, Illinois

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Wanted: A College President

SEVERAL Northern Baptist college boards are looking about for a man qualified to take the helm and steer their institutions safely through the shallows of inadequate financial support, around the icebergs of denominational difference and past the danger of being swamped by the backwash of large state universities. One of these colleges has been seeking a president for more than two years but the search has yielded little to date. This indicates the difficulty of finding men to fill such a vacancy. For more than a generation organized education has grown with leaps and bounds. The mammoth department stores have had no more phenomenal development in the business world than have our colleges and universities in the field of education. The original colleges in America were simple schools for the training of preachers. The so-called liberal arts consisted of the languages, the literature and the history of ancient Greece and Rome. To these were added some philosophy and a modest measure of higher mathematics. Science was negligible and the thousand and one subjects which make up the curriculum of a modern college from dilettanteism to dysteleology were unknown. The college in these days is no more like the college of old than a modern first class medical clinic like the old-fashioned apothecary shop:

This tremendous development of education in all its grades and branches has made a colossal demand upon taxpayers and philanthropists for the funds with which to meet the growing need for the adequate endowment and equipment of our colleges. In line with the unprecedented extension of the curriculum has come the demand for specialists in the faculty, and specialists come high. If standardizing agencies have taken a hand in the general push forward and have decreed that only those colleges which possess a certain amount of productive en-

dowment, register a prescribed number of doctors of philosophy in the roster of the faculty and otherwise meet the standards as to hours of teaching, salaries paid and the maximum number of students in a class, can qualify for academic credit. Lacking credit, a college is in a bad way because many of the high schools will not employ a teacher graduated from a school which is not accredited by an authoritative standardizing agency. State universities have met these demands by getting the legislature to vote increasingly larger appropriations and some independent colleges have been fortunate in having rich friends come to their assistance with handsome gifts for endowment and equipment. But some of the small colleges, no less worthy, have suffered and are suffering almost to the point of extinction because they have not been able to secure for their support the gifts necessary to meet the excessive demands.

It is this situation that makes the man worthy to head the average denominational college hesitate when he is approached by a committee of the trustees with an offer of the presidency. The very fact that he hesitates and exercises caution before accepting such a responsibility speaks eloquently of his fitness for the job. He knows full well that the president of the best of the colleges is in large part a business manager, a cost engineer, a sales manager and a financial agent combined, and that unless he can secure the funds necessary to pay the mounting expense of maintaining the college on a high level and at the same time popularize himself with the students and patrons, he might better discourage the committee that hopes to secure him as president. And if this is the situation in the best of the colleges, what is to be said of the colleges which live on the ragged edge of poverty and are always in financial distress?

So we return to the question with which we opened this editorial. Where shall we find the men to steer some of our weaker Baptist colleges over the shoals of inadequate budgets in the freezing atmosphere of denominational indifference, and past the danger from the backwash of large institutions of learning? In other words, if our small colleges are worth saving, and we strongly believe they are, who will become their saviors? Who shall arise and place upon a rich state in which a Baptist college has been planted the responsibility for raising that college above the danger line by securing for it endowment enough to warrant a recognized standardizing agency in accrediting it? There are many among us who believe that the Baptists of a state in which a college is located ought to provide for its needs, and if outsiders can be induced to give largely, that is so much more added to the enrichment of the school. But the permanency and efficiency of any college in a particular state should never be forced to depend upon the chance gifts of some philanthropist outside of the state.

Each of the colleges looking about for a head has its peculiar problems; but all of them in common want a president who can rub Aladdin's lamp, lift Cinderella to affluence, and, by some alchemy of which he alone is the master, turn baser metals into gold. He must be a savant who shall hold the respect and admiration of his faculty, a mixer winning and retaining popularity among the students, a disciplinarian governing with a steady purpose a body of unconventional freshmen, a hail-fellow-well-met among business men, a wizard of finance, a marvel of management, a prophet whose predictions about proposed improvement of the campus and expected erection of new buildings come true quickly, a hypnotizer of hard-boiled trustees, a credit man who knows how to jolly the bankers into extending notes that long since ought to have been paid, a teacher who can take his place in the class room with the best of his faculty; and on top of all this he must always be a Christian gentleman.

"A Mixture no Nation Can Stand"

WE QUOTE from an article by Allan L. Benson in the *Dearborn Independent* of July 10—with thanks. For summer refreshment his discussion is like a draught from the old oaken bucket. Here is the heart of it in his own words:

"For years we tolerated a mixture of politics and booze, but now we have to deal with a mixture of outlawed booze and crooked politics.

"There is not a wet leader in the country who does not know that the eighteenth amendment to the federal constitution can never be repealed.

"Before booze can be made legal the wets will have to control a two-thirds majority in each house of congress and a majority in three-quarters of the state legislatures.

"Despite this fact it seems certain that the liquor question is destined to plague American politics probably for twenty years.

"So the fight must go on.

"There is no room for compromise. Both sides cannot be satisfied. The dries are not going to put up with a make-believe enforcement."

The Final Baptist Court

WHERE does the final authority lie for determining the standing of a Baptist church? The question ought to be clarified, and a few words may serve the purpose.

All seem to agree that no general convention can go farther than to state the terms on which a church shall be entitled to send representatives to the convention. Beyond that power it has no jurisdiction over any church. And the action of such a convention takes effect only within the convention itself. The Northern Baptist Convention, for instance, has no power to prescribe the conditions of membership in any state convention, association or missionary society in the world. If it should bar a church from representation in its own meetings, that church would still have all of the rights it ever had to representation in any other cooperative Baptist body willing to receive it.

The state convention has the same control over its own membership as the general convention, and no more. A church may be barred from representation in a state convention, and yet its right to representation in a general convention, in another state convention, in an association or in a missionary society be unimpaired.

The same principle holds for the association. It may decide for itself what churches may send delegates to its meetings, but it can go no farther. Any church debarred by an association still retains all of its rights and powers as a Baptist church, including the privilege of uniting with any association, convention or other body willing to receive it.

That is, any Baptist church is at liberty to send representatives to as many such organizations at the same time as may seem advisable both to it and to each organization involved. It may have no representation in any such organization and still be in all vital respects a valid Baptist church. The vote of any such organization debarring a church from representation cannot take away from the church either its character or its full power to function in its own field as a Baptist church.

Moreover, a church is at liberty to withdraw from cooperation with any other church, association or other organization, but in doing so its action affects only the organization immediately concerned. There is no tribunal that can call it to account for such action. The effect is simply to discontinue or reject a specific mode of voluntary cooperation.

Councils of recognition are similarly limited. No such council, however constituted, can constitute or validate a Baptist church. All it can do is to say whether in its judgment the particular church under consideration ought to be received into the cooperative fellowship of other Baptist churches. All other Baptists are free to follow the judgment of the council or not, according to their own judgment.

In short, all Baptist churches are fully and equally free, self-constituted, self-defined and self-governed. Each under the headship of Christ and under direct responsibility to him, has all the authority to act that he has given to any assembly in the world. Thus, a Baptist church is the living embodiment of spiritual freedom, mutuality and voluntariness in Christian fellowship. To depart from this principle is to set out on the road to Rome.

The World in Transit

BY THE ASSISTANT EDITOR

**If Eventual and Inevitable,
Why not Frankly Face It Now?**

The *Dearborn Independent*, Henry Ford's paper, has not been conspicuous for international leanings. In fact it has seemed to lean backward the other way. But in the issue of July 3 it assumes the role of prophet and foretells the "United States of the World." Curiously and characteristically it discovers two factors of international understanding and fraternity that will do what ethics, sermons, conferences and treaties have failed to do in the way of bringing about world union. What are they? Can you not guess the Ford answer? They are the radio and the airplane. The formula is true but too simple. It ignores the hundreds of ways in which international co-operation is already carried on. But it is interesting for the faith it proclaims that "eventually there will be a United States of the world." In spite of the fact that the article containing this prophecy repeatedly disparages treaties and sermons as futilities, we may ask one question: Would there be any harm in preachers telling the people to begin to think in terms of world union?

**A Brother, Seriously Disturbed,
Wants to Know Some Things**

In a note he says: "You have a great deal to say about prohibition, the social gospel, etc. Yet the divorce question is the biggest one before the United States today, and you never say a word about it. A former pastor said to me, 'There is not a Baptist church in the whole state that does not have divorces in it.' . . . Pastor — said to me, 'If you raise the subject of divorce, you will break up the Northern Baptist Convention.' The pastor of — said to me, 'If I preached on the subject I should lose my job.' What can you expect from a hypocritical, backslidden church which demands entertainment but never hears of sin and repentance?" Well, he must be living in a queer community and coming into contact with some queer preachers. Divorce has been discussed on this page. The assistant editor has never met a preacher who was not free to preach about divorce, and is not acquainted with any hypocritical, backslidden church that never hears of sin and repentance." This brother seems to be situated somewhat like Lot in Sodom. He deserves sympathy. THE BAPTIST will be glad to assist him in bearing Christian testimony among his neighbors.

**all It Socialistic and
thus Popularize Socialism**

What a queer kink comes into some people's thinking! For instance, socialism is popularly supposed to be a plan for taking property from those who have it and giving it to those who have none. The opponents of socialism could hardly wish for people to think of it otherwise, for socialism, so conceived, has not a ghost of a chance of winning in America. The very idea kills it. But instead of letting it sell enough alone, they advertise almost every proposal for public welfare and for a more efficient community life as socialistic. Housing schemes, proposals for the municipal ownership of water works, industrial insurance, co-operative organizations of farmers, the child labor amendment, the peace movement and dozens of other suggestions for human betterment, are denounced as socialism. Thus the *Chicago Journal of Commerce* refers to the new housing law in New York as an "experiment in socialism." Such a law may properly be discussed on its merits. But when effort is made to forestall discussion by attaching to the measure the label of socialism, the argument works the

other way. It leads people to understand that socialism is not dividing up wealth but that it is a program for the public welfare. Every time such an argument finds its way into the papers there is joy in every little socialist group in the land. Even this page, "The World in Transit," has been called socialistic. Does the critic really want the public to think so?

Preparing to Make the U. S.

Cotton Grower Look Like a Pygmy

About a year ago attention was called on this page of THE BAPTIST to the development of a promising cotton area in the Soudan, and the possibility of building up a rival to the southern part of the United States in the production of cotton. Now comes Joseph Leeming in the *Review of Reviews* with a story of the British Empire Cotton-Growing Association, in which he shows that plans are on foot to develop the industry in various parts of the empire on a scale that reduces the American cotton belt to insignificance. All of which raises the question which the people of the United States have steadily refused to face, namely: What are we going to do when the market of the world no longer consumes our commercial surplus? Find the answer to that question and you find a lot of interesting corollaries.

Beat Efficiency or

Do Not Bite Its Heels

In the United States there are said to be eighty-nine million Protestants and seventeen million Roman Catholics. Figures often appear showing the large proportion of Catholics in the public schools and other positions of public service or control. The precise figures are not material, but the fact of Catholic domination invites attention. Is it a sinister development threatening harm to American institutions? Those who care to discuss that phase of the subject may do so. But no matter how much danger there may be in the threat of Catholic domination, the political apathy and incompetency of Protestants is a greater one. The Catholic church has a definite social program; Protestants as a group have not. Catholics pull together; Protestants pull apart. Catholics are making an intelligent contribution, whatever one may think of its quality, to the creation of future America. What contribution are Protestants, as such and unitedly, making? Naturally, they are protesting; but nations are not built on resentment. Protestantism, defined in terms of a free faith, has made, of course, a priceless contribution to world welfare. Let Protestants of the present generation follow it up, unitedly and constructively.

Men Have Died for a

Smaller Thing Than Buttons

It is matter of news that in a recent meeting of the Mennonites there was warm discussion over the question whether members should be permitted to adopt the modern innovation of using buttons rather than hooks and eyes on their garments. If so, why not? Anything, when it has a religious attachment, can become a vital principle. Gibbon relates, with a relish natural to an unbeliever of his temper, how the Greek Christians used to break one another's heads over the question whether homoousion or homoiousion expresses the true doctrine. Some refuse "on principle" to use an artificial pool in baptizing. Others, "on principle," object to a cross on the church steeple. If one fails to remove his hat and stand at "attention" when the flag passes, the "mode" for the militant patriot is to knock him down. Great is the god, Tabu.

How to Be Angry

BY BERNARD C. CLAUSEN

IT IS almost a lost art. So few people know how to do it well. Yet it is worth all the trouble it takes to master it.

Decades ago a young man sat in the kitchen of an English cottage watching a kettle boil.

He felt certain that this mystifying energy of hot water brought to a boiling point could be harnessed to do the work of mankind. And his clever fingers began to cooperate with his clear brain as he experimented.

Meanwhile, all of scientific England divided itself into three parts as the news of James Watt's ideas penetrated. One group knew only one thing about steam—that it would explode. Members of this group recounted the frightful stories of accidents incurred by those who played with it. They felt sure that the devil was in it. And they decided unanimously to shun it.

There were others who forgot all about its explosive power, under the spell of its power. Remembering only that steam had locked up in itself the secret of possible magic, they were foolishly careless in their plans, placed themselves in the path of any risk, and wrote a long record of holocausts as they demonstrated their own foolhardiness.

The Knowledgeable Group

Fortunately enough, there was a third group which knew two things about steam—that it would explode and that it would propel. Realizing both the peril and possibility of this intriguing element, they began to minimize the dangers by safety devices and control implements, while they developed a technique for utilizing its force. They soon learned that three things were necessary if any practical use were to be made of steam. It must be made steady in the application of its power. The vast waste in its futile explosions, when in a moment huge waves of energy are dispersed with a roar of ruin, must be spread over hours of consistent toil. This steady thrust must be self-contained within a mechanism that allows a minimum of wastage. Some scheme must be arranged whereby the steam is turned inward through pipes and valves, instead of being exhausted in the useless whistles or impressive clouds of white mist. Most important of all, the energy, controlled and directed, must be delivered to a point of service, where it can actually turn some wheels, revolve some gears, push some waiting piston, and help to do the work of mankind. No steam engine can be justified merely because it prevents explosions and pipes its pressure. Its whole reason for being depends upon its efficiency at the point where its neat design and sturdy strength result in power rendered up for men's purposes. Working steadily at these three ideals, with full realization of their danger, and sincere appreciation of their promise, the real scientists of England finally developed a technique for handling steam. And the whole structure of modern industrial civilization is built upon their pioneer efforts.

Anger is steam. It can explode and it can produce power.

Some people have only fear of its explosive caprices. They have watched it waste itself in fits of ruinous futility. They say that the devil is in it. They determine to shun it altogether. They are ashamed of the flush of ire. They believe that wrath is a fell sin. So they do their best to repress every wave of resentment and conscientiously cultivate the quiet virtue of meekness. Sooner or later they degenerate into weak, placid, colorless individuals who retain no power of protest or proposal. They have suc-

cessfully tamed themselves, in the name of the gentle Jesus. Nietzsche, the great German philosopher, thought that this pitiable repression of anger was typical Christianity. He pilloried such spineless invalids, and raved against a faith that transformed men into deliberately powerless weakling souls, feeding upon the thin gruel of a slavish religion.

At the other extreme are the people who profess to have no fear of anger at all. They know that it is natural. They claim that it is biologically justified. Insufficiently aware of its threats, they take perilous risks, making a particular attempt to master it. So they go from fit to fit of shameless fury, expressing their rage in words and actions as unreasonable as the kicking and squalling of children.

Between these two extremes, are the people, comparatively few in number, who have recognized anger as the combination of peril and promise that it really is. They have sensed its dangers fully, and have proceeded carefully to control and minimize them. But they have sensed its power too, and they have striven with all their ingenuity to utilize it. Upon these students of the technique of anger, the hope of our involved civilization rests. And chief among them, as innovator and as teacher, is Jesus of Nazareth.

The Cleansing of the Temple

The classic example of his consummate skill is found in the story called the cleansing of the temple. It appears in the narrative of all four gospels—one of the few pieces of the mosaic to escape omission from at least one panel. At first glance, it seems to be a simple tale of sudden, explosive ire, wreaking its way in a storm of indignant rebuke. John and Matthew and Luke give us no clue to any distinctive feature of Christ's wrath. He seems to have blazed away at the money-changers just as we do when our tempers are at their worst. It is only when we read for a second time the naive gospel of Mark, that we discover how unique an example in the art of anger this episode presents. For Mark tells us that he came into Jerusalem on the afternoon of a day, and looked all about and entered the temple and observed what was going on there. Then he went back with his disciples to Bethany, spent the night there, with the shameful scenes of the vile desecration etched upon his mind. He "slept upon it," as we say. The next morning, when the explosive force of his wrath had been transformed into the steady determination of controlled anger, and the force had been turned inward upon himself, so that he was willing to choose a death which would almost certainly precipitate his death—only then did he make the connection between his resentment and his deeds, acting out in the drama of his choosing, the fiery convictions of his ire.

Of course, all this seems to be a flat contradiction of that Biblical injunction, "Let not the sun go down upon your wrath." These words, written to the Ephesian Christians, have been used often as scriptural justification of sudden outbursts of anger, on the theory that the sooner the explosion is over, the better for all concerned. Yet Jesus quite obviously did let the sun go down and rise again upon the anger which the temple scene had aroused and he kept that anger intact until he returned to the scene the next day. It looks like a case of clear conflict between a word of wisdom and an act of Jesus.

But read Paul's verse from beginning to end, and you will discover that verse and deed are in perfect accord.

The Ephesian injunction opens with the words "Be angry." And the verse itself is a translation of an ancient psalm, where the language is even more vivid. "Tremble with anger," says the original Hebrew. "Let anger sweep you like a storm, but get some real use out of it." "Be angry," translated Paul, "and sin not." Do not let your ire betray you into futile fury. "Let not the sun go down upon your wrath." But "wrath," used in the conclusion, is not the same word as "anger," used in the prelude. This wrath, which is not to be allowed to survive the night is resentment, which wastes itself on others and refuses to be turned in upon one's self. The ancient psalm version puts it clearly, "Think your anger over carefully in the stillness of the night upon your couch, rebuke your own heart with judgment, and the next morning get up and do something useful about it."

Strict obedience to this dictum was the key to Christ's action, when with rage boiling at the sight of beasts and apacious men in the temple precincts, he refused to explode at once, was not satisfied to blow the whistle of verbal protest, but sending the steam through the valves of his own life, used it at the last in a scene of dramatic power whose significance the world will never forget.

Do you care to see an example or two of how not to be angry? Watch Stan Harris in the recent World Series baseball games. One of the finest, brainiest men in the league, he had the misfortune to fall into a batting slump at the most crucial period in his career. He became angry, quite naturally. But the anger was not the steady anger which uses itself up in solemn determination, instead it was displayed in irascible outbursts of temper, disputing the decisions that resulted in his downfall. It did not lead him to blame himself, and lift himself to his own best standards, instead it betrayed him into futile resentment toward the pitchers, the umpires, the crowd, and the world in general. It was not led back through himself to a place where it bettered his batting, instead it culminated in nasty displays of meanness, and even led to the writing of a whining interview which the newspapers broadcast to his shame.

That is no way to be angry.

Watch the average good citizen "getting mad" about the enforcement of prohibition! Does he turn his rage into steady power for good? Does he register and vote and study more conscientiously toward cleaner practical politics? Does he ask "What ought I to do about it?" Nay rather, he condemns the government, inveighs against crooked politicians, wants to make somebody else be good, and then forgets it all before the next primary day when he might actually affect the situation. The typical reaction toward shameful conditions exposed to righteous men's indignation, is a comparatively complacent resolution, "Some day some body ought to pass a law to make those people behave themselves." That is no way to be angry.

Watch Father Damion, the young Catholic priest, bristling with rage as he hears the horrible tales of the leper colonies at Molokai. He buries those scenes in his mind. He rebukes himself for those worldly ambitions which make him long for a big church and an influential pulpit, and make him loathe the thought of life on that lonely barren of pain. Then he goes, months afterwards, himself to touch those rotting wounds, to minister in the intimacies of this misery, and at the last to die of the dread disease. That is the way to be angry!

Watch Abraham Lincoln, lank, swarthy back-woodsman, standing near a slaveblock in a Southern city. He sees for the first time in his life that hideous transaction which barter human flesh as if it were chattel property. He sees callous men pluck at soft brown skin and appraise sobbing women in terms of slave service. And he grows angry, with a terrible rage, that will not die. He says under his breath as he stands there, "If I ever get a chance to hit that thing, I will hit it hard."

Then he made the chances, month after month through that great adventure, which led him from his back-woods home, into the White House, into the lonely room where he prayed as the battle-tide ebbed and flowed, into the valley of death, when the shot rang out and hate crushed him. But before he died he had hit that thing, and hit it hard! That is the way to be angry!

Youth in the Saddle Again

BY A. T. ROBINSON

HAD the pleasure of occupying a back seat at the B. Y. P. U. A. Convention in Los Angeles. The sight was inspiring and reassuring. The central theme was happily chosen, and the speakers proved loyal to it. Neighborhood was in flower once more, and the ably conducted sessions ran through "with the smooth and rhythmic flow of goos grease," as Bill Nye might put it. The speakers were both able and direct and the blessings of God rested on their labors, for the response to the Life League's call was something not soon to be forgotten.

Two things about the convention particularly impressed me. One was the universal modesty in dress shown by the young ladies in spite of flapper jibes, and the other was the fact that it was what it claimed to be—a convention of young people.

When the B. Y. P. U. A. was born, it was born to meet a need. They said, "Young life doesn't get a chance in the mid-week service of the church. Young people feel inhibited in the presence of their elders, do not express themselves at all adequately, and therefore do not properly develop. Let us give them a meeting of their own."

This was admirably conceived, but alas, an ecclesiastical tragedy happened: The young people were allowed to meet on Sunday. The result was that Sunday became badly congested. Something had to go by the board. They

felt they had to be loyal to their own meeting, and the thing to let up on was the evening service. A few experiments of that kind and it became easy. As life rolled on and marriage, babies and business rolled up, it became increasingly easy to skip the evening service. It came to be a good time to take the air or to discharge social obligations, and the man of God in the pulpit, just in the hour when above all others he needed them, found his hands weakened and his work getting a black eye by their conspicuous absence. Their absence encouraged others to stay away and so the one greatest evangelistic opportunity of church and pastor gradually shrivelled up for lack of its young blood, till now in many a town two or three congregations unite, in hope of getting half a crowd at the Sunday evening service—the great recruiting ground of the church—and Doctor Agar in the course of a powerful address can tell us that 52 per cent of the church members think they can get along very well without going near the church at all.

Over in Canada the young people were never allowed to meet on Sunday. The result is that the young people are on hand at the evening service. It is the big service of the day and Adolphus goes home with his "best girl" after church. Their union meets on a week night. That allows one hour for devotional and another hour for social

and recreational activities. Incidentally, timid Romeos get two chances to see the girl during the week, and they learn to have their good times around the house of God where they ought to have them.

If we let the world, the flesh and the devil have our young people six nights out of seven, is it any wonder that the center of gravity of the life falls outside the church, and its strength is given to lodges, clubs and school fraternities instead of to Jesus Christ?

The striking thing about that convention was that it consisted of young people. Thirteen years ago, or thereabouts, I dropped into a great Christian Endeavor conven-

tion in that city. There were grey heads everywhere. I said, "Where are the young people?" Those folk had started young and grew old in the order without knowing it. Meanwhile a new generation that knew not Joseph was coming up. Now that the Grim Reaper and the burden of advancing years have done their work, it seems that youth is again to have a chance. Let them get an automatic ejector that operates at thirty-five for most national offices, and thirty for the local society, and they will keep it young forever. Youth is in the saddle, let it ride. All that is lost in wisdom will be more than gained in enthusiasm and loyal devotion.

The Pope's Invitation Is Declined

BY GEORGE W. McDANIEL, PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION

SINCE the papacy was rightly dispossessed of its temporal power the successive popes have been voluntary prisoners in the Vatican. They have affirmed that they will never leave the Vatican until that temporal power is restored. Let us hope that this will be never.

However, a pope was recently present in the United States for the first time in history, not in his own person, but in the person of his official representative, the papal prelate, John Cardinal Bonzano, who was invested with all the power of Pius XI.

The prelate read an invitation at Chicago requesting all Christians in the United States to "return to the mother church." That invitation included Baptists. Southern Baptists reply as follows: "Dear Mr. Bonzano: We have read your official, public invitation 'to return to the mother church' and courtesy demands that we reply. We respectfully but flatly decline your invitation. A decent respect for public opinion requires that we declare the reasons which prompt our declination.

"1. We decline because we do not recognize Rome as 'the mother church.' The mother church was democratic and congregational; your church is autocratic and hierarchical. The mother church observed two ordinances; your church observes seven. The mother church had but two classes of officers, pastors and deacons; your church has a numerous graduation of officers with rank and station foreign to the New Testament. The mother church was a spiritual group claiming no secular power; your church is a world organization asserting temporal power over all rulers and governments. The mother church was local; your church is territorial. The mother church was a divine democracy; your church is a tyrannical hierarchy. The mother church had one executor, the Holy Spirit; your church had a different executor, the pope. The head of the mother church is in heaven; the head of your church is in the Vatican. You must appreciate, therefore, our utter inability to find any marks which would identify your church with 'the mother church.'

"2. Furthermore, we must decline your invitation because we are citizens of the United States and owe supreme and sole political allegiance to this country. Our government was founded by Anglo-Saxons but among all the cardinals who landed with you not one was an Anglo-Saxon. We have been taught that our president serves by the will of the people; you believe that he should hold office by the grace of the pope. We hold that our duties to God and state are separate and do not conflict; you hold that they are one and are owed first to the pope. As

loyal Americans, we cannot place ourselves in a position where our allegiance to the 'supreme pontiff' might conflict with our allegiance to our country. The coalition between Pius XI and Mussolini disinclines us all the more. The black-shirted followers of fascism and the Knights of Columbus are one and the same in some American cities. We know too much about them to want to be like them.

"3. Again, we decline your invitation because we are freemen and believe in freedom. Every man has the right to think for himself; you teach that the church must think for him. Our constitution guarantees against 'abridging the freedom of speech or of the press'; your church uses this liberty in the United States but abridges it wherever it has the power and can thereby subserve its ends. We hold that the conscience is free; you hold that the church has authority over the conscience. We hold that the individual has direct access to God through Christ and is free to petition directly for the forgiveness of his sins; you hold that forgiveness of sins is only through the priest and those whose sins are not so remitted are 'bound.' We hold that every man is competent and free to act for himself in religion; you deny this competency and bind the soul in priestcraft. Our views and convictions are so radically different from yours that you could not expect us to accept the invitation.

"In a sentence, Mr. Bonzano, because we are loyal to the Bible, because we are loyal to this government, because we are loyal to freedom, and because we are loyal to Christ, we decline your invitation.

"Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry, return to the clear teachings of the New Testament, 'know the truth and the truth shall make you free.' You will find an enlightenment and a freedom which will rejoice your soul."

THE need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations. When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built an ocean-liner or man-of-war. Robert Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the channel. But we owe far more to his grandson, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death. The men who deepen the quality of our living, are the real benefactors and educators of the world.—*W. H. P. Faunce.*



The Devotional Life



Going Somewhere

"Keep true wisdom and reflection; then shalt thou go thy way securely and thy foot shall not stumble."—Prov. 3:21-23

THE only way to be satisfied with life is to be going somewhere. Not merely to be going on a vacation, or coming home, but on a journey with a chosen end. Sorrow and decay and sad disillusionment are for the stagnant souls; the singing hearts are always on the road. This thought and wish of going somewhere is that which gives its buoyancy to youth. The absence of it is what often seems to make old age dreary. The old man talks as if his whole career were ended. He consents to be a derelict, floating on the surface, washed by the waves and becomes the dull prey of winds and currents. What a vast difference when you meet a cheery, forward-looking, young in soul though old in years, believer! He is going somewhere and he expects to be met by his best friend upon the way.

A High Goal

We live, after the first dependent years, by our incentives and ambitions. Our eyes run down the time-table and stop upon the name of some station at which we plan to arrive. We have chosen an aim and we go toward it, stumbling at times and for the moment hindered or turned back; but never turning back in the purpose of our souls. If it is a little purpose we have chosen—some petty gain or pleasure—that only goes to prove that upon this side of our souls at least we are only little people. We are happiest when we have set our goal so high, so far beyond the bounds of our mortal life, that the misadventures and vexations of the moment are reduced at once to their relative unimportance in the scheme of things. If I am going to climb the mountain, why should I be bitterly distressed because there are rolling pebble-stones upon the path? If we are going somewhere we must accept with a good grace the trials of the way. We have set our hearts upon the goal, we must accept the dust and sweat of running.

In the case of Christians this does not, however, mean that they are to be so absorbed in ecstatic

visions of the joy to be attained that they are forgetful of the joys and duties and opportunities along the road. Our present business is to occupy. Personally I have largely outgrown the static thought of the goal of Christian pilgrimage. I am not willing to exclude from my imagination the sense of movement and adventure in the heaven to be attained. Even in our weariest hours, when the thought of heaven as rest is sweet, are we not thinking of refreshment rather than of lassitude as our reward? But the life with Christ beyond what we call death can never be a lazy, as it must always be a restful life. There are times, no doubt, when we feel as if it would be paradise enough to fold our hands and never do a stroke of work or take a thought of responsibility forever. It is normal to be weary, but it is not normal to wish at night, when we lay our heads upon the pillow, that we may never wake.

Do not think, then, of the Christian's heaven as a stagnant and unchanging place. It is not, I believe, so much a place as an experience, and it is an experience which may begin today in the believing and obedient soul. It helps you, no doubt, to go to your place of common worship on Sunday morning and I hope you get some special visions of God's presence and communion there.

Preparing for the Journey

People who are going somewhere will be wise if they make preparation for the journey. In the ordinary journeys which they plan they are apt to speak about it more or less as they have opportunity. How often I have heard people talk about going abroad and the sights they wished to see and the pleasures they expected to enjoy! They are sometimes overflowing with their joyful anticipations. But it is not always so with Christians. There is my friend Droupington! I suppose he expects to go to heaven; but you would never guess it from anything he does or says. Perhaps the fear of dying hangs like a black curtain across the window of his faith

to shut out all the light and joy of the sunrising. He reminds me of the story I heard long ago of the slave and valet of a rich man in the South who answered the hope of a friend that his dead master had gone to heaven by saying: "I's afraid he has not gone dar, fur I nebber heard him speak ob dat. When he go to de Norf', or to Virginny Springs, he allus be gettin' ready fur weeks. I never see him gittin' ready fur goin' to heben."

Companions on the Way

One comfort of our going somewhere is that it insures us congenial companionships along the way of life. There are, indeed, lonely souls, so far in advance of their generation that they must make their way in solitude. But for most of us it is a comfort that the choice of a journey's end is the assurance of like-minded companionship along the road. The true way of loneliness is to be going nowhere. If you want solitude you will find it in an unpurposed life. But if you are going somewhere—even if it be only to Pisa to see the leaning tower, you are sure to find companions of like purpose on the way. No one need fear walking in solitude, if only he goes on a definite journey. The solitary places are where the pleasure seekers gather to while away their hours or at the selfish bed and table to which you creep back weary of the aimless world and the vain search for joy.

More and more our search into the hidden places of the universe reveals that everything is in motion and that nothing stands still. Nothing, that is, except the aimless life of a man. A tempest of motion continually goes on in the least of the elements. A soul that is going nowhere is an unnatural exception to the general rule. "Come" and "Go" are the divine words and the human opportunities. We solve our problems as we go. We meet our joys or overtake them. We find our true companions, divine and human, in the adventure of the journey toward our chosen goal.—*From Saturday Night Thoughts in Boston Transcript.*



The Chimney Corner



Values

BY CANDACE RUSSELL

THE Blakes had led a happy life until financial prosperity came to the Condons, who lived below them in the bay-windowed, red-brick, two-flat building, cheap because not very modern and far enough from the railroad to avoid frequent showers of soot that rained down with the passing of every train. But the flats were pleasant inside, for Mrs. Condon had an eye for color and had studied interior decorating. Without spending much money she had transformed the rooms into an attractive, restful home.

And then tragedy in the form of a children's scourge stalked down the windy, sooty, treeless street, stopped at the red-brick flat and took away the two Condon children.

"If it had only been one of each of ours instead of both of yours," cried Nona Blake, her heart torn for her friend.

When melancholy brooded over Ethel Condon like a black cloud long after she should have become reconciled to the going of the children, the doctor was called and said she must do something to get out of herself.

"There's nothing to do since the children are gone," she replied.

"Ever work?" asked the plump little man, eyeing her with shrewd brown eyes behind horn-rimmed spectacles.

"I've studied interior decorating and worked at it a little before I was married."

"Work at it a little more," he said. "That's a prescription, mind you."

So Ethel Condon, after a few weeks in proving her ability, was receiving a salary of \$4000 a year. Mr. Condon, proud of his wife's ability, boasted of it: "Isn't she a wonder to pull down a salary like that? Look at me, getting only \$3000 after sitting on an accountant's stool for thirteen years."

Mr. Blake mumbled a reply, but was not keen enough to retort that perhaps if his friend had not sat on the accountant's stool for so long he might have done better. He himself was getting less than his friend. He set his \$2800 against the Condon's \$7000 and his blue eyes turned to green. He became irritable; he refused to give Nona money except for most urgent needs; and at last what was brewing in his mind effervesced.

"If Ethel Condon can earn extra money I should think you might, too," he said one evening.

"But you know why she took a position," said Nona.

"I know why she started. But I don't know that she's keeping on for that same reason."

Once he had expressed himself, Mr. Blake harped on the subject until Nona

was forced to confide in Ethel Condon.

"Give me the children for a month," suggested Ethel. "I'm having my vacation and we're going to California. The kind of work you're doing right at home is the most in demand of any work I know of."

A few days later Mr. Blake came home to a dark, silent flat. In the dining-room he found the table set for one and a note beside his plate which explained: "Ethel has the children and they've gone to California. I'm working—for money. I'm housekeeper at the Arms hotel for \$125 a month."

Laboriously, Mr. Blake prepared a supper that stuck in his throat. By the time he had finished the dishes it was nine o'clock. He usually read the paper from seven to nine. Tonight he had time only to glance at the headlines. It took him an hour to get breakfast—scorched bacon, burned toast and watery coffee—and he was half an hour late at the office.

It dawned on him that perhaps Nona had done something more than merely putter. And as the days passed and he tried to keep a clean house, get meals, send out laundry, do the marketing, sew on buttons and do the other dozen or more jobs that had seemed nothing at all under Nona's management, he began to feel abased because of his injustice toward her. During all of this time he did not see Nona.

He put \$100 in the bank that month, but savored small satisfaction from it. He felt that he would gladly make it but twenty to have Nona and the children back and the old cheerful, noisy flat, fragrant with Nona's cooking and bright with the cleanliness brought by her skillful management.

Then, from a friend of the Condons who rode on the same train with him, Mr. Blake heard a piece of news that tore his heart.

"Say, d'you hear about the Condons?" asked Bennett. "They've adopted two children about the age of theirs that died, and Ethel's given up that job of hers. Think of turning down \$4000 a year for a couple of kids that aren't your own! I don't know how they get that way!"

The knife turned in Mr. Blake's sore heart. He was only a humdrum clerk and wasn't sure but that a man's children could be adopted away from him without his consent.

That night he went to see Nona. She met him in a deserted back parlor of the hotel. To his utter surprise, as well as to Nona's, he bowed his gray head on the ugly, marble-topped center table and wept.

"Is Ethel trying to adopt our children?" he asked brokenly. "What'll you take

to come back home, Nona? I'm going to do something to get a raise, and you can have every cent of it for your own spending money—"

"Dear heart," said Nona, tenderly, running her plump hand through the shock of rumpled hair, "I'm not asking for pay to come home. I only need to know that you want to take care of me—"

"Want to! Oh Nonie!"

"And I've just had a letter from Ethel. She and Mr. Condon and the children are coming back tomorrow. It's not our children she's adopting—but she said after having ours for a month she knew she could not live any longer without children. So she's taken two from out there for her own. And she's giving up her \$4000-a-year job—"

"I know all about that," said Mr. Blake. "And I'll say she shows some sense. Money's all very well, but it shows up pretty small when you haven't anything to live for."

Knotting the Comfortable

"WHAT are you doing?" I asked the president of the ladies' aid, who was folding a newspaper into a four-inch square and then cutting off the corner writes D. Rolfe in the *Country Gentleman*.

"I am making the pattern for the comfortable we are to tie this afternoon. I take a large section of newspaper or a large piece of wrapping paper and fold it into a four-inch square—if we were planning to knot the comfortable every three inches I should fold the paper into a three-inch square. The size of the square depends on the spacing of the knots. Then cut off the corners and we have a guide or pattern that will very easily enable us to tie or knot the comfortable evenly."

"See," and she unfolded the paper and spread it out over the comfortable which was already in the frames. "Now, you can take a pencil, or better, this stilett and insert it into each one of the holes in the paper, twisting it sharply into the comfortable. Then when the paper is removed it will be ready for knotting."

"It is far easier than measuring each knot separately, or than using string and chalk. Of course, the larger the paper pattern the fewer times it will have to be moved to cover the entire comfortable."

"Where many comfortable are to be tied, it is often an advantage to take the time to make a full-sized pattern."

Caught by the Blue Pencil

"As soon as you decide please leave me know what you are going to do."

Substitute *let* for *leave*.

"Either of these three books will meet your need." The word *either* suggests the choice of two books. Substitute *any one*.



BOYS and GIRLS



Slant-Eyes and Pig-Tails

BY MARGARET T. APPLGARTH

EVERYTHING about her was so very different, that it was no wonder Betty looked at her in utter surprise. For she had—yes really, my dears!—she had three pig-tails hanging down her back, *three!* And each of them was finished off with some red cotton woven in with the hair at the ends to make those little braids seem even longer than they really were.

Betty looked and looked, and counted and counted. Yes, there certainly were three of them. Somewhere it must be stylish to have three! And that was the first surprising thing about this different new girl.

The next thing was just as strange, for she certainly was a little girl, yet she always wore trousers! Sometimes blue cotton trousers with a blue cotton jacket, and sometimes—on very special occasions—green silk trousers, with a red silk jacket, oh, very grogeous!

Moreover, this little girl's eyes slanted up at the corners. Then, as if this wasn't enough to surprise Betty, let me add that when Betty went up and asked her why in the world she had three pig-tails and rousers, this curious child very shyly said something that sounded exactly like S, t, u, v, w, x, y, z!"

"Is—is—that a sentence, or—or—just he-alphabet?" poor Betty stammered. Whereupon Slant-Eyes and Pig-Tails replied even more shyly: "L, m, n, o, p, q, r, s!" At least that's how it sounded, although it really made beautiful sense in her own language. But Betty discovered how hard it was to make friends with sentences that sounded like A B C's.

She dug her toes into the mud, and wondered what to do next, when the mud seemed to say to her: "Mud pies, of course!" For surely you can see what Betty at once discovered—that mud pies are the same good fun in any language. So they made them all morning in the alley: round mud pies, heart-shaped pies, square ones. It was lots of fun. Then Betty found two clothespins and easily turned them into dolls by twisting bits of paper around them for dresses, making eyes and noses and mouths on their little round heads with a pencil. Slant-Eyes and Pig-Tails giggled and giggled, saying a great many excited sentences about them, only every sentence sounded like Betty like: "F, g, h, i, j, k, l!"

Betty had never been so altogether surprised. What was this strange child talking about, anyway?

"I know what I'll have to do," she suddenly cried, "I'll just have to teach her to talk English. It will be like playing school. See this, Slant-Eyes, well it's

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

mud. Now you say it—"mud," come on!" "Mud!" said Slant-Eyes, dimpling all over.

"And this is a stone. Now you say it—"stone!"

"Stone!" repeated Slant-Eyes, giggling. Such a funny game!

Then Betty pointed to herself: "I'm a girl," she said, and you're a girl, too. Say that."

"Girl!" laughed Slant-Eyes.

"That's fine," praised Teacher-Betty, then pointing to mud she said: "Now, what's that called?"

"Stone!" shouted the new pupil, loudly.

"No! no! Mud. Now what am I?"

"Mud!" sighed the poor little pupil, eager to please.

"Oh, dear," cried Betty to herself, "we aren't getting anywhere. I'll just begin all over again. . . ."

So they played English lessons all morning long. But because you have always talked English ever since you talked anything at all, you have no idea how hard it is to learn the strange, long words of somebody else's language. But Betty tried, and Slant-Eyes tried, until one wonderful day, a week later, when she ran over to greet Betty with the smiling welcome: "Goodbye, girl! Come again!"

"Oh me, oh my!" sighed Betty, "you're all upside down, for that's the thing to say when you're going home, not when you're just coming. But never mind, you meant all right, and it was a real sentence. Sometime soon you're going to talk and talk and talk. Let's play store today, Slant-Eyes. Now this is potato, this is rice, these are beans. I'll be the storekeeper. Good morning, madam, what can I sell you today?"

"Mud," cried Slant-Eyes, dimpling. For alas, mud was the first word she had learned, and she used it on every occasion.

This is the side of the story as far as Betty knew it; but of course there's another side, for every little girl has some sort of a home where she eats and sleeps, so suppose we tag along after Slant-Eyes like invisible shadows.

Oh, what dismal alleys she goes through, what broken fences, what horrid smells! Then when we get indoors, what rickety stairs, and what dark, dark halls. When we reach a certain door, we hurry in after Slant-Eyes, and there sits her mother, doing nothing, just holding her own hands, doing nothing. She does it all day, for she is lonesome. She does not know anybody in town. If she goes out on the street the strange unknown noises frighten her; she can not go into

stores, because she can not speak English; she has no books or newspapers, because she does not know how to read a single word, even in her own language. She cooks the rice for the meals; then she sits and sits and sits. Homesick, homesick for faraway China where she used to live.

But one day her little daughter came rushing home, with smiles all over her dear yellow face.

"Kind mother," cried this dimpling girl, speaking in the Chinese language, of course (the one that sounded like "V, w, x, y, z" to poor Betty), "Kind mother, there is a celestial little American in the next alley and we play heavenly games with each other, and I learn this queer American speech most beautifully. Now listen while I tell you—for the wetness of dirt in the alley is known as mud. Now you say it—"mud."

"Mud," repeated the lonely mother.

Of course there is no time to tell you how every single word that Slant-Eyes learned, her mother finally learned, too. It took a great many playtimes, but little by little the new words became familiar and pleasant to say. Then one proud day some one knocked at the door, and the mother of Slant-Eyes called in perfect English: "Come in, thank you!"

She really should have said please instead of thank you, but that was a small mistake to our Miss Missionary, who had heard of these Chinese strangers and had come to call. She was delighted that they knew any English at all, and invited them to come to a place called a church the next afternoon. There would be other Chinese people there.

"I come with happy foots," cried the mother of Slant-Eyes, "but what are church? Me learn much fine American words—*mud* and *girl* and *school* and *store* and *money* but me no learn church."

But Slant-Eyes had just come in and said: "Kind mother, I play 'church' with Betty all this day. It is most beautiful, for church are a place where Americans sing this nice little sing, you listen with your honorable ears," and she tilted back her head and sang in English:

*"Jesus loves me, this I know
For the Bible tells me so;
Little ones to him belong,
They are weak, but he is strong."*

"Happy! Happy!" cried the lonesome Chinese mother, for she seemed to feel right away how the church would fill up the dreadful empty days. And of course it did. But you and I can easily see how Betty also helped by playing the spirit of America right into dear little Slant-Eyes.

REV. S. A. NELSON and wife are now serving at Valier, Montana.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for Aug. 29

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society. A few others may be added later.

Beginning with page 101 and continuing through 120 of "God's Dynamite" you will learn more about this topic.

In advance, pick out several stories in this chapter which will be most interesting and of most value to your group. Assign one each of these stories to several of your group members.

On the blackboard for the night of meeting, write at the top in succession "Stories of Balasore, India," "Wood," "Iron," "Human Lives." Draw vertical lines down the blackboard between each of these, with perhaps a double one between "Stories" and "Wood." Then as each story is told in meeting, write the names under "Stories" and have those present tell whether the prayer told about was in "Wood," "Iron," or "Human Lives." Whatever their decision is, put a check in that column. For example, the story on page 111 may cause a check to be placed in the last column.

It is essential that the first part of this meeting lead up to the lesson. Your introduction to the topic will necessarily have to create the right atmosphere. Perhaps before the stories are told the group may discuss the nature, province, and power of prayer, showing that "all work is worship."

This meeting should also end with a period of prayer, with the young people asking particular blessing upon our mission fields and workers.

Jewell

By BESSIE ANDREWS

On the heights of Jewell hill amid the glories of William Jewell college was held, for ten days, the Missouri assembly where friends became dearer and God became nearer.

One hundred and twenty-five young people popped out from under cover every morning at 6:15 with the ringing of an old school bell, to meet on the east steps of the dormitory for Morning Watch. Soon afterward the bell would say it was time for breakfast, and maybe

there wasn't a grand rush for that! Around the tables were the young people who showed their enthusiasm and spirit. From the time "eats" were served until the last of the meal, songs and yells filled the air.

Four class periods took up the morning hours. Every class was attended with a great deal of interest. At the close of the assembly more awards were given than in any previous year.

Baseball, tennis, croquet, horseshoes, hikes, and parties were parts of the afternoon programs. While the sun was setting behind the trees, a faculty member would lead in the vesper services. It was at that time when the people received inspiration and vision to lead a higher and better Christian life and found

what was their duty to their neighbors.

Three conferences were held during the assembly for people who could not be there for the entire period. These were the preachers', women's, and laymen's conferences, at which time an intensive program was presented.

The evening sessions closed with the coronation address by Dr. John L. Hill of Nashville, Tenn., on "Ready for the Will of God."

At the close of the assembly it was found that 479 registrations were recorded, more than in past years. With the backing of all the young people of northern Missouri, the Jewell assemblies will grow each year until they will become numbered among the greatest in America.

A Tither's Testimony

ELLA KINGSBURY WHITMORE

She was born in a log cabin, on an Iowa prairie. The parents of the four children of this home were from far-away New England. Meager the supplies were, through the troublous days of the Civil war; thrift and industry made much of little, and all was seasoned with the skill of a mother-love, surpassing that of any professional chef. Each day began with a chapter from the Bible, then all knelt, and the father asked God's blessing on the family. What courage and peace was with each one, after the simple petition, "Take us into thy kind care and keeping."

Those parents did not boast of their belief in every word of the Book, they lived it, in such fashion, that, as the time came for each child to choose which way he should go, the choice came thoughtfully and gladly, "I choose to follow the Good Shepherd, in the narrow way."

Isolated though they were, they kept in touch with world affairs through the weekly visits of *The Christian Times*, later *The Standard*, now *THE BAPTIST*.

Occasional visitors also were such faithful pioneers as Alva Bush, James Sunderland, A. W. Hilton and John E. Clough. These were spoken of as "Elder," as being a more scriptural term than Reverend, although all were young men.

When the girl I knew best was seventeen, now fifty years ago, she taught as best she could the neighborhood school. In her gratitude at earning the sum of \$18 per month, for a term of four months, the natural wish of her heart was to lay aside one-tenth of this amount—\$7.20 of the \$72 received—for religious purposes. This gave her great joy, as did the opportunity two years later of uniting with

the church of her parents' choice, now hers.

With added experience and ability, came increased wages and larger tithes. Some of her fellow teachers wondered at her benevolences, and thought she must have other income, but health and vigor increased, and ways of spending in which others indulged were no temptation to one who had tasted the joy of money well spent for higher purposes.

When she was persuaded to give up her loved occupation, to become the wife of a devoted layman of highest character, she was most happy to find that he had been a conscientious tither for many years. Together they continued the custom, thus being able for many happy years to accomplish more through the little village church than otherwise would have seemed possible.

If some pastor, longing for deeper spiritual life for his flock, might be persuaded to study the Bible on this subject, and preach and practice its teaching, God's promise is, "I will pour you out a blessing that there shall not be room to receive it." There would be increased gratitude and less grumbling, for "his mercy is great toward those that fear him."

How helpful it would be if many of our young people would adopt this plan. From how much that is foolish and deplorable they would be saved, if they systematically planned their spending, after rendering unto the Lord the part that is his.

To be sure, many of these directions and promises were given to the Jewish people, but should a Christian be meaner than a Jew? The Master commended tithing, while reproving the neglect of other duties. "These," said he, "ye ought to have done, and not have left the other undone."



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to give an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

OHIO CHURCHES

ARE RESPONDING

A statement by the department of missionary cooperation of the Ohio Baptist convention, published in the *Ohio Baptist*, says:

"We are encouraged in our work so far this year by three things in particular. The churches that have sent their contributions for May have almost invariably advanced over the remittances for the same period a year ago. 2. Many churches are seriously endeavoring to add at least one-twelfth every month. Some churches are setting objectives, and have pledges to warrant such objectives, that are much in advance of last year's total. For example, Calvary, Akron, sets a goal 37 per cent in advance and has sent for May within \$2.20 of one-twelfth of its objective of \$1700. Norwood has set an objective 30 per cent in advance and has sent \$600 on an objective of \$6500. These churches have made thorough canvasses and both make, as their supreme business, evangelism. It should be said that Calvary, Akron, contributes in addition over \$250 for missionary work in Akron."

FAMILY NIGHT" AT

LANSING CHURCH

Pastor Ralph W. Hobbs, of the First Church of Lansing, Mich., makes the midweek service of such interest that attendance keeps up to a good record. Once each month is "family night" when the church is called for the several departments. A committee of three is appointed each month to arrange for some features of special interest for each meeting—special music, readings, or live missionary item. A surprising number of talented singing people have thus been discovered, from pastor reports.

THE "STEP-UP PLAN"

The First church of Camden, N. J., has a way of increasing the annual subscriptions for current expenses and missions what is called the "step-up plan."

Through this method, the work of the year-member plan committee and canvassers is made easier by each member automatically raising his pledge every year a small percentage of the amount he has contributed for the past year.

The giving of the Camden church members was analyzed and it was found that ninety-seven members gave between 40 and 50 cents a week. These were all asked to increase their pledges by 5 or 10 cents a week. The forty-two members asked to be contributing from 60 cents

to \$1.10 per week were asked for an increase of from 10 to 15 cents, and the thirty-two giving between \$1.25 and \$2.80 per week for an additional 25 cents per week. Thirteen who gave from \$3 to \$8 a week were asked for from 60 cents to \$2 more.

It was pointed out in the church calendar that by getting each of the 200 or so members to increase his or her pledge by these small amounts the church budget would gain by over \$2000—a substantial increase for a church of this size.

The "step-up plan" was adopted by the Camden church from the Flatbush Christian church of Brooklyn, N. Y., where its use brought in over \$12,000 from 200-pledgers.

BRIGHT OUTLOOK FOR

BUSINESS IN 1926

So predicts the committee on public relations of eastern railroads. "Car loadings in 1926 should exceed those of last year by 2 to 4 per cent"—etc. If that is so, missionary giving should keep pace with the increasing good times.—(Reprinted from the *New Jersey Baptist Bulletin*.)

\$450 IN PRIZES

A new contest, which will surpass in interest the one which drew participation of so many young people last year, is announced by the Baptist Board of Missionary Cooperation. \$450 in prizes is offered for the best essays on Christian stewardship. The contest, which starts in the early fall, is open to all Northern Baptist young people between the ages of nine and twenty-five. Last year's competition, whose prize winners THE BAPTIST announced recently, was by far the most successful that has been held since this contest was made an annual affair. The Stewardship Committee, Room 931, 276 Fifth Avenue, New York City, will gladly furnish further information.

Another item of interest is an oratorical contest which is to be held under the same auspices in the early months of 1927. Definite information regarding this contest will soon be available and all eligible young people should make the most of both of these competitions.

OUTDOOR SERVICES IN RENO

On a recent Sunday evening an experiment was tried by the four Protestant churches in Reno, Nev., which proved a great success. The churches united in an open air service in Wingfield Park, beside the river. The setting was beautiful; a large crowd listened attentively to the sermon and reverently took part in the prayer and praise portion of the service. Many people had to stand as not enough seats had been provided for the crowd which had gathered. These services will be continued during the summer Sunday evenings and it is hoped that they may reach many people who do not ordinarily come to the churches.

EAST NEW JERSEY

GOES ON RECORD

The East New Jersey Baptist Association, assembled in convention on June 8, passed, among others, the following resolutions which were approved by a standing vote:

"That our association pledges the prayerful and practical support of its members to our efficient staff at headquarters in Newark, and also to our leaders and workers in every department of service.

"That as an association we deplore the continuance of theological controversy in our midst, and that we repledge ourselves to our supreme task of making Jesus known as Saviour and Lord, and further that we will pray, plan, and work for the largest ingathering of souls into the kingdom and church of Christ which our association has ever known.

"That we urge our churches not only to more liberal giving to our great missionary work, but that we also request our churches to forward their offerings to the state office on or before the fifteenth of every month, and thus save a large amount of interest money on borrowed capital."

HELPING TO SAVE

THE INTEREST

The pastor of the Rio Grande church in Utah attended the Northern Baptist convention in Washington this year, and reported it at home as the greatest meeting in the history of the convention. He writes his state office: "We have accepted our missionary apportionment. We are going to pay this monthly, and thus help save the large amount of interest the denomination is compelled to pay every year."



Among Ourselves



District of Columbia

By HENRY W. O. MILLINGTON

WASHINGTON gives every indication that the vacation season is here. Probably no city in the country is quite so affected in that respect as the nation's capital. Official Washington is out of town. The departments function all summer but at a slower pace and with reduced forces. Most government clerks are allowed four weeks of what is called annual leave and the most of them take it. The vacation spirit and atmosphere have a marked influence upon our church life and there is almost an utter cessation of aggressive religious activity. Some of the churches function rather ambitiously in the matter of pulpit supplies. The First Congregational church, known for the time being as the president's church and now, worshipping in the auditorium, has brought to its pulpit Rev. Frederick W. Norwood, minister of the City Temple, London. This church is using a photo-play in connection with its Sunday night service. Our own Calvary church has called to its pulpit ministry Rev. E. W. Gibbons, of London, England, while the Immanuel church has invited such supplies as Dr. M. E. Dodd of Shreveport, La., and Dr. Carter Helm Jones of Atlanta, Ga. Judging by the large congregations waiting upon the ministry of such preachers it evidently pays to secure the best preaching talent at vacation time.

Changes

Changes of various sorts are constantly taking place in our Washington Baptist life. Rev. C. B. Austin of the West Washington church was married to Miss Hazel E. Wilcox of Waverly, Va. The church tendered the bride and groom a reception which was largely attended and presented to them a chest of silver.

At the Temple church, Rev. Thomas Jones is concluding a long period of service as pastoral supply. He has done splendid work in a difficult situation and has proved himself to be a man of fine Christian spirit and careful leadership. He may well feel proud of his record at Temple church.

Rev. Homer J. Councilor, the director of religious education at Calvary church, has for several years past conducted a Bible school conference at Hood college, Frederick, Md. This conference has come to be quite an event and though interdenominational in its make up, it is largely a Baptist affair. The conference, this year, was a distinct success.

The Fountain Memorial church, Rev. W. J. Hubbard, pastor, is making commendable progress in its work. There are frequent additions to the membership and the financial record is gaining all the

time. In addition to better missionary giving the church is making extensive improvements on its property with every prospect that all bills will be met when the work is finished.

The Takoma Park church, under the leadership of its pastor, Rev. William E. LaRue, has added sixty-four persons to its membership during the past year. The church was organized seven years ago, on June 5, 1919, and now has a membership of 234. At a recent celebration of children's day 336 were present, which exceeds any record so far made by this church. Mrs. La Rue is the superintendent of the primary department and on this occasion she had eighty-four children on the platform, and it is interesting to note that not one of these was in the Sunday school four years ago.

The Sunday-school building of the First church, Alexandria, Va., was dedicated June 27 with a sermon by Rev. E. B. Jackson, a former pastor, and a prayer by Rev. Robert G. Boville of New York. The pastor, Rev. P. L. Vernon, is to be congratulated on this addition to his church equipment.

Arizona Activities

By F. W. STARRING

SEVERAL churches in Arizona including Phoenix First, Bisbee First, Scottsdale and Tucson First, held successful vacation Bible schools this summer. The Bisbee school had the largest attendance. Motion pictures were taken of the Phoenix First school and were exhibited July 14. The Phoenix Christian center, Mexican, also had a successful school.

Pastor William B. Percival of Mesa has been forced to take an extended leave of absence because of illness, and is at the home of his parents in Pasadena. He has acted as editor-in-chief of the state paper. Pastor T. M. Pyle of Tempe is acting as editor in Mr. Percival's absence.

Rev. Carey Tooms, pastor of Glendale Mexican church, is in old Mexico on two months' vacation, combining several vacations in one. Two of the Mexican churches have new pastors: Rev. Leonardo Mercardo came to Phoenix from Los Angeles and Rev. A. T. Ojeda came to Yuma from San Diego.

The Arizona summer assembly meets Aug. 18-28 at Pinal Mt. Summit, Ariz. The faculty includes Miss Myrtle Love, Miss Edna Umstot, Mrs. Norman F. Turner, Miss Myra Barden, Prof. L. W. Hattersley, Rev. Clark M. Bancroft, Rev. Frank Durham, Mrs. W. W. Watkins, Rev. T. M. Pyle and local helpers.

Rev. F. E. Hawes, who has been with the First church of Glendale a few months, has already had encouraging response. The attendance at prayer

meetings frequently numbers seventy-five members.

Dr. Richard E. Day of the First church, Phoenix, is preaching to large audiences and leading the men of the church in the carrying out of an effective every-member plan, with prospects of an increased church attendance and membership.

The First church, Tucson, has one of the finest church plants in the southwest and is carrying on a growing work. The pastor, Richard S. Beal, who is president of the state convention, was sent to Washington by the convention, while Mrs. Beal was sent by the Tucson church. During their absence funds were raised for the purchase of new carpets for the church.

The auto chapel car, Brockway memorial, is now at Globe where Rev. and Mrs. J. T. Goodman, missionaries in charge, have for some weeks done heroic service in saving that church for the denomination. A critical situation had developed, resulting in a division and the forming of another organization, nominally "Southern." The First church of Globe is recovering and has larger attendance at services than before the break.

Rev. R. Marion Garrett has been stated supply for the church at Buckeye for several weeks. He was formerly pastor pastor at the Phoenix Christian center.

Rev. Ben Matthews resigned as pastor of the Immanuel church, Phoenix, and has accepted the call of the First church, Douglas.

Rev. Clyde Brengle resigned the pastorate at Salt River, retaining his work at West End, Phoenix.

Notes from the Adirondack Region

By FRANK M. LA BAR

THE Adirondack church at Lake Placid, after being closed for several years, has resumed services and has called Rev. M. E. Cheney, who was recently graduated from Rochester Theological seminary. Mr. Cheney left a successful pastorate at Holly, N. Y., to undertake this work and is settled in the Lake Placid parsonage, overlooking Mirror Lake upon whose opposite shore the lake Placid club is located. Lake Placid Baptists are happy in the opening of their work again and will be glad to welcome any who may be motoring to this growingly popular resort in the Adirondacks. An impressive recognition service was recently held for Mr. Cheney and was attended by delegations from a number of Adirondack churches. Dr. J. F. Vichert, of Rochester Theological seminary, preached the sermon.

Lester O. Hooks, of this year's

graduating class in Rochester Theological seminary, was ordained at Morrisonville, N. Y., June 29. Rev. F. M. LaBar, district director, was moderator of the council and Rev. R. S. O'Dell of Keeseville, clerk. The sermon was preached by Rev. John F. Vichert, of Rochester. Both Mr. and Mrs. Hooks have been given a warm welcome to Morrisonville, his old church of the Lake Champlain valley at the northern foothills of the Adirondacks and are entering upon their work with enthusiasm.

Rev. Ivanhoe McCollom, formerly assistant pastor at the Prospect avenue church in Buffalo, has begun his pastorate of the church at Plattsburg, N. Y., succeeding Dr. L. T. Reed, now pastor of the second church in Troy, N. Y.

The recent death of Prof. G. W. Shalles, of Plattsburg, removes from northern New York one of its most devoted laymen. Professor Shalles had been for many years the head of the English department in the Plattsburg normal school and a leading worker in the Baptist church and in the Essex and Champlain Association, where he was chairman of the missionary committee.

Rev. F. E. Dean, pastor at Greece, N. Y., is summering near Westport, N. Y., on Lake Champlain, and rendering some assistance to Rev. Elbert Beebe, of the Champlain front line territory.

Rev. and Mrs. J. F. Lawton, home on tour from Japan, are staying at present with Mrs. Lawton's parents at Westport, N. Y., where Mr. Lawton was pastor before going to Japan.

Rev. H. F. Laflamme, field secretary of the Greater New York Federation of churches, is spending July at Hague, on Lake George, and supplying the pulpit of the Baptist church. The August supply will be Rev. C. F. Banning, pastor of the Delaware Street church of Syracuse, N. Y.

Rev. Gordon Kiersted, pastor of the Alexander Street church of New York city, is spending July at Long Lake, in the Adirondack forest.

Andrew P. Burton, of the graduating class of Rochester Theological seminary, student pastor of the Stony Creek church in the Adirondacks during the summer. Mr. Burton is a son of the late Prof. Henry Burton, long-time professor of Latin in the University of Rochester.

Miss Olive E. Jones, teacher in the girls' high school in Nellore, India, is spending the summer at her home in Saratoga, in the Adirondacks, after a winter's study in Columbia university. Her sister, Miss Alice Jones, who secured her master's degree from Columbia, becomes Americanization secretary under the New York Baptist City Mission Society, September.

A group of Baptists in the Adirondack section have secured an option on a sixty acre tract of land on the shores of Lake George, near the village of Hague and about four miles from the Silver bay conference grounds. Eastern New York has no recreational center on or near Lake George or Champlain which can be used by Baptists for summer programs along educational or recreational

lines and it is felt by many that such a center which would be within easy reach of New York City, might contribute effectively to the advance programs of the denomination in years to come. Several conferences have already been held at Hague and the wisdom of securing this property where a colony of campers and cottagers could be established in connection with denominational activities, is making its appeal to an increasingly large group who have looked into the proposition and have seen the location. Baptists who may be motoring in the Adirondacks this summer are invited to look this property over and to call at the stone bungalow on the church lawn at Hague for information.

Wisconsin News Notes

By R. C. SPEER

Vacation Speakers

DURING the months of relaxation as pastors get away for a few days of rest various preachers are being heard in Milwaukee pulpits. Rev. S. F. Porter of Trinity church, Oklahoma City, is the summer preacher at Milwaukee, First church. Rev. E. H. Otto has taken the place of Rev. W. L. Harms of Oconomowoc who is recovering from an infected foot. Mr. Otto will preach at Tabernacle church three Sundays in August. Rev. C. C. Browne is also filling in at Oconomowoc and Tabernacle. Rev. W. R. Jewell will speak at Tabernacle Aug. 1. Rev. Eugene G. Mintz has been rendering service at Camp Minakani Y. M. C. A. boys' camp and Grace church has a series of supplies. Rev. R. C. Speer of Tabernacle will be the inspirational speaker at the annual meeting of the Wisconsin Jugendbund at Sheboygan and camp pastor at Green Lake assembly.

Vacation Church Schools

The Milwaukee schools are now over. What a potentiality for good they are! Our Baptist schools take a leading place in the federated vacation schools of the city. Christian Center, Christ Polish, Grace, South, Immanuel, Tabernacle, North Avenue, Calvary, Woodlawn and Wauwatosa held schools. Revs. King, Soltys, Mintz, Davis, Hauser, Speer, Holzer, Williams, Hulburt and Fahringer are leaders of the whole movement. Every school had some outstanding good point to remember. Wauwatosa led this year in a community school which was a great success. Grace had a faculty which for educational capability could probably not be equalled in the city. Tabernacle presented a closing pageant "Forward with Christ" which had a powerful missionary and evangelistic appeal in it. Its missionary offering was a gift of a substantial purse to Miss Paula Beresch, one of its girls who has dedicated her life to missionary service and enters B. M. T. S. this fall.

Green Lake Assembly

This encampment of young Baptists of Wisconsin on the traditional spot where the Indian tribes used to gather for their religious powwows is the annual high water mark of religious devotion. From the advance registrations, this year

promises to be one of the best. Rev. C. C. Browne is director of religious education.

The Summer Slump

This fiction, which becomes a deadly conviction in some churches, like Alexander the coppersmith of old, has done much harm. When a pastor and his congregation get it firmly in their minds that no one is in town and no one wants to go to church then no one will go to church (at least there). However, it is to be noticed that there are always people in any city on summer Sundays. What about them? A police matron recently faced a pastor with this statement and accusation: "With the first hot days our roll of juvenile delinquency mounts up as fast as the mercury, especially in the number of girls who come into trouble and hence to the detention home." Then turning to the pastor she said, "Why do you ministers and your churches fail us at this critical time? The schools are closed, if you close we who are here to gather up the wreckage, are left to work on alone." Come, brethren, what have you to say in reply?

German Baptist Young People

The annual meeting of the Wisconsin Jugendbund was held at the German church, Sheboygan, July 20-23.

Here an earnest group of young people representing fifteen churches met for a good time combined with study and inspiration. There were courses in Old Testament, church history, religious education, while there were inspirational evening sessions, with daily devotional hours. The faculty included Rev. Emil Mueller, Rev. Albert Brettschneider, Rev. Louis B. Holzer and Rev. R. C. Speer in addition to special evening speakers.

The entertaining church had completed improvements on its property for the occasion, notably a spacious dining hall. The women of the church served dinner and supper there.

Pastor F. W. Bartel with his family left Aug. 1 for Ingersoll, Okla., attended by the good wishes of Wisconsin people.

Lake Cities and Churches

The string of lake cities beginning at Chicago northward has a number of Baptist churches: North Shore, Evanston, Wilmette, Waukegan, Kenosha, Racine, Milwaukee, and Sheboygan.

The American church at Sheboygan is in the midst of a new building campaign. Under the leadership of Rev. A. O. Protsman it has sold its old downtown property and moved the building into a fine residence location overlooking Lake Michigan. The building is being enlarged, with an educational plant, made modern throughout and refinished. It will have Colonial architecture and a beautiful location. The corner stone was laid with appropriate ceremonies on Sunday, July 25, with Dr. A. Le Grand as speaker. When completed with its new organ, it will represent \$45,000 investment.

A Fruitful Season at Iloilo

By R. C. THOMAS, M.D.

THE past year has been one of the richest in my experience in the Philippine islands. Never in the years that

have passed since I came here, over twenty-one years ago, has my heart been so thrilled by the response to the compelling appeal that always lies in the preached word. In every branch of the service, hospital, dispensary, dormitory, student and field work we have aimed to have the evangelistic motive predominant. The various agencies have been made a means to an end and that end is the conversion of souls. We thank God that many have been won to him.

Our nurses' training school never was in a more flourishing condition than it is in now. With thirty-eight pupil and graduate nurses for each ward, we are better cared for than ever before. The class room work is carefully supervised and a number of outsiders help in the instruction. The last year's graduating class passed the government examinations without a failure, and the present class has some exceptionally good pupils.

Making Religion Vital

We are trying to make religion as vital a factor in the lives of the nurses as possible. Personal evangelism is taught in a weekly session to each of the three classes in the school, and reports are passed in which tell of bedside evangelism done during the week. Some of these reports are very encouraging. One says, "Given the Bible and was fairly interested. Wanted to know more about the Saviour." Another says, "Given Bible to read. Patient is quite interested to know more." Another, "Ready to join the church." Another, "I have talked to him over and over about the Bible and he says he is now ready to receive Christ. He would like to be baptized as soon as he is well." These are a few samples of the hundreds turned in.

Mr. Lagos, a graduate of Doane Evangelistic institute, is bookkeeper at the hospital. He is one of the most consecrated personal workers I have met and is doing a strong evangelistic work in the hospital, as well as caring for the La Paz church on Sundays. On returning from a visit home at Christmas, he told me that his old father and mother wished to be baptized. The father is over seventy and the mother is blind. His face fairly shone as he told me about them. Boy after boy from the hospital corps of assistants has been baptized and I think that this faithful clerk has been a large factor in it all. This sort of work cheers us. While we realize that evangelism in the hospital is still far from what it should be, we believe that it is improving.

Dunwoody dormitory has prospered in many ways. The number of residents has been over fifty a good part of the time, even running as high as fifty-five. The atmosphere on the whole has been more spiritual than in past years, due largely to the splendid nucleus of Doane Evangelistic institute students who make it their home.

Dispensary work has been maintained at Pototan, where Miss Sumbalun, our nurse, resides; at Santa Barbara, which has been cared for most of the year by Miss Sumbalun; at the student's dis-

pensary beside Dunwoody dormitory, where Miss Pineda has charge; and part of the year at Bacolod, where bi-weekly visits have been made. The student's dispensary deserves special mention because of its strategic importance in helping to mould the leadership of the nation. It is a material factor as an agency in our student evangelism.

Like William Carey, I love to say, "Preaching is my business; I cobble to pay expenses;" but I phrase it, "Preaching is my vocation; medicine my avocation." As my first call was to the ministry and medicine was an adjunct, my objective from the outset has been clear. I have striven to secure the best medical training to be had and never to neglect my medical work, but unless it is clearly demonstrated to me that all my medical service wins more souls for Christ than full time spent in the ministry as a preacher, I shall not be true to him if I remain in it. A Christian physician has an unusual opportunity to reach the heart at the bedside of the sick, and if such a ministry is supplemented by preaching, it has greater possibilities in some ways than evangelism alone. Of late years student work has given me an opportunity along evangelistic lines.

In the recent religious awakening in our student body, hundreds declared their desire to unite with the Protestant church. Hundreds more came out for Christ in Iloilo city, where we worked in cooperation with the Presbyterians. The fact that 1000 took a stand does not necessarily mean that this number have been converted, nor will all of the 570 who declared their willingness to join the church now actually do so. But the record proves that these have at least consented to grant a hearing to the preached word. This in itself is a triumph. Again, we have a working list of nearly 1000 names for follow-up work. Many have been baptized since the meetings, most of them as a result of special evangelism. Many more will follow, and if they drift away from the church it will be because of insufficient watch-care. But as the motto this year is "The Intensive Development of Our Membership," we hope that many will become active workers. House visitation after evangelistic meetings takes the workers into Iloilo city, La Paz and elsewhere, and far more supervision should be given this work. For this supervision, both close at hand and farther away, I hope now to feel free.

Henry C. Applegarth

REV. HENRY C. APPLGARTH died July 17 at his home, No. 21 Arnold Park, Rochester, N. Y., at seventy-three years of age, after a serious illness lasting almost a year. Doctor Applegarth came to Rochester from the First church of Cambridge, Mass., in 1901 and served as minister of the Park Avenue church until 1903, when he retired from the active ministry to devote himself to other work.

After surrendering his ministry he spent a year as financial secretary of the

American Baptist Foreign Mission Society in Boston and another year traveling in Europe. He then settled down in Rochester and supplied for fairly long periods such churches as the First Presbyterian, St. Peters, the First Baptist, and of Rochester, and the Euclid Avenue Baptist church of Cleveland, Ohio, the First Baptist church of Syracuse, N. Y. and others. He became well known for his Bible lectures before the Central club, D. A. R., Northfield league and many churches.

Doctor Applegarth was born in Baltimore, Md., where he attended school and college. He held pastorates at Brynmawr, Pa.; the First church, New Brunswick, N. J.; the First church, Pittsburgh, Pa.; the Euclid Avenue church, Cleveland, Ohio; and the First church, Cambridge, Mass.

Boards of trustees of numerous institutions sought the services of Doctor Applegarth. Among them were the American Baptist Foreign Mission Society, Crozer Theological seminary, Newton Theological seminary and Rochester Theological seminary. During the latter years of his life, he preferred to resign all such activities, including preaching.

Besides his daughter, Miss Margaret Applegarth, he leaves a brother, Walter Applegarth and a sister, Mrs. Warner Waring, both of Baltimore, Md.

South China Letter

By A. F. GROESBECK

(This is the first of a series of articles on South China to be written by Doctor Groesbeck.)

EARLY in April dispatches were sent out saying that our mission property at Kaying had been seized by a mob. The mere statement of the act is insufficient and requires some explanation.

The mission at Kaying includes three residences, a girls' school plant, a chapel, an upper primary school building, and an academy with two new buildings. The Chinese took possession of the two academy buildings. The girls' school, the church, and the upper primary school continued work without interruption. The academy classes moved over to the chapel and lost but one day of recitations, and a number of the students have since been baptized. Only the two academy buildings are involved in the seizure and at no time has the missionary's personal safety been endangered. A few students were beaten, but evidently not seriously.

The crowd has been variously described as a mob, a mob headed by the mayor, and the mayor accompanied by a mob. To understand the peculiar state of affairs, a bit of history is necessary.

Ten years ago an academy was established at Kaying by the missionaries located there, at the urgent request of the Chinese who were evidently impressed by the quality of the mission's primary educational work. From its inception, this academy has been a promising piece of work, and a number of our best general workers such as Daniel Lai are its products. As the quality of the primary school work created a demand for a secondary school, so the academy created a demand

a still higher institution, the college. The trouble began here. The mission had no money with which to inaugurate advanced work, but it had plenty of good will. The Chinese proposed that money be raised for more land and buildings in connection with the academy which would permit the development of the college on the same grounds. They also suggested a method whereby funds for the running expenses might be raised, a method such as they use in getting funds for their own or government schools. Subscriptions were taken locally and among Kaying emigrants in Siam and Straits Settlements. The people back of the college project took steps to collect a tax on salt coming into Kaying. There seems to have been no objection by the residents of Kaying to this procedure, but the manager of the Salt Gabelle at Swatow objected to the scheme and the mission refused to countenance the measure and kept the funds. The Chinese, nevertheless, proceeded to collect the tax for "educational purposes," although, I believe, the college never participated in the funds collected.

With the money subscribed, land adjacent to the academy grounds was purchased, upon which one small building was erected for college purposes. The college administration was independent of the academy and the mission, and used its own grounds and the one small building that had been erected with its own money. Since the college equipment was meager, the academy gave the college the use of one or more of the rooms in the academy buildings near by.

The church member who had secured land for the academy and had headed the movement for a college proved to be a scoundrel, put the college and academy at loggerheads, and died without rendering a financial account of his stewardship. Some of the Chinese subscribers thought it is fair to presume, thought that their money had gone into the buildings erected for the academy, and therefore left the college scheme, as such, might justly claim an interest in the academy. In court the college authorities maintained that the buildings we used in an academy were college buildings, temporarily loaned to the academy. The college further deposed that the money given by "a benevolent American" was given for a college and not for an academy. Of course, their contention is borne out by the facts, but it forms an excuse upon which to base the action that they would have taken on some other grounds had not this particular phase of the question presented itself.

The case was in the local court for some time. No appeal was made to the court until all hope of other settlement was gone. On Apr. 8 the academy buildings passed into the possession of the college. The mayor claims in his reports that he is superior that the college took forcible possession of the buildings, that he was on the grounds at the time but powerless to prevent it. The college holds the mayor, who is also head of the police, was putting the college in possession of its own. The mission is not

pressing the case at present, but is asking the consul to take such measures as will prevent the loss of the property by default, hoping that later a more friendly government coming into power may restore our rights.

The difficulties attending the case are many. The people will brook no interference from the American consul. Any action of his would probably be the signal for the Kaying students and others to take possession of the mission property there. The Canton government does not recognize the Peking government as having any jurisdiction over it, while the American government does not recognize the Canton government. There are over 100 Russians at Canton employed in the government and in a scheme of propaganda, so the Canton government is decidedly Bolshevik in its sentiments toward religion of any kind, and especially toward Christianity. Extra-territoriality does not enter into the question. Any appeal to the Canton government through our consul on that basis would put the whole case beyond any possibility of settlement while the Canton government remains in existence. That government is moving toward the absolute control of education, especially higher education, in all the provinces under its jurisdiction. Mission colleges and hospitals are anathema to it, for they "poison the hearts of the people," according to the Bolshevik idea of Christianity. People in China marvel at the spirit of the government toward the institutions that are doing most for the Chinese. Nothing but the predominating influence of Russian Bolshevism can explain it. A Russian advisor at Canton is reported to have said in a meeting at Canton Christian college that Russian Communism has done more for China in a year than Christianity has done in a century, and may be it has. I would add to the advisor's statement, "toward destroying the finest of ancient cultures and civilization."

This is what we face in South China. Extraterritoriality, stipulations, and "unequal treaties," are serious handicaps to mission work. An American consul without these would be in a position as a friendly country's representative to ask for justice toward the Americans and their interests. Under present circumstances to insist on rights merely flaunts a red flag

before a bull already angered. The fact that Kwangtung has so large and influential a body of men enrolled under the Christian banner, is a restraining influence and makes the Canton government hesitate to stir up its animosity and opposition.

Chaoyanghsien, China.

Obituary

Mr. W. B. C. Stewart, of Bozeman, Mont., died suddenly at his home July 5. He had been sick but a brief time. Judge Stewart, as he was called by friends, had lived in Bozeman for more than thirty-five years; his death came as a great shock.

Mr. Stewart was born in Monroe County, Ohio, March 21, 1866. After living a short time in Kansas he came to Bozeman in 1892. Having studied law he was admitted to the bar in 1894. Mr. Stewart was chosen to fill out the unexpired term of a district judge who had been elevated to the Supreme Bench of the State. Because of his efficiency he was twice afterwards elected to fill the same position.

On May 17, 1894, Judge Stewart and Miss Ethel Armstrong, of Kansas City were married. Mrs. Stewart, with their two children, Hal W. and Mildred, Mrs. Harlan R. Sumner, of Manhattan, Kansas, and two grandchildren survive him. Hal W., following his father's profession, is attorney for the Ohio Oil Co. of Casper, Wyoming. Judge Stewart is also survived by his brother, former Governor S. V. Stewart, of Helena, and Hal M. Stewart of Bozeman, and his sister, Miss Salle Stewart, a teacher in the public schools of Anaconda, Mont.

Mr. Stewart was a member of the First Baptist church of Bozeman for a number of years. He rendered valuable service to the church by caring for the indebtedness on the new building until it was paid for. He likewise served the Montana Baptist Convention by giving valuable counsel when needed, and preparing papers in sale of property. The beautiful Stewart home on South Wilson Avenue has always been open to Baptist visitors, and many will remember its Christian hospitality.

The funeral service was held at the home on Wednesday afternoon, July 7. The service was conducted by the former pastor of the church, Dr. E. R. Curry, assisted by the present pastor, Rev. R. W. Shaw. It is said to have been the largest funeral ever held in the city. The large number of city, county and state citizens, together with prominent state officials, gave evidence of the high esteem in which Mr. Stewart was held by people in all walks of life.

Mrs. Minnie Thompson Show passed away at her home, Los Angeles, July 5. She was born at Norristown, Pa., 1861. In 1886 she was married to Mr. Arthur T. Show, at Weeping Water, Neb., and six years later they moved to California. Three daughters were born, all living in California.

Mrs. Show's father was a clergyman, while her grandfather, Mr. Richard Peggs, was, in 1851, made a life member of the American and Foreign Bible Society.

Mrs. Show was an ardent Christian worker. A host of friends will miss this loyal servant, faithful teacher and kind-hearted Christian friend.

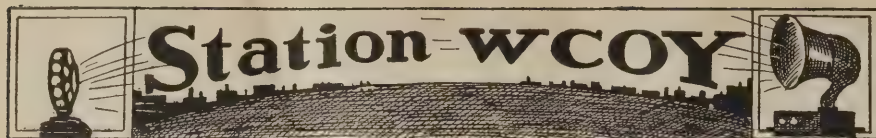
Here, There and Everywhere

UPON THE RESIGNATION of Pres. John W. Million of Des Moines university, the faculty voted resolutions expressing regret at the necessity for such a step on the part of the president, at the same time assuring him of their sympathy in the tremendous load he had carried during the five years of his administration. Doctor Million will engage in a business enterprise in Kansas City, Mo., after Sept. 1, when his work closes at Des Moines.

THE PASTOR of the church at Gregory, Mich., Milton W. Dressel, is one of the many fans of D. V. B. S. His school closed

after a three weeks' session in which an enrolment of seventy-three pupils and nineteen officers and teachers was reached. A voluntary offering for missions was taken daily, totaling \$13.56. It was the united verdict of the community that the value of the school for the children was inestimable.

A CLASS of twenty-seven was graduated from Cook academy, Montour Falls, N. Y., June 21. Dr. R. E. Farrier, director of promotion for New York state, preached the baccalaureate sermon. The address to the class was delivered by Rev. G. A. Briggs of



"This is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"Nice warm evening, friends of the air. Too warm to debate and argue over things. Better to sit up on the front porch with a pitcher of ice-cold lemonade and a palmleaf fan. As the old-timer used to say, 'What's the use of argufying and con-disputing when they ain't no accessity for it?'"

"THE BAPTIST is coming out regularly every week and getting better all the time. Poor Professor Coue who coined the phrase of 'Every day and in every way, I am getting better and better,' is dead now. But THE BAPTIST goes right on—every day and in every way getting better and better.

"The field editor was down in Kansas the other day visiting his parents. While there he received a powerful lesson in rapidity. When he took the train to leave there were by actual count over 175 jiggers entombed for their last sleep in his feverish cuticle. The jiggers mistook him for an enemy and 'dug in.' That's where the rub came in. Ever have a jigger on you? Well, it is little less than amazing how so small a creature can put zip, zest, pep, agility, energy and briskness into a fellow's scratch. If the agent for THE BAPTIST in your church needs a bit of vivacity on the job, I suggest that you send down to Kansas and get a dozen jiggers by mail. The results will be astounding.

"By the way, while we are talking tonight, isn't it funny how some people can't take a hint? We send out hundreds and thousands of subscription renewal notices every month, courteous, refined, polished little hints that a year's subscription is about due and that we should appreciate, you know, and wishing them a happy birthday and so on. We hate to mention so sinful a thing as money but necessity is the mother of subscription notices, for our printers have to buy eggs by the dozen and butter by the pound. The answers we get sometimes almost wring tears out of us.

"This reminds us of a Carolina negro who sent a wire to another, reading: 'Sam, I heard you is dead. If you is, telegram me. If you ain't, send me that \$10 what you owes me.' Sam, just recovering from gunshot wounds, wired back: 'I is dead. Your ten will be applied to a coffin.' This may sound a little cemeterial but we could easily match this reply with the wonderful uses people have for the money they are supposed to send THE BAPTIST.

"Of course, troubles like this usually come singly. 'The stork has brought a little peach,' the nurse said with an air. 'How glad I am,' the father said, 'He didn't bring a pair.' So we are thankful that most of our people pay up promptly and many even take the trouble to write us little messages of appreciation. These messages are like the precious ointment that was on Aaron's beard that ran down even to the hem of his garment.

"Remember that September is only a month away. Then from Maine to California our churches will be opening again for the winter's program of service. THE BAPTIST will bear you glad tidings every week in news, reports, programs, letters, sermons, articles, humor, and best of all that sense of fellowship with the unseen multitudes around the world who are seeking to bring in the kingdom of our Lord and Master.

"We will now ask the office boy to give us a bit of helpful rhyme to stimulate us to service and victory these summer days. He will read a few lines from a poem by Dr. Robert Freeman, pastor of a Presbyterian church in Pasadena:

'We're going headlong in the way that is wrong,
Each man for himself and the devil for all;
We gallop along with a ribaldous song;
We're mad, so they say, and we ride for a fall.
Heigh-ho, maybe so; but that isn't my creed;
I hold there's a God who is bound to succeed.

'Long ages with him are but as a day,
A mountain a minute is hardly his plan,
If he takes time for trees, then I guess we may say,
He will doubtless take time in his making of man.
Heigh-ho, then let's go; let ours be the breed
That works with the God who is bound to succeed.'

"WCOY now signs off. Success be yours. Goodnight."

Buffalo, president of the board of trustees. At commencement were announced gifts to the school from the senior class, from Dr. R. E. Farrier and from Mrs. Philip A. Munro of Camillus, N. Y.

Mrs. A. P. STOCKWELL, the wife of Rev. A. P. Stockwell, a returned missionary from India, died recently at Lankershim, Calif.

She was a member of the First church of Hollywood.

FLETCHER MEMORIAL Sunday was celebrated at the Plainwell, Mich., church, Rev. Judson Mackintosh, pastor, on July 11, in memory of Rev. John Fletcher, who was pastor of the church for fifty years. Mrs. John Fletcher is always an honored guest

on these occasions. Two years ago the cornerstone of Fletcher hall was laid at this time. This year Dr. Allan Hoben, president of Kalamazoo college, delivered the sermon on "Ideals." The program for the day included a baptismal service and missionary pageant in the morning, and in the evening a pageant, the reception of new members, and the celebration of the Lord's Supper.

REV. M. R. SHELTON, pastor of the Immanuel church, Erie, Pa., supplies First church, Edmonton, Alberta, Canada, during August.

EVANGELIST E. S. STUCKER will supply the University church, Minneapolis, during August. Pastors who wish his help in evangelistic services after Sept. 1 may address him at Ottawa, Kan.

GEORGE E. BURLINGAME, private secretary to Dr. J. Whitcomb Brouger during his "Play Ball" campaign, was the preacher at the First church of Oakland, Calif., July 25. He begins work as assistant pastor and executive secretary of the church Aug. 15. Doctor Brouger will be on vacation at his summer home at Gearhart, Ore., during August and will supply at Seattle and Portland.

REV. WILLIAM C. DEER has completed his work with the First church of Cedar Falls, Iowa. He may later take up some phase of religious education work.

The Baptist

Chicago, August 7, 1926

Vol. VII

No. 27

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Want Ads

Baptists: Pastors, Evangelists, Singers, Chorists, Pastors' Assistants and Directors of Religious Education for Baptist Churches, Teachers for Baptist Educational Institutions. A BAPTIST MEDIUM FOR SPECIALISTS. Bible Conferences and Evangelistic Campaigns arranged and conducted. THE BAPTIST EVANGELISTIC BUREAU, South Solon, Ohio.

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Pastors: For Revival Help, write Evangelist J. J. Pease, Battle Creek, Michigan.

THE B. Y. P. U. of the First church of Rock Island, Ill., won the publicity contest of the B. Y. P. U. A. and was presented the loving cup at the Los Angeles convention. The young people took entire charge of two evening services when the pastor, Mr. G. A. Sheets, attended the Northern Baptist Convention and the Mt. Carroll summer assembly.

REV. HARRY A. SHEWHART, pastor of the first church, Villa Grove, Ill., closed a series of eight Sunday evening sermons on "The Unknown Bible" July 11 with an illustrated address on "The Bible and the Trade."

REV. E. EARL LEWIS was ordained July 8 on recommendation of a council called by the Fairmount church of Illinois. Charge to the church was given by Rev. F. Baldus; to the candidate by Rev. Henry L. Duff; ordaining prayer by Rev. John Carstens; and of fellowship by Rev. J. M. Lively. Mr. Lewis is acting pastor for the Calvary church, Chicago.

THE FIRST CHURCH, Mattoon, Ill., has added twenty-nine new members during the first half of the year. The Sunday school averaged 453 the first quarter and 417 the second. A three weeks' vacation Bible school, with an enrolment of 170, was held in cooperation with the Presbyterian church. Rev. James M. Lively, pastor of the First church, gave the commencement address for the Villa Grove high school, preached the baccalaureate sermon for the Mattoon

high school; gave the memorial address at Atwood and the Fourth of July oration at Shumway. He has served at Mattoon for eleven years. Plans are under way for the state convention which will be held in Mattoon in October.

REV. AND MRS. L. JAMES KINDIG, evangelistic singers, are spending the summer at their home in Mattoon, Ill. They are making dates for the autumn and winter campaigns.

REV. H. FREDERICK HOOPS, for twenty-three years pastor of Evangel church, Newark, N. J., and later of Grace church, Racine, Wis., and the Mariners church, Staten Island, N. Y., has been called to the pulpit of the Second German church, New York City. This church achieved an influential position under the leadership of the late Walter Rauschenbusch but has suffered a decline in its membership and influence in recent years.

FOURTEEN of Rev. Eugene Neubauer's former parishioners motored over 100 miles from a suburb of Pittsburgh, Pa., where he served four years and surprised him as he opened a patriotic sesquicentennial series in his work at Fairmont, W. Va. The Temple, of which Mr. Neubauer is pastor, has reduced building debts, improved the main auditorium, gained in missionary giving and has won a place on the state's official honor list. The pastor has welcomed eighty-five new members.

JULY 1 MARKED the opening of the fifth year of the pastorate of Dr. A. Frank Houser of the First church of Olean, N. Y. During the past four years 583 new members have been received, 429 by baptism. The church has accepted an increase of \$500 for benevolences and \$350 on the state debt. This is the only church in the downtown district that maintains Sunday evening services and the congregation averages over 400 members every Sunday evening. The Charles Forbes Taylor evangelistic party will be with the church Oct. 10-Nov. 1.

REV. H. ROBINSON MCKEE began his pastorate at Everett, Wash., July 4. The church has accepted \$3000 as its missionary budget for the year. Rev. Hector C. Leland who has been acting-pastor there for the past five months is ready for other service. His permanent address is 1242 Broadway, Hannibal, Mo.

GRACE CHURCH, Spokane, Wash., Owen T. Day, pastor, held a vacation Bible school with an enrolment of 170, the largest in the history of the church. Ralph De Long, who was president of the men's class, died July 10. He was superintendent of Grace chapel mission and president of the Spokane Gideons.

J. FRANKLIN DAY, Oakland, Calif., western secretary of the laymen's council, passed his sixty-third birthday July 13. He traveled thousands of miles last year setting up conferences for Doctor Brouger and meeting the laymen of the church. He and Mrs. Day expect to make their home in Chicago this winter.

THE FIRST CHURCH, Eureka, Calif., has called Rev. John Bentzien to its pastorate. A five-year program including a new parsonage and a new location for

the church building has been planned by the church.

REV. E. G. HAMLEY, for many years pastor in Wisconsin, has become pastor of the Winterstreet church, Haverhill, Mass. This church has a membership of Chinese, Italians and Greeks. It contributed over \$10,000 for all purposes last year.

THE BROTHERHOOD organizations of the Baptist churches of Muskegon and Kent counties, Mich., held their quarterly meeting July 16 at Lake Harbor. Brotherhoods from Grand Rapids, Rockford, Sparta, Casnovia, Kent City, Spring Lake, Hart, Penwater and Muskegon attended. A program of sports began at 6:30 and dinner was served in the Lake Harbor cafeteria.

TWO HUNDRED AND FIFTEEN boys and girls were registered for the daily vacation Bible school held by the Judson church, Oak Park, Ill., Joseph C. Dent, pastor. During the pastor's vacation the following men will supply the pulpit: Aug. 8, Rev. John Hastie, Ottumwa, Iowa; Aug. 15, Rev. E. R. McKinney, Wheaton, Ill.; Aug. 22, Rev. W. H. Peebles, Harvey, Ill.; Aug. 29, Rev. Frederick Ingram, Chicago.

REV. D. L. WOODWARD, pastor of the First church, Marion, Ind., has tendered his resignation to take effect Aug. 3 when he goes to the University of Chicago where he has taken special training for the last three summers. From there

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (fe annuities); George B. Huntington, Treasurer, (fe wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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he goes to Columbia university where he will take a year's work and to the Union Theological seminary where he will take post graduate work.

REV. L. L. KNEELAND goes from Pe Ell, Wash., to the pastorate at Tunwater, Wash. On July 6 a fire which swept Pe Ell, ravaging the business section, burned the church and the parsonage, destroying nearly all the pastor's possessions.

REV. L. A. GREDYS, editor of the *Crestinul*, published by the Roumanian Baptist Association of America, has begun his pastorate at the First Roumanian church, Highland Park, Mich. He continues as editor of the *Crestinul* whose editorial offices are in Highland Park.

THE JUNE ISSUE of the *Tidings*, Bengal-Orrisa, contains a number of interesting features: a story of how a tract fell into the hands of a young man who later endured persecution for the sake of Christ and whose son today preaches in two or three languages every Sunday in Khargpur, tales of the sorrows of Indian wives, and good news of staunch Chris-

tians in the Contai district. A limited number of copies may be obtained from Secy. W. B. Lippard, 276 Fifth avenue, New York City.

JAMES P. COX, editor of the *General Baptist Messenger*, is spending his vacation in the West. During his absence the *Messenger* printed an appreciation of his services in building up the paper and of his inspiring personality.

(Continued on page 820)

The Saving Sense

A nervous passenger on the first day of the voyage asked the captain what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved.—*Tid Bits*.

"Spell 'cloth,' Henry," said the teacher.

Henry shuffled his feet and said nothing.

"Spell 'cloth,' Henry," repeated the teacher. "You know what it means. What is your suit made of?"

"Of father's old pants," answered Henry.

Americans have been accused by Europeans of being dollar-chasers. "Well," says the *San Francisco Chronicle*, "can Europe suggest any other way of getting money enough to lend?"

"When I grow up I'm going to take singing lessons and take singing lessons and take singing lessons," said Marjorie, "until I can sing real gargly."

VACATIONIST'S SONG.

Hush, little bank roll, don't you cry.

You'll be chicken feed, by and by.

—*Detroit Free Press*.

One of our track supervisors received the following note from a foreman under his supervision: "Inclosed is the accident report concerning Pat Casey's hitting his foot with a spike maul. You will note that I left blank the space provided for remarks. I did not know if you wanted mine or Casey's."—*Illinois Central Magazine*.

John is a small boy, youngest of a minister's family. As a punishment for some misdemeanor at the table, it was decided that John must not eat with the family at the next meal. So his dinner was placed on a small table at the end of the dining room. When all were seated, the minister said: "Now, John, you should ask a blessing before you eat." This was a new duty for John, but he bowed his head and said reverently: "Our Father in heaven: Thou hast prepared a table for me in the presence of mine enemies. Thanks for the food. Amen."—*Christian Register*.

Editor's Notes on the Lesson for Aug. 15

JETHRO'S WISE COUNSEL

Lesson Text: Exod. 18:13-24. Golden Text: Mk. 13:34

It is a wonder that Moses, wise man as he was, did not think of the plan of Jethro before Jethro suggested it. Possibly it was because Moses wanted to hold everything in his own hands that he did not delegate some of the service to others. Some men are so constituted that they have to work alone in their own way because their temperament renders them incapable of teamwork.

Dictatorship

A dictator like Moses seems to be the need of several European nations today. Italy has one in the person of Mussolini, Belgium has recently made the king dictator, and France hesitates but will finally have to come to a dictatorship if finances in that unhappy situation are to be stabilized. Moses knew how little he could trust a mob of people just out of slavery with the management of even small community affairs. At least he thought it was incumbent on him to administer directly and personally all the affairs of the people over whom he had become dictator. But his father-in-law, an older man and more experienced, knew that only as Moses gradually succeeded in putting responsibility upon the best of his people by organizing the community on the group plan with a graded system of responsibilities, could he ever hope to lift the people above dependence upon an outstanding leader. Jethro stood for organized democracy under worthy and able leadership while Moses was working according to the plan of dictatorship which never would have developed self-reliance and initiative on the part of the people. It was well enough for a time for Moses to rule alone, because the mass of people he had led out of Egypt were safe only under military discipline. But the time had now come for a distribution of the load.

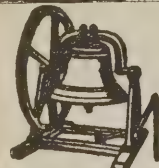
Democracy

Democracy is always dangerous. It is usually safer to focus authority in one person, especially if the person so clothed with authority is good and able. But history has demonstrated that one-man power is more dangerous than the rule of the people. Hence there has been a steady movement in nearly all lands toward some form of democratic government. The same is true of the church. While Protestantism is not uniform in its emphasis on democracy, the spirit of democracy finds in Protestantism an atmosphere congenial to its growth. Dictatorship is the genius of the Roman Catholic church. Democracy in various forms is the genius of all Protestant churches. Baptist churches are ideally pure democracies. The Baptist denomination, however, has found it somewhat difficult to function as a denomination with efficiency in dealing with purely independent local churches. Moses as a leader is still needed, but as a dictator he has no recognized place among self-governing churches.


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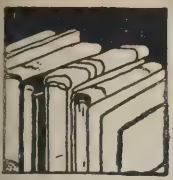
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New Books



South Looks at the Church. New York: Abingdon Press.

The contents are a full stenographic report of the Interdenominational Student Conference at Evanston, Ill., held December 29. There is an introduction giving the origin of the movement, written by Stanley High. The report is self-interpretative. Thousands of people have been waiting for its appearance.

—U. M. McGUIRE.

Faggot of Torches, by F. W. Boreham. New York: The Abingdon Press. \$1.75.

Biographical sketches they are, of Allen Gardiner, Augustus Toplady, Thomas Carlyle, Robert Fuller, Augustine, Josephine Butler, John Woolman, Yodora Dostoyevsky, John Hampden, John Keble, John Coleridge Patteson, John Stapleton, Richard Baxter, Tokichi Ishii, George Fox, Doctor Samuel Johnson, Blaise Pascal, Leo Tolstoy, William E. Gladstone, John Nelson and Harriet Beecher Stowe. Each story is built upon a text which is supposed to be the life-text of the subject. The selection of text is somewhat fanciful, but the author has an idea that words are flashlights of revelation, and has written several books in demonstration of this notion. Be that as it may, the stories are strikingly told and they make good reading for the easy chair, for Sunday afternoon or for times when the spirit is depressed.

—U. M. McGUIRE.

These Sayings of Mine: An Interpretation of the Teachings of Jesus, by Lloyd Douglas. New York: Scribner's Sons. \$1.50.

Here is a strikingly original interpretation of the parables of Jesus in their bearing upon the problems of our day. The author is one of a growing number of religious thinkers who are feeling the urgent need of getting back to Christ as the only authoritative and satisfying source for meeting the unprecedented difficulties that are constantly arising out of our changing habits of living and thinking.

We need not the trappings, the furniture nor the holy implements of religion as much as we need the pure unadulterated Galilean gospel for too many of our ecclesiastical observances have served to put us off from a clear view of that message instead of opening up the way to it. The sayings of Jesus are classified and treated under ten great themes and would prove a valuable work for college students in their discussion groups as well as a ready handbook for the pastor and the Bible school teacher.

—C. R. OSBORN.

Why I Believe in Jesus—A Personal Experience—by Edward Leigh Pell. New York: Revell. \$1.50.

It is to the advantage of Mr. Pell's book that we approach the Master from the viewpoint of experience and personal heart relation. The author does not

write from an exuberant sentiment or from effervescing emotions. Literary merit is not wanting; a keen analysis of mental and spiritual forces manifested in the life and character of our Lord is presented; but in a spirit of personal loyalty that the reader like the disciples of old is "glad because he sees his Lord again." The intense reverence and devoutness of the book do not preclude or dim a natural presentation of the divine subject, but we are not allowed for a moment to forget that the book from cover to cover is written by a "warm personal friend and admirer of the Hero, and written also after a long association and converse with Him."

—H. O. ROWLANDS.

The Virgin Birth—A Study of the Argument for and Against, by F. P. Ramsay. New York: Revell. \$1.25.

Following a protracted, but not uninteresting "Introductory" the fact of the Virgin Birth is alleged to be anticipated by Old Testament predictions. We agree with the author that many passages in the Old Testament are consistent with the assumption of the doctrine, but we cannot assent to the claims he makes that they are indubitable proofs. His explanations and exegeses of many references, notably Esa. 7, are not acceptable as such proofs by modern scholarship, though expressions in them may connote with the Great Averment. The argument from the New Testament, especially from the records of Matthew and Luke, is more cogent and conclusive. Granting the genuineness of those records, which we absolutely do, only one conclusion is possible—that He was born of a Virgin Mother. While we heartily agree with the author that the Virgin Birth is "woven into the whole New Testament history" we must again demur to much of his exegesis as being untenable and not strengthening his case. His arguments from "doctrinal significances" are good as related to some Christian doctrines, but not so pertinently related to others, for instance the physical resurrection of our Lord. Seldom have we read a more scriptural (literal) presentation of the subject.

—H. O. ROWLANDS.

The Appeal of the Bible Today, by Thielston Mark, D. L. T., B. Sc. Honorary lecturer in the University of Manchester. New York: Thos. Nelson and Sons.

The author takes various apparent contradictions in the Bible and attempts to show how these came about. In his explanations he is sympathetic and

Waste to the amount of \$22,000,000 a year for the whole United States does not appear to be very tragic. But that is what the book notice said last week of Stuart's book, "The Tragedy of Waste." (Macmillan.) The correct figures are \$22,000,000,000.

reverent. His honesty is apt to shock one, for instance: "To describe the Eden story as a 'prophetic tale' is not to make it less as a contribution to religious truth; rather does it make it more." He believes that the Bible is God's message to his people. It is a progressive revelation. And while the early Hebrew law was influenced by the Babylonian and was strictly adhered to by the Jews yet Jesus annulled many parts of it. It is this progressiveness that makes the Bible appeal to this present day. The Bible is its own interpreter. "Poetry must be read as poetry, drama as drama, prophetic story as prophetic story," says the writer. Nor does he hesitate to say which is which. His method of proving this can be described by his treatment of Jonah. To his mind Jeremiah explains Jonah as symbolism. And he quotes: "Nebuchadnezzar the king of Babylon hath devoured me . . . he hath swallowed me up like a dragon."

—G. W. LAWRENCE.

What Laymen Want, by Edwin Tenney Brewster. Boston: Four Seas. \$1.25.

A big little book by a layman for clergymen, telling us how laymen feel about religion. They are on strike for a religion free from fixed theology, the religion of all good men. Laymen want "a rational faith, without too much priestcraft and ecclesiastical machinery, that shall fit the everyday experience of common men." They want a liberal Christianity. And laymen, the author says, are going to get what they want.

—ELMER KIRKPATRICK.

British Preachers: The Men and Their Message, edited by Sir James Marchant. New York: Revell. \$1.75.

Any good sermon should be so much a part of the life of the one who delivers it that without his personality and living presence it is bound to lose much of its forcefulness and power. This is as true with these British preachers as it is with those in our American pulpits. While they are scholarly in their breadth of vision and insight into spiritual truth and the needs of our day, they are lacking in that spiritual fervor that makes its way through convictions wrought out in personal experience. They instruct but few of them seem to move the reader to any greater endeavor in the spiritual life.

There is an absence of expository preaching which one regrets and also an absence of contending for doctrines which most readers today will appreciate. One cannot help but feel that in them there is a common effort to find the most vital places in our lives and to touch them with great spiritual truths. There is a prophetic note running through most of them and a common plea to let Christ have a greater part in all the activities of life.

—C. R. OSBORN.

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Here, There and Everywhere

(Continued from page 818)

MR. AND MRS. J. W. HICKERSON, evangelists, closed a meeting at Mercedes, Texas, J. R. Hickerson, pastor, which had resulted in twenty-seven additions.

REV. R. F. BRESNAHAN will supply the pulpit at the Highstown church, N. J., Aug. 15 and at the Pearl Street church, Bridgeton, N. J., Aug. 22. Mr. Bresnahan was formerly pastor of the Hambury church, N. J.

THE FIRST CHURCH, Pontiac, Mich., conducted a successful daily vacation Bible school with an average attendance of 217 and a total enrolment of 327.

REV. C. ARTHUR NYBERG was ordained to the ministry at the Hayden Heights church, St. Paul, Minn., July 2. Rev. A. M. McDonald of the First church was moderator, and Rev. A. H. Nelson of the Cypress Street church, clerk. The sermon was given by Dr. J. Briggs; the prayer by Rev. A. M. McDonald; hand of fellowship and charge to the candidate, Dr. A. C. Hagstrom; charge to the church and prayer, Rev. A. H. Nelson.

A TRIPLE ORDINATION was held at the Hemlock church (N. Y.), June 8. At this time Revs. Kenneth Lorne Cober, Gordon Merrill Lenox and Roland Morris Wendell were ordained. Twenty-five delegates from Mt. Morris, Nunda, Hunt, Hemlock and Rochester served on the council. Dr. Henry Conrad Moehlman, Rochester, presented the charge to the candidates; Rev. A. L. Boynton, of Nunda, gave the charge to the church; Rev. J. C. Pearse, Mt. Morris, acted as moderator and Mr. Floyd Briggs, Lima, clerk. Dr. Leland Foster Wood, of the Rochester Theological seminary, preached the ordination sermon.

THE FIRST ANNIVERSARY of the reopening of the Pleasant Valley church (Ohio) was celebrated July 25 with a homecoming and basket dinner. A special program began at 9:30 a.m. with Dr. T. M. Hofmeister, of the Baptist Evangelistic Bureau as the speaker. The building had been closed for five years until Doctor Hofmeister led the community in a movement to reopen the church. Several thousand dollars was spent in repairs. The church now has a live Sunday school, church services and a choir.



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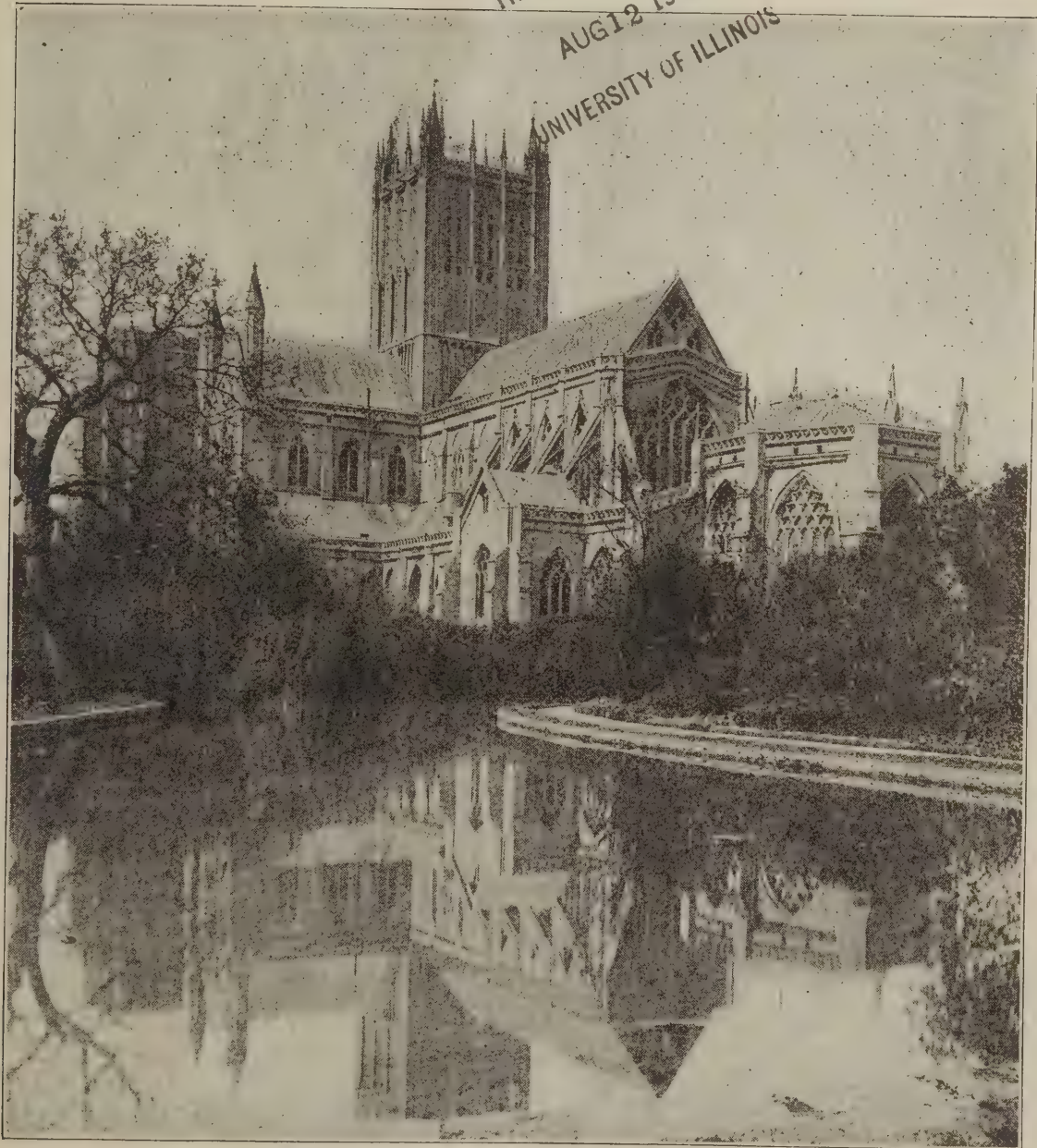
Volume VII

August 14, 1926

No. 28

The Baptist

Published Every Week by the Northern Baptist Convention



WELLS CATHEDRAL, ENGLAND



Folks, Facts and Opinion



Look for a new and luminous addition to the world's information about the native reaction to Christian missions. The following notice in the *Chinese Recorder* heralds its coming: "A special invitation has recently been sent to Christian nationals in India, Latin America, Japan, China, the Near East and Africa, urging them each to prepare a book dealing with their own country. In all, six such books are planned, which it is hoped will be ready for use in 1927. These books, it is anticipated, will set forth the present situation of Christianity in these various countries and indicate what should be its future development. All are to be written by nationals."

That the United States now leads the world in the military, political, economic and commercial fields, is the opinion of the *Oeuvre*, a leading French journal. It enumerates the following facts: The national income of the United States is two and a half times greater than the income of France, Germany, Britain and Japan all together. Forty-five per cent of all the gold in the world sleeps in New York cellars. American capital has secured control in some form or other of the economic organization of Italy, of the railroads of Poland, and of some industries in other nations. Norway is seriously considering the pledging of her telephone monopoly, and France of her tobacco monopoly to the United States. The paper continues: "The United States' seizure of the world is no longer a chimera."

Concerning the present perplexing situation in China, the annual report of the American Baptist Foreign Mission society says: "Missionaries of the society are by no means agreed as to what attitude should be assumed toward the demands of the Chinese, nor is the board inclined to question the freedom of these workers in isolated places of service to determine whether or not they will remain at their posts if the special privileges they now have are surrendered. The board takes the position, however, that a serious situation has arisen for Christian missions and for the future of civilization, and that no other course is open to those who propose to look with sympathy upon the present aspirations of the Chinese people for the free direction of their own national life than to trust themselves to the friendliness of those among whom they work. Any effort to meet the present situation by a display of force would be exceedingly deplorable." This statement ought to be deeply pondered item by item and as a whole, for in it are wrapped up tremendous future issues.

Training for foremanship is coming to be recognized as an important feature of the industrial organization of the nation. It is being undertaken by specialists and conferences for such training are conducted in various parts of the country.

It seems that in China is being repeated the dual reaction which in all ages Christians have exhibited in their contact with current social crises. The *Chinese Recorder* observes: "It appears to me that there are two reactions now taking place before our eyes. One class of Christians are simply drawing into themselves more than ever. Encouraged by the attitude of not a few missionaries they leave all questions of contact with society entirely out of consideration as having no place in the purview of a devoted Christian. The result of this attitude is even worse than it might otherwise be, at the present time, because, unless I am entirely mistaken, the enthusiasm of such Christians for the preaching of the gospel and the passion for souls is not finding as much expression as it did a decade ago. There is, however, another type, made up of the more active thinking men—largely students and younger Christians who have been deeply impressed with the utter necessity for a better understanding of society and a closer relation to it. The problem which confronts us is how to help these men train themselves and train others to get the message of Christ across to the society of today through the life and teaching of the Christian group. Here lies our hope."

The quarterly bulletin of Crozer Theological seminary announces the retirement of Dr. Henry C. Vedder after thirty-two years of service as professor of church history. President Milton G. Evans is the only remaining member of the faculty whose term extends back to 1894.

In order to realize how far the industrial organization of the world has moved in the direction of a humane community life, one needs only scan the twenty-ninth anniversary bulletin of the United States Steel Corporation, covering the department of safety, sanitation and welfare. There is not room here for even a sketch of its contents and significance. A copy may be obtained free of cost by addressing the office at 71 Broadway, New York.

The *United States Daily* announces that bones, dug up near Belgrade, Mont., have been identified by Dr. J. W. Gidley, of the United States National Museum, as belonging to a large camel which lived in the desert in that section from 1,500,000 to 2,500,000 years ago. This camel was larger than the modern Asiatic camel, but probably had similar long neck, long legs, and pads on his feet adapted to desert travel. It lived in the geological period known as the Miocene. Camels have been found in nearly all parts of America from Florida to north of the Arctic Circle in Alaska.

For a number of years the religious education department of the American Baptist Publication Society has been asked to recommend candidates to fill positions of religious education in local churches, and young people trained in this work have requested assistance in obtaining such positions. The following suggestive list of applicants may be of help both to churches and workers: Two young men, ordained, M. A. in religious education, would like positions as directors of religious education. Experienced in public school teaching and in church work. Five young women of college training, graduate work in religious education. Experience in teaching and church work. Religious education director, specialist in rural work; young man. Pastor of long experience; wife experienced as director of religious education. Young woman, public school teaching, playground director, bachelor of religious education. Young woman, graduate of theological seminary, another public-school teacher would like teaching in religious education or promotional work. If you desire to communicate with any of these, please write to the above department, 1701 Chestnut Street, Philadelphia, for further information.

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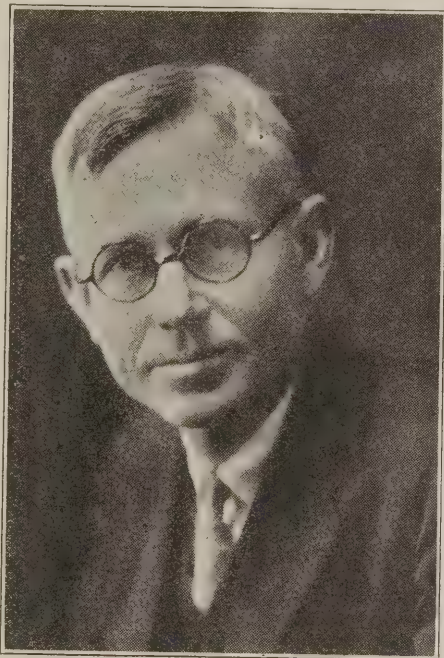
The new note of service that is coming gradually into business is expressed in these words of Julien L. Eysmans of the Pennsylvania railroad company: "Transportation has its indispensable mechanical side, but it becomes a real service, in the true sense of that word, just the degree by which courtesy, thoughtfulness and friendliness bring it into the field of human relationships." This may not seem to see far, but it looks in the right direction.

Chinese in the United States must be careful not to degrade themselves by doing manual labor—at least it seems so from the experience of one of them in Montana. Wong Sun Fay entered the country as a merchant. He owned among other things a part interest in a laundry, and by the whole laundry came into his possession and he operated it by his own labor. He was indicted under the immigration law. The court decided that he was still a merchant. But it was a narrow escape.

Truth gradually wins in spite of us humans. For instance, there are those among us who for years have seen and said that if the profits be taken out of war there will be little war. For our sins the reward has been to call us pacifists and reds. But here comes Major Gen. John A. LeJeune, commandant U. S. marine corps, in a statement before the senate committee on military affairs, as follows: "If the sudden and the danger of war is to be borne by all and not by a few, and no one is to reap any special benefit, I believe it to be manifest that our people will be less apt to precipitate an unnecessary war, and that they will be more inclined to endeavor by peaceful means to secure the accomplishment of their desires."

Samuel McCrea Cavert, general secretary of the American Federated Council of Churches, says: "We are in danger of forgetting, in these days of concern over the problems of modern society, that we never shall have a better society without better men. The new world that we seek requires first of all new men—men with purified purposes and with creative moral power." Very true. How can the church secure such men? The answer of the New Testament is: "create in Christ Jesus unto good works:" "a new man which after God is created in righteousness and true holiness;" "if a man be in Christ he is a new creature: old things are passed away; behold, all things are become new;" "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." If these statements are true, what is the quotation from Doctor Cavert so true, what, then, is the supreme duty of the church? Is it not to set forth in all possible clearness and power the condition which will produce the so long needed "new men?" Has there been a neglect of this Biblical command of "new men" in much of the religious teaching of recent days? Why not try Christ's way of making "new men?" Is there any other duty quite as important as that of showing the world how it ought to have?

The trustees of Newton Theological institution have called to the presidency of the institution to succeed Pres. George E. Horr, who retired two years ago, Rev. Everett Carleton Herrick, D. D., for the past twelve years pastor of the First church, Fall River, Mass. Doctor Herrick has accepted the call and will begin



EVERETT CARLETON HERRICK

his active work with the seminary on Sept. 1. During the interim between the resignation of Doctor Horr and the election of Doctor Herrick the work of the seminary has been efficiently carried forward by Treasurer Everett A. Greene, as administrative head, and by Prof. W. N. Donovan as chairman of the faculty.

Russia is opening very slowly to missionary endeavor. Permission has been granted for the establishment of a Baptist theological seminary in Moscow. Many Baptists at home are doubtless wondering why the board has not undertaken a larger program in Russia. The answer is simple. The board is waiting to make sure that foundations are available on which it is safe to build a large superstructure even when financial resources are sufficient for such an undertaking. It is frankly admitted that investigations made in Russia by Commissioner J. H. Rushbrooke and by Special Representative W. O. Lewis have not made a special appeal for Russia seem advisable. Internal political and economic conditions and the apparent inability of the Baptist forces to establish a stable organization of their own have caused the board to proceed with great caution. In recent years little has been done in addition to relief work, except to help in a limited way in the support of theological training, the distribution of Bibles, New Testaments, scripture portions, and hymn-books, and in the support of several picked evangelists.

An interesting document is put out by the children's bureau of the United States department of labor. It enumerates a formal and impressive minimum list of children's rights and affirms as a principle that these rights are best secured in a normal home, but that if for any reason they do not so receive the care to which these rights entitle them, then the community must assume the responsibility of providing adequately for them. Such provision, it declares, is a matter not of charity but of undeniable right. Thus gradually the bill of political rights to which the people have become accustomed under that label, "Americanism," tends to broaden into the field of vital, industrial and cultural rights.

An example of highly superfluous persuasion which is current in these days is the following statement put out by the Illinois committee on public utility information: "Startling as this statement may sound, it is a matter of record that practically 90 per cent of the revenue of every public utility goes back into the community it serves—in the form of wages, the purchase of supplies, taxes and maintenance. Every dollar invested by the utility company finds immediate reflection in increased general business and in increased general prosperity." But why should such a statement be startling? Who denies it? Such a result is what constitutes a public utility, which could not otherwise exist. Why should not even 100 per cent of the revenues go to the account of "general prosperity"? What becomes of the other ten per cent?

Ten living religions will take part in the Universal Religious Peace Conference, to be held at Geneva, Switzerland, in 1930, under the auspices of the Church Peace Union. The conference will center upon the topic of international friendship and prevention of war through the churches. The religions which will participate in the organization of an executive committee of sixty-nine members, will be represented as follows: Catholics 10, Protestants 10, Eastern Orthodox 5, Buddhists 4, Moslems 4, Jews 4, Hindoos 4, Zoroastrians 2, Confucians 2, Shintoists 2, Jains 1, Sikhs 1, Taoists 1. In addition there will be ten delegates at large, and also nine delegates who will be the original committee, representing Protestants, Catholics and Jews, appointed by the Church Peace Union at its last annual meeting. This original committee consists of Dean Shailer Mathews, chairman; Dr. Peter Ainslie, Dr. Frank Oliver Hall, Prof. William I. Hull, Dr. Charles E. Jefferson, Mr. Marcus M. Marks, Dr. John R. Mott, Dr. James J. Walsh. The purpose of the conference is to bring together adherents of the world's living religions to discuss questions relating to international justice and goodwill and, if possible, secure agreement on the emphasis on human brotherhood as essential to all religions; the recognition of universal brotherhood as essential to peace; the religions of the world to cooperate by each working in its own sphere for the attainment of these ideals; the adoption of general plans looking toward this end.

Reply to the Lambeth Appeal

(Reply of the churches in membership with the Baptist Union to the "Appeal to all Christian People" issued by the Lambeth Conference of 1920. Adopted by the Assembly of the Baptist Union at Leeds on Tuesday, May 4, 1926.)

WE, the representatives of churches in membership with the Baptist Union of Great Britain and Ireland, gathered in annual assembly, greet in the name of our Lord Jesus Christ all Christian people, and at this time especially those within the Anglican church.

The "Appeal to all Christian People," issued by the Lambeth Conference of 1920, and transmitted to us by the Archbishop of Canterbury, has stirred deeply our minds and hearts. We received it with the respect and sympathy due to a message from brethren in Christ representing a great historic communion and moved by a spirit of brotherly love toward their fellow-Christians; and we have sought to give it the prayerful consideration which it manifestly deserves.

Our reply has been postponed in order that the Federal Council of the Free Churches of England might report upon conversations held with representative Anglican bishops for the purpose of elucidating the appeal and the resolutions that, in the report of the Lambeth Conference, accompanied it. These conversations having been suspended, and certain documents having been issued by the joint conference of bishops and members of the Federal Council, we are now able to present our reply.

We recognize fully and gladly the courtesy and lofty purpose of those who made the appeal. These qualities are manifest not only in the document itself but also in the attitude of their representatives throughout the discussion of the high matters which they brought before us. We associate ourselves with our Anglican brethren in longing and prayer for a larger unity among all who follow and serve our Lord and Saviour Jesus Christ. While we cannot recall without thankfulness and pride the loyalty to truth which constrained our spiritual ancestors to form the churches of our faith and order, we sorrow sincerely for whatever has been unworthy in the relations of Christian communities to one another; and we express our repentance for any bitter or unjust word or deed through which we may have obscured the testimony of the gospel or hindered the advance of the kingdom of God.

We believe in the Catholic church as the holy society of believers in our Lord Jesus Christ, which he founded, of which he is the only head, and in which he dwells by his spirit, so that though made up of many communions, organized in various modes, and scattered throughout the world, it is yet one in him.

We believe that this holy society is truly to be found wherever companies of believers unite as churches on the ground of a confession of personal faith. Every local community thus constituted is re-

garded by us as both enabled and responsible for self-government through his indwelling Spirit who supplies wisdom, love, and power, and who, as we believe, leads these communities to associate freely in wider organizations for fellowship and the propagation of the gospel.

We reverence and obey the Lord Jesus Christ, our God and Saviour, as the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the scriptures, and we hold that each church has liberty to interpret and administer his laws. We do not judge the conscience of those who take another view, but we believe that this principle of the freedom of the individual church under Christ has the sanction of scripture and the justification of history, and therefore we cannot abandon it without being false to our trust. Moreover, it is plain to us that the headship and sole authority of our Lord in his church excludes any such relations with the state as may impair its liberty.

This view of the church determines our attitude towards the special issues raised by the Lambeth appeal.

The scriptures, in and through which the Spirit of God speaks, possess for us supreme and unique authority. While we recognize the historic value of ancient creeds, we cannot give them a place of authority comparable with that of the scriptures.

Christian baptism and the communion of the Lord's Supper are duly received by us not only as rites instituted and hallowed by our Lord himself but as means of grace to all who receive them in faith.

Because we hold the church to be a community of Christian believers, the ordinance of baptism is administered among us to those only who make a personal confession of repentance and faith. We baptize by immersion in water in accordance with the mode of baptism received by our Lord and practiced by his earliest followers as recorded in the New Testament, and because this symbolic representation guards the thought of that inner baptism of the Holy Spirit which is central in Christian experience. In our judgment the baptism of infants incapable of offering a personal confession of faith subverts the conception of the church as the fellowship of believers. We recognize that those concerning whom Jesus said "Of such is the kingdom of heaven" belong to God, and believe that no rite is needed to bring them into relation with him. But many of our churches hold services at which infants are presented, the duties, privileges, and responsibilities of parents emphasized, and the prayers of the church offered for children and parents.

The Lord's Supper is observed regularly and devoutly by our church. Its value for us depends upon both the presence of our Lord and the faith with which we receive the bread and wine that

show forth his redemptive sacrifice; but not upon the official position of a celebrant or upon any change in the elements due to words of consecration. It seems to us contrary to the simplicity that is in Christ that the full effect of the Lord's Supper as a means of grace should be held to depend on episcopal ordination.

In general, the place given to sacraments by the Lambeth appeal would, it appears, exclude from the universal church of our Lord bodies of devoted Christians with whom we enjoy fellowship, and to this exclusion we cannot assent.

Our doctrine of the church determines our conception of the ministry. We hold firmly the priesthood of all believers, and therefore have no separated order of priests. The ministry is for us a gift of the Spirit to the church, and is an office involving both the inward call of God and the commission of the church. We can discover no ground for believing that such commission can be given only through an episcopate, and we hold that the individual church is competent to confer it. For us there is no more exalted office than a ministry charged with preaching the word of God and with the care of souls. Those called to devote their whole lives to such tasks are held in special honor. Yet any full description of the ministerial functions exercised among us must also take account of other believers who, at the call of the church, may preside at the observance of the Lord's Supper or fulfil any other duties which the church assigns to them.

Our ministry is one of those which our brethren of the Anglican church cordially recognize in their appeal as having been "manifestly blessed and owned by the Holy Spirit as effective means of grace." Since God has used it in building up Baptist churches throughout the world which now comprise more than eleven million communicants, we cannot in any way deny its validity and sufficiency.

The deepening sense of friendship and unity between the various parts of the one church of Christ gladdens us. We thank God that many ancient misunderstandings are passing away, that in our own country hostility and bitterness are giving place to charity and cooperation, and that the Lambeth appeal by its language and spirit has drawn the churches nearer to one another.

It will be gathered from this reply that union of such a kind as the bishops have contemplated is not possible for us. We would say this not only with that frankness which we believe is the highest courtesy among Christian brethren, but with the assurance of our regret that the way in which they would have us go with them is not open.

Further progress in the direction of Christian unity can be secured, we are convinced, only by unreserved mutual recognition. We gladly acknowledge the reality of the ministry of our Anglican

(Continued on page 839)

The Baptist

EDITOR: JOHN A. EARL
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Accepted as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Let Us Try to Face Our Task

EVANGELISM is now the working word in Baptist circles. Many considerations operate to intensify emphasis. Some hope that it may soften the hostility between conservatism and liberalism in the churches. Others would like to try it for purposes of irrigation to increase growth of benevolent and missionary giving. Still others long for a revival to arrest a general tendency to inactivity. Business men plead for a new ethical purpose in business life, statesmen for a new respect for law for the responsibilities of citizenship, diplomatists for a new spirit of peace to facilitate the adjustment of international problems. There are others and still others. All of them are turning to the churches and urging evangelism. And there seems to be general consent that all of these calls are valid. In fact, it has come to be a common saying nowadays that in order to set the world right we must first set the individual right.

It ought to be obvious, then, that the evangelist is taking on a large contract. If his effort is to produce all of the various kinds of fruit in ethical living that the popular program calls for, it must clearly be directed with intelligent comprehension to that end. For it is a matter of common observation that there is a type of Christian piety, apparently genuine of its kind, that fails to materialize when brought to the test of ethical and social practice. And the world wants results. It wants a Christian population that can be mobilized for specific righteousness and for tasks that require collective cooperation.

In a particular direction, for instance, Reinhold Niebuhr in the *Atlantic Monthly* writes: "We need a religion and ethics which know how to deal with greed as well as with dishonesty, and which have effectual restraints upon the paganism of power and pride as well as upon the licentiousness of pleasure."

Suppose that we take this need as seriously in our evangelism as we take gambling, prize fighting, the saloon, the enforcement of the liquor law, bootlegging, Sabbath observance, sins of sex. Are we prepared to take up the battle against the tendencies of greed, power and pride courageously and intelligently with our banker, with the directors of the big power companies, the railroads, the stock exchanges, the big power companies, the railroads, the stock exchanges in a thousand corporations, the capitalists who

have investments in Mexico, Haiti and China—or with the wives and daughters of any of these? Not to press the question of courage, do we know enough of what the gospel really means for such problems to undertake the task intelligently, so that we can make Babbitt understand what we are talking about?

This subject opens directly into that of stewardship. Whatever "a moratorium of money raising" may mean, it cannot possibly mean that we are to evangelize the people with the doctrine that a Christian life has nothing to do with the use of wealth. It is high time for our gospel message to get away from decimal conceptions to Jesus and his consecration of all, self, means and powers, to be all equally devoted to God and to the purposes of his grace. It is time for us to learn the meaning for stewardship of the whole course of Jesus' ministry, to learn the interpretation and uses of the eighth and ninth chapters of Second Corinthians. The preacher who has learned the sweet secret of stewardship from these sources will never have reason to hesitate about preaching it. The people are hungry for the sheer riches of such a message. They welcome and respond to it as gladly as they do to any other part of the gospel. "God's financial plan" is nothing less than the spirit of Jesus, or Pentecost, or Paul operating throughout the economic power of the Christian life.

A full enumeration of particulars need not be attempted. The range of the gospel throughout all human life and all human relations is involved. The childish alternatives between the individual and the social gospels may be dismissed. The full evangelistic message covers both without impairment or disparagement. They are interdependent and inseparable. If special emphasis is placed upon either at any time, it must be understood as the emphasis not of special or comparative importance, but of a specially apparent need. The Christian is the germ of Christendom. The regenerate soul is born to fellowship; it seeks to clothe itself with a perfect society. The gospel of personal escape is the gospel of the kingdom; to omit either is to mar the other. The mass effects of Christianity are impossible except through effective personality such as Christ only can produce; but the gospel promises and the world is now pleading for mass effects.

In the light of these facts our evangelism must frankly raise the question of its own adequacy. If a man or woman has no evangelistic equipment beyond the love of Christ and the ability to say, "Come to Jesus," set every such messenger to work with God's blessing. Would that the world were full of such evangelists! But when God would evangelize an empire he released Paul. Unless our evangelism can command the enlistment of men and women who have the highest power of leadership in thought and action, teachers, social scientists, presidents of colleges, directors of great corporations, politicians, leaders of women's federations and labor organizations, we must content ourselves with mediocre achievement. Not many great, rich and noble may be called, but if so, the fault does not lie in Jesus. He calls for them and has use for them. He is lowlier than the lowest and higher than the highest. Proclaim him at both extremes and all the way between them. Save the wastrel who is barely worth saving, for he is infinitely worth saving. But halt nowhere until all of the areas of human life yield to the rule of God in freedom, equity, brotherhood and peace. Is our evangelism in its personnel and its plans adequate to conceive, interpret, proclaim and urge such a gospel with such ends in view this very year?

We shall be setting up evangelistic conferences soon in many cities. It will be glorious if those who set them up and those who participate in them sense their opportunity. But conferences of the routine and official sort manipulated from the headquarters of societies and committees will not serve the occasion. The right kind of a revival must originate not in headquarters but in heaven. What is needed is a rising of the people of Christ, moved by his love, filled with the power of his Spirit and under his leadership, to save souls indeed but also to save everything on earth that is human, savable and needing salvation.

Methodists Have Set a Fast Pace

ATTENTION was called some weeks ago in the editorial columns of this paper to the necessity of reckoning with social ethics in any adequate evangelistic program. Since that time a notable conference of Methodist leaders was held at Evanston, Ill., to consider precisely that aspect of the gospel. This conference considered the subject under three general lines of inquiry with many subdivisions. The general lines were stated as follows: 1. "The Nature of the Acquisitive Society, Do We Reject It?" 2. "The Christian Message Concerning Property, Profit, Income." 3. "The Economic Order in Relation to Evangelism, Doctrine, Worship."

About one hundred leaders of the M. E. church from all parts of the country spent three days in the consideration of these subjects. For freshness, bravery, prophetic vision, economic and political insight and a union of intellectual hardihood and reserve, this conference was one of the most significant of any held under religious auspices in recent times. It would be profoundly helpful if a similar conference of Baptists could be held previous to the launching of the fall evangelistic campaign of the Northern Baptist Convention.

An idea of the range of discussion and its relation to evangelism can be gathered from the schedule of inquiry on the topic, "The Economic Order in Relation to Evangelism, Doctrine, Worship."

The schedule of questions follows: "What limits does economic determinism set to our evangelistic effort? Is the economic order an object of evangelism? Is it possible to produce repentance in economic relations? Is it necessary to develop faith in order to change the economic order? What kind? How can we produce fruits meet for repentance in the economic field? In what way can our Methodist doctrines be related to the economic order—*e.g.*, scriptural holiness, free grace? How can our worship be related to the realities of the economic week-day world? What possibilities are there in the sacraments, liturgy and prayers, singing, use of poetry and drama?"

For an idea of the manner of approach to the whole line of inquiry take these opening words of the conference leader under this particular topic, Rev. Roy E. Burt of Rock Springs, Wyo.: "The church has no right to call men and women to the Jesus program of life and then send them out into the present economic order without attempting to change it. Men have a right to ask the church to point the way. Why teach a man brotherhood and then send him out into a system that denies that very principle? We put such a would-be follower of Jesus into a well-nigh impossible situation. If Jesus were here, he would have something to say about this contradiction. He would challenge the whole system and ask whether it gives men and women a chance to develop personality."

The conference moved straight on to the logic of its questions. Something of the character of its findings may be gathered from the following clipping from a syndicated editorial that appeared in the several *Advocates*: "While we call the system to judgment we must also remember that we are part of the system. Because of this we are under primary obligation to set the example of redeeming the system at those points where we have contact with it. This means that the church must scrutinize carefully the source of its gifts lest it become a slave to a selfish order. It must also face the problem of financial management and consider the ever-increasing burden which is being placed upon the shoulders of unborn generations of labor in order to produce the income from our mounting endowments. While other concerns are experimenting in the democratic control and ownership of industry the church has not yet accepted the enlightened ethical standards of secular industry in her relations as an employer of labor. Our eyes are too liable to be too much fixed upon the profits. When we approach the question of relations among ministers we confront a real problem in fellowship. Here it would seem that we must voluntarily devise a system of remuneration that shall express the spirit of sharing and cooperation, thereby eliminating our grade system. Who shall take the initiative, if not the minister? Verily, no new order can come until ministers are willing to face the question of property values versus spiritual values within their own fellowship."

The merit of the conference is that it dared to look the vital problems of Christianity for the present juncture squarely in the face and to ask, without any hedging, the ethical questions that must now be asked along the whole frontier of the evangelical and missionary enterprise. At a single stroke they have taken the primacy in social pioneering from the hands of the Roman Catholic church which has held it hitherto, and placed it in Protestant hands. It remains to be seen whether Protestants will rally to the banner which the Methodists have thus lifted.

The World in Transit

BY THE ASSISTANT EDITOR

Who Hides Behind His Wife May Be a Hero in Comparison

To its many crusades in the cause of righteousness, or scalability as the case may be, the *Chicago Tribune* adds another. It takes up the cause of the imperiled missionaries in China, and assumes that the churches at home are weakly indifferent to their fate. It calls for gunboats and the mailed fist to intervene in their behalf. The plea is morally as hollow as a drum. Missionaries have not created the disturbance in China. American gunboats now on Chinese rivers were not sent in the interest of missions. The chief interest that calls for forcible intervention is that of investors. Big profits are at stake. American imperialism is trying to hide itself behind the missionary. The worst friend the missionary can have is he who at this juncture invites him to make common cause and seek common protection with the exploiter of China. Nothing can more certainly insure the expulsion or death of missionaries. Let man be deceived. The situation in China is already bad enough for our missionaries. Every such cry from such a source for their protection adds to their peril.

the War Was Paid for Why Keep on Paying for It?

This is a simple problem in economics raised by the statements of such eminent business men as Evans Woollen and Henry Ford that the whole cost of the war in both labor and material had been paid when the war ended. The fact is obvious but it puzzles some people. Analyze the problem. To carry on the war the government required labor (including military service) and materials. To procure them it must either conscript them or buy them. It chose to buy them. To buy them it must have money. To obtain money the government must either make it, tax it or borrow it. The choice was to borrow a large part of it. To borrow, the government must go to those who had money to lend and must promise them both a respectable interest and security. Whoever else might be hurt by the war, the lender must be protected against loss and assured a satisfactory profit. To protect him the only method apparently available was to pledge the government's stake from the people collectively after the war in the form of taxes enough money to pay back to the lender both principal and interest of his loan. The whole program is based on the accepted American principle that the government, at whatever cost to the people, must give specific protection to the amount of both principal and interest to the lender, and must promote the economic welfare of those who control the credit resources of the nation. How far the principle is itself economically and ethically sound is another and a more far-reaching question.

at Guaranty of International Power

Slowly, through repeated and revised expression of thought, we approach an understanding about war and peace. A personal friend who is a Baptist and a retired army officer, noting the statement in these columns that the way to get rid of militarism is to form an international government having power to protect all of its members and pledged to do so, inquires, "How can there be international power except by organization involving at least a degree of conscription and compulsory military training?" The answer is found in 137 years of United States

history. What state of this union has conscription and compulsory military training in order to protect itself against another state? And yet does any state lack protection against attack from any other state? What has ended state militarism in this country? A federal government under a constitution that prohibits any state from making war on another, enforced by the power of the federal government. And what conscription or compulsory military training does the federal government employ to protect the states from one another? These notes are written in the faith that the principles of our government are valid and safe. They will work anywhere in the world and all over the world when the people make up their minds to put them into practice. We are trying to awaken in the American people faith in their own system of government. We believe in the feasibility and necessity of an international federation to preserve freedom, establish justice and outlaw war.

Turn the Light Upon the Dry and Reform Organizations

There is much blowing of trumpets over current investigation and proposals to investigate the Anti-Saloon League and other reform organizations. There are even suggestions of a threat to do so, as if there might be terror for somebody in the prospect. One might as well threaten that if you are not careful he will inquire about the health of the family. Go ahead and inquire. Investigations, partial and invidious as they have been hitherto, have served merely to show that the Anti-Saloon League has collected funds from those who were willing to give, for purposes of public welfare agreed upon by the givers, and has spent those funds according to agreement, without graft or bribery, and that there has been no lawless business in the background making millions out of its activities. That the wets shall be investigated with equal zeal and thoroughness is neither expected nor required. For their ample record, go to the criminal courts. Meanwhile, investigate the whole range of reform organizations. If their bitterest foes can find anything short of perfection about them, we who support them want to know what that thing is so that we can mend it and make them even more effective.

Other Folks May Also Be Dreaming This Dream

Mr. Carl D. Thompson, general secretary of the National Public Ownership League, has a way of dreaming big dreams, and bringing them to fulfillment. He dreams at present of electric super-power. His vocabulary is crammed with Niagara, Muscle Shoals, Boulder Canyon, Skagit and Hetch-Hetchy. At a recent public ownership banquet he sketched the coming age of electricity already far along the way to development, in which not only the cities but also the farms throughout the nation will be supplied with electric light, heat and power at cost. The idea is to develop and tie together the great sources of power into a continental system, publicly owned and administered with a view not to private profit but to the best service at the lowest cost for all of the people. The estimated value of such a system is \$35,000,000,000. Private power companies are not asleep to its possibilities. One of the great political issues of the near future promises to be formed upon the question who shall own that tremendous power and get its benefits.

Efficiency in Evangelism

BY HENRY L. DUFF

THE work of evangelism is commonly considered to be the holding of special meetings—a revival. This is too narrow a view. Evangelism might be defined as the proclaiming of the gospel in such a way as to induce the acceptance of Christ as Saviour and Lord. It should therefore embrace all methods commonly used for that purpose. The evangelist of the New Testament with other officers of the church was not the only one qualified to do such work. He specialized in it, but it was a common task and every one might at times act as an evangelist. Timothy the bishop-presbyter was exhorted by Paul to do the work of an evangelist. Philip the deacon was also called an evangelist. Later the term came to be applied more exclusively to the itinerant preacher.

There are three main divisions of activity: The educational process, personal persuasion, and the work of the preaching evangelist.

First, evangelism must be an educational process. If we think of evangelism as an appeal for the acceptance of the Christian way of life, we imply that the one to whom we appeal has a knowledge of that way. Unfortunately a large part of humanity has no such knowledge. Before we can expect any approach to God on the part of those whom we wish to influence, they must be taught to "believe that he is and that he is a rewarder of them that diligently seek him." In evangelizing the world we are faced first with this tremendous task of educating it—educating it to a knowledge of God and his Christ. This implies not only information but such convincing knowledge as will lead to the acceptance of the truth as it is in Jesus. The apostles and early evangelists saw this necessity and their efforts were mainly reasoned appeals to convince of the truth of the hope that was in them. The world's ignorance of the common decencies of civilized life, not to speak of the abysmal lack of the higher ideals of Christianity, is appalling to contemplate. This is true not only in the wider reaches of the world but in our own local situation. There also we shall find that our task presents itself as first one of education.

The Task of Religious Education

This task ought to be done efficiently, for the quality of our educational process will largely determine the quality of the Christian produced. Not that you cannot have a fine type of Christian without the culture of the schools, but you cannot produce the highest and best Christian character without the knowledge of the grace of God in its wide sweep and its mellowing and ennobling ideals. Too often we have found a narrow bigoted Christian the direct result of a narrow bigoted process of training. The task of religious education is the most essential and difficult work before the church today. Its objective is not educational merely, but to produce such religious conviction as will lead to the acceptance of the Christian life. This should be the normal evangelistic method.

Second, evangelism must be carried on through personal appeal. This method used in the early days of Christianity with such happy results is now almost neglected, but its value is great. Consider how many decisions we have made because of personal influence. Maybe the whole trend of our lives has been shaped by such contact. We have often been told that the wayward boy was such because of the influence of a companion. Why not use this power in evangelism? Here again is the need for efficiency lest by our blundering we do more harm than good. Two

qualities are necessary for this service: tact and consistency of life. It will require all the art we possess to do this delicate task—that of entering into discussion with another concerning his inmost life. Rules of procedure are not to be depended upon. Every occasion must make its own rules. It is more a matter of the spirit. Our own lives must measure up to the ideals we are presenting, for it would be an embarrassing situation, if, when we ask another to put his life on a high Christian plane we be rebuked by being told to put our own lives on such a plane. That which appeals to me as the most helpful suggestion is that we approach each individual on the common ground of humanity and its need of the grace of God. Never employ a tone of superior virtue. As we seek to use the evangelistic method we ourselves will be quickened to more worthy Christian life.

A Potent Factor for Evangelism

The third and most commonly accredited method of evangelism is the special or revival meeting. This work though sometimes badly done, is one of the most potent factors in evangelism. Its usefulness is in the stress it lays on immediate decision. A definite personal decision is the pivotal base of Christianity. All else fails if we do not gain the consent of the will. "To be or not to be, that is the question." There are many who *know* to do, but *not will* to do. For these our special meetings are held. Our drives are made. What are the elements in an efficient evangelism of this type? To begin with, it must free itself from the bad features of modern evangelism, such as the taint of a mercenary motive; spectacular methods and unduly emotional appeals; uncalled for attacks on harmless amusements of the people; the over-emphasis on a so-called simple gospel, which is usually a narrow gospel. For effectiveness there must be preliminary work done, such as toning up all the forces of the church; enlisting every helpful influence in the community; the listing of every possible prospect; preparation of the best musical program; the prayerful creation of an atmosphere throbbing with divine power. These are all necessary but there are some other factors in efficiency that must be singled out and stressed.

One is that the preacher chosen to lead, whoever he is, should be not only of deep spiritual insight, but of the type who have given themselves the highest possible mental training. It is a sad commentary on some evangelists to say that they have not measured up to the need in this respect. They have had little or no training. The wayward glow of their conversion reacted in a desire to spread the gospel, the evangelistic door was open and they entered. Should we not have an order of evangelists with a standard of efficiency? Why should any Tom, Dick, or Harry without special mental equipment or the long study of training necessary to such a task be accepted by the churches as an expert in the art of inducing men and women to yield their wills to God? Many untrained men have done good work it is true, but also they have done some poor, if not harmful work, with the result that many churches today are saying "save us from the evangelists." This is a pity, but it must be faced and remedied. If evangelists are not of this type. There are many worthy men in the work, but inefficiency is sufficiently true of them as a class to be noted and guarded against. If an evangelist of the necessary qualifications cannot be obtained then a brother minister might be called in. Or, if it is possible, let the pastor be his own evangelist.

An efficient evangelism must be one that will meet and satisfy the intellectual needs of our day. This might follow if we had the properly trained evangelist. But whether it be the pastor or the itinerant preacher, it is essential that the evangelistic appeal be one that will give due consideration to the intellectual religious problems of our times. It will not do to denounce such problems and those who entertain them. The trouble is too widespread for that. The general public has manifested little interest in our special meetings. Is the public indifferent to religious questions? Scarcely that. No question is of such interest to the average man. May it not be that the indifference has grown through a lessening conviction of the truth of many aspects of the gospel preached at our revival meetings? This is a serious consideration and ought to make us pause. We are faced with this chilling indifference however it has arisen, and must try to overcome it. These are the people we wish to reach. For some reason they have grown up without making a decision for Christ or

attaching themselves to the church. And if this has not been entirely because of a distaste for religion as it has been presented to them, let us at least remove that as a cause by clothing our message with intellectual conceptions in harmony with the spirit of the gospel and acceptable to the best minds of our day; freeing our message from all foreign accretions which are not essential to its effectiveness.

Another element that makes for efficiency is a convincing fervor in the presentation of the gospel message. This is liable to be absent where there is a changing emphasis in religion. However, when the intellectual adjustments are made, there is almost sure to follow new enthusiasm and fervors. We may therefore look for the coming religious revival to accompany the crystalizing of our conceptions of the Christian faith. Meantime our message should be worthy of the intellectual needs and at the same time be charged with a great spiritual passion.

Catholic Contribution to Religious Liberty in America

BY J. S. KIRTLEY

THE approval which the Catholic dignitaries in their recent eucharistic congress in Chicago seemed to give to religious liberty in our country and the claim made by some generous Protestants who publicly greeted them that they helped to plant that liberty here must have caused a lot of merriment combined with serious apprehension in the mind of every informed person.

The representative of President Coolidge said the Catholics shared with Roger Williams the distinction of establishing religious liberty here. That statement recalled a speech delivered two years ago by an eminent and honorable man in accepting the nomination of his party for a high office. He said the first instance of religious liberty in our country was in the Bill of Toleration given the people of Maryland by Lord Baltimore in 1629. Both he and the gentleman of the same name who publicly greeted the eucharistic congress were exactly right except in four respects:

First, as to time: The Bill of Toleration was given to Maryland by Lord Baltimore in April, 1649, while Roger Williams wrote the constitution of Rhode Island in which he recognized the right of every one to religious liberty in March, 1638, eleven years before Lord Baltimore's bill was written for Maryland. Second, Lord Baltimore wanted toleration to most of the citizens of Maryland while Roger Williams recognized the right of everyone to religious liberty. He did not bestow it. God had already done that and all a government could do was to recognize the fact. Roger Williams specified pagans, Jews and Christians of any name and no name as entitled to religious liberty. There is a difference between toleration and liberty. Even Lord Baltimore's toleration was not complete, for he did not grant it to other than professing Christians. His bill declared that if any one "shall deny our Saviour Jesus Christ to be the Son of God or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the said three Persons of the Trinity, or the unity of the Godhead or shall use or utter any reproachful speeches, words or language concerning the Holy Trinity or any of the said three Persons thereof, he shall be punished with death or the confiscation or forfeiture of all of his or her lands and goods to the Lord Proprietary and his heirs. And be it also enacted by the authority and with the advice and assent aforesaid that whatever person or persons shall from henceforth use or utter any reproachful words or speeches concerning the

blessed Virgin Mary, the mother of our Saviour, or the holy apostles or the saints or any of them, shall in such cases for the first offense forfeit to the foresaid Lord Proprietary the sum of five pounds to be levied on his goods and, if not enough, to be publicly whipped and imprisoned at the pleasure of the Lord Proprietary or his lieutenant." For the second offence the fine was ten pounds, for the third "forfeiture of all his lands and goods and he be forever banished and expelled out of this province."

From the above it will be seen that only professing Christians were given toleration.

A third difference between Lord Baltimore's Bill of Toleration and Roger Williams' declaration of liberty is that Lord Baltimore acted under compulsion and Williams under conviction. Lord Baltimore derived his authority from Charles I, a Protestant king who instructed him to found churches and to dedicate and to constitute them "according to the ecclesiastical laws of our kingdom of England," which was Protestant. And he gave Lord Baltimore the privilege of having his own way "saving always the faith and allegiance and sovereign dominion due us, our heirs and successors." From these quotations and others which could be made we see that Lord Baltimore, a Catholic, was not allowed to restrict the liberty of those who belonged to the Protestant church of England and he acted under compulsion.

A fourth difference between Lord Baltimore and Roger Williams is that the former belonged to a church that has officially claimed the right to control people in their religious lives, has never in a single instance recognized the right of any one to be free from its control, has never granted even tolerance except under compulsion and has imprisoned, tortured and murdered millions of people for claiming their God-given right to be free. As a member of that church Lord Baltimore would not have been allowed to recognize the rights of others to exercise religious liberty or even to enjoy toleration. He would have automatically ceased to be a Catholic if he had done so just as Williams would automatically have ceased to be a Baptist if he had not recognized the inherent right of any man as such to religious liberty. Lord Baltimore belonged to a church whose chief claim was the right to control people, religiously, while Williams represented a church whose glory it had been to struggle for the right of every man to religious liberty even of those who were seeking

to deprive them of that right. The skill with which the Catholic leaders implied and sometimes asserted a part in giving liberty to our country is to be noted and carefully evaluated. They mean something and that meaning is so plain that any wayfaring man can see it.

Every year in Rome on Maunday Thursday a bull against all who do not obey the Pope is published and the Bishops take this oath: "To the utmost of my power I will persecute and attack heretics, schismatics and rebels against our Lord (the pope) and his aforesaid Successor." The brilliant Papini who wrote a life of Christ a few years

ago protested against the work of the Protestants among the Italians thus: "Leave us under the tyranny established by Christ. We medievalists still hold to the bull Unum Sanctum which says, 'we assert, declare, define and pronounce that for every human creature to be subject to the Roman pontiff is absolutely necessary to salvation.'" The Catholic church has not abandoned its claim to have the right to control the religious life of every human being and it has never in a single instance recognized the right of any one or group to religious liberty nor has it ever bestowed even toleration upon any one.

Fraternity

BY H. F. KENDALL

MEN have been applying democracy to politics for more than a century. We have held that the people should rule through their elected representatives instead of being ruled by appointees of kings and their subordinates. We have tried to extend democracy within and without our land. We have made efforts to apply democracy to our industries to give the workers more voice in the direction of the business in which they earn their living.

Three great principles of democracy are liberty, equality and fraternity. Liberty—freedom in thought, belief and action; equality—before the law and in opportunity for expression in every phase of life; fraternity—the mingling with our kind in friendly intercourse and relationship. Possessing these things men and women may live wholesome, satisfactory lives.

Not least in importance is fraternity. The fraternal spirit developed strongly in the homes of our colonial ancestors was largely responsible for the courage and perseverance that won our independence.

The importance of the home cannot be overestimated. Early settlers endured great privation and risked their lives to establish and maintain their homes. Under the cultural, refining influence of the home the men whose names we revere developed the ability and character to establish this great democracy.

The town meeting at which the citizens gathered to conduct their public affairs could not have been successful had there not been the home influence. Their decisions rested upon their abiding faith in their homes. To protect their homes they lived and died. The same spirit has animated the pioneers who steadily marched westward until nearly the whole country has become settled.

With the growth of cities and the increase in factory production a change has come. Year by year more people are living outside the influence of home life thus losing this fireside fellowship, cultural influence and fraternal spirit. The effect of this change is clearly seen in our political, economic, social and religious life.

Believing that this lessening of home influence upon the affairs of the community, state and nation is very detrimental and that nothing else can so well promote human welfare, I urge that a specific and determined effort be made to restore the influence of the home in public affairs.

The home stands supreme as an agency to build character, mold sentiment and promote human welfare. The sacred influence of the home, the fellowship of the fireside and the fraternity spirit can develop and organize a public opinion that will control public affairs, settle correctly all national and international questions, assure world peace and establish the reign of goodwill on earth.

President Coolidge has well said, "Look well, then to the hearthstone. Therein all hope of America lies."

All the forces that center in the home should be used for the common good. The purpose of such a movement may be expressed in these words: to establish justice in all human relations. This means that *love* must be the directing influence. The golden rule must be the guide in all social, political and industrial affairs. Let our watchwords be: fraternity with one another; fellowship with truth; service to humanity.

Beginning in the home, the creative source of life there must go forth the new spirit of unselfish service in social, political and industrial life to establish liberty, equality and fraternity, with justice to all mankind.

The Perfect Vision

"The eyes of the Lord are in every place, beholding."—Prov. 15:3.

BLUE violets in the fields of spring
Toward skies above soft eyes upturning,
Song sparrows that 'mid bushes sing
Their hearts with tender bird-love burning—
All beauteous things one may discern,
Must visioned be through inward sight,
Beauty—the soul's most deep concern,
Violets of virtue—songs of right.

Made in God's image, man should see
As God his Heavenly Father sees,
Truth in clear aspects; facts that be:
Vision ne'er blurred, nor men as trees
Walking obscurely, but upright;
Nor warped, mere half-truths, at the best;
See as who said "Let there be light,"
Saw all things good and so confessed.

What must God see in violets blue?
Something we've lost like him to see?
The heavenly beauty of things true,
His lustrous glory in a tree—
What love finds in each human face,
The majesty of soul within,
Which we, his children, too, might trace
Had not our eyes been blurred through sin.

Spoiled eyes have we—power lost he gave
To look with eyes divine; his view,
His touch we need who came to save,
The Christ who healed the sightless Jew—
His finger touch by faith received,
His Spirit, freshening as the dew,
His promise given in love, believed,
"Behold, I will make all things new."

—GEORGE G. PHIPPS in Boston Transcript.



The Devotional Life



Being Our Best

BY RALPH M. JONES

WE talk a great deal about the influence of mind on matter. Books have been written about it. Religions have been built on the idea. But we talk and write little about the influence of matter on mind. The house you live in, the street down which you walk, your office—all these affect your mind for better or for worse. The pictures on your wall, the furniture that fills your house, the dishes upon your sideboard exert an insensible effect upon your mental development.

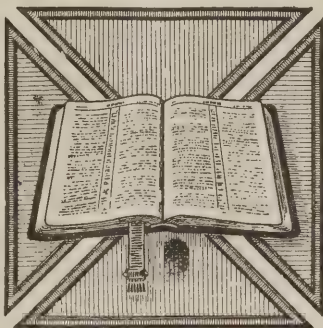
Would you change your mind, alter your tastes, modify your character? Then move into a new house, or take down the pictures on your wall and put others in place of them, or buy yourself a new suit of clothes, or stop going to your office through that dingy alley and get around to it by way of the park.

Clothes and the Man

"If I were out of a position," said a business man once, "I should not look first of all for a new position; I should look first for a new suit of clothes." It was one of the pathetic tragedies of the great war that the soldier could get little inspiration out of his uniform. When a minister goes to preach for a "call" he buys a new frock-coat, not so much for its effect upon the congregation as for its effect on his own preaching.

I once read of a certain writer consorting for a year with tramps, eating their food, wearing their clothes and living their life. Doubtless he had sufficient intellectual reserve to resist the contagion of cheap circumstances. But I should have been afraid that the clothes might have made me over more than a little into the image of the thing I copied; so subtly do material surroundings get a hold on us.

On the other hand, I think of my seminary president, living in a big house that always excited my envy, environed by the choicest pictures, the finest bindings and the best furniture, with everything as good



as he could get it. Said one of my classmates to me one day, "The old Sybarite!"

Now a Sybarite means a man who revels in the good things of life just for their own sake. I knew our president was not that sort of a man, but it took me some time to think out an answer. By and by I said, "He isn't a Sybarite. Those good things are not just for him; they are for us too. Every day he comes into the classroom he brings those pictures and books and choice things with him." The pictures hung not only on the walls of prexy's house but on the walls of prexy's soul. The furniture not only filled his home but it adorned the compartments of his mind. He knew that he could be at his best only as he had the best around him; so he would not have in his home

anything that would cheapen him in any way or defraud the students of their rights. He was a part of all that he lived among and so it had to be good.

This effect of matter on mind is taken into account in every system of eugenics or social reform. Pedagogy recognizes it. We are no longer content to teach our children in ugly schoolrooms; we put pictures on the walls and flowers in the windows. The walls of a schoolroom are as truly pedagogical as is the teacher who sits at the desk. Religion recognized long ago the effect of matter upon mind as Rheims and Notre Dame and Eli can testify.

And what of the church in which you may be sitting today? The aspirational pilasters, the sunlight sifting softly through colored glass, the admirably blended paints; are they not as truly devotional in their effect as prayer or hymn or sermon?

A Change of Scene

Medicine also recognizes the powerful effect of matter over mind. How many times, especially in cases of depression and nervous disorder, does the doctor advise "a change," not a change of climate merely but a change of scenery as well. Just as a flower needs now and then to have the earth stirred at its roots, so men require occasionally a readjustment of their material surroundings. The things they live among have become stale to them and the mind needs to be freshened and revitalized by new scenery. Back they come from their quest with new zest and vigor for the burdens and sorrows of life. So matter has its way with mind.

Perhaps after all it is not the influence of matter on mind at all, but the influence of mind on mind: the mind of the painter shining through the picture, the mind of the architect feeling its way out through paint and portico and pillar, the mind of God showing through the world he made.

LORD, might I be but as a
saw,
A plane, a chisel, in thy
hand!
No, Lord! I take it back in
awe—
Such prayer for me is far
too grand.

*I pray O Master, let me die
As on thy bench, the
favored wood!
Thy saw, thy plane, thy
chisel ply,
And work me into some-
thing good.*

—George Macdonald.



The Chimney Corner



Why Andy Ached in Summer

By MARY T. PEACOCK

"JUST look at Mrs. Mertin's mince pies! I never have seen any one who could make such good looking ones," said Mrs. Jensen. "And look at that fried chicken!"

"Well, I always have more luck with cheese pies, myself," said Mrs. Harmon, "so I stick to my specialty."

"I wish you would look at the baked beans and baked ham Mrs. Jensen has," remarked Mrs. Mertin, who was as busy seeing what the other women had as she was in spreading her own. Community spend-the-day parties were occasions of note.

Noises from the kitchen told of activities there and soon suspicions were substantiated by Mrs. Brockman's appearing with an enormous platter of fried pork chops. She disappeared to return with a bowl of the accessory brown gravy in one hand and a plate of white bread stacked high in the other. Then she brought fried potatoes, potato salad, doughnuts and coffee. Her little girl, Annie, came with butter, cake and iced water.

All this time Mrs. Greenbrier had been quietly removing the contents of her basket.

"Well, Mrs. Greenbrier, what have you?" asked Mrs. Jensen.

Mrs. Greenbrier had finished placing her contributions upon one corner of the table and she now stood erect to distribute them.

"It took me a long time to change," she said, "but when Andy got so sick I finally learned my lesson. Then when Miss Turner, the nutritionist from the Red Cross, had classes for the women in Cartersville every week for three months, I went in to them rain or shine. I know some of you women thought I was foolish to think that an unmarried girl could teach me anything about food, but the doctor said Andy wouldn't have been so sick if I'd have known more about it."

The other women had grown attentive, for of all women they placed confidence in Mrs. Greenbrier.

"Most of us think that we can eat the same in winter time and summer time, too, and be just as well off, but it isn't so," said Mrs. Greenbrier with a nod of her head. "I'll wager most of us had fried cakes and ham or eggs or pork chops for breakfast, and here we are fixing to do the same thing for dinner." She was growing almost personal but no exception was taken because they knew that she knew.

"Now mind you, Andy was working—working hard that summer and getting plenty of exercise. I thought he had to have meat three times a day to keep

something on his stomach. I added fried potatoes, baked beans, eggs, doughnuts and all such things to it. It was self-poisoning (the doctor said) that Andy had from his food's staying in his body too long. He said we just can't expect to eat the same foods in summer we do the rest of the year."

Mrs. Jensen came up to Mrs. Greenbrier. "Will you tell me what you have brought?" she asked.

"Gladly," replied Mrs. Greenbrier.

"These are whole wheat bread and butter sandwiches. I brought the bean loaf with bacon strips on top instead of a meat dish. I heated it on Mrs. Brockman's stove. I made tomato sauce to go with it. These are boiled carrots. The salad is shredded cabbage on lettuce with oil dressing. There is lemonade to drink. The dessert is fresh peaches with cream and plain cookies."

By this time the other women had gathered around.

"Do you suppose," asked Mrs. Mertin, "that Sam's food could have anything to do with the headaches he has been having in the afternoons?"

"I most certainly think it could have!" said Mrs. Greenbrier emphatically. "I learned in that class that we should stay away from foods rich in fat such as pastries, cakes, sauces and gravies. We should choose a small amount of lean meat, or eggs, fish or cheese, not oftener than once a day. Vegetables should be simply cooked, such as baked potatoes, boiled onions and cabbage cooked quickly. Summer is the season of fruits and we should have them or fruit juices daily. Frozen desserts are good for warm weather, but the nutritionist said we should eat them slowly."

"Well, how much easier all that sounds!" ejaculated Mrs. Jensen. "And just think how we poor women have been sweating over the stove these hot days! I, for one, am going to quit it."

Faith, Hope and Charity

**FAITH, like an anchor everywhere,
Saves souls from drifting to despair,
And, like a beacon on earth's sod,
Encourages our trust in God.**

**Hope, like the sunshine, cheers our way
Amid doubt's shadow, day by day,
And, like a rainbow in the sky,
It shines when storms of life pass by.**

**Love—Charity—is always kind,
It blesses human heart and mind,
It treasures truth and suffers long,
Rejoices not in what is wrong.**

**Faith, Hope and Love, a trinity—
How great and grand is charity!**

—Charles Nevers Holmes in
Boston Transcript.

"If that nutritionist comes back," said Mrs. Brockman, "I am going to be the first one there!"

"When I was in the city the other day," said Mrs. Mertin, "I went to one of these cafeterias. I took beans and pork and gravy and afterward I could hardly get my breath. Just think of the cooling foods I might have put my tooth in! I laughed to myself when I saw a man take a glass of orange juice; but I wouldn't again."

Mrs. Greenbrier smiled her satisfaction over their enthusiasm, but she was conscious of inward fear of the ultimate physiological effect of the accumulated food as the women called the children and the men folk to the spread.—*Red Cross Courier.*

Bricks

WHAT remark has caused so much expanding of chests and swelling of heads as the simple little statement, "He is a brick!" Bricks are as commonplace as green onions in the spring, and every one knows they cannot be used as complimentary epitaphs of beauty. And yet when Mr. Man hears his neighbors say, "That fellow is a brick," he struts home with his pound of sausage under his arm as proudly as ever old Sitting Bull or any other wild Indian chief surveyed the antlered deer which his trusty bow and arrow had brought down on the wild American plains. Those very plains were later covered with civilized brick buildings, from whose proved staunchness the complimentary remark has been derived.

We cannot say that the remark is subtle, because there is certainly nothing very subtle about a brick. It is simply a species of good, sound American slang—familiar to ninety million people—and it has come to be one of the kindest remarks a man can make about his neighbor.

Who wouldn't prefer to have his spirit compared to a brick than to have his eyes compared to stars?—*Madge Carter in the Stephens Standard.*

Some English children, after their Sunday-school lesson, were asked to put up their hands if they wanted to go to heaven. Most of them did so; but one little child of eight hesitated. "Don't you want to go to heaven?" asked the teacher.

"Did you say they were all dressed in white in heaven?" asked the child. "Yes."

The little girl shook her head and adding in explanation: "Mrs. God would have such a lot of washing to do!"

Her mother earned a living by taking in washing, and the child saw nothing but washing all day and every day.



BOYS and Girls



The Girl Who Built a Home for Cripples

(A True Story)

BY MARGARET T. APPLGARTH

THE name of this girl was Ida Gracey, and you must not suppose that she built the home with her own hands, or even that she stood around watching go up, directing things. For the remarkable part of this true story is that a Gracey could lie in bed in America, and build this home thousands of miles away.

It happened this way: Ida was the most cheerful person you ever knew. And this was very remarkable, because lying in bed day after day, week after week, month after month, year after year is not cheerful business in itself, and when I tell you that Ida suffered terrible pain nearly all the time you will see that being jolly and merry was a pretty tremendous job. Yet everyone loved Ida Gracey. She was so worth knowing that you aren't surprised to hear of people called her White Lilac, because she was so frail and delicate and white, like lilac blossoms. Every one loved Ida. The nurses loved her; the doctors loved her; children loved her; fathers loved her; even the window-paneer loved her, as he cleaned the windows of her room, and saw this brave girl smiling through at him.

One of the remarkably nice things about Ida was that she never talked about herself at all, and even when people tried to tell her how dreadfully sorry they were for her, she had the cleverest way of turning the conversation straight over to China. "Talking about being crippled," she would say, "did you know that in China people think cripples are deformed by evil spirits? And they often throw crippled people into a baby pond near the mission hospital in Kuikang."

Of course the more she told about these other girl cripples, the more interested she became. She used to pray for them and think about them harder than ever those difficult nights when her back hurt so much that she couldn't sleep. Then she began talking to her nurse about the special thing for which she was praying.

"If I could build a home for those crippled Chinese girls right here from my bed I'd be so happy!"

She kept on praying, and asking God to help her to build that dream home. One day the superintendent of the auditorium at Clifton Springs (where she was) came into her room holding his little girl in his arms. The baby leaned over and laid a big gold coin down before the dear white face with the lovely shining eyes.

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

That's to help build your home in China," said the doctor.

Well! Ida Gracey looked at that coin, and the coin looked back, eagerly, I think. Then a great many other people heard what Ida Gracey was praying for, and money began coming to her from all sorts of people in all sorts of places until she actually had a thousand dollars. This was enough money to buy the baby pond back of the Kuikang hospital and have it turned into a building lot for her home. But it would take at least two thousand dollars more for the home itself, and Ida kept on praying. She kept talking about it too, and writing about it, until she had her two thousand dollars.

Quite the loveliest part of this story is Tren Lien, another crippled girl, once so cross that she kicked and screamed and scratched. Even the missionary doctor at the Kuikang hospital had no good word for this upsetting child: "She is absolutely helpless and hopeless, with the most frightful temper I have ever seen. There is nothing to be done for her."

But Tren Lien had never been loved. She had been taught all her life that evil spirits had deformed her, and she had grown up disagreeable and neglected and cross. But love has the funniest, dearest, queerest way! For two solid years the nurses and doctors loved that little cripple, loved her when she was cross and whatever she did, until it was really no fun to be cross. She began to thaw out into little smiles, into happiness. All the old hate was gone. She was all love. She insisted on going to school, even though she had to be carried

on the backs of the other girls. Years later a missionary in China wrote to Ida Gracey: "You, in Clifton Springs, have here in Kuikang, China, a future helper for your cripples' home. What could be more beautiful than for her to be a sort of chaplain in that home, my sweet adorable Tren Lien, an inspiration to all."

So although Ida Gracey in America had never met Tren Lien in China, both of them began praying for crippled girls in China and by and by when the home was actually built Tren Lien was one of the first teachers. There is one other thrilling thing: Ida's nurse went to China as a missionary and helped to plan and work for the Ida Gracey Home for Cripples.

Dear Miss Applegarth:

If I had a million dollars I would be dreadfully happy, I know, and I think I would like to find some place in the world which had always needed something and do something fine there, and then that place would be my place to make things right. Perhaps a million dollars would not do much in the slums of New York City, but I would love to see what I could do there for folks. Once I heard a Mr. Sears talk about what he wished Baptists could do in New York City and I have felt ever since it would be so grand to be able to sweep bad things away. I would not want much of the million for myself, because I do not want much more than I have now, except more books. It is hard to have to wait at the library for the book I want, but of course I do wait, so I could do without that money after all. I know this won't win a prize so I will sign only initials, from

Your loving friend,

B. R. H.

Dear Boys and Girls:

One of the loveliest letters the postman brings me occasionally comes from Chester, Vt., from a delightful gentleman named Henry Crocker, who writes me that he was eighty-one years old on Apr. 30; and always he encloses one of the dear gay poems you have seen occasionally on the Chimney Corner page when that page used to be for boys and girls, and which you will now find on our page. Here is a recent contribution he has sent us. It seems to me it would be a jolly thing for you to sit down and write Mr. Henry Crocker a post card, care of Box 123, Chester, Vt., telling how you like poems written by gentlemen aged eighty-one! I like them very much, and only hope when I am eighty-one I shall be doing something just as pleasant and friendly as he does to this busy person who edits your page.

M. T. A.

Why?

BY HENRY CROCKER

CLOVERS, clovers
Why so sweet?
To make hay nice
For cows to eat.

Buttercups, buttercups,
Why so yellow?
To test the taste
Of some gay fellow.

Daisies, daisies,
Why so white?
To brighten meadows
As stars do night.

Violets, violets,
Why so blue?
To make you certain
That God loves you.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for September 5

Note: All reference hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society.

If you will read from the last paragraph on page 219 to page 220 of "The Man Nobody Knows" you will see something of the "reward" which Christ received. Read also from the last paragraph on page 51 through page 52.

If you can get from your library a copy of Parlette's "Big Business," read the chapter entitled "Get Your Pay." You will enjoy reading the entire book, but this chapter is particularly applicable to this lesson. If you want to have this book in your library, you may buy it from the Publication Society.

In reading the scripture in meeting, emphasize especially the seventh and eighth verses of the lesson. In conclusion, read Matthew 25:23.

For the topic presentation, review in a brief but inclusive way the previous lessons on this series of building a Christian character, bringing out the fact that it requires constant effort and watching in order to build aright.

After this review, present this evening's topic as the climax of the series. Bring in at the end something about the riches gained in training and developing talents and the enlarged capacity which the Christian life-builder finds. Perhaps some of Ralph Parlette's thoughts could be cited.

Somewhere in your meeting you may be able to use the poem which appears on this page.

Camp Judson in Black Hills

BY BEATRICE ERICSON

"No spot is so dear to our young folk as our beloved Camp Judson in the hills." This statement can be verified by all those who attended the South Dakota Assembly. No place could be more beautiful than the camp grounds, surrounded by pine-covered hills. The clear, rapid stream trickling over the rocks adds enchantment to the scene. With these surroundings we were able to appreciate fully our camp and to be inspired by it.

The morning watch started each day with inspiration and blessing. Each

group—adults, young people, juniors—had its morning prayer service. There is no better way to start a day than in fellowship with Him and other friends through the medium of the morning watch.

Ordinary classes may be a "bore" to some people, but no one could say that about the classes at Camp Judson. There were classes for old and young, ministers and laymen. Every member of the faculty was deeply interested in his subject and "put it across" in such a way that every one received the full benefit. The young people were especially fortunate in the instructional and inspirational courses offered them.

In order that no one could have a chance to get tired from sitting through four classes in a stretch, we had "setting-up" exercises and a general assembly period each day. The general assembly period was one of real fun. Peppy assembly songs were sung and announcements made. After these minutes of recreation and enjoyment, we were all ready to give ourselves whole-heartedly to our last two classes.

The afternoon of play gave us a chance to become acquainted with the faculty and our fellow classmates. One can take more from a teacher who will join with the bunch and have a good time playing. We found that the faculty members were all good sports when they played baseball against the boys of the camp. Some of them could even knock home-runs and others catch flies way out in the field!

Ever go swimming in a cold mountain stream? We all had the chance to try it. Some were more comfortable on the bank—they thought—but only those who tried it knew how great it was.

After spending the afternoon in "honest-to-goodness" play, a fine supper tasted good. "Laughing aids digestion" they say, and the truth of this was proved at our mealtime. Songs and jokes

kept all in good spirits.

The vesper services were a source of inspiration. Each was different. There were held sometimes on the river bank on the hilltop—"God's sky home"—and in the auditorium with the homelike fireplace blazing. Every evening's message was helpful. Two evenings the South Dakota poet inspired us with his poem. He read some of the poetry of the Bible in such a way that it thrilled and filled each one.

Stunt night was a great occasion. Each delegation presented a stunt picture showing some phase of B. Y. P. U. work. The evening was closed with a stunt by Sioux Falls college.

Sunday was one of the biggest days of all. Visitors came from all the churches in the surrounding community to enjoy the day with us. The most impressive part of the day's program was the evening service on the river bank. The message was brought from an island in the river and a lighted cross glowed from the opposite bank.

Moonlight evenings in the hills are more wonderful than words can express. In order to get the full benefit of the day a group of us walked up the gulch and sang. Sunrise from the mountaintop was beautiful, too, as many of us who climbed up early in the morning can witness.

The total registration was 187, ninety-two of whom were regular delegates and stayed throughout the assembly. There were thirty-two credit cards, fifty-one assembly certificates, and one diploma awarded at the commencement exercises held the last evening. We feel encouraged over this report since this is our fourth assembly in the Black Hills. We hope to award more diplomas next year. We were fortunate in having our assembly leader, Rev. W. H. Bayl, our director of religious education, for there can be no other man who could work harder and do any more for the assembly than he did.

A spirit of cooperation was prevalent throughout the assembly. Every one had a good time and received inspiration. We cannot tell yet just how much was accomplished but we feel that every church in the state will be benefited by the inspired group which will return to

Rev. R. L. Van Deman has developed out of a Ph.D. thesis presented by him at Northwestern university last year a monograph on text-books for religious education which bears evidence of scholarly research. An interesting feature is an efficiency score-card which affords a valuable series of organized criteria for judging the value of text-books for religious education.

My Wage

*I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store.*

*For Life is a just employer
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.*

*I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of
Life,
Life would have paid.*

—JESSIE B. RITTENHOUSE.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

PENNSYLVANIA CHURCH SENDS OUT LETTERS

The Royersford church in Pennsylvania used a form letter this year to assist in its every-member canvass. The letterhead bore a picture of the two stairways to the budget goal, with the caption "Which Stair?", and was signed by the pastor, Rev. Hammond S. Crossan, and the collector of the church.

With the letter was enclosed a statement of the financial plan of the church and a pledge card. Each member was asked to write his pledge on the card, and to have it ready for the collector when he called.

Not only were the members asked for pledges but the picture of the stairway in the letterhead was used to point a moral and adorn a plea for regularity in payment on the pledges.

WHAT BUDGET-CUTTING REALLY MEANS

When the statement is made that the budget of a mission board has had to be cut on account of reduced receipts from the churches, the average church member probably does not realize the serious implications of such cuts. Here are a few striking statements taken from a report of the Woman's American Baptist Home Mission Society, which show what has actually happened to work carried on by that society, on account of the falling off in missionary receipts:

"In 1920-21, our approved budget was \$83,404. Today our working capital is \$21,818. This cut means that we have eighty-six fewer missionaries on the field than were on the field in 1920-21. The dropping of these missionaries is reflected in the amounts spent for their salaries during the following years:

1920-21	\$177,147.76
1921-22	164,587.00
1922-23	151,660.00
1923-24	140,436.00
1924-25	127,268.00
1925-26	121,194.13

"This cut makes it hard for us to keep and obtain workers on account of the low salaries paid. A laywoman visiting in one of our cities found four of our teachers living in one room in order to save expenses. Another missionary is unable to have proper medical attention on account of her low salary. We have found that one of our missionaries, an eastern girl whose mission field is in the West, in order to come home for vacation, travels in the day coach in the low time, and the tourist sleeper at night. These missionaries are constantly called

upon by the needy on their fields and really give away no small percentage of the low salaries they receive.

"In 1920, we were making appropriations to twenty-two schools; now, we make appropriations to seven. We have withdrawn the American workers from our primary schools in Cuba. We have withdrawn the entire appropriation for one school in Linares, Mexico, and the school is discontinued. We have closed the kindergarten among the Japanese in Seattle. We have discontinued the only work among the Finnish people. We have also discontinued all work among the Portuguese. Work is withdrawn among the Italians from two cities in New York state—the entire work discontinued. Practically all evangelistic work among negroes in the South has been discontinued. In New Jersey, work among the Italians discontinued, work among the Hungarians discontinued. These are just a few instances and many more could be cited.

"Where two or more workers have been employed in mission stations we have withdrawn one or more and the work has fallen on those remaining, with the consequence of ill health and broken down workers. Among the Crow Indians where formerly we had eight missionaries, only four remain.

"General missionaries have been discontinued in North Dakota, Utah, and Idaho. These western states which are so greatly in need of a woman missionary who can go from place to place to build the work among women and children have been practically without work of any kind during the past three years.

"In California we have discontinued the Russian work in San Francisco and the Mexican work in Santa Barbara and San Diego. Mexican work has also been discontinued in two centers in Arizona. There are great opportunities for service, but the money reductions in our budget have made it impossible to take advantage of new opportunities and also to continue the work in several of the fields."

MISSIONARY CHALLENGES

Not retrenchment, but enlargement
Not retreat, but advance
Not abandonment, but consolidation
Not stagnation, but development
Not repetition, but variation
Not obstacles, but opportunities

(Reprinted from *New York Metropolitan Baptist Bulletin*.)

A YEAR WELL BEGUN

That the upturn in missionary receipts has indeed begun, we are encouraged to believe by the record for the first two months of the current fiscal year. For June the receipts of the Board of Missionary Cooperation from donation sources were \$279,268. This sum exceeds not only last year, but the year before that, the figures having been respectively \$206,019 and \$239,732. This is a substantial gain, even though we have to gain a good deal more before we realize the aim of paying in one-twelfth of the total unified budget every month.

By June 30 the board had received from the churches through the state convention offices, \$455,272.82. This amount equals a little over one-twelfth of the full budget for the year. However, by the end of June, the second month, two-twelfths of the budget, or \$883,939.34, was actually due. This means that the climber on the budget stairway, instead of mounting two full steps in two months, only got a trifle higher than the first step. It is hoped that with the reopening of church activities in the fall, he will swing into a brisker stride.

A SUGGESTION FROM WISCONSIN

"We are in receipt of a weekly bulletin of the First church of Delavan, Wis. We note especially what Rev. John R. Estes has to say regarding the Board of Missionary Cooperation and its asking our churches to increase their contributions 15 per cent over last year. This issue of the bulletin emphasizes the need of backing the work of the board, also of sending in one-twelfth of the amount raised, monthly, in order to avoid wasting a large share of receipts from our churches in the payment of interest on borrowed money to carry on the work through eleven months of the year. This word from Mr. Estes is a sample of what others of our churches might put into their bulletins, thus inspiring their membership to contribute liberally and with regularity, not only to our missionary causes but for the support of the local work."—From the *Wisconsin Baptist*.

THEIR BEST YEAR

The Clinton Avenue church, Newark, N. J., reports the results of its latest every-member canvass as the best record yet; 376 members will give for current expenses during the year \$12,157.56, and 318 members will give \$6,904.36 to missions. The church took in a special Easter offering of \$1740.40.



Among Ourselves



A British Causerie

BY FREDERIC C. SPURR
France

I AM writing in a small French village far from the beaten track and away from all letters and journals. We are in the heart of Brittany, the most Catholic part of France, the province which gives to the Roman church a greater supply of priests than any other in the country. Indeed, this is part of a strong complaint heard in the French Catholic press. The Bretons are not the most intellectual or the most cultured of the French folk and many resent the preponderant number of these in the priesthood. They have reason, for the Bretons are the most superstitious people in France and religiously the most ignorant. I attended a number of services and was impressed by the sheer paganism of the performances. There is a cult of the dead which is gruesome and ante-Christian. A finger of a saint or a hair of his head is of priceless value. Pardons are the rule in this country; several took place during our visit. They combine superstition with the spirit of fear.

The drinking habits of the people are astonishing. Every second or third shop supplies liquor of various kinds. The people are poor but they always have money for liquor.

Brittany is a fine field for evangelization but one of the most difficult. The better educated people have broken with Romanism and are awaiting a real message of the gospel. France is in a poor plight politically. During my stay here I have witnessed the fall of two governments and the creation of another. What will be the next move? Not until France is stabilized will Europe be safe.

More British Preachers.

Cynics who say there is no demand for sermons are wrong. When the right kind of sermons are published there is a large public for them. Nearly 100,000 copies of Père Sanson's "Notre Dame (1925) Sermons" have been sold in France at ten francs per volume. This is a record in sermon literature. In England a second "Annual Volume of British Preachers" has appeared, announced as "just plain sermons." Nearly half come from Anglicans, eight are from Presbyterians, two from Methodists, two from Congregationalists, one only from a Baptist, one from a Unitarian, and one from Doctor Orchard who defies all labels. This is certainly not a representative proportion. The poorest sermons in the volume are from the bishops. As it does not profess to contain great sermons but only simple, direct and sincere discourses, it must be read in that light.

There is some great preaching, however, in these pages. The first place

must be given to the sermon on suffering by Dean Matthews of Sion college. It stands alone for clearness of thinking and power of expression. The poorest discourse is by one who has the largest Sunday night congregation in London. It is thin to the last degree. It cannot be a fair specimen of this man's preaching. If it is, then the congregation should be counted and not weighed. For the rest we have some real living speech on vital themes. Mr. Gossip and Dr. Wheeler Robinson speak to the heart, and are thoroughly evangelical. "Dick" Sheppard of St. Martin's gives a good specimen of sincere talk. Mr. Williams, of Menai Bridge, is the artist of the company; he adheres to the grand style of the olden days. Father Waggett has a labored discourse on the Eucharist, difficult to follow, involved and unsatisfactory. Surely our Lord never intended to tie up his church in a series of metaphysical phrases and ideas which need a special training to understand. The High Anglicans are losing themselves in a tangle of useless reasoning in order to make clear, as they think, their position. This volume is of interest as showing how some men preach. It also contains much good material which is worth perusing. There is no classic in this volume. It is a good annual, but it will not be perennial. The thing I miss is passion. Not many of these discourses would bring a man up sharp against his Saviour and wring from him a cry of penitence. The volume has interested me and I recommend it, but it has deepened the impression I have had for some years that there is something lacking in modern preaching, an Apostolic and insistent note. For sheer driving power and spiritual unction there is not one sermon in this book that can compare with the overwhelming force of the sermons I heard from Père Sanson in Paris in Holy week. I wish we in Britain had a little of the Galican touch.

Keswick.

Reports are coming in of the Keswick Convention. Friends who have attended for years tell me there is a difference in the spirit of the convention. It has been in existence for fifty years and all the old leaders have passed away. The new men speak with a different accent, and their message is conveyed in a different vocabulary. The aim remains the same, that of promoting scriptural holiness. Some of the old stagers shake their heads and speak with bated breath of the great days of Webb Peplow, Brooke, Hopkins and Elder Cumming. They incline to be critical of new men. The danger of a convention like Keswick is that it is liable to produce a new kind of Pharisaism, an attitude that says "stand

aside, I am holier than thou." What future will be I dare not predict. Newer psychology has made impossible some of the old catch phrases of convention. The "newer" evangelists are not favorably impressed with words which were once sacrosanct, though they were not the words of scripture. A new vocabulary has come in vogue. Probably Keswick will have come into line with movements such as the Christian student movement. The conventions have their day and then pass; other things arise with other demands. It was so with Mildmay; it likely to be so with Keswick. But what is true and enduring in the Keswick movement will not be lost. The pursuit of holiness is not the close preserve of any body of people and no one completely possesses the secret of it more than another. The work of Keswick has been leavening work. I owe something to it although I have no connection with it and some of its terms no longer appeal to me. As one gets older, one cares less for party catchwords, and inclines more towards the fount of knowledge, the Bible itself, the truth of which "school" can exhaust nor adequately press.

A Missionary Tour in Ha

BY A. GROVES WOOD,

General Missionary of the American Baptist Home Mission Society.

THE baptisms which brought me to Port de Paix took place at 7 a.m. Sunday in the sea, following a short service in the attractive hall, used both chapel and schoolroom. It was sixteen years since the last baptism in Port de Paix, and great interest was manifested. The attendance was good, and the people listened attentively. At the ceremony the Sunday school gathered, and an hour later church and Sunday school went to the prison, where service is held every Sunday, in spite of repeated protests of the local Roman Catholic priest. On Sunday afternoon an open-air service was held at a place voted to cock fighting; several birds were already tied in the two pits, but they were removed during the service. The evening service was held in the mission hall followed by the communion, when the right hand of fellowship was given to the three candidates.

On Monday we went to S. Louis to the school kept by Felix Cadet. There are thirty boys on the list with an average attendance of fifteen. The brother whom we have sent as teacher-evangelist has made a good impression everywhere. He visits from house to house and holds regular services in the chapel. As a result there are five believers asking

baptism. The building is in bad shape. The iron roof is so far gone that in some places it resembles lace. The wooden walls are also badly in need of repair. In some places the main timbers are rotted through. The place can be repaired at small expense if taken in hand now, but if there should be a long delay a new building would have to be erected. There are no funds in hand to do this work; contributions are invited, to add to the amount that can be raised locally.

We returned to Port de Paix to be present at the prayer meeting held Monday evening. There was a good attendance, and an earnest spirit.

On Tuesday the colporter and I started for Borgne by land. The first part of the trip was to S. Louis by car. There had been arranged for two horses to meet us, but only one was forthcoming on our arrival. We visited several houses in the hope of hiring another animal, and at last, about two p. m. one was obtained and we started on a four hours' ride along the beautiful but narrow coastal plain towards Anse-à-Fleur, our first stopping place. Anse-à-Fleur is the center of a large sugar area, but only rum is produced. Since we could not reach le Borgne before dark, we were invited to pass the night with a hospitable Jamaican family, who treated us with unusual kindness. I had heard that at this place there was the remains of a Baptist chapel, and on making inquiries, I found the site, with the foundations still standing. Wallenstein Polycarpe, grandson of the woman who gave the land, is the mayor here. He told me that the land is still at our disposal and that if we put up a chapel we can add to it if we wish. He has also offered the use of his office for meetings until a chapel can be erected. He expects to marry one of our active members at Port de Paix early in July, so it seems likely that we may have a mission here in the near future. We went round the village inviting the inhabitants to a service, and the room was packed; numbers were unable to get

in, and remained standing throughout the service. I have arranged for Pluviose to visit this town once a month.

We left Anse-à-Fleur early the next morning for le Borgne. The track crosses three ranges of tree-covered mountains, and is one of the most beauti-

be an unhealthy place. We were well received by the principal merchant. Rosemond Pluviose has done good work here. He has visited a great deal, has distributed large numbers of tracts, and judiciously loaned books to those interested. In this way he has won the sym-



GENERAL MISSIONARY WOOD, AND FAMILY, OF HAITI, RECEIVING A GIFT FROM THE SIXTH AVENUE CHURCH, BROOKLYN, TRANSMITTED BY REV. C. S. DETWEILER. MISSIONARY ROSEMOND PLUVIOSE IS AT MR. WOOD'S LEFT

ful I have ever traveled. We crossed a number of streams and waterfalls. The coastline is lovely, as there are glimpses here and there through the trees of the sea bathed in sunlight, sparkling among the numerous small islands that dot that part of the coast. In some places the sea is shut out altogether, and one seems to be gazing on a lake of turquoise. Borgne appears far down, half hidden behind the promontory on which it is built. The town is low, and stagnant water stands in the main streets. If it were not for the almost continual heavy wind, it would

pathy of the whole township. He has been holding meetings in the open air, but when I was there we rented a house in the center of the town, consisting of a large front room suitable for a mission hall, and four smaller rooms at the back in which the missionary will live. An encouraging service was held at night. Benches, and a gasoline lamp were loaned by various friends. A number of men here are believers, but they are not yet prepared to face the persecution that baptism would bring. I visited many of the leading citizens of the town, and found a welcome everywhere, and heard a good word everywhere for our missionary, Rosemond Pluviose.

After spending two days at Borgne I started for home via Bayeux, where there is a large sugar estate owned by an American company, Port Margot, and Limbe. Between Borgne and Bayeux the road is beautiful, as it keeps near the shore, sometimes climbing over a small range of hills, then along the sea shore, then through cultivations, but always with new and unexpected views of the sea. We stopped at the home of the first candidate for baptism from this area, an old man named Charles Pierre. Missionary Pluviose had stopped on one occasion to leave his bicycle at his house, as he could not ride further, and when he had a talk with Pierre he found that although he had been baptized as a Catholic he had refused to go to the "premiere communion," as he felt that the religion was not of God. He had been praying that God would send some one to him with the true light. During his first visit Pluviose had left a copy of the New



BAPTIST CHURCH, GRANDE RIVIERE, HAITI

Testament which the old man read eagerly, recognizing that at last the light for which he had been praying had come. When Pluviose returned three weeks later, he was received joyfully by Pierre, who, through the use of the Testament, and with the explanations given on the previous visit, had found the Saviour and the peace for which he had sought so long. He is now a humble believer and hopes soon to confess his faith in Jesus.

At Port Margot we found a deserted Wesleyan chapel. We asked the caretaker to let us see the interior, but he refused, saying that he had let his brother have the key. We had heard that the place was being used by the Masons, so were not unprepared for his reply. A door was open into the chapel and I noticed that the building was full of litter. The Wesleys have neglected this out of the way place for a long time, and with Pluviose at Borgne we hope to establish our cause here, as he will be able to spend a few days here each month.

The work at S. Michel is spreading in a miraculous way. A new preaching station has been opened outside of town and over 100 people gather there regularly to hear the Word of God. There are twelve candidates for baptism next month, among them another Voodoo priest who has been won by Fils Aima Guillaume whom we baptized in April. The chapel and yard are packed even when the local brother preaches. I hope to go there in July, and thence to Hinche, where several more candidates will be ready for baptism.

Preliminary Announcement of the Cooperative Committee of Evangelism of the Northern Baptist Convention

THE following communication has been received by the pastors of the Northern Baptist Convention:

My dear Brother:

You have already learned of the action of the Northern Baptist Convention at Washington following the remarkable address of Dr. J. C. Massee in which he urged that the denomination give itself preeminently to the work of evangelism. A resolution authorizing a committee to confer with existing agencies and the Board of Missionary Cooperation for the creation of an effective program was unanimously adopted.

A committee of fifteen was appointed which will be known as the "Cooperative Committee on Evangelism of the Northern Baptist Convention." The committee met in New York June 30, and organized with Dr. Frank A. Smith, chairman, Rev. W. Reid, secretary, and Dr. H. F. Stilwell, director. It was voted that we should proceed without delay to enlist every pastor in this great denominational venture.

It is not desirable that there be a uniform program, but every church should have some program. It is possible to have a denomination-wide objective, and it ought to include the following: 1. Every Christian a witness. 2. Every min-

ister an evangelist. 3. Every church evangelistic. 4. Every convert conserved. It is planned that there shall be a series of inspirational conferences which shall be of the nature of a study and a retreat. There should be at least thirty of these to cover the field of the convention. They should be held as soon after Oct. 1 as possible. It will be of the utmost value that every pastor shall be in attendance. Every church ought to have a committee on evangelism as an aid to the pastor in this essential work.

The administrative committee of the Board of Missionary Cooperation has voted to conform its program for the year to permit the least possible conflict with the plans of the committee on evangelism. There has never been a time when the agencies of our denomination were more genuinely convinced of the desirability and the possibility of a great religious awakening. We can easily effect the necessary organization. What we most need is the impulse of a great passion in our own souls. We are asking you to devote a part of these summer days to prayerful study of how best to fit your church into this great plan. Praying that in a great unity of purpose and cooperation we shall see the greatest year of soul-winning in our history, we are

Always yours,

Frank A. Smith,	W. E. Chalmers,
William H. Main,	William Reid,
Herbert F. Stilwell,	George R. Baker,
Samuel G. Neil,	H. E. Dutton,
Mrs. Katherine S. Westfall,	
Edwin Phelps,	John Herget,
Earle V. Pierce,	W. C. Coleman,
J. C. Massee,	J. W. Baker,
Frank M. Goodchild.	

Iowa Letter

BY JAY A. LAPHAM
Iowa Baptist Assembly

JULY 25 was the crowning day of the Iowa Assembly held at Iowa Falls, for on that day the new pavilion, built at a cost of approximately \$9000 to take the place of the old one which had served for thirty-five years, was dedicated. The structure, which has a seating capacity of 1800, is ninety-six by eighty-two feet with a rostrum thirty-eight by twenty feet. In general plan the building is similar to the tabernacles used in evan-

gelistic meetings but is more substantial

This building has been the dream of the assembly for several years and was made possible by the zeal of the convention officers and by the efforts of Mrs. Wm. Welsh of Dennison who visited the churches of the state and awakened interest in the enterprise. The money for the pavilion was pledged chiefly in small amounts from a large number of people both young people and older members. The churches. Fifty-three counties were represented at the dedication service.

Rev. R. E. Williamson of the First church, Waterloo, preached the dedication sermon then led in the campaign for funds until the last dollar of the \$4800 debt had been pledged. Pres. A. W. Caul led in the responsive dedicatory service and Dr. G. P. Mitchell in the prayer of dedication.

Dr. G. A. Huntley gave an address in the afternoon in which he showed how medical missionaries are used by the Lord in soul-winning, declaring that the saving of a body frequently leads to the saving of a soul. Rev. Harold N. Geistweit of Des Moines spoke to a large audience in the evening and left his hearers with a deepened sense of the meaning of life.

The assembly was unusually successful. Rev. F. L. Carr, who is visiting eleven assemblies this year, states that Iowa is reaching the largest number of people of any one state in the Northern Convention.

Baptist Orphanage and Home for the Aged

At the assembly and in the various associations held during June there was hearty sympathy with the endeavor to establish a Baptist orphanage and home for the aged in Des Moines. Substantial gifts are coming in and the board of managers feels encouraged. Information concerning the opening of the home will be published in a few weeks.

Bates College

BY HELEN M. WHITEHOUSE

THE sixtieth annual commencement of Bates college was held June 19-21. 118 members of the senior class receiving their degrees. The Master's degree was conferred upon five candidates, who had done their work largely at the Bates summer sessions. Honorary degrees were conferred upon Dr. George C. Smith of Boston, Master of Arts; Dr. Samuel Macauley Lindsay, pastor of the First church of Brookline, Doctor of Divinity; William E. Pulsifer, president of the D. C. Heath Co. of Boston, Doctor of Letters; Dr. Josephine B. Neal, head of the meningitis division of the New York City department of health, Doctor of Science; Governor Alvan T. Fuller of Massachusetts, Doctor of Laws.

The commencement dinner was held in the new Clifton Daggett Gray athletic building, which was used for the first time.

One cause for rejoicing was the laying of the corner stone of the alumni gymnasium, which has been the dream of friends of the college for the past twenty years. The old one which was burned

You are invited to attend the
Dedicatory Services
of the
Auditorium-Gymnasium
held at

The Grand Island College
Grand Island, Nebraska

Sunday, August 15, at 3 p. m.

A check for \$100.00 from 200 Baptists would be a very great blessing and help to us.

J. M. Wells, President.

ear ago was built sixty years ago and had been for many a day totally inadequate to the needs of the college.

The baccalaureate sermon was preached by Pres. Clifton D. Gray, who took as his text the inscription over the door of the athletic building, "And every man that contendeth in the games exerciseth self-control in all things," I Cor. 9:21.

The debating schedule has been the heaviest in years, fifteen debates in all, of which Bates lost two. Eighteen men and women took part in these intercollegiate contests, more than twice as many as in any one year heretofore. President Gray made the announcement that Prof. Ward Browning, who has been associate professor of rhetoric and argumentation for the past year, will be next year head debating coach.

Two members of the faculty, Prof. Fred E. Pomeroy and Prof. Sydney B.

Brown, have been granted a year's leave of absence for graduate study, and Prof. W. H. Sawyer will enjoy the same privilege the following year.

President Gray called attention to the fact that the endowment funds of the college are a trifle over \$1,700,000.

Total enrolment for the year 1925-26 was 622 with a summer session of 231 students.

This year the summer session has 263 students and twenty-one instructors, including seven members of the regular college faculty. One hundred fifteen of these students are men, including school superintendents, high school principals and teachers who have done notable work in the field of education.

During the summer a two-story addition is being built to Hedge laboratory, which has been made necessary by the growth of the department of chemistry.

Sioux Falls, S. D., has accepted a professorship in Denison university.

REV. ELMER FRIDELL, pastor of the First church, Fresno, Calif., writes that he is having a fine trip through Europe with most rewarding programs. He will be in his own pulpit again in September.

DR. YORK A. KING, pastor of the Austin First church, Chicago, with his family, started July 26 for a month's auto trip. He is visiting Boston, Lawrence and other eastern cities and his old home in Canada. Dr. Francis Stifer, Doctor Peterson, state superintendent of missions, and Rev. A. Baker, of the divinity school of the University of Chicago, are pulpit supplies during Doctor King's absence. The Austin church plans to enter wholeheartedly into the evangelistic campaign this fall and winter. It expects to prepare plans for the erection of a new Bible-school building next year.

AUG. 1 DR. T. M. HOFMEISTER addressed a mass meeting of men, followed by a sermon to a union meeting of all of the Protestant churches of London, Ohio. In the afternoon Doctor Hofmeister spoke at the London prison farm.

REV. PAUL RILEY ALLEN was ordained to the ministry on June 27 at the Third church, St. Louis. The service included: charge to the candidate by S. E. Ewing, Bible presentation by R. B. Whiteside, ordination prayer by H. A. Porter. Mr.

Here, There and Everywhere

REV. A. W. JUDD, formerly of Wood River, Ill., has taken up his new work as pastor at Pana, Ill.

REV. MARTIN S. BRYANT, 807 S. Fourth street, Champaign, Ill., Baptist university pastor, would like sent to him, by Sept. 1, possible, the names of prospective students at the University of Illinois, Champaign-Urbana. He plans to mail such students, before they leave home, a bulletin giving the location and hours of church services. The pastor and the church purpose to mean all in their power to these students.

WEDNESDAY, JULY 28, at the Columbia Street church, Bangor, Me., an informal reception was given Rev. John S. Pendleton, and family, who are leaving Bangor for Waterville, where Mr. Pendleton begins work as executive secretary of the United Baptist Convention of Maine. The church adopted resolutions of regret at his going from them and good wishes for the new endeavor.

HUGH P. ANDREWS, pastor of the First church of South Bend, Ind., is the publisher of a monthly named the *Chaplain*. The July issue is labeled Number 2 of Volume 1. It is well made up both so far as contents and typography are concerned.

DR. R. L. CROOK of Yachow, West China, on a five-day outstation trip this spring, vaccinated 206 patients for smallpox and attended 124 other people in need of a doctor. Many had to be turned away because of the necessity of his quick return to the work in Yachow.

THE MEDICAL UNIT being built at Sona Bata, Belgian Congo, is engaging the attention of the medical staff, who are helping Mr. B. W. Armstrong with the work of construction to their other duties. Mr. Armstrong had the foundations for the new buildings laid by July and expected at the end of the rains to burn and put into the walls the thousands of bricks which he and his helpers made and have kept under cover.

REV. CHARLES H. EYMAN has resigned as pastor of the church in Humboldt, Iowa. All the churches of Humboldt joined with the Baptist church in giving Mr. Eyman a gracious farewell reception as he left for a period of study in the University of Chicago.

HENRY H. VAN METER, a deacon of the First church, Chicago, has written and published a strong message advocating the use of the Bible in the public schools.

FRED G. BOUGHTON, for the past four years president of Sioux Falls college,

Reply to the Lambeth Appeal

(Continued from page 824)

thren, whose representative bishops have similarly acknowledged the reality of our ministry. This mutual recognition is significant and full of hope.

We believe that the time has come when the churches of Christ should unite their forces to meet the need of the world. We therefore are prepared to join the church of England in exploring the possibility of a federation of equal autonomous churches in which the several parts of the church of Christ would cooperate in bringing before men the will and the claims of our Lord.

We assure our brethren of our earnest prayer that the blessing of God may rest in the churches of the Anglican communion, and that he may continue to impart abundantly to its members the riches of his grace.

Finally, we would reaffirm our belief in the real spiritual unity of all who are united to Christ and his truth, and our earnestness to welcome every means by which, in common action for the spread of his message and the helping and healing of men, that unity may be displayed to the world.

We pray be with all them that love our Lord Jesus Christ in sincerity.

The Baptist

Chicago, August 14, 1926

Vol. VII

No. 28

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

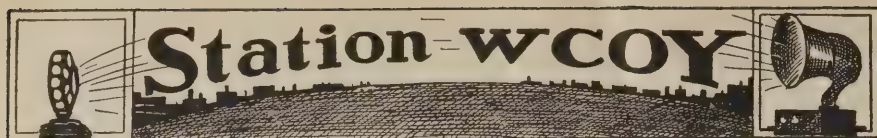
Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill. No manuscripts returned unless accompanied by full return postage.

Want Ads

Wanted: By Mature Christian woman of experience, a position as matron of Girls' or Boys' Dormitory. Good references. Answer, X. Y. Z., care BAPTIST.

Stenographer: Young woman for permanent position. College office. Applicant must be well-trained, alert and keen for advancement. Experience not essential but candidate must have high mental and personal qualifications. College degree desirable but not essential. Address C, care of The Baptist.

Rev. Marlin Hinkle, known as the "Boy Evangelist" because of his effective ministry as a high-school boy, may be secured as a Gospel Evangelistic Singer, Soloist and Chorus Leader or Preacher for the coming Evangelistic Season. Write him at Mason, Mich., Box 624.



"THIS is station WCOY (We Count On You), broadcasting from the office of **THE BAPTIST**, your own paper, Chicago.

"Tonight we have a program about preachers and editors and your own denominational paper, **THE BAPTIST**. We shall first tell you what some wise boob has said about preachers.

"The preacher is a perpetual paradox," says this oracle. 'He is the most admired and the most criticized man in the community, the most discussed and the most ignored, the most overworked and the most let-alone, the most versatile and the most specialized, the most respected and the most terrorized, the most loved and the most mistreated.' He says further that if the preacher is to do more he must attempt less.

"What we would like to know is, how in the world are we going to get them to see that their work and worries would be less, very decidedly less, if they would take time to systematically enlist their people to read the denominational periodicals? If every minister would add this activity to his schedule, he could subtract a lot of things he's doing now, multiply his ministry through an informed constituency and divide responsibility and glory with his flock. Thus he would be arithmetically regulated.

"Now we come to editors. Most any one can be an editor. It is what might be called a snap. All an editor has to do is to sit at his desk eight hours a day, six days a week, four weeks a month and twelve months a year. Armed with horn-rimmed glasses, shears, gluepot and blue pencil, he hews to the line and lets the chips fall wherever they want to. He reads, and deciphers hieroglyphic manuscripts, sweats, shears, pastes, pencils, prays for grace and probably gets less appreciation than any other conscientious person in the world.

"Likewise an editor has more free advice wasted on him than he deserves. Great offense is given if he does not insert the copy as it is sent in. For instance: 'A mischievous lad of Picketown threw a stone the other day and struck Mr. Pyke in the alley.' Or this bit of church news: 'While Harold Green was escorting Miss Violet Wise from the church social last Saturday night, a savage dog attacked them and bit Mr. Green several times on the public square.' But he worries along. Most editors have a sense of humor and those who have not are mostly dead. If their readers had more it would help put oil on troubled waters. Editors who see themselves as others see them are very humble men.

"Now we want to introduce two pastors and another denomination for your consideration. The first pastor is Dr. James Madison Stifler of the First church, Evanston, Ill. So far this year his church has sent in over twenty combination subscriptions to **THE BAPTIST** and *Missions* for as many young married couples that have recently united with this splendid church. What a sane investment this is. How much more the church will mean to them as they come to know the great fellowship with which it shares its life.

"The other pastor is Rev. Harold Nash Geistweit, First church, Des Moines, Iowa. He has been there less than a year and already the church has adopted a tremendous program of expansion and service. It received 100 new members the first six months this year. Plans are being worked out to erect a modern building to cost around \$800,000. It will cost a million, no doubt. In his bulletin of June 27 he has one of the finest appeals for **THE BAPTIST** and *Missions* that we have seen for a long time.

"Pardon if we just cannot get to the third factor—the other denomination. We shall use that information at a later program. The office boy says that in his opinion a few folks want something for nothing, and for this class he recommends the following:

The thing that goes the farthest toward making life worth while,
That costs the least and does the most is just a pleasant smile;
The smile that bubbles from a heart that loves its fellow men,
Will drive away the cloud of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent."

"WCOY now signs off. Sleep tonight with a smile. Goodnight."

Allen has been pastor of the Hope Congregational church of St. Louis for several years; previously he was a Congregational pastor in Chicago. He and Mrs. Allen were received into the membership of the Third church. Mrs. Allen was formerly a Baptist. Mr. Allen was received for baptism and baptized on Sunday evening preceding his ordination. He has accepted a call to the First church, Keokuk, Iowa.

Rev. SAMUEL G. NEIL was the preacher at the opening service of the Ocean City, N. J., tabernacle association in connection with the celebration of its forty-seventh anniversary, Sunday, June 27. The historic tabernacle on the Methodist camp ground will be the scene of a full summer program of evangelistic services this summer. Doctor Neil will give four addresses at the New York state Baptist pastor's and laymen's summer conference to be held at

Keuka college, Keuka Park, N. Y., Aug. 19-20. He also preached the dedication sermon at the new church building of the First church, Pleasantville, N. J., July 25.

SUBJECTS TAKEN from sign-board advertisements have been presented as mid-week service topics by Rev. David N. Boswell, First church, Rome, N. Y. The chief purpose was to spiritualize the advertisements so as to take away the paradoxical element which so appears. A few of the subjects were: "Keep that school-girl complexion," "Gabriel snubbers or Burd-Gilman shock absorbers," "Chesterfield cigarettes—they satisfy," "Supreme auto oil leaves less carbon," "Three-in-One oil."

Rev. MERLE E. CORBETT was ordained July 7 in the church of Websterville, Vt., on recommendation of a council composed of twenty-two delegates from twelve churches regularly called by the Vermont Central Association. Rev. Albert H. Gage of Brattleboro preached the sermon. Other parts were taken by Prof. F. S. Anderson, Newton Center; Rev. W. A. Davison of the state convention, and Doctor Petersen, Hardwick.

Rev. F. I. SIGMUND has begun his seventh year as pastor of the Pemberton (N. J.) church which is entering its 163rd year of continuous existence. Forty-three persons have been baptized during the past six years, sixteen during the past year. Improvements have been made on both the church and the parsonage and an organ fund has been started.

THE VACATION Bible school held by the Tabernacle church, Milwaukee, Wis., had an average attendance of seventy-five; eleven nationalities were represented. Including the parents' offering, the school was an asset rather than a liability. Little Anita Speer, twelve years old, completed her tenth church vacation school this summer. She has served as a helper in the kindergarten and primary departments and has acted as pianist for two years. During the last four years she has not missed a day of the daily vacation Bible schools.

SINCE FEB. 9, the First church of Jamestown, N. D., J. Maurice Hupp, pastor, has received eighty new members, sixty-seven by baptism. From February to June the church showed more additions than any other Baptist church in the state and now ranks third in church membership. The pastor has been with the church four years. During this time the church mortgage of

Noble Instruments, Nobly Built
HALL ORGANS
West Haven, Conn.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 16
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO



McShane Bell Foundry Co.
BALTIMORE, MD.
Church BELLS—PEALS
BELL AND TUBULAR CHIMES
ELECTRICALLY PLAYED

Several years' standing has been paid. The North Dakota Baptist Association met with the Jamestown church June 29-30.

DURING REV. F. R. LEACH's first year as pastor of the church at Bremerton, Wash., sixty-six members were received, a 40 per cent gain. Improvements have been made in the church property. The church held a successful daily vacation Bible school with attendance of 107.

NINE PERSONS were baptized by Rev. Edward Griffith at the First church, Newark, N. J., June 27. The men's brotherhood has an attendance of sixty-five to 100. The pastor leads conferences at the Ohio assembly in Granville early in August.

THE MEMBERS of the Duaneburg and Florida church, Delanson, N. Y., gave a surprise party on the evening of July 3 for their pastor, Rev. G. J. Kneppa and Mrs. Kneppa in celebration of their eleventh wedding anniversary.

CAESAR'S CREEK CHURCH, Clinton Association, rural, celebrated its home-coming all-day meeting July 18. Rev. T. Gray of the U. P. church, Rev. N. H. Long, the pastor, and Dr. T. M. Hofmeister were the speakers.

REV. H. B. COX has entered upon his second year with the First church, Benton, Ark. The debt for current expenses has been paid and \$10,000 has been paid on the building debt. Fifty members have been added to the church.

REV. W. C. HART, Cairo, Ill., was surprised by the gift of a new car from Deacon J. Keaton. Mr. and Mrs. Hart expect to take the car on their August vacation trip. The pulpit will be supplied by Rev. Howard Kneppa of South Carolina. Extensive repairs on the church building will be completed by fall.

REV. HERBERT M. RICHMOND was ordained to the work of the gospel ministry July 15 at Ansley, Neb., on recommendation of the permanent council convened for the purpose at Grand Island, July 6. Rev. E. H. Jackson of Gibbon was moderator and Rev. J. Wynne, Mason City, clerk. The sermon was preached by Rev. A. C. Hull, Grand Island; charge to the candidate and the church, Rev. Parker Smith, Broken Arrow; ordination prayer and right hand of fellowship, Rev. R. J. Wynne.

THE FIRST BAPTIST Chinese church of New York was organized July 11 in the Kingside Chinese mission, Chinatown, N. Y. There are twenty-two constituent members: Dr. Mabel Lee, superintendent of the mission, twenty young men and Miss American assistant. A kind of public recognition for the church was held Aug. 1 when the Chinese council was present and representatives of the American Baptist Mission Society and the New York Baptist Mission society. The members of the Chinese church have requested Rev.

Charles H. Sears to act as honorary pastor, administering the Lord's Supper and baptism, otherwise the work will be under the direct supervision of Dr. Mabel Lee, daughter of the former minister, Rev. Lee To.

THE WOMEN of the First church, Visalia, Calif., gave a reception for Mr. and Mrs. M. S. Featherstone on their sixtieth wedding anniversary. The renewal of the marriage vows was read by Rev. C. M. Northrup.

THE MOUNT HERMON Federate School of Missions reached an attendance record of 328 during the week July 3-10, the largest number in its history. Baptists who were prominent on the program included Rev. F. A. Agar, Mrs. C. W. Brinstead, Rev. J. C. Garth, Dr. C. W. Brinstead, Mrs. Carrie A. Robinson, Miss Winifred Rouzee, and Rev. W. E. Hopkins, a Baptist missionary from India. Mrs. A. Egli, formerly missionary among the Chinese and now eighty years old, and Mrs. Ethel Phelps Claypool, a former missionary to the Philippines, were present. A pageant portraying twenty years of service was given to celebrate the twentieth anniversary of Mount Hermon.

REV. L. D. LAMKIN is in Colorado Springs, Colo., resting from his campaign of revival work. He will be available for evangelistic meetings after Sept. 1.

EVA M. PAGE, librarian of Des Moines university, Des Moines, Iowa, is completing the files of THE BAPTIST in bound volumes for the library of the institution. The following numbers are lacking: Apr. 10, July 3, 1920; Jan. 22, Apr. 9, Aug. 13, 1921; Sept. 23, 1922; Feb. 17, May 12, Dec. 15, 1923; Nov. 22, Dec. 27, 1924. Any of our readers who can supply any or all of these numbers are asked to communicate with the librarian of Des Moines university.

How ABOUT eighty-four men gathered in a Bible class on a hot Sunday morning at 9:30 in the gymnasium of a church which registers only 215 members? Such was the registration of the men's class of the Downers Grove, Ill., Baptist church, on July 18. Editor John A. Earl is teaching the class during the summer months. A. H. Carrol is the popular pastor.

THE DAILY VACATION BIBLE SCHOOL held during July by the Chestnut Street church, Philadelphia, Rev. Arthur C. Baldwin, pastor, had an enrolment of 115 and an average daily attendance of nearly seventy. The church unites with the Tabernacle and Walnut Presbyterian churches for community services on Sunday mornings during July and August. The pulpit of the Chestnut Street church was supplied July 25, by Rev. Frank W. Goodchild and on Aug. 1 by Rev. E. Carl Herrick of the First church, Fall River, Mass. Rev.

Clarence W. Kemper of the Baptist Temple, Charleston, W. Va., will preach Aug. 8.

REV. EARNEST A. MAIN has begun his third year at the University church, Los Angeles, Calif. During his pastorate the membership and congregation have twice doubled, the Sunday school has doubled, the finances have increased 200 per cent and the church supports a strong B. Y. P. U. Professor Reiusch, instructor in the university and a member of the church, has aided in the formation of a Baptist club known as the Roger Williams club.

A SUCCESSFUL SUMMER SCHOOL was completed at Bethel institute, July 23, when final examinations were given. The faculty and students enjoyed a fellowship hour before disbanding. The academy will open Sept. 14; the seminary and Bible and missionary training course, Sept. 21.


THE JENNERSTOWN CHURCH, Boswell, Pa., Rev. Chas. A. Weed, pastor, will celebrate its centennial Aug. 15-22. The program will open with a reminiscent service Aug.

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15 at which time a history of the church written by the pastor will be read, and will continue throughout the week with special speakers, an all-day picnic and a musical entertainment, closing with the evening service Aug. 22.

THE DAILY VACATION BIBLE SCHOOL held by the First church, Girard, Ohio, Rev. W. I. Barnholth, pastor, had an enrolment of 106 and a daily attendance of sixty. In addition to memory work, the children were taught as many Bible lessons during this time as they could have covered during three months in the Sunday school.

REV. AND MRS. W. S. RYDER of the First Temple, Oshkosh, Wis., are taking a motor trip through Michigan, Ontario, Quebec, the Maritime Provinces and New England. They will visit friends en route and plan to be back Sept. 1. Mr. Ryder will preach at the First church, Moncton, N. B., Aug. 8.

WHEN REV. B. M. OSGOOD left the First church, Fort Dodge, Iowa, to take up his pastorate at Washington, D. C., his former church adopted resolutions expressing regret at his departure, gratitude for the work that he and Mrs. Osgood had done in Fort Dodge, and commending him highly to the church at Washington.

PROF. M. W. CHASE, for fifty-seven years organist at College church, Hillsdale, Mich., resigns at eighty-four years of age. A letter in the church calendar expresses the church's appreciation for his service. Supplies for the College church include Rev.

A. H. Gleis of Detroit, Aug. 8; Rev. John E. Smith, Lansing, Aug. 15; Rev. Bunyan Spencer, acting-president of Denison university, Aug. 22; and Rev. P. L. Powell, acting-president of Franklin college, Aug. 29.

REV. A. P. HOWELLS of Jacksonville, Ill., has been spending the summer in Missouri and California occupying various pulpits. He has not accepted a pastorate as yet. At present he is in Los Angeles, Calif.

The Saving Sense

Employer: "You need a rest."

Clerk: "I know it and I'm going to have it. I'm sending my wife to the country today."

Neuter gender doubtless was invented to fit the man who can enjoy the conversation when ladies are discussing frocks.—*St. Paul Pioneer Press.*

The *Canton Press*, Missouri, prints this notice: "The party who borrowed my posthole digger will please return it as I have a chance to loan it again.—Ed Miller."

Boy's Topcoats, \$3.89: Smart new styles of spring that were bought to sell at far less.—*Toledo Blade.*

"The ideal career," remarks Dr. E. H. Lindley, "is to do what you please and get paid for it."

Is he married? Watch him enter the house through a screen door. If he shoos the flies and closes the door carefully, he's married.

Mrs. H. sent her small son to a neighbor's with the message that if it was agreeable, Mrs. H. would call in the afternoon. On his return the youngster was asked what he had said to the lady. "I told her," he replied, "that if she would make herself agreeable you would be over this afternoon."—*Boston Transcript.*

When a church seeks a pastor
It often wants

The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when it catches that bird
It expects him to live
On the food of a canary.

—*Record of Christian Work.*

A preacher, waxing enthusiastic on the marvels of creation, proceeded to expand as follows: "And the same Creator who made the vast ocean made the dewdrop. The Creator who made the mountain made the pebble. Yes, and the same Creator who made me made a daisy!"

A son at college wrote to his father:

"No mon, no fun, your son."

The father answered:

"How sad, too bad, your dad."—*Temple Advocate.*

Editor's Notes on the Lesson for August 22

THE TEN COMMANDMENTS: DUTIES TO GOD

Lesson Text: Exod. 20:1-10. Golden Text: Deut. 6:5

The decalogue which is here given in organized form was in force among men long before. But at Sinai the law was codified and given to the people. Its authorship is traced to God, and it is God who speaks through Moses these commandments which have become the basis of law of mankind.

Worship

The four commandments dealing with duties to God may be summed up in the one word, worship. The first commandment imposes upon the people the duty of worshiping God exclusively. "Thou shalt have no other gods before me." This commandment forbids all forms of idolatry and all kinds of polytheism. The world has always been full of gods, but the Israelites were peculiarly exposed to idolatry, for all the people around them were idolatrous. The late defections of the Hebrews throughout their history up to the time of the captivity can be easily traced to the violation of the first and second commandments. They turned away from worshiping the true God exclusively and adopted other gods and followed the evil practices that went with idolatry. Among modern civilized people there would seem to be no call for the first commandment because idolatry in its original forms is a thing of the past. But idolatry exists none the less among the most intelligent people. Whenever God is made to take a secondary place in the heart of a man or in the heart of society, that is idolatry. If the first commandment calls for the exclusive worship of God, the second insists on the spiritual worship of God. God is spirit, and attempts to visualize him by material objects is solemnly prohibited. The forms of material worship have changed in modern times and now thousands of people worship property or the things that may be purchased with money.

Worship

If God commands exclusive worship of himself it is because he is worthy of it. His name is sacred because it represents a personality that is holy. To take the name of God lightly upon the lips in expletives or in profanity is to cast discredit upon what is most sacred and worthy. The first thing Jesus taught his disciples in the Lord's prayer was reverence, and there is nothing that needs more cultivation among men than intelligent reverence for the character of God. So worthy is the exercise of spiritual worship a day has been appointed for it. One day in every seven is a ratchet in the wheel of the week to stop the revolutions for twenty-four hours in order that God may be publicly worshiped. The six days of work are to receive no less emphasis, but the seventh is the Sabbath of the Lord. Since Jesus came revealing the Father our worship of God should be wholly spiritual because we may appreciate the superior value of spiritual reality.

When You Make Your Will you will surely need to know the exact corporate names of your national missionary organizations.

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

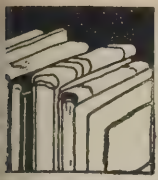
Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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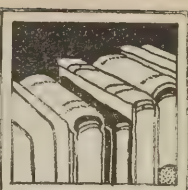
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New Books



Devotional Diary, arranged by J. H. Idham. New York: Doran. 60 cents.

For a record of the time spent in daily devotions. Also devotional lessons with references are given.

Set Up Your Hearts, edited by Anton T. Oisen. Boston: Pilgrim Press. \$20 per 100 copies plus express.

Designed for use in hospitals and other institutions, it presents an order of service designed to meet the requirements of various faiths.

Singing and Worship Book for Young People's Conferences, edited by Sidney A. Weston. Boston: Pilgrim Press.

A handbook for young people's conferences containing favorite hymns, suggestions for topic discussions, outlines of services, and prayers.

Book of the Presbyterian Program for Young People, 1926-1927. Philadelphia: Presbyterian Board of Christian Education. 30 cents.

A program for the young people's organizations of the church based on service, instruction, recreation and devotion.

Man Created During Descent, by Morris Morris. London: Marshall Brothers, Ltd. Price 3/6.

The author ought to write with the authority of acquaintance with his subject. He holds the degree of M.Sc., was research scholar in the University of Bourne, and has written another book on a related branch of the subject. He proposes the hypothesis of continuous biological descent but denies evolution. He finds the difference between them to be in the hypothetical fact that when a new species is due it is created by special act of God communicating new characteristics to an individual germ of existing species. Thus species "descend" from previous species but are "evolved" from them. By this hypothesis he bridges the gaps of descent that trouble the regular evolutionist and argues with considerable force that such bridging is necessary. His hypothesis has difficulties, however, which he does not sufficiently clarify. He mentions only one, if at some point in the genetic life of some species a new species is due to emerge, in order to its emergence as a species with stable characteristics, the creative act must affect at least two individuals so that they shall exist contemporaneously in the same locality with the same group of new specific characteristics and of opposite sex. Of course, miracles can account for anything, but his hypothesis must provide for such a miracle. Whether it will be more satisfactory than pure evolution, or a mixture of evolution, evolutionary creation and pure creation, remains to be seen. It must be given a place in the course of life, and the manifest gaps between species must be bridged, but the last word on the subject is yet to be said.

—U. M. McGUIRE.

The Threat of Leisure, by George Barton Cutten. Yale University: New Haven, Conn. \$2.

The author of this book is the president of Colgate university. What he has aimed to do is set forth in his own words:

"The result of our unlimited, unorganized, unled, and uncontrolled leisure is the gravest danger to which any nation has ever been exposed. This is the great threat of leisure which we may now see: the fruition of such conditions in the lack of self restraint as evidenced by the waves of crime with which we are now deluged. Our laws and national propaganda have been directed against overwork of people in general and certain classes in particular. We face a greater danger in underwork—or at least in under-employment, for the latter may be even more fatal."

The leisure which is discussed is that condition in which people find themselves because of the use of labor-saving machinery. There is now so much leisure that the great problem is its right use. To help society in adjusting itself to this new condition this book has been written. It is suggestive and arouses serious thought about the outcome of a civilization which makes no intelligent provision for the unoccupied hours.

—H. L. STETSON.

The Missionary Idea in Life and Religion, by J. F. McPayden, professor of New Testament literature and criticism in Queen's Theological college, Kingston, Canada. New York: Scribner's. \$1.50.

It is a long time since we have read a book on the missionary problem of the interest and merit of this small volume. It is well written by a literary master. The divisions and subdivisions of the treatise are so arranged that any phase, fact, or condition of the subject can be found as if it were in a cyclopedia. As to the contents the author has every preparation to consider them. He studied at Glasgow; for twenty years he was missionary of the United Free Church of Scotland at Nagpur, India. Aside from the position of his chair in Queen's college he is also in the chair of lectureship on missions, so he writes from the viewpoint of a specialist. While the volume has a strong philosophical, religious and historical trend which makes it a rich food for a critical student, it possesses also simplicity and lucidity that bring into missionary problems a new and concrete interest. The missionary impulse in life, business and professions as well as in religion is made the opening chapter; the missionary idea of Jesus, of the four gospels, of the apostles and of the first centuries are well considered. Wrong conceptions and methods of missionary work, some failures and causes thereof; the wonderful successes of missionary efforts and the indebtedness of civilization and progress to missionary

enterprises, the difficulties in the way of success—those are some of the features of this little classic on a world-wide problem. As a whole it is a storehouse of information on the subject and a veritable dynamo of inspiration.

—H. O. ROWLANDS.

There Is No Death, by Robert J. MacAlpine. New York: Revell. \$1.25.

This brochure of 106 pages is full of comfort and enheartment for those whose lives have been impoverished and hearts rendered sore by the passing of loved ones from this earthly life. In a well reasoned argument and in fine literary style the author has given his confidence in the continuity of life beyond the grave and the assurance which the believer in Christ may have, "life, rest, individual recognition and eternity spent in the light and presence of God." It might well be called the Christian outlook.

—H. L. STETSON.

Preachers and Preaching in Detroit, by Ralph Milton Pierce, D.D. New York: Revell. \$2.

Here we have an attractive book of sermons, "the best from the pulpits of the fourth largest city in the union," edited by the pastor of the Grand River Avenue Methodist church, Detroit, Mich. Detroit, Doctor Pierce says in his introduction, is a city of modern efficiency, a dynamic city in the sense that it is one of the world centers of trade and manufacture. To its population nearly 400 Protestant ministers are preaching every Sunday. From this number, Doctor Pierce has selected nineteen. "Standing at the head of this notable list are several preachers of national or international renown," he declares. "Perhaps no city in America holds so many outstanding preachers within her borders." The book contains a sketch of the life of each man and a sermon from each. These sermons are of a high class, full of inspiration and power.

—O. P. LOVICK.

The Mystics of the Church, by Evelyn Underhill. New York: Doran. \$2 net.

This is not a discussion of the mystical philosophers or those who overemphasize ecstatic and visionary experiences or those who have withdrawn from the institutional side of religion. Rather the author treats of those creative souls whose deep experience of God has challenged the attention and stimulated the spiritual life of their fellow Christians. Necessity compels any one writing on this theme to deal with the Roman Catholic saints. This author gives space to the modern Protestant mystics such as Boehme, Silesius, the mystical poets, Fox and the Quakers, William Law, Henry Martin and the mystics of our own day. The book is both historical and interpretative. The bibliography following each chapter is of value.

—G. CLIFFORD CRESS.

The Proposal and a Suggestion

By W. A. ELLIOTT

I HAVE been thinking much of evangelism and I venture to make a suggestion: Would it not be possible for THE BAPTIST or the committee of fifteen on evangelism to prepare and give to the churches an accredited list of Baptist evangelists, men who are trusted and true and who have proven their efficiency and trustworthiness?

It seems to me that such a list would greatly aid our churches in preparing for the proposed evangelistic effort in the fall and would be a kindly thing to do for our brethren who are giving themselves to evangelism.

Some of our evangelists have had hard sledding during the past year or two when much of the emphasis in our denominational life has been placed on controversy and when our denominational machinery has creaked under the strain of raising our missionary budgets.

I find myself in fullest accord with six months of intensive evangelistic effort. Is it not possible for us to utilize all of our forces in such an undertaking? In our worthy evangelists we have spiritual resources that ought to be greatly used. They are deserving of greater recognition than the denomination has accorded them in the past. Let the committee on evangelism list these evangelists—those who have proven themselves worthy and men of good report; let the committee put its own approval upon them and encourage the churches to make large use of them. I am confident that such approval will result in fuller cooperation of the churches with these "specialists in evangelism" and will greatly aid the churches in planning for their fall and winter work. No note has been struck in many a day in our Northern Baptist Convention that is more needful and which has elicited greater response than that struck by Doctor Massee in his address at Washington. Evangelism is the power preservative of the spiritual life of our denomination. It is the one thing that will keep the fires aglow on the altar of our denominational life. And who knows but that the note was struck in this hour of crisis to save us from the strife that was slowly dimming our denominational vision and causing the fires of evangelistic passion to die down into ashes?

Can It Be Done?

By C. A. GELABERS

I HAVE been watching and observing with keen interest the details in THE BAPTIST of the progress of Baptist interest throughout the country particularly and the world generally. I have observed the occasional publishing of figures showing contributions to missionary work. The figures in the July 17 issue are before me. To say the least, their totals are a reflection on the intelligence of Baptists and an indication that as a denomination we have lost our

religion, our love for the extension of God's kingdom, and our pride. It is high time we haul down our flag and admit we are a great social organization but hardly a two-footed, red-blooded, progressive, missionary, God-serving organization.

Statistics show that less than half of the population of this country are members of or are affiliated with churches. The need for missionary work in this country alone is great. If Protestantism and the Baptist denomination are to survive and to contribute their share toward keeping America free from the shackles of irreligious groups or religious organizations to whom the public are mere serfs, it must build a high missionary staff. It must entrench itself securely and every Baptist must rally to the cause and give until it hurts. In the long run it won't hurt. It will act as a boomerang to the welfare of the individual, the nation and the spiritual kingdom of God.

For years I have been wishing for a strong leader to rise in the Protestant church, especially in my own denomination, who will reinterpret the ideals of our covenant and creeds, unite us in one great spiritual body and fix in us anew a determination of spirit which will tear down the barriers between us and our neighbors so that we shall become less of a social clique and more of a tabernacle of worship for all peoples. Then our contributions for the spread of the gospel and the carrying of the light to other nations will be over and above the required

amounts and necessary research work can be done unhampered by lack of funds.

The job can be done if our people will only catch the perspective. With the determination which characterized our predecessors who, departing, shed the mantle for us to carry on but which I am afraid we have let hang in the clouds and the moths have gotten into it; with a concerted renewal of determination, the job can and must be done. Let us realize that without missions we are as hopelessly lost as a business concern without salesmen or as an ocean liner without fuel.

In a missionary sermon preached by Rev. John A. Foote, Baptist missionary now on furlough in this country, at the commencement exercises of Grand Island college, Nebraska, he quoted a Chinese student leader as saying:

"You will misjudge the situation if you think your missionary effort has almost come to an end. Why, the work is at its very beginning. We are needing missionaries today perhaps more than ever before."

Doctor Foote added, "The Macedonia call today is from Christians abroad. They feel and know the need of the own countries more keenly than we; they also know what we can do, and will direct us. It is not a time for slackening our endeavors. The dayspring is at hand."

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Volume VII

August 21, 1926

No. 29

The Baptist

Published Every Week by the Northern Baptist Convention

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NOTRE DAME CATHEDRAL, PARIS



Folks, Facts and Opinion



At the world congress of the Young Men's Christian Association held early in August at Helsingfors, Finland, fifty nations were represented by 1500 delegates, among them 250 Americans. Dr. John R. Mott of New York was unanimously elected to the presidency of the congress, succeeding Dr. Paul de Gouttes, who resigned because of advanced age. For the first time all of the Christian churches, including the Roman Catholic, were represented in the congress.

How many pastors share the views of the educational value of the religious newspaper expressed by W. S. Abernethy, pastor of the Calvary church, Washington, at a recent conference of the editors of denominational journals held under the auspices of the Federal Council of Churches in the capital of the nation? "A minister," said Doctor Abernethy, "does not have to begin in the kindergarten stage of every question on which he talks if his people read a religious paper. He can assume an intelligent interest in his message, whatever its character. Furthermore, he has an audience that has the world vision, the big background, instead of the parochial mind. It is ready to respond to big themes, and is at home in them. Thus the preacher is freed to plunge right into his subject, assured of sympathetic comprehension."

China's problems are enumerated in the annual bulletin of Canton Christian college as follows: "The securing of an adequate revenue, the establishment of the national credit on a firm basis, and currency reform; permanent relief from famine conditions, involving the reforestation of denuded mountain slopes, the control of rivers and canals subject to frequent floods and the introduction of improved methods of agriculture especially of extensive farming, all of which will be needed to eliminate famine; the development of railroads and other means of easy transport of men and goods, which not only is related to the fundamental problem of food supply, but which also together with the telegraph and postal systems may be counted on considerably to weld the people, hitherto so separated by geographical and linguistic barriers, into an ever-increasing sense of nationhood; the Christianizing of the press of China, so influential in moulding thought, welding the people together, and inciting them to action, which should be only for the upbuilding of the nation; the moral problems of opium and gambling suppressing; the abolition of foot-binding; penal and sanitary reforms; and the industrial development, sorely needed to form the ground work of prosperity and peace."

Dr. and Mrs. F. G. Cressey of Granville, Ohio, have received word that their son, Dr. George B. Cressey of Shanghai college, while on a geology trip north of Peking was beaten by robbers and lost about \$200 in money and personal belongings. This is but one indication of the state of affairs throughout most of China with no strong central government, rival generals fighting for their own ends and local authorities unable or unwilling to maintain order. These are days of great problems for the cause of Christ in that troubled land and call for strong reinforcements of our already weakened work, due to the diminished contributions of most of our churches in this richest nation on earth.

Mr. John Nevin Sayre, chairman of the committee on militarism in education, gives the following figures on compulsory training in the schools: "Last semester out of 80,520 students taking military training under the war department in civilian colleges, more than 65,000, or over 80 per cent of the 80,520, were in the eighty-three colleges where military training is compulsory for the first two years. All of these 65,000 are either enrolled in, or are drilling students in, compulsory courses. Since there were only 13,551 advanced students altogether, it means that over 50,000 students are now in courses where they do not have free choice, whether they wish to take military training or not. At least 7258 high school students are in compulsory courses."

The young church at Moanza, Belgium Congo, has its struggles against idolatry and other opposition. But there are 2000 children in the village schools and Rev. A. V. Wakeman reports twice that number in attendance at Christian services from time to time. Every two months the teachers come in to receive their pay and to be given instruction and counsel. At these times they bring in those who have asked for baptism. At a recent meeting the teachers brought in seventy-five.

Twenty years of organized accident prevention in the plants of the United States Steel Corporation has saved 46,000 men from death or serious injury, has averted accidents which would have disabled 322,000 other workmen, and has resulted in a large saving of money, it is shown in the 1926 report of the corporation's bureau of safety, sanitation and welfare, just made public. The report shows that the corporation has spent \$158,000,000 for safety, sanitation and welfare in the last fourteen years, the largest item being \$45,000,000 for the relief of injured employes and of the families of employes killed. From 1912 to 1926 the corporation spent \$31,700,000 for sanitation, \$28,000,000 for playgrounds, schools, clubs, gardens, visiting nurses, and similar activities, \$15,700,000 for accident prevention, \$13,000,000 in pensions, and \$22,000,000 for the employes' stock subscription plan. This policy has become a necessity of modern corporation management, and the results are peace and hundreds of millions of net profits.

Perhaps the most significant fact for citizens of the United States which has developed in this matter is the open effort which has been made by Roman Catholics in the United States in response to the apostolic letter to compel the government of the United States to aid the Vatican in the accomplishment of its designs upon Mexico by demanding, not only in the press but in the congress of the United States, actual intervention in Mexico by the United States government to secure again for the church the position and power which for four centuries it so shamefully abused. The violent attacks upon the Mexican government in both houses of congress, culminating in demands for intervention, and the intemperate denunciation of President Coolidge by Archbishop Curley of Baltimore for entertaining a cabinet officer of the Mexican government are symptomatic of the tendency of the leaders of the Roman Catholic hierarchy to confuse the proper relations of church and state, and to expect the civil government to be subservient to the order of the church.

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Special occasion of thanksgiving and substantial reason for encouragement are found in the report of Executive Secretary W. H. Bowler for the first two months of the fiscal year. He writes under date of Aug. 6: "You will be interested to note that the receipts for this period of the present fiscal year are about \$5,000 in excess of the same period in the last fiscal year." In view of the fact that May and June are usually among the lean months so far as missionary reports are concerned because of the extra reports put forth during the closing weeks of the fiscal year to accelerate the action of the churches in meeting their full quota, this substantial increase is apparently an evidence of the turn of the tide. For five years the tide of missionary giving has been ebbing. Probably last year was its low-water mark. At least the indications now point to a return to normalcy.

Official announcement is made that Rev. Charles W. Gilkey, pastor of the Hyde Park church, Chicago, has been selected professor of preaching in the divinity school of the University of Chicago. He will not sever his connection with the church. Professor Gilkey has served as university preacher at Harvard, Yale, Princeton, Cornell, Toronto, Stanford, and many other institutions, and last year gave the Barrows lectures in Illinois, the addresses being issued by the University of Chicago Press under the title of "Jesus and Our Generation." The selection of Doctor Gilkey completes a group of exceptional teachers of preaching in the joint faculty of the divinity school of the university and the Chicago Theological seminary—the group including, besides Doctor Gilkey, Prof. Theodore G. Soares, Prof. Carl S. Patton, and Mrs. Ozora S. Davis. Prof. W. C. Bower has been elected to the faculty of the divinity school to take the place of Prof. M. Artman, who has resigned to become the general secretary of the Religious Education Association.

Under the heading, "History in the Making," the Macon, Ga., *Daily Telegraph* contains the following editorial review: "The Lonsdale Company, one of the biggest cotton manufacturing companies in the world, is moving 500 looms and 20,000 spindles from its factory, near Providence, R. I., to its mill at Seneca, N. C. When the movement is completed, the Seneca mill will have 40,000 spindles and the New England mill will be ready for closing. Economically, the South has no advantage it has not possessed for at least fifty years. Its industrial growth is not the outcropping from physical and natural advantages that have accrued within recent years. It is the result of the mental stimulus that Northerners have received; the result of the awakened self-consciousness of the South, the consciousness that we here possess the economic advantages that have been the source for industrial greatness." Will the South strip New England of its factories? The West has stripped it of its farms. Something more than passing curiosity is involved for thousands of people in New England.

Nameless and unsung is the white discoverer of a wood which not only possesses remarkable insulating qualities but is about twice as light as cork and of a strength one-half as great as spruce. The balsa tree had been growing in the tropics, particularly in Ecuador and Costa Rica, ages before any white man viewed its forests. Natives knew of its unusual buoyancy. They used it in making rafts with which to float the heavier and more desirable woods, such as mahogany, to the seacoast and a market.

God's Watchful Care

By HELEN B. MONTGOMERY

NOT long ago, I received a letter from a missionary in Persia telling of her joy in reading "Prayer and Missions" and of a letter that she had received from a former student who is now studying in America that made a fresh illustration of God's fruitfulness in answering prayer.

Though Yusuf had money enough for two terms at college, unforeseen expenses depleted his funds. Part of his money was tied up in some Persian rugs which arrived late and made a further drain on his resources with the heavy custom duties. He could not sell his rugs at the school and registration day for the second semester came around with only \$60 deposited with the treasurer instead of the \$146 that was due. He took his perplexity to God in believing prayer, asking him to help him to sell the rugs, then went to the treasurer to ask an extension of time until he could sell them. He got as far as, "I have deposited \$60 with you" when the treasurer interrupted saying, "Let me look to see if my books agree." Looking the matter up, he said, "Yes, you deposited \$60 and later \$100."

When the boy denied it, the treasurer told him that a friend of the missionary in Persia from whose school he came had sent the money.

Behind the scenes was the following preparation that God made for his aid. The missionary in Persia, months before, perceiving that Yusuf might need funds for the second year, had written to old friends reminding them of a promise to help made years before, and telling them of this boy. The man to whom she wrote was ill and died, but his widow mailed a check for \$100 to the credit of Yusuf and promised a similar amount yearly as long as it might be needed.

So the boy Yusuf found his prayer answered in a way he had not dreamed, his bills paid, the rugs still in his possession and time in which to dispose of them.

In this true story we see God working before the prayer was offered. He inspired the missionary to write on behalf of her absent student telling his story to friends in America; he put it in the heart of the widow to respond and so timed the gift that it came just when it was most needed.

The letter that the missionary received from Yusuf bubbled over with gratitude and joy. God does answer prayer. "In all thy ways acknowledge him and he will direct thy paths."

We have Erik Sjostrand of the *Svenska Tribunen-Nyheter*, Chicago, to thank for the following correction and explanation: "In the issue of your excellent paper THE BAPTIST for July 31 you have a kind note about the crown prince of Sweden. You call him Gustavus Adolphus III and say he is a 'lineal descendant of the great Gustavus.' This statement is, however, not exactly correct. The present king of Sweden is Gustavus V. And when the present crown prince becomes king he will consequently be called Gustavus VI. His 'lineal' descendency from the great Gustavus is at least problematic. As a matter of fact he is a lineal descendant of the French marshal, Jean Baptiste Jules Bernadotte, who in 1810 was adopted by the Swedish king, Charles XIII, as crown prince of Sweden. He succeeded to the throne as king of Sweden, 1818. And he was the great-great-grandfather to the present crown prince Gustavus Adolphus."

Bishop James Cannon, Jr., of the M. E. church South, who had supervision of Methodist work in Mexico for eight years sums up the present situation in these words: "The effort which has been made by Roman Catholics to link up Protestantism with its attack on the Mexican government has been so far a dismal failure. Protestantism has no faith in such pleas for 'religious liberty.' Whenever and wherever the Vatican has had the power it has permitted no freedom of worship. It did not permit it in Mexico, Cuba or in South American countries as long as it could prevent it. It endeavors today to stifle all Protestant efforts in Spain, Poland, Italy, Roumania and indeed everywhere else. It is in so doing perfectly consistent with its exclusive claims. But it cannot secure support from Protestantism in its effort to compel the Mexican government to give to the hierarchy its old position of domination over the people under threat of present pain and future damnation. It is even possible that Protestantism for the ultimate good of Mexico may decide that, although it can never agree that any human government or agency has the right to restrict the simple preaching of the gospel entirely free from political activities, it may hold that right in abeyance rather than seriously embarrass the Mexican government in its present life and death struggle to free the country from clerical domination of the people. Certainly the present-day situation in Italy, Spain, Poland and other countries is sufficient proof that nothing would be more hurtful to Protestant aims and activities and to religious liberty in Mexico than a victory for the Roman Catholic hierarchy led by the Vatican in the present conflict. Although there is no certainty that the government will be obliged to take such steps, it is possible that it may be necessary for the present distress to prohibit religious activities of any kind by the Protestant missionaries, not because the government believes those activities will be hurtful, but because Roman Catholic clamor for a technically consistent enforcement of the constitution may require it."

Out in Montana the United States government has begun the breeding of pure-bred Morgan horses for saddle horses for the ranges. For soundness of foot and limb and wind that famous breed seems to have retained through several generations all of the perfections of its famous sire.

Announcement of the opening on Aug. 27 of approximately 22,945.6 acres of public lands located in Nye County, Nevada, has been made by the general land office of the department of the interior. The opening will be under the jurisdiction of the local land office at Carson City, Nev. For ninety-one days, beginning Aug. 27, the land will be open to entry under the homestead and desert land laws by qualified ex-service men of the world war, and also to entry by those persons having a preference right superior to that of the soldiers. These persons may file their applications during the twenty-day period immediately preceding the filing of the plat, and all applications so filed will be treated as though filed simultaneously at 9 a. m. on Aug. 27, 1926. At 9 on Nov. 26, the lands remaining unentered will become subject to entry under any applicable public land law by the general public. The land is reported to be rolling bench, mountainous in the N½ Sec. 4; and the soil fourth rate. The timber consists of dwarf juniper, not valuable for lumber. No surface indications of mineral was noted. There is no living water in this township, one reservoir stores water for a large number of sheep and cattle.

For the past two years Mr. and Mrs. J. H. Marchant of Tifton, Ga., have been giving the proceeds of sales of all their "Sunday eggs" to the Oak Grove Baptist church. In addition, they have planted half an acre in corn, which also will be devoted to the church. From Easter Sunday, 1924, to Easter of 1925, the Marchants contributed 1140 "Sunday eggs" which brought \$28.50 into the church plate. From the half acre of corn \$18.50 has been turned over.

Where does American money not go? Foreign loans of American capital including bond investments, but not including the purchase of property directly, went in 1925 for national, state and municipal securities in Europe to the amount of \$737,000,000; Latin America, \$203,000,000; Asia, \$66,000,000; Australasia, \$75,000,000; Canada, \$264,000,000. Of this amount \$152,000,000 went for the refunding of previous obligations, which leaves a net foreign investment in bonds to the amount of \$1,195,000,000. Estimating interest at 4 per cent, this means that American capitalists have bought in perpetuity the labor of 100,000 foreign laborers to pay interest alone on the investments of that year. Each year adds to that number about 100,000 more. And this calculation leaves out of account the labor required to pay the principal of those investments. What consequences are involved? This would be a highly interesting question for investigation in the high school.

Here are some of the modifications in the municipal laws of Vienna, Austria: Persons who talk, whistle or sing too loudly in the streets may be fined 30 cents. For repeated offenses jail terms are provided. If a person is detected reading a newspaper or book while walking along the street, thereby impeding pedestrian traffic, he may be subjected to a similar fine. Stopping a friend in the middle of a roadway, carrying packages of undue sizes and using bad or unseemly language, are among other punishable offenses.

For a short study in methology take the following clipping from the *National Catholic Welfare Bulletin*: "From a report made up by the executive secretary, Mr. Johnson showed at the Chicago meeting that the campaign to consolidated Catholic opinion against the Curtis-Reed educational bill had resulted in what was perhaps the most complete consolidation of Catholic opinion upon any public matter that has ever been obtained. Two hundred and thirty-nine protests against the measure were received at headquarters office from societies made up as follows: Catholic Order of Foresters, nineteen; Holy Name Society, twelve; Knights of St. George, ten; St. Vincent de Paul, five; Ancient Order of Hibernians, five; Knights of Columbus, fifty-seven; parish councils of the National Council of Catholic Men, sixty-seven; and miscellaneous societies and individuals, sixty-five.

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET

Rank	States	Amount paid to June 30 Last year	Amount paid to June 30 This year	Quota for This year	Amount of quota due to June 30
1.	Indiana	\$ 100.00*	\$ 17,372.24	\$ 165,000.00	\$ 27,500.00
2.	Dist. of Col.	85.00*	3,060.00	30,000.00	5,000.00
3.	N. Y. Metro.	8,468.27**	31,801.98	290,744.00	48,457.34
4.	Colorado	2,141.43**	4,690.47	95,000.00	15,833.34
5.	No. Dakota	577.61	1,241.08	21,500.00	3,583.34
6.	Michigan	8,864.13**	18,944.18	200,000.00	33,333.34
7.	Wash. West	4,449.54	7,928.81	55,000.00	9,166.66
8.	So. Dakota	1,335.50	2,249.93	31,500.00	5,250.00
9.	New Jersey	28,285.98	37,069.15	303,000.00	50,500.00
10.	Connecticut	13,004.16	15,843.99	161,000.00	26,833.34
11.	Missouri	2,438.94	3,089.15	35,136.00	5,856.00
12.	Pennsylvania	45,942.63	52,531.80	527,000.00	87,833.34
13.	Rhode Island	10,216.32	10,982.80	115,000.00	19,166.66
14.	Wash. East	1,891.08	2,023.07	34,000.00	5,666.66
15.	Calif. So.	31,866.24	33,818.53	330,756.00	55,126.00
16.	Nebraska	4,523.98	4,680.42	80,500.00	13,416.66
17.	Delaware	1,033.47	1,065.10	9,500.00	1,583.34
18.	Ohio	27,205.98	27,585.81	355,500.00	59,250.00
19.	Mass.	32,054.02	32,461.20	480,500.00	80,083.34
20.	N. Y. State	58,063.78	58,336.75	609,000.00	101,500.00
21.	Kansas	10,249.47	9,940.68	175,000.00	29,166.66
22.	Wisconsin	6,201.30	5,767.73	72,000.00	12,000.00
23.	Idaho	2,255.27	2,005.07	18,000.00	3,000.00
24.	Nevada	397.99	352.07	3,800.00	633.34
25.	West Va.	10,002.43	8,579.96	140,000.00	23,333.32
26.	Maine	6,238.79	5,259.30	110,000.00	18,333.32
27.	Illinois	31,546.86	26,566.10	320,500.00	53,416.66
28.	Vermont	3,778.09	3,156.17	45,000.00	7,500.00
29.	Iowa	8,290.50	6,271.46	90,000.00	15,000.00
30.	Arizona	1,997.90	1,441.88	19,500.00	3,250.00
31.	New Hamp.	5,864.73	4,066.54	45,000.00	7,500.00
32.	Utah	484.78	288.64	5,000.00	833.34
33.	Wyoming	572.08	283.73**	8,700.00	1,450.00
34.	Minnesota	8,805.30	3,858.19**	125,000.00	20,833.34
35.	Calif. No.	10,716.31	4,538.98**	121,000.00	20,166.66
36.	Montana	1,078.01	405.43**	15,500.00	2,583.34
37.	Oregon	5,646.77	2.00*	60,000.00	10,000.00
	Miscellaneous	2,667.18	5,052.43		
	Total	\$399,341.82	\$455,272.82	\$5,303,636.00	\$883,939.34

* May, June and July, 15 reports not included.
** July 15 reports not included.
The order in which the states are listed is determined by the percentage relation of amounts paid this year (Column 2) to amounts paid last year (Column 1).

The Baptist

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Classified as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

This Business of an Armistice

BAPTIST papers continue to discuss the practical aspects of doctrinal controversy in the denomination, with occasional reference to the position of THE BAPTIST. It seems proper therefore to go over the ground again, in order by repeated attempts to make the subject as clear as possible.

The first item is semi-personal. In the *Baptist Advance* of July 15 is this editorial statement:

The assistant editor of THE BAPTIST, who seems to be rather favorable to modernism, refers to the controversy between fundamentalists and modernists and says: 'Well, it does not appear that this controversy is saving anybody.' Doubtless that is true. . . . In itself controversy is not desirable and we get terribly tired of it; but when real issues are involved and eternal interests are at stake, almost traitorous towards Christ and his cause for us to abandon controversy merely because we are tired of it."

What value should be attached to the ascription of seemingly modernism to the assistant editor of THE BAPTIST is clear. But since it is inconceivable that the *Baptist Advance* should attempt to put a brother editor in a bad light by innuendo, the phrase "favorable to modernism" is doubtless intended as a courtesy and a compliment, for which, without knowing the content of its meaning, we are thankful. But here is good place to permit the assistant editor to say that for a determination of his orthodoxy in comparison with the most assertively orthodox Baptist anywhere, he is ready to submit his doctrinal views fully to any regular Baptist council in the United States—bar none. Moreover, he is willing to be judged by the whole range of his contributions to the religious press since the recent discussions arose. He has never expressed himself as being "tired" of controversy in its own right; but he is tired of bad manners in controversy, and he does believe that some thought should be given to the probable effect of controversy on the fraternal relations, spirituality and angelistic efficiency of the denomination.

The second item comes from the *Baptist Record* of Mississippi. It says: "The most foolish thing done at the Northern Baptist Convention was the resolution calling for six months' truce and a campaign of evangelism. Evangelism does not thrive in times of truce. Victories are not

won by pacifists. A donkey is not the symbol of conquest. Our brethren who are pleading for peace are not on the road to victory. Whenever we lose our zeal for truth, we shall find our love for souls is passing away."

Did the Northern Baptist Convention pass such a resolution in any terms that could be interpreted as mandatory? If so we fail to recall such action. Northern Baptists know as well as anybody that no such utterance could take effect except by unanimous agreement. There was a general opinion that among Baptists the business of controversy has been overdone as to both measure and manner. But an inalienable right of every Baptist is to fight whenever and wherever he finds something that seems to him to be worth fighting about. In every such instance, however, before seizing a club, one does well to consider whether in wielding it he is likely to do more harm than good, and in the decision of such a question the best judgment of one's fellows may have some value. Of course, love for truth and love for souls go together, but when they do so both tend to become persuasive. They manifest themselves naturally more in effort to win somebody than in effort to whip somebody.

THE BAPTIST knows well that a sham peace is no peace. It is under no illusions as to the present state of mind in the denomination. It is aware that in order for two to walk together they be in some sort of agreement as to the road and the locomotion. And it is aware that the present controversy both north and south is far from the stage of complete understanding and agreement. Perhaps this lack is most apparent at present in the field of the Southern Baptist Convention, where harmony seemed to have been reached in its last meeting at Houston. No sooner had the convention adjourned than one party announced the opening of a campaign to force the full and unqualified signed personal renunciation of evolution on the part of every employe of the convention and of every institution looking to the convention for support. The reaction to such a campaign is pronounced and influential. Perhaps its most recent and clear expression is given in the following extract from an editorial in the *Baptist Courier* of South Carolina:

"The sham which every one knows to be in the resolu-

tion has since the convention been spreading to our boards. Board after board has passed resolutions seemingly complying with the 'request' of the convention. But have they done so? We cannot speak certainly for every one of them. But have the members of these boards individually signed anything? Has anything been presented to them to sign? And yet they are advertising in the papers that they have complied with the request of the convention! The truth is, if we have got it, they have 'got by' the nauseating dose as best they could, making faces, contenting themselves with a general action, and gone on to other business as quickly as possible. These boards know that this action was not aimed at them. They know that they were included in it simply to give the appearance of impartiality. They know, and every one else knows, or can know, that the whole thing was prepared for the embarrassment of the Southern Baptist Theological seminary at Louisville.

"We have ripped the heart of this disgusting matter open that the health of a little sunlight might do its work. There are excellent brethren who know that all we have written down here is true, but they think that it should now be ignored, that the McDaniel declaration and the articles are all good and are worthy of endorsement regardless of the Tull resolution, and that we ought to 'get by' this situation as quietly as possible and get on to our work. Their motive is good. But they are missing the moral inside of this thing. When designing men came to entrap our Lord with a perfectly good question, he exposed their hypocrisy, rebuked their perfidy and defeated their evil design. There is something horrible in using a good thing for an evil purpose. We do not propose to assist this purpose. We do not propose to cover it with pious platitudes. The moral health of the denomination, as well as the dignity of our greatest institution, is involved. It might appear that this paper is practically alone in the strenuousness of its stand. But there are more with us than some think. Throughout all the South there are serious-minded men who are profoundly concerned. And the hour will come when the moral sense of the denomination will assert its rights to primacy over every other consideration. We ought not, we dare not, sacrifice these rights for a harmony that covers acquiescence in hypocrisy and injustice."

Now, it is clear that when such a careful writer as Editor Z. T. Cody releases such an editorial expression, omens are not hopeful for peace in the South. Perhaps they are no more hopeful in the North, but in the Northern Baptist Convention we have openly talked things through. Whatever may be said of our degree of agreement, we have made progress in understanding both one another and the precise field of disagreement. And THE BAPTIST is persuaded that we have defined a field of actual, not "sham," agreement sufficiently clear and large to serve as a base for the mobilization of all of our forces in united evangelism and in the united support of our general program of missionary cooperation.

THE BAPTIST yields to none in its zeal for the doctrinal, evangelistic and administrative integrity of the denomination. It believes that such integrity can best be secured by frank and full conference in a fraternal spirit, avoiding as far as possible everything that resembles "debate, deceit, malignity," and by the actual experiment of cooperation wherever not contrary to the clear will of the Lord. So

believing, we pursue through whatever mazes of misunderstanding, controversy or schism, our single unvarying purpose to promote understanding, agreement, fellowship and cooperation.

Conviction Plus Tolerance

TOLERANCE is supposed by many people to be incompatible with definite and firm convictions. Indeed, men sometimes measure their loyalty to their religious or political principles by the depth and breadth of the chasm which they place between themselves and others in cooperative enterprises and by the stubbornness with which they refuse to come to an amicable understanding. On the other hand, men sometimes measure their tolerance by their lack of any definite convictions and by the intensity with which they resent the expression of convictions on the part of others. Both alike err, and any man errs so far as he tends toward either type.

Firm convictions intelligently held are compatible with broad and sympathetic tolerance. In fact, the more intelligently they are held, the more deeply they are grounded in fundamental principle, and the more perfectly they resolve themselves into a cosmic faith, the more also they tend to produce in those who hold them an appreciation of contrary convictions, a brotherly spirit toward other types of thought, a recognition of the good and the true in other forms of belief, an effort to come to a friendlier understanding and a willingness to cooperate in doing good wherever cooperation is possible. It may almost be taken as a rule that whenever any man adopts a resolute schismatic attitude and pleads in support of it his superior loyalty to principle, there is something in his creed which he has not adequately examined and which he does not thoroughly trust.

On the other hand, tolerance, rightly considered, is the very attitude of mind most favorable to the discovery of the truth and to the attainment of thoroughly grounded and unshakeable loyalty to fundamental principle. For tolerance is not merely an amiable attitude toward people but it is also a hospitable attitude toward truth and sacred reverence for the facts. It is simply a patient appeal from present opinions to ultimate discoveries, and it urges as a principle of its very life the faithful investigation, verification and revision of all opinions in the light of ultimate facts. It is both scientific and religious. He who does not care what either he or others think, provided everybody be peaceable and obliging, is not tolerant; he is merely lazy. He who is so sensitive that he regards any holding or expression of religious conviction as a violation of comity is not tolerant or liberal; he is simply a bigot under another name.

Of course this discussion leaves out of consideration the near hypocrite who parades either his orthodoxy or his tolerance as a means of securing a job, a salary or a position of leadership.

What Christianity needs today is full loyalty to religious conviction, full freedom to express it, full freedom and earnestness in the investigation of religious truth, earnest and fraternal effort to come to a common understanding and intelligent appreciation by each of the other's position, willingness to cooperate in Christian work on the basis of these principles, and a constant common endeavor to widen the field of cooperation.

The World in Transit

BY THE ASSISTANT EDITOR

Remove the Dead Cat for the Sake of the Well

Motion Picture Producers and Distributors of America, a promotion magazine of the organization, ask concerning the motion picture industry: "Shall we merely endeavor to censor, to regulate, to put it into a straight jacket? Would this be discharging our full duty?" Certainly not. Who proposes any such thing as being "our full duty?" But there is one uncompromising demand for clean movies." When the motion picture producers exhibit an earnest purpose to comply with that demand, they will have no occasion to ask such questions. There are indications of progress in this direction. Let them continue. The man who is trying to take a dead cat out of a well may be awkward about it, but somehow, for the sake of the well, the cat must come out. Let the owner of the well lend a hand.

At the World View Chicago from the Angle of Betterment

Chicago has been adequately advertised and slandered with reference to its crime record, but it has never become so hard that it does not know how to blush. At one time, however, it refuses to blush. The news leader in one of the papers, by an anonymous writer, bears the headline, "What Do We Pay Reformers to Reform Us?" and laughs about it through two columns. What is the joke? It is simply the fact that there are 300 city-wide welfare, service and reform agencies of various kinds operating in the city having permanent holdings of \$83,346,972, and combined annual budget of \$47,752,616, of which \$26,38,797 comes from private sources, and largely from the churches. Contemplate the unreformed and defiant "Us" who stand off and publicly sneer at a Christian and community spirit which registers unselfish goodwill in such magnificent measure. This is Chicago, and this is also the phase of Chicago journalism.

Does the Brown Man's View Count for Anything Here?

Rayna Raphaelson in the *American Review*, after showing what benefits white men have brought to Hawaii, concludes with this significant statement: "Yes, all these things that white men have brought to Hawaii—and to the other backward places of the world. Everywhere to the uncivilized, unprogressive people, they have brought the lessons of Christ, trade, and clothes. They have opened up a wider, more various world to them. And it honestly does not seem inappropriate to these white men that in exchange for these many blessings, they should claim for themselves a certain authority in the brown man's universe and certain carefully chosen places in the brown man's beautifully shining sun." If Christ were left out of the combination, the white man's claim would be natural and intelligible. But where did he learn any such claim from Christ? And after all, is the brown man entitled to any opinion on the subject?

Public Misgivings Are Turning to Something Worse

Ever since the world war the question has been raised insistently whether it is true that the guilt for the war rests chiefly upon Germany. The most competent historical students in both Europe and America have been sacking the records for an answer. They seem to have

found it. The last statement of the facts has come from the hand of Prof. Harry Elmer Barnes, recognized as a thoroughly competent historian. If his book, "The Genesis of the World War," proves trustworthy, as it seems to be, then, let German guilt be great as it may, there are not maledictions enough in human language to characterize the infamy of Russian, French, British and American policy in connection with the tragedy. Contemplate president Wilson, for instance, while publicly professing neutrality, deliberately deceiving the American people and working in secret for nearly two years to drag the United States into the war at the behest of American financiers. The reader wants to shout, "No!" And the record of M. Poincare and Viscount Grey for cold, persevering, murderous mendacity, chills one's blood. One wishes to discredit and forget the whole tale. But here is the book. It invites criticism. It incites revolutionary thinking. And the author is accessible to investigation.

Where Minorities Decline Absorption

Are diversities of race, language and religion compatible with the safety of the state? To turn the question around, must the state, in order to maintain itself and achieve its legitimate purposes, subject racial, linguistic or religious minorities to the denial of rights accorded to the majority? The International Federation of League of Nations Societies has just issued a statement concerning "minorities discontented with their lot through being deprived of the full enjoyment of their own language, religion or special culture or through being subjected to treatment the effect of which is to absorb the minorities, against their will, into the nationality of the majority." With reference to the principles involved it announces the doctrine "that variety of race, language, religion or culture among citizens of a state is not inconsistent with loyalty to a state or detrimental to its solidarity and that therefore attempts at such absorption are both unwise and unjust." The problem in the United States seems to be how to absorb all varieties of whites and at the same time avoid absorbing all varieties of color—how to amalgamate pink in the top layer and to secure a complete sooty precipitate in the other layer.

Why Not Try the New Testament Way?

The *Christian World*, London, quotes a Baptist pastor as having said: "I am a thorough-going Protestant, but I wish that in our services we knew better how to quicken the imagination of our people and make the Divine Presence mystically real." What, then? Probably all Protestant ministers and all Catholic priests wish the same thing. Jesus and Paul tried without perfect success to make the meaning of the Lord's Supper a reality to the participants. The most impressive ritual does not seem to have surpassed their primitive simplicity. If experience counts for anything, permit one who for many years has observed or conducted the Lord's Supper in all sorts of situations from city temple to rustic chapel, to say that from all of these places alike comes the memory of simple disciples whose tearful faces testified the reality of the Divine Presence. Spiritual sincerity and simplicity find the Lord without the aid of a eucharistic congress. What has Rome that a Baptist needs for purposes of either the Lord's Supper or the communion of saints?

Paris Re-Visited

BY WINFRED ERNEST GARRISON

HAVING promised the editor some observations on some of the parts of Europe less infested by tourists and the gleanings of conversations with undistinguished persons who are not accustomed to being interviewed for the press, I found myself taking the special train from the steamer to Paris—which is perhaps not exactly an out-of-the-way corner or off the beaten path of travel. But it is hard to resist the temptation to go to Paris when it is within a three hours' ride and the train stands ready. Besides, there are many undistinguished people in Paris, and, thronged as it is with Americans and other tourists, there are parts of it where one may ramble all day without hearing a word of English and where tourists form no part of the picture.

I have had an idea that there are peaceful corners in Europe where people are not bothered much about the war and the problems growing out of it, and where life runs along much as it has done in generations past. And yet there is the new war memorial in Notre Dame in honor of "a million British dead" most of whom lie in the fields of France. There are memorial tablets in many of the churches with long columns of names, "morts pour la patrie." In quiet Carcassonne, St. Vincent's has a list of 300 dead from that parish, and the case is not exceptional. Though life goes on with some appearance of normality, one does not have to stir its waters deeply to bring up the dregs of war.

Even in France, where two years ago I found a feeling of almost panic at the thought of the danger of another German invasion—or, at least, much talk of that danger in justification of the occupation of the Ruhr—there is the beginning of a reconstruction of opinion as to war-guilt. A young Frenchman told of his home village in north-eastern France which was not reached by the Germans, though it was near the lines. Returning French soldiers looted shops and assaulted women. For purposes of propaganda, this was ascribed to the Germans. The young people knew better and held an indignation meeting at the high school, and thereafter would believe nothing that was told them about the causes of the war. They still talk about it as a case of governmental deception. The feeling grows that the politicians have perverted the truth to justify themselves. I do not know how extensive this feeling is. I can report only isolated episodes and shall not generalize upon them.

The Fluctuating Franc

It would, of course, be much easier for both Frenchmen and foreigners to forget the war if it were not for the downward course of the franc. The government may talk as it pleases about the "rise of the dollar and pound," but plain citizens know better. They know that the franc is falling. They do not care whether dollars are high or low, for they are not buying dollars. But they have a distinct interest in the fact that prices are rising faster than income, and that means a falling franc. Meanwhile, Americans in France profit outrageously by the fact that the adjustment of prices lags behind the rate of exchange. A dollar pays for a good room at a fair hotel in Paris. In the provinces the price is much less. Yesterday—an excellent dinner at the best hotel in a city of 50,000 cost me less than forty cents, including the standard 10 per cent tip to the waiter. Railroad fare, third class, is about half a cent a mile; second class, less than a cent; first class, about a cent and a quarter. I generally go third class, be-

cause I prefer to talk with the people one meets there rather than with tourists. I have gathered considerable data regarding economic conditions which I shall summarize later; I mean mere opinions and gossip, not statistics. Meanwhile, it is enough to say that the fall of the franc and the question of the war debts and inequalities of taxation and the special privileges enjoyed by the great industries are topics much in the public mind, even among the *petite bourgeoisie*. They are favorite topics of conversation among third-class passengers.

The care with which petty economies are practiced indicates the narrow economic margin upon which many are operating. In Paris the trams and busses have first and second class. When the second is full and the first nearly empty, nice looking people are seen standing on the platform to save the half cent difference in fare. No one is ashamed to economize. Restaurant bills are scrutinized with care, and tips are measured out with precision according to the standard scale.

Beneath (or beside) the bourgeoisie is a more or less clamorous proletariat. Driven by a sudden downpour of rain into a wine-shop of the lower order, I became a target for dark looks and threatening talks. "This aristocrat wouldn't come here to drink with us, but he thinks our saloon is good enough when he needs shelter. Why doesn't he go to one of the fine places? Let him get wet if he is too good to be with us in fair weather." That talk about "aristocrats" recalls 1792. How many are there of these whose class consciousness takes the form of hostility to all who are not obviously workers? Enough of them would make another revolution. These are the only ones I have encountered.

The Communistic Intellectuals

There are also the communistic intellectuals. I found a university student selling papers on a boulevard. His paper (translating the title) was "*The International*—monthly organ of the student communists." He looked me over as I bought one and said courteously, "It gives me unusual pleasure to put this into the hands of such as you." Perhaps he said that to every one. Under the circumstances it was a good line. One of the most flaming utterances in the paper was a letter from a correspondent who gave his address as a certain number in the *Rue Gracieuse*. It happened, by sheer chance, that I had been down in the *Rue Gracieuse* that morning—a squalid street on the left bank, beyond and behind the university section—a thoroughly disreputable crevice between old houses. I had gone through it because on certain mornings it is transformed into an elongated outdoor junk shop where one may buy rusty keys, worn clothing, and a million other things, sometimes old hand-wrought copper and pewter. Out of this slough came this "student communist." You can use your own imagination and picture either an ambitious youth, touched by some casual spark and kindled to eagerness for education in spite of parental indifference, flaming into a spirit of rebellion against a social order which makes possible the conditions in which he was born; or, as has happened with increasing frequency in recent years, a proletarian father catching from some of the saner socialist leaders, like Jean Jaurès, the idea that the workers can never match the masters till they are their equals in intelligence and education, urging his boy on to a university course. There are many socialists (not many communists, so far as I know) among the teachers in France,

and it has come about in that way. The workingmen's clubs have been preaching the necessity of education and a great proportion of the free scholarships in the universities and normal schools have been won by young men of that class who got, or whose fathers got, the impulse from this source.

There is, as all the world knows, a strain of radicalism in the French temperament which is a (perhaps misguided) disposition to realize when conditions get unbearable and to do something about it even at the risk of blowing up the works. I visited Victor Hugo's house over in that blessed-peaceful *Place des Vosges*, on the skirts of the old Paris where the mansions of 200 years ago are the bakeries and warehouses and electric light plants of today. The lordly mansion of Colbert houses a commercial school; the quizzing of a concierge of a building that looked as though it had once been important, I found a room in a beer warehouse with the loveliest painted panels I ever saw, by Boucher, worth more than the land the building occupies. The *Place des Vosges* is not very far from all that, but it is still dignified though not fine. And there is Victor Hugo's house. On his desk, in his own handwriting, in the room in which he died, is this: "I represent a party which no longer exists, the party of revolution and civilization. This party will make the twentieth century. Out of it will come first the United States of Europe, then the United States of the World." I think he wrote that after he had been exiled by Napoleon III, when he naturally felt that a new revolution was needed to reverse the effect of the *coup d'etat*. But, revolution or no revolution, he spoke with a true French accent the sentiment of the millions of his fellow-countrymen who, now as well as then, are willing to pay a high price for liberty and progress.

But there is another type of university life in France besides that represented by the red revolutionist from the *Rue Gracieuse*; equally earnest, less intense and excited, more promising. The old University of Paris stands in a densely crowded area. There are no dormitories. The social life is such as naturally springs up in the Latin quarter (what is left of it) and in cafes and along boulevards. Hundreds of students live in various parts of Paris; some of them in places like the *Rue Gracieuse*. Foreign students come in large numbers, and they live wherever they can. Within the last three or four years there has been a beginning of a university residential community on the southern outskirts of the city, at the *Porte d'Orleans*. Here, where the old fortifications have been destroyed and an encircling boulevard built, a considerable tract of land has been acquired which was lately occupied and is in part still occupied, by squatters with disreputable shacks. Here seven dormitories have been built, one for women, in English collegiate Gothic style. The effect is that of an American college campus, with a sense of space and grass and room for athletic fields. This group is for French students. Other buildings are being erected at a little distance for foreign students. The Canadian house is nearly finished. The Argentine house is almost up to the roof. The house for Belgian students, nearing completion, is the largest and most beautiful of all. Others are in prospect. The whole is called the *Cité Universitaire*. It is a notable attempt to humanize and normalize student life in Paris. In some such way perhaps the young intellectuals may, without losing any of their admirable earnestness, come to realize that there is a possibility of progress and civilization without revolution. At any rate, I should rather trust a student opinion formed in the *Cité Universitaire* than in *Rue Gracieuse*.

The Consecrated Cookstove

BY FREDERICK W. STEWART

ALMOST any good thing is subject to abuse. If the chief inducement for coming to church is to get a meal at small cost, or if good food is thrown out as waste, this is wrong. Old H. C. L. has put a veto on most of this miscredited generosity. If a church relies on the proceeds of its chicken suppers to eke out the salary of its pastor, or if, in serving a "pay" supper, it gives less than good money's worth to its patrons, the matter is questionable. If women are forced to give an undue amount of time to the serving of tables, the thing is overdone or badly organized. If the church kitchen has become the regular meeting place of the scandalmongers' club, then it is the devil's business and not the Lord's. Should we padlock the church kitchen and have done with it as unworthy, as was done with the lotteries with which our fathers supported their churches 100 years ago?

For answer, let us consider more broadly this matter of living together. There may be in it something good that has been overlooked.

We are fundamentally gregarious and must have the society of our fellowmen, but as soon as we come into the presence of another, unless it is an intimate friend, most of us set up barriers to free and happy social intercourse. A surprising number of us are shy, or, as they say it today, victims of an inferiority complex. Even a loud and bold manner may be but an attempt to hide the unwelcome fact. When two of us meet we are so wrapped up in our own interests that it is with difficulty we find common ground for fellowship. It may be that there is a tinge of jealousy, or envy, or suspicion, unrecognized perhaps, yet enough to slacken the frank flow of good-will. Some of

us are doubtless lazy, we won't make the effort to be interested or interesting.

Yet if there is one thing in which a church should excel, it is fellowship. When a little company of believers first began to practice it, an astonished world looked on and exclaimed, "See how these Christians love one another!" Fellowship is still in style, and a church would do well to use every legitimate effort to cultivate it. It will prevent church quarrels, increase zest for common enterprise, multiply the fruits of endeavor, give joy and comfort in united efforts for the kingdom, and increase the effectiveness of mutual worship. Without it there can be no true church.

Fellowship may be strengthened by removing the petty barriers that hinder its free expression. Eating together will help attain this end. Drinking together used to do it, and that was one of the incentives to drinking. Smoking together does it, and so men have "smokers." But if the church may not drink or smoke, let it eat. You and I meet at church; the barriers are up between us, and we make little progress in acquaintance and fellowship, beyond a few banalities. Then the call to supper comes, and we put our feet under the same table, while some ministering angel puts alluring chicken pie before us. What happens? Straightway as I begin to do my duty by the supper and find it a pleasurable occupation, I relax socially. I discover that you are at the same pleasant business and that you too have relaxed. Our enjoyment becomes mutual, heightened because it is shared, and the barriers are down. We discover a surprising amount of common interests; your best story reminds me of one; my big adventure calls

out yours; we belong together to the best church in town and have a capital man for our pastor; we are mutually proud and happy; and when the hour of fellowship ends, we rise from the table, happy to have discovered each other, and inwardly vowing to cultivate each other's friendship. It was the chicken pie that did the trick. Was it worth while? Even a doughnut and a cup of coffee would have worked wonders.

This is no wild flight of the imagination, as a glance over the social history of mankind will reveal. When a distinguished visitor comes to town, why do we banquet him? To give him a square meal? He has probably had already more of them than is good for him. We do it in order to say to him, "We want you to be one with us!" When your college class has a reunion, why do you have a class dinner? Because your wives are not treating you well at home and you must take the opportunity to get something to eat? That is a slander. You do it to renew and to express the old class spirit, which is fellowship. Round the table the walls of separation which time has built between you fall as flat as the walls of Jericho, and time disappears; you are boys again together.

So deeply has the influence of food penetrated social life that the meal eaten together has become almost a sacred symbolism. Homer tells us of two ancient heroes who abandoned their mutual combat when they chanced to discover that two of their forebears had pledged unbreakable friendship by eating together as host and guest. Even among primitive people few deeper offenses could be committed than the refusal of proffered food. Food symbolized kindly feeling and good-will, to reject which was a gross insult. In the early church the bonds of fellowship were cemented by the love-feast, which was frequently held. And it is most significant that when Jesus was about to depart and would leave with his disciples an abiding symbol of fellowship and means for its perpetuation, he left a simple meal, of the ordinary things found upon the table of his day.

The kitchen will not take the place of the baptistry, but neither will it have to apologize for taking a necessary place in modern church architecture. Service on the kitchen committee may be a consecrated task, and a means of unrecorded blessing, if the abuses to which the suppers have been subjected are avoided.

Out in the hurly-burly of ordinary life, where Christians and pagans mingle in recreation, in business, in politics, and in social contacts, it is often difficult to put into practice all the Christian virtues presented in Sunday's sermon. So many of the conditions of life are fixed by those who have no ideals. One needs a robust and experienced Christian character to stand up to it all and not be overwhelmed with discouragement and defeat. No finer place exists for gaining that experience in Christian living than in those very circles which are Christian. Every committee, club, class, and organization of the church should be such a circle. And such should be the church kitchen.

Mrs. Morrissey has just joined the church. She is young and inexperienced in the Christian life, and so is not ready to be a deaconess or to serve on the devotional committee. Instead she is put on the kitchen committee. It is the night of the church's largest annual supper, and Mrs. Morrissey is on hand with the rest. What does she find? Half a dozen more capable women are serving ungrudgingly and gladly under a less experienced chairman, because it is her turn to have the place of honor. Through the more leisurely hours of preparation there is a constant flow of talk, but not a word of malice, scandal or backbiting. As the pace quickens, there is jostling of elbows, but no irritation; just a constant atmosphere of good-will. At a critical moment, some one scorches a principal dish. Every one gets angry? Not a bit of it. Some kindly

genius steps forward and with a smiling countenance saves the day and every one is happy.

The newcomer has had a brand-new experience. Women she has discovered, are not all cats, as the cynic would have it. This kitchen committee is composed of Christian women who carry their religion into so commonplace a thing as getting a supper. Mrs. Morrissey has had vision, and is thoroughly ashamed of her own slandering loving tongue. For one whole day it had not wagged in its accustomed way. And her temper! How did the women keep so sweet-spirited through all the mad rush! Surely the Christian life is something more than talk and platitudes. It is the real thing, for these women not only talk about it in the prayer-meeting room, but live it in the kitchen. Mrs. Morrissey has had an experience of growing in grace, and will stand her ground the better when she serves on a supper committee away from the church.

The Needed Dynamic

BY H. L. STETSON

A COMMON belief about criminals is that defective physically and mentally, they are not entirely responsible for their acts. Not so, says Louis E. Bisch, M.D. Ph. D., in a recent number of the *Saturday Evening Post*. In the psychopathic laboratory, established largely through his influence at police headquarters, New York City, he has examined pick-pockets, second-story men, loft thieves, safe burglars, holdup men, ordinary thieves, occasional thieves, larceny experts in several branches—all kinds and varieties of criminals, even murderers. Some he met only once. Others he saw many times and became rather intimate with them.

When he started this work he felt that criminals must have a kink somewhere. "I was convinced, indeed, that the majority are not merely just a little warped, but that they are warped and twisted to such a degree that they cannot and should not be held to strict accountability for their acts. But the laboratory told quite a different story. It made the startling discovery that not more than 5 per cent of all arrests could justifiably be considered fundamentally sick in body and mind to a degree which might render them irresponsible for the crimes they were charged with. . . . It is my firm conviction, after studying the crime problem from many angles, that the vast majority of all criminals are perfectly sound in body and mind and know exactly what they are doing."

The great question which this widely experienced alienist has found difficult to answer is the remedy for the 95 per cent of criminals who are normal in every way. Many suggestions are made, but the most vital one is ignored. They need new internal driving power, a spiritual force which will enable them not only to know the right but to choose it and steadily pursue it. Christ rightly diagnosed their need when he said: "Ye must be born again." On the divine renewal of the deeper vital forces will transform the lawless into the law-abiding. The needed dynamic regeneration.

What a call is there now to present this doctrine to all classes and conditions of people. Doctor Bisch says in the article above alluded to: "It has been estimated that at all times in this country 200,000 persons are imprisoned but that the entire criminal population—persons who at some period of their lives will become charges upon the state—is in the neighborhood of a million and a half. The cost of crime in all its phases is \$10,000,000,000 every year and the worst of it is that this cost of crime and the number of criminals are both steadily mounting." Could the necessity of spiritual regeneration be more strongly presented? In religious teaching is it given the place it ought to have?



The Devotional Life



"Be Still"

"Be still, and know that I am God."—Psalm 56:10

By F. A. JACKSON

THE world that most enriches and endures is a world of stillness. Our greatest joy is not a joy we can express; our best thoughts are never uttered; our deepest grief is never told.

The world of stillness was ever more vast and mighty than the world of sound. The things that touch our life to profoundest issues are "too deep for sound and foam." When some great sorrow or some great joy calls a halt, then do we feel how infinite and invincible is the eternal stillness. Even grit and drive get their larger opportunity when they are informed by a great calm.

A Leisurely Serenity

See how it was with the Master, self-giving and serene to the last, His ministry should convince us that gigantic labor may be accomplished and the divine will be done apart from noise or strife or self-advertisement. Dr. G. H. Morrison says: "I have known three or four great men in my life, and there was one feature common to them all. They never worried and they rarely hurried. There was a leisurely serenity about them." A leisurely serenity. He has plenty of time who dwells in eternity. When things that pass are seen in relation to things that remain they take their proper place, and the still small voice comes to be more potent than the wind, the earthquake and the fire.

Ruskin reminds us of the evidence of ease in all the works of creation. "We think we are to do much with the help of iron bars and perspiration. Alas, we shall do nothing that way. We shall only waste some pounds of our weight." How this evidence of ease rebukes our unproductive strife! How quietly the sun rises; how quietly the stars shine and fulfil their course; how quietly the green corn shoots clothe the fields in the sweet spring time; how quietly the harvest ripens; how quietly the Alps carry their crowns of snow; how

quietly the blessed darkness gathers down with its gift of recreating sleep.

And what are the powers in human life that make it a temple of God? Faith, hope, love, joy, peace, prayer, purpose, will, imagination, a thankful heart. And these are all quiet. And they change the face of the world. In the life of the soul as in the life of the good green earth, growth and blossoming and fruitage are always quiet. Even ferment has its fulfilment in quietness. "In the world ye shall have tribulation, but in me ye shall have peace."

There is an outward calmness we can commonly assume. We can maintain a coolness when the mind is a seething cauldron. A touch of breeding will hold tumult in leash. But here is something more profound, something more than an attitude or even a philosophy. Here is a faith, a quietness which is of God, able not merely to repress but

*"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can
restore;
Touched by a loving heart,
Wakened by kindness,
Cords that were broken will vibrate
once more."*

Margaret Deland sets forth this truth in "The Awakening of Helena Richie." Mrs. Richie knows the sorrow that comes from sin, she experiences the tragedy of unholy desire and she seeks in vain for the flower of happiness in the path of selfishness. At length there comes to her home an orphan boy and she is obliged to face the question of unselfish service.

Thus is her soul awakened to its sin, shame and wickedness. This opens at length the gate to a better future, a future that need not be ruined by the past, a future in which with love and courage, her soul can build for itself more stately mansions.

These are not the experiences of religious conformists, and these are not the triumphs of a duty religion.

to transmute the agitation within.

The psalm leads us by a fine sequence of thought up to this, warranting our waiting upon God in absolute repose. Realizing the Divine Presence "in the midst of us," we almost unconsciously grow calm. Then the words, "Be still" do not seem to mock our unrest, but are seen to be at the heart of life, and quietness becomes something more than an outward adornment; it comes to be the shining soul of life's dear immortal things. . . .

A Disarming Influence

A common cause of unrest is the impact of uncongenial minds upon our own. We can, if we will, encase ourselves in a coolness which refuses this impact and then it slants away. But here again is something finer. When the nature of God lifts ours up into its own it not only disarms adverse influences, but it makes for as much harmony as will be possible in this world. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." . . .

"Be still." God is there in the stillness, and in stillness comes the clearer, larger vision of him.

"Only the waters which in perfect stillness lie

Give back an undisturbed image of the sky."

"Be still." Still waters run deep. There is nothing to lose of friendship, or character, or influence, or usefulness by the cultivation of a quiet mind; there is everything to gain.

"Be still." There is healing in holy calm, the assembling of forces, the spacious opportunity of the Spirit.

"Be still, and know that I am God." Here is the august background to the shifting scenes of time; the power behind and within, immeasurable, immortal, immutable. And the voice of omnipotent authority is of such a gentle stillness! "I hear it in the deep heart's core."

—Baptist Times.



The Chimney Corner



A Good Bank

BY HERMAN N. BUNDESEN, M.D.

WHY do we save? To prepare for a rainy day. We also save to have a competence when we are old and can no longer work for a living.

You have with you a bank of which you are the governing official. It is called the health state bank. Are you depositing in this bank with the same idea in view that you deposit in your commercial bank? Are you scrimping and saving for the time when your body normally is breaking down faster than building up, when you are slowed up and nature forces retirement? Are you conserving health so that you may have a happy and comfortable old age?

In youth we prepare for later years. The wise and prudent live on so much and put away the rest. This is the wisdom of economy. If one spends all one makes, one is poor all the time. This is also true of health.

Youth is growth and in youth the savings of health lay the foundation for the mental and physical well-being that is so desirable in old age.

The health state bank gives you 100 per cent on your savings. If in the young days one works hard and then wastes the nights in fooling away time that is required for rest, that is a dissipation of health savings.

Exercise, fresh air, suitable and timely recreation add to the growing deposits in the health bank. What are you adding to your mental savings? Are you reading good books, are you interested in good music, in good pictures? Physical health is of first importance, it is true, and to live an old age, free from pain and physical discomfort, is desirable. It is the mind that helps make the body rich. There is nothing of so much worth as a mind well instructed. At seventy years a man should be at his best mentally, therefore consider that age the most efficient period of a man's life. Some great things have been done by men of sixty years and over.

The expectancy of life is increasing each decade. In 1900 a man at twenty-two years could expect to live to be about sixty-three years of age. Today he can expect to live to sixty-five years. Twenty years ago a man at forty-two years would be expected to live twenty-six years more. Today he can live a year and a half longer. Of course, this is the average.

Barring accidents, violence or sudden plague there is no reason why one who has been a careful depositor in the health bank should not live to eighty years, or even longer, in physical health, with youthful sparkle in his eye and with the capacity to enjoy life undimmed.

Added security is given the depositors by having stated examinations of their commercial banks. The health state bank also has authorities who know just what is necessary to maintain health solvency, what to do to promote health, and ways and means to live long and to enjoy mental and physical old age.

In your daily health investments, you are subject to an unsafe high rate of interest or a safe average. Living fast and spending physical energies at a great rate may yield for the time being a high percentage on an unsafe investment, but that investment is not secure and oft-times shortens life. As you yourself make it, you are either a liability or an asset from a health standpoint. Man is made or unmade by himself.

A good investment in health keeps you young and secure and keeps your arteries safe. Live within your health means. Overdrawing your health account brings health disaster. Parents should teach their children early health habits and health savings as they do saving of pennies in the coin box. Just remember this, that the health state bank is a safe place to put your savings for a "peppy" old age. If you dissipate your health early you will be poor in the end. In youth you should lay a health reserve aside for later years.

"God's Cranberries"

BY ANNA W. MCNEIL

A QUARTER-ACRE of Massachusetts land on Cape Cod is dedicated to the raising of "God's cranberries."

Rev. Charles W. Hidden, pastor of the Baptist church at Carver, decided that the people of today needed a practical demonstration of the efficacy of prayer. He announced from his pulpit that God stood just as ready to perform miracles today as he did 2000 years ago, if faith were put to the test.

Carver is in the center of the cranberry region. Cranberries need attention just as do other crops, as their growers well know. There was a certain quarter-acre which had been neglected for thirty years. For cranberry raising it was about as hopeless and unprofitable as could be, and the irony of it was that the proceeds from that particular bog had been dedicated to the church.

None knew so well as the pastor how urgently the church needed repairs. To most, the cost of materials and labor would have seemed impossible to meet, but Mr. Hidden saw no reason why this should not be made the opportunity to show what God could do.

Standing on the edge of the bog one rainy day last spring, he prayed, in perfect confidence of results, that "God would bless wonderfully the section

given to him to the end that the people of Carver and of all the world might know that the Lord God lives, is all powerful, and answers prayers as of old." Some of his hearers scoffed, some smiled, perhaps one or two shared his simple faith.

As the season progressed, it became apparent that the yield of that particular bog would be good. But everybody was looking forward to a bumper crop, so if this excited any wonder, it was ascribed to the generally fine conditions.

The summer, however, brought a series of disasters. A terrific windstorm swept Cape Cod and devastated many of the cranberry bogs, but "God's bog" was spared. Then came an invasion of insect pests but they did not cross those consecrated boundaries. A drought caused further losses, and the final calamity occurred early in September, when an unexpected killing frost destroyed most of the crop that remained. Other frosts were predicted by weather experts and the only preventative known was to flood the bogs with water. This could not be done because of the lingering effects of the drought. It was then decided that the only salvation lay in picking the berries before they were ripe for harvest.

"God's bog" having been spared all these visitations, the people urged haste on their pastor before the coming of the fatal frosts. He replied that the Lord was responsible for that quarter-acre and he refused to worry or to be hurried into gathering a premature crop.

Suddenly "the rains descended and the floods came" and again the peril was averted.

The picking of cranberries ranges from thirty to forty-five barrels an acre, the latter figure being high. Thirty-five barrels is considered excellent. When the pickers finished "God's bog" they had twelve and one-half barrels which would mean fifty barrels to an acre.

The matter had by this time received wide publicity and a letter came from a New York man, enclosing a check for \$5, ordering five pounds of God's cranberries at the rate of \$1 a pound. He suggested the slogan: "All cranberries from God's own bog, \$1 a pound." The slogan was adopted, and orders came pouring in at such a rate that the cranberries could be disposed of many times over. One dollar was sent from a man in Niagara Falls for "just one cranberry from God's own bog as a souvenir of the great prayer experiment."

Mr. Hidden estimates that if each cranberry brought a similar amount, \$36,000 would be raised for the church from that quarter-acre crop. As it is, he has an offer from a Boston brokerage firm for double the market rate for all of "the Lord's berries."



BOYS and Girls



Explorers! Prepare to Go to Japan Next Week

BY PEGGY

Explorers' Club:

You never saw a family as excited as ours; Timmy is practically walking on his head all day long, Bill is whistling, and I'm grinning from ear to ear, and as for Mother, I'm wild with thrills. The delicious part of it is that you must please be just as excited and thrilled and whistling, because you too are invited to go on this trip to Japan—*next week*. You haven't a moment to lose, you see.

It began, as most of our nicest family events do, with Uncletim and Motherest. Motherest was sewing by the lamp, and I and I were playing dominoes, Timmy was putting together an old fire engine when Uncletim came in. He kissed everybody—he always does, even Bill, and Bill is getting too old to be kissed by anybody nowadays. Then Uncletim came down and began to talk to Motherest, quite as if we were wallpaper, or sticks of furniture, or rugs, or curtains or thin

Sisterling," said he, "how about that Japanese trip? Still considering it?" "All decided," she nodded. "Going! Going! Gone!"

That was enough for us!

"Japan?" I shouted. "You?"

"Going?" gasped Bill. "You?"

"Gone?" wailed Timothy. "You?"

And he began fingering dear mother's skirt as if she too had become thin air.

But those two provoking grownups were just as quiet and reserved as if they'd been discussing the weather: "It will be great fun to plan the trip, and I'm glad you'll get the tickets and the expenses."

Said Uncletim, in a matter-of-fact way: "A curious fact, I've always felt a special liking for Japan. Great chance, this!" "Exactly!" Mother agreed.

Dear me, if ever we three young Hathaways nearly jumped out of our skins it was then and there. I'm sorry to say I looked at Uncletim and shook him like cats like kittens who've been naughty: "Look here, you terrible uncle," I cried, "you just don't dare go on being mysterious and provoking and upsetting; I've just got to tell you what you and Motherest have got up your sleeves."

"I've got a cuff and a shirt-sleeve attached, Peg o' My Heart, and that's absolutely all!"

"You've got Japan up your sleeve," I cried, "and we can't wait another single moment to know why and how it is when you and Motherest are going to take that trip. Now own up!"

Uncletim smiled more mysteriously than ever: "Peggy," said he, "are you aren't you an explorer?"

The Explorers' Club

CONDUCTED BY MARGARET T. APPELGARTH

"I am," I announced firmly.

"How about you, Bill? An explorer?"

"Aye, aye, sir!" Bill sang out, saluting.

"Timmy?"

"I should just say so," said Timmy eagerly. "I'll explore absolutely anything anywhere, Uncletim, honest injun!"

"Such a satisfactory family, you have, Sisterling! Well, you grand explorers, you can't go to Japan until you each give five facts about the country. Bill, you're oldest, you start!"

But it was no trick at all for Bill, because only a few years ago we had studied Japan in our junior society, so Bill began rattling off facts in fine style: "1. Japan is a series of islands in the Pacific ocean. 2. Japan is ruled by an emperor, called the Mikado. 3. Japan was a hermit nation for hundreds of years, refusing to let any foreigners come into any of her ports, on penalty of death. 4. Fifty years ago Japan signed treaties and admitted other nations, and even began to copy the best of the ideas other nations had. 5. Today Japan is a progressive, civilized country, one of the great powers of the earth."

"Hear, hear!" cried Uncletim, clapping his hands. "You're a regular historian, Bill. Timmy, can you do as well?"

"No," sighed Timmy. "But I know some things. 1. I know that the Japanese sit on the floor on nice clean matting. They like it, and are ever so comfortable that way. 2. So they don't need furniture in their houses, and the doors slide so that you can turn one whole floor into one room. 3. Japanese houses have paper walls, and you have to be careful not to push your elbow through the walls! 4. There's a garden in back of the house, with a fish pond and a grandfather fish and a crooked cherry tree bending over to look at itself. Sometimes there's a curved bridge over the pond. And stepping stones leading to the house. It's all jolly. And for 5, I guess I'll take their clothes, for people in Japan wear kimonos, with big floppy sleeves like butterfly wings. The sleeves are used as pockets. My, I'd like a pocket two feet long, Uncletim!"

"I dare say," said Uncletim, nodding. "You're a good explorer, Timmy. I don't believe Peg o' My Heart can do as well."

Now of course I was too proud to mention it to him, but I don't mind telling you that the boys really had told most of the things I longed to tell, so I had to do some rapid thinking. "Well, Uncletim, for number 1 there's that terrible earthquake a few years ago, which simply ruined Tokio and Yokohama.

2. There's the little jinrikisha, in which the Japanese people ride; the name means man-pull-car, for it's like a small buggy pulled by a man, and it was invented by a Baptist missionary years ago to help his invalid wife get around the streets. 3. There are the temples with their rows of turned up roofs, where the people come to worship idols and beat big gongs to wake up the idols first. 4. There are paper prayers which the worshipers chew and then throw, like spit-balls, at the idol, for if the wad of paper sticks, then the prayer will be answered, they think. 5. And of course, there are missionaries there in Japan, Uncletim—could I count them in, as number 5? For they've done important things all over, schools and kindergartens and churches, so surely they count."

"Count?" said Uncletim, softly. "Count! Why of course they count, and I think you three youngsters are the wisest young explorers I ever knew in my life." And he really seemed to mean it, so then I explained, ever so modestly:

"I'm sure Miss Applegarth's other explorers would do exactly as well, at a pinch, Uncletim, but please do tell us quick what this whole Japanese mystery is!"

"Your mother can tell better than I, Peggy."

So then we all began on mother: "What? When? Where? How? Who?"

Motherest laid down her sewing. She looked happy, the kind of happy she always looks just before Christmas when she's brimful of lovely secrets, not only for us, but for everybody everywhere. "You have a Christmas look!" I cried.

"That's exactly how I feel," she nodded. "But before I explain, tell me, is there a single Hathaway who knows what March 3 means in Japan?"

(To be continued.)

The North Lakhimpur Association, Assam, met this spring in a new village of Mundari Baptists. The village has sixty members and a new meeting house. About 400 were entertained, hardly any of the men being of the older generation. It was reported that nearly a thousand rupees (about \$335) had been raised to support evangelists to the non-Christians.

The inspector general of civil hospitals for Burma and the governor have both recently visited the Baptist hospital at Namkham and both have highly praised the work being done for the border peoples. Medical work is closely linked to evangelistic. The hospital staff and preachers carry the Christian message to the bedsides of the sick. On Sundays the Shan school and the Kachin school give song services. Recently a man was baptized whose only knowledge of Christ came through the hospital ministry,



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for September 12

Note: All references hereafter made in these "Meeting Helps" will be to the following books: "Modern Discipleship and What It Means" by Woods; "Twelve Tests of Character" by Fosdick; "The Man Nobody Knows" by Barton; "Gates and Keys to Bible Books" by Robinson; "How We Got Our Bible" by Smyth; "A Short History of the Christian Church" by Moncrief; "Peasant Pioneers" by Miller; "God's Dynamite" by Lerrigo. The books may be had from the American Baptist Publication Society.

The last paragraph on page 380 of "Gates and Keys to Bible Books" will help you to get an idea about this topic. The introduction will probably help too. The last two paragraphs on page 153 of "How We Got Our Bible" will be of aid, as will the material from page 109 to 126 of "How to Read the Bible" by Smyth. This last book you will probably find on your pastor's bookshelves or you may have a copy of it as it was used last year.

Before the meeting list the different uses which one might have for the Bible, such as a guide book, a yard stick, a history. Perhaps you may ask several others for suggestions as to what use the Bible might be put.

In meeting have these suggestions listed on a blackboard so that all may see them. In presenting the topic you may use as an introduction the story of the little girl who was entertaining the minister. A large Bible was lying on the table and the minister asked the girl if she knew what was in it. "Yes," replied the child, "a lock of grandma's hair, a piece of Ma's wedding dress, Pa's and Ma's wedding certificate, a rose from sister's grave, and our pictures when we were small."

Then show how some people use the Bible for wrong purposes, such as argument. Have the young people discuss in open meeting the value of the Bible to those who make the wrong use of it. Raise the question as to whether or not a person who uses the Bible for any one of the reasons mentioned in the second paragraph is getting full value out of it. The conclusion might be the resolve to read the Bible oftener and with more devotion than ever.

Michigan Baptist Summer Assembly

By ALICE CUMMINGS

Michigan, the summer playground, with its hills and valleys, its lakes, streams and groves, offers no more ideal place for a summer assembly than the beautiful campus and surroundings of our Baptist college at Kalamazoo. Kalamazoo

college is one of the pioneer colleges of the state, founded ninety years ago.

Each member of the faculty was the best available in his or her line of religious work. Our state director of religious education, Rev. Morgan L. Williams, served as "Dizzy Bean" (busy dean). Twenty-eight courses were offered this year.

A few ambitious students began arriving on Sunday, July 18. Monday brought the arrival of many happy assemblyites, the reunion of old friends, the securing of room assignments and meal tickets, and the general confusion of getting settled in rooms and getting acquainted with roommates and neighbors. At 6 p. m. all were assembled for the first time in the Mary Trowbridge dining hall. Meals were served under the college management and were attractive, delicious and plentiful.

The opening meeting, as were all other evening meetings, was held in Bowen hall chapel, featuring a welcome to and response from the assembly, and an address on the assembly theme, "Adventure for Christ," by Dr. Seldon L. McCurdy, a returned missionary from Burma.

At 6:30 each morning rising signals called us to the world of action, and at 7 our hungry family was ready for breakfast. Immediately after breakfast Dean Williams gave a five minutes talk on the morning watch word, each thought centering on the theme "Adventure for Christ," the first letter of each word spelling out the word "Adventure."

Four class periods of fifty minutes each were held each morning with a half hour recess between the third and fourth periods. Nearly every one worked for credits, some taking three, and some four subjects.

The lunch hour found every one in the dining hall. As usual, the room became the clearing house for jokes on one another, and on members of the faculty, besides the usual quota of songs and yells. The hour immediately following lunch was left for rest and study.

Each afternoon was given over to recreation. Equipment for tennis, volley ball, croquet, and quoits was provided, and nearly every day a party went to a nearby lake to swim. Of course, the national game was not neglected, so the "Celery League" came into being. Kalamazoo is known as the celery city because of the quantity of celery produced around it, hence the name of our baseball league. Teams were named for Baptist colleges. These games held all the thrills that go with a ball game, but best of all was the game between faculty and

students, when the assemblyites proved themselves the better players.

The annual picnic was held at the Vreeland property on Wall lake, which was deeded to the Michigan Baptist Convention. The afternoon was spent in playing group games, swimming, and boating. A picnic dinner, followed by a campfire service brought the picnic to close.

Vesper services were directly after dinner in the grove near the dining hall. Picture a hillside, at its foot a small platform for the speaker, on its side rows of benches. Watch while the rows of benches are hidden by rows of young people. A young man steps forward and leads in the song service. Listen, and you will catch the echo of the song the loved to sing in that evening hour: "Daddy is dying in the west, heaven is touching earth with rest." And then the chorus: "Holy, holy, holy, Lord God of Hosts, heaven and earth are praising thee, O Lord Most High." Who could not feel the spirit of reverence and worship? The leader takes his place and calls for verses of scripture that pertain to adventure and then for prayers, brief and spontaneous, simple and sincere, then the tale on some phase of the assembly theme by one who has adventured for Christ.

Evening programs were varied. A general acquainted social directed by two of the young people broke the icy reserve and did much to create the spirit of good fellowship which lasted throughout the assembly. Illustrated lectures, address pageants, and "stunt night" were the main parts of the evenings.

Bed time devotions were held in dormitory groups, each group being at liberty to choose its leader and place of meeting. Suggested texts were given by group leaders at dinner time by the vesper leader.

Three organizations meet during the assembly, the B. Y. P. U., W. W. G., and Life Service League. At the close of the assembly, the B. Y. P. U. held a two-day convention, with election of officers. The W. W. G. also had a five-lesson class and a leader who gave general talks as well as personal interviews.

Last, but by no means least, is the Michigan chapter of the Life Service League. The league is composed of young people who are planning to live their lives in the field of Christian service. This year it became necessary to organize and a constitution was drawn up, officers were elected, and Dean Williams elected as an honorary member.

It has been a privilege to attend our summer assembly and to have "hill-top" experiences.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

THE GREATER CAMPAIGN OF EVANGELISM

The unprecedented success of the cooperative committee on evangelism last year is the cause of the movement to continue the work on a larger scale during the current year. This movement is already well under way in accordance with plans made at the Northern Baptist Convention in Washington when it was voted to undertake this greater evangelistic advance under the direction of a committee of fifteen composed of pastors, laymen, secretaries, and evangelists. This committee is known as the cooperative committee on evangelism of the Northern Baptist Convention.

Plans have already been announced for conferences early in October to be held in nearly forty of the larger cities, and local committees have been appointed and are already at work. This list of cities will include New York, Boston, Philadelphia, Pittsburgh, Buffalo, Detroit, Chicago, Minneapolis, Denver, Seattle, San Francisco, and Los Angeles. These will be followed by other conferences in smaller cities and in associations until all the churches have been reached.

The effort will be made to bring pastors from remote churches into touch with the movement, and the objective of the conferences will be to inspire every church to begin its evangelistic work as early as possible in the fall and continue through the winter. The arrangements for the conferences have been placed in the hands of local committees composed largely of pastors, and the responses thus far received to the requests of the committee have been of such a character as to indicate that there is the greatest interest in evangelism that Northern Baptists have ever known. All of the features of the denominational program have been arranged so that evangelism may have the fullest recognition and the right of way. All the national organizations are putting their united strength behind the work to make it a success.

Following these conferences an extensive program of advance has been planned for the rest of the year. It will include the organization of states until every church has been reached. The evangelism of youth has been committed to a sub-committee which will seek to win young people in Bible classes, in young people's societies, and in colleges and schools.

The statistics of the cooperative committee on evangelism for the past year, ending Apr. 30, 1926, indicate over 100,000

baptisms. The returns from the territory within the United States, that is, covering an area of thirty-eight states, indicate 78,900. The number reported from the Latin American fields, Mexico, Porto Rico, Eastern Cuba, Haiti, Nicaragua, and San Salvador of 1321, and the number reported from the foreign mission fields in the non-Christian countries of Asia and Africa is 22,721, making a total of 102,942 within the territory served by the Northern Baptist Convention. This is considered the largest number ever reported by Northern Baptists.

FACTS FROM THE QUIZ BOOK

Baptists have a total of 805 foreign missionaries on the world fields today.

Sixty per cent of the organized churches on the foreign mission fields are self-supporting. These churches also contribute generously to missionary and benevolent enterprises in their own lands.

Evangelistic results for the past ten years clearly show a steady upward trend. Statistics show there were 11,043 brought to Christ on the foreign fields in 1914, and 19,786 in 1924.

THE STATE HONOR ROLL

Twenty states are on the two months' honor roll. All of these contributed more during May and June, 1926, than they did during the same period last year. They are: Southern California, Colorado, Connecticut, Delaware, District of Columbia, Indiana, Massachusetts, Michigan, Nebraska, New Jersey, New York state, New York Metropolitan Board, North Dakota, Ohio, Pennsylvania, Rhode Island, South Dakota, East Washington, West Washington and Missouri.

A GOOD BEGINNING

"The Haddonfield Reminder," calendar of the First church of Haddonfield, N. J., Rev. Paul Hayne, pastor, prints the following: "We are happy to note that the people of our church are beginning the new missionary year by paying \$465.34 to the Board of Missionary Cooperation, exceeding the amount due by \$7.01. In the May number of the *New Jersey Baptist Bulletin*, we are credited with being the third church in the state in our missionary giving, being surpassed only by the North church, Orange, and the First church, Montclair."

The New Jersey bulletin in reprinting this item, adds, "Has your church a record like this—exceeding the amount due by \$7.01? Pastor Hayne is a busy man, but we feel confident that if you ask him how his church keeps up he will send you a reply."

RESULTS OF CHURCH

OFFICERS' COUNCIL

The Calvary church of Schenectady sent twelve representatives to a church officers' council conducted recently by Dr. F. A. Agar. The pastor writes that as a result of the council, all the representatives were enthused along all lines; the missionary society improved materially; the spiritual life of those who attended was deepened, and they saw the whole program of the church from the right angle.

The budget of the church was increased \$1000 in the face of paying off \$2000 a year on a new parsonage, and the church presented the pastor with a sum sufficient to cover his expenses to the Northern Baptist Convention. The missionary objective of the church was also fully attained.

A GOOD WORKING RULE

In a recent issue of its calendar, the First church of Glens Falls, N. Y., reproduces the graph (printed in a recent issue of *THE BAPTIST*) which shows that in an average Baptist church of 100 members, fifty-one contribute to current expenses, and only thirty-two give to missions. Dr. Philetus H. McDowell, the pastor, does not intend to accept this as a picture of the Glens Falls church. Instead, this church has adopted as its working rule, "Every one every week."

A note in the church calendar says, "Every member and friend is welcome to a set of weekly envelopes. Our glory is the forgotten one who refuses to be forgotten and the overlooked one who refuses to be overlooked. Please speak up. Refuse to be a blank."

This church aspires to be an "honor church" by sending in one-twelfth of its mission quota each month. "Many things," says the calendar, "can wait, but Jesus Christ, the gospel, and the need of a world must not be kept waiting."

MONTHLY PAPER PUBLISHED BY SMALL CHURCH

An interesting paper is published monthly by the church of Ellenburg Depot, N. Y. It is put out by the pastor, Rev. A. Stockton, with the assistance of his wife. The paper not only contains local church news but sermons, stories, and anecdotes as well. It sells for 10 cents a copy or 75 cents for a year's subscription. The church is a small one (sixty-six members) in the mountain district of the state, and deserves much credit for its enterprise and initiative in getting out this little paper.



Among Ourselves



Boston Letter

By CHARLES H. WATSON
Newton's New President.

HAVING looked at the attractive countenance of Doctor Everett Carleton Herrick, twelve years pastor of the First church, Fall River, and having noted the facts given about his origin, training, and unusual record, THE BAPTIST family may welcome some outline of his character and characteristics. Of course, we are assuming keen interest in Newton's new president whoever he may be. Newton is a Baptist tradition, associated with our leadership, scholarship and history for 100 years. Newton reminds us of Horatio Hackett, Barnas Sears, Alvah Hovey, and a multitude of Baptist scholars, preachers and missionaries. Naturally then, upon the regretted retirement of President Horr a year ago, interest had fixed itself upon several prominent names, though Doctor Herrick had attracted the trustees early in their search for a president.

A Change of Type.

This choice emphasizes a change of type in our theological presidents. The older type was the ripe and solid scholar and educator, the thinker and bookmaker such as Edwards Park and Alvah Hovey. The newer type is the active man of affairs, the leader of men, representing at once the severe discipline of our schools, and the larger and more varied leadership of new forces in church and denominational enterprise. The task seems to have changed, and a different type is sought for it, men like Charles R. Brown of Yale, and Clarence A. Barbour of Rochester, both splendidly trained men, yet both full of human feeling and suggesting human contacts. Evidently the secluded scholar may become an expert, but is not now sought as a leader and inspirer of young men in the schools. In marked degree and manner, President Horr seemed to embody both types, as if mediocrally preparing us in passing from one to the other. He had the weight and flavor of the scholar, and the disenchantment and business head of the man of action.

And now comes Doctor Herrick! The parsonage in Maine, the Hebron academy, Colby college, Newton seminary, and Harvard, all have left their mark upon him. His trained mentality is unmistakable. His educational finish for heading a school for young ministers includes his two pastorates of twelve years each, both difficult, yet ascending in success and power, and finally becoming remarkable. Newton is but the continuation of his "educational finish." A man who had become the apostle of 1000 men has been promoted to the higher task of training 100 leaders of men and shepherds of churches.

Doctor Herrick has a character that compels confidence, and characteristics that will be especially welcome to young men and to churches in a theological president. His churches have found him a man and a brother, and the seminary and the wider fellowship of churches will find him the same. His manliness wins men, and his brotherliness warms and holds them. He has quietly virile quality, clear mental grasp, and always a heart. Perhaps his two outstanding characteristics are sincerity that is open, and common sense that is golden. That combination gives a judgment that is sound, and a tactfulness that wins.

The election of Doctor Herrick is received with widespread favor. Preachers and laymen are equally happy, but the happiest of all are the people in his churches, and the most confident are those who know him closest and best, who have seen him work and worked with him. Certainly it is a goodly prospect that Newton faces at the opening of her second century, in the coming of Dr. and Mrs. Herrick. Always they are a strong team working together, and while great tasks will confront them, abundant cooperation will be at their call.

Prof. W. N. Donovan.

Now that the new president is chosen, the good word that Professor Donovan has won as chairman of the faculty and acting president, ought to be spoken. He has been admirable and painstaking in his *pro tempore* responsibility. Everything has been cared for, nothing overlooked, and his modest efficiency has won hearty and willing cooperation of faculty and students. In spirit and work the seminary has kept up remarkably during an interregnum that might have been embarrassing.

In Darkest August.

Ecclesiastically the gloom of mid-August grows from year to year, though it is anything but a cheerless month. Perhaps we forget that it is only a transference of our brightness to other places where it becomes brighter. One good deacon with a glance around a nearly empty church, exclaimed to the preacher, "Why, it becomes worse every year!" Of course he did not mean that the people got worse, only that they were somewhere else. And many of them are pretty good people wherever they are. There is another August besides the ecclesiastical August. It is not gloomy, but a great distributor of sunshine. Often it pervades the other months of the year, which sometimes would be gloomy without it. It is difficult to give mid-August her due when standing in a nearly empty church. Cheer up, September is coming!

Some Changes.

The expected has happened to Rev.

Harold C. Abbott of the Maplewood church, Malden. His unusual work for eight years there has attracted attention, and pulpit committees, like angels, have been "hovering around." It was only a question of time when he would be hoisted into a larger opportunity. The Fifth church, Philadelphia, draws the prize, and affords the greater field. Pastor Abbott has done at Maplewood all that a church could hope for, and more than even a church dares to expect. It was not considered a vital body when he became the leader, but it is vital now, and expanded, full of efficiency, and radiant in work and hope. Think of a prayer meeting often outnumbering the morning congregation, the evening congregation packing the house, and everything else in Sunday school and parish up to the same scale! Maplewood is too grateful, and too full of reasons for congratulating Philadelphia, for over-indulgence in mourning.

After six successful years with the church at Clinton, Rev. Ralph A. Stone goes to the strong church at Amesbury. This is the church from which Rev. W. F. Wilson came to run his strong race at the West Somerville church, and back to which he was called for a second pastorate, which was almost immediately terminated by his sudden death. In Pastor Stone, Amesbury has a good preacher, one who comes in the prime of his power, armed with rich experience, and tested qualities of leadership.

World Notes on Baptists

By DR. J. H. RUSHBROOKE
Regional Conferences.

THE ties with our Continental brethren in Europe will be strengthened during September and October by the regional conferences. Hitherto the Baptist World Alliance has held "world congresses" and "continental congresses." The new idea is sound—to gather representative Baptists from a limited region, so that smaller meetings may allow of closer acquaintance, and light may be shed upon special problems by those whose conditions are fairly alike.

In most centers—Barcelona, Budapest, Riga, Copenhagen—the "regional conference" will be international. In Poland it will be interracial. Russia is big enough to need a conference to itself.

Doctor Mullins is coming, and is expected to take part in all the gatherings. Indeed, he regards his participation as part of the world-visitation of Baptist communities which will form an outstanding feature of his presidency. The significance of the Baptist World Alliance will be brought home more closely than before to the brethren of Spain, or Hungary, or Russia, or Denmark as they fraternize with fellow-believers from other nations, including America and

tain, and are visited by the president and secretary of the alliance which expresses the oneness of their faith and order throughout the earth.

It is to me a peculiar pleasure to be associated with Doctor Mullins in this situation. I expect great things from it. The president is eminent as theologian and preacher, statesman and orator; but the effect of direct contact with his rich personality can only be understood by those who have felt it. The cause of Christianity in Europe will be served by his coming.

The British Union's Part.

I am grateful to the British Council for sending Rev. M. E. Aubrey as its representative to several of the regional conferences. Hitherto there has been too little personal intercourse between British and other European Baptists. (In the countries we specially serve it often happens that I am the only Britisher acquainted with the work and workers). Continental Baptists will appreciate the interest shown by the sending of the secretary as well as myself, who am now able to speak as president of the British Union. Mr. Aubrey will inspire the brethren and will bring back reports to inform and stir the churches at home.

Meetings in London and Scotland.

At the close of the series of meetings on the Continent, Doctor Mullins will visit England and Scotland. Meetings under the auspices of the alliance and in cooperation with the Baptist Union, the Baptist Missionary Society and the London Baptist Association are to be held on Thursday and Friday, Oct. 21-22. The meeting on Thursday evening will be held under the chairmanship of Mr. Boyd George, and that on Friday evening with Rev. W. Y. Fullerton in the chair. On Oct. 26-27, Doctor Mullins and I are to visit the assembly of the Baptist Union of Scotland in Aberdeen. European Baptist Students in America and Britain.

The *Baptist Times* recently contained a note as to the success of an Estonian student (Mr. Wuehner) at Bristol college. It is delightful to hear that a second (Mr. Tärk) who is studying in the Newton Theological institution ranks almost at the head of his class. Doctor Anderson describes him as "a very able and fine man."

Reports of other Continental students in British and American institutions are all good.

Mr. Hugo Lueck of Poland, a student of our British seminary in Rawdon, has passed in the whole of the subjects of the intermediate arts examination at the University of Leeds.

Baptists in Holland.

On visiting the annual assembly of the Dutch Baptist Union I was sorry to find the pressure of debt resting upon so many of our communities in the land. There are districts in which economic conditions are so serious that it is with difficulty that churches maintain their pastors. A small increase of membership is reported for last year. The evangelical temper and outlook are admirable, and the union steadily maintains the de-

nominal witness. Doubtless one hindrance to the numerical advance of Baptists lies in the fact—which we must thankfully recognize—that other Protestant groups manifest a strong religious life.

Baptist Visitors to Portugal.

The Rev. J. J. Oliveira of Lisbon writes me that he has changed his address to: Calçada Joao do Rio, 14. He will count it a privilege to help any Baptist visitors to Portugal.

Mr. Mornay Williams.

Mornay Williams will be missed in the Northern Baptist Convention and by many a philanthropic and Christian cause outside the denominational boundaries. He had won a multitude of friends, not only in his own country but on this side of the Atlantic, by the breadth of his outlook and the tenderness of his heart. Members of our British Union Council will recall his visits a few years ago, and members of the Baptist Missionary Society know of the interest he displayed in the spiritual welfare of Jamaica. Friends in many lands will extend their sympathy to his beloved wife, the willing partner in all his service.

Death of a Pioneer in South Africa.

The Rev. Ernest Baker of Cape Town writes me under date June 15: "Yesterday I received a telegram from our secretary telling of the death of Rev. Hugo Gutsche at the age of eighty-four. Mr. Gutsche is the one of whom I spoke in my previous letter as coming to this country in 1867 and starting the Baptist work among the Germans here. He was baptized by Oncken, and his wife, who died about nine months ago, was the daughter of one of the original seven who were associated with Oncken."

Baptist World Congress at Toronto, June, 1928.

I hope that our people everywhere are preparing to attend the next world congress. The last week of June, 1928, should see the greatest international gathering we have ever held. We anticipate that the Baptist film for which Doctor Mullins is working so hard will then be ready for exhibition. The program is gradually taking form. The British Continental Touring Club is considering special plans for bringing delegates across the Atlantic, and the Rev. J. Brown Morgan, who has the matter in hand, is one who enjoys a reputation for success in whatever he undertakes.

Extracts from a Lithuanian Evangelist's Diary.

The following passages present vivid pictures of conditions in one of the Baltic states:

"July 8, 1926. On reaching home I found several letters but I could not answer them all because there was one pressing request—to visit the sick wife of my fellow-worker, Brother V. in P. I set out at once. The journey was not long, but troublesome. There were two hours to wait in R. I made use of the time in writing a few letters and distributing our magazine. Sister V. was seriously ill, but as she saw a few friends and fellow-Christians about her she cheered up, and our visit helped her re-

covery. Brother V. who has often helped me with the work cannot do so now because his wife is ill and he, a gardener, has much to do in summer. He is also building his own house in which he will arrange a room to serve as a meeting-hall.

"June 13, 1926. I hastened to visit my loyal comrade, Brother Skwirblies, and found him ill. As he saw me he said in a faint voice: 'I have finished the course and am going soon to the Father, but you must work, for there is still much to do in our land.' He had labored so long that the church was about to celebrate its jubilee. But near as the feast was he could take no part in it. He participated in spirit, and on the eve of the celebration gave many instructions about it in a weak voice. The jubilee was celebrated on June 13 in a barn, since there was not room enough in the meeting house. The huge barn was beautifully decorated and looked like a fine church. Lithuanian, Lettish, and German singers rendered music. Representatives of nearby churches and people from the cities brought greetings. As I spoke of the unity of the Baptists of the world, and offered to the assembly the greetings of the World Alliance, I saw that this message aroused the special enthusiasm of all.

"June 25, 1926. I traveled on the 23rd to B. There I led a meeting in the house of a sister. Her husband, who was formerly a bitter enemy, has given leave to hold the meetings there. He came himself to our service, and was pleased with everything."

Henry C. Applegarth An Appreciation

BY MARGARET T. APPLGARTH

IT IS a rare privilege for a daughter to be invited by an editor to write an appreciation of her father, and a thousand choice memories come crowding to answer the invitation. Among the choicest is the fact that practically all the large churches he served asked him to come back for a second pastorate, and those he supplied for a period of months had a delightful fashion of approaching him about a permanent pastorate! And this, I think, speaks for itself of those deep underlying human qualities of his ministry which made even the small daughter in his home realize early that "the zeal of Thy house hath eaten me up"—an unswerving belief in his call to bring the kingdom of heaven, on earth, in the city where he lived and to the far ends of the earth; a tireless preaching of the stewardship of life and possessions; an absorbing passion for the word of God. He was the most companionable of friends and parents; generous to a fault; conspicuous throughout his years of service yet never a seeker of prominence for its own sake, placing little value on compliments and none at all on position; preferring more and more in later years the quiet of his own home, his own library. And running through it all was a keen sense of humor, a fearlessness in speaking the truth to men high or low and in righting the wrong.

That he was held in high esteem and lasting affection is testified by countless letters from those who knew him. They tell me in these letters that he was a brilliant preacher, a shining example of expository preaching rich in human and practical content. They tell me that in pastoral work he excelled, that in time of sorrow he went into the home with a message straight from God, warm-hearted, comforting, making vital the wonder of that "other room." They tell me that his messages of stewardship (in a day when nobody else dared to oppose boards of trustees by overemphasizing a subject labelled "tactless," "disturbing!") were so full of humor, of common sense, of divine inspiration, that they quickened every church he served into a new spiritual reckoning with material possessions, until the church treasurers learned to smile, and the pews were so full of "cheerful givers" that to this day those particular churches still reap the benefit. Those who went to his popular Bible lectures in Rochester, or in Northfield, write that he approached the scriptures with a power which was dynamic and refreshing, uplifting, and intensely human.

Yet in many ways it has seemed to his daughter that the most difficult and the most beautiful thing he ever did was to step aside from active work when he felt himself failing in power four years ago, quietly and unselfishly laying down his own ambitions to let younger men come in—a living exponent of the texts of his two favorite sermons: "*John did no miracle, but all things that John spake of this Man were true, and many believed on him there*"; and, "*Adorn the doctrine of God our Saviour in all things*." I know of no lovelier tribute with which to crown his seventy-three years of devoted service as a preacher, a teacher and—a father.

Vacation Schools

THE vacation church school division of the religious education department, American Baptist Publication Society, is receiving reports from enthusiastic workers in these schools. The following are quotations from some of these reports.

Ansonia church, Ansonia, Conn., enrolment 390; average attendance 200; Rev. F. P. Freeman, pastor and principal: "The splendid discipline and keen interest on the part of so large a body of children assembled daily, seems outstanding. The loyalty of a large group of voluntary workers, who sacrificed much to make our school possible, deserves praise. Rev. S. Lo Presti, pastor of the Italian mission here, contributed service as associate principal, and his splendid spirit, and genius for story telling captivated the children as he shared with the principal the responsibility of the story periods. The experiment of uniting the Italian department with us has been a great success. The discipline and work done by the Italian children and helpers was commendable. The school became so large the first week that we were forced to conduct assembly services in the auditorium of the church instead of in the vestry as had been our purpose.

The vestry was given over entirely to the expressional work."

First church, Chester, Pa., enrolment seventy-two, average attendance sixty-seven, Mrs. Mabel W. Hutchison, principal: "A fine junior group, faithful attendance, responsive, and showing the results of fine training in the vacation schools of preceding years. The school presented the church with a beautiful Christian flag."

Fifth Avenue church, Huntington, W. Va., enrolment 192, average attendance 179, Dr. M. L. Wood, pastor, Mrs. T. F. Ellis principal: "Entire community interested in work of school. Have never taught in a school that radiated such a spirit of joy, cheerfulness, unselfishness, industry, punctuality, obedience, etc., among children, helpers, leaders and pastor."

Chestnut Street church, Philadelphia, Pa., enrolment 106, attendance sixty-five, Dr. Arthur C. Baldwin, pastor, Miss Marion L. Fretz, principal: "In our primary department one day the teacher told a habit story which emphasized the importance of cleanliness and the great danger of allowing germs to lodge in teeth. Following the habit story the children were given a ten-minute recess period. At the close of the period a number of the girls were missing from the classroom. Upon investigation the teacher found them down in the washroom, their faces lathered with soap, also trying to clean their teeth with soap. This incident was encouraging to the teacher."

Hillery mission, Danville, Ill., enrolment thirty-five, average attendance thirty, Esther Legg, principal: "Hillery is a foreign settlement mining community. The mission circles in our association contribute to expense of the school. Children are mostly French, Belgian and Slavish descent. Could have filled the church if we had had more teachers."

First church, Tacoma, Wash., enrolment fifty-one, average attendance forty, Dr. C. O. Johnson, pastor, Mrs. H. L. Kinman, principal: "The outstanding feature of our school was the development of the boys. For the first two weeks they were bashful, inattentive and seemingly indifferent, always outstripped by the girls. The last two weeks saw a remarkable change. The boys became rivals to be reckoned with and frequently excelled the girls in memory and hand work."

As to Baptism

By W. T. JORDAN

ON THE first Sunday in May, 1882, it was my privilege and pleasure to attend services at Plymouth church, Brooklyn, and hear Henry Ward Beecher preach. His subject was "The Cradle" and his text, "Suffer the little children to come unto me and forbid them not."

It was his custom on that day to baptize all the babies born into the congregation during the year, or as many as might be present. This morning he baptized thirty-three. When the procession had formed in front of the rostrum, Mr. Beecher and his assistant stepped down and took their stand at one end of the line, the assistant holding a golden bowl partly filled with water. As the babies were brought past him, Mr. Beecher dipped his fingers in the water, placed his hand upon the baby's head and pronounced the formula. After they had been taken back into the room, he resumed his position on the platform and said, "The ordinance which you have just seen administered was handed down to us by the mother church which believed that it was a cure for sin, but as a saving ordinance it has lost faith in our denomination. It never saved anybody and there isn't a word of authority for it in the New Testament. It's an act of the parents and not an act of the children, an act in which they consecrate their children to the Lord. It's a beautiful service and I like to perform it. If, when these children have risen to years of accountability, they wish to be baptized again either by immersion, which is also baptism, or by sprinkling, I shall gladly perform the service again."

Years later while pastor in Dixon, Calif., Father Lally was a frequent visitor to my study and we spent many pleasant moments together. On one of these visits I said to him, "Father Lally, what in the opinion of the Catholic church was the mode of baptism in the days of Jesus?"

"Dipping, immersion," he instantly replied, "but we had authority to change the ordinance and we did it."

"That's exactly what we as Baptists claim," said I, "that you changed the ordinance, and we charge those denominations that practice sprinkling for baptism as having gotten their baptism from you but they deny it."

READING STIMULATES THOUGHT AND BUILDS CHARACTER

"As a man thinketh in his heart,
so is he."—Proverbs 23:7.

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"They are inconsistent to deny it," he answered, "for they didn't get it anywhere else."

During my seven years' pastorate of the Calvary church in Denver, I was glad to claim among my best friends Dean H. Fastyn Hast of St. John's cathedral. One day while in his study waiting to assist him with a funeral I said, "Dean, one thing that astonishes me is the fact that an intelligent man like you will practice sprinkling for baptism and claim spiritual authority for it."

"Oh, I don't claim spiritual authority for it," he replied, "for there is none. I agree with Cannon Farrar that it is the triumph of decency and convenience over indecency and inconvenience. If there is anything settled in the scholarship of the world it is the fact that nothing is baptism except the immersion of believers in water. You may take away all the scriptures except those which refer to baptism and you will still have left a plain teaching of the fundamental doctrines of Christianity—the death, burial and resurrection of Jesus.

Jesus seems to have looked down the ages to a time when some one would

arise and try to change his ordinance, and to prevent this he clothed it with a symbol; he made it symbolize belief in his death, burial and resurrection.

When a man dies the first thing we think of is to bury him. It would be a pity not to bury a man who is dead, and a horrible mistake to bury a man who is not dead. When a man dies with Christ to the reigning power of sin in his life the most natural thing to do is to show that fact by being buried with Christ in baptism. If he has not died to the reigning power of sin, if he has not been regenerated, his baptism signifies nothing. In other words, we do not baptize a man to save him, but because he is already saved, just as we bury a man because he is dead. If baptism saved a man I should baptize every fellow who would let me. Baptists are more consistent in their stand on baptism than any other denomination in the world. They accept it as Christ ordained it and leave it where he left it. They insist that nothing is baptism but the immersion of a believer in water. That is their position and there will they stand until the sun goes down the last time.

DR. A. H. HENDERSON of Taunggyi, Burma, has heard this story of an election in Prome, in lower Burma: Two candidates for city inspector were running, one a Christian, the other a Buddhist. Even the Buddhists of the city said: "Let us have the Christian inspector; it is far better to have a Christian." So he was voted in.

GRAND ISLAND COLLEGE has elected as professor of English, Mr. R. Rhodes Stabley of Dallastown, Pa. Mr. Stabley received his A.B. degree from Lebanon Valley college, did one year of graduate work at Princeton university and received his M.A. degree from Columbia university. For two years he has taught English in the University of Minnesota. He has published a number of poems and short articles in various magazines. He is a member of the United Brethren church and of the Masonic lodge.

REV. HERBERT F. STILWELL, secretary of evangelism for the Home Mission Society, has accepted a call to the chair of evangelism in Eastern Theological seminary, Philadelphia, and will begin his work with the institution at the opening of the fall term in September.

LOUIS J. SAWYER, pastor of the Hamilton Square church, San Francisco, on a recent Sunday night gave a pulpit prelude on "The Menace of the Press" in which he took the *Argonaut* to task for garbling the news about the kidnapping of Aimee Semple McPherson.

REV. J. W. WEDDELL has been supplying the pulpit of the First church, Keokuk, Iowa, since pastor H. R. McKee left for Everett, Wash. Doctor Weddell is deeply troubled over the fact, if fact it is, that our young people disappear in the twilight after the B. Y. P. U. meeting leaving the pastor to worry along with a depleted evening congregation.

RALLY DAY HAS BECOME a fixed institution in most of our churches. With the return of the pastor from his vacation, rallying the forces will be the first thing on the docket. Attention is called to the new rally day program issued by the Publication

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Wanted—By a young woman, position in religious education work or as pastor's assistant. College and training school graduate. Four years' experience. Satisfactory references. Address T. E. A., The Baptist.

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Here, There and Everywhere

THE SECOND CHURCH, Newport, R. I., has called Rev. L. B. Crosby, Hartford, Conn., to succeed Rev. Charles P. Christopher, resigned.

WITH ONLY TWO parishioners casting dissenting ballots, the old Grand Avenue church, New Haven, Conn., has voted to disband, the reason given being the steady decrease in attendance, due to the influence of golf and automobiles. The church edifice, one of the two oldest in New Haven, will be turned over to the state convention for use in settlement or missionary work. Rev. Sanford Fleming, the last regular pastor, has accepted a professorship in the divinity school of the University of California.

The Baptist

Chicago, August 21, 1926

Vol. VII

No. 29

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Prices: Single subscription \$2.50 a year; church copies equal to 10 per cent of church membership, 100; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes to effect. Give key number as it appears on label. Subscriptions: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add change.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send renewal promptly or, if paper is not desired, send discontinuance order.

Advertising: Display: Per agate line, 30 cents; 1 page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash accompany order.

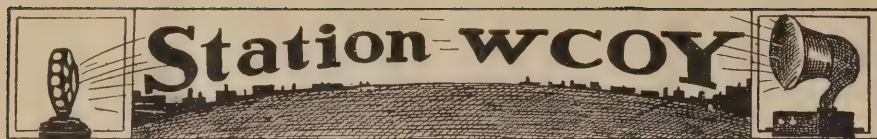
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A SUMMER BIBLE CONFERENCE under the auspices of the First church of Elkhart, Ind., Charles H. Heaton, pastor, is in progress during August. The speaker and teacher for the first week was Dr. W. P. Pearce of Bay City, Mich., whose ministry was in the form of a prayer institute. He departed from the subject of prayer only in two of his Sunday sermons on "The Spirit-filled Life," and "My Benediction." A wholesome atmosphere has been created for the soul-winning ministry of the men who follow Doctor Pearce; they are Dr. J. W. Hoyt of Chicago and Dean C. L. Fowler of Denver.

THERE HAVE BEEN BAPTISMS two Sundays in July and on Aug. 1 at Walnut street church, Waterloo, Iowa, Rev. Warren L. Steeves, pastor. The finances show an increase, July being the largest in money and collections for nine years.

MAY 2, HUGH P. ANDREWS, evangelist, supplied at South Bend, Wash. A week later the church asked him to supply for three months, July 1 raised his salary \$300, and before the three months were over called him to the pastorate. During the summer seven of the ninety-six members were lost by letter, but seven others were gained by letter and eight by baptism. A good portion of the budget has been pledged, and the church now has a better income than at any time in many years. There is a plan to have a soul-winning campaign in October, January, and April.

DR. W. HERSEY DAVIS of the Southern Baptist Theological seminary sailed Aug. 11 from New York to spend his sabbatical year in the universities of Germany, England, France, Italy and Egypt gathering material for the Bible dictionary which he is preparing for the Sunday-school board. He will also do research work in Greek.



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Ill.

"The office boy was laughing the other day about a college girl who thought the Mayo brothers made such wonderful cough drops. But we reminded the boy that there was a Baptist in our church who thought Ning Po, Ong Ole and Sona Bata were such funny Filipinos and wanted to know whether we thought they were still head-hunters. Of course he didn't take THE BAPTIST or *Missions*. For the people who get their world view out of the newspapers aren't likely to be well informed on the kingdom interests.

"Last week we were going to tell you about another denomination that prints some good papers. In one of their areas last spring the pastors were all urged to have their churches send a weekly paper to all who were received into fellowship at Easter. They had a slogan: 'Our paper in every home from Easter to Thanksgiving.' Isn't that good sense? We take off our hats to the sagacity of these fellow-workers.

"Every month in the year our Northern Baptist churches are receiving into fellowship thousands of new members who know nothing about the faith or history of Baptists. Even among those who have been Baptists from generation to generation there is often great lack of accurate information about our faith and labors. Nothing costing so little will add so much genuine information to one's stock in trade as a good week's religious paper devoted to the ideals and tasks of the denomination. Why not get every family in your church to subscribe for your own paper, THE BAPTIST?

"Every month we meet some Baptist who says this in substance: All churches are about alike, they all have the same Bible, the same God and are trying to get to the same place, what difference does it make what church a fellow belongs to? And so there is a genuine field for cultivation among the lukewarm. Why not enlist these in some sort of stimulating reading program, using THE BAPTIST and *Missions* as corrective measures for waning interest?

"Why not substitute 'NOW' for 'SOMETIME?' Remember what the colored preacher said about procrastination. He said it was one of the fundamental beliefs of the Baptist faith. Why not resolve before laying this paper down to put on that intensive campaign NOW? Make a real canvass of your local field, determine how many of your people should have the paper, and then with courage and decision go into action and get the task accomplished. Always putting off until tomorrow lands one in sleepy hollow which is next to the cemetery.

"What is a grapefruit?" asked the man from the country. 'Why, it is a lemon that's been given a chance and took advantage,' was the answer. When we reflect that a cauliflower is just a cabbage that had the same chance and took it, we wonder that more people do not see the value of giving their friends a chance at THE BAPTIST.

"And now the office boy will give us a line from Philip Brooks entitled, 'Helps for the Day':

The little sharp vexation and the briars that catch and fret,
Why not take all to the Helper who has never failed us yet?

Tell Him about the heartache, and tell Him the longings, too;
Tell Him the baffled purpose when we scarce know what to do;

Then leaving all our weakness with the One divinely strong,
Forget that we bore the burden, AND CARRY AWAY THE SONG.'

"WCOY now signs off. Faint heart never won fair subscriber."

Society and advertised in THE BAPTIST.

ASSISTANT EDITOR MCGUIRE is spending his vacation in Indiana. He sends greetings from Vincennes and writes that he is enjoying the safe, languorous, southern summer, where the corn grows tall, the sycamores big, the canteloupes sweet and the paw paws luscious.

HARRY EVANS OWINGS, pastor of the First church, Granville, Ohio, has been giving summer Sunday morning expositions of selected psalms, using as subjects "The Good Man," "The Worshiper," "The Thinker," "What Religion Gives to a Man," "How it Feels to be Forgiven," "Does it Pay to be Good?"

REV. JAMES A. BROWN of Indianapolis, who has been in the ministry for forty years, writes that during the past year he has preached for Baptists, Presbyterians, Congregationalists, Dunkards, Seventh Day Adventists, Reformed and Evangelical Reformed.

PRES. ERDMANN SMITH, of Ottawa University, returned home from his vacation in British Columbia in time to assume his duties as lecturer on vocational education in the Baptist assembly. He and Mrs. Smith and children made the trip to British Columbia and return by auto.

NORTH CHURCH, PORTLAND, ORE., Rev. W. N. Ferris, pastor, reports twelve persons

received into fellowship the past month, with one awaiting baptism. Prayer, stewardship and evangelism constitute the burden of the pastor's ministry, which is met with a willing response. The congregation consists chiefly of young people and there is a vigorous church school.

THE BAPTIST TEMPLE, Charleston, W. Va., completed the first quarter of its year, May 1-Aug. 1, with morning and evening congregations up to the winter attendance and offerings for that time averaging a little better than \$1,000 per week. August preachers are Dr. E. L. Dakin, former pastor; Rev. Pierce S. Ellis of the First church, Union Springs, Ala.; and Dr. Harry E. Owings of the First church, Granville, Ohio. Rev. Clarence W. Kemper, the pastor, will preach one Sunday for the Chestnut Street church, Philadelphia, another for the Brooklyn Temple, and one for the First church of Granville, Ohio.

WILLINGTON HILL CHURCH, Conn., has closed a successful vacation school. Rev. Edwin E. Sundt writes: "We hired a truck to transport children from outlying districts and carried them to this old New England church, in many cases five and six miles away. Eighty-five responded and the average for two weeks was seventy-four; there were eight nationalities represented including Jewish children; 50 per cent of all enrolled were non-Protestants and the majority of

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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"Where your heart is, there should your treasure go."

children came from European stock. The pastor acted as director, assisted by four paid workers. In the same parish another school was held later, in South Willington church where an enrolment of sixty-eight and average attendance of sixty-one was recorded for another two weeks. Both of these churches minister to a large rural field.

REV. C. J. OXLEY, on Easter Sunday, began his pastorate with the First church of Burlington, Vt., after seven years with the Park church of Utica, N. Y. Convention headquarters are in Burlington. The University of Vermont, with 1200 students, contributes to the community life. Nearly 100 members of the student body and faculty are affiliated with the Baptist church. The church edifice and parsonage were recently put into first-class condition at a cost of \$10,000. This church met its missionary quota in full last year, received fifty-one new members

ton street chapel and organized and developed a Sunday school at that point. The membership of First church is above 1800. There was received last year for current expenses \$23,230. The church gave to missions and benevolences \$36,832. Of this amount over \$33,000 was given through the Northern Baptist Convention as distributable funds. Two workers were added to the church staff during the past year. There were received into the church 260 members, 107 by baptism. During July Dr. John Marvin Dean, pastor, exchanged pulpits with Dr. John Bunyan Smith of San Diego. Dr. A. C. Archibald preaches during August. The church is planning a notable year. Among the fixed items of its program is a Bible conference led by Dr. Campbell Morgan, a school of missions, a series of evangelistic meetings led by Dr. M. E. Dodd of Shreveport, La., and a conference on the

by baptism; the Sunday school has increased from 150 to 700. The young people's work has grown into six unions. The Sunday school goes almost en masse to the church service, sections of seats being reserved for them. The pastor gives a short talk to the boys and girls. The Auditorium is too small for the evening congregation. The spirit of evangelism prevails in all of the services.

THE TEMPLE CHURCH, Los Angeles, Calif., on July 25 celebrated jointly the twenty-third anniversary of the founding of the church and the birthday of its first pastor, Dr. Robert J. Burdette.

THERE HAVE BEEN nine additions, two by baptism, to the church at Berwick, Ill., since E. V. Goad assumed the pastorate Mar. 1. A two-weeks' daily vacation Bible school was held with an average attendance of sixty. Summer Sunday-school attendance averages 140. The church and community are experiencing a loss in the death of Capt. John Fordyce who died recently at the age of eighty-seven.

SAYS THE BULLETIN of the First church, Terre Haute, Ind.: "Striking while the iron is hot is all right, but too many strike while the head is hot."

CALVARY CHURCH, Minneapolis, reports the celebration of "Grandma" Strout's



C. J. OXLEY

and maintains the largest evening congregation in the city.

DURING THE PAST YEAR the stately new house of worship of the First church, Pasadena, was completed and dedicated. The church also dedicated the new Sunday-school unit known as the Washing-

deepening of the spiritual life led by Dr. Curtis Lee Laws. The church also hopes to erect within the next twelve months a new church house.

ONE THOUSAND PERSONS attended the observance of the sixth anniversary of the pastorate of Dr. C. O. Johnson with the First church of Tacoma, Wash. During his absence from the city a committee prepared a program of significant "acts" which came as a complete surprise to the pastor. The following figures were given: When Dr. Johnson came here in July, 1920, the membership was 275; it is now 1382. The budget then was \$5,000; it is now \$35,000. Comparisons were also given showing the growth of Sunday school, B. Y. P. U., and the women's society. A commodious church building was dedicated a year ago; the church property and equipment being valued at \$350,000. During the past convention year the church received 401 members, 250

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ninety-fifth birthday on Aug. 3. Members of the church sent her individual greetings.

DR. AND MRS. AMBROSE M. BAILEY of First church, Seattle, Wash., are spending August at Little Camp, Friday Harbor, Wash. Dr. James Whitcomb Brougner supplied the pulpit Aug. 1; Dr. J. E. Dillard supplies it Aug. 8-29.

FLEMING H. REVELL COMPANY, publishers, announce that Paul Patton Faris, for many years identified with the weekly *Continent*, is now associated with their house in the capacity of editor.

CARMEL CHURCH, Detroit, has extended a call to Rev. H. R. Waldo of Indianapolis, Ind., who has accepted and will take up the work Sept. 1. Until then the pulpit will be filled by Mr. Fred Kelley, a lay member, who has done effective work in keeping the congregation together since the resignation of Rev. Edgar Watson took effect the first of June.

MISS LETTIE ARCHER, class of 1917, Ottawa university, has returned from her work in the Baptist mission school in Suifu, West China. Miss Archer was on the field over five years, spending a greater part of the time in the mountainous region of West China. She has returned for her year of furlough and will make her headquarters in Ottawa with her sister, Mrs. G. W. Blattler.

BIRKETT MEMORIAL CHURCH, Detroit, has a choir of thirty-five members, leader and organist, Mr. Lloyd C. Holtz. The chorus recently motored to Northville to give a musical program for the benefit of the patients at the Detroit tuberculosis hospital. The superintendent wishes another program at an early date.

ALICE M. KERN, a member of the Baptist church, is mayor of Edmonds, Wash. She may be the only Baptist woman mayor in the world. If there are others, THE BAPTIST would like to hear from them or of them. Mayor Kern is an enthusiastic subscriber for THE BAPTIST and writes that she appreciates the paper which she has taken since it was launched at Denver as well as the *Standard* which preceded it. "We need more praying and paying Baptists and less discussions and bitter remarks," are the closing words of a recent letter to which we echo a hearty Amen.

DR. JOHN W. WEDDELL is ad interim pastor at First church, Keokuk, Iowa, pending the coming of the new pastor, Dr. Paul Riley Allen, Sept. 5.

The Saving Sense

A word of wisdom comes from the Ft. Wayne *News-Sentinel*: "In preparing for your vacation, don't forget to prepare for the recuperation which always follows."

The chief trouble with the younger generation is that it has the older generation as an example, says Dr. Harris E. Kirk, rector of a Baltimore church.

Mother—Polite people don't yawn, dear. Little Daughter—But, mother, polite people don't notice."—*Boston Transcript*.

He rushed into the room where his wife was sitting.

"My dear," he said excitedly, "guess what's happened! Intelligence has just reached me—"

"Well, thank heaven, Harry!" she replied, rushing to embrace him.—*Western Christian Advocate*.

Customer: "When I put the coat on for the first time and buttoned it up, I burst the seam down the back!"

Tailor: "That shows how well our buttons are sewed on!"—*Christian Evangelist*.

"Mary," inquired the mistress suspiciously, "did you wash this fish carefully before you baked it?"

"Heavens, ma'am," replied Mary, "what's the use of washin' a fish that's lived all his life in the water?"—*Pearson's Weekly*.

A young man entered the new office of the new young lawyer. Desiring to impress the caller, the young lawyer picked up the phone and began to talk:

"Ah—indeed—3 o'clock—yes—but please be prompt; I am extremely busy—ah, yes—\$300—yes; that is my fee—ah—good-by."

He hung up the receiver and turned briskly to the stranger.

"Now, my good sir, what can I do for you?"

"Nothing," said the man, "I've just come to connect your telephone."

Editor's Notes on the Lesson for August 29

THE TEN COMMANDMENTS: DUTIES TO MAN

Lesson Text, Exod. 20:12-21, Golden Text, Lev. 19:8

If the first four commandments of the decalogue head up in the obligation to worship, the last six may be condensed into the definite law of love. Certain fixed numbers have always had a kind of sanctity. Seven, twelve and ten were among the groups of numbers held to be sacred by the Israelites. This influenced the exact number of the ten commandments. It is not without significance that most of the commandments in the decalogue are directed toward social duties.

The Negations of Moses

All the commandments except the fifth are cast in a negative form. "Shalt ot" is repeated with monotonous regularity. Tabu was the system. All peoples and especially primitive peoples have been governed largely by tabu. It is much easier to issue prohibitions than to promote in a constructive way the things that ought to be done. We are unable to explain the one constructive suggestion of the decalogue. Why was the fifth commandment not cast in the usual form of the others? "Thou shalt not dishonor thy father and thy mother" would have been in line with all the other commandments. The Sabbath commandment starts out constructively but soon falls into the negative form. And yet when all is said, there is a large place for negation and prohibition in the discipline of people. "Don't" is still a necessary word in the bringing up of a family. Poison labels though positive in color are always negative in their directions. Some things will kill and so it is necessary to put up warnings against taking risks. The stop signal is just as important to the motorist and pedestrian as the go signal. The brakes are a fundamental part of an automobile. "Thou shalt not" needs to be thundered in the ears of all who are inclined to monkey with the buzz saw. The negative warnings of Moses codified in the decalogue still stand like red lights at the danger points on life's highway.

The Affirmations of Jesus

Jesus honored the negations of Moses but he filled them full of a positive content. "Thou shalt not kill," was filled with the Christlike note of "Love your enemies." "Thou shalt not lust," was intensified by "Thou shalt not look." In fact Jesus sums up the whole law in one word, "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength; and thy neighbor as thyself." Love in the sense of a steadfast will bent upon creating fellowship is the higher law which renders all legal prohibitions unnecessary. God is love. Love casts out selfishness. Love serves. Love is the only solvent of all social wrongs. Love is the one redeeming principle of all life. Therefore love is the fulfilling of the whole law.

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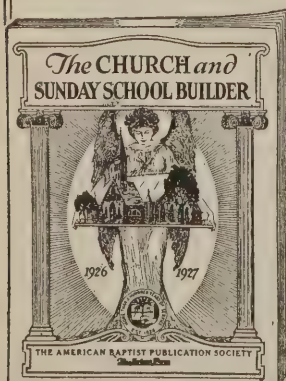
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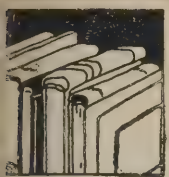
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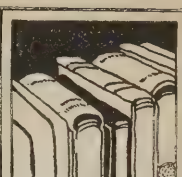
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New Books



"Dad!" by Wallace Dunbar Vincent. New York: Revell. \$1.50.

A book that scout masters, parents and others having specific interest in boys will welcome. The boys themselves will find the book a gold mine of original suggestions. It is planned upon the idea of questions and answers. The boy asks the questions which "Dad" takes time to answer graciously and intelligently. Questions added play with strikingly original answers; queries that arise in connection with school work; questions about composition and word-analysis and arithmetic and a dozen others; questions about personal habits; questions that come to boys as they grow up—all are answered with the wisdom of experience and in language that a boy can understand and appreciate. Mr. Vincent in this volume has shown himself to be a real boy's man.

—JOHN A. EARL.

The Gospel in Modern Poetry, by Hugh T. Kerr. New York: Revell. \$1.50.

Here is a preacher who has the original gift of turning every good thing to homiletical uses. Doctor Kerr is first, last and all the time a preacher of the gospel. All the grist that comes to his mill is turned into sermons. The sermons glow with feeling and touch the emotions and yet the appeal is always made through the intellect. This volume of sixteen sermons is made up of messages preached to his own people in Pittsburgh, Pa., and through the microphone to distant hearers as far north as the Arctic Circle, as far south as Cuba and as far east as Wales across the Atlantic. Sixteen modern poems from as many authors are used to furnish the themes for the sermons that constitute the contents of the volume. Among the more well known poems are "The Recessional" by Kipling and "The Man with the Hoe" by Markham. But whatever poem is used, the homiletical treatment of it is always dignified, virile and spiritual.

—JOHN A. EARL.

What Does Christ Expect of Young People Today? by T. H. P. Sailer. Boston: The Pilgrim Press.

These twenty-four studies representing the new method of vitalizing a subject, of motivating conduct, and of inspiring one to discover the Jesus way of living for himself and rejoicing in the discovery, are practical studies which grew out of the problems confronting boys and girls from thirteen to sixteen years of age in their daily life. The method is threefold: first, analysis of the moral and religious problem; second, a discovery of that light the spirit and teaching of Jesus can throw upon the problem; third, the resulting application in conduct of the Jesus principle in living. Doctor Sailer, one of the faculty of the teachers' college of Columbia university, gave this

course to a group of early and middle teen age boys and girls in his Sunday school. His method of teaching, however, requires special training and ability. The author gives a few brief suggestions to teachers on the method of conducting such a class.

—W. C. DEER.

Hope Victoria at the Helm, by George Ezra Huntley. New York: Revell. \$1.50.

Books dealing with church school methods are usually dry-as-dust. Not so in this case. Hope Victoria is a wonder, she is a go-getter and resourceful. Projects and problems are presented and worked out in such a way that it all seems quite simple after it is done. The superintendent's election, her installation, opening services, records, equipment, and community and Christian service are interwoven with a charming love story. The methods presented are essential for the church school today. The chapter dealing with the adult class is especially stimulating and full of suggestions for adult classes that think they have served their day.

—EDWARD H. KOSTER.

The Leaven of the Sadducees, by Ernest Gordon. Chicago: Bible Institute Colportage Association. \$1.50 net.

Liberalism in its various forms would do well to give attention to such a book as this, for here is an assault that cannot be turned aside by a gesture of contempt. It sets out to show that modernism has captured and perverted from genuine Christianity both the religious organizations and educational institutions of North America. The author supports the thesis with abundant, apt and specific quotation and mention of names, schools, schemes and accomplishments. It is not enough that the discriminating reader can discover many a fallacy in the reasoning and many an instance of finding fault where none exists. After making full allowance for all such flaws—and most readers will neither observe the flaws nor make the allowance—the total impression is one of real and extensive peril to the faith. Such a book is a symptom not merely of an excited state of mind in a fanatical group, but of an elemental religious need that modernism has not yet found a way to supply in satisfying measure. It is the common need of the people for a simple, direct, warm, saving gospel message, borne by preachers whose hearts are aflame with Christly passion. If the Pentateuchal alphabet, and a correct analysis of the evidence of the virgin birth, and a scientific hypothesis of evolution can be coupled up with such a message borne by such preachers, they may hope to endure, but if not—well, a careful reading of such a book as this is advised, for it says something.

—U. M. McGUIRE.

The Old Gospel at the Heart of the Metropolis, sermons by John Roach Straton. New York: Doran. \$2.

A volume of eighteen sermons stenographically reported. They are well-prepared, clothed in good literary diction and in subject and treatment they are fresh and interesting—not a dull one in the group. There are a few personal but not discourteous criticisms. The subjects treated are of the "old gospel" type; a strong "fundamental" flavor is at once recognized; but there is nothing stale in the substance or in the manner of presenting the message.

—H. O. ROWLANDS.

The Spell of French Canada, by Frank Oliver Call. Boston: Page. \$3.75.

The next thing to making the tour for oneself is to have another make it and write about it in a way that visualizes it for the reader. Mr. Call has succeeded in making French Canada live again. The rivers, the hills, the shrines, the people, the history, the changes, the folklore, the weather, the beauty of French Canada are all woven in a mosaic of words and pictures which gives to the volume a bona fide guarantee of the truth of the title. The book is bound in ornamental cloth and the contents are illustrated with more than fifty excellent photographs. It is one of "The Spell Series" which now numbers twenty-six volumes. As one travels with the author down the St. Lawrence from Montreal to the gulf, often taking detours up unfrequented tributaries, he is constantly enchanted with descriptions of landscapes and waterscapes which possess a beauty and charm all their own. No one can read the book without falling in love with French Canada.

—JOHN A. EARL.

The Unknown Bible, by Conrad Henry Moehlman. New York: Doran. \$2.

Everybody who knows the distinguished professor of the history of Christianity in Rochester Theological seminary, knows that he does nothing by halves, and that he could not help being interesting even if he were sound asleep in a darkened room. But this book is a surprise. The wealth of its material, the familiarity with almost endless detail, the grasp on the whole range of biblical introduction and interpretation, the linguistic lore, the sure tread of scholarship, the boldness of thought where most men nowadays hunt cover and dodge, the caustic exposure of fantastic theories about the Bible—but why continue the enumeration? It is a surprising book, and as interesting as it is surprising. Some will read it with curiosity, some with hot indignation, some with delight. But it will be read; and it ought to be read if for no other purpose than to find out how interesting the study of the Bible can be.

—U. M. McGUIRE.

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News Notes

Our missionaries in the Belgian Congo are not always sure of their bread. It takes long for flour to reach them and often it has to be thrown out, and must always be carefully picked over because of weevils and worms. Flour is high, costing \$4.65 for twenty-five pounds and Rev. P. C. Metzger figures that this price is doubled by the fact that usually one half must be thrown out.

During the summer Dr. George A. Huntley, field worker of the Board of Missionary Cooperation, has attended the Baptist young people's assemblies in Mount Carroll, Ill.; Storrs, Conn.; and Iowa Falls, Iowa, where he taught Mr. Lipphard's new book, "The second century of Baptist Foreign Missions." He also delivered addresses at Lake Geneva, Wis., and Peddie institute in New Jersey.

About sixty lepers have formed a colony in Kangpokpi, Assam, and are being treated by one of the Baptist medical workers. Dr. and Mrs. G. G. Crozier go over on Sundays with a gramophone to attend the outdoor services. One member of the group who formerly taught school and is a Christian teaches on week days and on Sundays holds regular meetings. Another convert preaches eloquently of what Christ has done for him. Eighteen of the lepers are Christians.

Rev. T. V. Witter sends encouraging reports from Podili, South India. Recently he wrote: "On Sunday afternoon during the Easter festival we had the joy of giving baptism to Mala and Madiga converts and a Sudra caste convert from a village close to Podili. This Sudra caste convert is an active evangelist. He has brought his own relatives and others of different caste with him to Podili that we may get in touch with them and influence them. Recently at Munajapad we gave baptism to a fine Yenadi (Sudra caste) family consisting of father and mother, two married sons and their wives, and one unmarried son. Since then these Yenadies have had to undergo petty persecution from the caste people of their village."

The Mexican Baptist Mission of Denver headed the list of churches in Colorado in per capita giving toward the united missionary budget of the Northern Baptist Convention. The pastor, Rev. J. Jimenez, who is the joint appointee of the Colorado State Convention and the Home Mission Society, has educated his people in the delights and privileges of giving. Recently one crippled Mexican laborer on a sugar beet ranch, after his season's work was over, contracted for an additional acreage, after listening to a missionary address by his pastor, and gave one-half the proceeds to missions. At a recent all-day meeting of this Mexican church attended by Mexicans from several communities within a radius of fifty miles of Denver, \$77.06 was collected for missions. Last year the state convention asked this church for \$100 for missions; it contributed \$267.

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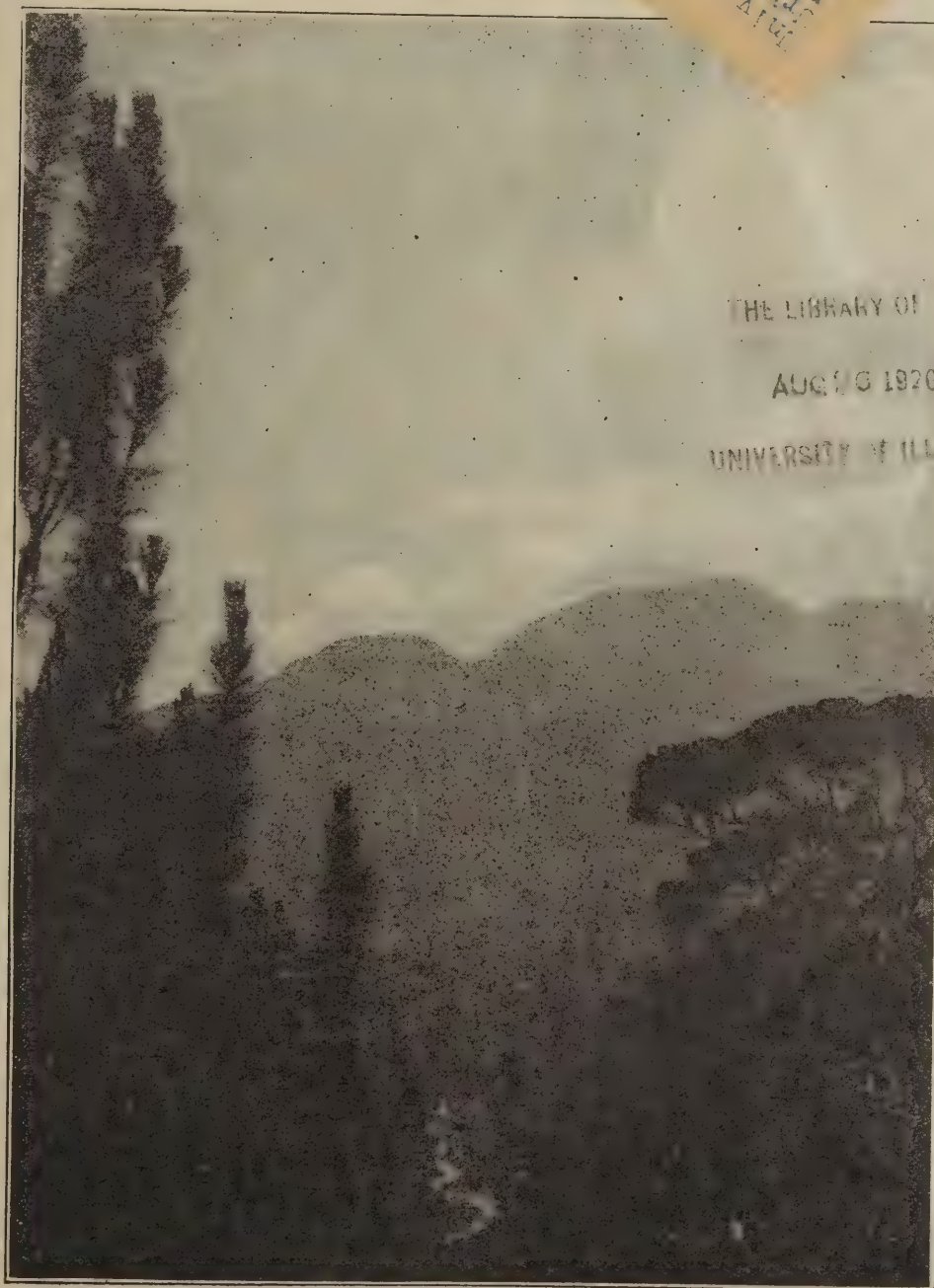
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Mountains at dusk in the Philippines. What appears to be a tiny stream is the Agno river, two thousand feet below the level of the camera.



Folks, Facts and Opinion



Albert, king of the Belgians, preaches economy to his subjects—more, he practices it. Black bread now is exclusively served at the royal table, and none of the king's three motor cars has been seen on the streets since the economy campaign began. Two gendarmes spotted a lone motor cyclist racing toward Brussels from Laeken the other day and halted the speeder, demanding his papers. When they read the driver's permit, they nearly fainted, it was made out to "Albert of Belgium." The king shook hands with the gendarmes and reassured them by saying: "You did right. It is your duty—but I am a little late for work," and he sped away.

In suggesting a call for a conference to deal with the question of modernism in English Free churches, the following prayer has been suggested as a preliminary approach to the conference: "O God of all truth, who by thy Holy Spirit canst lead us into all truth, graciously help us to find the truth, and to make it known to others. The times are difficult for us, because a flood of knowledge has poured in on all sides, and many of the old landmarks are submerged. Things which we must surely believe, and which we cannot surrender, are entangled with things which we cannot believe, and which we know that we should surrender. But it is very difficult for us to discriminate, and to separate between the permanent and the transitory. We fear to pluck up the tares, lest we pluck up the wheat also. We pray, therefore, that thy church may receive wisdom from on high. Enable thy faithful people who have understanding of the times to meet together, and to bring out with clear relief the truth of the gospel. Give us leaders, scholars, students, men and women filled with the Holy Ghost, who can show convincingly how the faith once for all delivered to the saints harmonizes with the knowledge of the universe, of history, of the human mind, which has poured in upon us in our time."

To tip or not to tip, is not one of the questions over which Europeans parley. They tip perforce. Thus writes Negley Farson in the *Chicago News*: "In Vienna you split a dinner tip three ways; so much for the waiter, so much for the wine waiter and a tiny dole for the 'bus' boy who brings in your food—and does all the work. In Paris they usually add the tip to your bill—10 per cent—but they expect more. In Rome they do likewise, except that in Rome they add 15 per cent or 20, depending upon where you eat and the boldness of the waiter. They expect more, but show no rancor if they do not get it. In Germany they add 10 per cent. They expect no more. In Constantinople they add 10 per cent

The Last Hurdle!

By ELIZABETH TILTON

The fact is, prohibition has now reached the last hurdle—the hurdle that all reforms of the country will have to take—the hurdle of the big city. The big city lacks the backbone of reform, a preponderating middle class. The problem of prohibition is this: that the middle class everywhere, the small towns, the rural communities, the women, shall hold fast the vision of the betterment to mankind that can come only through prohibition enforced until the big city shall be converted; in short, until the big city shall bow to the mandate of the backbone of the nation.

and if you are unwise enough to think that enough the waiters suddenly become deaf. The inclusion of the tip in the bill is a deception. Nobody believes that the waiter ever gets it—it is just the proprietor's graft. So you have to tip again in self-protection. In Bukharest you do not have to worry about tips because the Roumanians come up and ask for them. But in Simpson's, the roast beef treasure trove of old London, tipping has reached a fine art. Here, when one of the white-suited servitors wheels before your eager eyes a huge silver salver, bearing the red glory of a steer killed in his prime, here you give the tip first. You reach over and place six pence in the honest man's hand. 'A large, thick slab, please—with some fat. Ah, yes—and just another cut from, say, there.' Then you lean back and sigh contentedly."

The 1926 student annual of Shanghai college, Shanghai, China, has reached the office of THE BAPTIST. The book, bound in ornamental cloth, containing 200 pages, profusely illustrated and printed in both English and Chinese will not suffer in comparison with the annuals of the best colleges in America. It is a bit disappointing, however, to find that it follows rather slavishly the fashion of college annuals set up by the educational institutions of America. None the less, the volume has an originality of its own. One is impressed by the advertisements which indicate that the East and West have met and mingled almost to a point of amalgamation. American enterprise is seen in the display advertisements sandwiched between the lithographs and reading matter. Here we find the ubiquitous kodak, the gas engine, the correspondence school, optical instruments and the irrepressible saxophone. One of the familiar objects lacking on the pages given to advertisements is the automobile. Evidently Shanghai college students do not sport as many motor cars per capita as the students of an American university. *The Voice*, a semi-monthly magazine, published by the students of Shanghai college, issued a special issue in June to celebrate the fifteenth anniversary of the journal.

Would you like to recall what happened to you when you were six months old? Dr. E. Pickworth Farrow, English psychologist, speaking at the recent meeting at Oxford, England, of the British Association for the Advancement of Science, suggests this process: "Briefly the method consists in writing down a list of events, absolutely any and every thought which occurs to one for periods of one or two hours at a time and continuing this over a number of periods. What happens, apparently, that the memories of recent happenings become gradually worked out and the mind gradually goes back farther and farther into the remembrance of incidents in one's early life. In many cases subsequent verifications of the circumstances may be obtained from one's parents. The results obtained in this process of self-analysis confirm Professor Freud's results concerning the mode of working of the human mind, except that they rather suggest that Professor Freud may perhaps not have given due or proportionate weight to the egotistic or self-preservative group of instincts. This method of psychological research needs no apparatus of any kind—only patience, a pen and some paper—and thus anybody can follow it and test the ultimate definite recollection of extremely early incidents for himself."

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The discovery of large mounds west and south of New Orleans on the marshy coast of Louisiana by Ethnologist Henry B. Collins, Jr., of the Smithsonian institute adds a definite contribution to our knowledge of prehistoric Indian life. Mr. Collins thinks it probable that the builders of these mounds, one of which is forty-five feet above the level of the surrounding country, were the ancestors of the Chitimacha Indians, a highly cultured tribe known to have occupied nearby territory; previous to Mr. Collins' discovery it was supposed that the Attacopa tribe of nomadic Indians, cannibals, had been the only inhabitants of this area.

People will observe with interest the New York housing experiment. A state board of housing is to serve without salary. Public limited-dividend corporations will put up houses to rent at a price sufficient to cover cost and 6 per cent. Such corporations have the power of eminent domain to acquire land by condemnation, and they are to be exempt from the payment "of any and all franchise, organization, income, mortgage, recording, and other taxes to the state, and also from all fees to the state or its officers." The bonds and mortgages of such corporations, together with the interest thereon and the dividends on the stock, are exempt from state taxation.

The last annual report of the Philadelphia society (Christian association) of Princeton university contains the following statement concerning the college students' attitude toward the Christian religion: "Christianity in the past ten years has been taken out of the realm of authority and convention, and with the present generation has been subjected to criticism from the outside. This has been due to a variety of causes, a few of which are: 1—The growth of knowledge in biology, geology and evolution, and the consequent intellectual revulsion against a literal interpretation of the Old Testament; 2—The breakdown of the church as a social center, interest in moving pictures, community dances, and other social functions; 3—The church has weakened its influence by holding up to the delinquent and derelict members of the younger generation the shameful way in which they are neglecting the religion of their fathers; 4—The methods which the 'church-in-transition' has used of enticing by alluring socials and 'Please come to our' measures, have incurred the suspicion rather than the respect of the young; 5—The war and its aftermath have shown to young people at first hand the great forces in the world were guns and battleships but the things of the spirit; 6—Among undergraduates there is a genuine hunger for reality and sincerity. When Christians talk of conversion and surrender and the power of the word, undergraduates want to see those things cut deep. When they do not, they look for reality in gratifying those things which seem to them most real. They find that they are immoral. They do the same in the whole gamut of flagrant commandment breaking, and exult in it."

One of the brightest auguries for world peace is a world power conference to be held in Basle, Switzerland, during the first two weeks in September. Delegates from forty-four nations will participate and will consider the subject broadly in its technical and international aspects. The development and utilization of power through the combination of water-driven dynamos and electricity is an enterprise to which peace is essential, and the distribution of electrical energy can no more be regulated by political boundary lines than can the tides of the sea.

Because of increasing inadequacy of railway facilities between Matadi and Kinshasa, a great engineering project has been proposed for Belgian Congo which will result in a mighty social transformation throughout the entire region. It is proposed to construct a canal along the entire section of the Congo river where on account of the many rapids which break its course it is not now navigable. Complete plans have been prepared and presented to King Albert. It is anticipated that the carrying out of this plan will develop hydro-electric energy to the amount of a hundred million horse-power, which may be used to furnish power throughout large areas of West Africa. This project should be of particular interest to Baptists inasmuch as it will contribute greatly to the economic and social development of the entire colony, and especially because their oldest work in Congo is carried out in the area traversed by that part of the river now closed.

From the magazine *Asia* we get this interesting information: "To increase the water supply of Jerusalem British engineers have harnessed the spring in the Ain Farah gorge, which lies 1200 feet below the city in a wild ravine among the hills of Judea eight or ten miles northeast of the holy city. The first task of the engineers was the construction of a roadway down the gorge. On account of its steepness and wild character it called for a great deal of blasting and the construction of many hairpin bends. The spring was then enclosed, tanks erected and a pumping plant installed. Halfway up the ravine a second pumping station has been built, and a third at Anothoth at the head of the gorge, which in Old Testament days was the home of Jeremias. From here the water passes to the main tank erected on the highest point of Mount Scopus, overlooking the holy city. This tank will have a capacity of 200,000 gallons, equal to a day's flow of the spring. From time immemorial the Ain Farah gorge has been the gathering place of the shepherds of Palestine, and is associated with the twenty-third psalm, for here David is said to have spent his boyhood days tending the sheep and it was the experience he gained here that led him to pen the psalm, 'The Lord is my shepherd.' As the engineers have arranged for water still to flow through the gorge the shepherds will continue to gather here to water and rest their flocks as they have done since David's day."

(Continued on page 872)

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Chicago, Illinois

Labor Sunday Message, 1926

WE URGE upon the members of our churches throughout the country a continuous and earnest interest in all forward-looking industrial experiments, to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employe representation to the fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management cooperation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful that there are distinct areas in which the interests of labor and capital are divergent, as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the same spirit of intelligent and constructive cooperation.

Workers' Education

We find hope in the impetus of the movement for workers' education. On the side of management, we find an increasing disposition to deal with frankness and to make the workers acquainted with relevant facts of the business; on the side of labor, a growing disposition to push the study of economics and other subjects to secure a more intelligent background and a more effective equipment to participate in industrial management. The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of these plans and the largest cooperation in making them thoroughly effective.

We find hope in the accelerated interest in the problem of waste. The secretary of commerce and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor, all these are grappling with the problem. We are aware that but a beginning has been made in the elimination of the wastes that are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involuntary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by

conflicting interests. They will never be cured save by the recognition of a wider community of interest and by increasing the area of cooperative effort.

We would emphasize the necessity and the fundamental ethical significance of good management. There can be good-will and much charity; there can be faith in good works, and hope abounding; but if there is not good management, even good-will comes to naught. The implications of this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production, but also the economics and the spirit of each of the parties to industry. For labor, it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer, it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the psychological effects of all open-shop drives in their many forms. For the public, it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to social health until it attains industrial health. For all three parties, it must mean a new sense of fair play, a new faith in the power of good-will and intelligence to gain the mastery over rebellious ill-will, faith in the possibility of a new scientific control over the economic factors of our common life, the larger application of the Christian insistence upon the supremacy of human values, to the end that energy may be set free which will make possible an invincible spirit of cooperation between the men and women of labor, management and the public.

Re-appraising the Task

We appeal to the rank and file of the labor movement of America that they make a re-appraisal of their task, seek a new understanding of the motives and mind of the men of other groups. We rejoice in the words of the president of the American Federation of Labor: "Conditions and states of mind . . . stand in the way of the cooperation which labor leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of cooperation to both parties appear."

We appeal to the directors of industry, to all who through stock ownership or other participation have a voice in determining the conduct of management, that they give new thought to the human factors involved in their particular business. We appeal for a new emphasis upon the need of understanding the feelings and the hopes of men; that the day when human beings are considered

simply as cost-units in production may end.

We appeal to the public for new thought and study of the human issue which lie behind our industrial struggles. We appeal for a study of the question of coal and its human cost, of the human costs involved in every commodity which we require. We appeal for study of all legislation which bears upon the social welfare of the nation, that our legislators may have intelligent backing in every legitimate effort to secure justice through law.

We appeal to the rank and file of the membership of our churches throughout America for consistent and earnest study of the implications of the gospel of Jesus in its bearings upon economic and industrial welfare. The church has a moral stake in industrial relations with their promise of good or their threat of ill. We appeal for a larger study of the social statements which have been adopted by our American churches, and particularly for first-hand studies of the results of actual experiments in the application of these principles in industrial relations.

(The full message, from which the above paragraphs are taken, can be had upon request to the Federal Council's Commission on the church and social service.)

Folks, Facts and Opinion

(Continued from page 871)

Cape Cod canal is a financial failure

Its owners want to sell it to the government. But if it had been financially profitable to its private owners, its ownership and operation by the government would have been represented as dangerous to civilization. The conclusion would seem to be that government ownership is applicable only to those enterprises that cannot be made financially profitable. When a business fails, unload it upon the government. When there is money in it for profiteers let the government keep its hands off.

According to the Christian Statesman "When fighting for his bill for movie regulation before the house Education Committee, Congressman Upshaw rendered the following ten point indictment of 25 per cent of the motion picture now exhibited: Long drawn-out kisses; insidious and lascivious embraces; the shocking, voluptuous absence of clothing; the unholy sexual appeal; bedroom scenes as the ante-chamber of immorality; swapping wives as a social habit making heroines of harlots and heroes of libertines; Sodom modernized on American soil; gilding of sin by the 'scofflaw'; drinking of illicit liquor. Our observation of the movies, and we guess occasionally, is that Upshaw is right. We try to choose the best, but within the last two years we have been disgusted more than once by every one of these ten vicious characteristics. Of course, many films are free of all these, but our memory would say that 75 per cent of them have at least one or more of these faults."

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

A Moratorium on Money-Raising

THE Standard Dictionary has this to say about a moratorium: "An emergency act of legislation authorizing a debtor to suspend payments for a given period." As applied to the benevolences of churches which annually make up the budgets of missionary, educational and philanthropic work of a denomination, a moratorium simply means a temporary suspension of all definite and aggressive efforts to raise the money needed to finance the work of the denomination carried on through its fifty-eight missionary, educational and philanthropic organizations. Of course, no one takes seriously the rhetorical gesture involved in such a catchy phrase, "A moratorium on money-raising." Even the author of the phrase does not press it literally. A pastor would be willing to vote and work for a moratorium on the payment of his salary. And if a moratorium were suggested to the janitor whereby he would receive his deferred pay after next Christmas, provided it could be raised, the church building would suddenly be on the appearance of a house when mother is away on a vacation for a month.

Who ever heard of a moratorium on the prompt payment of grocery bills or of taxes or of the interest on a mortgage when it is due? It is true, some tardy subscribers insist on to act upon the assumption that a moratorium exists whereby their subscriptions to the religious paper may be deferred indefinitely. But even here most of the subscribers pay in advance. It is only when it comes to offerings for missionary work and the support of Christian education and the adequate care of aged ministers and missionaries that a moratorium can be suggested without a loud and effective protest. If such a thing as a moratorium on raising the benevolence budgets of the denomination could be made effective for a few months, as has been suggested for the Board of Christian Operation, it is the conviction of every man and woman officially connected with the responsibility of raising the missionary budgets that the moratorium would turn out to be a mausoleum in which are buried the hope of resurrection all the normal expectations upon which denominational missionary budgets are predicated.

Why then is a moratorium proposed? It is proposed in the interest of clearing the way for an intensive evangelistic effort

and in the hope that if a revival of religion should break out among the churches the deferred benevolences would begin to flow like a spring freshet, more than making up for the dry financial, moratorium months. Is it not a strange attitude of mind that proposes to side-track the stewardship of money in any program of evangelism? Is there not something wrong with the logic of an evangelistic effort that banishes the collection plates and refuses to let the people say it with silver dollars, bank bills and checks? We heard Gypsy Smith say, and we applauded his good sense, that he never preached without first taking up a collection. The collection taken nightly in his meetings was not for him personally but for the expenses of the meetings. But even if there had been no money needed for defraying the overhead expense Gypsy Smith would still have insisted on taking a collection in every service for some good object because nothing helps more in promoting an evangelistic spirit and creating an atmosphere of revival interest. Does the Salvation Army, which is nothing if not evangelistic, have any use for a moratorium on money-raising? If the ubiquitous tambourine as a collection plate or the drum-head as a receptacle for coin should disappear from the street meetings or halls of the Salvation Army, we believe the army would go out of business. No, the raising of money for the kingdom and the saving of souls for the kingdom must go on simultaneously. What would Zaccheus have done if Jesus had smothered his first spontaneous impulse to give the half of his goods to feed the poor by saying, "No, Zaccheus, you can't do that just yet, because there is a moratorium on money matters until this revival effort is over"?

We stand for the preferential treatment of evangelism in the program of our churches but not at the expense of the collection. In fact, we strongly believe that the giving of money to the Lord's cause is a vital part of evangelism. Evangelism or any organized effort to promote evangelism is futile and false if it leaves out of the program definite instructions with regard to material possessions in the hands of Christians and those who will become Christians through special evangelistic effort or otherwise, and if it makes no provision for the means whereby the consciousness of new stewardship

responsibilities may be discharged without delay. Let's forget the moratorium on money-raising. There has been enough of the funeral in our giving already without capitalizing it and giving it official sanction. Evangelism cannot be helped along this route. It is vain to hope by a segregation of the pocketbook to keep safe from the demands of the kingdom of God and from the clear directions of our Lord and his apostles that a great denominational drive for the saving of souls will be accelerated. Souls first of all and last of all must be saved from selfishness, and selfishness finds its greatest obstinacy to surrender to grace in the love of money.

Baptists and the Mexican Situation

THE Mexican situation with reference to organized religion has been stated so often in the columns of THE BAPTIST and through the public press in other journals that it seems superfluous to state it again. And yet for the sake of clearness it may be well to give a brief review of the situation. The Mexican government under the leadership of President Calles is making a definite and sustained effort to enforce the laws which apply to all ecclesiastical organizations; to all church property, to all the clergy and to all religious activities which come under the statutes. These laws among other things require the official registration of every clergyman in charge of a church building or of other property used for religious purposes. The necessity for this registration lies in the fact that the Mexican government claims the ownership of all ecclesiastical property and requires that all the priests and the non-Catholic clergy shall be natives of Mexico. The laws forbid clergymen, nuns or others engaged in strictly religious work to wear a uniform indicative of their office. There are many other provisions in the laws governing religion but the above are sufficient to indicate the drastic character of the attempt on the part of the present administration in Mexico to pry loose the strangle-hold which the Roman Catholic hierarchy has had upon the freedom of Mexico for 300 years.

In order to appreciate the resistance of the Roman Catholic hierarchy and its sympathizers to the enforcement of these laws one must visualize the deportation from Mexico of all imported bishops, priests and nuns and the unfrocking of all the native clergy and nuns who remain. When the Mexican government attempts to carry out such an unprecedented policy it is running head-on against the established tradition of Roman Catholicism which for hundreds of years has ruled the church from a final center of authority in Rome. Should Rome yield to Mexico City in this crisis it would mean a departure from the established policy of the Catholic church equivalent to a reformation. The very genius of Romanism is Rome as the center and source of all religious authority. Without this central and supreme authority the unity of the Roman church would be imperiled. One might illustrate what the situation would be for the Roman Catholic church in Mexico should the present attempt of the government to control the church succeed, by imagining a state of the United States succeeding in passing and enforcing laws to forbid the federal government the exercise of its constitutional right to maintain federal agencies in that state for the transaction of federal business. Rome

is the center of a great federal government ruling matters of religion three hundred million people who live in nearly all the countries of the world. Shall a single Catholic state like Mexico be permitted to rise higher than Rome and to exercise an authority which attempts to break the fundamental tradition of the church? That is the Catholic grievance against Mexico at the present time.

Now, as to Mexico. What justification does Mexico offer for what appears to be an unreasonable and unfriendly attitude toward organized religion? Mexico through her official representatives argues that her attitude is neither unreasonable nor unfair. The present administration was elected on the platform of separation of church and state. If the present situation works hardship to the Roman Catholic church and clergy it is because the church through many generations in Mexico has created conditions which require drastic measures to change. When the happy religious situation in the United States is cited to prove the unfairness of Mexico toward organized religion it is met with the statement that there is practically no parallelism between the two countries. The constitutional provisions guarding the free exercise of religion in the United States were created by Protestants in the infancy of the United States; but Mexico, a Catholic country, is compelled to arrive at constitutional separation of church and state by breaking up a system entrenched in long usage and supported by the political traditions of an ecclesiastical super-state. Mexican government officials, speaking officially, say that religious freedom in Mexico is guaranteed by law to all religions that comply with the requirements of the constitution.

The Baptist attitude toward the Mexican situation as herein described hardly needs to be defined. Baptists deplore the conditions that make it necessary for the Calles administration to enforce laws that seem to carry in their own enforcement the seeds of the ultimate failure of the complete freedom of Mexico from the domination of Rome which she so eagerly seeks. If the evolution of religious freedom had been possible in Mexico with its gradual approach to the complete separation of church and state, that would have been far better than the present civil strife which now rages and threatens another revolution. But if there was no other way to arrive at religious freedom in Mexico then Baptists sympathize with Mexico in her efforts to secure a free church in a free state. At the same time, Baptists look with disfavor upon attempts of government to regulate religion or to limit its free exercise. Mexico seems to be doing at the present time. In common with the Catholic churches in Mexico, Baptist missions are somewhat hampered by the rigid enforcement of the laws governing ecclesiastical affairs; but because of our democratic principles we recognize the right of Mexico to conduct her own affairs in her own way, and we have graciously complied with all the requirements of the government in the conduct of our home missionary work in Mexican territory. We take the same attitude toward the interference of the United States in Mexican domestic affairs. If treaties have been broken that is a matter for the department of state to handle diplomatically; but the United States will not interfere with the attempt of Mexico to manage her own internal affairs with regard to religion.

The World in Transit

BY THE ASSISTANT EDITOR

They Can Be Swung They Need Swinging.

A prominent pastor writing to one of the Baptist exchanges, analyzing conditions among northern Baptists, comes to the following conclusion: "Were there no Baptist Bible Union, and were there no men like the self-advertised leaders of the Baptist Bible Union, meeting to corrupt the minds of the Baptists, by statements made, which are sometimes exaggerated in the extreme, it would be a comparatively easy thing to swing the Baptist hosts of the North to the conservative view, for the masses of them are conservative." Taking no account of the Baptist Bible Union as a factor in the calculation, the facility with which our people may be swung to "the conservative view," whatever that may mean, is a good deal like trying to induce water to run down hill. The swinging is already done. It is spontaneous. When you try to swing them to conservatism they beat you to it. Just stand aside and watch them.

We Treat too Lightly the Pennsylvania Case?

We grew somewhat satirical about the outcry raised throughout the country over the Pennsylvania election case. Some correspondents think we treat a serious matter too lightly. On the contrary, we were trying to show that the public concern over the case was itself a lack of seriousness. Business in politics for profit is one of the commonest of social phenomena in America. If the principle is wrong at all it is wrong always. To add to the utter comedy of the situation it seriously proposed to limit the expense of senatorial campaigns to \$25,000 in order to safeguard the purity of elections! If public service is to be treated as private property, why should it not be bought and sold in the open market and go to the man with the longest purse? What is needed is a revolution in thinking and ethics. Government is in its proper nature the organization of the whole population for the common good. The state is a commonwealth. Election is a public function and its expense ought to be borne by the public. The spending of a single dollar of private money to influence an election or to pay the expenses of a candidate ought to be treated as a crime.

Protestantism Has No More Defender.

This time a new A. P. A. comes to the rescue of Protestantism. It is the American Protestant Alliance, founded by William H. Anderson, former Anti-Saloon League worker, with headquarters at 500 Fifth Avenue, New York. It is supposed to be inerrant, "immune," "bomb-proof," invincible. Its main purpose is to defend "Protestantism against 'political Romanism.'" And on your money. Perhaps no institution in the world can equal Protestantism in the amount of "defending," "protecting," and other forms of chivalrous championship it seems to require from its friends—at so much per month. Primitive Christianity, with the sword against it, was irresistible; some professed followers of modern Protestantism are jockeying it into a position in which it may seem almost indefensible. Give us rather a religion that needs neither a Catholic nor a Protestant old hen, but has sufficient vitality, spirituality and "go" to put the rest of the

world on the defensive. Such quality is native to the Baptist movement. It is recommended to Protestants who suffer from the defense complex, and to those Baptists who have lost faith in the efficiency of the Holy Spirit.

Sauce for the Englishman Should Be Sauce for Everyman

World control and world service is the dual aim of an interesting society, the English-Speaking Union. Of the second item there will be no question, but the first is a challenge that will be taken up with vigor. Pan-Germanism found out what the world thought of it; pan-Anglicism is due to make the same discovery. Pan-humanism is the only thing that will work on the dual basis on this planet. But on the basis of cooperation in service, let all racial, linguistic and religious groups form world unions. Every language group represents a spirit and a traditional and cultural heritage that has value for the world. An organization for the purpose of preserving the best of that spirit and heritage may do something to enrich the human race. The notion that even a nation, in order to insure its security must eliminate different race, language and culture groups, is a false one. Welcome, for service but not domination, not only English, but also French, German, Chinese, Hindoo, Italian, and all other sorts of race and language world unions. The true civilization is a rich composite, and not a flat amalgam or an exterminator of cultures.

Why Should a Man Step on His Own Face?

Exchanges grow morally indignant over the amount of money spent in recent elections as discovered by the senate committee—over the amount, mind you, not the fact. Indeed it is seriously proposed as a great and needed reform to limit the amount that private interests shall pay for a public office. If one could laugh at a people's ruinous folly, the thing would be boisterously farcical. Having deliberately put the nation up to bargain and sale, politics and all, shall we now complain because we find that in a certain auction the bidding seems excessive? Of course the thing is morally, politically and otherwise socially pernicious, but put the blame where it belongs, on the people as a whole. One of the elementary truths of social science is that the political life of a people is controlled by its economic process. If the public service is peddled in the private market, inquire what put it there. Until the answer to that question is sought and found, the effort to stamp out corruption in the elections is like stepping on one's own face.

Piety Takes Many Turns But This One Is a Novelty.

The *Kansas Record-Searchlight* is a Baptist paper, organization of several denominational societies. It serves apparently a valuable purpose in the promotional activities of colored Baptists within its field. In the issue of July 9, it achieves a feat of sensational journalism. It streams across the whole first page the headline, "Dempsey Afraid to Fight Wills," and follows it up with a column of glorification of the colored champion. Everything said may be true, and such a tribute may gratify the pride of race, but as a contribution to the religious life it is original and unique.

The Trouble in Mexico

BY H. L. STETSON

RIGHTLY to understand the present trouble in Mexico it is necessary to begin with the invasion of Cortes. He and his followers, among whom were several Catholic priests, found and ruthlessly destroyed a civilization, which in many respects was not inferior to anything then prevalent in some parts of Europe. The natives of Mexico had developed a literature, a knowledge of the sciences, particularly of astronomy and architecture, that entitled them to the respect of mankind. They had established a government which served them quite as well as some of the Europeans were served by their respective governments. There was a well organized social structure which widely distinguished them from the savages of North America. In natural resources the land was rich, especially in silver and gold; certainly no other country surpassed it in these respects.

Cortes and his associates called themselves "The Conquerors" and were proud of this title. Their aim was to enrich themselves at the expense of the natives. Cortes said, "We have a disease of the heart which can be cured only by gold." It is impossible to estimate the extent of the wealth extorted from the Mexicans by the Spaniards. For this extortion, which was continued for 300 years, no adequate return was even attempted by Spain. Under her rigorous regime Mexico was impoverished and the people degraded intellectually and morally.

To some this condition became intolerable, and the revolt arose, which, led by Father Miguel Hidalgo, after eleven years of heroic struggle, resulted in political independence from Spain in 1821. This was the beginning of Mexican nationality. It was a great achievement to bring into existence under such adverse circumstances a new nation.

But political freedom did not bring deliverance from the dominance of the Roman Catholic church, which had been forced on the people by superior military power. It was the state religion, and no other was allowed. Its authority was absolute, and its hold upon the country is seen in its possession of fully one-third of its real estate. It had enormous revenues without any taxation and built great cathedrals and maintained costly, gorgeous rituals but did little for the development of the people. After 300 years of more complete absolutism than ever the Roman Catholic church had had elsewhere the people were in a lower state than they were at the coming of Cortes; 97 per cent of the people were illiterate.

In order that Mexico might have a fair chance to enjoy the rights and privileges possessed by other modern nations Benito Juraez, the "Little Indian" president, secured the adoption of the "Laws of Reform," which nationalized all church property. At once this aroused the hostility of the Roman Catholic church, and the authorities in Rome began to plot the overthrow of this legislation. The Catholic hierarchy turned to Austria and to Francis Joseph, the "eldest son of the church," for help. His brother, Maximilian, was selected to be emperor of Mexico and was foisted upon Mexico by French soldiers through the influence of the Roman Catholic church. It is noteworthy that Maximilian visited the pope on his way to Mexico and was blessed by him as the emperor of Mexico. (This outrage on Mexico terminated when President Lincoln sent his famous letter of protest to the French government.)

Though the "Laws of Reform" dispossessed the Roman Catholic church of its property they were not enforced,

and the church remained in full possession of its old time power and continued much as it had for four centuries. The present contest between the state and the church is due to the determination of the government to enforce the constitution of 1857, which, restated in the constitution of 1917, and now effective, prohibits all religious organizations to own real estate, church or other buildings, to have funds invested in productive property to maintain convents or nunneries, to conduct primary schools, to administer charitable institutions, to solicit funds outside of church buildings, to hold religious ceremonies outside of church buildings, to clothe the clergy and teachers when on duty in any distinctive dress, to induce any minor to adopt any religious profession, to criticize the government, or to do anything which might impair its authority. Priests and religious teachers are required to register with the government. These are the restrictive laws; there are other laws which grant the fullest religious freedom. No country has more liberal legislation concerning religious matters than Mexico.

Some of the things which are apparent from Mexican history of the last 400 years are:

1. Foreign exploiters, especially from Spain, the United States and England, have taken from Mexico vast riches in natural resources without just recompense. It is not surprising that foreign priests, ministers and teachers should be forbidden to perform any public service since many Mexicans feel the land has suffered irreparable losses from foreign exploiters.

2. The Roman Catholic church has failed as an enlightening, elevating, ethically vitalizing force. An Italian newspaper correspondent, a Catholic, writing, after a special visit to Mexico, says: "Spiritually, Mexico is a country where at least four-fifths of the people still await conversion. The Indian masses are amorphous, and Christianity has hardly penetrated their ancestral paganism . . . The Indians are indifferent to both Christianity and politics. . . . The non-Indian population is equally indifferent to spiritual things. Religion is a superficial rather than a vital emotion, a practice rather than a conviction or a sentiment."

3. True to its history the Roman Catholic church has meddled in political affairs and has aroused thereby a deep animosity. President Calles says: "In Mexico from the time of independence to the present time the Catholic church has been a constant political problem . . . The government is attempting to end the ignorance of the Mexican working man. It is this ignorance which the clergy is attempting to use by fixing in the minds of our people the fact that the religion and the clergy are one and the same thing."

4. We are having a striking illustration of the claim of the Roman Catholic church that the state is the agent for the execution of the will of the church. Before the committee of foreign relations of the United States senate have appeared representative Catholics who have sought to have our government interfere for the relief of the people in Mexico. And the Knights of Columbus, at their recent national session in Philadelphia, adopted a resolution, calling "upon the president and the state department to put an end to this ignominious contempt which has been shown by Calles" for their religion. It is the old spirit of control of the state by the church to put in force whatever the church wants effected.

The Church, the Conscience of Society

BY JOHN A. HUTTON

"It is the very business of the church to be in conflict with the world. And every conflict of ideas sooner or later comes to be fought out on the field of human behavior. It is foolish to say that religious controversies are mere abstract discussions. Sooner or later what you believe concerning God decides what kind of man you will be, down to the last detail of your life.

The Christian religion had not been long in the world until people, especially its enemies, saw that it had come, not as a thing in the air, not as a thing which would be glad to stay in a corner, but that it had come, as the Lord himself promised, to send fire upon the earth, that it had come as a sword, cleaving through human souls and human institutions, creating darkness even, by reason of its own tremendous light. It was not long until everybody saw that Christianity proposed to have to do with everything.

People, for example, who have come to believe in God through Jesus Christ do not buy silver models of Diana of the Ephesians! As the soul of man advances toward the light certain trades must languish and die. Behold, I make all things new." Revolution is the essence of Christianity. For Christianity is the holy will of God making room for itself in the world. It is not to be wondered at, therefore, that almost the first sign that Christ has come into the life of a man or into the life of a people is that a fight begins, what the Bible calls "the good fight of faith." The spirit of Christ in a man or in a people commits that man or that people to a career of dissatisfaction and amendment.

The Roman power at an early stage in the life of the church perceived that Christianity was a force with which it would have to reckon. A little later Rome perceived that Christianity was such a force that, if she did not put an end to Christianity, Christianity would put an end to her. It was not the stupid and licentious emperors of Rome who persecuted the church; it was the far-seeing emperors, the good emperors, the devout ones even, like Marcus Aurelius, it was they who cast the Christians to the wild beasts. Why? Because they saw, they felt with their whole being that Christianity was a spirit, a power, which, like the visible face of God, would one day make the whole fabric of Roman life intolerable. They fought Christianity to the death, but it was to their own death. By the year 306 the fight was over; the motto "In hoc signo, vincite," took the place of "Senatus populusque Romanus," and the cross took the place of the eagles on the banners of Imperial Rome.

We can see the beginning of all that in an incident which occurred in the church of Corinth and in St. Paul's ruling with regard to it. The fact that such a ruling could take place and could be condoned by a religious community shows us the moral corruption of those polyglot peoples to whom the gospel of the cross was first preached.

We may sometimes think that the attitude of the church of Christ toward certain things is too unbending, that it might all along have tried to hold human nature with a looser rein. We forget that the church of Christ is the only society in the world today which ever saw unqualified paganism on its own ground. The church has never forgotten what it saw, and its horror of it has found its way into every fiber of its life, into the documents of the New Testament, into its doctrines and sac-

raments, into its discipline and daily speech. It is this which makes Christianity almost morbidly suspicious of human nature by itself; Christianity recalls the terrible slough from which, with tears and blood, human nature in a measure was saved. Whenever a new movement arises in these latter days, which seems to encourage people to break away from the restrictions of a former time, which makes much of the mere gaiety of the senses; whenever any fashion takes hold on people which seems to pamper the body and to neglect the mind and spirit, the church of Christ, that wise old mother of the soul who has lived so long and has seen so much, cannot but be afraid, for it seems that we are once more tampering with a lock which holds down dreadful and subterranean things!

St. Paul had heard of a scandal in the church of Corinth. He had heard that the church, instead of condemning the scandalous person, had allowed him to retain his membership. How did the apostle propose to deal with the case? He had not a moment's hesitation: the man must be put out of the church! When we think for a moment we see that no other course was possible or is possible if the church is to be God's instrument in the world. The church may be small, it may be poor, it must be clean. The church is a society, and members are admitted upon terms. Every man knows that Christ stands for purity. Every man knows that if he is living in sin he has by that fact put himself out of the church. Every society reserves the right to say who and who only shall belong to it. Every society reserves the right to reject any one whose life or opinions are irreconcilable with its atmosphere and intention.

Observe the words in which the apostle announces his judgment: "In the name of our Lord Jesus Christ, ye being gathered together." It is not to be an act of anger, or personal resentment. It is to be done in the name of our Lord, in the name of that holy and spotless one, that sinless humanity which the church lives to hold up as our ideal and as God's desire.

And then there follow, not reasons in support of this course (there was no other possible), but consequences which the apostle hopes will result from it.

In the first place this act of excommunication may save the man. And there St. Paul has with him the moral experience of all lands and of all times. There is no great drama in the literature of the world which does not enshrine this idea, that the only hope of saving the soul of a bad man is that he be found out. There is no great drama in the literature of the world which does not enshrine this further idea, that if a man is really sorry for his sin, if his heart is soft and sore about it, he does not care in the least that everybody should know, he prefers that it should be known; in the case of a really great soul he will insist that it shall be known. That is the unanimous insight of mankind on the psychology of moral recovery, that one who is repentant of his sin loves, for a time, the pain of exposure. That is the burden of all the great literature of the soul, through Augustine and Dante (bathing himself in the fire on the seventh terrace) down to the story of "Ned Bratts" and "The Scarlet Letter," and John Masfield's "Everlasting Mercy."

In the second place this dramatic judgment upon sin would purify the church itself. Not only would it

purify the church to the extent of removing a manifest blot, but this public defence of certain final decencies would cleanse other hearts like a flame.

In the third place, by publicly condemning this open scandal, the church in Corinth would put itself in a right relation to the surrounding world. It would not be possible for outsiders to say that membership in Christ's church means nothing, that the moral code of the church is not higher than the general atmosphere of the world. On the contrary, they would be compelled to feel this rebuke by a society which is determined at all costs to hand on the hardly-won traditions of decency.

That is perhaps just what we are here for; that is what the church is, in its last and deepest idea. The church of Christ in its true idea is the intrusion and presence in this mingled world of ours of the revealed will of God with regard to man and duty. It is, in its idea and intention, the lamp of God shining in a squalid place until the day breaks and the day-star arises in all hearts.

Two great tests of scripture will confirm this ruling of St. Paul's, which at the same time will remove any feeling of hardness, severity.

Ambassadorship for Christ

BY THOMAS H. SPRAGUE

AN ambassador is the representative of a state or person, charged with a mission. He knows the mind of the one he represents, is in tune with him, carries out his behests and refrains from any course of action which might bring discredit or criticism upon him. As ambassadors of Christ it is our privilege and obligation to represent him in the world. Representing him we must be in thorough-going sympathy with him, radiant with his spirit, obedient to his commands and careful lest aught that we do bring reproach upon his name. Hence the honor, dignity and responsibility suggested by the words, "We are ambassadors therefore on behalf of Christ."

This ministry is unique. God has given "unto us the ministry of reconciliation to wit that God was in Christ reconciling the world unto himself." Our mission is to induce the world to be reconciled to God. God is already reconciled unto the world. There is an old theory that God was angry, and would only be reconciled by administering punishment, that Jesus bore that punishment, thus reconciling God and appeasing his anger. But God loved the world before Jesus died. "He so loved the world that he gave his only begotten son." "Herein is love, not that we loved God but that he loved us and gave his son." God loves man and longs for fellowship with him. It is our responsibility to induce men to enter into that fellowship.

In seeking to reconcile men to God it is essential that we represent God aright. The world's knowledge of God comes to it through us. We are God's credentials. Therefore no stain should be upon us. "Be ye clean that bear the vessels of the Lord." "Let your light so shine among men that they may see your good works and glorify your father which is in heaven."

Professor Brewster has said, "No other living creature is one half as imitative as man." Here is a means of winning men to God more effective than our sermons, our organizations, our revival services, our mass movements—let God be seen in us. How potent is this method in the home where influence is mighty. Said a little girl, "My mother went in there," pointing to a room, "and she always

The first is the tremendous responsibility which Christ laid upon the church when he said, "Whoever ye shall bind on earth shall be bound in heaven." The church of Christ is to be the conscience of the human race, casting its light or its shadow, giving its smile or its frown, its benediction or its reproof, upon human enterprises, fashions and motives.

The second test is that deep and searching saying of St. Paul's: "Some men's sins are open beforehand, going before into judgment; and some men they follow after." That is to say, there are open sins and there are secret sins. The open sins—such as drunkenness, licentiousness, and the like—these carry their evidence on the surface, and their punishment you can see coming even in this world. And yet these, in the sight of God, may not be the most heinous sins, for there are others, sins of the spirit—malice, envy, evil-speaking, hatred, treachery—sins for which it is harder for men to take blame, sins which do not seem to be punished in this world.

Wherefore let all our judgments be made with this qualification—that we are, when all is said, mysteries to one another; that God only can pronounce judgment and that he will.

came out with a shining face." Another said, "My mother lied to me. I shall never believe her again." Thus fellowship weal or woe the degree with which we fellowship with God will help determine the success we have in reconciling others unto him.

The field is the world. It is not confined to the walls of the church or the class in the Sunday school. Christianity is life, and all of life's activities must be dominated by the mission involved in ambassadorship. The church, the home, the school, business, politics, all should feel our influence for Christ. We must always be Christlike wherever we go. Dr. Maltbie D. Babcock said, "Society, no solitude, is the natural home of Christianity. The church is not to be built on glass posts for moral insulation but among the homes of common men for moral transformation. The place of need is the field of duty and though we are not to be of the world we are to be first and last in the world and for the world."

Choir Suggestions

BY I. H. BARTHOLOMEW

IF POSSIBLE, always be on time. The success of the work depends upon your punctuality.

If you are unable to attend the rehearsal or church service, inform the organist of your intended absence, so that proper choir arrangements can be made.

Do not make your attendance at choir rehearsal or church service a matter of convenience instead of one of the most urgent and sacred duties. Assist in maintaining a good choir attendance.

When you come to the choir room, robe in a quiet manner, select the processional, and be ready for the service. You need at least a few minutes to get warm or cool, to compose your body and mind, and breathe a prayer before the service begins.

Be devout in every attitude, and thoughtful for the comforts of others.

Under all circumstances appear serious and avoid being fussy.

All whispering should be avoided during the service.



The Devotional Life



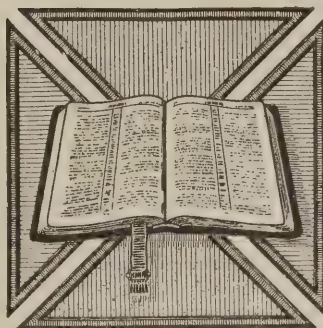
Life without Problems

BY GEORGE EVANS

PROBLEMS are not an end in themselves. Each one is a key to an experience. A perception of that would make a great deal of difference to many sensitive people who are almost afraid to enjoy life, at any time lest by so doing they should sharpen somehow the contrast between themselves and the unhappy dispossessed. It was not so with Jesus. His personal experience of life with God was altogether joyous. It was the fact that men did not share his secret that made his sorrow. The two currents of experience are inseparable. It was necessary that he should share the wrong and sin of man and so know sorrow; it was even more necessary that he should present another and better way of life which men should come to recognize as the way of salvation, a life whose satisfactions neither hurt nor impoverished, because both acquisitions and sharings were directed by the goodness of God. With man, Jesus knew life as a problem; with God, Jesus knew life as a possession. Hence it is that he calls us to become as little children; bids us consider the birds and flowers. Jesus does not think we are as happy as we might be. He sees men so dominated by the problems of survival that they do not possess any experience worth surviving for.

The Problem of God

God was once the greatest of man's problems. He seemed an insoluble one. Primitive man could not get beyond making God in his own image. He peopled the world with spirits, and made up naive stories about them. By slow and painful stages the conception of one Creator was won. Then the prophets of Israel grasped the fact of his personality, and began to spell out his character. God had set man the problem of himself, but as the preparation to an experience. In Jesus we see God a



possession. Jesus does not argue about God, he reveals him. We cannot discuss the fact of God with Jesus. No one passes into the experience of God by argument. Questions may be a preparatory discipline. Then a flash of light—and God is understood.

The One Reality

In the experience of Jesus, God is the one reality, the being in whom all the beautiful and lovable experiences of life have their origin. Fellowship with him is fellowship with them; and fellowship with them is fellowship with him. Jesus, in contrast with the learned rabbis and privileged priests about him, kept the heart of a child, and knew. God was life without a problem.

Once nature was altogether a problem to man. She was laden with wealth for him, but he did not know the simple ways of cooperation and patient work. For us, however, much of nature is now life without a problem. Unhappy are they to whom nature in her varied moods and ceaseless surprise is not a daily joy. For some the lakes and the heights, for some the seas, for some the moorland, for some the quiet spaces of the country where the birds sing unafraid, and where the hedgerows hide the wildflowers, and for all, one wishes, the joys of the garden. "All my hurts my garden spade can heal," says Emerson.

Timber and Tones

We place in the hands of children an instrument—a violin, perchance, a combination of timber, catgut, and hair—to get thence music, that is a problem. Yet for many the problem passes, and becomes a possession. We listen to Kreisler playing Bach's "Ave Maria," or to Heifetz giving Schubert's. Do we think then of timber and catgut? The notes are spirit and life. The soul has discovered an added medium of expression. Music is life without a problem. In like manner one may say that the craftsman's art and the artist's craft pass beyond the problem stage and become creative joy. And above all in the experiences of love and friendship, we know life without a problem.

If our road is through the desert, shall we refuse the oasis; if it call us to breast the steep, shall we make no halt, that we may sweep our eyes over the landscape where the corn is ripening, and flowers scent the air; if through tangled and pathless forest shall we hasten past the glade, where the sunlight dances on the green, and where the countless scents and sounds of earth mingle in the air?

Life has many phases, as a beautiful stone has many facets. To see life steadily and whole we need to pass from one to another. God is a maker of problems. He realizes his kingdom by making one aspect and another of unredeemed life a problem to the spiritually sensitive. We grow in soul only as with courage and faith we accept problems from God and share them with him. Because we are but in the making, and imperfect in body and mind, we have at periods to escape from the burden in sleep and recreation. And to these contrasted experiences, if we would be perfect, we must add another, we must share life with God in the regions where his reign is being realized.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C L. P. Topic for September 19

Note: The lesson for which helps appear next week concludes the 1925-26 series of the Christian Life Program topics. A new series of topics begins Oct. 3.

If you will read the chapter of "The Man Nobody Knows" by Barton, pages 89-123, you will learn briefly about what a great adventure this is which the Christian people have had. Read also the conclusion of "A Short History of the Christian Church" by Moncrief, pages 465-467.

If your delegates have not already reported the Baptist Young People's Convention at Los Angeles, this would be ideal time to have such a report. Before the keynote of the convention was "Adventure for Christ" the report would be particularly applicable to this topic would be an actual illustration of the adventure at there is still adventure left in the Christian church.

Our society had no delegates at the convention, perhaps you would like to have a copy of the report published. You may secure this by sending \$1 to the Baptist Young People's Union of America (same address as THE BAPTIST). The report will tell ways in which the young people may "adventure for Christ."

Perhaps the best way to present this would be through a miniature convention session. The seats could be arranged in sections, as in a large hall. You could escort the young people to their seats. You might have placards with the names of states and provinces and the young people seated according to place of birth.

The meeting could open as most conventions do, with an instrumental number, followed by a song service. A period of devotions (called "prayer") could follow. The "address" which is next could be the topic presentation, given by a number of young people.

Each could give briefly the substance of some of the addresses as given at Los Angeles. In conclusion, the speaker might show that in all walks of life there is adventure for young people who really love Christ; that just as often times these "adventures" may seem mediocre and dull to the uninitiated, so our present-day adventures may seem uninteresting and commonplace.

But in later years these adventures of today will take on a more keen significance, the outcome whereof may be determined by many.

It would be well to use the convention song, "Lead On, O King Eternal" as the closing number.

Weonahome

By M. MERLE HOPTON

Weonahome—on beautiful Lake Coeur d'Alene, Idaho, a wonderful sand beach, the lap of the waves upon the shore, excellent bathing, a heavily foliaged mountain rising directly back of the camp—it was here that we held our summer assembly.

The day began with morning worship always led by some young person. Classes followed, full of information and interest. We learned more about vacation church schools, missions, church work, and Bible study.

After lunch came a quiet hour, then, recreation: swimming, riding the surf board, rowing, volley ball and other sports which were planned by a committee. It was in these hours that we made new friends and renewed old friendships.

Two interesting trips were enjoyed during the assembly. One was a seven-mile trip down the lake on a barge to a proposed assembly home. The other was an afternoon picnic at Beauty Bay.

A vesper service held each evening under a canopy on Sunset Point was inspiring. The hand of God was manifest in the beautiful sunsets at the close of the perfect days.

The inspirational addresses were full of spiritual food. They were delivered by two men and a woman of whose lives all have no doubt heard.

Each night our big bonfire was lighted and stunts, impromptu speeches, stories, and songs were in order. Then every one lost all dignity and became one of the happy crowd.

Aside from the regular Sunday services the Spokane district federation held its quarterly rally at which time an interesting report of the Los Angeles convention was given by our delegate.

vention was given by our delegate.

Doctor Johnson of Berkeley Divinity school delivered the last address and made an appeal for Christian service. The young people were impressed and left with a desire to do more fully and with greater consecration the work before them.

A total registration of 350 was reported, with seventy-five present for the full ten days. Our director of religious education, Rev. H. W. Vodra, spent every effort to make our assembly a success.

Young People's and Sunday-school Workers' Assembly

THE annual Baptist young people's and Sunday-school workers' training school and assembly took place July 13-19 in Valley City, N. D. It was held on the Chautauqua grounds and all the members lived in tents for the duration of the assembly. One hundred students were registered although many visitors came for short periods.

The study courses were the special features of the program. The faculty consisted of Dr. A. M. Petty of Los Angeles, Calif.; Dr. W. E. Chalmers of the Publication Society; Miss Helen K. Wallace of the Education Board stewardship department; Miss Hattie Petheram, missionary from Burma; Miss Myrtle Dahlby, nurse, Mounds Park sanitarium, St. Paul, Minn.; Rev. A. P. Mihm, Forest Park, Ill., general secretary of the German Baptist Young People's and Sunday School Union of North America; Rev. C. A. Armstrong, secretary of the N. D. council of religious education; Rev. Ellis L. Jackson, Page, N. D., director of recreation and supervisor of grounds; Mrs. Leon B. Shorey, instructor and dean of

(Continued on page 890)



BAPTIST SUMMER ASSEMBLY HELD AT WEONAHOME



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

NINETY-SIX NEW

MEMBERS FOR DURANGO

As a result of special evangelistic meetings in Durango, Colo., there were ninety-six additions to the Baptist church there. The church life has been stimulated and the members have voted to accept the missionary quota suggested by the state office. They have conducted the first vacation Bible school ever held in Durango, and captured the interest of the entire city with the work done.

NEW LECTURES AVAILABLE

Calls are frequently made for opportunities to see the budget of the Northern Baptist Convention in concrete form. Pictures are the thing; the stereopticon department is the answer. Stereopticon lectures make the budget concrete. Moving pictures show our missions at work and the greatest need just now is for money to increase these pictures. The stereopticon department has on hand more than 25,000 negatives of Baptist mission work. Prints are constantly being made for individuals and churches for use in meetings, mission study classes, parlor conferences, etc. Pictures make the budget real better than anything else.

"Yesterday and Tomorrow in Baptist Missions"

One of the greatest mission books of the year is "The Second Century of Baptist Foreign Missions," by W. B. Lippard, sixty cents in paper and \$1 in cloth. May be had from any literature depository. "Yesterday and Tomorrow in Baptist Mission Fields" is an equally strong missionary stereopticon lecture

written by Mr. Lippard, and now ready for booking in the following stereopticon depositories: New York, Boston, Chicago, Des Moines, and Los Angeles. The cut in the budget made it impossible to make as many sets as are needed. Therefore book early from the nearest depository, even if there is not a set in your state.

"Around the World in Forty Minutes"

Mr. Lippard has also written the lecture on this subject and the stereopticon department has it ready for booking in New York, Philadelphia, Milwaukee, Minneapolis, and San Francisco.

This lecture is peculiarly appropriate to a theme that will hereafter be announced for next January. Use the lecture in advance, if possible, to be ready for the January program.

SUCCESSFUL VACATION

SCHOOLS IN CONNECTICUT

An item in the *Connecticut Baptist* says that twenty-five churches in that state conducted vacation schools this summer and all of them have been successful beyond former years. Practically all of the churches this year financed their own schools, and it is noticeable that the churches which have assumed complete financial support of their schools are more enthusiastic and are doing a better type of work than when they were liberally assisted by the state convention. Some pastors who had never had any experience with vacation school work, and hesitated to assume the additional burden, are meeting with wonderful success and declare that it is one of the most joyous and fruitful experiences of the ministry.

HOW A PASTOR

SPENDS HIS TIME

Do you ever wonder what a pastor does with his time between sermon Here is a typical record, that of John Newton Garst of the First church of Spokane, Wash.

During the three years of Doctor Garst's pastorate at the First church, he has delivered and officiated at 801 sermons, lectures, addresses, funerals, and weddings, covering a number of different churches in the West, South, and East and clubs, lodges, summer assemblies and other groups. He has answered 2271 phone calls, had 1534 office interviews, sent out 3852 pieces of mail (in addition of those of the secretary made 4006 pastoral calls, witnessed 66 conversions and church additions, served on thirty-one important boards and committees, and traveled 22,128 miles in the interest of the church and the kingdom.

A SEARCHING COMMENT

From the calendar of the Baptist church of Cedar Falls, Iowa, we clip the following: "'Don't bring the kingdom of God in too fast'—that is what we are saying when we are not doing our full share in the church and everywhere for the cause of Christ. We should realize that God is calling us through the calls that come for service, giving, leadership, helpfulness. We should learn to see God in our actual tasks and duties. If we don't find him there, we shall not be able to find him anywhere. When we refuse to work and contribute, we are saying to Christ and the church, 'We don't wait to see the kingdom of God come in too fast.'"

A LITTLE CHURCH GROWS UP

In 1902, when Secretary Goodall of New Jersey preached his first sermon there were but four persons present in the one room building of the Grace church at Westmont, N. J. This church had a small membership and the pastor's salary was \$7 a week.

Six years ago, the same church called Rev. Aquila B. England as its pastor and under his leadership, it has made rapid strides. During this time its membership has grown from eighty-nine to 215, its current expenses met from \$1285.42 to \$4217, and its giving for missions from \$225 to \$651. There is a thriving Sunday school, a boys' club (now the Royal Air Cadets), three wide-awake young people's societies, and active missionary societies, and ladies' aid.



ITY, NORTH DAKOTA, JULY 13-19, 1926.



The Chimney Corner



Marty's Way

BY CAMELIA MERRIAM

TY BARCLAY had had to go to a hospital. Unexpectedly, suddenly she had been afflicted and she had hurried her away to the Y-shaped red and grey building overlooking the park, with its white corridors, its white beds, its white-garbed and its clean, pungent odors.

"White City," Marty murmured while the pain turned in her side knife.

It was a serious operation. Things did not go right the first time and there had to be a second. It was two weeks before any one except Marty's husband, her mother and father could see her. But once the word went round that Marty Barclay could have callers came by twos and threes, all through the visiting hours with fruit and flowers and books—and condolences.

He was sure Marty's usually round, rosy-cheeked face was now a small white face with hollows in the cheeks, and her eyes were thin as a little child's. But her blue eyes, shining like stars, had a gleaming expression as she listened to fat, heavily breathing, bejeweled Mrs. Rover. "I know all about operations, my dear, I've had three. They're terrible, but you have my sympathy."

"But, Mrs. Rover," said Marty, "I don't believe it's sympathy I'm in need of—I—why—really it's congratulations that are in order. Think of those great doctors being able to do such wonders! I don't sympathize with me; congratulate me!"

Then came Miss Bedell, short-skirted, faded, her shallow blue eyes in her faded face seeming almost to gloat on Marty as she presented a book and stood herself beside the white bed. "Now, Marty, tell me all about it—in detail—just what they did to you—everything—I don't want to miss anything. You see I came within an inch of a nurse—and I've had an operation myself."

Just as though Miss Bedell had said: "Share your choice bit of carrion with me and I'll share mine with you." There's only one thing I'm going to tell you, Miss Bedell," said Marty. "The doctors have made me well—I care a rap about the details and I don't even you—is going to hear anything. I'm getting well so fast I can shout for joy, but you'll not hear an organ recital from me. I think it's of you to bring me this book. I especially wanted it. Did you know this author has a new one coming out?"

Marty changed the threatened

"organ recital" into a literary discussion in which Miss Bedell took keen delight.

And then came Fanny Kemball, looking like a tall drooping lily all in white, with a turned-down-at-the-corners mouth and great sad brown eyes.

"My dear, you have my sympathy," she murmured. "I know what it is to have to stay in a hospital! The noises, the inattention of the nurses—"

"Why, Fanny, what are you saying?" cried Marty. "I think a hospital is a blessed place. It's as quiet as can be considering what all's going on under this great roof—it's a city in itself, you see. And the nurses are dears! How they have cared for me! I haven't had a private nurse since the first week, but with this entire floor to keep an eye on for hours at a time, you should see how the night nurse watches me!"

Thus it went. To every caller Marty looked for congratulations—not for sympathy. She refused to discuss her operation—"Goodness, why should I when there are a million worth-while things to talk about!"

The minister's wife said that Marty had learned in whatsoever state she was therewith to be content.

The doctors said they had never had such a quick and complete recovery for a case like Marty's and the nurses replied: "It's because she's making herself perfectly happy here and every one else around her. She's not living over that."

Mystery

**I SAT on the sand by the sea one day
And I watched for the turn of the tide.**

I tried to see when the ebb changed to flow

As in grandeur it swept to my side.

Though marked I each wave as it rolled and broke,

And spread wide its white lace on the sand.

Discern I could not when the magnet held

As the tidal wave rushed up the strand.

Though eyes could not tell me when the tide turned

The signs I could easily trace

For its herald rode in on the freshening wind

And blew the salt spray in my face.

But what today seems mystery

Tomorrow may make plain.

For God sets all his wonders round

To stimulate man's brain—

So that he goes in quest of truth

To bring from the unknown

The proofs that by his searching he

May reach and make his own.

And as the tide both ebbs and flows

So as men fail, they learn—

For God shrouds much in mystery

That hearts for truth may burn.

—GERTRUDE B. WALKER in *Boston Transcript*.

operation with every person that will listen to her. It was just a means to an end, and its only the end and not the means she'll talk about."

And Marty in her inmost heart said: "I'll never tell a soul how I've suffered. There's enough real suffering and horror in life that can't be avoided. I'll not add one iota to it. I'm just going to continue raising my paean of thanksgiving for the miracle that has been wrought and for the goodness of those who wrought it—and when I talk, talk about something that's going to do somebody some good."

Keeping Down Mental Fat

"THERE are a million books. Nobody can read more than a small fraction of them. Ten thousand subjects are treated in books and periodicals. Nobody can know much about more than a score or two of them. There is no use trying to know something about everything," writes Will Payne in the *Saturday Evening Post*. "It can't be done. General reading will not take you a great way in any direction. I believe there is more satisfaction in going 100 miles on one road than in going one mile on 100 roads. In my opinion so-called general reading—planless and aimless reading—is the most pleasant diversion ever invented by man. I should have to hate a man bitterly before ordering him to give it up. But usually it involves only slight mental exertion. It is fine strolling, but I doubt that it keeps down the mental fat much."

"Half an hour a day, or every other day, of genuine study, systematized, directed to a particular subject, is all that I recommend, not to win a medal, but to make you happier and better able to live with yourself. If that habit is formed early in life, so much the better. Physical instructors say middle-aged or even elderly people have no need to give up on their bodies. I doubt that we have any need to give up on our brains. As to what a capital half an hour a day for ten years will lay up, consult any savings-bank pamphlet for examples of compound interest. If not to weigh 275 is worth a great deal of effort, not to let our craniums fill up with suet must be worth some effort. There are public libraries nearly everywhere. There are hundreds of good subjects. All we need is the initial push and some perseverance."

"Generally speaking, you don't want to be fair until you are grown up," says Stanley Baldwin. No, we never want to be more than half fare until we are grown up.



BOYS and Girls



Explorers, Prepare to Go to Japan!

By PEGGY

LAST week I told you how Uncletim got our family excited about Japan, and neither Bill nor Timothy nor I had the least idea what it was all about until Mother and Uncletim began to drop certain remarks about doll messengers. When we heard the details we became enthusiastic and that's why Miss Applethorpe wants you to know all about it, so, so that every girl and boy who reads these words may begin at once to send his or her representative to Japan some time before Dec. 15.

The people of Japan have a beautiful custom called the Festival of Dolls on the third of every March. It would be a beautiful thing if American children sent thousands of dolls to join the Japanese dolls displayed on that day, to serve as messengers and ambassadors of good-will and friendship.

If you want to join in this wonderful venture write to Mrs. J. W. Emrich, 204 Fourth avenue, New York, N. Y., in a folder called "Doll Messengers of Friendship" and also for "Suggestions for Teachers, Parents and Workers." And now I'll tell you more about this Festival of Dolls.

It always falls on Mar. 3, which is the first month of cherry blossoms.

Practically every family in Japan owns a doll festival set. Those belonging to the noblest of the aristocracy are of great age farmers or simple fishermen on the coast are humble, but as complete in essential details as those of wealthy nobles. The noble families of high degree even a prince of the imperial family. Every girl must be the manager and the overseer of her doll family on this annual visit.

Would you like to look inside a Japanese home during one of these three festival days and see how the dolls and their belongings are placed?

On one side of the principal room in a Japanese house is arranged a set of five steps, covered with red cloth. On these steps the dolls are placed, with the furniture and all the belongings of the festival. The highest step are two elaborately dressed dolls, the master and the mistress in ancient imperial costume. On the second step, on either side of a ladder-like stairway, stands a square flower stand of unpainted whitewood with artificial trees in poetic imitation of the two great trees on either side of the garden steps of the palace at Kyoto. On the third step are three ladies-in-waiting. On the fourth step is a group of five attendants seated before their instruments, and the remaining step holds the most precious household articles. These are daily cleaned and cared for by the little mistress, and she learns how to han-

dle the delicate china, how to polish lacquer, how properly to wash a rice-kettle and how to care for every household utensil.

The doll family remains for three days, and the happy little mistress is busy all the time. The daily food is planned and purchased, if not really cooked by her, and she serves it to all who call to see the beautiful room.

During this season every fish-market is stocked with tiny fish; every bake-shop has a display of wee cakes; vegetable sellers bring the smallest vegetables that can be grown. All the shops

display their smallest articles, and the streets look as if waiting for a race of fairies to come and begin their buying.

What Girls Can Do

The girls may select the doll, decide on and make the clothing. The entire group, including the boys, should choose the name for the doll. It will be interesting to note when all the facts are reported to the New York office, how large a variety of names have been chosen.

What Boys Can Do

The good-will project should not be monopolized by the girls. The boys can be business and ticket agents and act as treasurers. The children might earn the money necessary for the purchase of the doll, its clothes and traveling expenses. Each group might give a child's play or pageant to help earn the money needed. Boys can help in the business arrangements, in inviting the guests and in selling tickets of admission. Photographs can be taken of the doll holding the ticket and passport when it is ready for the journey. A photograph of the class might be taken and sent to the local paper with an account of what the class had done. The New York office would be glad to have copies of these.

What Teachers and Mothers Can Do

Teachers and mothers can make the doll messenger project the occasion of valuable education. The doll's destination, Japan, and the route of travel should be studied. Talks need not be limited to material from or about Japan but might include the whole orient. Resourceful leaders can devise ways of bringing in valuable information on these matters. The main value of this doll project lies in the opportunity of educating thousands of American children and their parents in international thinking and good-will.

Doll Messenger Week

The New York office is suggesting to local doll stores that the first week in October be designated "Doll Messenger Week" and that posters be displayed in the windows calling attention to the fact and to the doll messenger movement. The local committee can secure cooperation by getting in touch with doll stores and giving them some idea as to the number of dolls that may be called for.

The Good-will Message

Each class should prepare a message of good-will to be sent with the doll. This should be not more than 150 or 200 words in length, typewritten if possible. The children who have shared in the enterprise should sign the message. It should also give the name and address of the individual to whom the thank-you letter from Japan should be sent. A copy of this message and the names and addresses of all the children should be sent to the New York office.

An Invitation

COME, Dolls of America, you're asked to go

To a festival quaint, and you'd like it, I know;

So neatly and daintily dress in your best, And start on your travels with gladness and zest.

O come by the hundreds and thousands and more,

And journey along to a far distant shore

Where dear little children, with joy and delight,

Will welcome and love you, their eyes shining bright;

The words they will speak—very strange they will be

To dolls who have travelled from over the sea.

You'll sit as their guests and watch busy girls try

To learn how to keep their homes tidy—Oh my!

To make dainty dishes that you've never seen

With bamboo and seaweed and sweet pasty bean;

To bow to their guests in a low, proper way,

And practice homemaking as though it were play.

And often the neighbors and guests who attend

The festivities gay, will all praise and commend

The lovely American dolls who have come

Over land, over sea, far away from their home.

And they'll ask why it is that you dolls have been sent,

Then for answer you'll say that your coming was meant

To tell of the friendship and interest true

Of children whose flag is the red, white and blue,

For those who are living in cherry-bloom land,

To whom they would hold out a child's friendly hand.

And the spirit of childhood shall show us the way,

To friendship that lasts, and to peace that shall stay.



Among Ourselves



West China Letter

By JOE TAYLOR

IT WOULD be well for those readers of THE BAPTIST who really wish to know and understand China to study the geography of the country. It would save them from much misunderstanding of this country and its people. Take a good atlas and look up China and get acquainted with its size. See who her neighbors are, what kind of people live near her borders. Then pick out her waterways, see what her coastline is like and the magnificent harbors scattered along the shore from Port Arthur to Hanhoi. Notice the lack of railroads in great sections of the country. (Remember that those that exist are practically in the hands of the militarists and are being ruined by them.) Put in a few pins at the chief cities—do not stop at the coast provinces, but get into the country and mark these ganglia of trade and commerce. Then draw lines around different groups of provinces and remember that these groups are no more under the control of the "Central Government" than is Tibet.

When the Boxer movement had spent its force and the powers were gathered together discussing what was to be done with China, the inhabitants themselves were dreading "partition." They wanted their country to be left as one whole. John Hay earned the gratitude of all public-minded Chinese in his enunciation of the integrity of the empire. They were to be one people in one big country. Since that time what has happened? Just what the people dreaded but in another form.

Starting in the northeast, let us endeavor to get a bird's-eye view of dismembered China as she exists today. Chang Tso Lin has staked off Manchuria for himself and no man dares to say him nay. The central government, cap in hand, awaits his decision as to what shall be done in the three eastern provinces. He is slowly trying to extend his power and preempt more territory inside the great wall. He has so far failed in this endeavor and it is not certain that he will succeed in his present venture. He received the shock of his life when one of his generals turned against him and invaded Manchuria proper. He, or his subordinates, were fortunate enough to repel the attack and slay the general and his wife. Now Chang is, under the pretext of attacking Fung Yu Shiang, extending his power up toward Kalgan and the hinterland.

Fung Yu Shiang held sway in parts of north China and dominated Peking for a time. This he did by treacherously turning upon his superior, Wu Pei Fu, near Peking. Then he extended his grasp to the north while endeavoring to

control Shantung. All went well for a time and Fung dictated the policy of the Peking government and put his satellites into office. During this time the customs conference came into being and if Fung could have held what he had grabbed, he and his party would have had the spending of the money derived from added customs receipts. This was too much for the other groups, so they combined against him and drove him out of the capital up toward Kalgan. Fung resigned the leadership of the Koominchuin and made off to Urga, a place dominated by the Russians, and the last word we have of him is that he is in Moscow. He got his armies and supplies away practically intact and any one who thinks we have heard the last of the "Christian" general is mistaken.

Through the defection of Fung, Wu Pei Fu was driven out of public life for a time, but has come back. He has control of Hupeh, Honan, Chili and part of Szechuan. Now he is trying to get Hunan into his power, for if he can do so, he gets a good "hop-off" for Canton. He is meeting opposition, however, as the national army is prepared to put up a stiff resistance in order to save its bailiwick from Wu. Here a little more geography and a study of the railroad system of China will show the importance of Hunan to both Canton and Wu Pei Fu.

Down in the southwest corner of the country lie Yunnan and Kweichow, the private preserves of Tang Chi Yao. He brooks interference from no one and would like to get hold of Szechuan. If he can be led to combine with Wu Pei Fu, it will make a drive by the militarist on Canton almost a surety. Yunnan soldiers are fierce fighters and would stiffen any army they entered.

Kwangtung and Kwangshi are now in the hands of the followers of the late Sun Yat Sen, but they have changed from "pink" to "red" since the death of their leader. They have been schooled by Bolsheviks from Russia. The Cantonese are the most wide-awake and progressive of the Chinese. They are experimenting with different forms of government; but they seem to be constitutionally unable to pull together. In intrigue and jealousy have thus far prevented them from successful cooperation. There is some talk about a drive against the north. Sun Yat Sen tried that and it ended in a miserable fiasco.

Sun Chuan Fang has announced that he has taken over the control of five provinces: Kiangsu, Kiangsi, Chechiang, Anhwei and Fukien, and that he will not allow any one, north, south, east or west to interfere with him. Neither Chinese nor foreigners will be allowed to meddle in the affairs of his section of China.

Sun has the advantage of getting hold of some fat revenues so can keep up his troops and give them more or less regular wages. If he would agree to join Wu Pei Fu and Chang Tso Lin, one might expect to see China unified by force, the political doctrine of Wu.

Here and there, there are bits of China left for the lesser lights to govern, or misgovern. Szechuan is at present the cockpit of rival forces, but one hears of little real fighting. Chungking has been through another stormy period, and Yang Sen and some other leaders are trying to drive a Kweichow general out of the province.

So we have boxed the compass, and find that China has been sliced up into several portions, not by the "imperial" foreigner but by her own militarists. No central government has any authority in any of these divisions. The cabinet, or some members of it, go through the motions of governing, but their tenure of office depends on the beck and nod of men like Wu Pei Fu and Chang Tso Lin. Meantime the extraliquity commission is being fettered at certain centers and shown tomes of law and newly whitewashed jails.

California Letter

By GEORGE E. BURLINGAME

Adventures in Understanding

STATISTICIANS estimate that the world's population, now 1,850,000,000 will double in sixty years. With that prospect before the human race, it is important that we master what James Russell Lowell termed "the fine art of living together." It follows that whatever anyone who promotes mutual understanding between folk locally and nationally, is an asset to society.

In One Spirit

When Baptist ministers have been together in an intimate fellowship of confidences shared, prayers united, and ideals affirmed, a finer understanding is developed and a stronger sense of unity is created. Camp Baldy, on the shady slope of San Antonio Peak in Southern California, is the place of "retreat" each year in September where for three days Secretary Harper gathers his loyal flock of pastors, general workers, and all other Baptist ministers who accept his invitation. Expenses for travel are pooled, and living costs are moderate. Biblical exposition, intercession, informal conference, and a modicum of discussion of denominational programs, fill the hours from noon Monday to noon Wednesday. The seclusion and remoteness of Camp Baldy conspire with the heart hunger of burdened ministers to make the gathering a source of spiritual power for the year's work. The dates this year are Sept. 13-15.

Northern California and Nevada will

nite for a similar conference to be held at Berkeley, easy of access from all parts of the northern section of the state, Sept. 15-17. The day sessions will be exclusively for ministers. The evening meetings are planned to interest the churches generally.

Both at Camp Baldy and at Berkeley the chief theme for discussion will be evangelism, with specific relation to the program commended to the churches by the Northern Convention at the Washington meeting. It seems reasonable to hope that in this common enterprise and united endeavor, California and Nevada Baptists will find a "common denominator" for harmonious fellowship and fraternal confidence.

Building a Brotherhood

Nearly forty years ago a courageous adventurer left Kansas to find a more alluring (because a more difficult) field, in the far West. Save for two years at Tacoma, he has been in California ever since, characterized always by the same reliable and invaluable qualities: tireless diligence in the Lord's business, kindness and courtesy, unswerving loyalty to the New Testament gospel and its divine author, and a fine measure of consideration for the peace and unity of the body of Christ. Dr. W. F. Harper, pastor in turn at San Diego, Tacoma (Wash.), Redlands, San Jose, and Pomona, has been for the past eight years executive secretary of the Southern California Baptist Convention. Building wisely on the heroic achievements of his predecessors, Doctor Harper has in these years unified, correlated, enlarged and dignified the manifold missionary and educational work of the Baptists in this wonderland of the West. The "Annual" now on the press will reveal a growth and expansion doubly amazing in the light of the general slump in Christian missionary activities in recent years. That printed record may not, however, reflect clearly the attainment which distinguishes Doctor Harper's leadership and pastoral ministry as chief shepherd of Southern California Baptists: the promotion of cordial, fraternal and general cooperation and affection. He has been building a brotherhood during these eight years; and in this achievement he has had the constant and whole-hearted support of such outstanding leaders as Selwyn W. Cummings of Pasadena and Redlands, Frank O. Belden of San Diego andakersfield, J. Whitcomb Brouger of Los Angeles, George D. Knights of Long Beach, Ernest E. Ford of Glendale, and others like-minded who are committed irrevocably to "the ministry of reconciliation" and who use their authority for building up (as Paul phrases it) and not for casting down.

The Children's Crusade

Through four weeks in July 300 people met in a church house for twenty sessions of three hours each, and spent the time in friendly and enthusiastic participation in the program provided. Included in this number were representatives from the following sects: Mormons, Volunteers of America, Church of God, Christ's Church, Spiritualists, Seventh

Day Adventists, Friends, Gospel Tabernacle, Congregational, Christian Science, Christian Advent, Disciples of Christ, Episcopal, Catholic, Nazarene, Methodist, Presbyterian and Baptist!

The secret of the amazing episode is the fact that this was a children's crusade in favor of understanding. The First church of San Diego, whose virile and aggressive pastor is Dr. John Bunyan Smith, conducted during July the most successful daily vacation Bible school ever held in that city. Maurice B. Hodge, the director of religious education and young people's work, supervised the school, which opened with 146, and never fell below 200 thereafter. Twenty-seven teachers and helpers led the varied activities of the 297 children who were enrolled during the term. The religious affiliation is given above. There were 109 Baptists; nearly three-fourths of the total enrolment came from outside the denomination which operated the school for the entire community as an adventure in understanding.

Seeing Red As it Is

A French senator sojourning in California, protests against the widespread custom of joking about the French franc and its pitiful downfall. There is indeed much warrant for the insinuation that we Americans are becoming "loony"—given to laughter and lightness about everything, like the unlovely bird incapable of a serious attitude. The Indian question might have been less of a national problem but for the ghastly and inhuman "joke" that the only good Indian is a dead Indian. A spirit of understanding and good-will such as John Eliot and Helen Hunt Jackson manifested, would have left many pages of our history free from the record of Indian wars and massacres and Custer battles.

A century ago a vigorous and influential Indian tribe moved from Mississippi to lands west of the great river, assigned to them by agreement with the federal government. They established themselves as the "Chickasaw Nation" in the Indian territory (now Oklahoma), following the customs and practicing the arts of civilized life; and through the missionary efforts of American Christians they became Christian and promoted the institutions and ideals of that faith.

Last year a young woman of this tribe was graduated from the University of Redlands, the Princess Ataloo ("Little Song"). She is now in Columbia university majoring in religious education for a Ph.D. degree, and also acquiring an education in music. Next year she joins the faculty of Bacone college, a Baptist home mission school which for nearly fifty years has been a powerful educational and spiritual agency for the promotion of Christianity among the Indians of that historic Indian territory.

An Overseas Overture

When the steamship "President Lincoln" leaves the Golden Gate Sept. 18, among her passengers will be Dr. and Mrs. Samuel J. Skevington of the First church of Hollywood, Los Angeles, adventuring to China and Japan on a mis-

sion to promote understanding, mutual respect and confidence between the Christians of the Orient and those of America.

Doctor Skevington bears credentials from the American Baptist Foreign Mission Society as a fraternal messenger to our mission stations in China and Japan. His own interpretation of his mission is as follows: "I hope first of all to 'stiffen the morale' of the missionary force on the field through a ministry of encouragement and assurance; to interpret to the native Christians the spirit and ideals and objectives of America and especially of American Baptists; and finally to make a careful study of existing conditions, problems and tendencies in our missionary enterprises in the Orient, and report my findings and conclusions to the home churches next year."

Doctor Skevington possesses qualities which fit him for this three-fold ministry: a genial spirit, a penetrative insight, an alert mind, an intimate and sympathetic acquaintance with the inner life of the denomination and its administrative agencies, and an ardent interest in the vital truths which compose our common heritage as Baptist Christians. He and Mrs. Skevington have a big stake in the missionary enterprise in the investment of their two daughters, their only children, who are in West China, and who constitute the final goal of the journey. Missionary H. J. Openshaw of Chengtu will meet the travelers at Shanghai and escort them on the long perilous trip up the Yangtse river for their tour of the West China mission fields. They plan to reach San Francisco on their return next April.

Detroit Baptist Doings

By ALBERT H. FINN

DETROIT has recently been the victim of disturbing and unfavorable publicity. Because of its outstanding prosperity it has attracted moral and criminal vultures of world-wide society, who have thought it was easy money here. Detroit is not exactly money mad, or even degraded beyond its sister cities, from a moral standpoint. Much of its sin is foreign to its citizenship and unwelcome.

Let me tell you briefly of the real Detroit, of the aggressive campaign of summer evangelism that is being carried on by Rev. Mr. Colegrove and his team, under the auspices of the Detroit Council of Churches. This is no new thing, it is the every-year plan and program that each year is better and more effective. Mr. Colegrove was successful last year in his out-of-door appeal to the down-town crowds. This year with better equipment an even more effective work is being done, as Mayor Smith has arranged for more advantageous opportunities. Not every preacher can make an effective evangelistic appeal to the masses that congregate in the down-town areas on summer evenings. Mr. Colegrove has been successful and takes joy in the opportunity. "Dragging the Net" brings to his immediate care and attention many pathetic cases. The

gospel meets the various needs as nothing else will.

Along the six mile circle to the west of Woodward avenue has been an earnest band of believers that has maintained a struggling mission church. Recently the group requested of our Baptist organization that it be recognized as the Blessed Hope church. A council recommended assistance to the Detroit Baptist Union. Doctor Gleiss had already visited the church and took an interest in the little congregation. They needed several things—financial assistance and more. To this end Doctor Gleiss gave them two weeks out of his time for a series of evangelistic meetings, and as a result there were eighteen reconsecrated lives, ten conversions, twenty additions to the church, and other helpful results. The Detroit Baptist Union has voted to take the property over and re-finance and aid the group to a more permanent work.

North of Royal Oak there has been a struggling church, for three years known as the First church of Halsey. It is a growing section but wise and aggressive leadership was needed. So "Church Invigorator" Sims was secured, and began his ministry July 1. Special meetings were started and already twelve additions have been made, ten by baptism. Tuesday, Aug. 3, the church gave a dinner which was largely attended. Pastor Sims challenged the company to rise and complete the church building at a cost of about \$10,000. At the tables between \$2000 and \$3000 was given and subscribed and the Detroit Baptist Union enlisted in the building enterprise. Plans have already been prepared and the enlarged house of worship will probably be ready for occupancy by Christmas.

Adjoining the Baptist children's home at Thirteen-Mile and Townline roads in Royal Oak, the Detroit Baptist Union has a site for a future church—a full acre on the corner of these well-known roads. A mission under the pastoral care of Rev. M. O. Keller has been established in this rapidly growing neighborhood.

Our mission churches, especially our foreign speaking ones are having splendid gatherings this summer. The new Hungarian mission in Highland Park, under the leadership of Rev. M. Dulitz, has more than doubled its membership. Its concluding service of the daily vacation Bible school proved to be nearly three times the capacity of its store front house of worship. A new and larger building is imperative.

The Russian church has by vote and change of charter come into full fellowship with our Detroit host. Conversions and additions are crowding it out of its building, and a movement is on for a new and larger site and building.

The Third Roumanian church had the largest vacation Bible school of the thirty-five in Detroit Baptist churches—over 300. A new site and new building are imperative.

The beautiful new Dexter Boulevard church is to be dedicated the week of Sept. 12. Doctor Rittenhouse, of the

First church, Columbus, Ohio, will preach the dedicatory sermon.

Building plans are under way for Fern-dale, Grand River, River Rouge and Bethel churches.

The New Hope (negro) church will take possession of its new house of worship—Bethel's home for years, Aug. 29. This places New Hope in an enviable position.

Letter from India

By W. L. FERGUSON

"ARMA VIRUMQUE CANO"—"I sing of the man and his arms," said Vergil; and so do I, but not the same sort of man the poet had in mind when he wrote the Aeneid. He wrote of warriors, feats of arms, and exploits in love and city building; I write of missionaries of the gospel and the works of God done through them. In these days when nationalism is in the fore it is seldom that a foreigner receives appreciative recognition from the non-government press for any service which he may have done in India. The other day, I came across an exception to this general experience. But the appreciation is tinged with a bit of criticism, objection that the missionary seeks to gain adherents to the Christian faith, for that is the meaning of the word "proselytizing," having converts turn from Hinduism to Christ. With this understanding of the exception made in the praise of the writer, who is the editor of the *Indian Social Reformer*, we read: "While we have always deprecated the proselytizing activities of Christian missionaries in India, we have seldom failed to give them their due meed of praise in their work in the social, educational and medical spheres. In fact, organized social work in India can be said to date from the advent of the Christian missionaries. In an address delivered before the East India Association, London, the Rev. C. E. Wilson of the Baptist Missionary Society made a survey of the work done by the society. Practically one-tenth, or 12,000, of the foreigners in this country are missionaries; 6000 belong to the European and American Protestant church; 3000 are Catholics, and about the same number own allegiance to other religious orders. In the linguistic sphere missionaries have been pioneers in giving literary form to numerous Indian languages, notably those of the hill tribes. Missionaries have been first in newspaper enterprise, and the starting of newspapers dates back to 1818. The fact that among the five million Indian Christians, there are 353 per thousand literates among men and 210 per thousand among women as compared with 139 per thousand and twenty-one per thousand literates among men and women throughout India, speaks much for the quality of education imparted in missionary institutions. For medical relief, the missionaries have 224 hospitals with 5000 beds; and numerous dispensaries and leper asylums. In the social and humanitarian sphere their temperance and prohibition propaganda alone entitles them to the lasting grati-

tude of the Indian people. This is a record of work of which any society can be proud, and it is hoped that Christian missionaries will long continue their beneficent work in India."

Good though this praise may be, as evidence that missionaries have been useful and hard-working, the part that strikes me with the greatest force is what is locked up in that word "proselytizing." That tells me that the writer, the praiseful words is willing to take all the fruitage of the gospel, but objects to Him who is the source of it, even Jesus. Indirectly the writer has testified that the missionaries have been true to Him and that the making of converts has been the main purpose of the missionary enterprise. It has been; it is; and it will continue so to be. But "the offense of Christ and the cross" has not ceased.

Let me give a glimpse of the evangelistic methods employed on the Kandukur field, that portion of the South India mission which was turned over to the Telugu Baptist Home Mission Society years ago, where the Rev. P. Abraham, one of our most faithful and successful Telugu co-workers, is in charge. Mr. Abraham writes: "I am glad to report a successful tour in this hot weather. We have had 186 baptisms, eight of whom are Malas from one village. I am hoping for a real break among these people soon. We selected chief centers and held meetings in each for three days and three nights. During the day we rested practically, but we had meetings the whole night. I stopped with the Sudras, and in every village they received us with joy. In every case they gave fodder for the bullocks, and in several cases, food to me and to those that were with me, about fifteen workers in all. It is astonishing how they sit the whole night and listen—men, women and children. People from ten to twenty villages around the center came in numbers and heard the gospel. We had an attractive program for three days—rather, nights. The first two nights we had two Christian dramas enacted, and the third night we had Christ's story sung in *kalakshapam*" (a continuous narrative in poetry composed in classical style, but explained in common speech by the singer, verse by verse. The method is to sing to the accompaniment of music a few lines, then stop and explain; then sing some more, stop and explain; and so on to the end of the story). "The dramas on the first two nights prepared the people for the third night when we had usually the largest crowd to hear Christ's story. Every night from 500 to 1000 people heard our message. I can tell many stories of how the gospel is appreciated by the Hindus. I left the children in Ongole, with my father-in-law, so that I might be able to tour without anxiety. God blessed the work wonderfully. We enjoyed the work although the heat was excessive (from 100 to 115 degrees in the shade daily) and there were unusual hot winds. Moreover, we were pressed for money because of no salaries for three months.

in the face of all these difficulties God carried on his work. I hope to have another occasion in the near future of coming to Madras to tell of the experiences of our tour. Pray for us and encourage people in the church to contribute for this work liberally." If that letter does not warm and stir your heart, what will?

"Bishopville,"
Vepery, Madras.

Open Doors in a Rural Parish

By EDWIN E. SUNDT

ONE of the problems in a rural parish is to respond adequately to all the opportunities. The man who cried: "There is nothing to do here; let's find a larger parish," did not realize how dead his vision was. We need men with enough vision and evangelistic fervor to see and to grasp the situation today.

The Gate "Beautiful": Fellowship

The average rural parish is scattered over miles of territory; its population is heterogeneous with many languages and nationalities. Racial, economic, and social boundaries complete the divisions. But men need fellowship, and they seek it. Thus, in every parish are smaller groups which minister to man's social needs. The difficulty is that this fellowship is inadequate morally and spiritually. Often it is divisive because it is exclusive.

This is the church's opportunity. Fellowship is the gate "Beautiful" through which community spirit, common interests and Christian ideals may be cultivated. No program will meet the need. Let a committee study the situation carefully before any action is taken. Be sure to take every group leader, regardless of church connections. Let the ambitious pastor-lead direct this community fellowship program from an obscure position. It may not result in increased church attendance, or membership, but it ought to create better understanding and good-will. The important fact for a church to realize is that it is the church's duty to respond to the need and lead the community in Christian fellowship. There is no organization in rural fields better equipped to do this. The re-

wards of such a program for young and old, Protestant and Catholic, will be rich.

The Gate "Golden": Religious Education

This is the call for Christian education. Begin with the children. The writer now conducts a Church vacation school in a church of sixty members; enrolment is eighty-five with an average attendance of seventy-five. We arranged to send a school bus and transport daily over fifty children from points ranging from three to six miles distant. Our roll call sounds like a roll call in Central Europe; there are thirteen nationalities. Many children had never entered a Christian church before; some had never seen the Bible or heard it read! What a golden opportunity to carry the message of love, forgiveness, brotherhood and Christ. Here susceptible minds absorb scripture texts and Bible stories; here friendships are created and loyalties born; here the hymns of the church are sung with enthusiasm and conviction.

The public school offers an opportunity. In many schools there is no Bible reading, no religious teaching of any kind. The example of the teacher is often unwholesome. Shall the church continue to ignore this challenge? Would it not be better to try to prevent moral breakdowns in children by teaching them Christian virtues and ideals, than to condemn them after they have committed wrongs? Most school boards would permit the minister to use the building for the purpose of teaching religion.

In rural parishes the stereopticon attracts people, especially children. The writer has carried the "lantern" into private homes, far off the beaten tracks, and there unfolded the story of Christianity. People appreciate this type of "religious education." These are fields almost untouched

and unexplored in rural churches. What better project could young people undertake than this sort of work?

In the economic problems of the home the church faces another "open door." To bring to the struggling farmer better methods, new ideas and labor saving devices is a part of the modern Christian's task. Our missionaries in foreign lands have carried this on for decades. Why not at home? There are "farm bureaus" and state colleges which would furnish aid.

The Gate "Essential": Evangelism

There is no question in my mind concerning mass evangelism. As far as the rural churches of New England are concerned, it has ceased to be a charm. But there is a new evangelism which seeks to reach the identical results, namely, the conversion of individuals to Christ. It is founded upon action, rather than words; deeds rather than preaching. It is the evangelism of friendship; it seeks to love men into God's kingdom; fellowship and education are its main avenues of entrance. By actual, living contact, by personal touch, mutual interests, sharing of burdens, it seeks to win all men to a definite Christian life.

Such evangelism as this will require tact, common sense, patience and longer pastorates. The fruit will ripen slowly. There is not likely to be any mass ingathering. Those who are won will be permanent. Many men lack the stamina that such evangelism requires. It is comparatively easy to have it "all over in a month or six weeks." The new evangelism must be deeper, sincerer. The church must win souls by ministering unto them. It must make its life so essential and vital in the community that all will recognize its moral leadership and spiritual fervor. Preaching will continue to have its function, but vastly more important will be preaching by doing, before the eyes of those whom we can not get inside the church today.

It happened on Decoration day. Early in the morning a woman got on a street car with a basket of plants. The conductor helped her to her seat. At the South Side cemetery he walked back to her, picked up the basket and escorted the woman to the door and handed her the basket. He was whistling softly a little tune. Perhaps he himself would not remember it, but the editor does, for the tune whistled was, "What a Friend We Have in Jesus." Perhaps he was thinking of the second stanza: "Are we weak and heavy laden, cumbered with a load of care?" I don't know that conductor, but this world can use a lot more men like him.—*Inner Mission Worker.*

Simon the Cyrenian Speaks

By COUNTEE CULLEN, A NEGRO POET

*HE never spoke a word to me,
And yet he called my name;
He never gave a sign to me,
And yet I knew and came.*

*At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."*

*But he was dying for a dream,
And he was very meek,
And in his eyes there shone a gleam
Men journey far to seek.*

*It was himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.*

Want Ads

Win-go (soluble naphtha) mixes with soapy wash water, loosens dirt and grease, saves time and wear on clothes. Local sole distributors make steady income from satisfied users. Free sample and information from Winnebago Chemical Works, Box 1175, Rockford, Ill.

Wanted—By a young woman, position in religious education work or as pastor's assistant. College and training school graduate. Four years' experience. Satisfactory references. Address T. E. A., The Baptist.

Needed: in a Southern Mission School, a trained, experienced bookkeeper, interested in Christian work. Apply 140 W. Lehigh Ave., Philadelphia, Pa.

Baptist minister wants pastorate. Organized, experienced, trained and married. Preferred location, Illinois or Iowa. Small churches. Write H. care The Baptist.

Church Builder—We have a man of rich experience who is capable of leading some church in need of a new building. His experience in this line has made him a specialist. He will save some church worry and expense. Write The Baptist Evangelical Bureau, South Solon, Ohio.

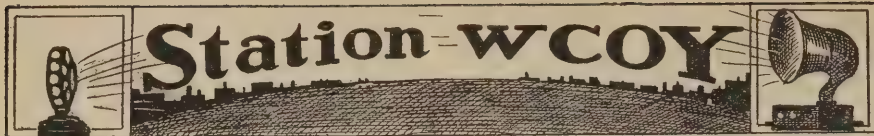
Here, There and Everywhere

THE PULPIT SUPPLY for the month of August at the First church, Peoria, Ill., was Rev. David Gustafson of East China. Since arriving in America Mr. Gustafson has given about fifty addresses on missions and the present situation in China.

CHARLES ENTNER, a recent graduate of the Bethel academy as well as the Bible

and Missionary training school, will have charge of the church in Campbell, Minn., during the coming year while attending Fargo college, North Dakota.

PASTOR AND MRS. RUFUS KEYSER of the new West Hollywood church, Calif., have seen a remarkable growth in their young peoples' classes. Mrs. Keyser has the young



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan Ave., Chicago.

"Our old friend Elijah Squirk from Swank Creek drifted in the other day. He had just returned from a trip and wanted to tell us about it. As we recall it, the following is the drift of his story:

'Obe Pulverizer an' me sold a carload of beef critters right off the grass early in July. I had promised Mrs. Squirk that we would take in Yellowstone park if our check reached a certain figger. Sure enuf when it comes back from the commission house, I saw where I was stuck for the trip. We drove out in the flivver so's to see the country better. Jest 'fore we gets to the park, we sure had one grand surprise.

'Right below Chico Hot Springs as we wuz a-wheezin' along up the Yellowstone Trail toward Gardner, ma says, "Lije, I bleeve we're goin' to run into a funeral." Sure enuf, there comes about fifteen cars in a string. We pulls off to a side to let 'em pass when all to onct the whole kapoodle turns off to the east and disappears into a gorge in the mountains. "Land sakes," I says to ma, "What a place fer a graveyard."

'When we gets up to the pint where the percession turns off the trail, we sees a big sign with an arrow six feet long a-pintin' up the canyon, readin': "BAPTIST SUMMER ASSEMBLY." Well, we never heerd of buryin' Baptists in sich a place. So I says to ma that we will jist step on the gas an' follow the percession. It was a fine road up the crick but the grade made the flivver boil to beat the band.

'We caught up to the last car just as it crossed a log bridge over the crick where the road ends in a park-like place with pine-covered peaks a-jabbin' into the sky all around. Instead of a graveyard, we sees eighty-five of the liveliest young people hoppin' out of them cars. They were part of the Baptist assembly that had been out to Chico for a swim in the plunge. Before we could back out we wuz surrounded an' had to stop for the nite.

'Doctor Curry, the state superintendent, an' Mrs. Curry made us welcome. We backed the car under a pine tree and were invited to supper in a great slab-covered hall that would seat 300 people. We didn't seem to notice any one whose appetite was puny. The crick was a-bilin' over the stones and the evenin' breeze made a purrin' song in the pine tops.

'We'd often heerd about Dr. A. M. Petty an' here he wuz. He says he just had a wonderful case of heelin' an' all them kids was sure strong fer him. An' here was a missionary named Curtis all the way from India an' a Miss Chapin on her way to Shanghai, China. An' a Doctor Chalmers that was joshed a-plenty about his bald head. An' there was a trained nurse from the Northwestern hospital at Saint Paul lookin' cheerful-like in her white slip an' cap.

'Well, bleeve it or not, if here wuzn't 125 of the happiest, laughenist, most serious young people we ever laid eyes on. After the evenin' program in a big tabernacle with a great roarin' log fire a-goin' in the fireplace, they all assembled around another log fire out in the open and there they said their prayers and sung the sweetest hymns ma an' me ever heerd. Then the moon came through the pines and away on the distant peaks it was a-shinin on the snow.

'Yep, we sure did. Stayed couple days. Never met a finer bunch of people in our lives. Lot of pastors there, too: Van Engelen, Shaw, Clutterbuck, Shannon, Huxly, Sumrall, Jones, Reece, Danley Longenecker, Nelson, and others. Everybody wuz fer the assembly. They had put over \$5000 into improvement there in less than two years. An' every pastor an' worker there took THE BAPTIST weekly paper, and seemed proud of it.

'The mornin' when ma an' me wuz a-leavin' Mill Creek canyon, I says to ma: "Well, a graveyard is an assembly grounds fer dead ones. But these Montany Baptists is about the livest bunch I ever see. An' shure as shootin' they know what's what among Baptists even if they do live a long ways from each other." "Well Lije, what kin you expect," says ma, "when so many of them read THE BAPTIST? There ain't no effect without a cause, is they?" she says. But I had to watch the road powerful close as we wuz a comin' out and all I could say to ma wuz: "Well, you said it."

"WCOY now signs off. We've asked Lije to drop in again."

women, Mr. Keyser, the young men. Though they started these classes less than a year ago over sixty have been enrolled. Aug. 8 the pastor baptized six of his young men.

HOWARD A. VERNON, pastor of the Judson Memorial church, Minneapolis, spent part of his vacation attending the Uni-

versity of Chicago. While there he supplied the pulpit of the Englewood church for three Sundays. Church services and Bible school sessions during the past year have been so largely attended at Judson Memorial church that it is necessary to build the second unit of the church, plans

for the addition and for financing it are under way. Mark F. Sanborn, former pastor of the church, and now pastor of First church, Detroit, Mich., spent his vacation with his family at Lake Koronis, Paynesville, Minn., and supplied the pulpit of the Judson church for the three Sundays, Aug. 15, 22 and 29.

JOHNSTON MYERS who preached two Sundays each in Mount Clair, N. J., and Brooklyn Temple was welcomed back at Immanuel church, Chicago, Aug. 22. Pastor Robert V. Meigs is on his vacation. Twenty-three new members have recently united with the church.

THE FIRST DAILY VACATION SCHOOL held in the capital of Maine was conducted by the Penney Memorial United Baptist church of Augusta July 6-23. Twenty-one officers and teachers were enrolled in the working force; enrolment of children from 4 to 12 years of age was 120. Mrs. Ralph Herrick was principal of the school, and several public schoolteachers rendered valuable service. The pastor, Dr. William R. Wood, gave illustrated Bible story talks. Mrs. Wood was principal of the primary department.

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MOTHERS OF NEW ENGLAND, are you caring for your orphans? Is there a C. W. C. organization in your church? Do you realize that one of the most important duties of the Ladies' Missionary Circle is to promote and sponsor the work of the Children's World Crusade? Information regarding this work will be gladly given by Mrs. Ralph T. Andem, 72 Pecasset Avenue, Providence, R. I., C. W. C. secretary for the N. E. District.

MEMBERS of First church, El Dorado, Kan., M. O. Clemmons, pastor, have been "climbing the Galatian mountains" during the month of August. Morning and evening

asked for some timothy seed. The merchant told him he had better get alfalfa because he could cut it three times a year. "No," replied the Indian, "I want timothy seed. When we cut grass, we want it stay cut." These Baptists want a little church-going to go a long way. They want one service to last a whole week.

W. R. JEWELL reports that a fine summer assembly was held at Green Lake, Wis. The total enrolment was 240 with about 150 students taking the entire course of ten days for credit. The assembly was under the management of state director Rev. C. Clayton Browne. The dean of the assembly

giving their names and some information about them.

HOWARD L. VAN NESS was ordained July 24 at Lawton, Mich., on recommendation of a council composed of twenty-four members of the Kalamazoo River Association. Dr. G. S. Young of Kalamazoo was moderator and J. E. Lutell of South Haven, clerk. Parts were taken by Evangelist J. J. Payne; Dr. G. W. Taft of the Northern Baptist Theological seminary; Dr. C. C. Nilleet, and Rev. W. W. Meyer of Paw Paw.

REV. BEN L. BAKER and family of Chaowchowfu, China, will spend the re-



FIRST CHURCH, ELDORADO, KANSAS

giving the pastor has been taking them to mountain heights — Lookout Mountain, Mt. Sinai, Mt. Calvary, Mt. McKinley, Mt. Atlas, Pikes Peak, Mt. Olivet and Mt. Everest.

REV. W. R. BARBOUR, pastor of the church at Rio Grande, Ohio, has resigned. During the period of his service as pastor membership increased one-fourth and contributions three-fourths over previous years. Pastor Barbour was not only pastor of the local church but also student pastor in relation to the students in Rio Grande college.

THE UNIVERSITY of Redlands, California, at a recent meeting of the executive committee of the board of trustees reaffirmed its faith in the great doctrines of the Bible as interpreted by the Baptist founders of this institution, and at the same time the committee put on record the requirement that no teacher shall be employed unless he has sympathy with the faith.

REV. D. W. HURLBURT, long associated with the work in Wisconsin, preached his last sermon Aug. 6, 1876, in Seville, Ohio. Exactly fifty years later friends in Wausau, Wis., celebrated with special "eats" and other tokens of congratulation his fifty-year ministry. Doctor Hurlburt is still preaching vigorously and has more than 100 sermons to his credit.

REV. J. S. KIRTLEY has become acting pastor of the Ashland Avenue church, Toledo, Ohio. He began his work there Aug. 15.

ARE YOU a "Timothy seed" Baptist? An African man went into a hardware store and

bly was Prof. Stanley Ross of Wayland academy. Fifty-two of the students joined the Life Service League. Life service addresses were given each evening by the camp pastor, Rev. Rollo Speer of Tabernacle church, Milwaukee.

ALFRED LARSON, a Bethel student, who is preaching in Grand Marais, Minn., reports that the church is undertaking a building project. The new building will be ready this fall. Evangelistic services conducted by the pastor began Aug. 8.

GUSTAV A. FRIEDENBURG was ordained at Meriden, Conn., July 28. Rev. G. H. Schneek was moderator and Rev. J. Kaaz, secretary of the council. Prof. Otto Koenig delivered the ordination sermon. Other parts were taken by Rev. B. N. Timbrie, Rev. Berger and Rev. G. H. Schneek.

NEXT MONTH nearly 5000 students will take up their work at the Iowa State college, Ames. Fourteen hundred of them will be new students; scores of these will be Baptists. It will mean much to them and to the university pastor, R. B. Davison, Ames, if pastors and parents will write,

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Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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maining five months of their furlough at Mr. Baker's home in Kentucky. They spent the first months of their furlough in Freehold, N. J.

THE FIRST CHURCH, Anderson, Ind., S. W. Powell, pastor, held a union daily vacation Bible school, with an enrolment of 200, and a teaching staff of seven. Miss Anna Conway, chairman of the church's committee on education, was principal.

Young People's Assembly

(Continued from page 880)

women; and Rev. Leon B. Shorey, state director of religious education and dean of the assembly.

Rev. Floyd L. Carr of the Board of Education, Rev. G. Clifford Cress of THE BAPTIST, and Rev. Thomas Gales of Fargo, N. D., secretary of the state Antisaloony League, were special speakers.

The week-day assembly schedule consisted of classes in the morning, study and recreation including swimming in the afternoon, and inspirational addresses in the evening followed by vespers by the campfire, led each night on some phase of the life service theme by a group of delegates. Friday night was "stunt night."

At the morning worship service on Sunday, Dr. A. M. Petty delivered a sermon on, "Our Unlived Years," a plea for a life consecrated to the work of the Master. At the "Onward" session in the afternoon, Dr. W. E. Chalmers gave the address and made the call for life consecration. Rev. A. P. Mihm preached on "The Work of the Young People in the Church of Today," at the evening worship service. At the consecration service thirty-three young people signified their desire to follow the Lord's leading and became new members of the Life Service League of the state.

The B. Y. P. U. pennant which was offered to the group having the greatest number of mileage points and having registered previous to coming to the assembly was awarded to the Grand Forks delegation which had nine members coming 138 miles each. The largest delegation was from the Fargo First church which sent eleven. The group coming from the farthest distance was that from Van Hook which came 235 miles by nearest rail computation. All were thoroughly pleased with the assembly and plan larger delegations for next year.

DURING THE REBUILDING of the First church, Columbus, Ohio, services have been held in the city's largest downtown theater. Night audiences frequently numbered between 1200 and 1400. The church has united to hold services with the Broad Street Methodist church. Dr. D. F. Rittenhouse, pastor of First church, will occupy the pulpit during the absence of the Methodist minister. Upon his return, the two will alternate the preaching. Baptists hope to be in their new building early in the fall.

ELEVEN NATIONALITIES were represented in the enrolment of the daily vacation Bible school held during July by the South Park Baptist church, Los Angeles, Calif., which numbered nearly 200. Dr. Gordon Palmer returned from his vacation Aug. 1 and was greeted by large congregations.

EVANGELIST AND MRS. J. W. HICKERSON conducted a campaign at Donna, Texas, V. N. Hailey, pastor, which resulted in sixty additions to the church, thirty-one by baptism, and ten volunteers for special work.

TWO HUNDRED PEOPLE were registered for the Kiski summer assembly, Rev. R. G. Pierson, Pittsburgh, dean. A number of diplomas were presented at the commencement exercises which closed the assembly.

THE FIRST CHURCH, New Plymouth, Ida., Henry Jacobs, pastor, dedicated its new building June 20-27. All the excavating for the building, sand and gravel hauling and drayage was done by members of the church free of charge. The electrical wiring, with all material, was donated. During July and August, fellowship gatherings are held after the evening services.

REV. M. JOSEPH TWOMEY, for some years pastor of the Peddie Memorial church, Newark, N. J., has been unanimously called to become the pastor of the Temple church, Los Angeles, Calif. Doctor Twomey has not signified his acceptance of the call as he wishes to visit the field before giving his final answer. This church, made famous by the charter ministry of Robert Burdette and for the past fifteen years universally known through the unique ministry of J. Whitcomb Brougner, presents a great challenge and a wonderful opportunity to the pastor-elect should he accept the call.

THE VACATION SCHOOL of the First church, Melrose, Mass., Rev. Walter E. Woodbury, pastor, had an enrolment of 409. There were thirty-one Catholics enrolled. Forty volunteer helpers assisted the faculty. The average attendance was 30 per cent higher than last year.

REV. WILLIAM H. LEACH, editor of religious literature for George H. Doran Company, New York, is leaving that city in order to give more attention to the editing and promoting of *Church Management*, a ministers' trade journal published at Cleveland, Ohio. He will continue his relationship with George H. Doran Company as editorial adviser.

REV. H. LEE MCLENDON, pastor of First church, Centralia, Ill., preaches at Albany Park church, Chicago, during August.

Editor's Notes on the Lesson for September 5

THE TENT OF MEETING
Lesson Text: Exod. 33:16. Golden Text: Exod. 33:11

Thus far in the development of the Israelites since they left Egypt they have received the law and have been organized by Moses into groups. The present lesson concerns itself with the arrangements for worship.

The Place of Worship

As the people were on the march and lived in tents it was natural and fitting that the place of worship should also be a tent. Elaborate and minute directions are given in Exodus which were designed to guide Moses and the people in planning the architecture of the tent and in conducting the worship. The lesson which follows next week deals with this subject. But the main point in this lesson is the tent of meeting or the place of worship. It is quite true that God is spirit, as Jesus taught, and that those who worship him can worship in spirit and truth without regard to place or time or authoritative ritual. And yet so long as the family depends for its unity and perpetuation upon an established home in some definite location and in some fixed dwelling, and so long as education finds its most efficient tool in buildings equipped as classrooms, libraries and laboratories, religion will be served best by worship conducted in temples, synagogues and meeting houses where the people gather at stated times to give expression to their appreciation of spiritual things. That is the explanation of all places of worship from the primitive tent pitched under the shadow of Mount Horeb to the elaborate cathedral of St. Peter in Rome.

The Purpose of Worship

The simple purpose of worship stripped of all contributory aids and divested of all secondary objects is to enable the worshiper to express his feeling of reverence for God. Deep in the heart of humanity is the sense of reverence. Sometimes the sense of reverence is hardly distinguishable from the emotion of fear, but there it is in all men unless atrophied by disuse or perverted to wrong use. The purpose of worship or the principle of worship should always be distinguished from the practices of worship. The practices of worship are as varied as the different religions of the world. Even in Christian worship the forms of worship run all the way from the unadorned approach to God of the Quakers to the elaborate pageantry of the Roman Catholics. But both devout Quakers and Catholics who are spiritually-minded seek to realize the presence of God when they worship. The place of worship is created and sustained by the conscious need of humanity for the worship of God. Let us not forsake the house of God.

DOCTOR STILWELL, superintendent of evangelism for the Northern Baptist Convention, supplied the pulpit of First church, Doylestown, Pa., Aug. 8 and 15 in the absence of the pastor, Wiley Roy Deal.

AFTER SERVING the First church of Home-

(Continued on page 892)

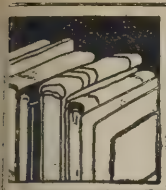
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at the First, by John A. Hutton, D. D. New York: Doran. \$1.25.

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—GEORGE EMERSON HAYNES.

Looking Toward the Heights, by Rev. D. C. S. Wallace. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. \$1.60.

The young people of today will not be deterred to devote their lives to Christian service on the basis of transient emotional appeals. There is no question but that they are as ready as any group in former days to meet the challenge of noble ideals and worthy purposes. Here is a series of ten stirring sermons carefully written by Doctor Wallace, pastor of Eutaw Place Baptist church, Baltimore, with the foregoing thoughts in mind. They form a series which he delivered before the College of William and Mary. Each theme is attractive and deals with a great central truth in religious experience. The author exalts Christ as the guide of men and the one alone in whom is to be found the life and strength and conquering power to meet the world's present and future needs.

—C. R. OSBORN.

The Vision of High Ideals, by William George Jordan. New York: Revell. 50 cents.

Mr. Jordan has the rare faculty of being clear and epigrammatic. He takes subjects that are threadbare because so many people have handled them and with the touch of his genius reclothes them in colorful garments yet in good taste. Here are three essays that are well worth reading. The first gives title to the book, the second deals with the changing emphasis, and the third is not only a definition but a glowing description of that volatile thing called spirituality.

—JOHN A. EARL.

School Keeps Today, by Margaret Ashmun. New York: Macmillan. \$1.75.

This is the story of the every-day life of a little girl who lives in the country, goes to a country school and plays with country children. There is a father who composes verses for every occasion, and another who is never too tired to plan ever surprises. The small pleasures of a child's life are brought out in a way which makes the book wholesome reading for the child from eight to ten. Family ties, mutual helpfulness and respect are stressed.

—E. R. BROWN.

China, an Analysis, by Frank J. Goodnow. Baltimore: The Johns Hopkins Press. \$2.

The author is familiar with China from personal contact and from the study of a trained observer. In the years 1913-14 he was legal adviser of the government for the Chinese republic, and is therefore entirely friendly to China. But the book is not a plea; it is, as its title indicates, an analysis. On the basis of physical characteristics and origins, he studies the economic, intellectual, philosophical, social and political life of the Chinese people, discusses modern conditions and the future of China. The arrangement of material is orderly, the composition graceful and at the same time simple, and the assemblage of facts fairly covers the subject. One rises from the reading with an increased appreciation of the Chinese.

For a single instance among many, consider the statement that on land that has been cultivated 4000 years the Chinese farmer can beat the American farmer raising wheat.

—U. M. MCGUIRE.

Two Young Arabs, by Amy E. Zwemer. West Medford, Mass.: Central Committee on the United Study of Foreign Missions.

The junior foreign mission study book for this year portrays the adventures of Jameel and his sister Noorah, who accompany their father on his pilgrimages to all the great Mohammedan shrines of the world, seeking peace for his soul. They end their search at Jerusalem by finding that peace in Jesus Christ.

—ELMER KIRKPATRICK.

Influencing Human Behavior, by H. A. Overstreet. New York: The People's Institute Publishing Company.

Professor Overstreet gave a course of lectures in the New School for Social Research in New York City. A rather miscellaneous group of people came to him with a "desire to utilize as a part of our everyday technique of action such knowledge as modern psychology can furnish us," and requested him to show them how. The lectures were his answer and the book contains the lectures. They are simply rich—rich in conception, rich in originality, rich in suggestiveness and stimulation. The intellectual dead-line, social pietism, clichés, "the son of a sloganeer," "the amours of a high-powered sheik"; criticisms of the home, the church, the school; all these and a thousand more must have made these lectures a constant delight to hear as they are to read. And the book is not a mere string of smart sayings. It is an exposition of the latest and most mature psychology in terms of everyday life. There is hardly a page that will not be, not only in relation to the whole discussion but also in and of itself, both highly interesting and highly useful to the person who has to deal with other persons in situations where influence counts.

—U. M. MCGUIRE.

"Quit Your Worrying," by George Wharton James. Boston: Page. \$1.50.

Another of the many books which assail worrying as a bad habit and point out the remedy for it. The reader is almost led to worry over the amount of space given to the subject. The book is written in a popular style and bears the marks of having been delivered many times as lectures to Chautauqua audiences. Causes and characteristics of worry are described at great length and all the relationships in which worrying plays a disastrous part are held up as a horrible example of wasted energy. But on the whole the message of the book is wholesome and exposes with pitiless frankness the morbid attitude of mind which too many people cultivate.

—JOHN A. EARL.

Sermons in Action, by Henry T. Sell. New York: Revell. \$1.25.

These fifty quick-action stories of interesting happenings, each introduced by a verse of scripture, afford the keenest enjoyment, at the same time inciting to the best action. These five-minute story-sermons show that right action, even under adverse conditions, brings gain. Each story is rich in its every-day application. Practical hints are given as to how the stories might be illustrated with black-board and with objects. Pastors, teachers, parents, will find the book helpful as an aid in the preparation of junior sermons, Bible-school lessons, or as a story-book.

—F. H. FAHRINGER.

The Baptist

Chicago, August 28, 1926

Vol. VII

No. 30

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Here, There and Everywhere

(Continued from page 890)

stead, Pa., as interim pastor for three months, Rev. H. E. Shade has accepted the unanimous call of the church to become its pastor. For several years Mr. Shade has been successfully engaged in evangelistic work, making his home in Pittsburgh.

ON AUG. 2, John R. Estes, pastor of First church, Delavan, Wis., with his family, started on a tour through northern Wisconsin and around Lake Michigan to Muskegon, where he preached on Aug. 15; thence to Winona, Ind., for a few days. Rev. Ralph Hobbs of Lansing, Mich., supplied the pulpit at Delavan Aug. 8 and 15. July 8 two adults were baptized.

THE HAMILTON SQUARE CHURCH of San Francisco has installed one of the largest electric church signs on the Pacific coast. A successful vacation school has closed in which the women of the church rendered substantial assistance. A unique feature of the school was the electric map of Palestine which said "Yes" or "No" as the localities were pointed out. Twenty-one of the young people were present at the Asilomar conference at which Brother Laurel I. Sweitzer was elected president of Northern California B. Y. P. U. The church has been greatly prospered and looks forward to a profitable season of evangelization.

THE SUMMER ASSEMBLY of Montana Baptists was held July 20-30. The number taking courses was greater than the attendance at the state convention gathering in May, and approximately 50 per cent greater than last year. Ninety-six registered for and finished the courses. The total registration was 128, with more than 200 present on Sunday, July 25. Dr. E. R. Curry gave the coronation address and forty-six new recruits were added to the Life Service League. The faculty was an outstanding one, consisting of visitors and local pastors. This assembly is the only one in the Northern Convention conducted by volunteer help. Other states have a director of religious education to lead, but the assembly commission, consisting of Rev. Robert W. Shaw, president; Rev. E. Clutterbuck, dean; Rev. T. L. Huxley, business manager; and Miss Berna Brown, secretary-treasurer, has charge of the assembly in this state. It was voted to name the assembly grounds "Templed Hills," a significant name.

H. A. HALVERSON, 2734 N. Artesian avenue, Chicago, reports himself available for pulpit supply, without charge if necessary. He also has a free popular lecture which he will give for the benefit of the church.

THE FIFTIETH ANNIVERSARY of the coming of Dr. E. W. Clark into the Naga Hills of Assam was celebrated at Impur Apr. 1-4. A tabernacle was erected by Impur school boys to accommodate 3000. Since the first convert to Christianity there have been 8973 baptisms recorded and there are now churches in fifty-three villages. On one evening school boys gave a pageant setting forth the history of the mission. On Sunday morning a lesson was taught to a class of 2000, and 3400 gathered for the mid-day meal. The question as to how Ao Christians can increase the kingdom of God and

prayers for the conversion of nearby tribes had an important part in the discussions. The winning of the whole Ao tribe has been set as an objective.

ALTHOUGH THE WOMEN are hard to reach and in many villages do not hear the gospel by coming to meet it but by having it brought to them by evangelistic groups, Mrs. A. V. Wakemans, wife of many strong and noble Christians, in the Moanza church, Belgian Congo. One woman came in recently, a day's journey, with five girls whom she had previously won to Christ and a new convert who wished to be baptized.

MR. AND MRS. JOHN IMRIE, evangelistic singers of Springfield, Mo., have been engaged in successful tent meetings this summer at Gideon, Hornersville, and Holcomb, Mo. They are now making their slate for the fall and winter.

THE FIRST CHURCH of Pleasantville, N. J., recently dedicated its new church house, considered one of the finest buildings in the city. It is of Gothic structure and built of Foxcroft stone. Rev. Samuel G. Neil preached both morning and evening of dedication Sunday. Rev. Thomas Cross and Rev. Vincent B. Howlett, of Atlantic City, and Rev. R. B. Mahoney, pastor of the Seaview church, with Rev. G. Woodvine Ball, pastor of the church, assisted in the dedication services. Mr. Ball came to this church in April, 1924, from the First church of Attica, N. Y.

The Saving Sense

"What does the word 'furlough' mean, Jane?" asked a school teacher.

"A mule. I have a book at home that says so."

"Well," said the teacher, interested. "You bring the book to school and we'll see about it."

The next day Jane brought the book and displayed a picture of a soldier standing beside a mule.

Below the picture were the words: "Going home on his furlough."

Genuine Leather Footballs, \$1 each. They won't last long.—Ad in *Marietta Register*.

A candidate hurrying to address a political meeting ran into a friend who asked, "What do you think of the political situation now?"

"Don't bother me!" replied the politician. "This is no time to think! I've got to make a speech!"

Mr. Levy took little Abie to the movies and purchased only one ticket.

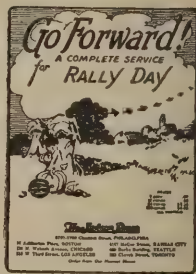
"You must have a ticket for your son," said the doorman.

"Mister," said Levy, "I gif you my woid as a gentleman he von't look!"

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Volume VII

September 4, 1926

No. 31

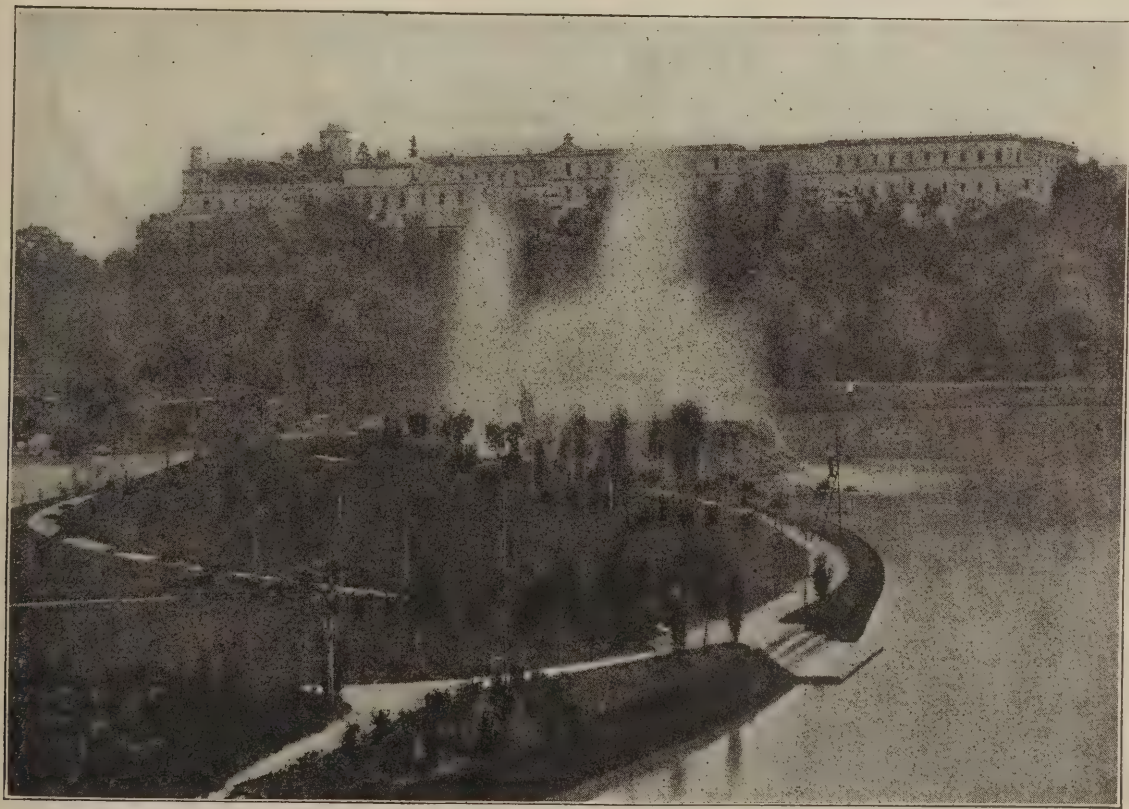
The Baptist

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CHAPULTEPEC CASTLE—THE HOME OF MEXICO'S PRESIDENTS



Folks, Facts and Opinion



Rev. W. M. Walker, one of the most highly esteemed ministers of Canada, passed away at London, Ont., Aug. 9, in his seventy-fourth year. He was a notable scholar, an unusually successful pastor and a leader in Baptist affairs in Canada.

Pres. Jeremiah W. Jenks of Alexander Hamilton institute has an article in the *Japan Advertiser* in which he places a high value upon the Institute of Pacific Relations held in Honolulu last July. He thinks that its discussion of race relations and particularly of the immigration policy of the United States contributed much toward a better understanding. A permanent organization was formed and regular meetings will be held for further research and discussion.

The League of Nations is going after war in the first thorough-going effort in history to find out the actual causes of international conflict. It has called an international economic conference, to be composed not of political representatives but of experts. The range of investigation is practically limited only by the range of available subject matter for investigation. It will include population, resources, production, distribution, markets, labor conditions, legislation as affecting economic conditions, all with widely ramifying subdivisions. A specific object of the studies is to find the economic road to international peace.

The *Baptist Record* of Iowa has a piece of wise advice to churches that, dissatisfied with certain action of the Northern Baptist Convention, resolve to discontinue missionary support. It reminds them that the way to express their convictions is through representatives on the floor of the convention rather than a financial scuttling of the missionary work of the denomination. It says: "The heathen world is still strong and we cannot afford to harass from the rear the few outposts of Christianity that are now facing it." Concerning the loyalty of our missionaries, it remarks with fine insight: "There can be little doubt that the great majority of the consecrated men and women who are devoting their lives to carrying the gospel to the uttermost parts of the earth are untainted by the teachings objected to by the strictest of the Baptist brotherhood. If some of them, by chance during their period of study, are led to substitute the philosophies of men for the doctrine of the Word, they are certain to find, if they are in reality children of God, that the foreign field is not the place for the application of these philosophies. We, at least, have never heard one who has spent a few years in heathen lands who was able to put his trust in anything else than the power of God."

The federal government in cooperation with states affected is developing a movement to reclaim and settle arid, cut over and swamp lands. It is now seeking to locate tracts available for the purpose. The plan of development is not yet announced.

One place has been discovered in the world where the inhabitants are not said to hate the United States. It is Guam. Eleven congressmen visited the place last year, spent three fine days looking around, behaved themselves well, and it is reported the natives desire to become citizens of the United States.

The prospect of the entrance of the United States into the Permanent Court of International Justice may be judged by the fact that up to date five nations have accepted the American reservations, namely: Cuba, Liberia, Greece, Albania and Uruguay. Why those five did so has not yet been ascertained.

"What is to become of the colored churches of America is a problem pressing with unwelcome insistence upon thinking men and women," declares the *Storer Record*. "The reports from theological seminaries indicate that there is a constantly decreasing number of men entering seminaries; that the percentage of men now occupying pulpits whose educational attainments include a bachelor's degree from a reputable college, is amazingly small and that the additions to the clerics of the day are increasingly ill prepared for the sacred calling. There must be an about face and that at once."

A phase of the Catholic boycott in Mexico is noted in the *New York Times* by Arturo M. Elias, consul general in Mexico in the United States. He quotes the following language of the boycott order: "Refuse to pay rent, light and telephone bills and stop all classes of payments until this brings serious danger."

Dr. and Mrs. Wm. Axling, Baptist missionaries in Tokyo, celebrated their silver wedding anniversary May 21. The services were held in Misaki Tabernacle with Mr. Tota Fujii presiding. Though Dr. Yugoro Chiba of the Baptist church they received an appropriate gift. Misses S. Saski and Y. Fuzawa provided music. Speeches of felicitation were delivered by Mr. S. Saito, Baron Yoshiro Sakatani, Prof. Masaharu Anezaki and Rev. Moto Watanabe.

Dr. C. Judson Herrick, professor of neurology in the University of Chicago says in a new book: "No metaphysical postulate of necessity in the theological sense of foreordination, no fatalistic mythology of a bygone age which envisages man as a puppet all of whose acts are determined from without his own personality, no mechanistic scheme which recognizes no patterns of vital energy different from those of physical chemistry as manifested in semi-permeable membranes and fat-soluble vitamins—none of these favorite devices of an oversimplified physiology measures up to the requirements of an adequate statement of the problem of human life." That ought to settle it.

Rev. S. D. Bawden, missionary at Kavalu, has an idea for the solution of a highly difficult problem. He may state it. He says: "What I should like to be able to do, would be to have money enough to purchase a block of some hundreds of acres, or to pay the taxes on a block of that kind if it could be secured from the government, and then money enough to work through a cooperative society in financing a group of people who were willing to leave their own villages and form a new village under my direction and advice, and then make it possible for the man who really wanted to work and make good for himself and his family, to acquire a portion of it for his own. The plan is full of difficulties and you are almost sure to sink money in it that you will never get out again, but my experience in the settlement work ought to be of some value in working out such a plan. I would not limit it to Christians, but to needy ones who had character enough to make the experiment and to make good on the land. I believe we could win the non-Christians who entered such an experiment to become Christians, but I should not want to try the experiment on a half-hearted scale."

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It would seem queer not to be asking on Easter comes, but it is announced that the plan of the League of Nations to fix a fixed date set for Easter has met with almost universal approval from the nations who replied to the league's questionnaire, according to copies of the league's official journal which have just been received at the department of state.

For real newsy news of foreign mission work, one of the most interesting of current periodicals is the *Congo News Letter*, a pamphlet of forty pages published quarterly by the fifty missionaries of the American Baptist Foreign Mission Society at work in the Congo country. Give it a free advertisement unsolicited. Send twenty-five cents to Editor, *Congo News Letter*, Banza Manteke, via Kinshasa, Congo Belge, W. C. Africa, and give it for a year.

A two-day ministers' conference for laymen of all denominations will be held at the Hartford seminary Sept. 13-14, in this institution's new buildings in Hartford. The leader will be Dr. John Timmer Stone, pastor of the Fourth Presbyterian church of Chicago, and his general theme will be the vital mission of the church. In the five sessions to be held will treat the theme in relation to the preacher, the pastor, the membership, the community, the nation and the world. Addressing will be provided at the seminary facilities.

Perhaps one of the most significant of signs of the new development of missions is Shanghai college. Founded by northern and southern Baptists jointly, it opened in 1908 with four students. Now it has 400. Its present plant cost \$1,164,000, and it is dreaming of donations and endowment to the amount of \$1,500,000 in the near future. "The college now includes over eighty members, at one-third foreign and two-thirds Chinese, nine of the latter being returned students." It has already graduated over 100 students and given partial training to more than 1000.

A public conference on education and industry at which leaders of some of the nation's greatest industries will discuss the outlook for 1927, will be held Oct. 27 at the University of Chicago under the auspices of the university and the Institute of American Meat Packers, the National Trade and Research Association of the American meat packing industry, and with the cooperation of the Chicago Association of Commerce, the Commercial Club of Chicago, the Industrial Club, and committees from leading industries of Chicago. Dwight W. Brown, a member of J. P. Morgan and Company, New York, will discuss the "Outlook for Finance" at the conference. Discussions are being extended to other nationally known executives to discuss the outlook for 1927 of the oil, metal, communication, printing and publishing, automobile industries, and also the outlook for science and industry generally. It is expected that leading business and industrial executives, bankers, and others from various parts of the country will attend.

Japan has recently enacted a law, it is said, which will provide for the compulsory military training on R. O. T. C. lines of 475,000 pupils in the schools, and will also give some training annually to one million and one-half young Japanese who are not in the schools.

Bahaism claims one million followers in Persia, Turkestan, India, Burma, Germany, Italy, Switzerland, France and the United States. It is an eclectic religion holding that there is some degree of the true light of God in each of the great religions. In Persia its adherents are at present suffering persecution on the supposition that it encourages revolution.

A closed season for mussels is proposed by the bureau of fisheries, and the proposal is already in force in several states.

Representatives of the Disciples of Christ have been investigating complaints and criticisms of the missionary policy of the denomination in China, Japan and the Philippines. They report that co-operative educational and hospital work where it is now practiced is necessary and ought to continue, that open membership is not practiced in the churches on those fields and that affiliated student membership is discontinued.

(Continued on page 906)

A Most Vital Factor

in Church School training and in preparing the youth for their duties as Baptists is the sort of Lesson Helps and Periodicals used in your Sunday School.

The big denominational task is an educational one and it will not receive proper whole-hearted support where non-Baptist literature is used. Baptist conscience and loyalty do not thrive on non-denominational teaching. Baptist literature is essential in all Baptist Sunday Schools if we would have the next generation of our young people grow into world-visioned, missionary-minded, denominational-supporting Baptist men and women.

There is a reason for a Baptist Church, association, state and national conventions, for Baptist missionary societies, colleges, seminaries and other institutions, and there is the same fundamental reason for Baptist Sunday School Literature.

We discredit no reputable non-denominational publisher of Sunday School helps, but we do insist that Baptist Sunday Schools using Baptist publications get the best results in increased church membership and loyal supporters of denominational enterprises.

There are four main objectives in the Sunday School publications issued by the Publication Society:

- First, Individual Life Choices.
- Second, Christian Living.
- Third, Evangelism.
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We stand squarely against any teaching that questions the spiritual authority of the Bible or the deity and atoning ministry of Christ.

Not one dollar made by the Society is used for private gain.

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Baptists and the World Conference on Faith and Order

By ROBERT A. ASHWORTH

THERE is to meet in Lausanne next summer the World Conference on Faith and Order. There will be gathered in Switzerland representatives of practically every communion in Christendom, except the Roman Catholic, to discuss together for an entire month questions of doctrine and polity which are at issue among the disciples of our Lord. The Universal Conference at Stockholm last summer dealt with practical questions of life and work and found them to be of a sufficiently tough fiber; the conference at Lausanne will concern itself with the still more difficult and prickly problems of faith and order.

Since the project was initiated more than sixteen years ago by the Protestant Episcopal church of our own country, much has been done to further it by the discussion and definition of its object and the enlistment of the support of other bodies of Christians. With a patient and persistent devotion which is beyond praise, in the face of apathy and opposition, the Episcopal commission charged with the task of the promotion of the conference has been pressing upon the conscience of Christendom the duty of facing intelligently and bravely the nature and causes of its unhappy divisions, which grievously weaken the witness and influence of the church in our day.

The Object of the Conference

The avowed object of the conference is to discover what are "the next steps toward unity." It will not be authorized to take these steps, only to study and to report what, in its judgment, these steps may be. It can commit no communion to any statement or course of action. It may report findings but not pass resolutions—a real if somewhat delicate distinction.

It is at once a stupendous and a noble enterprise, a great venture of faith, fraught with enormous possibilities of weal to the cause of the kingdom of God. Conceived upon a wide scale, already assured of the cooperation of every major Protestant communion and of the Eastern Orthodox churches, it will undoubtedly constitute one of the great spiritual events of the century. It is difficult to see how anything but good can come of it.

What ought to be the attitude of the Baptist churches toward this undertaking?

In general we are committed to participation in it. It is true that the Southern Baptist Convention will send no delegates, the only Protestant denomination of size to take this attitude, but Baptists from the Northern Convention, from Great Britain, Canada and elsewhere will be there and must assume their share of responsibility for what takes place at Lausanne.

It may be said that since the professed object of the conference is to discover

the next steps toward unity, that is, organic union, Baptists are at a peculiar disadvantage, because of their polity and principles, and can hardly hope to make any valuable contribution. They share that disability, perhaps, with all congregational bodies. The very conception of organic union, it may be said, is foreign to the Baptist genius. We recall the report of a distinguished commission presented to the Northern Baptist Convention at Denver, and received with applause by the delegates, which recommended that we refuse even to join in a conference called, if I recall rightly, by the Presbyterians, to discuss the question of organic union with other bodies of Christians on the ground that "Baptist churches do not have organic union among themselves." Nevertheless we are to send delegates to Lausanne.

The executive committee of the Baptist World Alliance for a time evidently viewed the World Conference with disquietude and nervous trepidation, and in a letter to the secretariat expressed its unwillingness to recommend to the various Baptist bodies throughout the world that they appoint delegates until assured "that any statement which Baptist delegates might be impelled to draw up should have a definite place among any findings of the conference." However, the opportunity for "the clear statement and full consideration of those things in which we differ" was definitely provided beforehand by the original resolution of 1910, which announced the call for the conference, and this statement without question will meet the condition laid down by the World Alliance.

A Cross Section of Christianity

It goes without saying that if Baptists have definitely adopted a negative attitude toward organic union on any basis, if they have finally determined the question, and agree with Professor Machen that Protestant reunion is a "wicked and hateful dream," their usefulness at Lausanne will be to that extent limited. But if they can go not devoid of predilections, indeed, but with an open mind, their point of view will be not only a valuable but an indispensable contribution to the common store of Christian idealism assembled there. Lausanne should be a cross section of Christendom and no communion should be absent except that, if there be such, which has no convictions firmly held which it counts to be worth sharing.

It may be that organic union is not feasible for the present, or that it would be undesirable if practicable—that there is a better road to Christian brotherhood and progress. If either of these possibilities be true it were well that we should know it, and no company of men has ever yet gathered more competent to explore and determine them.

Baptists have stood aloof from the proposed conference thus far more than

most communions, because of the suspicion that it will be dominated by a doctrine of the church with which they have as little sympathy as any other body of Christians on earth.

It is true that much of the literature that has thus far been circulated by the secretariat responsible for the promotion of the conference, has been strongly colored by the so-called "catholic" conception of the church. To those who hold it the church is an institution founded by Jesus Christ and authorized by him to represent him for all time and in all the world. Its authority to administer the sacraments, through which divine grace is imparted, comes directly from Jesus himself through the first apostles whom he ordained and those whom these ordained as their successors and so on through the ages, an unbroken line of bishops throughout the years from the first century to the present day. To these bishops, thus in the apostolic succession, the authority to appoint the ministers of the church and to endow them with sacramental powers exclusively belongs. This raises, of course, the whole question of the basis of the validity of orders of the ministry of the church.

Two Conceptions Poles Apart

It is a far cry from this conception to the radically low churchmanship of Baptists who recognize no clerical order whatsoever in the strict sense, and who would be content, I suppose, with Dr. T. R. Glover's definition of the church as "simply the voluntary association for the mutual help and service of the world by those who have been saved." It is difficult to see how there can be any reconciliation or compromise between the two conceptions. They are poles apart. Undoubtedly the doctrine of the church, and questions of sacrament and ordination and church order which flow from it constitutes the crux of the question of Christian union. This was the rock upon which the negotiations between the Lambeth bishops and the British Free Church Council foundered, and there was little salvage.

Nevertheless, two things ought to be said. In the first place, our Episcopal brethren, who thus far have wielded the laboring oar in preparation for the conference, ought not to be blamed that so elevated an ecclesiastical tone has characterized the literature which they have set forth. It was inevitable and right that it should be colored by their own sincere convictions. Other denominations with different convictions have given little time, thought, effort or money to the cause of the conference, and need not complain if their point of view has been inadequately expressed. And, in the second place, we need not take for granted that in the World Conference there will not be abundant time and

(Continued on page 916)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Giving Evangelism Preferred Treatment

WHEN it is proposed that evangelism shall have preference over other vital things in the program of church activities and the proposal not only goes without challenge but is received with more than ordinary enthusiasm, there must be a reason. Among the various subjects of dispute among evangelical believers these days, evangelism is happily excluded. All parties seem to agree in giving the primary place to evangelism in the work of the church and in the organized service of evangelical agencies. Methods of evangelism leave room for much difference of opinion, but upon the principle of evangelism there is a significant unity of agreement. It is next to impossible to get up an argument against the primacy of evangelism in the specific tasks of the church. Of course, when we get away from the simple proposition of bringing men to God which is the very heart of evangelism and begin to discuss how it shall be done and the terms in which the gospel message shall be preached and the things which shall be asked to believe and do in coming to God, the tests that shall be applied to prove that a soul has come to God, then we get on disputed territory and controversy is likely to ensue. Fortunately, however, there is a wide latitude among evangelical believers in these things and they are willing to make the end of bringing men to God, in whatever way they may be brought, the adequate test of all the means used.

In making the bringing of men to God its primary task, in its continuous inspiration, any religious organization, whether it be a local congregation, a down town mission, a home or foreign missionary society, or a denomination, uses its wisdom. There are organizations outside of the religious forces for everything else; but no fraternal order, no commercial club, no welfare association, no group of any kind except the churches and such institutions are auxiliary to the churches, specializes in bringing men to God. Evangelism is the undisputed work of the churches. In dispensing charity, in promoting community welfare, in fostering free education, in advancing causes filled with high moral value, the churches naturally share with other organizations the responsibility of bearing the burdens of social progress. But in the service of evangelism, as that word is understood by evangelical believers, the churches and their direct auxiliaries bear the

burden alone. If men are not brought to God by the churches that most important task will remain undone.

It is the superlative importance of the task that gives it primary and unchallenged place in the building up of the kingdom of God. The high ideal of the brotherhood of man can be increasingly realized only as individuals are brought to see and accept their proper filial relation to the Father. To make men sober, to provide better environment, to secure for workers a living wage, to break down race prejudice, to work for the abolition of war, to oppose every form of unorganized and organized evil, are tasks that require more than human wisdom and courage; but all will be abortive without the spirit that is born in men when they take Jesus Christ seriously and demonstrate by their daily conduct that they have become sons of God. But in addition to the basic place that evangelism occupies in social betterment, it is necessary to recognize the superlative importance of bringing men to God on the ground of maintaining evangelical forces at their highest numbers and efficiency. Race suicide ultimately means the extinction of the race. So a church that merely holds its own will soon have none of its own to hold. Every local congregation must grow in moral character and in spiritual power in order to propagate the species. The very life of the churches depends upon the new lives that are born again. This argument for the unchallenged preference of evangelism in all the tasks of the church is fundamental.

After all, does not the peculiar emphasis on evangelism go unchallenged because it is the one heaven-ordained means of bringing souls into the life of the Spirit? This may be said in 100 other terms. One evangelist may stress sin and the sense of guilt until the soul hungers for the assurance of forgiveness; another may appeal to the idealism that every soul cherishes until his hearers find in Jesus the incarnation of their ideal and begin to realize it in their own lives; a third may call the people to Christ-like service and get an enthusiastic and sincere response to his call; but whatever the motive which actuates a soul to come to God, the results are the same, and we prefer to define the results in terms of life. Apart from the life which finds its source and sustenance in the personal knowledge of the true God and of Jesus Christ who reveals the true God, the soul, if it functions at all, functions with-

out the consciousness of spiritual reality. Evangelism vitalized by the Holy Spirit is the unique means provided by our Lord for bringing the souls of men into conscious and intelligent contact with the life of God. Lacking this energizing touch, the soul, in New Testament phrase, is "dead in trespasses and in sins."

These are some of the reasons why evangelism always has been and always will be the first and most fundamental task of the Christian religion.

"Resolving" and "Signing"

THE caption is borrowed and so is the editorial. Baptist readers have become so thoroughly acquainted with the general trend of discussion in the Southern Baptist Convention that they will appreciate a fresh presentation of the current doctrinal situation from another point of view, as set forth in the following clipping from the *Religious Herald*, of Richmond, Va.:

"We do not wish to reopen any settled question or to revive any controversy, but we do wish to say once more, as we have said 100 times before, that the best disposition which Baptist people can make of these doctrinal matters is to leave them, where in Baptist history they have usually been left, with the churches and the district associations. Of course it is recognized that in such a policy there may be room for an occasional irregularity. Nothing in this imperfect world works perfectly. We should far better deal with such irregularities, as they may occur, in the usual way than to bring all these disturbing questions into our popular cooperative organizations. This latter policy, now adopted in a measure by both Northern and Southern Baptist Conventions, holds in it the possibilities of endless strife and division.

"Out of the recent wordy warfare there emerged two facts which would be ludicrous, if they were not so pathetic. The first is that there should be found any considerable body of intelligent people who in the stress of discussion bring themselves to believe that great questions in the realm of natural science are to be set at rest by the adoption of resolutions by a Baptist mass meeting, or, for that matter, by any other sort of mass meeting. The truth or falsity of any theory of natural science is to be determined finally by the facts of nature and their rational interpretation. The other fact that challenges us is the prevalent notion that we shall cure our heresies, real or imaginary, by having everybody 'sign up.' We do not know which is the more striking, the insistent demand on the part of certain groups that their brethren should sign elaborate articles of faith, or the intense eagerness on the part of other groups to sign whatever is offered them. We wonder what Baptists of twenty-five years hence will think of all these things!"

A Million Copies a Week

NO, THE caption of this editorial does not refer to THE BAPTIST. We should go wild with enthusiasm if we could trustfully use a headline announcing the fact in capital letters that THE BAPTIST had a circulation of even 10 per cent of a million copies. But that golden day is long deferred. The million copies we refer to consist of the weekly circulation of the ninety periodicals issued by the American Baptist Publication Society. Can we visualize a million copies? Is there any way we can keep a

million copies of ninety periodicals from being a mere blur before our vision? Here is an interesting task for some word-puzzle fan to work out in terms of miles the lines of type in a million copies, or to build up a kind of a Babel's tower from so many printed pages laid one on top of the other. A million a week means fifty-two million a year. What does that mean to Uncle Sam's post office department? What revenue do the railroads get out of hauling such a weight of papers? Who can estimate the moral and spiritual power and the educational value of such a volume of religious literature flowing steadily from week to week through the years into all the churches of the Northern Convention? The American Baptist Publication Society is another Northern States Power Company with this difference, that while the latter deals in electrical energy, the former deals in spiritual energy.

Among all the purchasers of advertising space on the pages of THE BAPTIST there is none more liberal or wider awake than our own publishing agency. The managers of the society believe in letting the people know what they have for sale. Everything for the educational work of the church school in the form of series of lessons including text books, and quarterly, monthly and weekly periodicals is furnished by the publication society at prices as low as any in the market considering quality. The society does not sell its publications on the basis of an appeal to loyalty but strictly on the basis of value. The publishing business must meet competition and no maudlin appeal to denominational sympathy or pride will make up for poor management or inferior products. Our own publication society makes no such appeal. It is in the open market buying its supplies at the lowest possible price, producing its goods with a conscience and selling them at fair market value. After the overhead expenses are paid all profits go into the missionary work of the denomination.

The old signs on the grass of city parks used to read "Keep off the grass." But now the signs read, "Citizens take care of your own property." When it gets into the system of a citizen that the parks belong to him in common with all the other citizens, his patriotic pride is awakened, his personal interest is accelerated and he no longer growls about that part of his tax which goes to the extension and beautifying of the parks. In a similar spirit a Baptist should look upon his own publication society. Its management, its property, its products and its yearly turn-over should all be of interest to him, and above all on the Christian basis of cooperation he should see to it that the church of which he is a member does not go elsewhere to buy its Sunday-school supplies.

Our Dream Cities

JOHN saw the perfect city coming down out of the skies. Modern men seem to have taken a fancy to conjure it out of the ground by the magic of scientific and artistic city building. Parks, boulevards, shore lines, sky lines, towers, water fronts, fountains, scenic vistas, subways, public buildings that combine classical architecture with structural steel are springing into being in modern cities almost in a night. Maybe the spiritual mold of that perfect city is all that is coming out of heaven while the art of man and earthly materials will supply its physical body. If so, those who specialize in things of the spirit may well speed up, for the body of the city is in danger of outgrowing its soul. Bootleggers occupy its boulevards.

The World in Transit

BY THE ASSISTANT EDITOR

The Tragedy of Waste Is the Tragedy of Debt

Stuart Chase places the public in his debt for a series of economic studies in things really fundamental. First, he published a book, reviewed in THE BAPTIST some months ago, on "The Tragedy of Waste." More recently he published in the *New York Times* a study of the foreign investments and loans of the United States in which he confirms and even surpasses estimates repeatedly made on this page. He shows that according to the latest available figures, May 16, 1925, foreign governments owed the United States treasury more than \$12,000,000,000. That sum has been considerably reduced since that date by scaling down the debts in settlement. Private American loans to foreign governments amounted to \$3,859,000,000, and the amount has since increased to unknown figures. Finally, American money invested in private business undertakings in foreign countries had reached a total of \$5,250,000,000. Bringing estimates down to date, Mr. Chase makes the total about \$25,000,000,000. The tragedy is in the fact that here are twenty-five billion obstacles to an effective international organization for peace—twenty-five billion pin pricks to excite international ill will.

A Noble Army of Martyrs Praise Thee

The *Alabama Baptist* quotes Lloyd George, moralizes the effect and tells an interesting piece of history all in one paragraph. Here it is: "Lloyd George, speaking in a Baptist church in London on the coal strike in England, said in part: 'If Christ had appeared in London during a general strike the governmental newspaper would have been obliged to publish his doctrines. Winston Churchill, as a laborer, would have emasculated Christ's sermon on the mount. Sir William Joynson-Hicks, in charge of the police, would have had him watched because of his subversive activities, and the gospel, instead of being finished by the disciples, would have been read from policemen's notes.' The ex-premier of Britain is a politician and may have been playing for popularity; yet he spoke a parable all the time. In times of all war, whether of the political or industrial variety, governments (by censorship) take over the gospel. Not many people know that in time of the war the *Alabama Baptist* was suppressed and its editor put in jail."

What We May Learn from Those Whom We Refuse To Follow

The *National Catholic Welfare Bulletin* for July has an article showing how the Catholics operated to combat the social school legislation in Oregon. The story is too long to tell here, but for a lesson in efficiency a study of it is highly recommended. General features of the campaign were the printing and distribution of literature, paid advertising in the newspapers, personal correspondence, public lectures and the radio. One paragraph will give a hint of the method: "For more than three years our paid articles and advertisements have been appearing regularly in some of the great secular papers in the northwest. Portland's largest daily newspaper, various farm publications, some with more than 100,000 paid subscriptions, were the principal mediums employed. Most of these articles were two columns wide by from six to eight inches high, containing approximately 500 words each. Smaller advertisements were also inserted. But rarely was our advertisement a mere announcement of the distribution of free literature and an invitation to the public to write for information. It has been our fixed policy to have every one of

these 'ads' or articles carry a definite message, conveying specific information regarding the teachings of the church, refuting erroneous notions about it, etc. In this way, no week has passed within nearly four years, during which we have not sent out from 100,000 to 200,000 printed newspaper messages to the public." Whether such "messages" were marked as advertisements in the papers, the *Bulletin* does not say.

Salute the Flag and Flout the Constitution

Lawlessness on the part of the American people, deliberate, respectable, prevalent lawlessness, justified on principle by leading organs of public opinion, is the chief peril to the United States. The doctrine is that a dissenting minority has the right to disobey either the laws or the constitution at will, with the corollary that enforcement of the law against a group organized for the purpose and engaged in the act of disobedience is a tyranny which ought to be resisted by every necessary means including fraud and violence. This doctrine repudiates every fundamental principle of American democracy. It leaves the United States without a settled government, subject to the uncertain whims of disaffected groups and exposed to the evils of anarchy. There is a type of patriotism which salutes the flag and kicks the constitution down stairs. If government by the people is ultimately overthrown in this country, patriots of this type will be its destroyers.

One Law Is No More Sacred than Another

Under a constitution freely formed by the people, and subject to orderly amendment by the people, all laws alike are sacred agreements which all citizens are under the most solemn pledge to support. Differences in the moral quality and the social value of laws make no difference in the obligation to obey and enforce them. The legitimate way to get rid of a law that is morally or socially objectionable is to seek its orderly repeal by constitutional and lawful methods. All violators of the law are alike criminals of precisely the grade designated by the law itself, and are enemies of society. They are of the same class morally as the man who for his own profit or at his own pleasure violates a solemn contract. They are lacking in personal honor. They cannot be trusted. He who cannot be trusted to keep faith with his country, cannot be trusted to keep faith with anybody. He who boasts of his integrity and flouts the law is a plain, cheap hypocrite. The man of honor who finds the law for any reason objectionable, obeys the law, announces his objection and proceeds honorably to urge its repeal.

We Are Clearly in but How Shall We Get Out?

William P. Helms, Jr., is running a series of articles of more than ordinary interest in the *Chicago Journal of Commerce*, showing the amount and economic significance of the indebtedness of the people of the United States. Total indebtedness he shows to be about \$122,000,000,000. Annual interest requirements are \$7,500,000,000, a sum sufficient to give steady employment to five million workers. He does not seem to have discovered, however, that both principal and interest must be paid out of the earnings of the workers who are employed. That is, he belongs to the class of investigators who are able to pursue inquiries to the point where a problem arises and then suffer intellectual collapse.

At Lourdes

By WINFRED ERNEST GARRISON

A MILLION people every year make a pilgrimage to Lourdes, and yet to most Protestants it seems a place remote and improbable as a point on a travel-itinerary in Europe. It is not remote or inaccessible, except that one feels here that he has slipped abruptly into another century and that its whole atmosphere represents an attitude which is not easily accessible to Protestants. But as to getting to the town of Lourdes, there is no difficulty at all—otherwise a million pilgrims would not come annually. A twelve-hour ride from Paris to Toulouse and an hour or two farther southwest into the fringe of the Pyrenees is all that is necessary. Or if one is following the *Route des Pyrenees*, which runs from Cerbere at the French-Spanish line on the Mediterranean to Biarritz at the French-Spanish line on the Atlantic, keeping as near as possible to the crest of the range all the way, it is easier still, for Lourdes is on it. It is on it not because it is in the higher Pyrenees, but because the great Pyrenees road winds and diverges considerably to take in important places. So, after crossing the highest pass in these mountains at the *Col de Tourmalet*, at nearly 7000 feet, it drops in dizzy sweeps into the valley of the Paw and, after digressing into a side-canyon to Cauterets—where Margaret of Navarre and her court once rusticated and amused themselves disreputably by telling the tales of the Heptameron as they were weather-bound on their way home—it comes down a few miles farther to Lourdes before climbing back toward the heights. The snowy range is in sight. Rounded little green mountains are all about. The Paw runs white with rapids, and beside a sharp crook in the stream is a castle-crowned crag which Charlemagne once stormed when it was held by the Moors. The old town grew up under the shelter of the castle and at the foot of the crag.

Of Recent Origin

The fame of Lourdes began in 1858. In that year the young peasant girl, Bernadette Subirons, saw eighteen appearances of the Virgin Mary in a grotto under a hill across the river from the town, and heard the apparition say, "I am the Immaculate Conception," and received the command to tell the priests to build a chapel there and to visit the grotto with processions. Only three years before, Pope Pius IX, by what seems like an experimental use of the infallibility which was not formally claimed until later, had promulgated the dogma of the immaculate conception. The statement of the apparition was, in the words of Georges Bertrin, "the definition of heaven after the definition of earth." Neighbors flocked to see the place of the vision. A spring burst forth. A blind peasant whose eyes had been destroyed by an explosion in a mine had his sight restored by application of the water. Four years later, after about thirty other cures had been reported, the Bishop of Tarbes attested the authenticity of the appearance of the Virgin and approved the pilgrimages. Papal approval followed. Bernadette took the veil, died at the age of thirty-four, and was beatified. And Lourdes became the greatest healing shrine and place of pilgrimage in the Catholic world.

The striking thing is that it is all so new. In a region where half the towns have a history dating from the time of the Romans and the other half have towers or churches of the twelfth or thirteenth century, here is a record of miracles beginning less than seventy years ago and coming down to right now. It is hard to appreciate the contemporary character of the events until one sees a shop for



LOURDES

the sale of rosaries, crucifixes and souvenirs, one of hundreds, with the sign, "Pierré Subirons, son of J. M. Subirons, brother of Bernadette."

From the old town one crosses a bridge and enters the broad *Esplanade des Processions*, a double boulevard 400 yards long. At the end, beyond a small plaza, rise the two churches, one over the other. The lower church, Byzantine in style, is at the foot of the hill. Two ramps, like curved arms embracing the open square before the church lead to a broad terrace on its roof which forms a platform before the Gothic upper church, the basilica. Every stone in the interior of the lower church is inscribed with the name of the donor in memory of benefits received from Our Lady of Lourdes. Most of the benefits are cures but others have to do with the conversion of friends, the solution of domestic difficulties, the winning of law-suits and one donor records his gratitude for the honors paid to Christopher Columbus in 1892—which seems to indicate that here at least considerable latitude is allowed in ascribing fortunate events to the influence of the Virgin. The inner walls of the upper church are covered, from floor to lofty roof, with ex votos of the most varied character.

The Heart of Lourdes

On the right side of the hill, as one faces the churches are hydrants where one may drink water piped from the miraculous spring; the piscines, or bathing places, where the sick are dipped in the healing waters; and the grotto itself. The grotto is the heart of Lourdes. Through it files an endless procession of pilgrims in reverent silence. Before it kneel scores, sometimes hundreds, with arms outstretched. The sick and the crippled are there by dozens, in wheel-chairs and on stretchers. There is no audible prayer, but lips move silently and there is an atmosphere of intense and concentrated supplication. The stretcher-bearers and attendants of the sick are counted by hundreds. They are volunteers serving without pay and living at their own expense. Nearly all of them are men and women apparently much above the average in culture and intelligence. Some are boy scouts.

The high points in the day are the procession and the blessing of the sick at four p. m. and the procession of the flambeaux in the evening. In the afternoon the procession begins with several hundred women in blue and white, followed by several hundred men, all members of organized parties of pilgrims. At present there are large pilgrimages here from England and Holland, as well as smaller ones from various parts of France and Spain. Then follow long files of clergy, and last of all the Holy Sacrament borne under a canopy. The procession moves slowly down one side of the esplanade and back the other to the square before the church. The sick on their stretchers and in their wheeled chairs—perhaps 250 of them—occupy the front places in the crowd packed about

sides of the square. The Host is carried slowly before them and the blessing is given. Then follows a special litany for the sick, successive portions of it being in English, French, Dutch, Spanish, and Latin. I imagine there are few more impressive religious services in the world, and none apparently with more impassioned sincerity. Did you ever hear 5000 people, hoping for a miracle of healing, echo antiphonally to the words of a priest, saying: "Lord, that I may see. *Lord, that I may see.* Lord, that I may hear. *Lord, that I may hear.* Lord, that I may walk. *Lord, that I may walk.* Lord, speak but one word and my brother shall be healed"? For people do not pray for themselves alone at Lourdes, but even more for each other. I think I have never seen such a mighty intense effort in cooperative prayer devoted to specific requests. There were no cures that day, so far as I heard, after the service the sick rolled away still hopeful of a delayed answer to their prayers. The sick of the Dutch pilgrimage cheerfully had themselves wheeled into a compartment to have a group picture taken on their stretchers and hospital-chairs.

The night procession with flambeaux (tall candles with paper shades) is an even more impressive spectacle. At dusk the pilgrims gather near the grotto. A column formed, four or six abreast, which moves up one ramp, down the lower church, down the other ramp, around the square, and, when its head again reaches the square, returns back and forth until its whole length has been entered into a compact mass of twinkling candles. I do not know how many people were in the procession. The word "thousands" is so freely tossed about in such occasions that it frequently stands for a few hundred. However, it took the procession twenty-seven minutes to pass my point of observation on the ramp, and I counted it passing me in one measured minute. The marching pilgrims sang a song of sixty verses and at every chorus, "Gloria, ave, ave Maria," lifted high their torches. I judge they went through the hymn three or four times.

Nothing is impressive if enough people do it, or if it is done enough times, and the cumulative effect of the procession was tremendous. The singing itself on such a march was bad. No procession a mile long can keep to a pitch. Sometimes the effect was that of a canon, sometimes mere confusion; but doubtless the angels of heaven could discern the harmony beneath the dissonance. As the procession coiled itself into a compact mass before the church, filling the plaza, and priestly song-leaders beating time with torches gave the pitch and the variety of tune and key was gradually condensed into a splendid unison. There followed a magnificent chanting of the credo to a Gregorian air by the whole assembly including other thousands of spectators who

filled the ramps, the porch and the steps of the church and every available point of observation.

The effect of these processions is immensely impressive. There is something wrong with a person who can be indifferent or scornful in the presence of such faith and devotion. Whether the faith is well grounded is quite another matter. About 100 cures a year are reported out of the thousands who come for healing. No one thinks of holding the failures against Our Lady of Lourdes. She simply picks out some to be healed and passes over the others. It would be an arbitrary assertion, based on no research that I have been able to make, to say that the alleged cures are either fraudulent or imaginary. Probably there are actual cures, wonderful cures, even of acute cases. Certainly if faith and expectation, supported and sustained by the faith and prayers of a great company, can produce a healing effect, there is no likelier place for such a result than at Lourdes.

The Pyrenees are full of watering-places with springs which are exploited for their medicinal effect. Some have been visited since the days of the Romans. Most of them are described in the guide-books as being "crowded in summer." There are sixty such on the French side alone. But all together have not so many visitors and so many authenticated cures as Lourdes, whose waters are reported by chemists to have no medicinal value.

To pass from these, "crowded" as they are, to Lourdes is like passing from solitude to a convention. Lourdes is not crowded; it is jammed. The town is a collection of hotels and shops for the sale of "articles of piety" and souvenirs, the hotels are all full and the shops are all busy. I went down a long line of hotels before I found one which had a place for me. When I found it, a pleasant corner room with a balcony overlooking the river cost me about thirty cents a day; room and meals and tips, less than \$1 a day. There is no profiteering in Lourdes. The majority of the pilgrims are of the poorer class. It is probably the best place to see the lower middle class from all parts of Europe. Better than Rome it gives a sense of the international character of the Catholic church and its undiminished power over the imaginations and loyalties of its adherents. One gets a new sense of the meaning of the phrase, "the non-rational factor in faith." And one wonders whether religion will not some time learn how to appeal to the ignorant and lowly by a due use of the non-rational factors without becoming irrational, and how to reach people upon the lower levels of intelligence without leaving them there after it has reached them.

The Catholic church is both a religion and a form of government. To realize its power and character as a form of government, go to Rome. To see its strength and weakness as a religion, go to Lourdes.

Is There Religious Persecution in Mexico?

GONZALO BAEZ CAMARGO, VICE-PRESIDENT AND PROFESSOR OF HISTORY, INSTITUTE AND NORMAL SCHOOL, PUEBLA, MEXICO

THE Mexican government respects the religious beliefs of everybody. No creed, rite, or sect is persecuted on account of its religious views. No individual is troubled on account of creeds. As long as their practices do not go on morality or trample the rights of a third person—Catholics, Protestants, Jews, Mormons, Mohammedans or whoever they may be, can hold whatever religious beliefs they like best and practice whatever ceremonies are best to them, without the government troubling them in the least. In this the government merely fulfills the Mexican laws, which grant, insure, and defend absolute liberty of thought and conscience. Article six of the general con-

stitution of the republic says:

"The expression of ideas will not be subject to any judicial or administrative inquiry, except in the event it attacks morality, the rights of a third party, leads to crime, or disturbs the public order."

Article twenty-four: "Every man is free to profess the religious belief he desires and to practice the ceremonies, devotions, and other acts of his sect, either in the churches or in his private residence, when such practice does not constitute a transgression of the law."

Article 130: "Congress may not enact laws establishing or prohibiting any religion whatsoever."

According to the spirit of this law, the Mexican state is thoroughly non-sectarian. It does not forbid or protect any one religion. Whenever the Roman church in Mexico has been able to influence the Mexican legislative body, it has hastened to do so in order to secure the declaration of the Roman Catholic apostolic faith as the state religion to the exclusion of others, and to obtain the official engaging of civil power in the strengthening of that church and the prohibiting and the persecuting of any other. Article four of the constitution of 1824, for instance, reads as follows:

"The religion of the Mexican nation is and will be perpetually the Roman Catholic apostolic religion. The nation protects it by wise and just laws and prohibits the exercise of any other."

But the present constitution grants liberty of conscience, and everybody ought to know the historical fact that this liberty is a liberal conquest snatched from the Catholic clergy at the cost of blood and tremendous sacrifice.

Neither the government nor the law persecutes any religion. The only religious persecution existing in Mexico has been inaugurated by the Roman church itself against free thought, Judaism, Masonry, Protestantism, and against any community that does not think as it thinks. Any one who knows the story of the terrible inquisition in Mexico cannot honestly doubt it. Its archives are kept in the National Museum. Even in recent times, when it is no longer possible to commit such atrocities under the protection of the government, the Roman Catholic church has taken advantage of the fanaticism and ignorance it so tenaciously fosters in the masses to incite them to crime "in behalf of God and religion." Almost every time a religious mob has killed, wounded, stoned or burned, a human being, the excitement has had its root in a Catholic pulpit.

In brief, the Mexican laws nationalize ecclesiastical wealth, prescribe the number of priests and ministers, forbid the exercise of the ministry to non-Mexicans, forbid religious teaching in primary schools. In a country like the United States, where problems and conditions differ from ours, it is difficult to understand such laws as these. But the conduct and proceedings of Romanism in Mexico and in Latin countries have not been hitherto the same as in the United States. What I am saying here has reference to Mexican Romanism and not to Romanism in general.

In 400 years of Mexican history the clergy in Mexico has never resigned itself to the exercise of a merely religious or moral power. At all times it has coveted the domination of national politics and control of the government. Since the time of Father Olmedo, counselor of the conqueror Hernan Cortez, up to the present epoch, its ambition has been direct or indirect political omnipotence. To grasp this control of the government, this kind of ecclesiastical imperialism, Rome has not hesitated to form a political party and meddle directly in the national affairs; of late years, when this open attitude has not been possible, it has been ready to back with its money and its influence every political party, revolution, and *coup d'état* which it considered favorable to its designs.

The political juggling of the clergy in Mexico has been disastrous for the country. No honest and patriotic student can read without a heartache the bloody pages of our history written by the clerical group. So long as the clergy restricted itself to the beneficent and Christian work of evangelization, it was able to produce saintly and beloved characters like the friars Pedro de Gante and Bartolome de las Casas, the friends, teachers, and leaders of the Indians. But its political plottings have not been able to produce more than traitors and conspirators to the fatherland, such as Archbishop Pelagio Antonio de Labastida y Davalos, the instigator of the French intervention.

Of course, we have great and honored priests in our history: Hidalgo, Matamoros, and Morelos, the leaders of the war for independence. But the Roman clergy, being allies of the Spanish oppression, called Hidalgo "the great Lutheran and heretic," excommunicated him, and deprived him of his priestly vestment; the same thing was done to Matamoros and Morelos.

The fall of the empire of Maximilian was the blow that frustrated the active political intervention of the clergy in national affairs. Since then the laws have maintained the principles of 1857 and 1859, tending to disarm the political enemy of our liberty and to limit its power and its influence, which have been used against constitutional governments. Since 1859 the government of the nation has maintained its liberal and democratic stand, endangered under Diaz and Huerta, but triumphantly assumed by Madero, Carranza, Obregon, and Calles. Nevertheless, although not frankly and openly organized in a political party, the clergy has not ceased to machinate against our democratic institutions. The pulpit, the confessional, the press, and the school are its arms today. It is evident that the teaching of the history of Mexico is adulterated in its schools. The church that excommunicated Hidalgo, our Washington, and Juarez, our Lincoln, can hardly teach boys to love and honor them as the greatest men in Mexico without betraying the doctrine of the infallibility of the church.

There is no religious persecution in Mexico. Neither the government nor the laws attack the beliefs of the Mexican Catholics. The laws and the government intend only to prevent the clergy from making religion a political warfare against our liberal institutions. The better explanation of the law lies in the political history of the clergy.

Does the law nationalize ecclesiastical properties? This is because the clergy has used its money to encourage war and revolution against our liberty.

Does it deport foreign priests? That is because of the number of Spanish priests swallowing the people's bread managing the church affairs against the state, and throwing into the background the Mexican priests.

Does it restrict the number of priests by the legislature of the states? This is because there have been multitudes of them and their unnecessary numbers make for the political recovery of the fallen conservative party, which would certainly endanger our liberties.

Does it forbid religious instruction in primary schools and prevent priests from presiding over them? This is because "religious instruction" in Catholic schools in Mexico has meant hitherto, with few exceptions, to make fanatics and enemies of democracy out of the children training them to resist the liberal laws and endanger the nation's peace.

The clergy has assumed the role of a political party in the history of Mexico and must take the consequences. Its laws are against it, it is not on account of creeds or ceremonies but because of its political attitude, and the role it has played in the national tragedies of the past. I am ready to recognize that there are particular priests wholly consecrated to their ministry, without interfering in the political life of the country. Good priests there are yet of the type of beloved Father Hidalgo, sympathetic with the poor people's needs, trying to save them, to raise them to a higher intellectual, moral and spiritual level, giving true teaching and real culture and doing a fine social work. But they are members of an organization which requires absolute obedience to the pope, and they have to follow the dictates of their superiors. Thus many excellent priests are suffering now the consequences of the misdeeds of their hierarchy.

—Zion's Herald.



The Devotional Life



The Light That Is Darkness

By J. C. CARLISLE, EDITOR BRITISH BAPTIST TIMES

AMONG the sayings in the sermon on the mount is the arresting word, "The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great that darkness."

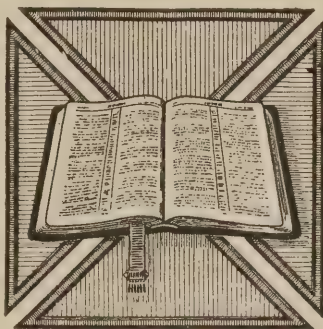
John Ruskin says, "Seeing false-ly is worse than blindness. A man who is too dim sighted to discern the road from the ditch, may feel which is which, but if the ditch appears manifestly to him to be the road, and the road to be the ditch, what shall become of him? False seeing is unseeing on the negative side of blindness."

What we see is determined by what we are. That is fully and frankly admitted in art and literature. Lack of capacity is the explanation of the dislike some readers have for the most precious things in color and form and in words. Not to appreciate greatness is to write oneself down as little.

Jesus says it is so in the realm of religion. If the light is darkness it is hopeless. The spirit will look through the medium of the eyes, but if the windows are unclean the vision will be bleared and worse still, the light by which the spirit is illuminated may be dimmed and even quenched. That is the tragedy of life.

Spiritual Optics

It is not possible to see beyond the power of one's capacity. The mean man cannot appreciate generosity. He does not see it and therefore cannot understand. Much of the criticism upon Mark Sabre, in Mr. Hutchinson's "If Winter Comes," came from critics who were unable to appreciate self-sacrifice. It was spontaneous and natural. The criticisms were condemnation, not of the character, but of the writers. We do not recognize that our fate is not in the stars but in ourselves. Southey



tells of an escaped nun who, arriving at home and realizing that she was in safety, inquired for a mirror. Perhaps we are so unaccustomed to examine ourselves that we have forgotten what we were like. There is continual need to judge ourselves that we may not be judged.

There is a corporate outlook which characterizes each period of history. Lord Morley says that the attack upon religion in the early Victorian period had a certain gravity, decorum and worthiness of form. Today the attack has other characteristics. The spirit of the times is more than a little morbid. Introspection, self analysis and psycho-analysis are popular. The eye of the soul is turned upon itself. Man is on the dissecting table, and he is surgeon as well as patient.

The love of morbidity is a dangerous affection. It finds expression in the unwholesome probing into sex problems. It devotes its attention, not to the flowers on the branch, but to the manure at the roots. It is the evidence of the darkened vision. Anything that dims the spirit is unwholesome and dangerous.

Tourists at Chamonix sometimes have to wait two or three days for the light in which to see Mt. Blanc. They may be at the very foot of the monarch of the mountains, and see nothing. It is so in the affairs of the spirit; we must wait until the revelation comes. Spiritual things are spiritually discerned.

There is a revelation to little children, to open-eyed wonder that is denied to the wise and the learned. No attainments in education and culture can become substitutes for the purity of heart by which God is seen. Just as there is the right point of view to behold the picture, so there is the condition of spirit in which to discern the things of God.

The founder of Harvard university—Shepherd—used to devote his Saturday afternoons to what he described as getting into the attitude of spirit, that he might face his congregation with the messages from God. We may not rush into the divine presence. We fail to see because of our lack of spiritual capacity resulting from darkening the light we possess.

The disciples of Jesus were described as the light of the world. They may become simply lamp-stands, perfect in form and appearance, but giving forth no illumination. The urgency of the warning is in the fact that there may be the light by which the vision beautiful is discerned, and the far country brought near in all its beauty, and the light may die down so that the flame is only remembered by the ashes that remain. There is nothing more tragic than the experience of those who had the light and rejoiced in it, and through neglect or disobedience allowed it to burn out. They are not lights. They may not be conscious that they have lost their radiance, but they are guilty of the quenched light.

The Unlighted Lamp

There is what Browning calls the sin of the unlit lamp. That is bad, but at least those who commit that sin are saved the remorse that comes with the consciousness of having once possessed the light that has failed. There is no hope for those who deliberately and persistently quench the light. It is sensitive and, as Father Faber says, "A single sin will darken the horizon."



The Chimney Corner



A Seed Cast Into the Ground

BY CRAIG STANTON

A YOUNG man seated in a Pullman car was eating a big red apple. There was a delay of nearly half an hour; the porter opened the doors of the car and let those passengers who wished to, descend and walk about in the woods that paralleled the track. Still eating his apple the young man left the car. "That is the best apple I ever tasted," he said as he finished the last bite and threw the core way. It fell and became partially embedded, he observed, in a mound of soft black earth between a blooming hawthorn and some hazel nut shrubs. The porter called, "All aboard!" The young man reentered the car and continued his journey across the continent. His name was Gail Bradley.

Thirty years later a string of day coaches halted at a station two miles from this spot. The only passengers to alight were a tall, sparse, gray-haired man; a plump, red-cheeked, black-haired woman; and their five children, ranging in age from eighteen years down to six. They were loaded with all sorts of nondescript luggage such as marks the journeyings of the poor and those who travel seldom—two gray canvas telescopes, so full that they no longer telescoped; two brown paper suitcases; pasteboard suit-boxes; a couple of small brown leather satchels and several newspaper packages.

"We'll have to hire a rig to get out to the place," said the man. "You folks wait here and I'll see what can be done."

Just then a farm wagon drawn by two bay horses drove up. The man driving was small and sinewy, his face sunburned to a brick red. He greeted the group on the depot platform with an awkward "How-do" and a bashful grin. After studying the newcomers for a minute he said, "I come for a pump, but I see it ain't here yet. Maybe I could give you folks a lift some place if you don't mind this kind of a kerridge."

"We'd be glad enough of a ride," spoke up the woman. She was quick to jump at any opportunity to save even a penny, for she had had a hard time managing for seven people, and the thought of paying the money to a livery stable for a conveyance to the farm had worried her. "We're going to the old Doolittle farm. Maybe you know it if you've lived around here."

"Sure I know the Doolittle farm—mine's the third beyond it on the Line road. But there ain't nobody living there now. Old Hank Doolittle died awhile back. Heard the place was going to some relations in the East."

"We're the relations—or my wife is,"

said the man, stepping forward. "Bradley is my name, and this is my wife and our five children. Mr. Henry Doolittle was her uncle and he left the farm to her, so we're turning farmers all of us."

"Ever farm?" asked the farmer as they drove along the dirt road, Mr. and Mrs. Bradley in the seat with him, and children with the luggage on the floor of the wagon.

"No. But my wife was raised on a farm, and with her to direct I thought maybe we could make a go of it. I've been a bookkeeper for a good many years and it takes more than a bookkeeper's salary to raise a family like mine these days. We thought maybe with a farm—pretty well stocked, the lawyer said it was—we could—" The man's voice trailed away as though with weariness and a far-away look came into his eyes.

"Nothing to a life like that in the city, 'specially for kids," said the farmer. "You got a fair farm there in old Doolittle's—that is, fair so far as general farming goes. But I tell you what he's got there ain't anybody else round here got, and I bet you make more off that then off a hull year of bookkeeping. Know anything 'bout apples?"

"Nothing except if I like the taste," said the city man.

"Then let me tell you that you got an orchard of Pearce Reds there that you can't beat the country over. The old man's kept the trees sprayed—four times a year, and you'll have to do the same. Can't get a crop hereabouts unless you spray, though there was a time when you could. And I've heard how he run onto the Pearce graft—everybody in this part of the country knows about his Pearce Red orchard. The fruit buyers come for miles to bid on it. Saw a feller round a day or so ago, but he'll be back."

"Good! What ought I get for them?"

"It's a good apple year, I should say you ought to get a couple of thousand off that orchard. Old Doolittle was lucky. What do you think? He went down to his woods along the railroad track and found a Pearce Red growing

there—never planted it nor nothing. Well, that was pure accident. But the rest wasn't, so he deserves all he got from it. He went ahead and grafted and grafted from that Pearce Red until he had a whole orchard of them. Here's your place now. Well, call on me if I can do anything for you. And remember to hold up on the price of those Pearce's—you can get it all right!"

They climbed out of the wagon in front of a faded old rambling house that had once been white but now was a dirty gray.

"Well, we're home, children," said Dora Bradley cheerfully. "Come, father, we'll enter together and then ask a blessing for all the days to come that we spend beneath this roof."

They went through a simple ceremony of petition and gratitude, then established themselves as best they could in the old-fashioned house.

After supper Mr. Bradley took them for a walk. They went down to the woods that skirted the railroad track and at last Gail Bradley stopped before what he had come to see. Between a hawthorn tree and some hazel nut shrubs there rose a gnarled old apple tree, its branches weighted with fragrant red apples. And to the fascinated family he told the story of the apple core of the best apple he had ever eaten.

Intelligence Tests

TESTS of all sorts, from bathing beauty to intelligence, are quite the vogue now. The following is taken from "Parties That Are Different," by Ethel Owen (Abingdon Press). It is one of the features of a "business party."

"Prepare a list of questions and limit to ten minutes the time for answering them. Let each guest exchange his answers with his neighbor for checking up. Present to the person having the greatest number of correct answers a miniature dictionary. Choose questions something like the following:

"What has a face and cannot see? (clock)

"What has legs and cannot walk? (chair)

"What can sing and is not human? (Victrola)

"What has pains and does not ache? (window)

"What cannot talk, yet tells you how you look? (mirror)

"What is time and yet a fruit? (date)

"What is covered, yet is seen? (book)

"What can walk only when worn? (shoes)

"What is often in the hands of the receiver? (telephone)

"What is it that every one must have? (birthdays)"

Where Could I Go?

BY GEO. KLINGLE

*If I believed the sparrow fell unseen:
That aught could intervene
Between its quivering breast and God;
If I believed the pierced heart on the
sod*

*Were quite alone in its extreme of woe,
Where could I go?*

*Where could I reach and know
Repose awaited me?*

*When I would touch Infinity
And as a tired child on its mother's
breast
Would rest?*



BOYS and Girls



The Foolish Little Skipping Sari

BY MARGARET T. APPELGARTH

THE foolish little skipping sari did not feel like skipping; it felt more like lying still, and groaning sadly and moaning madly; like sighing drearily and lying wearily. Yet up rose that little sari and—skipped! Of course you know that a sari is only six or seven yards of material draped around the brown body of a little Hindu girl, draped and looped without a single pin or button to hold it in place, so that when the little girl unlooped, the skipping sari unlooped itself like a snake, and there, and the little girl had to keep tucking it up and tucking it up.

It was discouraging, for she had been assured that the white Mem Sahib knew what she was talking about.

No doubt you are wondering what in the world was the matter, so I shall have to tell you that India was the matter. India did not know what to do for the little girl who fell in the fire and burned her knees until they grew so awfully stiff and so painfully covered with sores that the little girl herself could not get all over. India said that the gods must be angry with the small maiden, that evil spirits were inside her, that the only thing to do was to frighten those evil spirits away. So India beat a terrible drum all night long; but the evil spirits seemed to linger. Then India heated red-hot iron, and as if the little girl did not have enough burns already, India burned a new spot to frighten the spirits away. But they did not seem to frighten at all. No, they lingered on and on; and the little girl grew hotter and hotter. India grew desperate and shook the little girl, hoping to shake out the evil spirits. But they would not shake out! India gave her up.

"We have done all we could," sighed India, folding her hands, tired from so much shaking.

"The gods must be very angry with her," sighed her aunts, folding their hands, too.

"She will die," said the uncles.

"She will die," echoed the cousins.

"This was a good deal of trouble to go through for a mere girl, if you ask me!" mumbled her father, who had had to go in the middle of the night to fetch drums from the caste of people who beat drums. He had not enjoyed paying for them, I fear, especially as it seemed to do him the slightest good.

But the little girl's mother never for a moment gave her up. Mothers are like that, even mothers in India.

One pulled her sari close about her face and slipped out of the zenana through various doors and passages

The Explorers' Club

CONDUCTED BY MARGARET T. APPELGARTH

she secretly slipped out of the house itself until she was on the street. She had not been on the street for years—it was forbidden! But what did she remember about forbidden things when that precious little child was full of pain? For she had heard of a woman who chased pain; yes, a woman who laughed at pain and gave it a pill. A white woman, who came from over the sea where they evidently knew things that India did not know. It was true that parts of India did not approve of white women; her own husband, for instance, said that it was all nonsense, that the white woman must be an enormous boaster to think that she could cure things that India could not cure. But the truth was that here and there all over town there were people who had been cured; people whom India had had to give up! There was the woman with the broken back, for instance. What could India do for her? Nothing, of course. Yet that little white Mem Sahib had strapped her up into a regular bundle of white rags until she looked like some stiff log; and by and by—in a month or so—she was as well as anybody else. India could hardly believe its eyes! The whole town buzzed with the news of it; and part of the buzzing leaked into the zenana where the little girl with the burnt knee lay groaning. Nobody altogether believed the story; yet here was the little girl's mother daring to go out on the street in search of that Mem Sahib who chased pain. For perhaps if she could chase away broken backs, she could also chase away burnt knees. Who knew?

Well, our doctor knew! Gladly she put on her pith sun-hat and snatched up her medicine satchel. Gladly she hurried through dusty streets to the zenana where the poor burnt knees were blistering and festering . . .

"Oh, the dear little girl!" she cried when she saw the knees.

"Bring me some hot water at once," she ordered, and set to work on those poor puffy knees, which had not been kept particularly clean or particularly cool or particularly comfortable. When they were beautifully bandaged, with healing salve to ease the pain, the doctor left some pills.

"Take three pills one hour, and skip the next hour," she ordered. Surely that sounded plain enough! So every other hour up rose the weary sari and—skipped. An hour is such a long time to hop-skip-and-jump when your knees are burned and blistered and bandaged. The

little girl was completely discouraged because she felt no better.

"Ha! Ha!" sneered her father, "it's no more than I expected. Sheer folly to think a white woman can do what India can't do!"

"The child will die!" said the aunts.

"Die? Of course!" echoed the cousins.

"No! No! No!" sobbed the little brown mother, and once more she pulled her sari over her face and slipped out on the street in search of the white Mem Sahib who chased pain.

"How do you do?" smiled our doctor, "I hope your little girl is much better."

"Oh, Mem Sahib, she gets worse. It is all she can do to skip—"

"Skip?" interrupted the doctor, much puzzled. "Don't you dare let her skip! She must lie perfectly quiet for weeks and weeks!" So then the amazing misunderstanding was explained, and the good doctor once more clapped her sun-hat on her head and hurried to the zenana where the little skipping sari was again trying to get to its feet and skip.

"Oh, my dearest dear," sighed our doctor, "lie right down, and don't budge until I give you the order. For if you do exactly as I say from now on, you can be perfectly well. You really can."

And the little girl believed every word of it. Her father had his doubts, and the aunts and uncles had theirs; but the little girl obeyed all instructions, so that in the course of time off came the bandages, and there were her knees just as brown as they ever had been, just as smooth as they ever had been. For the sheer fun of it, she skipped a little skip to prove that it did not hurt at all. Her father saw her do it; so did her aunts and cousins.

"I am well," she said.

"Yes, you are well!" they agreed.

"Everything the white Mem Sahib said has come true," she announced.

"Yes, everything *has* come true," they agreed. So the news of her recovery buzzed all over town, just as the news of other such recoveries was buzzing; and on Sunday morning when India heard the Christian converts singing in our Baptist mission chapel, India really could not resist strolling a little nearer to listen. Then because the things our doctor had said about pills and recovery all came true, India decided that maybe what our missionary said about God might be true, also. So India listened, and watched, and waited, and hoped. Indeed, with every new patient who is cured there is a new group of families listening and watching and hoping. Oh, if you and I would only send more doctors and more missionaries, how much quicker India could hear what it *seems* so hungry to hear!



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for September 26

Note: This lesson is the concluding one of the 1925-26 series of the Christian Life Program. A new series begins Oct. 3.

This lesson is based on the seventh chapter of "God's Dynamite" by Lerrigo, pages 143-161.

In meeting have a capable young person read the scripture and then tell graphically of this other prison scene described in the above named chapter. If possible, have someone sing the two phrases only: "Rock of Ages, cleft for me, let me hide myself in thee." These should be sung softly and reverently, without announcement at the end of the description of the second prison scene.

The leader should have on hand a heavy chain and a watch chain, probably tied together with an invisible thread. The subject might be introduced with some such statement as "we are now going to watch a change of chains." Then the leader may go on to tell of how we have sometimes read of the beautiful princess imprisoned in a high tower. The wise prince conceived the idea of putting some butter on a beetle's head, tying a thread to the beetle, a string to the thread, a cord to the string, and a rope to the cord. Thus, the beetle started up the wall of the tower in an endeavor to get the butter which he smelled just ahead, and brought the rope to the princess for her escape.

Then the leader may draw the parallel, showing that just so Judson and Price were imprisoned, and found release through the golden chain of prayer which their wise "King" had sent them.

Further stories from "God's Dynamite" could be brought into the lesson in showing how these prison chains, changed to golden chains, helped to release many a "captive in sin and ignorance." An earnest prayer for the Karens, and for the opening of the eyes of young people today, might be the conclusion of this lesson.

Kansas Assembly, 1926

BY JOANNA DREWS

Ottawa—an Indian name for one of the oldest and prettiest towns of the sunflower state; a town around which is woven many beautiful Indian legends and stories; a town on the Marais de Cygeus river, and famous for its beautiful old homes, for its smooth green lawns and for its stately elms. But to Kansas Baptists the town means more than this, for Ottawa is the site of Ottawa university, our Baptist college. It is on the elm-shaded campus that Kansas Baptists hold their annual state assembly.

Not only in numbers was the assembly this year unusual, but never before has there been such interest, such enthusiasm and such genuine Christian spirit and fellowship.

From every part of the state delegates came. Some traveled in cars and some in "would-be cars." The registration tables were swamped. Whole families arrived, young people, old people, tall people, short people, fat people, slender people—all kinds of people. But all were comfortably located and cared for in a short time. Many were detailed to boarding clubs; others pitched tents and proceeded to enjoy camping out.

The whole second floor of the gymnasium with rows and rows of beds was the scene of a house party for World Wide Guild girls.

On the south side of the campus was Camp Tavy Jones with its rows of orderly, neat tents, a real camp for real boys. Each tent was provided with a trained leader and there were camp regulations, class instructions, inspection, stunts, drills, games, contests—everything that a real camp should have. This camp stressed the four-fold life and emphasized the building of Christian character. That it served this purpose was evidenced by the manner in which the boys responded to invitations for Christian service and the voluntary part they took in prayers and devotions.

In addition, there were classes in methods and doctrines, in young people's work, in teacher training, in W. W. G. work and missions, in pageantry and story telling. Even the ministers and women had classes, all led by well-equipped, competent leaders. There was also a nursery for the wee folk.

Just before noon, the assembly fairly "raised the roof" with yells and songs. Even those with shiny heads forgot both age and dignity to join in on the chorus. There was a spirit of friendly rivalry between various delegations. How we rushed to the clubs to see if every one was there, and if by chance we should have a nice fat letter from home.

In the afternoon there were sports of all kinds for those who felt inclined, and for those who did not, the afternoon was given to writing letters, strolling around the campus enjoying new friends and old. Many clever, entertaining and worth while stunts were put on by various delegations, and an award made for the best song.

Vespers—shall we ever forget them? One of the prettiest pictures of the day was to see the great crowd sitting on the grassy slope of the campus, just as the sun sank over the horizon. How near God seemed; how the music, prayers,

and inspiration of the messages opened our hearts to a new and greater vision of him, of love, of service.

After vespers, we adjourned to the chapel room where the evening address on some phase of assembly work was given. An invitation for Life Service decisions was responded to by a large number of young people, some of whom dedicated their lives to Christian service in the ministry or in foreign fields.

The total number of registration was 1032, of which 117 were in the World Wide Guild house party and eighty-six in the boys' camp.

At the close of the assembly all departed to their various churches over the state carrying with them enthusiasm, a new conception of Christian service, and experience gained from being on the mountain peak, with a resolution to keep the home fires burning in their own local churches.

Folks, Facts and Opinion

(Continued from page 895)

The sixth annual convention of the American Protestant Hospital Association will be held in the Hotel Morton auditorium at Atlantic City, Sept. 25-27.

Nissim Tager, traveler, reports the discovery of a tribe of Jews in central Arabia. They are regular Bedouin cattle-men and warriors and supporters of Ibn Saud who now rules in Arabia. They have an ancient scroll of the law and observe the Jewish rites.

Howard university, for negroes, has broken with its past by electing a negro, Bishop John A. Gregg to its presidency. Fisk university has elected a white president, Dr. Thomas Elsa Jones, and is in quest of \$1,000,000 for endowment.

The Presbyterian of the South in its editorial columns proposes on the grounds of morals, economics and psychology that the United States cancel unconditionally every one of the war debts due to this nation from European countries.

Significant of the new order of corporate business is the announcement that a \$50,000,000 group insurance program to cover its 36,000 employes has been announced by Swift and Co., packers. The insurance is for members of the employes' benefit association, an organization long in force for Swift and Co.'s workers. Weekly sums are contributed for protection in varying amounts. The group insurance will be in addition to other insurance features incorporated at present in the benefit association plan. Under terms of the plan life insurance is offered in amounts from \$1000 to \$10,000, dependent upon the salary of the individuals insured.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

KEEPING THE FUNDAMENTALS IN MIND

It is never wise to take for granted that the fundamental facts about Baptist missions are well known to the average Baptist congregation. It is probable that only a few members in each church are well informed on the subject of missions, and for this reason it is necessary that every pastor equip himself with a thorough knowledge of the scope, method of financing, needs and achievements of Baptist missions. He should have this information not only to enable him to answer any questions which may be put to him but also that he may continually keep the missionary motive alive in his church.

Rev. Homer F. Yale, of the Whitney Point church in New York state, has prepared an excellent summary of the leading facts about Baptist missions which can be used as the outline of a sermon or lecture or for reference by

any one who wishes a general statement about our missionary work. The material has been taken from the various reports of the boards, and from literature published by the Board of Missionary Cooperation.

In five concise pages, this resumé gives the salient facts about the composition of the Northern Baptist Convention, the major organizations, the general plan of financing missionary work, and the chief pieces of missionary literature. The ten foreign fields are named and the number of missionaries and native workers engaged on them, the types of missionary institutions and the work done there, as well as the number of baptisms during the past year. The fields and work of the two home mission societies are also covered, and the Christian center and the work of the colporteur explained. The article concludes with a brief statement about Baptist schools and colleges, and the work of the state

conventions and city mission societies.

When a pastor has these facts at his fingertips, it is a safe prediction that his church will take a real and active interest in missions.

A SPECIAL HONOR LIST

The *Ohio Baptist* for Aug. 12 calls attention to a Baptist church in Miami, Florida, which contributed, during the last quarter, nearly \$2000 more for missions than for current expenses, and inquires whether there are any Ohio churches which can match this record. "We want to publish a list of Ohio Baptist churches," the paper continues, "which contribute more for missions than current expenses. If your church is entitled to be in this class, send us the facts."

It would be interesting to publish a similar list for the entire Northern Convention. Such an honor roll would be a distinguished company indeed.

PLEASE HANG IN A CONSPICUOUS PLACE

East Washington and North Idaho BAPTIST CONVENTION

Goal for Unified Missionary Program

May 1, 1926---April 30, 1927

\$34,000 Per Year or **\$2,833.33** Per Month

IF EVERY CHURCH WILL DO ITS PART OUR CONVENTION WILL MEET ITS GOAL

Suggestions

- 1-That every local church accept a quota which will represent its interest in our State and National Missionary enterprise. This quota ought to be not less than \$5.00 per member.
- 2-That every local church put on an Every Member Plan program which will secure pledges enough to insure payment of the quota.
- 3-That money so pledged be collected and forwarded on the basis of one-twelfth of the year's quota each month.

MINIMUM GOAL FOR OUR CHURCH

CURRENT EXPENSES

MISSIONS

For the Year \$

For the Year \$

For the Month \$

For the Month \$

If All Our Members Do Their Part Our Church Can Meet Its Goal

OUR RECORD TO DATE

Current Expenses

	MAY	JUNE	JULY	AUGUST	SEPT.	OCT.	NOV.	DEC.	JANUARY	FEBRUARY	MARCH	APRIL
Due . . .												
Paid . . .												
Balance Unpaid . . .												

Missions

	MAY	JUNE	JULY	AUGUST	SEPT.	OCT.	NOV.	DEC.	JANUARY	FEBRUARY	MARCH	APRIL
Due . . .												
Paid . . .												
Balance Unpaid . . .												

EAST WASHINGTON'S

NEW POSTER

This is a picture of the poster which has been issued by the state convention office of East Washington and North Idaho. At the top is printed the state goal for the year and month, and the local church goals for the year and month appear below. The three major aims for the year, as outlined in the 1926 report of the Board of Missionary Cooperation, are set in smaller type in the center of the poster.

Beneath is a section where the church can show its financial record from month to month. Two horizontal oblongs are labelled—one, "Current Expenses" and the other, "Missions," and are divided vertically into the twelve months. Provision is made for the local church to enter three amounts in each section every month—the amount due at the time, the amount paid at the time, and the balance unpaid.

A number of the state conventions have issued posters of a similar nature, and the churches are finding them useful in keeping the matter of quota payments constantly before their congregations. In some states where the convention office has not issued a poster, several churches have made their own.



Among Ourselves



Nebraska Letter

By R. R. COON

IN Horace a council met Aug. 28 for the ordination of J. A. Whitman, pastor of the church. C. H. Lindburg acted as moderator. The state secretary, H. L. Morton, preached the sermon; Rev. Frank Bock of Loup City gave the charge to the candidate; Rev. C. H. Skinner of Polk, the charge to the church; and Rev. F. W. Johnson of Central City offered the ordaining prayer. The community of Horace has waited long for a resident pastor. Mr. Whitman will be the only pastor in a large community.

Rev. A. C. Downing leaves Tilden to become pastor at Wayne.—The church at Doane has called Rev. H. J. Hickman of Selden, Kan. This will be his second pastorate at Doane.—Rev. J. A. San De Fur, pastor at David City, conducted the only daily vacation Bible school in the city, all denominations joining successfully in the enterprise.—The Scotts Bluff church under the leadership of Pastor Bukoutz, became self-supporting Aug. 1.—At Dannebrog a reception was given Rev. and Mrs. Nutinon who leave soon to engage in missionary work in Africa.—Rev. Roy Lewis has become pastor at Columbus. In 1912, when some of us were returning from the convention in Wayne, we stopped at Columbus and held a prayer meeting in the deserted church. Some of the members consented to have the traveling minister preach the next Sunday and this method continued for a year. Later, pastors were called, Rev. Pile, the last one, remaining several years. Columbus has grown into a flourishing parish.—Rev. J. S. Umberger leaves York for Kansas City, Mo., where he will engage in evangelistic work.

The Assembly

The Nebraska assembly met Aug. 9-17 at Grand Island. The registered attendance was 168 but many others were present for one or more sessions. The faculty numbered twenty; Rev. Ezra Duncan, director of religious education, was dean of the assembly. Several instructors were from other states: Dr. W. T. Elmore, Eastern Theological seminary, Philadelphia; Rev. Milton M. McGorrill, Chicago; Bliss Mapes, Bishop's college; Rev. E. W. Thornton, missionary to the Philippines; Mrs. H. B. Marshall, Huron college; Miss Myrtle Huckelberry, Indiana State Convention, and Mrs. Elizabeth Finn, director of young people's work, Publication Society. A variety of studies and lectures was offered, including a special program given for the children. About twenty pastors were present.

The new auditorium-gymnasium was dedicated Sunday, Aug. 15. This is a solid and ornamental brick building, one of the best of its kind in the state. The

audience room is fifty-five by eighty-six feet with a platform at one side and a gallery at the other. The complete cost with furnishings will be \$56,000. About \$27,000 has already been subscribed. \$1550 was received in pledges and cash at the Sunday services.

A Modern "Pauline" Tour

By CHARLES F. LEEK

A MODERN "Pauline" tour of Europe for the purpose of strengthening the brethren and building up the churches will start Sept. 1 when Dr. Edgar Y. Mullins, president of the Southern Baptist Theological seminary, as president of the Baptist World Alliance, sails from New York for Barcelona. He will be joined "over there" by four "companions in travel" who will accompany him to eleven regional conferences to which Baptists of twenty-five nations will send messengers.

Beginning at Barcelona on Sept. 10, the Mullins party will consist of Doctor Mullins, Dr. J. H. Rushbrooke, secretary of the alliance, Dr. Everett Gill, Dr. W. O. Lewis, the latter two being American Baptists, and Dr. M. E. Aubrey, the representative of the British Baptists. Mr. George W. Norton, Jr., treasurer of the Southern Baptist Convention, will join the travelers before they enter Russia and will accompany them on a part of the remainder of the tour.

At the Barcelona conference there will be sixteen native speakers besides the five visitors. A similar plan will be followed at the other conferences. Belgium, France, Italy, Spain and Portugal will be represented.

From Barcelona the travelers will go overland to Budapest where messengers from Austria, Bulgaria, Czecho-Slovakia,

Hungary, Jugo-Slavia, and Roumania will gather. Then they will turn north for a meeting of Poland Baptists at Lodz, followed by a conference still further northeast at Moscow which will deal with the Russian situation. At Budapest Doctor Mullins and party will participate in the dedication of the new Baptist seminary. Each of the above conferences will last four days.

Then the party will proceed due west to Riga on the Baltic sea to meet Baptist representatives from Finland, Esthonia, Latvia and Lithuania. At the close of a three-day conference here a southwesterly course will be taken across Germany for three two-day conferences at Konigsberg, Berlin, and Gelsenkirchen. At the latter conference the Baptists of Holland and Switzerland will also be present. Another four-day meeting is planned to follow at Copenhagen with Baptists of Denmark, Finland, Sweden and Norway in attendance.

The final meetings will be held at London and Aberdeen, Scotland. At London, Baptists plan to honor Doctor Mullins at a rally and at a dinner at which David Lloyd George will preside.

Dr. A. T. Robertson, professor of New Testament interpretation, will be acting president of the seminary at Louisville in the absence of Doctor Mullins.

A New Project in Student Ministry

By FORREST E. WITCRAFT

A PROJECT inaugurated last year by the student body of the divinity school of the University of Chicago bids fair to become a permanent and significant part of its activity. A group of divinity students became convinced that an uncultivated field for service lies in the possibility of definite contacts between the divinity school and our colleges and universities. An opportunity for a team of future religious leaders to visit a college, present, as students, their understanding of the deeper meaning of life, and discuss problems of common significance, ought to be valuable to all concerned.

Accordingly a committee under the student council was set up to work out a plan. The matter was first broached to the administration of two of our colleges by Prof. C. T. Holman of the divinity school. The idea was approved by both President Spencer of Hillsdale college, and President Hoben of Kalamazoo college, and was referred to the student bodies of these schools, who sent invitations to the students of the divinity school for deputations to visit their campuses. Each school was then visited by a representative of the divinity students, who undertook to make personal contacts, form some idea of the

A Prayer for Labor Day

By ARTHUR E. COWLEY

"Give us this day our daily bread"

LORD, when we pray for daily bread
Teach us the meaning of our prayer,
Lest, selfish, we unthinking ask
Thee and the world our need to bear.

**Help us to see that daily bread
Is sent by thee through human hands;
That brother's life must spend itself
If thou wouldst answer our demands.**

**Show us our prayer cannot avail
If we are blind to earth's great wrongs.
Which daily bread deny to men
To whom, thou knowest, it belongs.**

**Forbid, O Master, we should seek
To take from thee our daily bread,
Unless another's need we see
And strive to care for those unfed.**

**Then shall we, too, with thee, O Lord,
Unite to answer this our prayer,
And hasten brotherhood's glad day
When all our daily bread shall share.**

local situation, and set up a program for the visit of the team two weeks later, very effort being made to meet the students on a common basis and to let them indicate just what they thought ought to be done.

Three students, one woman and two men, spent two days at Hillsdale. One of the most interesting and valuable phases of the program there was the opportunity to get into regular class sessions through the courtesy of various instructors. Fifteen classes, in such departments as sociology, psychology, education, Bible, and economics, were opened to the visitors and discussions were held. Opportunity was afforded for a presentation to all the students at chapel period, and two other open meetings were held. There were several conferences with groups of students, religious leaders, Y. M. C. A. and W. C. A. cabinets, etc., and personal interviews on individual problems and occasional questions. The team was entertained by the students and felt that they succeeded in dispelling the invisible veil of constraint which often separates students and older leaders.

The visit to Kalamazoo was different in nature, but adapted to the local situation. Six students, three men and three women, spent their first evening there addressing the six literary societies which include most of the students. Numerous discussions and interviews followed. The next day was spent wholly in personal interviews, in an attempt to accomplish a double purpose, to talk with students who had problems which they wished to discuss, and to make a survey of the college situation in general. A report of this second day's work was written by the team, and submitted to the student body at Kalamazoo.

Results

The results hoped for from such an effort have been indicated by the student council's committee as follows: A deeper understanding on the part of the college students as to the real meaning and scope of religion. A more constructive cooperation on the part of college men and women in the religious enterprise. An incentive toward the choosing religious leadership as a life work by those who are qualified. An intimate knowledge on the part of the divinity group as to how young men and women in the colleges are thinking about life, religion, vocation, and the church. Four phases of the plan as it is being experimentally worked out seem to be valuable: The scheme is never forced upon a school. An invitation must come from the student body itself, with the official support of the college administration. The actual program is determined by the local situation, and is worked out by a divinity representative on the field in cooperation with the college student leaders. The divinity students do not act as professional leaders, but make every effort to come as students to students. Large groups and set speeches are reduced to a minimum and emphasis is placed upon smaller, natural groups and personal contacts.

The Task

By LILLIE J. WATKINS

WHAT is our task, your responsibility and mine? To give money to support the missionary, our representative on the field taking the place of Christ in giving his message of love. Have we done it as unto him? To keep ourselves intelligently informed of the master's business, with an interest that comes from partnership. Have we read *Missions* every month and the study books? To show a friendly spirit to the foreigner, and a personal interest in our missionaries. How many have a foreign friend? How many have brought cheer to a missionary? To pray fervently each day for the power of God to reach the women in our churches, not interested in missions, who are sadly hindering the coming of Christ's kingdom by their lack of support and interest; for strength and wisdom for our missionaries who need our prayers; and for ourselves that He may use us for His glory.

When we speak in general terms of cutting the budget it means very little to the rank and file in our churches, but when we visualize the cuts by saying that seventy-six missionaries and thirty-six missionary teachers under the appointment of the Women's American Baptist Home Mission Society have actually been taken from the fields, in the last five years, and that station after station has been discontinued, it comes with startling force.

Two of the large groups greatly affected by the reduced budgets are the negroes and the Mexicans. From our study of the negroes in recent years, we have learned of the race consciousness that is growing up among them, and the imperative need for cooperation and sympathetic understanding on the part of both white and negro people, in an effort for better race relations. In the face of all this, when perhaps our help is needed to a greater extent than ever in the past, it has been necessary for us to discontinue one after another of the missionaries among the negroes, until it has resulted in withdrawing, practically, from all the missionary work in the South. In the North where the negroes have gathered in such large numbers, in the years during and following the war, the reductions have been felt keenly. Just one example. Because of the inability of our Home Mission society to provide properly for the work at Morgan community house, Pittsburgh, Pa., the missionaries have been withdrawn and the work turned over to another denomination. We had a work well established in this Christian center, with a well-equipped negro woman as leader, in one of the most needy fields among the negroes, and it is a great calamity that the work could not be continued under our Baptist denomination.

From fourteen southern schools, among the negroes, our entire appropriation has been discontinued, leaving only seven schools among these people where we have teachers, and in all these there has been a reduction of 25 per cent or more.

Mexicans, during the past years, have been coming in large numbers over the border into the United States. These people have been held in the bondage of ignorance, superstition and oppression through many centuries. Their coming to us brings with it not only enlarged opportunities for service but a responsibility to bring to these people, who are in darkness, a knowledge of Jesus Christ, the Light of the World. The reductions in our budget have not only made it impossible for us to take advantage of these new opportunities and meet these new responsibilities, but it has been necessary to discontinue work among these people that has been well started. It is with aching hearts that we record: Mexican work discontinued in Yuma and Tucson, Ariz., in San Diego and Santa Barbara, Calif.

If these Spanish-speaking people, sojourning in our country for a time, should return to their native land taking with them the gospel message, it might mean a revitalized Mexico.

In Porto Rico, where the need is so great and the people eager to hear, two workers have had to be taken from the field when we should be adding to the number of workers in order to meet the situation. When Miss Huber was here she told us that the church, which has a seating capacity of 200, was filled to overflowing on Sunday evenings, with 500 or 600 people in attendance, and that the church members gave up the seats to the unconverted people; that the Sunday school was so overcrowded the children met in the gardens of the neighbors, and in the midst of these gardens, the seed was sown in the hearts of the little children. The missionaries had to request the children not to bring others, because there was no room. She told the story of a little three-year-old girl who went home from Sunday school and all day was going about saying, "God is love, God is love." The next day the mother went to one of the native missionaries and asked "Who is this God, and what do you mean when you say 'God is love'?" The missionary explained to her, and the mother has been coming regularly. We have this spring several young women graduating from our training school in Porto Rico, equipped to take up the missionary work among their own people, and the people hungrily waiting for the word, but there is no money to provide the salaries of these young women? Isn't it a tragedy? God has so wonderfully blessed the serv-

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ice of our missionaries in that island, and now when the opportunities for ingathering are so great, we cannot go forward in the work, because of lack of funds!

We think of our country as Christian and yet we are told there is a Buddhist temple in every large city on the Pacific coast. In San Pedro, there is gathered in a Sunday school more than 300 Japanese children. Upon inquiry, we find that the parents of these children are largely Buddhist. When the missionary visits in the home, the parents say, "We are too old to learn the new way, but we want our children to learn it!" What an opportunity among these Japanese children, and yet we can have only one missionary there, where there is work for two or three, and when the request came for cooperation in a Christian center in that city, among the Japanese, we had to say we could not do it, because we did not have the money!

God will surely hold us accountable for all these opportunities, right here in our own country, to help bring "Christ in Every Home," which we are failing to meet because there are so many of us who are not interested in the things of the kingdom.

One more thing we must not forget and that is the missionary who is left alone on a field when her companions have been removed because there is not money for their salaries. It means all the work and strain of trying to carry on a work that two or three people have been previously carrying, and in more than one case it has meant the breaking down of the health of the missionary left in charge.

Because the money has not been paid into the treasury as it should be by the churches during the year, our society has found it necessary to borrow from the

banks more than \$100,000, on which we have paid more than \$4000 interest. This amount would have paid the salaries of four workers on the mission field, for a year!

This is but a small part of a long, sad tale of the "cuts" in the budget of our Woman's American Baptist Home Mission Society.

Why this heartbreaking, humiliating condition? Who has been unfaithful? What churches have failed to meet their apportionments?

In our handbook we have reported 49,208 women in New England belonging to churches, and only 17,194 active in missions. Is not this the answer? The loss of over 32,000 women in New England accepting Christ as their Saviour and Lord yet not interested in the one great passion of their Leader—the revealing of the love of God to those who know him not.

Is not our task this coming year to work persistently, tactfully, and prayerfully to reach these 32,000 women, members of Christ's church who are not forwarding his commission to bring peace and righteousness in this world—and enable them to catch a vision of our self-sacrificing Saviour and His love for the sin-sick world, till the joy of their life is in fellowship with their Lord in bringing Christ into every home.

Building for God in Bassein

By C. A. NICHOLS

ANY report of work covering a long period of time must take into account conditions, with their assets and liabilities, of which the work is an outgrowth. Outstanding among the conditions of twenty-five years ago were the habits of assuming and discharging responsibility which our people had. They had already acquired the habit, to a large extent, of coordinated effort; had raised a fair endowment for the school, which was invested through the mission society in America; had raised more and invested it in a successful mill property; had erected all their school buildings from their own resources, and had carried on schools in their towns and jungle villages, without aid from America.

Among the outstanding, easily recognizable achievements of the Sgau Karens during the past quarter-century are buildings which have been erected and their equipment, the total cost between eight and nine lacs of rupees. Our people are still building, adding to the group which contains some of the best school edifices in India. They have just undertaken the building of a new pipe organ for our chapel, which will cost, when complete, over Rs. 40,000, and which they will build, of course, without allowing their other work to suffer. Thus they are making progress in learning their own ability to work, not only with each other, but with God, who has strengthened them in a truly wonderful manner, providing their equipment for future service in the extension of his kingdom. This organ is to be made by one of the best manufacturers in Great Britain, who built the organ in West-

minster abbey and many other of the best instruments in different parts of the world.

I feared when we began our largest building undertaking that this extra business might hinder our "spiritual" work, but the opposite result has been manifested. There is the case of a whole family of seven persons who came down to the dedication. The man is head of his non-Christian village and had resisted the gospel for over twenty years, but he returned to his village saying that he had "seen Christ" here, which we can easily understand when we visualize the beautiful buildings, finely illuminated by our own electric light plant; the happy thousands, working in delightful harmony; the inspiring music, vocal and instrumental; and the entire buoyant atmosphere. The whole family has been baptized and its members have been living happy and exemplary Christian lives ever since.

One of our preachers who has been working for thirty-four years among the Kachins, tells us that away to the farthest northern limit of the work, among the wild peoples, the story of the building has penetrated with great effect through reports carried by Kachin boys and other visitors to our recent convention meetings held in Bassein. The effect is shown in this question: "They, as well as we, were ignorant mountaineers and spirit worshippers; and if they can, why can not we?" The fact that our people are able to cooperate to this extent witnesses forcibly and favorably upon the non-Christian communities in all parts of the province. People the world over are now looking for and demanding the best, and certainly what we do and give in the name of God and for the extension of his kingdom should be

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the best. Only a few days since a young man of seventeen whose father, a pastor, had been killed through treachery, and who stays at home to work in the fields and support his mother and four younger brothers and sisters who are in school, stood up in church and said that he had just given me Rs. 10 and had agreed to give enough more to make up Rs. 150, towards the new organ, and that his uncle would give enough more to bring the total up to Rs. 200, because he was sure "that the instrument would preach the gospel to those from near and far" when they heard it. In their fellowship service, our pastors and leaders and the entire Christian constituency have learned to love one another and to work with one another with a divine joy never before experienced, a fact to which we can most truly bear witness.

The assistant who used to travel with me said, "When we first started out to solicit funds for our building operations, I did not know where I was to find a suitable text from which to preach on the subject, but now I find that the Bible from cover to cover is all 'giving' or 'permanent building'; we ask our people to 'give' and God is always 'giving,' even giving himself up to death in our behalf."

But it is sometimes asked, have we not pressed too hard in raising these amounts of money from a confessedly poor people? Such has not been the case. Almost all, if not quite all, of our people have their domestic animals, the most common being pigs. A full grown pig will sell for Rs. 40 or more and we have church membership of 15,260. During the five years and more of our recent building operations, the price of one pig per individual would more than make up the full amount expended for the erection and equipment of the entire group of buildings. One church of only about 100 members contributed over Rs. 11,000 to the fund and the church as a whole says that it has not in the least become poorer, but, on the contrary, has bettered its financial condition. One man among them contributed Rs. 1000, notwithstanding the fact that he owed Rs. 500 and was paying a very high rate of interest which he had found it almost impossible to raise from year to year; but when he undertook to raise the amount of his pledge, after making it a matter of earnest prayer, he sold his crops and paid his subscription in full, not only that but also paid his debt, interest and principal, and had Rs. 650 left to carry him through the year. Recently one of our pastors, whose church among the poorest, came in and shook my hand heartily and handed me Rs.

1000 toward the cost of the new organ, saying, "You asked us to pay a rupee each for the first installment, and then two rupees for another and then still later, another rupee each, but I do not like that fiddling way of doing things, so we got up and arranged to pay the whole thing in a lump sum and be done with it." These incidents give us a peep into significant expressions of our people's attitude about what they regard, with a very clear far-sightedness, as the meaning of "working with God."

Our task throughout the twenty-five

years has, of course, included many anxieties, imperfections and mistakes, but it has been a term of joy and fellowship for which to be greatly thankful: a goodly number of people taking God's word at full value and trying together to work it out in actual experience, in obedience to his will, and with a minimum of doubt. May they never do otherwise. Of course this does not mean that they have "already attained," but this is undeniably the trend of the great body of their leaders, as well as of those who are led.

Here, There and Everywhere

COVENANT CHURCH, Englewood, Chicago, W. W. Chandler, pastor, held a successful four weeks' daily vacation Bible school with an enrolment of over eighty and a teaching staff of twenty-two.

SUPPLIES FOR THE First church, Philadelphia, during the vacation of the pastor, Ivan Murray Rose, included: Rev. Thomas Roy, Brockton, Mass.; Dr. Austen K. de Blois, New York, and Dr. Avery A. Shaw, Brooklyn. The assistant minister, G. E. Nichols, recently returned from a six weeks' vacation in Europe, had charge of the summer work of the church; his salary has been increased \$1000. The social service department of the church supports a camp where young business people may spend week-ends.

PASTOR A. REILLY COPELAND of Tabernacle church, Waco, Tex., making a study of the Anti-Christ, concludes that either Mussolini or an emperor soon to succeed him is that monster.

REV. RAYMOND BUKER, preparing to sail for the mission field in west China, preached his farewell sermon at Sabbatus, Me., July 28, closing his work with high honor among the people of the community.

REV. H. O. ROWLANDS is serving Central church, Quincy, Ill., as acting pastor.

DR. C. WALLACE PETTY supplied the pulpit for Dr. A. W. Beaven at Rochester, N. Y., Aug. 15, and Rev. Edward Holyoke of Providence, Aug. 22.

DR. GRACE R. SEAGREAVE has passed with credit the elementary Burmese examination, and Rev. J. Lee Lewis the second examination in Sgaw, Karen.

SOUTHWESTERN SEMINARY'S new building, George E. Cowden hall, is ready for occupancy. The opening of the ensuing session, Sept. 20, will mark the transfer of all class work from the old temporary frame building to the new structure. As a result of the new building, a triple expansion

of the seminary is expected. The building activity has given impetus to student enrolment and the institution now confronts one of the brightest prospects for a session's work heretofore known. The time for the dedication of the new building has been extended until some weeks after the opening, giving opportunity to all the students to attend and to participate in the exercises.

MISS MINNIE J. HANSEN writes of "great excitement" in the school at Namkham due to a visit from His Excellency, Sir Harcourt Butler, chief executive of the British government in Burma.

SEVEN NEW CHURCH buildings have been
(Continued on page 913)

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Missionary Annuities have been attractive to hundreds of Baptists. Constant inquiries are made concerning them. Have you the facts?

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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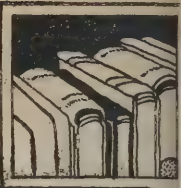
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New Books



When the Morning Wakens, by Rev. Malcolm James MacLeod, D.D., minister, Collegiate church of St. Nicholas, New York City. New York: Doran, \$2.

A volume of sixteen sermons by the pastor of the oldest church in America who has been serving this church for sixteen years. Some years ago he wrote a volume of sermons entitled "Songs in the Night;" this is a companion volume, giving a picture of the triumphant morning. It is a gold mine for the preacher. It will also bring a blessing to all those devout souls seeking light, inspiration and encouragement on the way that leads to God.

—A. H. BAILEY.

The Silent Six, by Austin J. Small, New York: Doran, \$2.

The nubbin of the story: six criminally depraved men combine by a cast-iron pact that all the earnings of their crimes be equally divided among them; if one is caught he must not give away any of his pals but must bear the punishment alone on the gallows or in the prison; while he is in prison his fellow-criminals must share with him the revenues of their crimes and care for his wife and children as for their own until his release or after he perishes on the gallows. To betray or "squeal" on a pal is an unforgivable offense.

Damon Grey is one of the arch-villains. He is unjustly convicted of the crime of a pal but will not defend himself by exposing the real murderer. He is immured in the penitentiary for eight years. When he is released he seeks his girl wife whom he has loved with all the ardor of his soul. He discovers that she was neglected by his confederates and died in a charity house at the birth of her child after suffering the hardships of starvation in its worst form. The child survived and was adopted into a wealthy home while the mother was buried in the "potter's field." Damon Grey swears eternal vengeance on the "Silent Five" who so mistreated his wife. He proceeds to execute their doom. The five die by a horrid death from some illusive malady undetected by any post mortem examination. When about to slay his unrecognized daughter by the same poison, through an accident he falls victim of the trap he prepared for her. The "Silent Six" are wiped out of life. There the tale ends.

The literature of the book is choice for its style and phraseology. The evolution of the plot is subtle and has a weird fascination. It ferments with lawlessness, hatred, revenge, remorse (never repentance), and murder. A slight thread of devoted love is visible here and there. It is entirely free from any forbidding sentiment in expression or spirit. We look in vain for any objective to the ghastly recital of human de-

pravity beyond ministering to the taste of those who are prurient for the weird and horrible. 'Tis an offering on the altar of Nemesis whose fumes must be sweet to her nostrils.

—H. O. ROWLANDS.

The World's Best Proverbs and Maxims, by J. Gilchrist Lawson. New York: Doran, \$2 net.

A book that gives in one volume the cream of the world's best proverbs and maxims, with quality rather than quantity as the objective in the selection—though the quantity is there as well, as the quotations cover nearly 400 pages. A handy book for any one to have, but especially for the writer or public speaker.

—E. C. GEORGE.

The Genesis of the World War, by Harry Elmer Barnes. New York: Alfred A. Knopf, \$3.50.

Who is morally responsible for the war? If the blame does not rest squarely on the shoulders of Germany, a great international crime has been committed by the nations that signed the treaty of Versailles, and the United States as an insistent beneficiary of that treaty is a party to the crime. He who ventures to challenge that treaty on the ground that the victors were guilty of bringing on the war assumes a serious responsibility. When John Kenneth Turner boldly indicted the victor nations four years ago, in his book, "Shall It Be Again?" he was rather contemptuously dismissed as a radical. But here comes Professor Barnes, teacher of historical sociology in Smith college, university fellow and writer of note on foreign affairs, with documentary evidence that must be faced. Consider one allegation: By agreement between Poincare and Izvolski a group of leading French papers received enormous bribes in 1912-13 from Russia to promote the election of Poincare as president of France, and to incite French public sentiment against Germany and Austria, in preparation for a war which by mutual agreement Russia was to undertake for the possession of Constantinople. Consider also the quotation from a letter written by Colonel House to President Wilson May 29, 1914, two months before the war: "Whenever England consents, France and Russia will close in on Germany and Austria." The book is packed with such material. And nothing has been written lightly. Almost every proposition has already been publicly challenged and hammered into firmness by hard debate. And everything seems to be supported with scientific precision by documents of the most definite character. The analysis makes a bid for acceptance that can be set aside only by the most thorough and definite contradictory evidence.

—U. M. McGUIRE.

The Child on His Knees, by Mary Dix Thayer. New York: Macmillan, \$1.25. A volume of poem prayers in which child talks freely from his very heart to God.

—O. E.

Living the Radiant Life, by George Wharton James. Boston: L. C. Page & Co., \$1.50.

A personal record of a living of positive gospel—with emphasis upon the "dos" of life rather than upon the "don'ts." The motif of the book may be taken from the author's own words in his foreword: "Let us take life then as God's gift; and as we progress daily a more perfect expression of freedom from all that would wrongfully enthrall us, let us seek diligently to 'let our light shine' upon those around who seem to be living in the shadows."

—CLYDE DEXTER.

The Local Church: Its Present and Future, by Frederick A. Agar. New York: Revell, \$1.

Doctor Agar has gathered together his convictions as to the changes that should take place in the local church so that it is to function in the present as it should, and contribute its best to the future. The fruit of his long experience and wide observation is to be found on each page. His conclusions, if adopted, would go far toward a reconstruction of the church along lines of aggressive efficiency. The subjects treated are: "Justifying Continuance," "The Strength of a Church," "The Weakness of a Church," "The Minister," "Its Finances," "The Objectives of Its Program" and "Building the Future Program." The last chapter is well worth the price of the book.

—HAL E. NORTON.

The Baptist

Chicago, September 4, 1926

Vol. VII

No.

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

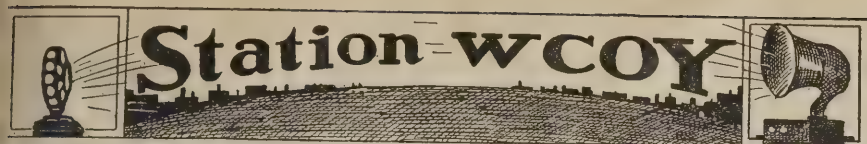
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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill. No manuscripts returned unless accompanied full return postage.



THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago, Ill.

"Good evening. Surely. All evenings are good evenings. How about a few riddles this evening? Fine, fine. Let's go. What is your answer to this one?"

"A subscriber discontinues his paper saying his wife has just paid \$15 for a new fall hat. Question: indicate the alibi (1) subscriber, (2) his wife, (3) minus \$5, (4) the paper or (5) the hat. Is there any relation between a hat and what under the hat?"

"Maybe so. A bishop who was also a Mason had just attended a number of cornerstone-laying exercises. Then he was present at an ordination of a bald brother. He dozed while the prayer of ordination was being offered. Awakening with the 'Amen,' he laid his hand absent-mindedly on the shining pate and said solemnly, 'I now declare this stone duly and regularly laid.'"

"What is the difference," asked the troubled deacon, 'between the man who says he cannot afford to take the denominational periodicals and the non-affiliated Baptist who cannot unite with the local church because of the dear old church book —, etc?' To which the gentle cynic replied: 'There is no difference. They are both I——.' Fill in dashes and complete the last word.

"What ails the man," asks the provoked pastor, 'who almost sheds tears as he reads me he cannot get interested in THE BAPTIST, but that when he used to take the —, now defunct, he used to read everything in it every week, including the patent medicine advertisements and all the wonderful obituaries?' Indeed! How interesting! What makes you think so?"

"The battle is lost," said one of Napoleon's marshals. 'It is only three o'clock,' replied the famous fighter, 'and we have yet fully three hours of daylight to win our victory.' And they did it. There are always a few tired people in every church who are ready to quit. Why not allow them to die in peace and concentrate on the young, enthusiastic and unharnessed individuals? For winning a victory leaders do not waste much time patching up the maimed, the halt and the blind and those eternally tired folks that clutter up the highroads, but they swing into line the new recruits fresh from training camps. All of which is parable. Read it again.

"Gertrude Ederle swam the channel and is acclaimed the world's greatest woman swimmer because she refused to give up and get into the tug when the buffeting waves and tides were apparently insuperable. When others shouted, 'Quit and come in,' she replied, 'What for?' Trudie could tell some pastors and agents for THE BAPTIST quite a number of things. But of course she was only a swimmer, not a woman at that.

"Here is a brand new riddle: 'My baby is fifteen months old. When she was eight months old she cut seven teeth but since then she hasn't cut any. What do you advise?' The following letter was received from a pastor: 'Three years ago your church took twenty copies of THE BAPTIST. Since then the list has not increased any. What do you advise?' We sent the same reply given by the doctor to the baby: 'Feed plenty of fresh whole milk and keep in the sunshine.' What would you have said?"

"A negro pastor announced: 'De choir will now sing, "I'm glad salvation's here," while Deacon Ketcham passes de hat. De congregation will please remember while salvation am free, we hab to pay de choir foh singing' about it. You all please contribute accordin' to yo' means, an' not accordin' to yo' meanness.' Negroes have a fine sense of humor. Humor works when logic fails.

"If the Apostle Paul were living today he doubtless would be a Baptist leader in missionary tasks and would write the churches: 'On the first day of the year every one lay by him an annual subscription to THE BAPTIST and Missions, the Lord hath prospered him, for the Lord loveth a hilarious subscriber.' These essential periodicals may always be had at \$3 per year for both. Send cash for renewal or new subscription.

"WCOY now signs off. Write us your troubles. We haven't any."

There, There and Everywhere

(Continued from page 911)

located on the Golghat field in Assam within two months, and not a cent of missionary money has been paid for their destruction.

TWENTY-FIVE YEARS AGO a white man was so safe in the Naga hills. Now two men are managing the station at Impur, and are supposed to be safer than they could be in Chicago.

A NEW ASSOCIATION HAS been organized in Assam. It "started a reformation first whack out of the box. Zu drinking is no longer to be countenanced among that section, nor are they to continue the Kuki custom of paying or receiving a marriage price for a wife."

REV. ELMER C. ADAMS was ordained Aug. 12, 1926, in the church of Madison, N. H., on recommendation of a council composed of fifteen delegates, twelve of whom were from the Wolfeboro associa-

tion. Rev. J. Woodman Bradbury, of Newton Theological institution, preached the sermon. The ordination prayer was offered by Rev. Wm. F. Meyer of the First church of Leominster, Mass., Mr. Adams' home church. The charge to the candidate was given by Rev. D. S. Jenks, secretary of the New Hampshire Baptist Convention. Rev. T. H. Scammon was moderator of council, and Mrs. Hattie L. Chick, clerk.

UNDER CERTAIN CONDITIONS, Wayland academy, at Beaver Dam, Wis., offers a scholarship worth \$150 to the first student from any Baptist constituency in Wisconsin not now represented in the school.

REV. W. B. MORRIS and his people at Robinson, Ill., are looking forward to the dedication of a new house of worship costing \$60,000. The dedication ceremonies will occur Sept. 5. A more complete account will be given later.

DR. WILLIAM J. SLY, professor of religious education in Linfield college, was elected dean of the summer school held June 16-

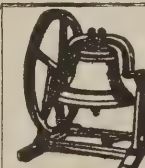
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July 23. He taught the home mission textbook, "Our Templed Hills," at the Oregon and West Washington assemblies and in August served as supply pastor at the Salem church during the pastor's vacation.

JUNE 1, 1921, A SUNDAY SCHOOL was organized in the McDoel public school building by Rev. R. C. Speer and assistants from the First Baptist church, Bloomington, Ind. In the fall of that year, property was purchased through the aid of the state convention to house the growing organization. In April, 1922, a tabernacle was erected on the rear of the lot. A successful meeting was held by Rev. R. C. Speer and Rev. W. E. Houghton, colporter for the American Baptist Publication Society. Apr. 30, 1922, the sixty-two members joining during those meetings were constituted a branch of the First church. Aug. 27, 1922, William Binkley, member of the First church, was licensed to preach and given specific charge of the new mission. He has been its pastor ever since. Since Rev. C. B. Stephens has become pastor of First church lots have been bought on the Dixie highway, three blocks from the former site. The following year the church voted to erect a suitable building to house its growing needs. The corner stone was laid November, 1925, and on June 13, 1926, the dedication services marked a new milestone in the growth and life of one of the most vitally alive young churches in Indiana. The all-day services included an address by Rev. C. M. Dinsmore, dedi-

cation sermon by Rev. R. C. Speer, of Tabernacle church, Milwaukee, sermon by Rev. C. G. Morse of the Indiana Baptist Convention. The balance of the amount needed to pay for the church building was raised, amounting to \$5000. The services were concluded in the evening when Rev. C. B. Stephens of First church dedicated the new baptistry by the baptism of two young people.

INSTEAD OF LETTING DOWN for the vacation season, Pastor R. S. Beal of First church, Tucson, Ariz., warmed up to a series of midsummer sermons on the second coming of Christ and had crowds to hear him.

THE MID-YEAR BULLETIN of the First church, Beaumont, Tex., resembles the annual report of a great business corporation in the range and complexity of activities exhibited. Among other things it shows that the new house cost \$320,000, of which \$195,000 is paid and the rest covered by a ten-year loan.

FULTON HEIGHTS CHURCH, North Medford, Mass., was the scene of a double wedding—Miss Lillian Maud Keddy to Dr. James Murray Gavel, and Miss Lucy Isabella Wishman to Clarence Scott. Rev. John Shade Franklin officiated.

EVANGELIST DAVID NYGREN of Chicago supplied the pulpit of the Swedish Baptist church, Sioux City, Iowa, during the summer months.

GIDEONS SUPPLIED THE PULPIT of Woodlawn church, Chicago, Aug. 22.

Editor's Notes on the Lesson for September 11

GIFTS FOR THE TABERNACLE
Lesson Text: Exod. 35:20-29. Golden Text: Prov. 3:9

We have recently studied the laws of worship, the place of worship, and now we come to the consideration of the gifts for the place of worship. The text of meeting had to be produced with its furnishings, and the people were instructed how to proceed in providing the necessary articles and the labor required.

Willing-Hearted

The motive which prompts the gift is the only just criterion of the giving. Gifts secured for religion under the strain of fear or pride or authority may have the same financial value as gifts spontaneously offered out of a willing heart, but they do not have the same spiritual value. It is the spirit in which men give that determines the real value of the offering. In the case of the tabernacle, spontaneity marked the attitude of the people as they brought their gifts to Moses. Every one whose heart stirred him up, and every one whose spirit made him willing brought his offering to God in labor and material. The giving therefore was enthusiastic and joyous. No body complained of being "held up" or "robbed" by the organization. There was no necessity for protesting against high-pressure methods of getting money or its equivalent for the Lord's work. I have suggested a temporary moratorium on giving materials and labor for the building and furnishing of the tabernacle would have marked the one making the suggestion as demented or covetous. The hearts of the people were touched and their sympathies were aroused, and nothing could stop them from giving the things their hearts prompted them to give. This is the secret of all real stewardship. The methods of stewardship must be taught line upon line and precept upon precept, and systems must be devised whereby stewardship will register itself in practical results; but without the willing heart on the part of the giver, stewardship will continue to drag like the chariots of Pharaoh when the wheels came off.

Wise-Hearted

The willing heart was guided by the wise heart. Spontaneity needs system to conserve it to the best advantage. Evidently Moses had organized his people in such a simple and practical way that everybody had an opportunity to give what he was able to give. Those who could give labor were organized to give it where it would count most; those who could give materials were directed in such a way as not to interfere with spontaneity and yet conserve the offerings without waste. The giving was suited to the life of a primitive time. Giving today in its offerings and methods must be suited to modern times; but the spirit of willingness and wisdom in giving is eternal.

ONE SON AND FOUR DAUGHTERS in as many families are reported as infant arrivals in the August bulletin of the church at Oelwein, Iowa.

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WAYLAND ACADEMY, Beaver Dam, Wis., enrolled students last year from fourteen states.

PASTOR GEO. D. WHITE of Virginia, Ann., has been called to serve as associate

with Dr. A. A. DeLarme in the pastorate of the First church, Omaha.

PASTOR FRANK ANDERSON of Ilion, N. Y., has been called to the position of executive secretary of the Iowa State Convention, beginning Sept. 1. His work at Ilion has been highly successful. Address him at 1622 West Eleventh St., Des Moines, Iowa.

DR. W. H. GEISTWEIT of Dayton, Ohio, supplied the pulpit of White Temple, Los Angeles, three Sundays in August in the absence of Pastor John Bunyan Smith.

PASTOR AND MRS. M. H. JONES of First church, Pittsburgh, suffered a great sorrow in the death last May of their eldest son Virgil, a promising student in Temple university. They have been seeking rest during August at Loomis lake, hoping particularly to restore strength to Mrs. Jones so that she may be able again to take up her varied program of Christian work.

PASTOR WARREN L. STEEVES of Waterloo, Iowa, has conducted open air meetings with success during the summer.

WHILE PASTOR THEO. G. ERLER of Geneva, Ohio, was enjoying his vacation the men of his church conducted the morning services, and they did it well.

KANSAS BAPTISTS will be interested to know that Rev. Hal E. Norton of Winfield is serving as state correspondent for THE BAPTIST. He will be glad to get the news from the churches and pastors throughout the state.

DR. JOHN BUNYAN SMITH supplied the pulpit for Doctor Brougher at Oakland, Calif., Aug. 15 and 22.

REV. CLIFFORD L. PEASLEE, associate pastor of Harlem church, New York City, has prepared an interesting popular program, "An Evening with the Greatest Book in the World," which he is prepared to offer to schools, churches and allied organizations. His address is 215 East 123rd St.

CLEAR CREEK (ILL.) association ministerial union, in a meeting at Miller City, Aug. 6, passed a resolution certified and published by E. L. Stovall, president, and H. C. Crosliiss, secretary, declaring Elder W. M. Shelton guilty of immoral conduct and recommending that he be deposed from the ministry.

DR. FRED. M. WHITE has been running a series of Wednesday evening health talks at Centerville, Mich.

ZION CHURCH, Beaver association, Pa., has called to its pastorate Rev. Walter L. DeFries.

Obituary

Henry John Froning, born 1859, passed away at Topeka, Kan., Aug. 10, 1926, after an illness of six months. In 1884 he married Henrietta Antina Lubbers. Three children were born to this union: Margaret Elizabeth, Englewood high school faculty, Chicago; Anna, who died in infancy, and Henry August, superintendent of public schools, Bushton, Kan. Mr. Froning was called to the ministry in 1888 and attended Des Moines college for seven years, specializing in ministerial and missionary

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service. For three years after the Spanish American war, he traveled in Iowa doing missionary colporteur work. He was in active ministerial service in Iowa and Kansas until 1910 when his failing health compelled him to drop out save for intermittent service. For the past several years he has resided in Lorraine, Kan.

The Saving Sense

Speaking of fish stories, here's a cat story: A Londoner says that he has a cat which is in the habit of begging cheese from the family at dinner. A watch being kept on the animal, it was discovered that after eating the cheese it would go to a mousehole and breathe heavily down it.

There was a landlubber with the shipwrecked crew that had been adrift for two days, with hope at low ebb. "What's that?" exclaimed the landsman, pointing into the distance. "That's land, isn't it?" "I see nothing but the horizon," replied the first mate. "Well, hang it, that's better than nothing. Let's pull for it." —*Capper's Weekly.*

"It is not an easy matter to keep from eating a few aunts, while some savage races like them and eat them with intent," states a Jacksonville paper.

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do right. So shalt thou dwell in the land, and verily thou shalt be fed." He enclosed in the letter a five-pound note. When Tommy "returned thanks," Wesley was greatly delighted with his reply. It ran thus: "Reverend and Dear Sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."

—*Christian Register.*

A boy with a penny to spend inspected

Baptists and the World Conference

(Continued from page 896)

opportunity afforded for the presentation of any interpretation of the nature and function of the church which prevails anywhere in Christendom. Indeed, provision for it has already been made. If Baptists are convinced of the soundness of their position surely a platform is provided here from which it can be broadly proclaimed. If it is intelligently and cogently presented Baptists might make some converts. On the other hand, the presentation of contrary views and of positions held by great historic churches for many centuries might, it is at least conceivable, modify the views of Baptists, at least in so far as to make them broader and more inclusive and less meticulous.

In a word, as it appears to the writer, there is everything to be gained and nothing to be lost if Baptists go heartily into the conference. Affection rests upon understanding. If we understood our Christian brethren better than we do we should love them more. The World Conference is an adventure in Christian brotherhood.

the candy case for a long time. At last the storekeeper remarked sarcastically: "Well, do you want to buy the earth with a little green fence around it?"

The boy craned his neck to get another good survey of the candy displayed, then he said: "I don't see it. Where is it?"

A "widow woman," is a widow past sixty; a mere "widow" is one forty or under, a Kansas local informs us.

New Lodger—By the way, Mrs. Miggs, I have a few idiosyncrasies.

Landlady—That'll be all right, sir; see that they are carefully dusted.—*Humorist.*

Of course this joke comes from the horse-and-buggy days and can scarcely be appreciated in a motor age.

A teacher was instructing her class the use of antonyms. "Now, children," she said, "what is the opposite of sorrow?" "Joy!" shrieked the class in unison.

"What is the opposite of pleasure?"

"Pain."

"And what is the opposite of woe?"

"Giddap."

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No. 943. For Young People and Seniors. This is a beautiful Autumn scene with Fall foliage. It contains an appropriate message.

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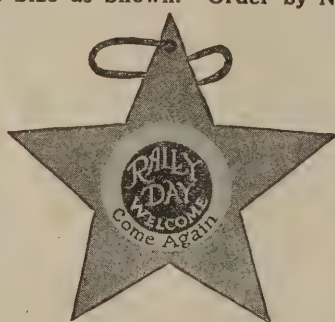
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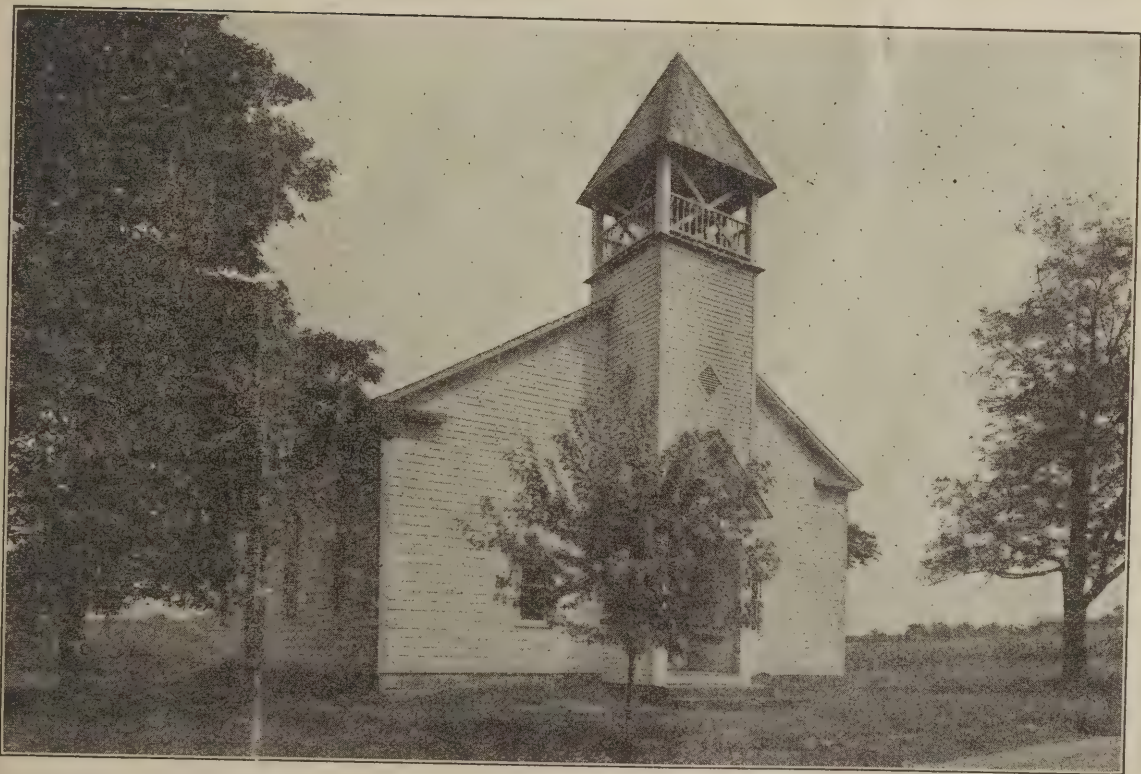
Volume VII

September 11, 1926

No. 32

The Baptist

Published Every Week by the 1. Baptist Convention



Providence Church, North Sewickley, Pennsylvania, which last month celebrated its one hundred and twenty-fifth anniversary.



Folks, Facts and Opinion



The *Baptist Courier* of South Carolina adds its voice to the growing chorus of Baptist dissent to the proposal to make the reading of the Bible in the public schools a legal requirement.

The Soviet Union is cooperating with Chicago and New York capitalists to settle agricultural colonies of Jews on a considerable scale in both the Ukraine and Siberia, according to the *American Israelite*. It is proposed that the colony in Siberia take the form of a locally autonomous Jewish republic.

Because the convention system permitted bribery, the system of primaries was devised. But bribery continues in unprecedented measure. And voters have quit voting. Now it is proposed to return to the convention system—as if in a state of society in which there are profits in politics any device could prevent bribery.

Mr. Eli S. Reinhold, the director of the Crozer correspondence courses for twenty-five years since its organization, died Sunday morning, Aug. 29. Though he has been in delicate health for some years he was incapacitated only a few weeks. Hundreds of students to whom he has been an inspiring friend will unite in the sorrow for his loss and in sympathy with Mrs. Reinhold and the family.

Dr. Frederick W. Norwood, pastor of the City Temple, London, has been released for six months to carry on a peace crusade throughout Great Britain. The *Western Christian Advocate* renews with emphasis a suggestion made in THE BAPTIST some time ago that a similar crusade be undertaken by the churches in America. It says pertinently: "Is it not time that some such thing was attempted in this country? The American churches have pretty well all of them placed their resolutions on record. They are good resolutions. But we are spending more for armaments—ininitely more—than ever before, and if some drastic change does not come soon we shall plunge even deeper into that morass. Two years ago our politicians managed to secure the active ill will of the most important nation in the East, and every day multiplies evidences of the mounting ill will of the nations of Europe. South America has distrusted, where it has not actually hated, us for years. We do an enormous amount of talking about peace, but the raw fact is that almost every actual move we make is headed toward war. Cannot the peace crusade to be undertaken by the churches in England this fall be paralleled by the churches of America? Most of our Protestant churches have peace commissions. Can they not give this idea serious and immediate consideration?"

The death of Dr. Charles W. Eliot, president emeritus of Harvard, at the age of ninety-two, removes one of the most picturesque, original and masterful personalities in the educational history of the United States.

W. M. Danner, general secretary of the American Mission to Lepers, has completed a ten months' tour of inspection of leper colonies in Japan, Korea, China, Siam, India, Sumatra, Palestine, Hawaii and the Philippines. He organized a similar mission in and for China, with Chinese officers and administration. The Philippine colony on the island of Culion has 5000 lepers, being the most numerous colony in the world.

But Rev. Solomon Ream submits in the *Christian World* this clincher in the way of evidence which he thinks ought to silence all evolutionists: "There is in the biological world a process known as parthenogeny, that is, the production of an individual without fertilization. Examples of such are the drones (males) of honey-bees, which are developed from unfertilized eggs. Aphides multiply by this process and are prolific, virgin females producing millions of progeny. Unmated mothers among moths, silk worms, ants, etc., produce male and female offspring. With such wondrous creations in natural history, what may not a later development in biology prove among higher animals?" That is, the virgin birth is a unique, supernatural and saving miracle because nature is full of similar phenomena!

It is interesting to note that the American Bible Society is having no trouble with the Mexican government, but carries on its work in entirely harmonious relations with the civil authorities.

Two sermons of Saint Augustine in Latin manuscript are said to have been discovered recently by Rev. Gerardo Morin in the Ambrosiana library at Milan. Both of them relate to persecutions of Christians under the Roman empire.

International control of the fisheries of the great lakes is urged as the remedy for the rapid decrease of favorite varieties of fish, by Dr. Walter Koeltz, aquatic biologist of the United States bureau of fisheries. It is said that suckers are becoming more numerous than more valuable kinds—even as among humans.

Clarence Darrow, noted agnostic, delivered an address at Fisk university (negro), Nashville. The *National Baptist Voice* (negro paper) used high terms of praise for the speech of "this strong, uplifting and towering brother of men." It exclaimed: "He is great, and superlatively great, as his message on Tuesday last proclaims him, aside from anything else he has done in his renowned and well-filled life career." Whereat the *Baptist and Reflector* (white), Nashville, protests and warns the negroes that they are making poor choice of a hero to worship. And the Dayton case is still pending in Tennessee.

Nine great reforms credited to modern Turkey are enumerated by Mrs. Jeanette W. Emrich as marking the great advance of the Turks in the last few years. Having spent sixteen years in Turkey as a church and missionary worker, she is regarded as especially qualified to form an intelligent judgment of conditions. The list of reforms includes: the abolition of the Caliphate which has removed for all time the menace of Pan-Islam; the separation of the state from the domination of religion; the closing of the old mosque schools, which were centers of fanatical teaching, and the reorganization and secularization of education; the adoption of a new code of laws, patterned on the Swiss, repudiating the authority of Islam; the branding of polygamy as illegal and the reorganization of the social life of Turkey on a basis of equality of the sexes; the translation of the Koran into Turkish; the adoption of the Western calendar, from the birth of Christ, instead of the hegira of Mohammed; the emancipation of women, endorsed by the government and recognized as an essential of progress; the attempt to come abreast of Western civilization as shown in drastic reforms in dress and in the fields of science, agriculture and economics.

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One of the interesting sights of the Tacony section of Philadelphia, which lies along the Delaware in the north-eastern outskirts of the city, is its famous Grindstone church, so called because it was built from grindstones worn out in making saws at the plant of Henry Disston & Sons, Inc., which covers sixty-five acres of Delaware river frontage a few blocks from the church. This church, the Tacony Baptist, includes in its congregation many of the 3600 workers in the Disston plant and their families. It

China is said to be seeking a loan of \$25,000,000. The United States government protests. It says that China must first pay what she owes to Americans. Thus we avoid foreign entanglements.

Rev. J. A. Ohrn, pastor for twenty-six years of the Baptist church in Oslo, Norway, has been elected to the city council for a term of three years. He was drafted into this service by the demand of Christian people of different denominations, including even state church people.

The Federal Council of Churches through its commission on international justice and good-will has established a children's division for educational purposes, and the Ohio council has started a declamation contest under the title, "The Prince of Peace."

Mineral products of the United States for 1925 amounted to the value of \$5,696,000,000, an increase of \$300,000,000 over 1924. Some Americans have difficulty in deciding whether to credit this wealth to the Creator who put it into the ground for the common good or to the exploiter who takes it out for private profit.

Big Chief Horse Eagle, 104 years old, dedicated Bible Rock at the Y. M. C. A. boys' camp, Sacramento, Calif. The rock has attached to it a box containing a Bible and is an inviting place for one to go for quiet meditation. Such presents are being made to boys' camps in California by Wm. H. Carlin of Santa Barbara.

White women are marrying negro seamen in English ports, so the story goes in the day's news. Just how extensive is the practice does not appear. The story has a naive generality as if all of the blacks in those ports were marrying all of the whites, in which case everybody ought to be satisfied. Be the extent of the practice what it may, the story relates circumstantially that the actual participants find themselves satisfied with the resulting social status.

"There have always been Baptist churches in good standing which received members without immersion." This quotation from THE BAPTIST of July 3 is questioned and specifications are desired. Newman is a living Baptist historian generally accepted as of the first rank. In his "Manual of Church History," page 171, he relates that in 1524-5 the "strictly scriptural Baptists," Grebel, Reublin, Blaurock, Mantz and others, baptized multitudes in a few weeks otherwise than by immersion, and that Hubmaier baptized more than 300 "out of a milk pail." He also notes the well-known fact that many English Baptist churches receive members from Pedobaptist churches without believer's baptism. It is reliably stated that more than 600 Baptist churches in the United States receive to some form of membership persons who are not "immersed believers." This covers 400 years, the period of modern and authentic Baptist history, and of course it is not "always." Correct practice is to be distinguished from good standing. Correct practice is conformity to the teaching of the New Testament. Good standing is that status in which cooperative fellowship exists. Such a fellowship existed in 1525 between the Grebel group and the immersionists of St. Gall. They wrought and suffered together and are honored together as Baptist martyrs. Such fellowship has existed and exists among the two groups in England. Such fellowship exists among the two groups in the United States today. One may have his own opinion about proprieties, but the status is a matter of fact.



A PHILADELPHIA CHURCH BUILT OF GRINDSTONES. INSERT SHOWS HOW STONES WERE CUT.

as natural then when the building was erected a few years ago that the idea of utilizing some of the thousands of grindstones that lay piled on the grounds of the big saw works should suggest itself. Already several thousands of these grindstones had been used in building a wall several blocks long that partly encloses the Disston plant and in building a retaining wall along the Delaware river side of the works. More than 2500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the church walls and no one who sees this handsome place of worship today would suspect that it was built from stones originally used in grinding saws and tools to be sold around the world.

For the Baptist student work in greater Boston a house has been secured which will be occupied early in September by Newton C. Fetter, minister for student work, and his family. The house is located at 335 Harvard street, Cambridge, midway between Harvard university and Massachusetts Institute of Technology. Miss Lois Maupin, secretary for Baptist women students, will also reside at the Harvard street house. It is intended that the residence shall be a place where men and women students may come to plan their religious work, to meet in a social way, to discuss their numerous problems and just to be "at home" for a while. A large living room, equipped with fireplace and piano, will always be available for social and discussional purposes. Miss Maupin and Mr. Fetter will be glad to receive the names of Baptist students who are planning to attend any of the institutions of learning in greater Boston.

The story of the virgin birth of Christ is likely to stay in the Bible as long as there is any Bible. Its greatest weakness is in the way some of its friends argue for it. Miracle or myth seems to be the true alternative. If the story is true, there is a clear case of the intervention of supernatural power.

Attention was called in these columns some time ago to the organization of leagues for the suppression of crime composed only of business men, but ostensibly acting for the community. Why do no names of representatives of wage-workers appear as members of such organizations? The question is relevant. No answer is attempted, but it is due. Class crime and class enforcement of law are dangerous. If they exist, one of the most vital duties of citizenship is to find out why. Especially, since the last number of the *Employers' News* frankly charges organized labor with the commission or condonation of crime which the law-abiding members of the unions are powerless to correct.

World organization realigning scholars of all nations for common action to advance the aims of history has been effected through effort begun by representatives of the United States. A permanent international committee of historical sciences, with Prof. H. Koht of the University of Oslo, Norway, as president, has been formed. Provisional headquarters will be established in Washington, though the secretariat will function actively from the Institute of Intellectual Cooperation in Paris. An international congress of historians has already been arranged for at Oslo in 1928. —The *United States Daily*.

When is a monsoon a success? In India that question is no joke. When the annual monsoon brings enough rain to insure a good crop it is said to be "successful." This year it is reported to be successful throughout India, and it is still blowing.

In harmony with its program of constructive denominational expression, the *Baptist Record* of Iowa prints an article from Prof. G. T. W. Patrick of the University of Iowa on "Evolutionist and Fundamentalist," in which he attempts a frank and irenic statement of the case with a view to an understanding and harmony. He defines evolution as "a creative process, something new appearing at every step of the developmental history"; states that "while the fact of evolution is not in doubt, the belief in it being firmer today than ever before, neither the causes of evolution nor the manner are known," and thinks that much of the controversy is due to the fact that the term evolution imperfectly expresses the process of development.

On Baptist unity Dr. C. E. Dargan says in the *Review and Expositor*: "We joyfully recognize that the true principle for attaining unto further unity is not force, nor pressure, nor fear, but these two irreducible principles: loyalty to Christ and liberty in Christ. Here lies the solution of our problem: that we shall be true to Jesus Christ our Lord, as he is revealed in scripture, exhibited in history, and enthroned in personal experience, the divine Lord and Saviour. On the basis of this loyalty there should be the fullest freedom of thought and the most loving conference. Recognizing some inevitable differences here and there, according to each other the right to differ, we seek candidly, honestly, and sincerely to know the mind and will of God in Christ, both for our own guidance and blessing, and as the hope of the world."

Concerning the infallibility of the Bible, a Baptist exchange offers this temperate line of reasoning: "There are many difficulties in the interpretation of the scriptures. There is no denying this. And these difficulties should be faced in all openness and candor, and with tolerance for all honest differences of reverent views. But we believe that it is a mistake to seek to overcome or remove the difficulties of interpretation by denying the doctrine of the infallibility of the scriptures. As we see the matter, the doctrines of the divinity of the Bible and of its infallibility are correlatives. The one involves the other; and if one goes the other follows it. This is our view. We do not mean to intimate that others must see that matter as we do. There are those, we know, who have very sincere belief in the divinity of the scriptures but who do not hold to its infallibility. But we look on their position as illogical, for we see no possible way of maintaining the divinity of a fallible book." But this view removes the doctrine of infallibility from the field of faith and makes it a hypothesis of theology. How far does it express the mind of the denomination?

A continuous close season has been prescribed throughout the United States on black-bellied and golden plovers, according to the Biological Survey of the United States department of agriculture, which is charged with the enforcement of the migratory-bird treaty act. Hunters are reminded by the bureau that persons killing these birds are subject to prosecution in federal court.

Divine healing is practiced by a considerable number of the clergy of the church of England and an imposing permanent committee has been constituted to observe and advise the church concerning the practice. Remarkable stories are told of people being cured of blindness, deafness, rheumatism, cancer and other difficult or incurable diseases, by prayer and the laying on of hands.

The bishop of Durham is quoted as saying that the gospel of Jesus Christ is essentially socialistic, but that the gospel teaches the socialism of those who give and not of those who take. Much socialism, as advocated by certain individuals and groups, is nothing but the advocacy of some scheme by which the tables may be turned and the oppressed become oppressors. There's nothing Christian about oppression, whoever happens to be on top. But it is certainly Christian to endeavor to devise improved social and industrial methods by which nobody will be oppressed but all will receive both justice and mercy and full opportunity for the utmost possible development and that abundant life which Jesus came to give.—*The Presbyterian Advance*.

Things That Endure

**HONOR and truth and manhood—
These are the things that stand,
Though the sneer and jibe of the cynic
tribe
Are loud through the width of the
land.
The scoffer may lord it an hour on
earth,
And a lie may live for a day.
But truth and honor and manly worth
Are things that endure alway.**

**Courage and toil and service,
Old, yet forever new—
These are the rock that abides the
shock
And holds through the storm, flint-
true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will
tower
Long after their rage is still.**

**Labor and love and virtue—
Time does not dim their glow;
Though the smart may say, in their
languid way
"Oh, we've outgrown all that, you
know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million
years
Is good for a million more!
—TED OLSON in *American Israelite*.**

Charles O'Neal tells in the *Searchlight* a gruesome story of brutality on the part of the police of Kansas City in dealing with negroes under arrest. Particulars need not be repeated, but one of two things is clear: either the police of that city need serious attention or the *Record-Searchlight* needs more scrupulous editing.

Mrs. Nancy Schoonmaker of New York, who was sent by the League of Women Voters and the General Federation of Women's Clubs to make a survey of the political activities of the women of Europe, reports that in her opinion the war taught American Christians five lessons, namely: (1) we are not too civilized to fight; (2) to be prepared does not prevent war; (3) war settles nothing; (4) America cannot stay out; (5) peace can be secured only by effective political action.

Rev. A. E. Rapp, pastor of the Logan church, Philadelphia, is again preaching this summer to the crowds on the steamers of the Hudson River Day Line, running between New York and Albany. This line has seven steamers, and engages as many speakers and soloists. As they pull from their pier in New York, the chaplain's flag is raised, and one hour later services begin. Each speaker also takes his turn at Indian Point, which is the company's park fifty miles north on the Hudson, where a spacious auditorium accommodates all who desire to attend the services. This is Mr. Rapp's fourth season with the line. Mr. E. E. Olcott is the third generation operating this line, it being founded by the first generation 100 years ago. Mr. Olcott is an active church member, one of his sons is general manager of the line, and another a missionary on the foreign field.

Causes, aims and ends of the war have seldom found a more clear and compact statement than in a recent editorial in the *Chicago Tribune* from which this extract is taken: "Some of the promotion was skillful and some was clumsy. The most adroit was the British. The most blundering was the German. There was desperate need to win the case in American opinion. The United States was divided along lines of previous nationality, traditions, historical sympathies; etc. Absurdities took on the stamp of verity. We even accepted Russia of the czars as 'one of the great liberal powers of Europe,' a champion of the cause of democracy. We set this war apart from all other wars in Europe as of singular gravity to our ideals. We did not try to see it against its historical background. We did not have any for it. We became dogmatic, although not agreed, as to right and wrong. Our decisions, whatever they were, had a finality which conceded nothing. We became the victims of phrases. Our economic interests flowed in the wake of sea power, and anxious as most of the people were to keep out of the shell fire, we found our feet slipping. An election to keep us out of war was followed by a war in spite of the election. The president won a return
(Continued on page 945)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Pastors and Laymen to the Front

SUCCESS in satisfying measure in the proposed evangelistic efforts of the coming fall and winter is conditioned by certain indispensable factors. Two of these factors invite consideration here.

Secretarial agencies of the denomination have their place in the movement, but they are subordinate. They can be helpful but they are not essential. The committee of fifteen is, of course, personally acceptable. It has announced its organization and plans, and they seem admirable. It ought to receive cordial welcome and cooperation everywhere. But if this movement is to show the vitality it ought to possess and to achieve the results that it ought to achieve, it ought not to have been greatly hindered even if the Northern Baptist Convention had forgotten to appoint such a committee.

Acceptable Baptist evangelists have their place, and one of them ought to be idle during the coming season. But they are subordinate. With the factors that ought to be considered in full general operation, the movement as a whole ought not to be perceptibly retarded even if no professional evangelists were available.

We set out to call attention to the vast reservoir of power for evangelism which lies latent or only partly developed in the pastors and laymen of our churches. It is nothing new to say that the success of evangelism as of all great cooperative enterprises of the kingdom lies in the hands of the pastors and laymen. But it is important just now for everybody to realize their primacy and to build upon it our whole program of procedure.

Everything depends upon the realization of this primacy by the pastors and laymen themselves. Nobody is going to call it in question. No one whose sense of values and fitness is normal, is going to try to displace the local working forces, to give them orders, to interfere with them in any way, or to get along without them. The danger is that they may wait for somebody to come along and hand out a good plan or compute to the local forces some special element of efficiency. The thing is not to be done in that way. The pastor and his people in the local church are the divinely-ordained agency for the evangelization of their particular field. They may find helpers, but there can

be no adequate substitute for them, and unless there is a blunder somewhere they can have no rival.

Sometimes a pastor finds himself hindered from entering enthusiastically into evangelistic work by the conscious lack of special training and temperament for such work. But who insists that special training and temperament are required for it? Has the pastor personality? Has he some acceptance in leadership among the people? Has he the experience of a saving acquaintance with Christ? Has he friendly contact with the people? Then he knows how to direct people to Christ. He may not be eminent in evangelistic qualifications; but he is responsible only for what he has. Let him go to work with courage, faith and joy.

No pastor need wait until he has a sure thing in the way of organization and methods. Such a thing does not exist. Let him use the material at hand according to his best judgment and in the light of such information as he may be able to secure; and then ease his mind of the problem of mechanism. Evangelism depends more upon personality than upon method. Soul-winning is largely a personal process. Nobody ever knows how he does it. Methods never yet brought a revival.

Lay evangelism, however, is the supremely important thing. Christianity of the primitive type is a laymen's movement, purely so. The new enlistment of the laity, men, women and young people, for the Christian life service, is normal and ought to be universal. It ought to project itself with tenfold momentum into the field of evangelism.

The people need not wait for secretary, professional evangelist or any sort of clerical direction or orders. As Christians they hold in their hands the whole gospel commission. Anybody who knows Christ and knows the way to reach him ought to lead others to him. This is the layman's supreme business in life, and the layman's way of doing it is the only way it can be done. In evangelism order and office count for nothing—it is man to man.

It can be done anywhere. Five or six country boys in their late teens and early twenties, in a purely rural community in Indiana, miles distant from even a vil-

lage, became interested in the salvation of their neighbors. With only rural school training, they began to hold prayer meetings, visit Sunday schools and give testimonies in such public meetings as offered opportunity. Finally they undertook to conduct simple gospel meetings. In one winter those young men led more than seventy-five people to Christ and into the churches of the neighborhood.

Almost every local church has unknown sources of power latent in its own membership. Called out in all of our 8000 churches, and enlisted and filled with the spirit of Christ, these pastors and people can do a work this year that will surpass all of our dreams. The urge is the essential element in evangelism. Enthusiasm to communicate the good news of Christian experience to another is the sine qua non. Fires are always started with fire. A cold hearth beautifully finished with fuel all arranged to touch off never warms anybody. But when lighted with a match all the potential heat and radiance are released as if by magic. So it is with evangelism. We need to be baptized with fire. It will pay to wait for the fire to fall upon a praying people, for if we go forth to an evangelistic campaign without the enthusiasm that feeds at the fires of God's love and power, we may work but our labor will be in vain. Therefore we call upon all the pastors and laymen of the denomination to seek again that warmth of soul and radiance of enthusiasm which come only to those who wait upon the Lord in prayer and who look to him for the increase.

The Kiwanis Magazine

KIWANIS, a business fellowship, patterned after the idea of the Rotarian movement, has been in existence for more than a decade. It publishes a monthly magazine of generous proportions, of excellent quality and full of highly interesting contents bearing chiefly upon the purposes and activities of the Kiwanis clubs scattered for the most part throughout the United States and Canada. But the thing that interested us most in reading a recent issue of the magazine was the announcement that this organ of Kiwanis has now passed the 100,000 mark in circulation. This means that nearly every Kiwanis is a subscriber to the magazine. In fact, if there is a member who does not subscribe, we venture the guess that he is not a good Kiwanis. Such a member is not intelligent about the plans and progress of Kiwanis unless he has access to the magazine without subscribing for it personally. We wonder what motive has actuated so many members of Kiwanis to subscribe for the magazine. Is it not, allowing for all lesser motives, the pride that each member has in the organization and work and fellowship of Kiwanis? The enthusiasm for Kiwanis has built up the magazine and produced more than 100,000 bona fide subscribers.

THE BAPTIST is the official weekly newspaper of the Northern Baptist Convention. It is now in its seventh year attempting to serve a constituency several times larger than Kiwanis, but it cannot claim 100,000 subscribers. Why? Simply because Baptists are not as loyal to their official denominational organ as the members of Kiwanis are to the *Kiwanis Magazine*. Kiwanis loyalty puts Baptist loyalty to shame. A membership in Kiwanis is based upon regular payment of dues, upon regular attendance

at the weekly luncheon and meeting, and upon taking some active part in the work of the local club. If Baptist loyalty should be tested by such standards, its average, compared with the average of Kiwanis loyalty, would appear as unfavorable as the circulation of THE BAPTIST compared with the circulation of the *Kiwanis Magazine*. This is a correct diagnosis of the situation as far as it goes. The larger circulation of THE BAPTIST waits upon an increase of denominational pride and upon a greater measure of enthusiastic Baptist loyalty.

Again the Liquor Problem is Solved

QUEBEC is the place. Norman Hapgood is the discoverer. He writes under his own name in the *Herald-Examiner* of July 18. He finds in operation in Quebec a plan that solves the liquor problem in a manner that pleases "practically all" of the people.

What is the magical solution? It is essentially the old Swedish plan of letting the government run the liquor business with safeguarding restrictions, with a steady public pressure to reduce drinking, and with the profits going into the public treasury. Singularly enough, the main emphasis in the story is laid on the enormous financial profits to the government. Other theoretical benefits are, taking the business out of private hands for private gain, the promotion of sobriety and thrift, industrial efficiency, and ease of law enforcement.

The plan was respectably proposed in the United States more than twenty years ago, but liquor men, prohibitionists, politicians, business men and churchmen, with one voice scouted it. In fairness, however, Mr. Hapgood himself may tell what he finds to justify his enthusiasm for the plan as it actually works in the province of Quebec.

First, he notes that after many years of trial in Sweden the plan is threatened there by a rising prohibition movement. Then he goes on, "The consumption of light wine and beer steadily increases." In Montreal, "It is true that gambling is not much regulated, that the police are not too honest and that prostitution flourishes more than in any city in the United States, as far as I know, except one." The Catholic clergy "are of the greatest assistance to the successful working of the plan, both by telling their parishioners about the duty of obeying the law and by cooperating with the liquor commission to stamp out illicit stills."

As if these facts were not enough, the story goes on to say that abstinence is not so important to the workingmen of Quebec as of the United States because they are not so ambitious and their standard of efficiency is not so high.

One advantage possessed by the Quebec law over the Volstead law is that it has seemingly the solid support of the press and the priests in favor of its enforcement as a policy of good citizenship. In this country an influential section of the press is frankly arrayed against either obedience to the law or its enforcement, and the position of the priest as a body has not found audible expression. Let those influential classes recognize their part in orderly and lawful government as frankly and loyally as they do in Quebec and then in five years compare results. In fact it is no clear from his report that even under the far more favorable circumstances there existing, the public dispensary is working in Quebec better than prohibition in the United States. There is no evidence, indeed, that it would work in the United States or that it has a ghost of a chance for adoption.

The World in Transit

BY THE ASSISTANT EDITOR

Kiss or Be Barred Is Pope's Ultimatum

"Fifty Americans were refused an audience with the pope as a mark of papal displeasure"—so says a news note. What had ruffled the calm of the "vicar of Christ?" An English Protestant had refused to kneel and kiss the ring on the papal finger. So, poetic justice's meted out to fifty Americans for the offense of one Englishman. But are we to understand that only one visiting Protestant has refused to kneel and kiss the pope's ring? Prominent Protestants may, if so disposed, "decline to answer."

Is Principle or Power The Issue in Mexico?

From statements issued by the Catholic prelates one may conclude that the government of Mexico has set out upon a program of spoliation to destroy religion. But it happens that the Protestant leaders in that country view the matter in a different light. An evangelical mission from the United States has just completed a tour of investigation in Mexico and its report is favorable to the policy of the Mexican government. A survey of the available documents leaves one with the impression that the real issue is not religion but clerical domination. A glaring fact is that in the dispute the Mexican bishops can do nothing toward a settlement except with the approval of the pope. That fact reveals the inner nature of the whole controversy. No country can be free whose government must look to Rome for its validity. One good may come out of the quarrel: it relates may plead for religious liberty so strongly in Mexico that they will be unable to deny it in Spain.

France and Italy May Both Learn and Teach Something

France is reported to have adopted bread rationing again as in the war. Italy bans "luxury building" and necessary will purchase building material by wholesale and at special discounts to put up dwellings for the poor. Thus both nations are taking elementary lessons in community economics at the point of consumption. The Italian program is far in advance of the French, but both are on the way to a discovery in the economics of consumption. If they really make that discovery they will revolutionize both nations, and the benefits of the discovery will compel other nations to accept it.

Has Europe Taken a Lunge into Paganism?

So thinks the *Los Angeles Times*. Editorially it reasons thus: "Paganism in western Europe is worse than anything in Africa. . . . They have discarded the old faith in morality, in justice and in the future. . . . Europe needs missionaries more than it needs dollars. . . . A whole generation has been plunged into spiritual darkness. . . . Socialism and communism cannot fill the vacant places." Well, not a few careful critics are saying that America also is pagan. It is possible in other case to paint the picture too dark. There is probably as much religious faith in Europe today as there ever was. Prophetic spirits have always pointed out that the religion of Europe—also of America—is largely veneer. By the faith that is left we discover the faith that existed before the war. Of course socialism and communism cannot fill the vacant places. Neither can capitalism, prosperity, plutocracy, autocracy, dictator-

ship, hierarchy, imperialism, nor republicanism. Nothing but the spirit of Jesus can. The world is still our needy mission field. Let Christianity gird itself for this newly discovered task.

May the Church Say, "Thou Shalt Not Kill"?

Church leaders in Great Britain tried to find a way to end the coal strike. Ought they to have done so? Opinions differ. Lloyd George says: "I wish to God they had interfered in 1914." Premier Baldwin resented their efforts. Dean Inge slurred the parsons who, "finding their people bored with religion and not having much to say on that subject themselves, gladly escape to politics, in which there is so much more excitement and actuality." Dr. John Hutton, editor of the *British Weekly*, deplors the fact that "during the last twenty years the church has steadily allowed herself as a social and political force to fall into such a position that politicians and newspapers can afford to neglect her." The scriptures contain such social sayings as, "Thou shalt not oppress the hireling," "Blessed are the peacemakers," and others of like social import. Has the church any business with such sayings beyond quoting them on Sundays?

This Premature Boasting Spoils the Advertisement

Ever since the eucharistic congress busy rhetoricians have overtaxed the lexicon of glory trying to tell what a triumph that event was for the interests of Roman Catholicism. Even the common decencies and courtesies that Americans are in the habit of extending to everybody are interpreted as a tribute to Romanism. Cardinal Dubois, for instance, is quoted as being "particularly struck by the full liberty allowed the organizers of the congress," and as believing it to be evidence that through this pageant the church "made a strong impression, especially on those dissenting from its doctrines or belonging to no religion." It is a pity to have to say to our recent visitors that we were merely showing our good manners, that we have already almost forgotten the congress, and that the more they boast of their ecclesiastical triumph, the more we wonder whether, after all, our courtesy was wasted.

Will Mobilize Black African Pagans for "Christian" Conquest

From Paris comes the report that the French chamber of deputies has voted three hundred million francs to build a railroad from Brazzaville in the French Congo to the Atlantic. Such a beneficent enterprise seems to compensate the world in general for a part of the loss to the United States in the settlement of the French debt. It looks like a good investment in which Christian civilization stands to gain. But hold! the report is in a single sentence, and the latter half of the sentence runs on, "thus making it possible for France to mobilize large numbers of black troops swiftly in case of emergency." Is it for this the United States is requested to scale down the French debt? Is it for this the maimed French veterans were paraded in a pathetic appeal to American sympathy? Those French are a glorious people, but glory bedraggled is an appalling spectacle. And the spectacle of France spending millions out of her alleged poverty and bankruptcy to mobilize armies of black pagans for some new war of conquest cannot be contemplated with moral enthusiasm.

On the Road to Carcassonne

Everything has happened at Carcassonne that could happen—and it looks it.

BY WINFRED ERNEST GARRISON

FROM Paris to Toulouse is a twelve-hour ride on a fast train, straight south through the heart of France. It is a country which it would be easy to love, green, fruitful, featureful, with a pleasing alternation of field and forest, so that one is never in the woods yet never far from trees, and with abundant visible evidence in the old towns that it has been lived in for a long time. It is like turning the pages of a history that is half romance like Froissart, or a romance that is half history, like the "Chanson de Roland," without stopping to read. One gets a sense of passing years and of contemporary life rooted in the deep soil of old experience. The southern half, beyond Limoges, is even more appealing. The terrain is more broken as the route passes along the western shoulder of that *massif central* which rises to a height of 3000 or 4000 feet in the middle of France. The foliage is as fresh as spring and as lush as midsummer. No two acres are alike. It is full of recognizable places. One acquainted with the country could tell where he is at any moment by looking out of the window. A ruined castle on a hilltop beside a rushing stream is a trite thing to mention, but a landmark to see and a stimulus to the imagination.

Cheap Traveling

For what it may be worth, as bearing upon international finance, the rate of exchange, and the problem of interallied debts, I may also mention the fact that travel is cheap. A third class ticket (which I took because there is no fourth) for the 440 miles cost about \$2.20. At lunch time my traveling companions drew from their hampers gargantuan sandwiches a foot long (a section of a loaf halved horizontally) and bottles of wine, but I acquired distinction by going into the dining-car. I came too late, said the waiter. *Dejeuner* was *fini*. Well, he might get me some eggs. All right, bring on the eggs. They came. And perhaps there might be some cold lamb. There was. It could be made hot if I wished. I did. Also there appeared successively, as discoveries by him and surprises to me, two vegetables, a salad, gruyere cheese, and excellent patisserie. Not so bad, considering that luncheon was finished before I came. Forty cents—on a dining car—including a tip which confirmed the waiter's judgment in hunting up food for a belated third-class passenger. I shall not hereafter say much about food or money—both themes too sordid to engage the attention of my readers though not negligible features of travel for me—but somewhere I had to say that there are no bad cooks in France (except one at Lourdes and he is not very bad) and that traveling in France this summer is cheaper than staying at home.

Toulouse is a rosy-pink city whose old brick-built houses seem to glow with the warmth of all the sunsets they have seen since the town was young, which was many centuries ago. Compared with stone as a building material, brick may lack something of dignity—though personally I doubt even that—but it gains in a sense of intimacy and domesticity, and it leaves nothing to be desired in respect to durability. Nothing lasts better than well-burned clay. And Toulouse is built of mellow rose-colored bricks, with tile roofs to match. I went to Toulouse partly because, being in doubt whether to enter the Pyrenees at the east or the

west end, it seemed a reasonable compromise to approach them in the middle and view their glory from afar from the "Hill of the Column." The column commemorates the battle of Toulouse where 8000 men lost their lives defending the cause of Napoleon a week after he had abdicated, like the battle of New Orleans. Whether it was a snowy mountain-top or a shining cloud that I saw from the hill, I am not sure, for the weather was not perfect; but it served the purpose. It was in the right place for the Pyrenees, and one could as easily picture Spain beginning there whether it was cloud or mountain.

There have been other and pleasanter battles fought at Toulouse than that of Napoleon's legions. In 1323 the oldest literary society in Europe was founded here—the *College de Gai Savoir*. Would that there were more colleges of joyful learning! But this was, and is, a college without faculty or classes, an association formed to promote an annual literary competition, the prizes for which are golden flowers—rose, lily, violet and amaranth. It still exists as the *Academie des Jeux Floreux*, and is housed, together with five other learned societies, in a splendid old mansion the donor of which made this specification in his deed of gift: "I require that there shall never be any discussion of political or religious questions here, for I love those things which unite the hearts of men and I hate everything which divides them."

Bloodless Battles

Toulouse has reason to know the horrors of religious controversy for this was the focus of the crusade against the Albigensians in the thirteenth century. The south of France was wonderfully fertile in heretics and non-conformists before the Reformation. One crosses their trail everywhere—at Nimes on the east, which is still the most strongly Protestant city in France; at Narbonne, where the expulsion of the Jews is assigned as one of the chief causes of the commercial collapse of the city; at Carcassonne where Count Roger de Trancavel, when summoned by a papal legate to extirpate heresy, replied that in his domain every man should worship God as God gave him grace and that he had a roof to shelter and a sword to defend all who were persecuted for their faith in Provence; at Paw, where the guide in the chateau makes a terrible tale of the assassination of six Catholic prisoners after a banquet by order of the Protestant queen of Navarre, Jeanne d'Albret; at St. Jean Pied de Port, where they show you the bishop's prison, a noisome underground dungeon in which victims of the inquisition were chained by the neck and starved until a banquet and a swift assassination would have been a welcome relief.

Still another bloodless battle was fought at Toulouse, the battle between the Romanesque and Gothic in architecture. The church of St. Sernin is "the largest and most perfect Romanesque building in France." It represents the climax of eleventh century architecture. In the same century the cathedral of St. Etienne was begun and its Romanesque nave was built. But new ideas rose and new styles were introduced. Two centuries later a vast choir was built on Gothic lines. The idea was to tear down the old-fashioned Romanesque nave later and build a Gothic nave, so the Gothic choir

was built a rod or two away and, as it happened, not on the same axis. But funds were lacking for the enterprise, and so for some centuries Gothic choir and Romanesque nave stood as two separate buildings but theoretically one church. Architectural conservatives still scorned the new-fangled Gothic and enriched and adorned the old church, while the architectural progressives lavished their resources upon the embellishment of the new until both became so beautiful that neither could possibly be torn down to make room for the completion of the other. And so, in the early years of the sixteenth century, the battle of styles having long since lost its acrimony, the adjacent end walls were knocked out and the two buildings were made one by an extension of the choir. And what a one! Surely it is the strangest church in France—the choir twice as long as the nave and half again as high; the high altar in a corner and a vast column at the head of the nave where the altar should be; and a diagonal passage from one part to the other where the two ends fail to fit, like the bones in a badly set broken leg. But artistic controversy is so much less bitter than religious that, so far as the records show, nobody was sent to the rack or thrown into a dungeon for his preference for Gothic or Romanesque even in the liveliest days of argument.

But architectural heresies are common in Toulouse. The church of the Jacobins has a row of enormous columns seventy feet high stalking down the center of the nave and delicate fan-vaulting spreading from their summits. This was considered so safe a place during the war that the Mona Lisa and other art treasures from Paris were stored there, but the tower fell last Easter and killed a baker and his family in the adjoining street. A sudden shower drove me into a nearby doorway where an old lady invited me in and entertained me with this and other facts—chiefly about herself and her daughter, and her grandson, and her grandson's wife who died when the youngest baby was a year old, and about her great-granddaughter who was playing about the room. She had been in northern France during the war and had seen a good deal of the Germans, against whom she bore no grudge and for whom she expressed great admiration. She especially marvelled at their quickness in learning languages. "We couldn't speak a word of their language," she said, "but after a month or two they understood everything we said. Some people are so intelligent. All you foreigners seem to speak several languages." I let the complacent pass. It was sufficiently undeserved. For example, I could not understand a word of the Toulousan patois that she and the child spoke to each other, though they both had also good French for use with outsiders. A great part of the people in southern France are bilingual, with Catalan or Basque or a local dialect for a second language.

The decision was in favor of entering the Pyrenees

at the Mediterranean end, chiefly because Carcassonne lay in that direction only one or two hour's ride. When one is so near to Carcassonne he should go there at once, for the world might come to an end or some other accident happen, and then he would always be sorry to have missed it. The name itself is music, and its battlemented walls are poetry, and its history is high romance. Everything has happened here that could happen—foundation by the Romans, occupation by the Visigoths and Saracens, a siege by Charlemagne, capture by Simon de Montfort, an assault by the Black Prince, the building of a church by Louis the Saint, besides jousts and tournaments and the visits of troubadours. And it looks it. A hill with a cliff-like face rising above a river is crowned with a double rampart from which rise more than fifty towers. One road enters—over a drawbridge—but there are two or three narrow posterns by which one person at a time might come up steep paths commanded by loop-holes for scores of bowmen. There is every device of construction and equipment known to mediaeval military science to discourage the entrance of unwelcome guests and the whole is blended into an ensemble which perfectly preserves the character of a fortified town of the pre-powder age. It is not merely a fort, but a town; people live there. There is a school and a postoffice, and grocery stores and wine-shops. These all appear to be contemporary with the walls and the castle—whether they are or not. Nothing looks new except the hotel, which tries hard to look mediaeval but fails.

Yes, the barbarities of war are given a heavy gilding of romance at Carcassonne. But the guard who showed me around the ramparts, a one-armed soldier of fifty years, knew things about war that he had not learned by reading the old romance or contemplating the loveliness of Carcassonne. He was discoursing in the usual routine manner of guards upon the romantic glories of the place when I hazarded the suggestion that the men who were killed by a flight of arrows from a beautiful wall with a fine view of the Pyrenees were just as lamentably and unnecessarily dead as those who were blown up in a muddy trench. His tone changed. "Yes," he said, "we are still doing the same old nonsense. I fought—three years—then this (waving his empty sleeve), and lucky to get out with one arm and my head. And what was it all for? Nobody knows. All we know is that what they told us then was a pack of lies. Every man in this guard is a crippled soldier, and every one of them thinks just as I do about it—all but the chief. He is a patriot"—with much sarcasm in the word. "But what can we do except teach our children that war is wicked and foolish and useless?" War had no glamour for him, not even at Carcassonne with the banners of Charlemagne still waving before the imagination and the songs of the troubadours still in the air.

Intolerance

A CROSS the way my neighbor's windows shine,
His roof-tree shields him from the storms that
frown;
He toiled and saved to build it, staunch and brown,
And though my neighbor's house is not like mine,
I would not pull it down!

*With patient care my neighbor too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own—I felt no guilt—
I burned it yesterday!*

—MOLLY ANDERSON HALEY, in *Literary Digest*.

The Churches of Europe and the Peace Movement

By GEORGE STEWART AND ADOLF KELLER

(Doctor Stewart has made six trips through the Near East and all countries of Europe except Norway and Sweden, twice visiting Russia in the interest of stricken students and professors. He and Doctor Keller have in preparation "A Handbook of European Protestantism.")

WITH the exception of small groups of pacifists, no section of any warring nation refused to identify itself with the national interest during the war.

Churches in their effort to spiritualize the whole of life have become too much a part of the warp and woof of this world to extricate themselves in time of war. Although the guardians of values in two worlds, they found themselves in August, 1914, giving themselves wholly to the national cause. During the great conflict they exercised a powerful influence in all warring countries for the conservation of ethics and spiritual values. The vast conflagration was more than human minds and hearts could understand at the time, and in the midst of the maelstrom the church often found itself confused. Thousands of religious men within and without the priesthood served their country without hatred in their hearts for those beyond the barbed wire. Others fell into the general nationalistic psychosis of hatred and revenge. The church visible was a part of the present world order and entered with it into the travail of 1914 to 1918.

Throughout all nations, the churches generally sought to justify war before the Christian conscience and encourage the nation to put forth its greatest efforts of sacrifice and of valor. Ministers, priests and students preparing for the ministry went to the front as chaplains and as soldiers in the ranks. The ethical right of the ministry to do active military service was not questioned except among a few groups. The minister was a part of the fatherland and felt he had a right to give his life for his people. Those who were hindered by the merciless requirements of the sermon on the mount were severely criticized.¹ They were regarded as dreamers who lived apart from the hard realities of life.

A War Theology

Thus crept in insidiously among the warring nations a war-theology. Texts were sought from the Old Testament, and the sixth commandment was laid aside. War was conceived as a great iron broom sweeping the world and cleansing it from the vices of effeminacy. It was "God's judgment" on a world filled with sin, the first horseman of the Apocalypse turned loose to clear his world. The first response of nobility and heroism, so prominent in every fighting army, gave color to the claim that war stimulated the highest moral feeling and unselfish service. To those whose lives were divided, frustrated and ineffectual, the centering of their efforts in one imperative purpose brought a feeling of peace and coherence.

As the war continued for months and years, few would have ventured to speak of its blessings and the immense majority realized that it came as a scourge upon the backs of every people. Scepticism and bitter disappointment prepared the way for widespread pacifism. Thousands became attracted to new eschatological and pre-millenarian movements which had spread over the old world and in certain sections of the new. Religious feeling has found a new attitude toward the world, as the sinful opposite of God's kingdom. A new antagonism between the energies of this world and God's will is manifest. God is known better because we no more so easily identify his aims with the best that is to be found in the present system. God

is understood better because we conceive him as totally different from the world and opposed to its ways. In the great field of the literature of discouragement and defeat, one discovers an apocalyptic strain such as existed among the hard-pressed Israelites in the period when the Book of Daniel was written, a movement which flared out so brilliantly in art and literature in the period of Poland's great tribulation and became known as Polish Messianism.

In several centers large groups were formed to spread pacifist ideas among the people and to insist upon general disarmament. Organizations appeared in Sweden and Holland and Switzerland. After the war these Continental organizations issued official statements similar to the one published by the Federal Council of the Churches of Christ in America, and declared war as utterly opposed to the spirit of Christ. Pacifism took strong hold of many religious groups in England. British Quakers led in this pacifist effort. The combination of the social emphasis in religion plus the tradition of individual liberty created a favorable atmosphere for pacifist thought in Great Britain. The Copec Conference in Birmingham, England, in 1925, was animated by a similar spirit.

Storm Centers

A certain tension exists between pacifist groups and other Christian bodies representing the official churches. The former insist on radical opposition to all war and decry military service and war preparations. They would replace the period of compulsory service with the colors by a period in the civil service, at least for conscientious objectors. The churches in general, being so closely connected with the life of the nations, especially those which are established churches, share the feeling of insecurity still prevailing in most countries and dare not advocate complete disarmament as long as Europe resembles the forge of Vulcan. The bogey of Bolshevism is still potent in Europe and prevents many churches from advocating general disarmament. The presence of many discontented minorities in the new states gives a certain justification for standing armies. The Franco-German problem, the Balto-Polish-Russian problem, the Balkan problem, the Eastern question, the Danzig corridor, all loom up as storm centers, any one of which may give rise to an armed conflict overnight.

This almost universal feeling of insecurity has led to a consideration of war even by the churches as an *ultima ratio* which may become necessary when all other attempts to preserve peace have failed. Even a theologian like W. Hermann believes in war as an unavoidable necessity as long as we have to do with human nature. Troeltsch was so convinced of the justification of the last war that he wished every one of his words might be a gun directed against the enemy. A goodly number of other theologians, such as Baumgarten, stood on sentry with the same conviction as to the justice of the war as had their French and British colleagues. They considered pacifism as the sickness of a beaten people, as *defaitism*, against which a sound and religious patriotism has to defend the very right and existence of the state. Their opinion was shared by the great majority of German church people, that the acknowledgment of the state includes the right of the state to make war if its supreme interests are menaced. War or no war means to them state or no state. Even pacifists

¹Scholz, Heinrich, *Politik and Moral*, Perthes 1915.

like Doctor Rade are not strictly anti-militarists, but go with their people in time of need. He remarked: "It is hypocrisy to say that one is willing to support the state and to deny its right to war in the same moment."

The pacifist idea is not deeply inrooted in the minds of the Christian people throughout Continental Europe, but has found numbers of adherents not only in the neutral countries but also among the German-speaking peoples. The bleeding wounds of Germany, France, Austria, and the warring Balkan nations have not yet sufficiently healed for men to trust each other fully. Among the great powers, pacifism has made more ground in England than elsewhere. When in the Copec Conference in Birmingham a speaker defended the idea that there were some wars which were fought for right and civilization, and asked whether Lord Kitchener did not fight such a war in the Sudan, the assembly answered with an overwhelming and tremendous "No!"

Norman Angell's prophecy that any future war would cause an immense economic loss has been justified in the eyes of every one. The desire for peace is universal in Europe, but the feeling of general insecurity, the certitude that the pre-war methods of diplomacy and national egoism persist, prevent even sincere friends of international good-will from supporting without reservation the claims of ethical pacifist Christian groups.

Advocates of a more Christian international order look with regret upon the fact that Christian people throw in their lot with the nation when the interests of the state and the teachings of Christ come into conflict. In the inevitable division between Caesar and Christ, Caesar continues to triumph in the victory. Thousands of thoughtful Christians in Europe look with humiliation upon the decisions which were made in the years 1914 to 1921. It is also true that even in international good-will and reconciliation, and even in the final realization of a strong and adequate League of Nations, received a shock when the Armenian people were abandoned without the protection promised them, when powerful armies invaded foreign territories in the midst of peace and set up irritating administrations, when many of the new states, after years of experience, have refused friendly treatment to their minorities. The experience of millions in peace as well as in war is calculated to engender hatred. The Christian conscience of Europe is threatened with an unbearable dualism. On the one hand it accepts the claims of Christ for a peaceful world, and on the other it feels compelled equally to acknowledge the transgressions of this clear law by the agencies of living in nations whose security is menaced.

Friends of Peace Not Idle

Friends of peace within and without the church are not idle. The present generation, by the sufferings of four years of fighting in the field, understands more deeply than it did in time of peace the historic message of the Quakers. No other groups of the church universal have been of such transcendent spiritual help to the wounded of Europe. Here and there in every communion are groups of internationally-minded Christians who are busily working for peace and reconciliation.

Efforts within the church have largely consisted in the work of the Quakers, the Fellowship of Reconciliation, the Woman's International League for Peace and Freedom, in the national committees of the World Alliance for International Friendship through the Churches. The first assembly of the alliance met on a tragic day at the end of July, 1914, in Constance, to consider what Christianity should do to keep peace, but it was too late. On the very day of the conference war broke out and all further efforts were hopeless.

In 1915 the same group met in Berne for further efforts

and immediately after the war the alliance convened in Holland and proved that at least for this little group of representatives of many European nations love was stronger than hatred. In the midst of a scene of almost unparalleled exaltation and humiliation, former enemies clasped each other's hands and united in the Lord's prayer. These meetings have been continued in Switzerland and Denmark. Although on more than one occasion strong antagonism between nationalist groups has sprung up, an international Christian public spirit is steadily growing. The endowments of the Church Peace Union which financed these conferences enabled a large number of Christian leaders from all churches and countries, who would never have met, to come together, foster friendly relations, and form a Christian council of peace. Doctor Ramsay, the organization secretary of the alliance, together with Sir Willoughby Dickinson and Doctor Henry Atkinson, visited all the European countries and formed and enlarged the national committees of the alliance.

A solution of many problems which rest upon the countries of Europe cannot easily or quickly be found, even when an agreement among Christians of all countries has been reported. The political influence of these groups is often too weak to change the policies which lead to conflict, especially in countries where the groups form only a small Protestant minority, as in the cases of France, Bulgaria, Italy, Jugo-Slavia, and Poland. They are confronted with the familiar question, "How can the ideal become real in a material and relative world?" Where is the point in the machinery of our social and political life where ideals become effective?

Serving the Cause of Peace

For most church leaders throughout the world, the League of Nations appears to be the most effective means for serving the cause of international peace. For the first time in history, an adequate attempt is being made to settle international conflicts in a peaceful way, and to eliminate the causes of war and effectively carry on the social and humanitarian tasks which confront all peoples. A distinguished European recently remarked: "It will remain to the everlasting merit of President Wilson to have given a body to an idea conceived long ago by illustrious minds by inserting it inseparably in the treaty of Versailles."

As this treaty was considered by the Germans as a *Friedensdiktat* and not as a genuine peace treaty, the league so inextricably woven into the treaty has found many obstacles in its way. As the last few nations finally come within its ranks, it will achieve a fuller measure of authority. The league has been forced to make its way slowly and this process will continue through many years to come. It has safely refuted the accusation that it is to be a super-state to which nations must yield their national prerogatives. The old world is still far from a perfect political organization. Such a union as the one contemplated by the Pan-Europa movement, headed by Count Coudenhove-Kalergi, will probably never come to pass now that the League of Nations is in existence.

As the result of the teaching of illuminated groups on the social and international significance of Christ's teaching, both within and without the church, organizations are springing up in Europe to combat war with debate and persuasion. To combat this movement the authorities in many sections have forbidden open discussion of pacifist news. Certainly no other generation has seen such widespread philosophical questioning regarding man's right to make war against his neighbor.

Putting on graceful and impressive vestments will not add sanctity to public worship unless those who wear them seem to have an exalted conception of the sanctity of their office.

Compulsory Military Training

"There are only two causes of war: inadequate world organization and unwillingness to use legal substitutes for war."

By LUCIA AMES MEAD

THE prime question in the discussion of military training is whether or not it shall be compulsory. The opposition to compulsory training, so overwhelmingly expressed at the College of the City of New York, at Wisconsin and Ohio universities and by students elsewhere, was a protest solely against a compulsion that does not exist in any land, so far as I know, except in Australia and Japan. This protest is fast spreading and the matter is becoming a burning question on which the public should be informed. No one can properly deal with the question who is not informed regarding the physical benefits of military training as contrasted with purely physical training and with the arguments for and against the need of compulsory military training to aid in national defense.

In regard to the latter, Secretary Hughes said: "So far as we can see into the future, the United States is not in the slightest danger of aggression. In no power and in no possible combination of powers lies any menace to our security." He spoke as a statesman, aware of what the premiers are saying, the parliaments voting and the financial adventurers planning. The average military man who is busy playing "war games," thinking in terms of enemies and submarines and tanks, is not a statesman and knows little about substitutes for war. He is a technician, understanding the art and science of war but not the philosophy of it. He almost invariably attributes war to greed and selfishness which will persist, and therefore he concludes war will persist. He confounds disputes which individuals, states and nations are bound to have indefinitely, with war. There are endless causes of disputes, but they need not be settled by explosives. There are only two causes of war: inadequate world organization and unwillingness to use legal substitutes for war.

Steps Toward Peace

The nations of Europe are planning a conference on disarmament. Russia has cut her army down one-half since 1913. Germany, perforce, has cut hers down to one-eighth; France has reduced hers and is now about to cut down her home army in peace times from 450,000 to 300,000 and to reduce the term of service from eighteen months to a year. Fifty-five nations, by joining in the League of Nations, have gone a long way toward insuring peace, and France and Germany have ended their ancient hostility at Locarno. Europe is leading the world toward peace, but America is loath to pledge herself to any measure that will make her surrender her right to go to war if she pleases. Our aloofness is largely responsible for the unwillingness of the British empire to endorse the Geneva protocol.

Does national defense require the compulsory training of American youth to arms in a country that is the safest in the world? No other nation has our resources or has a great ocean on each side. Our Canadian frontier of 3000 miles, absolutely unguarded, is the safest borderline in the world. We can feed ourselves, as Great Britain cannot. No nation ever declared war against us, yet we insist on having a navy as large as Great Britain's though the British empire has twice our coast line to defend. Our country is no longer in the vanguard as she was for a century in leading the world to peace.

The cause of this is largely due to popular ignorance of the facts. How many know that in all our foreign wars combined we have lost fewer in battle with foreigners than we have had murdered in the last ten years? The multitude imagines that we have had rivers of blood shed by foreigners. One of the prominent women of Massachusetts guessed that the number slain by them was 6,000,000, though it was fewer than 100,000 for all five wars combined. All these facts have a serious bearing on the question whether taxpayers want to keep a dozen or more army officers in each of the eighty-three colleges where there is compulsory training. These teach a subject that has little bearing on anything that most students are preparing for and on which many object to spending time. Why not equally well compel every one to study mechanics, mining or medicine, which would be of more general value to the country in defending us against real dangers?

Three to One

As it takes the equivalent of three men's entire time in war to feed, clothe, equip, train and transport one soldier, the futility from a defense point of view of training every youth at which the war department aims is apparent. Said Congressman Mondell: "A system of universal compulsory military training could not be inaugurated in America and operated for the first year for less than one billion dollars and could not be carried on thereafter for less than seven hundred million dollars per annum and these figures are conservative." In his pamphlet on "Military Training in Schools and Colleges" which is having wide circulation, Mr. Winthrop D. Lane says: "In 1915 there were no summer camps and only 119 officers detailed to military schools; in 1920, we had a national defense act legalizing a drive on civil institutions." Last year congress devoted almost six million dollars for military training in schools and colleges and camps and assigned 1832 officers and enlisted men to carry on the training.

As an illustration of the present situation in a civilian institution which receives about \$20,000 from the government under the Morrill Act of 1862, the following facts are interesting. The Massachusetts Institute of Technology which has compulsory training for the first two years, gives military instruction to 1100 during these years and to 415 who elect it during the last two years. The latter receive thirty cents a day every day including vacations until the end of the senior year and seventy cents a day during the six weeks at summer camps together with free transportation. The staff of history and English is seventeen, as against eighty in military science. Different colleges announce that students may expect from \$187 to \$250 above expenses when they elect military training. This is a great inducement to an indigent student. There is an impression that the federal government makes military training compulsory in colleges which have a federal grant under the Morrill Act; but by the decision of the government authorities this was decided not to be so. The land grant colleges must provide military training by acceptance of it on the part of students is optional so far as the government is concerned. The compulsory comes from the trustees.

What is the physical value of military training for adolescents? General Leonard Wood is quoted: "Personally, I do not believe that we should give the training before the nineteenth year." Col. Thomas F. Edward said: "The modern drill regulations are by no means adapted for use in schools under any circumstances." Germany gave no military training before the nineteenth year. Dr. Dudley A. Sargent, for years the head of the Harvard gymnasium and a leading expert in physical training, condemned military training, as such, as inferior to proper physical training. After stating seven requisites regarding the coordination of muscles, rapidity of movement, respiration, etc., he said: "My principal objection to military drill as a physical exercise is that it does not to any extent meet the physiological demands of the body as set forth in the seven observations just referred to... After taking the most favorable view possible of military drill as a physical exercise, we are led to conclude that its constrained positions and closely localized movements do not afford the essential

requisites for developing muscles and improving the respiration and circulation and thereby improving the general health and condition of the system. We must further conclude that in case of any malformation, local weakness or constitutional debility the drill tends, by its strain upon the nerves and prolonged tension on the muscles, to increase the defects rather than to relieve them."

There is everything to be said for universal physical training, especially with such careful attention to each youth that physical defects may be corrected, so that no such disgraceful showing of incompetents as the draft of 1917 showed can occur in the next generation. If, in addition to what physical training now exists, the time and money spent on military training were added to it, would not the results for peace and war be far greater? The state of New York, like the city of Cleveland, for years had compulsory military training which both have dropped to substitute purely physical training.

The Quest for a City

"For he looked for a city."—Hebrews 11:10.

By F. C. WHITE

THIS epistle was addressed to Christian Jews, who had left the church of their fathers and joined the fellowship of believers in Jesus. Like Abraham, they had come out in faith, not knowing what lay before them, except that God had promised them, as he had promised Abraham, an inheritance.

Now Abraham spent his days as a sojourner in the land of promise, because, we are told, he was looking for a city. He could, of course, have found one of a sort, as Lot did; but he was looking for something different, a city whose builder and maker is God.

We are all travelers in search of a city. It is interesting to notice how what we call the wanderlust seems to be innate. As children we love exploring, and tales of discovery never fail to appeal to us. As grown-ups the love of wandering does not leave us. Those who can travel do so. Those who cannot, dream of it.

With this instinct for wandering goes the fascination of the city. Travel, for the sake of travel, is a modern characteristic. Of old, men journeyed in order to arrive, and their goal was usually a city. The instinct for a city is there because God put it there. It is his ideal for man. The Bible, as has often been said, begins with a garden, but ends with a city.

It is these two things, the impulse to journey and the search for a city, that constitute pilgrimage. We are all pilgrims, and, because we are looking for a city that will realize the ideal God has put in our hearts, we are never satisfied. It is well we are not. The man who becomes satisfied with the things of time has brought his pilgrimage to an end without having arrived. To those who have the city of God in their hearts, the cities of men are the source of disappointment and sorrow.

Does this mean that the search for the city here is futile; that all our effort to realize the ideal here is but a mirage of the spirit? No. For in seeking the city we find and fulfil our destiny. We are not only pilgrims, we are soldiers, we are knights-errant. Here we have no abiding city, but that does not mean we have no concern with the scene of our pilgrimage. The vision of the city which hath foundations must not only lure our souls but fire our hearts, so that all around us which denies that vision shall challenge not only our faith, but our interference where things are wrong. We must seek to put them

right, in the name of Jesus and as citizens of the heavenly Jerusalem. To wash our hands of the world's wrongs is to betray our trust. If we are false to our light we shall miss the city, for the kingdom is within us, and if we betray it, we lose it.

—British Times.

"A Brief Study of the Sacraments," by Rev. T. M. McConnell, D.D., appears in the *Presbyterian of the South*. Concerning baptism he says: "The root idea of circumcision, the other Old Testament sacrament, was separation. It was the badge, or mark, showing that those who received it were separated from the nations, and set apart to the service of God; and so it was just as appropriate for Isaac, when he was a week old, as for Ishmael when he was thirteen years of age, or Abraham when ninety-nine. On the day of Pentecost, in answer to the question as to what relation their children would sustain to God under the new dispensation, Peter says 'the promise is unto you and to your children and to all that are afar off, even to as many as the Lord our God shall call.' The children of believing parents, whether Jews or Gentiles, are thus declared to be 'heirs of the promise' given to Abraham in the original charter of the church. Children are included in the covenant now just as they were then, and as parties to that covenant they are entitled to its seal. Here is our reply to those who ask us to give scriptural authority for infant baptism. Luke tells us that 'those who received Peter's word were baptized.' All believers and their children were included in the covenant, and received the seal in its new form of baptism, just as Abraham and his children received it in its old form of circumcision. The root idea of baptism, then, must be the same as that of circumcision. It is the badge, or mark, showing that those who receive it are separated from the world, and set apart to the service of God; and so it is just as reasonable to baptize a baby as it is to baptize an adult. Abraham's whole family were enrolled as God's people, and no doubt whole families were also enrolled as his people on the day of Pentecost." Baptist readers will be interested to know that there are still good people who reason that way.



The Devotional Life



A Soul Consumed by Covetousness

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth—Luke 12:15

BY LUTHER D. GARBLE

JESUS was speaking of the things of eternal life. There came a rude interruption. One said: "Master, speak to my brother that he divide the inheritance with me." His mind was so saturated with business that the most solemn and awful words of even Jesus were heard as an idle, meaningless voice. Mark our Lord's answer. He dismissed the rude disturber with the sharp words, "Man, who made me a judge or a divider over you?" Turning to his disciples, Jesus said: "Take heed, and beware of covetousness. See what covetousness can do to the heart of a man. See what it has done to this man. It has consumed him heart and soul." Jesus then told them the parable of the rich fool.

Prosperity

"The ground of a certain rich man brought forth plentifully."

Nothing of a criminal character is laid to his charge, as to the manner in which his wealth had been acquired. No extortion nor oppression, nothing unfair or dishonest is alleged against him. He was an honest, industrious, enterprising man. He had not made his money by business dodges or by speculation in stocks. His wealth had come from the soil, and surely no gain is more legitimate than this. He was an enterprising business man.

He was not content with his old unsightly storehouses. He said to himself, "I will pull down my barns and build greater." He was not one of those penurious, close-fisted creatures who are too mean to spend anything on permanent improvement of their property. Can we help thinking well of such a man? Christ draws the picture fairly; takes him at his own estimate, describes him in his own language, without prejudice.

He had finished his figuring, laid down his pencil, and with his pleasant dreams of a long future before him, he folded his arms compla-



cantly and said: "If anybody in all this world is prosperous and to be envied, I am that man."

But listen, his ear was stunned with the words, "Thou fool!"

It was the voice of God. "Thou fool, this night thy soul shall be required of thee."

Fool! It was the one and only name the Living God had for him. Men had called him by other names. When they spoke of him they called him the "rich man," the "successful man," the "great man."

* * * *

"This night thy soul shall be required of thee."

This night! Can it be? In the midst of his hopes and plans; with the barns unbuilt, the fields un-reaped, the figs untasted? Shall he die tonight? Must he die tonight?

Whether he bars all the doors and lies down upon his bed or whether he sits and watches, with all the house alight, or whether he tries to flee from God, will Azrael come for him tonight? And tomorrow morning will men be whispering, "He is dead. He passed away suddenly during the night"? Will all his wealth be another's tomorrow? Will another build the barns and store and spend the harvest? Oh, how that awful voice rings in his ears: "This night thy soul shall be required of thee."

"This night." The summons does not say tomorrow. That was his word. When he spoke of his

plans for the future it was always tomorrow. But there is no tomorrow for him.

"This night." Ah, he had forgotten the nights in his calculations for the future. He had talked about years in whole numbers, about the bright spaces called day, but never thought of those black lines called night.

But, between today and tomorrow, brethren, there rolls the black night river, and who knows?—we may fall into it and be swept away and never stop on the radiant shore of the morning.

Therefore, the word of this book is today. Yesterday is God's. Tomorrow is God's. Today only is ours. "Today, if you will hear my voice, harden not your hearts." "Now is the accepted time, now is the day of salvation."

"Work, for the night is coming when man's work is done."


The Accounting

"This night thy soul shall be required of thee." "Tonight I shall want you." And the rich fool could not say him nay, and no more can we when God's summons comes. We can say "No" to our best friend. We can decline the invitation of our most importunate companion, but when God says, "Tonight I shall want you," we cannot sit down and write a note of excuse; we cannot plead, "Lord, let it stand over till next week." This night came the demand and this night the demand had to be met, and the soul, which after all was only a loan, was required of him.


And so ends the parable. I suppose we are all ready to say what a fool this man was to forget God, his neighbor, his soul and death and eternity!

But wait, hear what Jesus adds: "So is every one that layeth up treasure for himself and is not rich toward God."

"For what shall it profit a man if he gain the whole world and lose his own soul?"



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Wyoming Baptist Assembly

BY ELMA WORTHAM

Many of the Baptist assemblies are now over and reports are streaming in from every hand. Perhaps you would like to hear about the assembly that we Wyoming Baptists had.

Such a wonderful assembly as it was! There seemed to be no end to the fun and good times that we had, yet over it was a feeling of sacredness and sweet fellowship. It seemed as if God had breathed on us the spirit of peace and good-will.

After breakfast we gathered in the assembly hall for family devotions, after which each went to his own room for personal devotions. This started us out right with God and we all felt richly repaid for having spent a few minutes in meditation and prayer.

We had the privilege of attending classes under the instruction of some of the best trained religious workers in the country. We received helpful and useful suggestions about every phase of church work. The lectures in the various classes were wonderful. At the close of the assembly there were 115 assembly credits and about seventeen teacher training credit cards awarded.

Recreation had a large part in the assembly. A supervisor of recreation kept the good spirits of the people during the recreation hours, at meal times, and in between times. It would have done you good to see the young ladies, young men, members of the faculty and pastors from various towns play baseball as if their life depended upon it. Several times we went for a swim in an open-air plunge about six miles out of Douglas, and oh, the fun that we had! Those who didn't know how to swim soon learned.

The first Saturday afternoon we went out to the natural bridge, about fifteen miles west of Douglas, for our evening service. This was one of the most devotional and consecrated services during the entire assembly. The talks and sermon dealt with the life service question and when the call came for those who wished to give their lives in Christian service, to do whatever God might call them to do, there were about forty young people who consecrated their lives to God, to follow wheresoever he might lead them. Twenty-two of them had never taken this stand before. It seemed as if God himself had become a little nearer and dearer to us one after the other took this stand. We all be true to it.

In the evenings we had varied programs. Our assembly pastor had a won-

derful message for us each evening. There were speakers from several of the different Baptist colleges, from the state university, and our worker among the Indians. One evening was given over to "Stunt Night" when every delegation gave a stunt.

There were three banquets, one for the B. Y. P. U., one for the W. W. G., and one for the Life Service League. State and national workers were present and helped make these banquets a success. Perhaps the Life Service League banquet will be remembered longest, for each new member took a letter from the words "Life Service" and told what it stood for, as "I" for "love." It was an inspiration to hear these young people as they told their stories and it is our prayer and hope that many other young people who have never become Life Service members will become so soon.

The first Sunday afternoon Cheyenne young people had charge of the program and gave an interesting report of the Los Angeles convention.

The last Saturday evening the Casper

Far From Home

BY MARY COLES CARRINGTON

HOW often in these tropic nights I long to hear again

The soft, unceasing, soothing sound of gentle summer rain,

Its patter on the shingled roof, its rustle in the leaves,

Its mutter through the ancient spout that skirts the mossy eaves;

Once more to feel faint breezes steal from my lost northern skies,

The trailing fingers of the damp across my tired eyes!

Hot is the air that hovers where the punka-coolie cowers;

Heavy the scents that rise above the garden's gaudy flowers;

Harsh the poor, tethered goat's complaint—harassing, never still;

Hateful the rasping insect choir, monotonous and shrill;

In muffled beat that must repeat its message of unrest,

A tom-tom's futile rhythm mocks the throbbing in my breast.

Through the thick darkness draws a breath that had its hectic birth

Not in a cool, gray heaven, but in the hard, heat-tortured earth;

Before it happy memories fade, long-cherished visions flee,

And on its burning wings is borne a subtle dread to me,

The haunting fear that to my ear may never drift again

That soft, unceasing, soothing sound of gentle summer rain.

B. Y. P. U. gave a vivid pageant entitled "Broken China."

The last Sunday was even better attended than the week before, and our assembly pastor gave us his best inspirational message.

The total registration numbered 105 persons, seventy-four of whom attended classes regularly. This was the largest assembly ever held in Wyoming and we are looking forward to a bigger and better one next year.

Every one spoke of the inspiration received and of the determination to go home and take that inspiration along to put into practice some of the things learned.

Two Good Books

Drama in Education, by Grace Sloan Overton. New York: The Century Company.

A historical survey of drama touching upon primitive religious ceremonies in Japan, India, and Greece, liturgical, mystery, and miracle plays in the early church, with a discussion of the psychological basis, educational value, and the place of dramatic activities in the program of religious education. The more practicable part of the book is devoted to the types and technique of dramatic production. A bibliography, costume plates, a color chart, and the suggestions of available materials for plays of all kinds make this book invaluable for all who are interested in the religious use of drama.

—F. H. FAHRINGER.

The Great Partnership, by John Archibald McCallum. New York: Doran. \$2 net.

God and man are partners not only in a religious but in a cosmic sense. The working out of this thesis is elaborate, metaphysical, not very logical but suggestive. The point of view is that of modern science coupled with an evangelical faith. Perhaps one quotation will best express the tenor of the book. It is this: "The restlessness and wistfulness of our age are naught but undirected longings for God as the slumbering deeps in man try to awaken at the call of the Eternal. But man's answer will be incoherent and self-contradictory until his spiritual sensibilities become acute. Then he will learn to look for God, not in the unusual and the remote but in the usual and near at hand. He will discover that there is more mystery and therefore more reason for awe and adoration in the mountains, the stars, the tides, and life itself, with its constant urge toward perfection, than in any miraculous events of the long ago." The keynote of the book, not always discernible, is "the social significance of the Fatherhood of God."

—U. M. McGUIRE.



The Chimney Corner



From Glassless Windows to Libraries

"HOW EASY the women of today have it as compared with the women of a generation ago!" Every one has heard that exclamation many times. But some women thought that all women of today were not having it so much easier than the women of a couple of generations back. So the General Federation of Women's Clubs began a survey of farm-home equipment. Mary Sherman, national president of the federation, reports on this survey in the *Country Gentleman*, when 20,000 women had been heard from. Here are a few paragraphs from the interesting report:

Living, as most of you do, in comfort, it would bring tears to your eyes to read some of the replies to the questions on the work sheets.

Surely there is need of a standard of farm-home equipment when in response to the question, "What labor-saving devices do you have in your kitchen?" one answers, "A bucket and a dipper," another, "Some linoleum," another, "A sausage grinder," another, "A folding ironing board." Even screens, that seem so indispensable for cleanliness, health and comfort, are by no means universal. Not a few women report that they have "pieces of screens" or only a few windows screened.

From one locality in Florida comes word that not more than 1 per cent of the homes are screened. Wrote one farm woman: "All my life I have wanted to get breakfast without flies to bother me, and now I can, since the kitchen is screened."

Here, showing the dark side of the picture, conditions are primitive; as for conveniences, they do not exist.

A survey of this community showed one farmhouse that boasted a pump; open wells supplied the water at all the rest. Water is carried to the house by the farm women, either from the well or from a spring or creek. It is a hard, back-breaking chore, with steep steps to climb into the kitchens.

Every home has its open fireplace and its wood-burning stove for cooking. Pine is the common fuel; the rooms are smoke laden and the objects they contain are covered with soot.

In not a few instances the open fireplace furnishes the sole means of illumination at night; the home maker does not possess even an oil lamp. There are houses where board blinds take the place of glass windows. One home was noted that did not have a single window; it had only doors.

When ironing day comes many of the women heat their sadirons in the fireplace. There are no sewing machines, but sau-

sage grinders are fairly common. Two iceless refrigerators were the total for the entire county.

These are conditions at lowest ebb, but from other sections of the country come stories that show much is still to be desired in the way of home equipment on many farms.

Writes a woman from the cut-over section of Wisconsin: "Only one other house in the neighborhood has water in the kitchen. The drinking water is hauled in barrels. Linoleum on the kitchen floor is a luxury. Most women are thankful if they have matched flooring instead of rough boards. Some do not have enough dishes to set table with the barest simplicity. The men have tools and machinery, but from their point of view if the wife has a kettle and a skillet or two, she has too much.

"A telephone is a luxury in these parts, not a necessity. There is no way to run a vacuum cleaner; an electric-light plant is too expensive. The question is not what I want for my house and my work, but what can I coax and argue my husband into buying, and what can he afford to pay for? Conditions are not going to become better until women have a little more say as to what is done with the money that comes in to the farm."

The letters I am receiving from all parts of the country encourage me and renew my determination to carry this survey to its fruition. "I am praying and working for the time to come when we can have improvements on the farms," writes a Texas housewife. "I think you are a God-sent woman to start such a plan."

It must be borne in mind that an aspect of relativity enters into this problem of labor-saving devices. A screened kitchen may represent the acme of home equipment to the woman who has been struggling against flies, and the wife who has been hauling water from a well might ask no greater boon than a cistern. But her sister who has water piped to her sink might regard electric power for illumination, for running a washing machine, a vacuum cleaner and an iron as the utmost in convenience.

Witness, then, this letter from an Indiana woman: "We are all most keenly interested in the question as to our distance from an electric-transmission line, hoping the federation may be able to do something toward opening these high-tension lines to farms along the way. If that ever happens rural life will be revolutionized."

Or this communication from Maine: "One of our greatest needs is better library facilities. We have a traveling library now and some of our club mem-

bers belong to a fiction library eight miles away."

It is a far cry from the farm home with glassless windows to the one that aspires to better library facilities.

You must not get the idea that the American farm home is totally lacking in conveniences or labor-saving equipment. I have merely cited these instances, as shown by the survey to date, to demonstrate how far below a reasonable minimum some communities are and to emphasize the necessity of finding a standard of some kind. The survey shows that in many rural sections running water, indoor toilets, coal ranges, screens and other conveniences are the rule rather than the exception.

The Small Egotist

STUDYING the vocabulary of the child of five years, to work out a new primer, Chicago kindergartens find that the most frequently used word is "I." It is used nearly twice as often at this age as "the." "Mother" comes twenty-fourth on the list, and "father" eighth. "What," as might be expected is prominent, in thirteenth place.

There is a lot of psychology in that list. Nothing reveals the mind more than speech. The young child is a dreadful little egotist above everything else. Which need not be held against the child. He has to put himself first, to get his needs attended to, and to survive.

A large part of education consists in rooting out that "I." As the child grows in civilization, he becomes more conscious of himself but learns to assert himself less offensively. Eventually, as he attains family consciousness and social consciousness, he learns to say "we."

The Sabbath Rest

"DO I get a rest on Sunday?" a housewife complained. "Do I? All Saturday afternoon I get food ready for the family's motor outing Sunday. I'm up early on the Sabbath packing the food and the children. The day is spent on the road or along the creek banks, fighting flies and bugs and insects, keeping the children out of trouble and fights, unpacking the food, repacking the baskets. Home in the evening, chigger bitten, dirty, tired, children cross, sleepy and filthy. Do I get a rest on Sunday? I pray every Saturday night for rain."

But the same Power that can send rain in answer to a petition can convert the hearts of every member of the family, so that the Sunday will be spent in quiet worship. Why not, then, pray for this instead of for rain? Rain every Sunday is really quite inconvenient for many people.



BOYS and Girls



Dopshun in Search of a Mother

BY MARGARET T. APPLGARTH

DOPSHUN of course knows all about it. Certainly there had been opportunities enough to discover the truth about how anybody gets a mother. Dopshun tells it is this way: just outside the gates are hundreds and thousands of ladies, none of them very desirable as mothers, and others much too scarey or cross. Several times every month these ladies might be seen trickling through the gates one at a time, some in the morning, some in the afternoon; some in automobiles, some on foot; but all equal-eager to be mothers to somebody.

Dopshun has never been quite sure what happens in the office. That office must have been a singularly blind and dark place, for from it those ladies would emerge with their minds fully made up as to the particular children suitable for them to be mothers to. Sometimes they even had a little list—not always on paper, you understand," Dopshun explained, "but just a little list lying around loose in their heads." The minute their eyes lighted on Alma Olafson, for instance, they would say to Keys: "Is this the little red-headed girl you spoke of?"

And Keys would nod, with every key on her big fat waist jingling a different tune. Or there would be Suzanne Clarisse or Margarita to be hunted up and played, or even Fatima. Yes, even Fatima, that curious little dumpling of a girl who spoke no English, but could smile and dimple in five other languages. It was only natural, therefore, that Dopshun should begin planning her own mother. She, too, made a little list to lie around in her head: An automobile-mother! A fur-coat-mother! A husband-mother, for Dopshun said the ladies who

brought husbands could make up their minds much quicker.

Once in a while, when a lady would come through the gates and disappear into the office, Dopshun would feel something so queer in her bones that she would loiter eagerly nearby: "Dear me, dear me, that's going to be my mother! I just know it!"

Thelma got one of Dopshun's mothers. Suzanne Clarisse got another. Even the dark Fatima got one. There seemed to be no trick at all about it, and yet always, somehow or other, Dopshun missed out completely. Nobody so much as looked at her. It began to be spoken of by the other orphans. Swedish children got adopted; German children got adopted; even funny little Turks; but Dopshun simply couldn't manage it. Dopshun felt this deeply as the truth dawned on her; she decided she wasn't getting recommended properly in the office. Keys was not enough her friend. If this kept up she would be one of those dismal orphans who stayed on forever and ever. Something would have to be done, and Dopshun tried to do it, but at seven and three-quarters one has not a great deal of ingenuity in such difficult matters. But she did write a letter to Keys:

"Dear Miss Rubby Agnes Smith, Matron. I am ready four dopshun any time now please and wood lick a nice one soon from your lovigly

Magnhild Gretchen Schlossel."

It was at this time that she spoke of "dopshun" so constantly that the children nicknamed her as a matter of course. But neither the letter nor the new name seemed to bring results. Ladies still came through the gates; they still disappeared into the office; Keys still introduced them to this one or that; and this one or that would prove satisfactory enough to be whisked off, while

Dopshun lingered.

She began to look in the mirror. It was noses! Undoubtedly. Hers was too—well, too sudden. It jutted! To get oneself adopted noses had far better be little and round not to get in the way of kisses. But noses were another stiff problem, for how could one reduce them? Of course she could, and she did, lie on her nose all night, to round off the peak, as it were. It was provoking to wake up in the morning, on her side, with the same familiar peak jutting out.

And then there was hair. Experience soon showed her that it was the curly-haired who got mothers quickest. With newspaper curlers Dopshun worked such unspeakable magic overnight that she was horrified at her appearance.

"Dear Jesus," she prayed, "it's little Magnhild Schlossel praying. Won't you please tell God if it's my nose that's wrong I would like it a wee bit shorter at the end, and if it's my hair couldn't you please send some one who likes it straight? Amen."

The days marched on. No matter. It was then that the scrapbook became her one solace. Every one had to make scrapbooks. They were the thing called Social Service. They were sent to those "children worse off than ourselves." And it was great fun, rummaging through magazines, snipping, pasting, hurrying merrily along from picture to picture, hit or miss. But Dopshun did not hurry. Neither was there anything hit or miss. A soap advertisement?—because a mother was washing her baby. Tooth paste?—two rows of small white teeth, with a mother superintending the vigorous up-and-down brushing. Oatmeal?—a mother placing a steaming breakfast bowl in front of a ravenous infant. Raisins?—a mother seeing to it that her child got its iron daily. Stockings?—a mother watching a tom-boy daughter climb a tree: "Ours Don't Rip." Dopshun dillied and dallied, seeing herself in every picture until it was much too intimate to part with. Not even for Social Service, spelled in capitals; not even for those dear "children worse off than ourselves" in hospitals. For what was a broken bone, more or less, reasoned Dopshun wistfully, if there were a mother in the offing somewhere, to worry, to pet, to love. Did she have any one to worry, or pet, or love her? No; but she had all these precious pictures of the way things would be if she had some one. So the book was like a prayer book to her. She hid it under her pillow at night secretly, and the fatter it grew the more she liked feeling the uncomfortable little edges poking into her cheekbones. "Mother!" she would whisper to all the pictures.

(To be continued)





Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

MEETING OF THE BOARD

The Board of Missionary Cooperation will hold a meeting in Chicago at 2 p. m. Wednesday, Sept. 29. Conferences on the budget for 1927-28 will be held in connection with the meeting.

NEBRASKA IS STARTING WELL

In Nebraska this year the churches have been asked to make their own quotas in the light of their present ability, with the record of their past giving and the statement of present need before them. The latest issue of the Nebraska bulletin says, "We are rejoicing in the response so far given."

PROGRESS IN THE SUMMER

Rev. Warren L. Steeves came to the Walnut Street church, Waterloo, Iowa, this summer, with no intention of allowing the work to dwindle during the summer months. In spite of the hot weather, the congregations have been splendid each Sunday at both services. There have been a number of baptisms, and the financial work of the church is strong. July was the largest in the way of money and collections for over a period of nine years.

SEND FOR SAMPLE

CUT BOOKS

Several weeks ago, a notice appeared on this page saying that there were a number of cuts available in the publicity office of the Board of Missionary Cooperation which could suitably be used in local church calendars. A number of requests have come in for these cuts, the two most recent being from the Baptist church of Anderson, Ind., and from Rev. C. Aaron King, pastor of the First church of Tulare, Calif.

In order to make easier the selection of these cuts, three or four booklets have been prepared showing prints. One of these will be sent on request to any pastor or church bulletin editor who would like to see it.

CHILDREN'S SERMONS

The Baptist church in Novi, Mich., has found helpful the institution of a children's service. At the time when the pastor, Rev. R. O. Thompson, is conducting the main preaching services in the church auditorium, separate junior church services are held in another room under the direction of the pastor's wife, who preaches a children's sermon. The children being out of the main auditorium, the parents can give their undivided attention to the sermons, and then, too, the children are getting a

sermon particularly adapted to their minds.

The above item is taken from a leaflet just issued by the literature division of the board of Missionary Cooperation. It is called "What Some Rural Pastors Are Doing" and gives in detail a number of methods by which various pastors in rural communities have built up their churches. It should prove especially interesting and helpful to the rural pastor, but some of the ideas may also be adaptable to a city pastorate. The leaflet may be obtained for 10 cents from any of the literature bureaus.

IT'S BEING DONE

The "Michigan Baptist" reports that the Hillsdale College church in that state, Rev. Earl F. Adams, pastor, has accepted a quota of \$1500 for missions, and is sending one-twelfth every month to the state office.

A COMMUNITY VACATION

BIBLE SCHOOL

The churches of Kokomo, Ind., experimented this summer in a community vacation school, or schools, for there were four in different sections of the city. The pastor of the Baptist church, Rev. Wesley P. Pearce, was selected to supervise this work because of his success in his own local school in former years.

Twenty-eight teachers were employed. These were mostly public school teachers, as a high standard both intellectually and spiritually, was demanded. No craft work was given but instead educational films were shown for twenty minutes each day.

Forty-three churches were represented by the pupils enrolled. A child to be regularly enrolled had to attend three days. The total enrolment in the four schools was 1289 with an average daily attendance of 787 children. The missionary offering amounted to \$58 which was given to the campaign to provide Testaments for the Chinese. A thank offering of \$71.10 was given by the parents. The churches were apportioned an amount to cover the expense of the movement.

The ministerial association was highly pleased with this first community school and as an experiment it was felt to be a real success. Two and a half hours each day were given to Bible teaching, and the commencement exercises, held in the high school auditorium, were largely attended by interested parents and citizens.

MAKING AN ANNUAL MEETING ATTRACTIVE

Rev. S. B. Crandall, pastor of the First church of Battle Creek, Mich., has for some years asked every department of the church work, every organization within the church, and every officer, to present their annual reports in the form of a poster. This year, at the annual meeting, there were twenty-nine posters, some of them quite artistically made up, each giving the main facts of the year's work. When the reports are presented, the posters are exhibited and then are kept for further inspection by church members.

DOLLAR METER USED

TO TAKE OFFERING

A unique method of taking an offering was devised by Pastor Nyland of the Pearl Street church of Bridgeton, N. J. It was decided to hold a special offering on Sunday, June 27, in order to provide for financial needs of the church during the vacation period, and the following method was used.

The pastor constructed a dollar meter made from an old wash-boiler which did its work if a proper coin (in this instance a silver dollar) was inserted. A gauge attached to the meter kept the congregation advised of the progress of receipts. The idea was so popular that a representative from another Sunday school asked permission to use the meter, hoping to raise money for repairs.

PASTOR ENDORSES PLAN

A small church in New Jersey was recently assisted to put on an every-member plan by one of the field workers of the Board of Missionary Cooperation. On Aug. 1, the pastor wrote an enthusiastic letter to the field worker telling of the good results which had accrued to the church from its use. Among other things, he said that church attendance had been stimulated, there were now twenty-eight new subscribers to current expenses and missions, and the church budgets for each purpose had been increased. The pastor's own salary was raised, and six new members await baptism, three as a direct result of the plan. The pastor says in his letter:

"I have heard some say that the plan has been of more value than an evangelistic campaign. Its effects were seen in the Sunday school and also in the church vacation school which we closed Friday. I am for it."



Among Ourselves



A British Causerie

BY FREDERIC C. SPURR

The Churches and the Strike

WE ARE IN the midst of a clash of opinion on the action of the Christian churches with regard to the coal strike. A group of eminent men, among them was the bishop of Birmingham, one of our most distinguished scientists, issued a statement urging that a certain course of action should be taken, a "definite" Christian action which would give a pause which was so necessary to a better understanding. It set forth no political or economic views, but it urged that that was entirely in keeping with the spirit of Christ. This action was welcomed by church people generally and by the more liberal press of the country. By the conservative press and the government it was resented, as a case of impertinent "interference." The labor organizations have for the most part welcomed it. One of the labor leaders, known for his hostility to organized religion, openly declared that his action on the part of church leaders had completely changed his mind toward the churches. It is not surprising that one of the world who own no allegiance to Jesus Christ should resent the action of church leaders, but that professed Christians should regard as an "interference" any attempt to apply the principles of Jesus Christ to the present situation, is amazing.

"Interfering Parsons"

Most amazing of all is the action of Dean Inge in opposing his brethren by writing an article in a Sunday paper on "Interfering Parsons." The dean is an old man. Of his cleverness in certain directions there can be no doubt. He is a philosopher first and foremost, and, like many philosophers, far removed from actual life. He has had no struggle with poverty. He has lived all his life under the shelter of school, university, and cathedral. He views life through conservative glasses. He has betrayed the least sympathy with working classes, or with democracy. He tells us frankly that he does not live in progress. Often he dips his pen in acid and sends forth his word to sting. It is this unsympathetic attitude in him that is so regrettable. If in his philosophical writings he has found the way for the better understanding of religion, by his incursions into political and social affairs he has annoyed many. It would have been better had he stood by his brethren in their effort to secure justice for the oppressed, and an honorable settlement of the coal dispute.

The antagonism to the church effort at reconciliation has made it clear that

membership of the state church does not necessarily carry with it sympathy with the ideals of Christ. For the majority of those who have criticized the reconcilers are "good churchmen" who are also good conservatives. They have subserved their religion to their politics. Thank God there are noble exceptions, men to whom the kingdom of God comes first. Posterity will not applaud comfortable deans and others who enjoy fat livings and speak unsympathetic words from the security of their well stocked preserves. The verdict will go to men who care nothing for party but everything for men. I wish that Dean Inge had a little less acid and a little more sweetness in his make up.

Church and State

Prominent members of the Anglo Catholic party are reviving the cry for disestablishment and are asking why free churchmen are so languid over the matter. They think that we have fallen under the influence of the bishop of Durham and have come to believe that the state church is the best bulwark against the Catholic advance. In this opinion they are wrong. There is certainly less open enthusiasm for disestablishment than there was, but this is due to a general religious apathy rather than to a belief that the church as by law established guarantees the preaching of Protestant doctrines. As a fact, the state church has definitely ceased to be Protestant in anything but name. I was in Lewes last week and for the first time saw the notice in any Anglican

church: "Official Church." All official ceremonies are held here. Yet this church which is Protestant by law established was indistinguishable from a Roman church in all its appointments. The communion service was described on the notice board as "Mass." The altar was Roman in all its furniture. A red light burned before the sacrament, and the church reeked of incense. Yet nobody protests. The English people do not yet realize that the state church has been captured by the Catholic party the members of which sign the thirty-nine articles and then go forth to deny them. The separation of church and state is necessary since there is now no pretence that it is Protestant, and the state recognizes no church officially save the Protestant one. Disestablishment would not check the growth of the Catholic movement, but it would save the nation from hypocrisy by delivering us from playing with words.

Apart from this aspect of the matter however, disestablishment should come up again for consideration. State churches are disappearing all over the world. It is being realized increasingly that in the present condition of the world and of the church no one society can represent the nation. What was possible when the nation was small and there was only one religious authority is not possible when the nation is great and Christendom is divided. Then there is the social aspect of the matter. The officials of a state church are, by virtue of their office, raised to a social status which is denied to others and which is sometimes made to operate against others. A bishop, for instance, becomes a "Lord" and sits in the upper chamber. He is raised to a social rank in virtue of his religion and for no other reason. Further, at times of national expression on the religious side the officials of one body alone can take part, although they may represent a minority of the nation. For all reasons it is desirable that the church and the state should be apart. Mainly we should say because the kingdom of Christ is not of this world, and to make it a state department is to imperil its spiritual character. It is this aspect of the matter, strange to say, that appeals chiefly to free churchmen and to those Anglo Catholics who are pressing for disestablishment. Here two opposites come together.

The Youth of the World

At Helsinki, the capital of Finland, a remarkable conference has been held. It was called by the Y. M. C. A. to consider ways and means of capturing the youth of the world for Christ. Preparations for the conference have been going on for more than two years in the sending out of a questionnaire far and wide

Undergirding

Philippians 2:12-13

BY MARY W. VASSAR

I HAVE a heavy task ahead, to work my own salvation out, I labor with a load of fear, of pride, and selfishness and doubt; A strong arm seems to lift me on, and fear and weariness have flown; I but work out what God works in, my will and deed are his alone.

I have a citadel to keep, the castle of my heart and mind, I struggle with conflicting views, with prejudice and scruples blind, Baffled, bewildered, almost spent—Hush! for the clashing voices cease, And while I rest there paces guard the white-winged sentry of God's peace.

I have a life-long race to run, the goal seems dim and far-away, If I should slip, if I should fall, if I should wander wide astray! Let me but feel thy hand, my Lord, to thy dear smile I lift my eyes, I press ahead in confidence, since thou art course and goal and prize.

with a view to discovering what youth is thinking about the things that really matter. The replies to this questionnaire formed the basis of the conference. Thousands of documents from all over the world were sifted and classified, with the result that we know now fairly well what ideas are fermenting in the minds of youth.

The international character of the inquiry was a distinct advantage. It showed that there is a common denominator belonging to youth everywhere, something that transcends all national and domestic questions, and deals with life itself. Such questions as sex, vocation, sport, religion, the church and the meaning of Christ for the youth of today, were foremost. The remarkable thing is that the first named of these fills the largest place in the minds of youth. Next to that is the question of the church and personal religion. I have not space to dwell upon the conference itself, but it is essential that when the volume containing the addresses and findings is published it should be carefully read. It will prove to be perhaps the greatest illumination we have had for many years. Doctor Mott was right when he said that a greater door was open today than ever to the mind and heart of youth. The great war blasted much illusion and left men face to face with the naked realities of life. They have not yet adjusted themselves to the new way, hence the confusion and restlessness everywhere apparent. But what a chance for the church!

Preparing the Way of the Lord

Baptists are embarking upon a great intensive work this coming fall and winter. They are not out upon a money-raising campaign so much as a crusade in the interests of a deeper spirituality within their own churches and a more aggressive evangelism in the world without. A day of prayer has been set apart to be held in October when the council of the Baptist Union will meet in special session to wait upon God and when every church will be expected to devote itself to this solemn work. I am sure this move is right. We are beginning at the right place and in the right way. For too long the churches—our own and others—have been marking time. There has been no shout of a king in our camp. The music has been low. Faith has not been keenly alive. The apostolic fire has died down. Our most tremendous need is that of a genuine revival. I do not think we are keen on organizing great mass meetings. These are suspected because of the reactions which have followed them in times past. But we are keen on seeking to bring to full efficiency the life and powers of the churches themselves. When the churches

are fully inspired by the experienced presence of Christ all the rest will follow easily.

Chicago Letter

By C. T. HOLMAN
Collingwood, Ontario

IN THIS lovely and quiet Georgian Bay town, Chicago seems far away and a bit unreal. Here the real things seem to be the glory of gold and crimson in the sky and the reflected wonder of it all as the sun sinks to rest across the bay, the ever-changing beauty of Blue mountain a few miles distant, and the cool, inviting shadows of pine and spruce woods. But I suppose that all this time the crowds still surge across State and Madison, the university enrolls its largest student body of any quarter, and the Baptists of Chicago carry on. But how I, two months removed from the scene, can say anything about it, is the puzzle. My best line, perhaps, will be a little chatter about this country and some ancient history from Chicago.

Modernists and Fundamentalists

"Daddy, is he a modernist or a fundamentalist?" my ten-year-old boy has demanded in a loud and insistent whisper during every sermon we have listened to together this summer. Where he gets his information about the modernist-fundamentalist row I do not know. He hears little of it around our table. I have not always found it easy to classify the preachers on the basis he requires. Most of them seem to me just to be preaching the gospel. I wish that my boy—and a good many others—would not insist on this labeling of ministers by party names. But my boy is not the only person in Canada interested in making this classification. I have just finished reading Rufus Jones' new book, "The Church's Debt to Heretics" and, by comparison with this modern crusade, I am amazed at the Roman Catholic church's restraint in its dealings with heretics.

The United Church of Canada

Last Sunday evening I had the privilege of preaching to a great congregation at a union service of Baptists and the United church of Canada. From all that I learn this experiment in organic union on the part of Methodists, Presbyterians and Congregationalists, is making splendid progress. I have read articles and heard reports on the progress within the governing bodies, but now I have had an opportunity to see how it goes in local congregations. I think it can be said that these local groups are learning how good and pleasant it is for brethren to dwell together in unity whatever may be their individual views on God's sovereignty or man's freedom. They are worshiping and working together in fine accord. The one lamentable feature is the bitterness which, in many places, has developed between the Presbyterians who went into the union (the great majority) and the continuing Presbyterians who propose to carry on independently. In some cases diplomatic relations have been entirely broken off. Former friends and fellow

church-members will not trade with each other. It is unfortunate that this bitterness should accompany an effort toward Christian unity. But then, churches made up of human beings. Time will do its work. The continuing Presbyterians perhaps have their witness to give. Meanwhile a great united church have an opportunity to demonstrate whether or not it can make ethical and religious sanctions more effective in personal and social life than was possible to Protestantism in its former divided state.

School for City Church Workers

Before leaving Chicago I participated in the interdenominational school for city church workers conducted by the Congregational, Methodist, Disciples, Presbyterian and Baptist auspices, the Garrett Biblical Institute, Evansville, June 14-25. The school brought together a significant group of practical workers in various types of city community representatives of home mission, administrative bodies, and technical experts. Among those who lead discussions were Dr. Wm. P. Shriver, director of the department of city, immigrant and industrial work of the Presbyterian church; Dr. Paul Fox, director of interdenominational Polish work in Chicago and lecturer on anthropology and racial backgrounds in Garrett; Mrs. Edna Ells, formerly head worker in Garibaldi institute; Prof. Frank O. Beck, director of city field work at Garrett, Protestant counsellor in the boys' branch of the municipal court, Chicago. My job was to lead the discussions "Pastoral Problems in the City Community" and I learned much from a group of pastors who were actually wrestling with these problems in several different cities. Two broadly cultural courses were offered, one by Prof. E. Ames of the University of Chicago, "The Idea of God," and the other by Prof. W. T. Willett, also of that university, on, "The Old Testament in the Light of Today." The group did not confine itself to lectures and discussions but visited and studied various types of communities and the agencies operating within them: Hull house, Garibaldi institute, Olivet Institutional church, the black belt, etc.

During part of the time the school was in session the Methodist Federation of Social Service was also holding a conference in Garrett on, "The Preacher and the Economic Order." This provided an opportunity for the students to hear a to meet at luncheon conferences such as Bishop F. J. McConnell, Pr. Harry F. Ward, Rev. F. Ernest Johns and others. It was a rich and awakening experience. The one regret I feel is that although the Baptists were officially represented by one of their executive officers in formulating plans for the school, they fell down completely in providing their quota of students. As the other cooperating denominations were well represented. It would have meant, I am persuaded, a widening of the horizon and a real increase of power.

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2320 S. Michigan Ave., Chicago, Ill.

or some of our city church workers had been attended.

The Winona Bible Conference

By M. A. MARTIN

THE thirty-second annual Bible conference held at Winona lake, Indiana, closed Sunday evening, Aug. 22. The program included such prominent men as Dr. George W. Taft, who presided at number of the meetings, Dr. H. Tyden Chivers, pastor of Spurgeon Tabernacle, London; Dr. J. C. Massee, Boston; Dr. L. R. Scarborough, Baptist Theological seminary, Texas; Prof. A. T. Robertson, Baptist Theological seminary, Louisville, Ky.; Dr. M. E. Dodd, pastor of the Baptist church in Shreveport, La.; Dr. Robert Harper, Baptist medical missionary from Burma; E. O. Sellers, the noted song leader, with hosts of Baptist ministers from various states. All of these mighty men of God brought great messages.

The attendance this year was the largest in the history of Winona. Almost every state was represented, and missionaries came from almost every field, both at home and abroad. The missionary hour was held daily from 3-4 p.m., with two speakers during the hour. Each evening at 9:15 thirty minutes were devoted to stereopticon slides and motion pictures illustrating missionary work in various fields. People crowded these meetings. Many got a new view of missionary activities and will go home to their churches to do a greater work.

The large attendance was not the only criterion. A minister who was here for the first time said: "I am thankful that God permitted me to be at Winona where Christ was the center of every sermon and address. I received great benefit from the Bible teaching of Miss Grace Saxe. The music was wonderful. Homer Rodeheaver is a great leader. It was easy for men to preach after the preparation by this prince of sacred song leaders. Although I cannot sing, I attended the song service each afternoon by Mr. Rodeheaver and received splendid instruction to carry to my young people." Another minister said, "I have attended thirty of the thirty-two Bible conferences held at Winona, and I regard this one as the greatest by far. I believe the missionary side of Winona will become the world's greatest center for missionaries. The spirit of the conference was beautiful throughout. It has been refreshing to me."

Others spoke of the early morning meetings led by Peter McFarlane and Doctor Massee as the most helpful of the conference. Many referred to the wonderful messages given by Dr. M. E. Dodd, Doctor Shillito of London who preached the opening sermon of the conference, Dr. C. M. Gordon and Dr. Gifford Gordon of Melbourne, Australia, Doctor Chivers and Dr. William Sherwood of London, Dr. George L. Robinson, Chicago, Doctor Robertson, Evangelist Bob Jones, Bishop Spreng and others.

The closing day was one that will remain in the memory of all present. The

morning service at 6:45 was led by Doctor Massee, his theme being, "Transforming Love." Bible teaching was held at 8:30 and 9:30 by Mr. H. A. Ironside and Miss Grace Saxe. Doctor Chivers spoke at 10:30 and again at 2:30. A great men's meeting was held at 4 p.m. at the historic Indian mound, with Doctor Biederdorf, director of the Bible conference, in charge. At the same hour Miss Saxe spoke to women in the auditorium. Dr. C. G. Jordan spoke at the first of the two evening meetings on, "The Coming Revival," which he declares is near at hand, and the closing sermon was given by Dr. J. C. Broomfield of Pittsburgh, on, "The Wonderful Christ." This was the high-water mark of the conference and a fitting climax, Christ being lifted up in all his glory and majesty. Dr. J. C. Breckenridge, general secretary of the Winona Assembly and Bible Conference, pronounced the benediction.

The Federated Churches of Cleveland

By JOHN R. SCOTFORD

"CHURCH Union" is a popular slogan of the day. All manner of schemes for bringing the churches closer together are advocated. At one extreme are plans for general ecclesiastical consolidation which are obviously impossible; at the other, are vague plans for the association of churches. In between one finds an occasional adventure in cooperation which is producing results in practical church unity. The "Federated Churches of Cleveland" is an outstanding example of what may be accomplished in bringing the churches of a great city close to each other in spirit and in work.

"To create and maintain an effective union of the churches of Cuyahoga County" is the purpose of this federation as stated in its constitution. "Union" does not imply the wiping out of denominational lines, but rather a unity of the spirit by which each church is quickened and inspired by its sense of relationship to the others.

To a remarkable degree this goal has been attained. A contagious spirit of good-will pervades the life of the churches. In consequence, the individual congregations are prosperous, the ministers contented, and the impact of the churches upon the life of the city increasingly effective.

How has this atmosphere been created? What are the reasons for this unusual success in the difficult field of inter-church activity?

Certain general factors are important. The traditions of Cleveland pre-dispose the city toward progress. The annual raising of a community fund in excess of \$4,000,000 draws the city together and produces spiritual result. Isms do not thrive here. The churches are facing practical problems in a progressive spirit. The absence of outstanding pulpits eliminates a prolific source of ministerial jealousy. The city is not dominated by any single denomination. The churches stand on an equality.

In this general atmosphere the feder-

ated churches have builded wisely. Their activities are various, but the foundation is laid by the work of the comity committee, composed of the official representatives of the denominations carrying on work in the Cleveland area, which seeks to guide the expansion of the churches to secure the maximum of ecclesiastical efficiency.

It does this in two ways. Through its survey secretary, John Prucha, the comity committee acts as a fact finding agency for all the churches. Upon request the religious and racial complexion of any section of the city will be ascertained. The denominations commonly ask for such surveys before giving up old work or assuming new. General studies have been made and published of the negro situation, the foreign groups and their churches, and of two large sections of the city where the churches were not satisfied with the progress which they were making. Through the comity committee the churches have access to intimate data as to the city and its life.

The committee seeks to supervise the organizing of new churches and the relocation of old ones. New enterprises and changes of location are reported to the committee. If conflict of interest or difference of judgment develop, hearings are held and the problem studied from all angles. Repeatedly the committee has been able to avoid friction by suggesting to churches better locations than they had themselves discovered. Frequently entire days have been given to the study of the problems of a particular church. Decisions are made in the light of all the circumstances. Even wealthy churches moving from the heart of town to the suburbs have bowed before the moral suasion exerted by the comity committee. The major denominations cooperate so far as church extension work is concerned. The only infractions of comity are on the part of small sects having only one or two churches in the city who insist upon locating where they please. Owing to their theological vagaries such churches have little popular appeal and therefore do not seriously disturb the general scheme of things.

Another activity of the comity committee is to encourage the building of one strong institutional church in each particularly difficult section of the city. Especially where the field is largely foreign, the ideal is to have each church feel that it has behind it the strength of the Protestantism of the city.

The denominations have profited from these principles of comity. The foolish expenditure of money has often been avoided. Because of the wisdom used in locating churches Cleveland has little "ecclesiastical junk" in the way of small churches with no reason for being or hope for the future. A surprising percentage of the churches have both a field and a future. The assurance that there would be no intrusion upon their territory has encouraged the churches to make investments in property, often building for the future. Grievances between churches or denominations are

practically unknown. Ecclesiastical comity is a game at which every one wins. The secretary of the federated churches, Mr. E. R. Wright, contends that through this comity committee the churches of Cleveland have true organic unity, functioning together on a common plan with a common purpose, without sacrificing their denominational heritage. To some this will seem an over-statement. A commentary on the situation is the absence of union or undenominational churches in the Cleveland area. Where the denominations cooperate and respect one another's rights there is no need for the organization of independent ecclesiastical units.

Through this committee the denominational officials, the lay leaders, and the pastors long in service have been brought together in cooperation. The real service rendered by this committee has pre-disposed the churches toward the other activities of the federated churches.

Much is done by this organization for the intellectual and spiritual stimulation of both pastors and people. Every year the ministers gather for a retreat at a country home overlooking the valley of the Chagrin river. As opportunity offers, dinners and conferences are held during the year when men such as Chas. E. Jefferson, F. W. Norwood, and Harry F. Ward are heard. The Cleveland ministers receive much inspiration at first hand rather than through books.

In every city there are people who like to attend meetings and public dinners. For these the federated churches conduct noon-day theater meetings in Lent with speakers such as S. Parkes Cadman, Sherwood Eddy, and Bernard Clausen. At the annual meeting of the federated churches the speaker is an outstanding leader such as T. Rondra Williams, John Kelman, or Henry Van Dyke. Such gatherings visualize the unity of the churches in the eyes of the public.

As it has grown in prestige and financial resources the federation has taken over the activities of other bodies. An organization of the women's missionary societies of the city has been incorporated as its women's department. Its primary interest is missionary education, although it has also been active in the promotion of peace sentiment and the creation of international mindedness. Through the civic betterment committee the federation serves as an avenue for the expression of church sentiment on moral issues without taking upon itself the onus of a reform organization. Three years ago the Cuyahoga County Sunday-school Association was absorbed, its debts paid and work assumed. Under the name, "The Council of Religious Education" it functions as a department of the federation, conducting training schools and conventions, promoting week-day religious instruction in the suburban cities, and supervising the work of the daily vacation Bible schools. The "Federated Churches" tends to become the one interdenominational agency in the Cleveland area, working in cooperation with many state and national bodies.

The "Federated Churches" was organized fifteen years ago; E. R. Wright was secretary for fourteen years. At present the staff consists of eight people and the budget is more than \$30,000 a year. This sum is raised largely by 4000 individual pledges rather than through church contributions. Financially, the federation does not make itself a burden to the churches. Its policy is to build upon the laymen who remain rather than upon the ministers who come and go. The result has been astonishing stability and financial power, due to the devotion of a considerable number of exceedingly able laymen.

The work of the organization might be criticized from a number of angles. The local churches do not feel a great responsibility toward it. The city is touched more at its center than at its circumference. And yet through this organization a pervasive spirit of fellowship, good-will, and unity has been created among the churches of Cleveland. Whether this be church unity or not depends upon our definition of that term—but it is prerequisite to any more intimate form of church cooperation.

American University of Beirut

BY EDITH M. BACON

BEIRUT by its situation at the crossroads of the Near East is a favored spot for a university. The site chosen by Daniel Bliss, our first president, was one of health and great beauty, out from town about a mile and stretching along the promontory just as South Main street overlooks the water, so we span out over the water of the Mediterranean. Across the sheltered port below the campus is the background of the mighty range of Lebanon mountains.

The university is a great international force. The faculty is thoroughly cosmopolitan and the student body of many races. They are representatives of many hostile races and denominations, but they work together with the heartiest of fellowship, because there is a common bond much bigger than the petty differences. On the faculty there are Americans from all over the United States, of different sects; Canadian and British, French, German, and a Russian working in the same department with a Spanish Jew. There's a Dalmatian technician working with an Armenian adjunct professor, a Bulgarian's assistant, and another adjunct professor who belongs to an old feudal family of Maronites. One of the surgeons is a cousin of the Greek Orthodox Patriarch of Antioch, the direct successor of the original patriarch of the Eastern church. The dermatologist is a Druse; the lecturer on public hygiene and the assistant in obstetrics are Sunni Moslems. The adjunct professor of anatomy is affiliated with the Roman Catholics. A Jew from one of the Zionist colonies in Palestine has been working intimately with an interne, the brother-in-law of a Moslem nationalist leader of Damascus. The technician in the X-ray department is the son of a sheik from Trans-jordania. The new superintendent of the university

hospital is the son of a Norwegian immigrant of New Zealand.

After living in the university for six and a half years this environment seems perfectly natural and one does not question the religious sect of his associate any more than his nationality. There are plenty of evidences that the university, while not sectarian, is distinctly Christian. "I am come that ye may have life, and have it more abundantly," is the motto and the Golden Rule is recommended for practical use. While there is no attempt to proselytize, we have the satisfaction of knowing that many lives are changed by the Christian influence. All of us are put to the test whether it be in the class room, the campus or in the homes, and the results are charted in their lives for good or bad. This alone makes a tremendous challenge and a great opportunity to share the gospel of Christ. Regular courses in the study of the Bible are required in the A. U. B. curriculum, for it is believed the Bible takes hold of the consciences of men. It does it by bringing conscience in contact with God. It is tested by the life of the student.

There is an attempt to limit our enrollment to 1200; consequently a good many were turned away this year and we opened with seventeen more than the 1200. There are over twenty different racial groups represented in the student body but the nationalities that represent the largest number are Syrian, Palestinian, Mesopotamian, Armenian, Egyptian, Persian and so on. It caused quite a sensation just before the opening of the university to have a convoy of thirty automobiles from Bagdad, bringing 150 students. About 50 per cent of the students are Moslems, Jews, Druses and Bahais. In Mr. Bacon's department he has four assistants and over 250 students. The teaching staff of the university numbers about 150 divided among the preparatory school, college of arts and science, schools of pharmacy, dentistry and medicine, and nurses training school. On the campus are thirty buildings of stone and fine masonry such as the people of this country are skilled in erecting.

Since we came here women have been admitted into the regular departments of the university. Although the possibility of such a thing was a matter of slow development, the final fulfillment was so sudden that we were astonished at the apparent naturalness of it, in a country where women are not granted the freedom and independence that they enjoy in America. However, the men have encouraged the step and shared full privileges in the classroom and on the campus. The only barriers have been their own mental ones.

The first woman to receive a university diploma was a Hebrew who took her course in the pharmacy school and was graduated last June. Women are now enrolled in all the departments except the preparatory. Two of them are Moslems. One has fallen from her husband's good will and because she insisted upon following the pent-up desire of her heart, she has been divorced by him, the

er brought her husband along. They Egyptians. She has had greater educational advantages in her girlhood than he and knew English before he came, but he went at once into the preparatory department to learn English and he could enter the commerce department in the university. She is taking a regular Arts course and has distinguished herself in her aptness and earnestness. She has thrown back her head and goes about the campus with the neck neatly folded about her neck, exposing just the face, a rather striking effect in its severity. One day when she was calling upon me she told me how liberally she had gained this liberty: her husband though devoted to her has not the same courage of his convictions, in fact I am not sure that he has the same convictions. She pleaded with him a long time for the permission to remove the veil from her face; he always made excuses. One day she observed a very respected friend of theirs in the streets of Cairo with her face uncovered. She called her husband's attention: "Ah, but this is in her motor, and is not exposed to public gaze as you would be. Impossible." She dropped the matter for a while until he thought the desire was no longer uppermost in her mind. He is an indulgent husband and very devoted to her, and the people of this country are most generous in the gift-making habit especially as a means of keeping favor. One day he said: "Express your greatest wish and I'll grant it to you." She quite surprised him by asking for an automobile. True to his word however, he got a very nice one and they enjoyed their quiet rides together. Finding a favored opportunity she said: "Are you willing now I should remove my veil?" He recognized her earnestness and the final objection being no longer valid, he granted the desire. His freedom was gained with his full approval and they are a happy couple, making wonderful discoveries in their companionship.

For twenty years there has been competition with the medical department at the school for nursing. The profession in its infancy was looked upon as menial and many girls who entered, had a long sea of prejudice and opposition to overcome, but now the course has developed to such an extent as to be recognized to the extent of presenting a certificate from the platform at the university commencement exercises, and the stigma has been removed. The new Bliss Dale Home which was dedicated last June, provides an attractive home for the nurses. The course provided is similar to that given in the hospitals in America. Many of the graduates now hold responsible positions as superintendents of nurses in government and private hospitals in big cities of the Levant.

The social life of the institution is centered in the building known as West Hall. It is a beautiful building equipped for general relaxation. Strange as it may seem, the people of this part of the world have to be taught to play, and sportsmanship is one of the hard-

est lessons, but the value of it is felt in every department of the university; a good deal of emphasis is therefore placed upon it. The students are a serious minded body, most of whom count the cost of an education, and have little time or inclination for the distinctly social events that our young people at home require. Their warm hearts and inbred courtesy, together with their earnestness, make them most pliable to influence.

American University, Beirut, Syria.

"Radio Romance"

By F. B. McALLISTER

THE FIRST tanned, brawny life-guard I saw engendered within me a sense of awe; later I became a life-guard. A year ago I met my favorite radio preacher; he was so deliciously human that I wondered why my bouffant imagination had caused me to gild the pill.

Recently, what remained of the romance I had woven about the aureate "Mike," quivered on the verge of collapse; I had been asked to broadcast my sermons. It happened this way:

The day was Monday. Wanted on the phone! A charming, resonant baritone voice was asking me if I contemplated broadcasting my sermons. He said that he learned that we were having a crowded house and that, no doubt, my sermons would be of interest to a larger constituency such as the radio might give. If one had told me a week previous to this that I would be nominated by a certain station to broadcast my sermons I would have gasped. But here I was, actually being conferred with by a real, honest-to-gracious announcer. And more, he was selling the idea to me: "Our station has been heard many times on the coast and is received consistently . . ."

He bandied his arguments with the skill of an insurance agent. Almost bewildered I ventured, "Does it cost something? If so, what?" When he replied very suavely, "Oh, yes! The customary charge for churches is . . ." my romance received a staggering blow. But then, some one must pay; why had I not thought of it before? He told me very casually that the established price for churches throughout the country was so much for the first hour, and almost half that sum for each succeeding hour. Further, the announcer informed me that there was not the customary competition in our section of the metropolitan area and that we might use the station every Sunday morning. "In crowded areas, where there are many large churches, they clamor for a place, and the station managers must compel them to await their turn in broadcasting their services; but with us it will be different," he was insisting, "for the competition is not so keen."

As he told me of the advertising value of such a broadcast service I ventured that one could do some good also. He grasped that point and dwelt upon it. "Indeed, and the churches who use it find it a paying investment." Then, "Talk it over with your trustees and let me hear

from you."

After his charming voice had ceased, I mentally checked up the cost of radiotizing our morning services. Too much! Yes, too much of a burden by long odds for our people. I considered broadcasting once a month, as many do, and thought I would bring it before the trustees. No! A larger church might do it, but not we. The price was stiff.

So that was it! A sort of an entrance had kept some of these business secrets from thousands of us preachers who had also been yearning for the joy of having folk hear our voices over the radio and, incidentally, "advertise the church and accomplish a lot of good."

Some day, if competition in our district has not become too keen, and we have summoned courage to ask the trustees to put up the cash, we are going to broadcast our services. However, until then we shall no longer tremble before the trumpet.

Parents Who Did Not Pray in Vain

By DOUGLAS G. HARING

SOME MONTHS after the earthquake, when the night school of the Tokio tabernacle was being held in the theological seminary for lack of other quarters, an unkempt, troublesome boy attracted the attention of all the teachers. He was insolent and noisy—he made it embarrassing for his teachers, and several times they discussed dropping him from the school.

Suddenly he developed interest in a Bible class held at the home of the writer. The words of Jesus seemed to take hold on him, and slowly but clearly he changed. He began to dress more neatly; his insolence disappeared and in the past year and a half I have seen him develop into one of the most likable, considerate and helpful boys I ever knew in Japan.

One evening he told me this story. His father had been a doctor of considerable reputation, his mother a trained nurse. When the Japanese-Russian war broke loose, the parents turned the little boy over to an aunt in the Hokkaido, and themselves went to the front to serve the sick and wounded.

He never saw his parents again. They fell victim to some epidemic, smallpox or cholera or some other fatal spectre of the Manchurian plains and to this day he does not know their resting place. His boyish heart was filled with revolt. He hated life and all connected with it. Daily he would hide from other people and weep bitter, scalding tears of loneliness. His aunt brought him up to fear and despise Christianity as an alien superstition.

Then after the earthquake he found that he must learn English for the sake of his business, and he swallowed his anti-Christian feelings to attend the tabernacle night school, for he wanted foreign teachers whose pronunciation could be trusted as a model.

Here he heard in the chapel the reading of the New Testament. Something about the words of Jesus seemed vaguely

familiar, like a voice speaking to him from a previous existence. Where had he heard those words? Why did his eyes fill with hot tears and his throat gulp involuntarily whenever they were read? What could it mean?

He would study this Bible and see. Anyhow, it could do no harm to investigate. He went to the foreign teacher's Bible class, and there he learned to love Jesus and to long to follow him. But why did he always experience that nameless emotion and why did the tears always flow when those words of the Master were read?

One day he found the answer. It was time for the seasonal housecleaning, and out from the depths of a closet he dug a big box. "What is this?" he asked his aunt. "Some of your father's things that he left when he went to Manchuria," she replied.

Feverishly he opened the box, and searched its contents for some reminder of his father and mother. Old medical instruments, yellow books on various diseases, letters and papers. But what was this big leather volume? A Bible? Surely it was—an English Bible, well worn, marked and underlined through hours of patient study, and in the front his father's name! Here was a book-mark, a strip of ribbon embroidered by hand, with writing which indicated that some long-forgotten lady missionary had given it to his father. There were other Christian books too.

Accusingly he confronted his aunt. "Was my father a Christian?" "Yes, but the family has always tried to hide the shame. I have done my best to bring you up in the old ways." So that was it! One more question: "Was my mother a Christian?" "Yes, she was."

Now he knew. Those burning tears when he heard the words of Jesus—of course his father and mother had read them to him when he was a boy and all through the years they had been hidden in some recess of his memory, beyond recall. But the emotion that swept over him when he heard, "Blessed are the poor in spirit—" was at last understandable. His parents must have prayed for him, that somehow he might follow in this new path which they had trod de-

spite family opposition. Now he too must heed the call. His duty was to his father's memory and his aunt's efforts must go for nothing.

As he finished the tale, he said, "As soon as I have learned enough about Christianity to know clearly what I am doing, I shall follow in my father's footsteps." May God give him strength to follow to the end!

Atlantic Conference of German Baptists

By R. F. WEGNER

THE twenty-eighth session of the Atlantic Conference of German-speaking Baptists met at Brooklyn, N. Y., Aug. 25-29, convening with the First German Baptist church, organized in 1854. This old congregation occupies a new location at the corner of McPhearsen street and Catalpa avenue. All the services are now bi-lingual; while the older people still use their mother tongue, the Saxon, the younger people prefer the Anglo-Saxon. There are thousands of Germans in our country who ought to be won for Christ and the church, as Paul said in 1 Cor., 9:20-22. To the Americans I became an American that I might win them; to the Germans I became a German that I might win some; I am made all things to all men that I might by all means save some.

The German-speaking Baptists of this land number about 32,000. The Atlantic conferences comprise the twenty-nine churches of the Atlantic states with 4380 members. Our church property represents a valuation of \$1,189,500. For home missions \$140,630 was contributed during the past year; 194 persons were received by baptism, fifty-seven lost by death and seventy-nine excluded and erased.

The conference accepted the faith once delivered to the saints. Unanimity prevailed at all sessions; there was no unkind criticism though some held different angles of vision. All difficulties and problems were victoriously surmounted. The slogan which prevailed in all discussion was, "The gift of vision, the faith to dare, the will to do." God will help us to attempt greater things for him in this time of enlarged opportunities.

PASTOR WILEY ROY DEAL of Doylestown, Pa., is not disposed to make trouble in church over certain action taken by members while he was on vacation. They creased his salary.

COFFEE CREEK (IND.) association celebrated its centenary, Aug. 19-20.

DR. HOWARD R. CHAPMAN, Baptist university pastor at Ann Arbor, preached Pastor A. V. Allen at Jefferson, Detroit, Aug. 15.

DR. BENJAMIN OTTO supplied the pulpit of North Shore church, Chicago, in absence of Pastor Herbert W. Virg, Aug. 15.

Storer Record, COLLEGE PAPER of Harperry, W. Va., notes the death of Wm. Peregoy, long a faithful friend and supporter of the college.

REV. BENJAMIN F. WHITE, Waltham, Mass., becomes permanent pastor of Braintree.

AT THE NORTHERN CONFERENCE of German Baptist churches at Carbon, Alberta, Pastors Albert Stelter of Newstadt, C. Henry Schatz of Inglebright, Sask., John Schwitzer of Medicine Hat, were formally ordained.

THE BAPTIST SOCIETY at West Tisbury, Mass., has voted to unite with the First Baptist church of Vineyard Haven.

REV. J. WHITCOMB BROUGHER, JR., occupied the pulpit of the First church, Sea, Aug. 29.

REV. R. A. STONE transfers his field pastoral work from Clinton to Amesbury, Mass.

DR. H. F. STILWELL, secretary of evangelism of the Home Mission Society, has resigned to take the chair of evangelism in Eastern Baptist Theological seminary.

REV. H. R. WALDO goes from the pastorate of Second church, Indianapolis, to that of Carmel church, Detroit.

REV. ROY E. BARNETT, formerly at Martinsville, Ind., is now pleasantly located at Hastings, Neb.

MISS RITA PARSONS, kindergartner of Strong Place Christian center, Brooklyn, N. Y., spent her vacation happily with parents, Rev. and Mrs. T. J. Parsons of Indianapolis.

FIRST CHURCH, Oakland, Calif., gave surprise reception Aug. 18 to the assistant pastor, Dr. George E. Burlingame.

REV. LAWRENCE A. WHEATON of Hockley Falls, N. Y., in the course of a pleasurable vacation, preached Aug. 29 at the Baptist church, Newburyport, Mass.

DR. GEORGE W. MCDANIEL, president of the Southern Baptist Convention, preached a series of vacation sermons at Tenet church, Los Angeles.

MRS. L. E. SISSON, eighty-four years of age and a lifelong Baptist, has been reading THE BAPTIST and its predecessors ever since she can remember, and still sends subscriptions.

LORAIN ASSOCIATION, Ohio, by unanimous resolution expresses disagreement with action of the Northern Baptist Convention in adopting the Brougher resolution, favoring the Riley amendment, and "will

Here, There and Everywhere

MR. AND MRS. D. R. LELAND, valuable members of Oak Park church, Illinois, are moving to Lakeland, Fla. They took advantage of the opportunity to take an automobile tour to the Atlantic coast and thence southward to their new home, and found the experience delightful.

CAMP EBERHARDT CONFERENCE was held under the direction of the Sunday school council of the First church, South Bend, Ind., Sept. 4-6. The whole Sunday school and church camped two days on the shore of a beautiful lake.

AFTER TWO YEARS spent in evangelistic work, Rev. H. F. Holbrook is open for a pastorate, with "any church that desires a minister who believes the truths that Bap-

tists have accepted for the last 200 years or more and the faith 'once for all delivered.'"

IMMANUEL CHURCH, Long Beach, Calif., has been fortunate this summer in having for pulpit supplies or for special addresses Dr. Arthur W. Rider, Dr. W. S. Abernethy, Dr. Homer Vosburg, Dr. George D. Knights and Mr. Gustavus Schneider.

DR. V. J. VITA, PASTOR of Immanuel Bohemian Baptist church, Chicago, will leave for Czecho-Slovakia Oct 6, as a missionary and evangelist sent by the Czecho-Slovak churches of Chicago. They will support him in this work, and his church grants him leave of absence for a year and a half.

recognize any church not holding baptism by immersion as a pre-requisite to membership."

COVENANT CHURCH, Chicago, has redeveled and redecored its building at a cost of \$3700.

PASTOR HUGH P. ANDREWS of First church, South Bend, Wash., has begun the dedication of the *Chaplain*, a new church member, for his own congregation.

REV. C. G. MORSE, who has spent several years as superintendent of the southwest Indiana district, has become director of social work for the Michigan Baptist Convention.

BETHEL CHURCH, White Lick association, Ill., held a home-coming a few weeks ago, in connection with which Pastor H. S. Merrill raised \$150 for repairs on the house.

PASTOR W. A. SANDERS baptized twin sisters at Oolitic, Ind., Aug. 22. The church is remodeling its house.

LAST SIDE CHURCH, Evansville, Ind., is raising "a mile of pennies" to apply on its new building.

IMPORTANT PASTORAL CHANGES are reported from Illinois. Dr. Martin Thwing leaves thirty years of remarkable service at First church, Alton; Walter Ingram comes from First church, Moline, to First church, Yakima, Wash.; E. L. Bayliss from Manchester to Auburn; F. L. Enslow from Evanston to South Bend, Ind.; R. T. Gasaway from Carlinville to Rochester seminary; Paul D. Raycroft closes at Little Rock and moves to Chicago; F. C. Luedeke leaves Ava to Rochester seminary; Paul Mik from Immanuel Slovak to Czechoslovak church, Cleveland, Ohio; Vaclav Sildes from Czechoslovak, Berwyn, to Czechoslovak, Prague, Minn., exchanging pastorates with Chas. Brazda; Benjamin Cheums from Ottawa to Rochelle; E. E. Lytton from Roseville.

LADIES OF BRADFORD CHURCH, Ill., have organized a guitar club which plays on Sunday evenings.

PASTOR A. W. FULLER of El Paso, Ill., while picking cherries, fell from a ladder and broke both an arm and a leg. Happily, he is on the way to early recovery.

EXTENSIVE IMPROVEMENTS on buildings are in progress at Urbana and Cairo, Ill., and work on the new building at Murphysboro is proceeding rapidly.

REV. HARRY CREGO of Norwood Park church, Chicago, officiated at the marriage of his daughter, Agnes, to Mr. Stuart J. Appen.

CALVARY CHURCH, Minneapolis, gave a farewell party to Dr. and Mrs. W. T. Dorland, Aug. 27, to mark the close of his service with the church as interim pastor.

FIRST CHURCH, Atlantic City, under the leadership of Pastor Hinson V. Howlett, is planning to erect a new building to cost \$20,000.

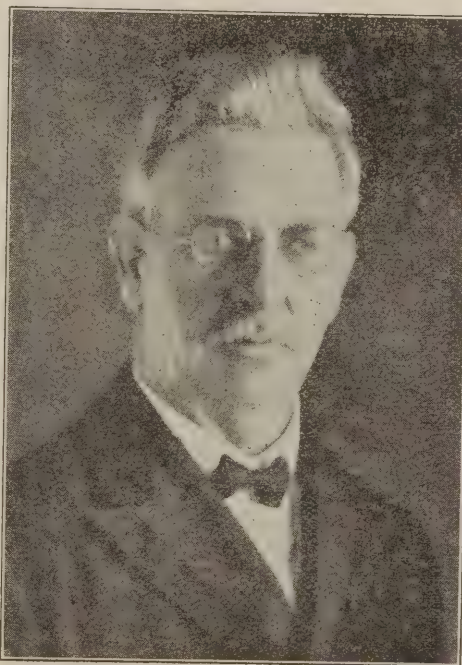
THE *New Jersey Baptist Bulletin* holds the honorable and unique distinction of being the only department for news of the Baptists in the state.

PASTOR JOHN B. SPEED has closed his work at Fowler, Calif., after two years of excellent service.

PASTOR GEO. W. STODDARD received two members at Latham, Ill., on the first Sunday after his vacation.

REV. HAROLD N. GEISTWEIT at First church, Des Moines, sends a full and interesting program of sermons and prayer meeting topics for the coming year. Various special events are provided for, and the whole exhibits careful forethought and an analytical study of conditions.

PROVIDENCE CHURCH, North Sewickley, Pa., celebrated its 125th anniversary Aug. 26. A large number of old members returned for the occasion. The church was beautifully decorated, and the program full



J. R. RUTLEDGE, PASTOR PROVIDENCE CHURCH, NORTH SEWICKLEY, PA.

of interest. Rev. C. W. McGeorge of Elmwood City, and Rev. C. Childs of Harmony, gave the principal addresses of the afternoon and Rev. H. Woodrow of Newcastle gave the evening address. Music, vocal and instrumental, interspersed with congregational singing of old favorites led by Mr. Clinton E. Sankey, was an inspiration. The climax was reached in testimonies and reminiscences, concluding with the recollections of Mrs. Grimm of Sharon, eighty-two years old, of the days when her father, the late Rev. John Parker, was pastor. She sang beautifully, "The Broken Circle." The ladies' missionary society provided dinner on the church lawn. A history of the church has been prepared by Mrs. J. R. Rutledge, the pastor's wife. Persons desiring a copy may send 50 cents to Mr. A. P. Hazen, Elmwood City, Pa.

PRES. FRANK L. ANDERSON of the International seminary just returned from a tour in Europe, was called to Des Moines Aug. 31, to attend the funeral of his brother. Later he will give to the readers of THE BAPTIST the benefit of his observations in Europe.

PASTOR CHARLES H. HEATON of First church, Elkhart, Ind., utilized the month of August for the purpose of holding a Bible conference in a tent under the auspices

of his church. Assistants were Mr. Max Hakes with a chorus choir of thirty voices; an orchestra conducted by Mr. Sidney Weber; Dr. W. P. Pearce of Bay City, Mich.; Dr. J. W. Hoyt of Chicago and Dean C. L. Fowler of Denver Bible institute. The conference was highly successful in attendance, interest and the number of conversions, and free-will offerings covered the entire expense.

REV. RUSSELL M. BROUGHER spent a part of his vacation on the Pacific coast, where he preached to crowded houses.

REV. H. B. PHILPOTTS, for the last eight years associate pastor with Dr. W. B. Riley at Minneapolis, has accepted a similar settlement with Pastor W. H. Rogers of the First church, Wichita, Kan.

REV. ROBERT NELSON VAN DOREN, D.D., for nearly half a century a Baptist minister and for several years pastor of Calvary church, Chicago, died Aug. 31. He was born in New Jersey in 1847 and was graduated from the Hamilton Theological seminary in 1878. Among the charges he held were Bath-on-the-Hudson, N. Y.; Oak Park, Ill.; Vermilion, S. D., and Port Huron, Mich. For several years he was associate editor of the *Standard*. He is survived by his widow, formerly Miss Martha Louise Howe of Cherry Valley, Ill., to whom he was married in 1881.

DR. KERR BOYCE TUPPER, of Philadelphia, who for the last four years, has been one of the summer preachers at Leland Stanford university, is at present supplying for a few Sundays the pulpit of

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THE BAPTIST
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the Temple church, Los Angeles. The *Temple Herald* speaks of him as "one of the most brilliant preachers among Baptists." Doctor Tupper returns East in October for his work as tourist minister, during the winter, in Orlando, Florida.

REV. EARL D. SIMS, "church invigorator," is at Halsey, Mich. It naturally follows, that the cornerstone for a new building was laid, Aug. 29. Associated with him on the program were Rev. W. H. Pettit, of Royal Oak, and Grant M. Hudson, M.C. Mrs. Matilda Wells sang, accompanied by Mrs. Lu. Perry. Mr. Wm. Goushaw laid the stone.

THE SHIFTING OF PASTORATES in Kansas takes W. H. Fletcher to Philadelphia church; J. F. Daly to Brenner Heights, Kansas City, for full time; R. A. Craig to Onaga and St. Clere; W. S. Jones to Galena; E. L. Hurley to Cherryvale; H. M. Young from Mound Valley to Overland Park; and J. P. Woods from Anthony to Harper. Forty-six additions are reported at Lansing, Kan., three at Oak Creek and several at Argonia.

MR. L. ROBERTS STUMP was set apart to the gospel ministry at Philippi, W. Va., Aug. 18.

REV. EUGENE NEUBAUER of Fairmont, W. Va., is reported to have undergone a serious surgical operation and to be still in the hospital. After several years of excellent service with the Baptist Temple at that place he is preparing to close his work there.

REV. JONATHAN WOOD goes from Parsons, W. Va., to Moab, Utah, and Rev. A. Brooke Withers of North Carolina has been called to take his place at Parsons.

A FAMILY REUNION was held at the home of Deacon and Mrs. J. H. Elmore, Lincoln, Neb., when they had their entire family together, consisting of Dr. E. J. Elmore, head of the department of biology at William Jewell college; Dr. W. T. Elmore, for seven years pastor of the First church, Lincoln, and now connected with the Eastern Baptist Theological seminary, Philadelphia; Mrs. May L. Burruss, who lives at home and is secretary for the First church; and Mrs. C. H. Bancroft, Berkeley, Calif., wife of Rev. C. H. Bancroft, director of rural work for Northern California. All who have married into this family are Baptists and the eight grandchildren are all members of the Baptist church. Deacon Elmore is the son of a Baptist minister.

JAMES ELLISON was ordained to the gospel ministry, Aug. 19, at the First Baptist church, Moline, Ill., by a council of the churches of the Rock Island Association. Rev. Walter Ingram was moderator and Dr. J. M. Jones, clerk. The sermon was preached by Rev. L. E. Ellison; charge to the candidate, by Rev. Walter Ingram; presentation of the Bible, Rev. W. S. Whiteman; ordination prayer, Rev. G. L. McNiven.

FIRST CHURCH, Spokane, conducted a satisfactory church vacation school with the following officers: Rev. J. N. Garst, pastor; Rev. F. L. Collins, superintendent; Mrs. F. M. Bobo, secretary; Miss Mary Herbst, pianist; Mrs. Ella Reid, superin-

ent juniors; Mrs. A. J. Herbst, superintendent primary; Mrs. V. Corneliuson, superintendent beginners; Mrs. W.D. Remy, superintendent girls' work; Ellis Colling, superintendent manual training; Mrs. Wakeham, "Surprise Committee" and other men and women who acted as teachers. The school was financed by the proceeds of an evening of readings given by Mrs. J. N. Garst. The enrollment of the school was 130. A little less than one fourth of the pupils were from Baptist homes, and all denominations were represented.

THE FIRST CHURCH of Saint Paul sponsored the special service for the Citizens Training Camp at Fort Snelling Aug. 22. There have been about 2000 men in attendance at this school and about 1200 of them were present at the service. Pastor A. M. McDonald gave the address.

THE SOUTHERN BAPTIST Theological seminary, Louisville, Ky., begins its next session on Tuesday, Sept. 21. At 10 a. m. registration and announcements will take place in the chapel. In the evening, Prof. W. Tribble will deliver the opening address for the session, to which the public is invited. The apartments for married students will be ready for occupancy by the opening of the session. A special faculty and student committee will cooperate with every married student not occupying the new apartments who may wish to secure living quarters. Prof. R. Sampey will return from his European trip in October. Dr. E. Y. Mullins expects to return from his European trip early in November. They will take up their regular class work at that time. Dr. A. T. Robertson will act as president of the seminary during Dr. Mullins' absence. The outlook is bright for a fine session of the seminary. The faculty will be glad to hear from men

The Baptist

VII No. 32
Chicago, September 11, 1926

BAPTIST is published every Saturday by the National Baptist Convention at 2320 S. Michigan Ave., Chicago, Ill.

Single subscription \$2.50 a year; church equal to 10 per cent of church membership, single copies, 10 cents. In foreign countries postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be sent our hand two weeks before a change goes into effect. Give key number as it appears on label. Subscriptions: Should be made payable to THE BAPTIST. Acknowledgment is through change of date. If check on local bank is sent, add postage.

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Want Ads

For Wanted: Due to illness of former pastor of the Mesa, Arizona, church is pastor. Address Miss Mira Barden, Box 224.

interested in a theological course and will be glad to help them in any way in its power.

Mrs. A. E. RAPP, wife of Pastor Rapp of the Logan church, Philadelphia, is matron at the Old Oak farm for the fourth year. This is the fresh-air farm under the direct supervision of the New York Baptist City Mission Society, Charles H. Sears, secretary. By the end of the season there will have been served at least 49,000 meals and \$15,000 will have been spent toward the health and happiness of hundreds of children brought from New York City churches for a two weeks' vacation period. Among the many to whom credit is due for the high standing which Old Oak farm has achieved are Rev. Stanley B. Hazzard, Miss Elizabeth Reinshagen, Mr. Leonard Allen, and most directly Mrs. William Henry Hays who is the chairman of administration.

SUMMER SUPPLIES at the First church, Philadelphia, included, Aug. 1 and 8, Rev. Thomas S. Roy, First church, Brockton, Mass.; Aug. 15 and 22, Editor Austen K. de Blois of New York; Aug. 29, Dr. Frank A. Smith of the Home Mission Society; Sept. 5, Dr. Avery A. Shaw of Brooklyn; Sept. 12, Dr. George E. Nichols, assistant minister of First church, Philadelphia. Rev. Ivan Murray Rose, pastor of First church, is spending the major part of his vacation with his family at Ocean Park, Maine. He will resume his work Sept. 19, the anniversary of his beginning his work there a year ago.

ON AUG. 27 MRS. MAE V. SHERMAN was ordained by a called council at Blakely, Pa., Baptist church. Mrs. Sherman's husband was ordained a few weeks ago by the same association. Rev. F. A. Stanton of Carbondale was moderator and Rev. T. Vassar Caulkins of Factoryville, clerk. Her pastor, Dr. I. J. Beckwith, preached the sermon.

Dr. T. M. Hofmeister was one of the speakers at the Brandon Baptist church home-coming, Mt. Vernon, Ohio, Aug. 22, where he ministered as pastor twelve years ago.

PASTOR HERBERT WHITING VIRGIN of North Shore church, Chicago, was a "D. D." when he left for his vacation. When he returned he was an "LL.D.," the degree of Doctor of Laws having been conferred upon him by Union university at Jackson, Tenn.

DURING THE PAST TWO and one half years the First church of Port Allegany, Pa., Rev. Earl D. Wooddell, pastor, has welcomed seventy-two new members, fifty-three by baptism. Seven were baptized during the month of July and received the right hand of fellowship at the communion

service Aug. 1. On Aug. 11 the church paid \$1550 on its building fund of \$15,000 reducing the total indebtedness to \$1000. The church is looking forward to the celebration of its golden jubilee in June 1927.

REV. WM. S. DIXON, the Baptist preaching and singing evangelist, is now located at 7200 Madison Ave., Kansas City, Mo., having moved from Wheaton, Ill. He will continue to serve the Baptist churches in evangelistic work.

Obituary

Rev. B. F. Patt, pastor of Homewood Baptist church, Pittsburgh, Pa., died Aug. 13, 1926, at seventy-five years of age. He had been a preacher of the gospel for over fifty years serving churches at Columbus, Sidney and Newark, Ohio; at Ottumwa, Iowa, and Pittsburgh, Pa., and others. In 1878, Mr. Patt was married to Miss Carrie Osgood. Mrs. Patt died Oct. 19, 1922. On Aug. 12, 1925, Mr. Patt and Mrs. Mattie Bishop of Ottumwa, Iowa, were married. Besides his wife, he is survived by a son, Charles, Swissvale, Pa., a daughter, Mrs. Walter Castle, Alexandria, Ohio, and five grandchildren.

A Boy's Camp in Greece

By L. RAY OGDEN

DIRECTOR OF BOYS' SCHOOL, ISLAND OF SYRIA

THE boys I am working with are not the sons of families in comfortable circumstances, sheltered from evil and taught within the home standards of right and wrong. They are the product of world war demoralization. They came into American orphanages suffering from starvation and almost every form of disease. They had been subsisting on their wits, when almost every mouthful of food they had swallowed had first been obtained through some act of cupidity or a more desperate impulse. A large number of them were without any schooling. Many bore a grudge against humanity in general for the cruel hardships they had been obliged to endure. These boys are not promising material, one will say, from which to make upright citizens. But wait a little.

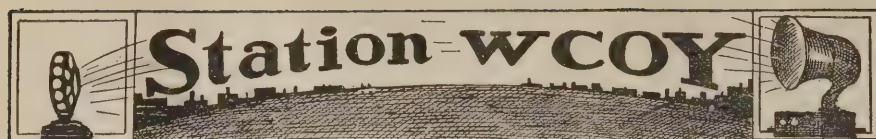
In order to reduce overhead expenses to the lowest possible figure, the Near East Relief orphanages are very large—the one at Corinth numbering about 2000 children, and a similar number being cared for on the Island of Syria, while in the Caucasus the great orphanage at Alexandropol contained at one time more than 20,000 children. All their lives before coming to the orphanages the boys had been deprived of play and all the normal experiences of a child's life. It seemed, therefore, important that they should be taken in smaller groups and so touched and so affected by the lessons from the life of Christ. They were so impressed by his power to resist temptation, and then, too, by his desire to be baptized as a further sign of purity and

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Louisville, Ky. E. Y. Mullins, Pres.

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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Building, Chicago.

"Dr. Clarke Colebrook of New York, state secretary of the convention, says, 'I feel sure that everything is going on to great success with THE BAPTIST. It is growing in favor all along the line.' Thank you.

"Rev. Jesse Boswell of Monroeville, Ohio, writes, 'My subscription to THE BAPTIST and Missions expires in July. I would be lost without these two periodicals. The *Journal and Messenger* came to my father's home when I was a lad. For sixty years it has made its constant visits—the last few years under the name of THE BAPTIST. I would rather do without a daily paper than forego THE BAPTIST and Missions. Enclosed find \$3 to renew both.'

"Mrs. Alice U. Kerr, Edmonds, Wash., writes, 'I am the mayor of this city and perhaps the only woman mayor who is a Baptist in the Northern Baptist Convention. I have read THE BAPTIST for years dating back to when it was the *Standard*, and I need just such reading to keep me in tune with Him. Am glad we have such a paper. We appreciate it. We need more paying and praying Baptists and fewer discussions and bitter remarks.'

"Rev. G. N. Gardner of Cambridge, Md., writes: 'I wear a WCOY emblem on my watch chain. Its meaning is this: in Cumberland, Md., I organized a young men's class with one regular and several visitors. Several names were submitted for the class. None appealed like WCOY, borrowed from THE BAPTIST. It appealed to the men and in a short time we had twenty-seven in the class. They seem to feel the force of the name and by their lives they say, "You may count on us."'

"A friend in Kansas sends in \$3 with the request that THE BAPTIST and Missions be sent for one year to his daughter who is going into another state to teach in a college. She may not have the privilege of attending a Baptist church for the next year. But a wise father sends her the denominational periodicals. During September thousands of Baptist young people will leave home for school or places of labor. Prudent parents will not forget the value of the denominational papers. Mail check and address for your child's subscription to THE BAPTIST today.

"The other day the field editor was waiting at a railroad junction. It was a county-seat town with over 5000 population. He made a tour of the town. First he went to the jail and talked with the jailer. There was no Baptist literature there but much of other types. There was a Carnegie library but no Baptist periodical. In the hotel, in the post office and in the railroad station, he found literature racks well stocked with religious periodicals of other types but no Baptist papers. There was a Baptist church with several hundred members there but none of them had any interest in placing our literature where hungry souls would get it. They are wondering why every year some of their members leave them and join other denominations. Maybe there is a reason.

"The office boy says that in his opinion the 'roundelay' used at the summer assemblies ought to be used as a hymn in morning worship services during the month of September. It runneth thusly: 'If you meet a Baptist loafing in the way, poke him in the ribs and gently to him say: "Come on, Come on," we have a job for you.' The job he has in mind is that of securing prompt renewals of all present subscriptions to THE BAPTIST and a vigorous poking in the slats of all non-subscribing and non-reading members. This musical exhortation and exercise created immense agitation at the assemblies where it was sung. Try it out in your next Sunday morning service. The results will be interesting.

"WCOY now signs off. Vacation days are over. Let's go to work."

submission to the will of his Father, and of making the right start in his life work, that the boys would not be content with doing less themselves.

Finding how moved they were, I urged that when they went to swim that day they should make that act one of purification of mind and body, with earnest prayer that their new purposes might be strengthened. I never believed until I learned of the response on the part of the first group that it would be taken so seriously and become so lasting in effect. Silently, from the camp talk every boy went to the water, prepared himself, then they sang together one of their church

baptismal hymns and went in where every lad washed himself, every bit of his body thoroughly, and then dozens of them asked their friends to baptize them. I find since that it was spontaneous with them, for they never talked of it outside. Some adults might call this sacrilegious or profaning a sacred rite, but they would not if they could but have felt that spirit and seen the results. It would be a hard heart indeed that would not melt when, on the last night of each camp, those boys, by scores and hundreds, make their confessions, and express their new determinations and their gratitude. The priest of the ancient Eastern church who

gives communion to our hundreds once told me that he had never found such silent and genuine devotion as among these boys, and gave all the credit to the spirit of our work, as do the orphanage teachers and leaders.

I have never in America seen boys take so wholeheartedly and unreservedly all of the teachings and ideals of a Y. M. C. A. camp and then follow them so consistently after leaving the camp. Never in any American camp have I seen boys given an opportunity to express themselves more naturally and spontaneously than could be done in the daily routine of the large orphanages.

So it was decided to establish a summer camp to which the boys might come in units of 100 and remain for two weeks. This would give an opportunity for closer association with the boys for my personal conferences, and for the use of some searching method of uncovering and correcting old faults.

The camp was managed with the utmost simplicity. No superfluities were allowed in the supplies. There was no communication with the outside world. A most simple life of preparing and eating food and policing quarters, of sports and sleep and walks and talks was lived.

The talks were the prime factor in the experiment. When we received, nearly 3000 years ago, from one who knew these very countries during His own boyhood, the admonition, "Know thyself," it was undoubtedly meant that unless we did know ourselves no progress toward the advancement of either individual or state could be made.

In the talks we first teach these boys to know themselves. We do not mince matters when we show them the state from which they are emerging, at the same time pointing out to them that they alone are responsible if that state should continue.

Many of these warped little minds have to be freed from a "grudge." Some have to be untangled from a web of thought that has led them to feel that the world owes them something, and consequently that they owe the world little. Many have bent under the weight of the very word "orphan" and feel that they cannot surmount the stigma that attaches to it. I have been asked more than once, "What chance has an orphan?"

All of this mass of surging thought has to be stirred in the talks, and stirred vigorously sometimes to bring things to light. The light thrown upon the "thing" that raises its head out of the brew is often a cruel light. Still, in all the work with the boys here, this process of bringing to the surface has to be gone through. Once things are brought out and well-aid, practical, constructive measures can be applied.

On Saturday nights the boys take turns by units (there are 100 boys in a unit) in giving a little entertainment, and every time I am amazed at the way they develop in music and the little skits they get up. Their group games and their stunts are interesting. Mr. Wilcox, the educational director, says that here one finds the project method in education in

ual practice. We do not entertain
m, but they take turns in entertaining
rest of the boys and us in whole-
ne and simple ways.

Every Sunday night our boys gather
together for their evening meeting. We
ownups marvel at the way in which
the boys themselves do it all. Last Sun-
day's program is an example. The boys
sang both Greek and Armenian chants,
in "Faith of Our Fathers" in perfect
English. There were a few musical
members, then a fifteen minute talk by
one of the leaders, a boy of sixteen. He
read his Bible verse and then gave his
message without the least hesitation or em-
barrassment. The meeting closed with
the unit singing in beautiful harmony
"Bide With Me" in alto and soprano.
These boys are from seven to ten years
of age, taught entirely by their seven-
teen-year-old leader, who is now also
teaching in the orphanage school. Each
Sunday night different units have their
turn. Of course we, their elders, help in
planning and preparation, but it is
the boys who do the work. It has
brought tears to the eyes of visitors who
have gone into the orphanage dormitories
where 100 small boys were saying their
prayers for the night, singing, repeating
prayer, and then tucking themselves
away without a whisper. That, too, was
due to their own idea of the way it
should be done after their camp experi-
ence. They were never told that they
could do this, except perhaps by their
own boy leaders.

Secretary Hoover is quoted in the
United States Daily saying in a long
official message concerning the develop-
ment of super-power: "The federal gov-
ernment, the states or particular local
districts should assume the burden and
ownership of the public works where the
major purpose of the development is
navigation, irrigation, reclamation or
flood control." Where electric power is
involved, it was his opinion that "the
federal government should not go into
the business of either generating or dis-
tributing." Then, in his opinion, the
states and local districts may properly
go into such business. If so, why not
the federal government also? This spe-
cific exception excites curiosity.

"Speed-itis" is the subject for an inter-
esting editorial in one of our Baptist
exchanges. The editorial deals with the
swift pace of American life and is a noble
plea for a simpler, saner life in which
people will have time to dream and to

think. But why "Speed-itis"? The "itis"
words refer to inflammatory diseases of
organs, as bronchitis, colitis, peritonitis,
conjunctivitis. Infirmities of tendency,
state or action are expressed by "ismus,"
as strabismus. If one must resort to
barbarisms why run to extremes? Why
not say speedismus? "Speeditis"!

Baptist papers are falling into line in
opposition to the compulsory reading of
the Bible in the public schools. The
Biblical Recorder summarizes the case
thus: "Such a law would be in plain
violation of the Baptist principle of the
separation of church and state. It must
inevitably be sectarian. It forces some
people to support a religion they do not
believe in, and to put their children under
the influences of a faith they reject. Our
Baptist people, in other lands and ages,
have often suffered from such 'disabili-
ties,' and they have protested. In
America, when we were feeble, we led
the great fight for the separation of
church and state. Now that we are
strong, let us not go back on that one
principle of ours which practically all
denominations in America have come to
accept."

Massachusetts will free her schools
from war propaganda if these citizens
have their way. The Associated Press
reports that the abolition of compulsory
military training in schools and colleges
of Massachusetts is urged in a survey
by the Massachusetts committee on mili-

Folks, Facts and Opinion

(Continued from page 920)

this office as a man of peace and soon
was the commander in chief of a per-
plexed and disturbed nation at war. First
we were to fight with dollars and not
with men and soon were raising four
million men. We were not fighting
people. We were fighting a military
ocracy. We were fighting for human-
ity, for democracy, for freedom, for the
federal powers, for a remade world, for
self-determination, against militarism, for
freedom of the seas, for liberty every-
where. We look back even now, probably
over more than now, as in a haze.
Sometimes it seems that the phrases
which thundered out of Washington to
make people everywhere free are falling
about our heads like bricks. We are
everywhere supposed to be renegades,
and the only renegades in the world, to
the principles which had a strong hold
on the purposes of men until we deserted
the cause."

"Get Out the Vote" is to be the slogan
of the American Legion this fall. Its
purpose is to increase the number of
people who actually go to the polls. How
to vote after they arrive at the polling
place is no concern of the legion. The
slogan is good. Everybody ought to take
part. But getting out the vote is only
a gesture toward good government, and
may be a futile one. The vital prob-
lem is how to assemble intelligence and
conscience at the polls in support of
righteous politics.

NO interview with Christ from day
to day!
**A hurried prayer maybe, just gabbled
through;**
A random text—for any one will do.
But yet a small voice whispered:
"For my sake keep tryst with me,
You shall accomplish more if you will
shut the door
For ten short minutes just to watch and
pray."
—San Diego, Calif., *First Church Bulletin*.

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tarism in education and signed by college presidents, clergymen, lawyers and others. The report charges that the purpose of the war department "apparently is to go on, putting military training into one school after another, until all boys over fourteen years of age enrolled in educational institutions are being drilled to take part in war." The report is signed by Pres. William Allan Neilson of Smith college; Dean Roscoe Pound of the Harvard law school; Bishop William F. Anderson of the Methodist Episcopal church; Pres. Mary E. Woolley of Mount Holyoke college; Judge George W. Anderson of the United States circuit court of appeals; Prof. Francis B. Sayre of the Harvard law school; Dean David L. Edsall of the Harvard school of medicine; James P. Munroe, manufacturer, author and life member of the corporation of the Massachusetts Institute of Technology, and Rabbi Harry Levi and seventeen other prominent citizens.

An interesting comment upon the statement that the post office department is a great political machine is afforded by a circular letter of Postmaster General New calling attention to the law on the subject and quoting the following executive order as applied to persons in the classified civil service: "No person in the executive civil service shall use his official authority or influence for the purpose

of interfering with an election or affecting the results thereof. Persons who by the provisions of these rules are in the competitive classified service, while retaining the right to vote as they please and to express privately their opinions on all political subjects, shall take no active part in political management or in political campaigns." But a wink is due. The order does not apply to presidential appointees.

Cardinal Dubois of Paris is quoted concerning the eucharistic congress lately held in Chicago as follows: "The congress could not have been the success it was except for the liberty given to the organizers of it. What an example we found there of a truly liberal spirit, favorable to all happy initiatives provided they be for the good of the country. The civil authorities collaborated in perfect understanding with the religious authorities in order to prepare the congress and insure its complete success. No dissensions, no obstacles. On the contrary, the official neutrality never ceased to be benevolent. The president of the republic sent a message to the congress. The municipal governments of New York and Chicago received the papal legate and the other cardinals in the public halls of their respective cities. The streets of Chicago were decorated, the American flag mingling with the papal colors. The police assured the free passage of the procession and watched over the order of the ceremonies. Everywhere were marks of consideration, foresight, politeness and even sympathy. And this was a Catholic celebration in a country where the Catholics are far from the majority." It is to be hoped that the cardinal will use his influence to secure such treatment of religious minorities in Catholic countries.



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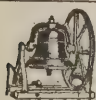
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Editor's Notes on the Lesson for September 19

OBEEDIENCE TO LAW (TEMPERANCE LESSON)

Lesson Text: Lev. 26:3-20. Golden Text: Lev. 10:9

The two sides from which temperance must be approached are the legal side and the personal side. On the personal side we appeal to boys and girls, men and women, to let strong drink alone as a beverage because of its evil effect upon health, industry and character. Upon the legal side we make the appeal on the basis of patriotism, citizenship and public welfare.

Motives

How make operative law enforcement especially with reference to the eighteenth amendment and the Volstead act? Put the fear of the law into the hearts and minds of the people inclined to break the law and that will materially decrease crime. Hanging the murderer summarily will have a salutary effect upon that capital crime. Doubtless there is truth in that contention and yet punishment has limitations. The man who obeys the law only for fear of the punishment that disobedience will bring is a criminal at heart. The lesson is based upon that idea; but in spite of the awful threats contained in the lesson text, the Israelites kept on violating the laws of God. The threat of punishment did not seem to make the people law-abiding. Nor did the promise of prosperity as a consequence of obedience work any better. Law is all right; but alone, it is powerless to make men either good or bad. We need again to study Paul's philosophy, expressed in the words, "What the law could not do." The motive that makes all just laws operative is love. Love worketh no ill to a neighbor. "Love is the energy of a steadfast yoke bent upon creating fellowship." That definition is adequate for love of country as well as for love of God and fellow men. Therefore the great need of the United States today, so far as the enforcement of law is concerned, is a general spiritual revival of religion which will result in changing men from a basis of law to a basis of love and from selfish license to spiritual liberty.

Method

The method must fit the ends which we have in view. If the end we have in view is spiritual, then the method must harmonize with the end. Stanley Jones found that the preaching of moral law in India got him nowhere; his spiritual ministry as a missionary Christ. When he began living like Jesus and telling the people about Jesus and his way of life, the change was almost magical. Let the state, backed strongly by public sentiment and supported by the churches, continue to force the laws against all forms of law-breaking; but let the churches return to their specific ministry of changing hearts of men. "We shall never have an honest horse race until we have an honest human race." The business of churches is to create an honest human race by the power of the gospel.

Hebron

BY ANNA M. BAKER

*O H, city famed on far Judean hill
Sacred the memories that 'round thee cling.*

Strong oaks of Mamre, potent still the deeds

Of love revealed, of blessings rare foretold

Within the coolness of thy spreading shade.

There dwelt in peace that steadfast friend of God;

There walked by faith that great and valient king

The psalmist sweet of ancient Israel;

There too, that voice from out the wilderness

Proclaimed the glory of the Coming One.

Oft may we think of thee, and in thee find

These springs of holiness and living power:

Friendship with God; sincere abiding faith

That bids us walk the paths their feet have trod;

A trust supreme in Christ, the sovereign Lord.

New Books

Parties That Are Different, by Ethel Owen. New York: Abingdon Press. \$1.

Plans for twelve different parties are given, which include novel invitations, ways of entertaining the guests and suggestions as to refreshments. Any one who plans parties, whether on a small scale or as chairman of a social committee, will get helpful hints from this book.

—ESTHER BAIRD.

Tribute to the Triumphant, by Francis W. Warne. New York: Abingdon Press. 75 cents.

Bishop Warne pays a glowing tribute to the work and memory of Mrs. Lois F. Parker, widow of Bishop Edwin W. Parker. Mr. and Mrs. Parker went to India as missionaries of the Methodist Episcopal church in 1859. Bishop Parker died in 1901 and his wife in 1925. For sixty-six years she gave of her best to the uplift and evangelization of the people of India. This small biography will long continue to be an interesting piece of missionary literature and Christian achievement.

—HAL E. NORTON.

Five Minutes Daily with Luther, by John T. Mueller. New York: Macmillan. \$2.50.

The heart of Luther's teachings is here arranged in daily devotional readings culled from his commentaries on Galatians, First and Second Peter, Jude, the Seventeenth chapter of John's Gospel, expositions of various psalms, and other passages in which the message of salvation is characteristically emphasized. This book is also an excellent reference work on Luther's chief teachings. For his purpose an index of subjects and an index of scriptural passages treated have been added. The book exhibits the rugged strength of Luther's language and his penetrating power of exposition.

—F. H. FAHRINGER.

Our Parish in India, by Isabel Brown Rose. New York: Revell. \$1.50.

This is a moving-picture, a film in print, portraying graphically the strange scenes of every-day life in a far-away district of India. It is a racy recital of incidents, pathetic, unusual, funny, evidently drawn from actuality, and giving the reader glimpses of the situations and conditions amid which missionaries carry on their work. Unlike "The Christ of the Indian Road," this book deals chiefly with the surface of things. Whereas E. Stanley Jones discloses the philosophical and theological problems of the educated Indian and shows how Christ meets his need, this writer reveals the tragic experiences of the outcast and the new life brought to him by the message and ministry of the Christian worker. The urgent need of more generous support of medical, educational, and social-betterment agencies in general is seen. The writer believes we should all desire first

of all to do some kindly deed to relieve great suffering or actual starvation before attempting to put our evangel of love in words. These chapters will doubtless quicken the interest of many

in missionary work by enabling readers to see clearly the difficulties our representatives meet and to share the joy of the triumphs they witness.

—ROBERT GORDON.

"Religion is what a man does with his own solitariness."
WHITEHEAD.

Religion in the Making

By Alfred North Whitehead
Author of "Science and the Modern World"

"The mentality which has prevailed for three centuries is changing. Whitehead does succeed in a wonderful way in giving his readers a sense of the nature of the change."—John Dewey.

"Religion runs through three stages—from God the void to God the enemy and from God the enemy to God the companion."—Whitehead. Price \$1.50

This Believing World

A Simple Account of the Great Religions of Mankind

By Lewis Browne

Author of "Stranger Than Fiction; A Short History of the Jews"

A story instead of a dry treatise. Browne makes a tale of what their religious beliefs meant and did to savages. He does the same for the primitive Celts, the Babylonians, the Egyptians, the Greeks, the Romans, the Chinese, the Persians, the Hebrews, the people of Europe and the Arabs. Incidentally he covers the founding of all the great living religions, relates their history and describes their dominant characteristics. Copiously illustrated. Price \$3.50

Adventures in Habit-Craft

Character in the Making

by Henry Park Schauffler

"As the father of two children, nine and thirteen, it was my privilege to participate in the real adventures in the home as much as in the Sunday School where the children fashioned the habit-craft models that made Sunday School a palace of delight. The children were never satisfied until each parent had watched the new model 'work' and shared with them the thrill of seeing a good habit come to life."—H. V. Kaitenborn, Associate Editor, *Brooklyn Eagle*. Price \$1.75

A Faith for the New Generation

by James Gordon Gilkey

The fruitage of ten years endeavor at various schools and colleges and student gatherings to relate the essential Christian convictions to the view of the universe gained by them from their studies. Price \$1.75

Jesus and His Bible

by George Holley Gilbert

Author of "Student's Life of Jesus"

The spiritual background of Jesus is part of ours and the investigation of his relation to this background throws light both on it and on him. Price \$1.50

Did Paul Know of the Virgin Birth?

by Bishop R. J. Cooke (M.E.)

Essays the task of explaining the absence of discussion and reference to the Virgin Birth in Paul's Epistles. Price \$1.50

Sectarian Shackles

by Mrs. L. M. Travers

"Sectarian Shackles" is the logbook of the journey of a human soul from the devout, but narrow, cramping influence of group Christianity to the higher level, the purer air and wider vision of universal sympathy with righteousness and spirituality. Price \$1.50

The Unity of Faith and Knowledge

by John A. W. Haas

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A course for college seniors to assist them in locating more or less exactly a center of coordination for the sciences and humanities, thus proving that no one need wed himself to ignorance to remain religious, nor reject religion and become skeptical to maintain his scientific truth and freedom. Probable price \$2.00

An Integrated Program of Religious Education

by W. A. Harper (Elon)

A pioneer attempt to deal comprehensively with the problem of doing away with conflict and duplication between the various subsidiary organizations of the local church in the religious training of its members and the members of the community, young and old. Price \$1.50

The New Man and the Divinity Society

by Richard Roberts

Advocates a return to New Testament Christianity which does in fact gather around the twin doctrines of a "new man" and a "divine society." Probable price \$1.75

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The Annunciation and Other Poems, by Charles H. Misner. New York: Macmillan. \$1.50.

Pronouncedly Roman Catholic in tone yet genuinely devotional and mystical is this well-printed book of religious verse issued under the imprimatur of Patrick Cardinal Hayes. The sonnets on the stations of the cross are well worth reading and appeal to the mood of a Protestant far more than the other poems which center around Mary.

GEORGE EMERSON HAYNES.

The Bible Treasure Chest, by various authors. New York: Oxford University Press. 25 cents.

This booklet gives the familiar divisions of the books of the Bible together with a brief outline of the contents of each book; a short statement of the Jewish sects; a short sketch of the leading characters of the Bible, and various suggestions for using the Bible. It also contains numerous sacred art pictures.

—WM. C. DEER.

The Unfathomable Christ and Other Sermons, by Frederick F. Shannon. New York: Revell. \$1.50.

Doctor Shannon has made many friends through his ministry at Central church, Chicago. Nothing in cold type can have the charm of his spoken word because he has the gift of oratory and a magnetic personality; nevertheless this latest collection of Doctor Shannon's sermons is up to and in some of the sermons, above, the other volumes of his published sermons. The growth that comes with maturity of mind and contact with men is revealed herein. Several of them were preached on special occasions as "The Ideals of Britain and America," preached in San Francisco when the British fleet was there; "The Appeal of the Christian Ministry," the Mills lecture at Wabash college; and "The Educational Ideal" a commencement address at Vanderbilt university.

—CRAIG STANTON.

Poems, by Henry Crocker. Published by the National Survey Co.

From time to time through the years there have appeared in THE BAPTIST delightful poems contributed by Henry Crocker. As a memento of his eightieth birthday anniversary these poems have been collected in volume form—and a fat volume they make, covering over 200 pages. Henry Crocker is a delightful poet. Listen to this, the initial poem of the volume:

Chick-a-dee-dee

A long time ago, in a clump of small trees,
Was a little bird college conferring degrees,
And on one little fellow, so learned was he,
And so pious withal, they bestowed a D. D.

The name of the birdie thus honored was
Chick;
His body was small, his motions were
quick;
I never have learned what the reason could
be,
But his brother birds smiled, and I said,
"Chick, a D. D.?"

But Chick did not know they were smiling,
and he
Was as happy a bird as there was in the
tree;

And oft to himself, not to others, in glee
He chuckled and said, "I am Chick, a D. D."

What! Chick, a D. D.? Little Chick, a D. D.?
Oh, yes, and a very good preacher is he;
And many a sermon delightful to me
Have I heard in the church of the Chick-
a-dee-dee.

—DELLA ROBERTS.

The Saving Sense

Manager of Store: "What do you mean by arguing with that lady? Let her have her own way. Remember, a customer is always right."

Assistant: "Why, boss, she said we were swindlers."—*Public Service.*

"I never cultivated the habit of industry myself, so I can speak with knowledge and experience of the value it would have been to me," says Lord Birkenhead.

A publishing office received the following request:

"Dear Editor: Please tell me the address of most reliable fortune teller. Anxious."

The editor wisely replied, "Dun and Bradstreet, New York City."

"My, what a queer-looking woman!"

"She's really not so bad as she's painted."

Tourist from the States: "See here, friend, when I was here in 1914 you told me this hotel was 700 feet above sea level. Now you tell me it's over 1000."

Hotel Proprietor: "But, m'sier, remember ze war—has eet not mak' evert'ing go up, yes?"—*London Passing Show.*

A man entered a hotel, placed his umbrella in the stand, and tied a card to it on which was written: "This umbrella belongs to a champion prize fighter. Back in ten minutes."

When he returned the umbrella was gone. The card, however, was still there and on it was added: "Umbrella was taken by champion long-distance runner. Won't be back at all."—*Christian Evangelist.*

Teacher: "Your composition about your dog you have copied word for word from your brother's."

Jimmy: "Well, it was the same dog."

A GRATIFYING INCOME

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

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Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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SAT
Volume VII

September 18, 1926

No. 33

The Baptist

Published Every Week by the Northern Baptist Convention



Courtesy Pittsburgh Christian Advocate

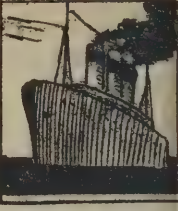
*Only the road and the dawn, the sun, the wind, and the rain
And the watch-fire under stars, and sleep, and the road again.*

*We travel the dusty road till the light of day is dim
And sunset shows us the spires away on the world's rim.*

—John Masefield in "World's Great Religious Poetry" (Macmillan)



Folks, Facts and Opinion



Nearly forty-seven million persons are now members of churches in the United States. The gain in membership during 1925 was 800,000, the largest in several years.

It is reported that the International Council of Religious Education will undertake to promote ten city-wide cooperative training schools for teachers this season. The Chicago school will try to achieve as a goal the training of 75 per cent of the teachers employed in the churches within the next five years.

Jiddu Krishnamurti came and spoke. A sample of his gospel follows: "We cannot always physically escape from the turmoil about us, but when we learn the way there are doors and windows opened through which we can pass into bliss. If terrible experiences have come to you, forget those experiences and remember the lessons they brought. The lessons are the necessary things, not the experiences." Jiddu has retired to meditate. Jesus is still busy saving the world.

Pres. W. H. P. Faunce of Brown university closes a beautiful personal tribute to Dr. Charles W. Eliot with these words: "We do not honor any man by claiming he was perfect. Doctor Eliot was great in his limitations, as in his powers. His striking individualism did not always allow for the beauty and power of cooperative action. His religious faith like his scientific theory, was cool and analytic, with no room for passionate abandon. Not his the mystic ardors of the mediaeval saints. Not his the boundless surrender of the Hallelujah Chorus, of which Handel in writing it said: 'I did see all heaven opened before me.' But within the limits which he himself had set, he was one of the finest characters and most compelling personalities America has seen."

"The Methodists, the Baptists and other free churches enjoy more religious liberty in Soviet Russia than they did in Catholic Austria twenty years ago or in Lutheran Saxony fifty years ago," declares Bishop John Nuelson. "I noticed a shop in the main business street of Moscow which is typical of the situation. In one show window there were exhibited communistic banners, mottoes, and other paraphernalia used in the meetings of the Young Communists, and in the other window were exhibited crucifixes, candles, ikons, vessels, sacerdotal gowns and all other accessories of church services. Stepping into the store I found that over the counter on one side were sold the means of atheistic propaganda, and over the opposite counter the religious objects. On the Newsky Prospect in Leningrad I also found a store where ikons, crucifixes and all other sacred objects were on sale."

Judge J. F. McIntyre expresses the opinion in *Good Housekeeping* "that if parents would tell their young people that the prohibition law, being a law, must be obeyed; and if they would deny to their boys and girls the taste of liquor, the appetite would pass away in this generation."

Among efforts to unite Christendom, the Society of Free Catholics, which is in no sense a Roman Catholic body, defines its essential aim in the statement: "We seek a reconciliation of the individual and congregational liberties developed in the free churches with the essential order and government of the Catholic system." The society, after seven years of effort finds itself misunderstood and opposed and with slight prospect of winning general acceptance among the Christian people of England.

The diversified and growing technique of the Inquiry, has added the feature of "reconciliation trips," which appear to be a modern and greatly improved adaptation of the slumming party. Such a trip was made last February to negro Harlem by a party of about a hundred persons from different educational institutions. As a result the party announced five "learnings," namely: "that the negroes are capable of taking care of themselves; they are independent and they know it; they are quiet and thoughtful; they take to education naturally; their standards of living are good." The "learnings" of a negro "reconciliation trip" through a representative white community would be interesting.

A study of ninety-six churches by Prof. Arthur E. Holt for the Chicago Federation of Churches shows that of the membership of these churches 9 per cent are professional people, nearly 7 per cent business men (employers, owners, managers or executives), and 67 per cent wage earners.

What a man who affects acquaintance with science can sometimes know is amazing. For instance, the *Word and Way* quotes a writer in another paper saying: "Science forbids us longer to indulge our minds with such concepts as the virgin birth, vicarious suffering, the threefold God, or salvation and the life everlasting." It must be a thrilling experience to have "Science" confide to one such esoteric wisdom.

Dec. 5 has been designated by the American Bible Society as Universal Bible Sunday. However, another Sunday near this date may be set aside by the pastor for this urgent purpose. The topic this year, as announced by the society, will be the "Voice and the Word" or the spoken and the printed Word. Special free literature, which includes a brochure written by Mr. Willard Phipps, has been prepared by the society for use on this occasion.

Education week is projected by the National Education Association and other cooperating organizations for November 7-13. Sunday is "God and Country Day" for the consideration of education in the home, the school and the church. Monday, as "Constitutional Rights Day," will emphasize the principles that "every personal right implies a reciprocal obligation to respect the same right for others; liberty which does not consider the public welfare is license; a demand for personal liberty which is not prefaced by a pledge of service to the cause of liberty is selfish and unreasonable." Tuesday will be "Patriotism Day," conceiving patriotism as "a fulfillment of individual obligations to the community, state, a nation in peace or in war; a wholesome respect for the symbols of the commonwealth; and a will to defend the principles of liberty, equality, justice, and a tolerance which actuated our forefathers to found it." Wednesday is "Equal Opportunity Day," devoted to adequate education, to the elimination of illiteracy and to Americanization; Thursday, "Armed Day," for "peace with honor and security;" Friday, "Know Your School Day." Saturday is "Community Day" devoted to "adequate parks and playgrounds for every community; increased availability of good books through public libraries; cultivation of common interests in sports, music, art, and other wholesome fields for the improvement of civic unity; and every schoolhouse a community center."

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Professor Herrick of the University of Chicago has written a new book. In one of its chapters the first sentence says, "Rats are not men." Between these two species of animals there are, indeed, observable differences. But when one comes to assess those differences, the sentence acquires a degree of ambiguity. Is it intended as an encomium upon rats?

In addition to carrying on his regular work at the military garrison at Fort Snelling, Minn., Chaplain Frank C. Rideout has occupied a number of the leading pulpits of the twin cities during the summer months. Among the number have been the Hennepin Avenue Methodist, Minneapolis, the First Baptist and the First Swedish Baptist of St. Paul, and the Como Congregational of the Midway. This is made possible on account of the fact that during the summer months outdoor field services are conducted at the army garrison at 9 a.m. Other speaking engagements by Chaplain Rideout have included an address at the municipal celebration of Independence day in St. Paul, an address at the state gathering of the American Legion and an address before the Professional Men's Club of Minneapolis. During the past year Chaplain Rideout has been instrumental in raising a fund of more than \$60,000 for a new chapel to be erected soon at this picturesque and historic garrison of the Northwest. The money has been obtained through patriotic organizations, individual subscriptions and churches. When completed the chapel will undoubtedly be the finest place of worship in the entire army.

In the confusion of a holiday week in which Labor day was an idle day and the preceding and following day doubly busy, one of the paragraphs of *Folks*, Facts and Opinion separated itself in some fashion so as to become two, which appeared on pages 918 and 919 of the issue of September 11. Herewith is the paragraph as it was originally written: The story of the virgin birth of Christ is likely to stay in the Bible as long as there is any Bible. Its greatest weakness is in the way some of its friends argue for it. Miracle or myth seems to be the true alternative. If the story is true, there is a clear case of the intervention of supernatural power. But Rev. Solomon Henshaw submits in the *Christian World* this incher in the way of evidence which he thinks ought to silence all evolutionists: There is in the biological world a process known as parthenogeny, that is, the production of an individual without fertilization. Examples of such are the bees (males) of honey-bees, which are developed from unfertilized eggs. Aphids multiply by this process and are prolific, virgin females producing millions of progeny. Unmated mothers among silkworms, silk worms, ants, etc., produce male and female offspring. With such prodigious creations in natural history, that may not be a later development in biology prove among higher animals? That is, the virgin birth is a unique, supernatural and saving miracle because nature is full of similar phenomena!

Is Minnesota pointing to a recovery of the home? In that state the number of marriages was 450 greater in 1925 than in 1924, and the number of divorces 130 less.

For six years Sacco and Vanzetti have been under accusation in Massachusetts for murder and within sight of the electric chair. The case has disturbed even international relations. Lately another has confessed the crime charged to them and their attorney states that for six years the government has possessed and concealed evidence tending to establish their innocence. Critics of the government have their eye upon this case with interest.

Some Methodists are perplexed. Trinity college at Durham, N. C., was a Methodist school. Mr. James B. Duke, tobacco and cigaret magnate, gave the institution, as the story goes, \$40,000,000, and its name was changed, not without misgivings, to Duke university. Since his death, appraisers are reported to have found among his holdings fine wines, brandies and whiskey of an estimated value of \$12,000. The university is said to be included among the legatees.

The greatest feature of the greatest week in the history of Shanghai college, East China, according to Pres. F. J. White, occurred when the alumni, at their largest gathering, on the last day of the commencement exercises in June, pledged their loyalty and expressed their determination to stand by their *alma mater*. The alumni are raising funds to build the tower of a new chapel which is to be erected. The graduating class gave as a farewell gift over \$1000 for the purchase of Chinese books.

What did the Knights of Columbus request of President Coolidge? In the report of the conference between the president and Supreme Knight James A. Flaherty, the latter is said to asked the "good offices" of the United States in seeking a solution of the Mexican problem, and nothing more—especially no intervention or political pressure of any kind. But the *Commonweal*, liberal Catholic paper, says he "merely pointed out that conditions in the neighboring republic are such that its official administration should not have been accorded recognition." But is the raising of the question of recognition a good way to initiate "good offices?"

JUST PUBLISHED

NEW BAPTIST HYMNAL

Compiled by a Committee of Northern and Southern Baptists



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Order from our nearest house.

Farm prices in July reached the lowest level in nearly two years, the department of agriculture announced in its monthly price index. The purchasing power of grains, fruits, vegetables, cotton and cotton seed also dropped.

Dr. F. W. Meyer reports from Cadiz, Philippine Islands: "The hospital trade is booming. We certainly have no lack of patients. Last year we admitted 541 in-patients and this year we shall come close to the 800 mark. At this time we have admitted 150 more patients than in the corresponding period of the past year."

Shilluk Christians in the Sudan have their own way of naming their Sunday-school classes. They have among others the following classes: men who are considered honorable (i.e. grey-haired men); those who are younger; those just married; the boys who dance; the boys who have just begun to dance; the boys who herd the cattle; the little boys who herd the sheep.

This is good enough to be passed along. The editor of the *Baptist and Reflector* tells of seeing a car in front of his on a Tennessee road wantonly driven so as to crowd two walking negro girls almost off the road. Let him tell the rest himself. "Our blood boiled and had it been possible, we should have told the fellow a few things about common decency to say nothing about the American idea of a square deal. We are grateful that the class represented by this fellow is dying off or being converted to the Christian spirit of the golden rule. And somehow, there was a little relief when we approached the car and saw that its license plate bore the name, Oregon."

Fellowship, inspiration, and instruction are combined in a special woman's workers' conference, to be held in Erie, Pa., Oct. 18, in connection with the state convention. There will be reports by state secretaries and conferences regarding the various activities of the societies. A conference on, "Reasonable Service for Baptist Women" will be conducted by Miss Ina E. Burton, national promotional secretary. Dr. Wm. G. Russell, state director of the Board of Missionary Cooperation will speak on, "Suggested Cooperation." The annual state meeting will be held Oct. 20. Mrs. Clayton D. Eulette of Chicago will speak representing the Board of Missionary Cooperation. Miss Lillian H. Eastman of the Kemendine girls' school of Rangoon, Burma, will tell of her work. Miss Mildred Kaminski will speak on the Christian Americanization work being done in the Atlantic district. Baptist work in China will be portrayed by Dr. Charles Bromley, our missionary, home on furlough. The new study books for the year will be discussed, Mrs. Joseph S. Wilds presenting the foreign book, "Moslem Women," and Mrs. Frank Newcomb the home book, "Our Temple Hills." Features of the W. W. G. work will be a banquet in the gymnasium of First church at 6 p.m. and a pageant in the church auditorium as the culmination of the evening service.

Nearly eight billion cigarettes—the exact figure was 7,961,709,918—were produced in the United States in July according to figures made public Aug. 28 by the bureau of internal revenue which based its calculation on the sales of revenue stamps for cigarettes. The production in July, 1925, on the same basis of calculation, was 7,613,553,044.

Why Should I Pray?

By A. H. PAGE

WHY should I pray?
*Tiny atom in immensity,
Puny midget in infinity,
Shall not God's mighty will be done
Uninfluenced by you or me?*

Why should I pray?
*Part of the boundless, limitless whole,
With the power of the will to control,
Things are accomplished by praying
In league with the Infinite Soul.*

Why should I pray?
*Prayer is the voice of supreme desire,
Prayer is the will of a man on fire,
A will united with God's good will
Can lift humanity higher.*

For the first time in history, Christianity finds itself actually facing the world on a scale adequate for a test of its power and finality, in the opinion of the *Western Christian Advocate*. It specifies that the world which now confronts the church is the whole world and not merely a section of it, a highly developed technical world, a highly developed social world and a highly democratized world.

Mr. Charles P. Tshia, principal of Kaying academy, South China, wrote in June: "In spite of so much opposition, our student body increased 18 per cent. During the fall term five of our students gave their lives to Christ and took him as their Saviour and Master. This spring, of the seven received four were from the boys' school. People who dare to follow Christ as their Saviour and Master and to recognize God as the Almighty One at a time like this must have great physical and moral courage as well as strong Christian faith."

A Hymn

By H. F. HUSE

HAVE faith in God, nor let delay
*Too much thy soul distress;
God has his plan, he has his day,
He waits—the more to bless.*

God loves thee, has thee in his heart;
*He hears thy earnest plea;
In his own time he will impart
The gift that's best for thee.*

If one door close, his will revealed—
*Another, thy reward,
Will bring thee to a richer field
In which to serve thy Lord.*

Then lift thy voice in joyful song,
*Nor let thy heart be sad;
God leads thee all the way along,
In him rejoice, be glad.*

The Baptist school at Toungoo, Burma, has a present enrolment of 474. Last year at the same time there were 415 students. Of the forty Burmese boys in the high department Rev. E. N. Harris writes in the *News*, the Baptist paper published in Rangoon, "For the most part they are well behaved and except on Buddhist holidays they are as faithful in attendance on Bible study as any."

George B. Huntington, treasurer of the Foreign Mission Society, accompanied by Mrs. Huntington, sailed from New York, Aug. 14, on a visit to the mission fields of the society. For several years the board of managers, and especially the finance committee, have desired that the treasurer should make such a visit for the purpose of studying methods of financial administration and securing information that will be of value to the board in this department of the work. Mr. Huntington's itinerary is as follows: Burma, Oct. 11-Nov. 11; Assam and Bengal-Orissa, Nov. 13-Dec. 10; South India, Dec. 11-Jan. 4; Philippine Islands, Jan. 23-Feb. 2; South and East China, Feb. 5-Mar. 1; Japan, Mar. 3-Mar. 20. During his absence the assistant treasurer, Forrest Smith, will be in charge of the treasury department. Most of Mr. Huntington's time on each field will necessarily be given to conferences with mission treasurers and with reference committees and property committees. He hopes, however, to be able to see something of the actual missionary work in at least a few of the stations on each field.

Rev. and Mrs. Albert Ehr Gott, touring the world, have been in Hongkong, Swatow, Canton, Shanghai, Hangchow, Shaohsing, Soochow, Macao, Tientsin and Peking, China. They find everywhere "unrest and collective indignation over foreign violations of Chinese rights. There is emphatic insistence upon the abrogation of the treaties in their present form." In Peking "all the legations are well fortified and give the appearance of medieval fortresses. But should any Chinese army with its modern equipment rise against them all foreigners would be hopelessly lost. But there is no likelihood of such a disaster happening." Doctor Ehr Gott thinks that this universal unrest is a "great compliment to the missionary endeavors of the past 100 years." He recalls that twenty-five years ago the venerable Dr. William Ashmore prophesied just such an awakening. He sat in with our missionaries in annual conference at Swatow and with those of the Southern Convention in Shanghai, and was deeply impressed with the brave, wise and self-effacing spirit in which they were meeting this delicate crisis. "We met intimately Chinese Christians enough to hearten us for the stability of Christianity in China in face of the most alarming reports to the contrary," he says. Similar upheavals were in evidence in India, Assam and Burma. Everywhere they found missionaries handling the situation in a statesmanlike manner, and regard the missionaries worthy of our unqualified confidence and support.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Referendum Rather Than a Row

ONE FREQUENTLY hears the remark that while the Baptist denomination boasts of its superior democracy, it is almost the only Protestant denomination that has no provision for a referendum. Some months ago THE BAPTIST made somewhat casually a suggestion of the advisability of a referendum on questions that seem at once important to the denomination and provocative of controversy. Since that time the suggestion has received favorable notice in the *Watchman-Examiner* and certain other papers. Perhaps a little further editorial comment on the subject may be timely.

The principle of the referendum is inherent and infeasible in the fellowship of the Baptist denomination. No by-law or resolution of any sort from any source is necessary to confer the power of the referendum, and no additional machinery is required in order to carry the principle into effect. Every church in the whole Baptist denomination has the unlimited right to consider and vote upon any subject which it may regard as proper for its own consideration. This right extends to every subject considered or action taken by any association, state convention, general convention and the Baptist World Alliance. No church is under any obligation, expressed or implied, to wait until some question is referred to it from any of these cooperative bodies. Its power to act is original. In fact, not only has every church the full right of referendum, but it has equally the full right of the initiative. It can propose to the denominational bodies with which it cooperates any course of action on any subject that seems to it proper at any time. And churches exercise that power at will. Almost every meeting of the Northern Baptist Convention is followed by reports of churches here or there that take formal action of approval or disapproval concerning some action of the convention.

It is legitimate, of course, for any cooperative organization to refer to the churches for advice any subject which it may have under consideration. Such reference, if made, has the force merely of a fraternal request, and in response to it any church may act or not as the church itself may see fit to do.

The effect of a referendum in the Baptist denomination is purely advisory. It cannot by any possibility be mandatory, for no church or any cooperative organization can exercise any mandatory power within the denomination except in its own meetings and upon its own members and administrative agencies. If 99 per cent of all of the churches within the field of the Northern Baptist Convention should vote in favor of some particular proposal, their vote would have effect as a rule only in those churches. It would have no such effect in the other 1 per cent of the churches. Even among the churches voting favorably it would have the effect merely of an expressed common agreement from which any such church would be at liberty to withdraw. This is one of the peculiarities of our fluid policy, which often puzzles people accustomed to some sort of mandatory denominational control. It is simply a phase of the fellowship of comity, rather than of organized control, which is a creative principle in the denomination.

Of what value, then, can be the right of the initiative and referendum without mandatory power? Its value lies in the possibility of assessing the state of mind of the churches for advisory purposes. Suppose for instance, that instead of an annual parliamentary wrangle, or sustained volleys of hot-shot echoing in articles and editorials appearing in some of our periodicals, we should calmly try to find out what our people are really thinking about the issues raised in denominational controversy. The result of such an effort would doubtless be the accumulation of some valuable information useful to our societies in determining their policies.

Method has a good deal to do with the value of such a referendum. Ordinarily the denominational procedure is about as follows: Somebody proposes in a convention something against which somebody else finds objection. Talk begins, and oscillates back and forth, generating more heat than light. Feelings become irritated. Groups form behind militant leaders. The contagion of conflict spreads. Resolutions are introduced having strife in every line. These are debated with parliamentary acrimony in the

presence of applauding or heckling partisans. The resolutions come to a breathless vote. There is a majority on one side or the other. It is a glorious victory to one faction and a burning shame to the other. Thence, "carry the fight to the churches" and repeat the procedure locally wherever possible. The net tangible result is unhappy division with a variety of deplorable consequences.

There is a better way. When a divisive question of serious importance challenges the attention of the denomination, make it the subject of fraternal conferences in which the various phases of the subject are considered with a view to getting all of the light possible and to finding ground for agreement. Use the technique of inquiry rather than of debate. Seek understanding rather than a vote. If in the use of this method it seems advisable to ask the mind of the local churches for the guidance of a convention, the thing may be done decently and in good order, with the hope of achieving harmony and closer co-operation.

West Virginia Speaks

READERS of THE BAPTIST will thank us for borrowing the following fine editorial from the *Baptist Banner* of West Virginia, which saves us the trouble of trying to say what could hardly be better said by anybody. Referring to current denominational controversy, Editor G. E. Bartlett says:

"The writer of this editorial has many times been approached by his friends who want to know why he does not take part in this heated discussion. We answer by saying that we do not believe that it gets us anywhere except to a poisoned heart. So far as our attitude is concerned relative to our Christian faith, we are glad to bear testimony that we are trusting in the merits of Jesus Christ as Saviour whom we believe to be God's only begotten Son, who is our advocate with the Father, who was born of a virgin, upon whom God laid the iniquity of us all, who came to reveal the Father's love and set forth a Christian commission, who after a life of holy living voluntarily accepted Calvary to redeem men from sin, who on the third day rose again, and who today is our intercessor at the right hand of God. In such a Saviour as this we trust and live.

"We believe that the ordinances of the Christian church are two—baptism (which is immersion and should be administered to believers only) and the Lord's Supper. These tenets of our faith, however, we have received by prayerful study of the New Testament, and not by any resolution adopted by any one group of people in convention assembled. No resolution adopted by the Northern Baptist Convention has any power to change the life of a local church or an individual.

"This faith above expressed we hold with unflinching courage, but we are unwilling to participate in a discussion that can avail only in poisoning our hearts and causing us to hate others who might differ with us on minor points. We are trying to preach the gospel of Christ 'in love' and we are constantly praying that God will keep our minds from judgment of our brethren and our lips from speaking the things that will reflect upon the character of our coworkers in the gospel. We shall no more attempt to coerce men to agree with us upon every point of our belief than we should take a gun into the pulpit and force our hearers to accept the gospel we preach. It is ours to

proclaim the whole gospel of Christ, the responsibility of acceptance God places upon those who hear. It is our personal conviction that it is our business to 'preach the Word in season and out of season' and leave the results with God."

The New Baptist Hymnal

THE "NEW BAPTIST HYMNAL" is just off the press. We have gone through it with much interest and care. The hymnal is issued by the American Baptist Publication Society and the Sunday-School Board of the Southern Baptist Convention jointly and is designed for use in all Baptist churches of the United States. Evidently the editors who compiled the hymnal had in mind the selective process. Hundreds of hymns that clutter up most of the church hymnals and are never sung have been omitted, and only hymns that the people can sing are retained. We also note with pleasure that virtually everything about which Christian people should sing has a place in the new hymnal. Open the book and scan the pages casually and there are seen hymns that glorify Christ in his birth, life, death and resurrection; hymns that sing the experiences of the Christian life; hymns fitted for the observance of baptism and the Lord's supper; hymns calling the church to its missionary task; hymns emphasizing social welfare; hymns expressing the hope of immortality; and in addition to all these, hymns for the conduct of worship and for evangelistic meetings. The responsive readings are well chosen, beautifully printed and of a reasonable length. Altogether the "New Baptist Hymnal" merits our unstinted praise, and it ought to find a useful place in thousands of our churches.

It is somewhat of a disappointment to discover that some of the old hymns printed in this volume have not been revised. One of them has a slight revision which makes it sing better and is in better taste. We refer to John Newton's verses, "Amazing grace, how sweet the sound, That saved a wretch like me." The editors have wisely substituted the word, "soul" for "wretch." We wish that the same thoughtfulness about the so-called heathen might have led the editors to revise "From Greenland's Icy Mountains." It is hardly fair to perpetuate Heber's fling at Ceylon as though man's vileness were confined to that tropical spot. And is it quite within the region of Christian courtesy to criticize the "heathen" for bowing down to wood and stone when so many Christian (?) Americans bow down to silver and gold? We note also that the editors have allowed to slip by that contradiction in Robert Robinson's, "Come, Thou Fount of Every Blessing," where he makes us sing, "Prone to leave the God I love." We are not prone to leave anything we love. Love clings tenaciously to its object. Love is loyal. Proneness to leave the one we profess to love is a denial of love. Why continue to sing this negation of a true Christian experience and this contradiction of the truth? The same criticism is applicable to "Guide me, O thou great Jehovah, Pilgrim through this barren land." Earth is anything but barren. It is beautiful, fertile and attractive, and nobody in his normal state wants to leave it. We are thankful to the compilers for inserting five hymns on "Social Betterment." It is the first time a Baptist hymnal has ever recognized society as a whole, but having made a beginning we may hope the editors in the next edition will balance the multitude of hymns that deal with individualism with as many that stress brotherhood.

The World in Transit

BY THE ASSISTANT EDITOR

Not for the Knights of Columbus But for the Sake of Oil

Bravely did the Washington authorities declare that, unmoved by the appeal of the Knights of Columbus, the United States will not interfere in the dispute between the Mexican government and the Catholic church; whereupon the country breathed more easily. But there is the old dispute between the Mexican government and certain citizens of the United States over oil and land rights in Mexico, and the newspapers apprise the country that the government finds the time opportune for "a showdown between that country and the United States" on the subject of those rights. Thus, if the report is true, the churchmen may thank God for the oilmen, and the oilmen for the churchmen, and both for a government in the United States which, with such fine discrimination is able to find a way in their common interest to squeeze the Mexican government.

Trouble Over Those War Debts Will Outlast the Debts

Within a week after the armistice, the writer, in a public address, declared that the war debts never can be paid and never ought to be paid, and was, therefore, politely called a fool. But truth can wait. Now, prominent religious papers are urging cancellation. No less a Christian layman than Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, is warmly urging the same thing. There was a time when cancellation could have been so managed as to contribute tremendously toward peace and international good-will. That time may be past. Even so, it is better to do it voluntarily now with such good-will as may appear, than to do it later under necessity in the midst of increased bitterness. There is one factor of embarrassment. If the debtor nations should be released from payment by the United States government, they will immediately go into debt to United States bankers. Then the old complaint is likely to break out in a new form. But people seem to like that way of running the world.

A Belief in Immersion A Foe to Sanity and Grace?

"No man ever yet has been able to defend any one particular mode of baptism as being more scriptural than and superior to any other one mode and do it on the same high intellectual and spiritual caliber on which he does his other writing and thinking. It simply can't be done." So declares the vivacious *Herald of Gospel Liberty*, and refers to the assistant editor of THE BAPTIST as an interesting example. But is arguing for several "modes" of baptism a more highly intellectual and spiritual act than for one "mode?" He who accepts baptism at all ought to know what he thinks it is. One ought, with no serious damage to his intelligence and spirituality, to be able to say that Christian baptism is what the New Testament says it is. Jesus' baptism was a specific act, chosen by him for reasons of his own. In making that choice and following it out was he exhibiting a low level of his soul? The *Herald of Gospel Liberty* submits for our consideration the "crucial question, whether immersion is more scriptural as judged by the system of biblical interpretation used by the immersionists themselves on all points under the sun but baptism." Well, "all points under the sun" are a good many points. Immersionists are a numerous and varied group. It does not appear that they have agreed

among themselves upon any system of biblical interpretation. But none of them seems to possess that type of intelligence and spirituality which can discover in the New Testament any other baptism than immersion. So far as they are able to see, "it simply can't be done."

Either Speak Now or Do Not Speak at All

To the *Presbyterian Magazine* credit is due for the following comment on the duty of the churches in these times, and the meaning of the comment is transparent. It says: "We shall never win for our Master the allegiance of the strong men of this world until we show them that he has the power and the purpose to rule the shop, the factory and the counting house as well as the church and the home. If Christianity has a message for industry, now if ever it ought to be fearlessly proclaimed by the churches. If in the face of our industrial needs the churches remain dumb prophets, the working world, which is in thorough earnest today, but is still willing to listen, will turn away. If the churches have nothing to say on the mind of Christ at this critical juncture in the world's life, when nearly everything is in the melting pot, then they must be silent forever.

No Pharisee Ever Carried Self-Praise So Far

Jesus' portrait of the self-righteous Pharisee at prayer has stood for centuries as an unchallenged classic. But a rival has appeared. One of the religious papers, taking its cue from recent editorials in the daily papers, says concerning the alienation of feeling in foreign countries toward the United States: "They have forgotten much of the helpfulness of the United States during the war because of their concentrated attention upon what they owe. History repeats itself in placing the real helper in a bad light before those that were helped. Excessive disfavor often is the reward for helpfulness, but that should not deter a nation from being helpful in needy times." Perhaps it is possible to put smug self-righteousness in more insulting terms. If so they are needed in order to give adequate expression to an American feeling of unrequited and unappreciated goodness. Or was our neighbor editor jesting?

Perhaps the Occupation of Haiti Is Now Explained

Dr. Leo. S. Rowe, director general of the Pan-American Union is said to have made recently this interesting statement about the way the United States came to take control of Haiti: "The military occupation of Haiti can be adequately explained only when it is examined with reference to general world conditions existing in 1915. The great war was raging. The United States was still in the position of a neutral and bent upon maintaining her neutrality. Rumors of all kinds were afloat as to possible complications that might arise if any of the belligerents were to attempt to make a port of Haiti a base of operations. Both consciously and unconsciously the abnormal conditions existing at that time profoundly affected the attitude of the government of the United States." The psychology of the war period is in very vivid remembrance. But what is the present psychology? Is the present condition of affairs in Haiti due to any peculiar hypnosis of the government of the United States? Does the war scare continue in that quarter?

The European Church Looks at Labor

There has never been a period when labor needed the spiritual values in religion more and when the church was more aware of its opportunity.

BY GEORGE STEWART AND ADOLF KELLER

THE socialist ideas of Marx led to an international organization embracing a large part of the workers of Europe. Whether laboring groups organized in trade unions, or in a socialist party, the influence of Marx was a powerful factor. On the Continent, battalions of labor were formed by Lassalle, Engels, Bebel, Jaures, Vandervelde, and Branting. The movement on the Continent aimed at political power earlier than in Great Britain, showing a more hostile attitude to the state, and clinging to a materialistic and irreligious philosophy. Eastern countries with agricultural populations were less accessible to socialistic ideas, nevertheless small radical groups succeeded in exercising an influence among the people. Russia represents a special case in itself.

The rapid formation of national and international socialist parties, and their desire for a complete transformation of the social and economic order, found the churches entirely unprepared and for the most part hostile. The churches, especially on the Continent, let the strategic moment slip by in which to assimilate the new movement.

The materialistic conception of life in the socialist program produced an unsympathetic attitude on the part of the church. The party often declared itself to be neutral on religion, but practically it was hostile toward the church and religion. In the program of Erfurt, which has been for years the official basis of socialistic policy, the materialistic philosophy of Haeckel, Vogt and Buchner was adopted generally by the workers. Religion was despised as an opiate for the people.

The second reason for the early antagonism between church and labor was the refusal of the workers to consider anything but a decisive class-struggle in settling the industrial question. Nothing but a thoroughgoing revolution would satisfy the hopes of large sections of the laboring classes, a condition which still persists in many areas.

The church was so identified with the structure and political aims of the state that it was impossible for it to understand or to collaborate with a party which sought to undermine the foundation of state and church. In vain did far-seeing men attempt to point out that there was a certain element of Christian brotherliness hidden beneath the hostile, anti-religious attitude of the socialists. The latter accused the church of being a class institution in the service of the capitalists and ruling groups. More than 75 per cent of the working class in large cities have given up all connection with the church, which they consider one of the main obstacles in the way to social progress.

Social Efforts within the Churches

The churches, led by Fallot, Kingsley, Wichern, Bodelschwingh, have undertaken a large social work in the Inner Mission. This charitable work has not, however, included any conviction as to the necessity of transforming the whole social order. Lutheranism has been particularly reluctant to espouse such ideas because it has been genuinely opposed to revolutionary transformations and to all efforts tending to improve the present world, which one is bound to accept. Lutheran Protestantism has often been criticized as having no social ethics or as having only ethics embracing obedience to God. Lutheranism has never considered it the task of the church to take the lead in social reform. Its social conservatism and its attachment to the monarchy have prevented a thoroughgoing social move-

ment within this church, although it abounds in works of brotherly love.

In Germany, toward the end of the last century, great social improvements were made by the state itself, at which time a forward movement was begun by the Inner Mission. The economic and industrial problems were studied by different organizations, which tried to find a synthesis between the social claims of labor and the gospel.

The Evangelical Social Congress in Germany was founded in 1890 by men like Stocker, Max Weber, Harnack, Rade, Baumgarten, and von Soden. The permanent congress remained a center of social studies of a somewhat academic character for a period of thirty-five years. Its publications reveal the tendencies of a large part of European Protestantism in response to the new socialist movement. The congress requested the church to keep in close contact with the facts of the modern economic system, science, and the material and psychological condition of capitalism and socialism, and to abstain from forming idealistic programs. It was denied that the gospel as such contains a program of economic transformation. The main social impulse of the gospel is its message of the unique value of the soul and human personality, of faith in the fatherhood of God and the brotherhood of men. This defines the task of the church, which has to preach the application of the gospel *in the spirit of Christ* to the conditions of the workers. The congress was split when Stocker and Naumann separated and founded their own organization with similar aims.

The influence of these organizations remained confined more or less to academic circles and did not change the attitude of labor toward Christianity. Nor did the breaking up of the old state churches. It was hoped on the Continent that disestablishment would change the hostility of labor to the church, but such hopes were vain. Established and disestablished churches remain for the workers in the same condemnation as before. They cannot forget the former indifference of the church and its attack on "faithless" social-democracy.

The Religious Social Movement

Even before this experience it became obvious to small groups of religious socialists, especially in Switzerland but also in Germany, France, Holland and other countries, that no reconciliation was possible between labor and religion as long as the fundamental claims of the socialists for justice were not accepted by Christian people. A new movement arose, the religious social movement, stimulated by men like Kutter, Ragaz, Fuchs, Tillich, Mennicke, Gout, Wilfred Monod, Elie Gounelle, and Beskow, who advocated a new understanding of the socialistic claims. The question was no more how to win back the labor masses for the church or how to mitigate the hardness of life by innumerable works of Christian love, but how to interpret an apparent un-Christian movement as an expression of the deeper claims of social justice and brotherly love contained in the gospel.

Small groups of pastors inscribed themselves as members of the socialist party to show their willingness to expiate the sins of the church in its lack of understanding. Their zeal for practical activity and their willingness to participate in political struggles were an expression of their hope to win the confidence of labor and to bring to labor a new religious faith in the place of the materialistic

unbelief with which this idealistic movement was connected. They threw in their lot with the effort to transform the social order, which had grown intolerable to Christian consciences. Socialism became for them a means of fulfilling God's will. This religious socialism shares the aims of political socialism, but not its motives. It stands, in the name of the gospel, for the ideals of socialism as against capitalism, but it fights the materialistic spirit of the social democratic party quite as well as the reactionary spirit of Christian and ecclesiastic conservatism.

The general tendencies of this religious social movement were parallel in all the western countries, but the work was done on a national basis prior to the Copec and Stockholm conferences. In France the group of religious socialists, inspired by men like T. Fallot, Ch. Gide, Wilfred Monod, L. Comte, Roberty, and R. Allier, had formed the *Association Protestante pour l'Etude et l'Action Sociale* in 1887 with a practical program published in 1910, similar to the social manifesto of the American Federal Council and the Copec conclusions. The association is publishing a review entitled *Christianisme Social*, edited by Elie Gounelle, and is multiplying a great many individual efforts to Christianize the social order. They have received much inspiration from the books of the late Walter Rauschenbusch. They conceive the task of the church to be against any social order which eliminates the values wrapped up in human personality. They advocate support of the justified claims of labor and seek to inspire the socialist movement with the idealistic spirit of the gospel. Churches are asked to manifest a sympathetic understanding of the well-defined aims of the workers and not to confine themselves to publishing general and meaningless declarations of good-will. "*Elle doit entrer dans la melee*" (She should enter the fray), is the slogan of the group. Its first task is to educate men and women for a new social order. "We, the churches of Christ, in an inexpressible feeling of our misery and our shortcomings, but called by God to evangelize the world, have to teach all those engaged in the social struggles the sacred duty of cooperation. We have, according to the incomparable manual of the perfect worker, the gospel, to educate the men capable of service and sacrifice who are wanted in industry and commerce for preparing the cooperative republic in which one day the ideal of justice and divine kindness of the kingdom will be manifested."¹ These ideals are practiced in France by a number of social agencies, such as *La Cause*, and by a lay order, *Les Veilleurs*, founded by Wilfred Monod, whose members take a vow to live according to the spirit of the sermon on the mount.

The Double Task

The French propagators of the social gospel are less radical in their judgment of the present form of the church than some of the leaders in Switzerland, and, of late, in Germany. Although they are aware that the church, socially conservative, has lost great opportunities and thrust off great obligations for social leadership, yet, in the words of Elie Gounelle, one of the distinguished leaders of the Social Christianity movement in France, "our love, and zeal, and devotion for the churches must double, and we must stay there at whatever cost, even though they may leave us unsatiated: because we cannot find something better, and because the churches, too, not any less than the heathen, must be evangelized." He warns the church, lest it should be found obdurate, like the "first-born" Israel, to the message of Christ. Charles Gide, the famous sociologist and advocate of the cooperative system, and

the senior leader of the French Social Christian movement, has defined the double task of his friends. "You are laboring," he said, "for two things: first, to show to the masses that are unbelievers that there is a Christian religion which is necessary, and a second and yet more difficult task, to show the Christian *bourgeois* that there is a socialism that is necessary."

The Copec Conference and the Churches

Another aspect of this movement took form in the Copec Conference in Birmingham in 1924. Labor in England did not show the same antipathy to the churches as on the Continent. The anti-religious bias of the workers at its worst cannot be compared with the hatred of their Continental fellow workers.

Labor in England, when it organized itself politically, took up an independent attitude to religion, but accusations that the churches were the strongest protagonists of the classes against the masses were often heard, in spite of the practical and far-sighted social works and charitable enterprises both in the church of England and in the free churches.

Such accusations are no longer justified since the Copec Conference tried to group all social efforts within the churches and to concentrate the social interest on definite points of social reconstruction. The Christian Social Union had one representative of these tendencies within the church of England and other Christian communions have corresponding organizations.

The conference as a whole made it clear as never before that the church has a "social function, that the Christian battle is against the world, equally with the flesh and the devil, that the gospel has not merely a social application, but social implications." Copec faced in different fields the practical issues that arise when the sphere of general statements is left and practical work is attempted. In the work of this conference great attention was given to the discussion of Christian doctrines and their social bearings. The conference admitted that the "industrial and economic society is, from the standpoint of Christian principles, not merely defective but vicious and radically un-Christian and we must therefore labor not for a mere mitigation of these evils by the use of palliatives, but for a fundamental, though no doubt gradual transformation of its character and organization."¹

What for a long time had been the preoccupation of single individuals and groups became, after the Copec Conference, a task with which the churches as a whole feel concerned. Following Copec, the German Church Federation issued a social message in 1924, although under Lutheran influence great care was taken not to enter too deeply into technical questions and to recognize that the economic and industrial system has its own laws which must be respected.

The Conference on Life and Work

The last and most powerful manifestation of a new social consciousness of the churches was the Life and Work Conference in Stockholm. This meeting was evidently a turning point in church history in so far as organized Christianity assumes the social responsibility which is laid on it by the gospel. The churches confessed their shortcomings and declared their willingness to apply the teachings of Christ to the whole of human activity.

Here again was a noticeable difference between the conception of the social function of the church as described by Anglo-American groups and the ideas of Continental Lutherans. This different conception is to be found in a different interpretation of the nature of the kingdom of

¹Elie Gounelle, in "*L'Eglise et les Problemes Economiques Industriels et Sociaux* 1925."

¹See also the fifth Interim Report of the Archbishops' Committee and the report of the same committee on "The Church and Social Service, 1920."

God and its relationship to the world. For the churches from central and eastern Europe, the kingdom is of an apocalyptic nature. It comes at the end of this aeon, without human collaboration. Even the best human moral and social efforts cannot accelerate its coming. It is not a result of human evolution and has nothing to do even with our best social reforms and our moral or religious improvement. It is a judgment and a gift of God—a judgment on the world, which will last with its evils to the end.

Christianity conceives of the kingdom of God as a transformation of this world, rendered possible by the application of the best of our moral and religious methods, through human good-will and social reform divinely reinforced. With a refusal of any human collaboration and with a merely apocalyptic interpretation of the kingdom, practical action is hampered and social progress becomes doubtful.

This passive attitude is not only due to genuine Lutheran quietism, but to the strong influence of the

theology of Kark Barth and his group. They are opposed categorically to any attempt to introduce the divine into the substance and process of this world. It remains transcendent, more or less, until the day when the divine forces make their irruption into this unholy world to transform it miraculously from above. Ethical, constructive thinking, as well as social programs, is therefore criticized as an expression of Christian pride, a human invention, whereas a humble renunciation of the attempt to find a solution for the problems of the world order would be more appropriate.

Whether either the Protestant church or the Catholic will achieve a *rapprochement* with militant labor in the near future is problematic. Certainly there has never been a period when labor needed the spiritual values in religion more and when the church was more aware of its opportunity. The survival of ancient prejudices and the disarming of mutual suspicion will be a slow but necessary task.

The Secret Place of the Most High

By J. F. WEINMANN

PRAYER is assembling things—anything and everything—in the Divine Presence and there setting upon them their true value, relationship, and incidence. Prayer is taking things up and back to God, as to one who sees from the beginning to the end, and all along in between, as to one who is not to be outdone, and who cannot be baffled. It is much like the act of a child who takes a tangled skein to one older and wiser in the assurance that the ravel can be unraveled. Prayer is the most natural and childlike thing we do. We fail; others fail; the wisest often are at the end of their wits; but not God. Sensing this through that mysterious reference (act of referring) of the soul that all understand by the name of faith, the soul takes things high up, to the Highest, into the Holy of Holies, and there spreads them out—before God.

There is nothing new in this. It is, in fact, old. All along through the ages of the soul's effort toward God, the soul's striving to adjust itself to life through first adjusting itself to the Unseen, this practice stands out in a clearly defined line. Read, for instance, what Isaiah says in an early chapter (4:6), "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Or see what a psalm of David says (31:20), "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues." Or a similar psalm (27:5), "In the time of trouble He shall hide me in his pavilion: in the secret of His tabernacle shall He hide me: He shall set me up upon a rock" (off, high, aloof, alone for adjustment and re-appraisal). Fail not also to recall the words of our Lord, "Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:6). What are all these but evidences and counsels of this very matter of retiring to be alone, in the innermost silences of the soul, with God, there to assemble all the hopes, the fears, the vexations, the ambitions, the failures, the sins, the doubts, the successes of life!

Always there may be this tabernacle, this inner pavilion, of the soul, this refuge and covert from what Isaiah calls storm and rain; always, off alone by one's self, in crowds, or in church, especially before and in the presence of the sacrament.

Here, then, is a power untouched by and independent of

the changes and chances of this mortal life. Here is an assurance and a dependence that knows no failure while life shall last and that is an earnest, a foretaste, of that other plane of the soul—that rest that remaineth—when we shall see no more darkly but face to face, when we shall know even as we are known.

We say an assurance that knows no failure. We may and do fail one another, not always willingly or deliberately, but through incompetence. We have difficulties of our own and forget or neglect "the shows of love to other men." The usual securities and expectations of life fail us. Nothing certainly continues in one stay. All that is material and social may easily, and all too often does readily, fail us and prove a broken reed. Not so this refuge; it continues.

And what charity this secret refuge gives us toward our brethren, with their own cares, their own vexations, and storms of soul. How we crave to share with them this vision of the inner tabernacle, this secret pavilion of the Most High within the soul, which is every one's right every one's heritage from the great past of discovery and reality. What peace this brings and poise, and bringing peace and poise, what power.

"And there arose a great storm of wind, and the waves beat into the ship . . . and he was in the higher part of the ship asleep on a pillow . . . and they waked him, and said unto him, 'Master, carest thou not that we perish?' and he arose, and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm. And he said unto them, 'Why are ye so fearful? How is it that ye have no faith?'"—*Living Church*.

THE Quakers possessed the land and were richly blessed. They sought no honor, but they found it; they sought no riches, but found them, and some of them became independently rich. God blessed them spiritually and materially, for they honored him and were loved and respected for their fidelity to the truth, their transparent Christian life and conduct, their simplicity and honesty. Much of what they had reaffirmed and proclaimed has become common property as for instance: the affirmation in the place of judicial oaths; the equality of women in the church; religious liberty, not simply toleration; a practical belief in the immediate guidance of the Holy Spirit.

—C. A. DANIEL

"The Religion of Christ"

"My food is to do the will of him who sent me."—John 4:34

By W. C. BITTING

PERHAPS a great definition of "greatness" is contained in Basil Williams' preface to Lord Charnwood's "Abraham Lincoln," when, referring to that wonderful personality, he said: "He was misunderstood and underrated in his life-time, and even yet has hardly come to his own. For his place is among the great men of the earth. To them he belongs by right of his immense power of hard work, his unfaltering pursuit of what seemed to him right, and above all by that childlike directness and simplicity of vision which none but the greatest carry beyond their earliest years."

The mission of "The Church" is a great one, but, unfortunately, it has not always been worthy of this definition of greatness. On a gloomy January Sunday morning, a clergyman, who, after forty-four years "on the firing line"—starting with a little Virginia church whereat he both preached and played the organ—is now entirely "free," extemporaneously preached a simple, direct "childlike" sermon. It is worth preserving — he was kind enough to dictate it afterward as best he could. It is reproduced here.

WHAT was the personal religion of Jesus? The question seems strange to most of his followers; first, because his present disciples think of him as a teacher, aviator, or some "far-away" being who has some "official" relation of some sort to human life. They have been mostly impressed with the function of Jesus in letting them into heaven or keeping them out of hell. He is considered a convenience for trouble—for the closing hours of life. The thought that he had—and lived—his own personal religion, does not occur to most of his disciples or to those who are not his disciples.

Again, the idea of religion itself has been so mixed up with creeds, dogmas, forms and ceremonies, organizations—such as the church—that men have spent their energies in disputes about all these things, and in the smoke of their battles have lost sight of religion itself. Jesus had, and lived, his own personal religious life. The literary records of his life easily reveal what this religion was. Any intelligent reader of the story of his life, any thoughtful student of his words, any one who seeks to know his attitude toward men, will quickly come to the conviction that the personal religion of Jesus consisted in his filial spirit toward God.

His first recorded words are those when he was a boy twelve years old. He had gone to Jerusalem with his parents. When they were returning to their home in Nazareth, they missed the boy from their company after some days of travel. They returned to Jerusalem, and found him in the temple with the teachers, who were astonished at the questions he asked them and the answers he gave to their questions. When his mother told him how they had missed him, and gently chided him, he asked them where else they would expect him to be than in his father's house. (Luke 2:40-52.) On the cross, when he died, his last words were, "Father, into thy hands I commend my spirit." (Luke 23:46.)

The Father

He lived in the consciousness that God was his Father. He had no other word for God. To him God was no judge, or lawgiver, or taskmaster, nor did he think of him in any philosophic way. Always, and everywhere, God was such a being as could be most accurately described in terms of his relation to men as a father. If the social position of women had been in Palestine in the first century what it is in the United States today, he would also have, no doubt, used the word "Mother" to describe the divine affection for all men. It is thus noteworthy that Jesus never tried to describe God in terms of philosophy, but in terms of human life, and, in doing this, he seized upon the parental relation—the highest known to the men of his day—as the vehicle for letting them share the secret

of his own life. He told the people plainly, "As the living Father sent me, and I live through the Father; so he that eats me, he also shall live through me." (John 5:57.) By eating him, he meant such fellowship with him as he had with the Father. He had no reference to believing in creeds or dogmas, or submitting to rites or ceremonies, or putting ourselves under the jurisdiction of any form of church government. These things are the garment of religion, or part of the embroidery that men have tried to work according to the patterns of their thinking and fancies upon that garment.

His Father sent the rain and the sunshine, clothed the flowers with beauty, attended the funeral of every bird that fell to the ground. His greatest story was one of a father whose son went away from home, but who was always loving his boy and daily watching for the return of the poor fellow who foolishly tried the experiment of having his own way instead of living the life of sonship to his father. (Luke 15:11-32.) Throughout his life he tried to impress upon those who lived with him and listened to him, the beautiful fact that the real religion of his own soul consisted in that filial spirit toward God, whom he thought of and acted toward as a being with a heart like that of a father.

This meant many things for him practically in his own religious life. The significance of it can never be exhausted.

Absolute Trust

He had faith in his Father. It was just such a vital, living, joyous, comforting, practical faith as a true child today has in a loving father and mother. God was his parent whom he trusted absolutely. In his poverty, his faith in God was his boundless wealth. In his temptations, his faith in God was his invincible armor. In the plan of his life, his faith in his Father was the determining element. Whatever the word "father" meant to a child, he idealized into perfection, and gave himself up to such a faith in his heavenly Father as is only faintly mirrored in the faith of any child in his parents.

His religion of the filial spirit meant the joy of communion with his Father. This fellowship and communion were the vital principles in Jesus' religion. He loved to study nature and to see how his Father was acting in the physical universe as it was understood at that time, and longed to live in accordance with the habits of his Father as he saw them in the sky and on the earth and in the lives of all animals and men.

His communion with his Father was in his thinking. He often talked to his Father, expressed his own thoughts, wishes and desires, but always added as the climax of all his talking to God, "Not my will but thine be done." He

never tried to tease his Father into his own way of thinking. He never begged his Father for a long list of material blessings. His one supreme joy was in his communion and sense of fellowship with his Father, and his superlative happiness was to see the will of his Father accomplished.

He wanted to do the will of his Father. This was what he meant by obedience. His obedience was his desire to carry out the will of his Father, knowing that the will of such a wise and loving Father was the best thing for his own life and for the lives of all men. He declared that he had come to this world to do the will of his Father, by which he simply meant that the one mission of his life, that summed up and included all conceptions of his career in the world, was to make men acquainted with the loving Father he had and to get them to share with him the ideals of this loving Father in their personal lives, in their characters and in their relations to others.

Jesus knew that God was the Father of men and therefore, that he was related to them morally and spiritually, and that they were his brothers. Selfishness had no place in his soul, but he gave himself constantly to others and for them. Thus his religion took on the practical form of service to men. He had no ambition to be a superior. On one occasion when his unintelligent followers, not realizing the meaning of the life of Jesus, were disputing among themselves as to who should be the greatest, he declared that such a spirit was not his spirit, and also said that he did not live in the world to have people serve him, but to serve them, that the greatest person was the one who was willing to be everybody's slave. (Mark 10:35-45.)

It is remarkable that Jesus asked all his followers to share this religion of his life with him. He wants us, like him, to have faith in the Father, communion with the Father, the spirit of obedience to the Father, and loving service to our fellow men.

The Only Religion

We can hardly call anything else religion than this personal religion of Jesus. It is the only kind of religion that will bring his followers together, that will overcome the spirit of evil in our hearts, that will banish from the world the ugly things which we vainly try to overcome by reformation and legislation. It is for making known this personal religion of Jesus that churches and church members exist. It is not to propagate economic or reformatory ideas. It is simply to live in this world the same religion that Jesus lived.

One who knows the life of Louis Pasteur cannot fail to be stirred. He will wonder whether to admire this great man most as a disciple of science with the relentless devotion to reality and willingness to pay any cost to get it, or as a giver of all he was and knew to the welfare of humanity, or as a noble man. Whether in helping farmers, or manufacturers or stockraisers, or the sick in hospitals, his spirit of philanthropy was consuming. His life revealed those eternal qualities which made him untiring in his search for scientific reality and ungrudging in the gift of all he obtained to the welfare of his fellow men. He blessed humanity by his discoveries. He increased human wealth and decreased human suffering, and enabled us to prevent misery and pain. Every physician, every hospital, bears witness to his scientific attainments and to his generosity in giving all he had to his fellow men. Here in scientific realms is a noble illustration of the essentially religious spirit of service supremely revealed in the personal religion of Jesus. Every life should be held by its possessor in trust for all humanity. In moral and ethical realms Jesus has been and ever will be supreme. In scientific realms men like Pasteur show us the essentially relig-

ious character of the unselfish spirit of self-dedication to all humanity. The same is true of men in industrial, intellectual and social realms. The spirit itself in whatever region it is exercised is essentially religious.

No wonder, then, that the first word Jesus spoke, as the very gateway to our entrance into his own life, was "Repent." You love evil and so you cannot share my filial spirit with the Father and my fraternal relations with men. Therefore, change your heart, change your mind. You are unforgiving, and yet God is full of forgiveness. You must change your heart and become forgiving, else my Father, who knows the value of the forgiving spirit, will not cast his pearls before swine and give that which is holy to dogs. If it seem reckless extravagance to throw jewels into a sty, or to take the bread from the altar and give it to the dogs, how much more profane it is to throw the jewels of my Father's heart to the human swine, or to give the bread on which my Father lives and on which I live to the human dogs. If your life is set upon the material things of this world and they can satisfy all the aspirations of your soul, change your heart, repent. If you think you can realize the end of your being with all of its splendid physical, intellectual and social powers by devoting yourself to what gives momentary pleasure to your physical senses, change your heart, change your mind, turn away from all such views of life. The urgency of Jesus in telling men to change their hearts and change their minds was no doctrinal device. It was a simple, common-sense necessity that he urged upon us, if we are to share his life in its filial spirit toward the heavenly Father and its fraternal spirit toward our fellow men.

The Greater Love

Not long ago a business man had his wife call me on the telephone, saying that he wanted to talk with me. When I called upon him, his wife and daughter were present. The latter was a little girl, nine years old. He could not talk louder than a whisper. A well-known physician had told him that he had a cancer on his vocal cords, that the only hope for relief lay in an operation and the chance were "even" whether he would recover from it. When in his whisper he reached that place in his story, his wife could no longer stand it, but left the room. He continued in his whisper to me: "Day before yesterday I made my will. I have settled all my business affairs. I am going to the hospital tomorrow morning. I want some help in my spiritual condition. I face the unknown."

The little girl sat on my lap, and apparently ignoring what her father had said, I began to talk to her, and said, "Mary Katherine, you look well-fed. Do you get enough to eat? Aren't you worried about your breakfast tomorrow morning?"

She smilingly said, "Oh, no, my Daddy gives me all that I can eat."

Then I played with her dress and said, "You have a nice school dress, but some day that will wear out. Aren't you worried about where your clothes are coming from?"

"Oh, no," she replied, "my mother makes all my dresses, and she will give me another one when this wears out."

"You must have a good father and mother," I said.

"There are none so good in the world as my daddy and my mother," she promptly answered.

I then said to her, "Mary, where is your Bible?" She slid down off my lap and went for her Bible. I turned to my friend and asked, "Did you hear what Mary Katherine said?"

He was looking rather blankly at me. Possibly he wondered whether that was all I had to say to a man who knew the seriousness of his physical condition, and whether I had no other message for him. When Mary Katherine came back with the Bible I opened it at Matthew

7:9-11. I said, "My friend, I want to read you a few words that Jesus spoke. It summed up his own religion, and he meant it to describe the kind that you and I should live. I am going to read these words, translating them into the language of St. Louis, which you can understand. Imagine him standing at a busy downtown corner. A crowd is around him, wondering what that man is trying to do. He looks upon the crowd, sees it composed of men and women like us, and he looks you squarely in the eye and says, 'What parent is there of you, who, if your child asks bread, will hunt around on the street for a stone, and give your child that to eat? Or, if your own offspring asks a piece of fish, will hunt around until you find a wriggling snake, and hand that to your child to eat?'" I could see a little shudder in the large body of my friend at the very thought that he would give his child a cobblestone or a poisonous snake for food. His father's heart rebelled against such a preposterous idea.

I read the next verse to him. "If you, then, for all that you know about evil, and imperfect as you are, know how to give good things to Mary Katherine, *how much more* will your Father who is in heaven give good things to all his children."

Then my friend buried his face in the hair of his child, who nestled up to him with a childlike love and faith and trust in her father. Through his sobs, I heard him whisper to his child, "Precious little girlie, never mind anything that I have ever brought to you. It is nothing. But who would ever have thought that you would have brought God to me!" After a minute he looked up at me with his wet eyes, and whispered, "It is all right. I now know that I have nothing to fear."

I told him that all he had to do at the hospital, and when he came out of it and entered once more into the struggles of life, was to remember, and to live every day in every event and experience, those three words, "*how much more*," and his own parent's heart would tell him more about how God felt toward him than all the sermons that ever could be preached. For God had given him that little daughter in order that through his own parental feeling he might come to know how God felt toward him.

He looked at me with a smile and said, "Is this religion?" I answered, "That is the kind that Jesus lived—he wants us to share its joys with him."

Choir Suggestions

Overcome slouching postures. Bear in mind the congregation is observant. To be seated with the congregation without offering a satisfactory reason to the organist should be equivalent to a resignation.

Jesting or loud talking, either before or after the close of the service, should be discouraged.

Speak a bright cheery word to as many as possible at the close of the service.

Never criticise any part of the church service, unless you have studied the problem, and are positive you have something better to offer. It is only the false critic who finds fault. Surely, there is always something helpful in any church service; speak of that; forget that part of the service which does not appeal to you.

Let us endeavor to serve our church better tomorrow than today; to be alive in every part of our being; to realize the possibilities that are in us; to do all that we can; to become all that we are capable of becoming; to have an exalted ideal and work with enthusiasm to attain it.

—I. H. Bartholomew

From the *Volunteers' Gazette*, organ of the Volunteers of America, comes this warning note: "It is regrettable—it is more, it is a calamity—that in this growingly rich and progressive country so many thousands of girls of high-school age should have to make weary pilgrimages through city and town in search of jobs. The percentage who fail in their quest forms an alarming problem. The report of the officials of the Girls' Service League of America makes the statement that in New York City alone as many as 120,000 seek work all through the summer months. If this is the aggregate in this city, what must be the proportion of out-of-job girls throughout the country?" Any community that has a single high-school girl unable to find a job is an inefficient community. If this statement of conditions is not exaggerated, then the cry of the jobless girl will be added to the chorus of condemnation which will blast this nation when its judgment day comes.

Five Loaves

"He said, bring them hither to me."—Matthew 18:14

"**H**OW many loaves have ye,
And fishes?"—"None but small,
Only enough for me,
They'd feed no crowd at all"—
Might not the Master's touch
Fill baskets to the brim,
Make of thy little, much,
If all were brought to him?

Tiny are germs of seed,
Yet at the touch of spring,
As sun and shower succeed
The harvest's gold they bring—
Thy gifts though small, no doubt,
Mere germs ye underrate,
Christ would not be without,
Trust him for harvests great.

O thou of little faith
And selfish fears of loss,
Bring all to me, he saith,
Give, and take up thy cross—
Spare not one fish or crumb,
The hungering must be fed,
To outcries be not dumb—
He is himself the bread.

Timid—yet speak thy word,
Some soul may hear and live,
Thy faintest prayer be heard,
In love thy morsel give—
Survey thy little store,
Search heart and life to see
Could'st thou not bring him more?
"How many loaves have ye?"

—George G. Phipps in Boston Transcript



The Devotional Life



Shadows

BY RALPH M. JONES

THERE is only one case in the Bible, so far as I recall, where the human shadow is spoken of as an efficacious agent. I refer to the shadow of Peter. We are told that the Jews brought their sick to him, after the startling death of Ananias and Sapphira, confident that the mere imposition of his shadow would effect a cure. It is not related that any cures were made after this fashion but it is hardly strange that such a notion should be held by simple-minded people whose incredulity regarding the miraculous had been dissipated already. Peter's shadow has always been accepted, therefore, as a symbol of that unconscious influence which a man flings like a shadow across the lives of other men.

Not less intangible or inalienable is one's unconscious influence over the lives of others. We cannot any more get rid of it or put it away from us than we can detach our shadows.

Tall Men's Shadows

I have in memory the figure, tall, spare, straight, of our college president. He held rather aloof from student life except as his official duties demanded an occasional contact not always congenial. But he exercised a profound influence over the mind of the student body. Let a student utter an oath; the appearance of that tall figure in the distance would fill him with uneasy shame. Let a coarse story be related, or in process of relation; the sight of Doctor Sawyer would cleanse at once the current of our thought. He was too far away to hear; but his shadow touched us; the unconscious influence of a good and gracious personality was flung across our lives. Tall men cast tall shadows.

Think of the shadows of Lincoln and Washington, as they are flung across the years. They were tall men and they had a right to tall shadows, but their shadows are infinitely taller than themselves. They fall upon our nation and we become better patriots and



nobler citizens and finer Americans.

Think of the shadow of Christ. It is related that on the occasion of his crucifixion there was darkness over all the land for the space of three hours. Such a grim and ominous shadow as the suffering Saviour cast! Perhaps it was the shadow of the wrath and grief of God! But this greater and more perpetual shadow of Christ of which I speak is not like that; it is filled rather with unceasing benediction and grace for all the sons of men on whom it rests. It is the shadow of one who stoops in sympathy above the sick; who lays his hand of pity on the desperate and banished woman; who beckons peasants and publicans and fishermen into a kingdom; who teaches on a green hillside with a little group of men about him; who bows his head in an agony of broken prayer; who lies extended on a cross for our salvation. Nay, it is not the shadow of a man at all. It is the shadow of God. At least it is the shadow of one who, standing at the right hand of God the Father Almighty, flings his shadow out across the world!

Who can measure the influence of the church? The body of Christ must throw a shadow comparable to his own. I remember passing my own church one night when the moon was low in the sky, and the shadow of the church was flung across the street. And I said: "The shadow of the church is taller than the church itself!" And so it is. No man can measure

the influence of a church in a community by the number of its worshippers. The shadow of the church is taller than itself; the shadow of its faith and its ideals as it is flung athwart the lives of men. People may seem indifferent. They may even profess to scorn it. But it touches them with the cool fingers of God and they are changed.


The Shadow of God.

The psalmist tells us that he who dwells in the secret place of the Most High shall abide under the shadow of God. Several times the shadow of his hand is mentioned, and once, the shadow of his wings. We look up from our task, or our sorrow, or our doubt, and lo, the cool shadow of the great pinions of God are spread above his little ones.


The shadow of God involves certain gracious implications. It implies humility. No pride or self-conceit can endure under that great shadow. There can be no community of feeling between the man who seeks a place in the sun, and he who hides in the shadow of God. Jesus tells us that our light must so shine as to conceal ourselves and to show only our good works and the kindness of our heavenly Father. In God's shadow then we must discover such a measure of humility as is consistent with productive service.

Secondly, God's shadow implies rest and quietude. Men prophesy a great revival in the church this year. I hope it sweeps men quietly out of the heat of the day, out of the fret and turmoil and jar and jangle of life, into the shadow of God, into the cool and gracious shelter of the Rock of Ages.

God's shadow implies companionship and tolerance. Men may quarrel and fight out where the sun is hot. But the hot temper is cooled and controversy dies when they stretch out together in the shade. Is it not the same great shadow that falls on all of them? Are they not alike subject to the sheltering grace of God?



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for October 3 CHRIST THE DIVINE KING

(Note: These "helps" are built around the material given in the *Young People's Leader*, the official magazine for all Baptist young people. Subscriptions to the *Leader* may be made through the B. Y. P. U. of America, at \$1 per year.)

In meeting, after the worship period of songs, prayer, scripture, etc., the leader may give a sort of introduction to the topic, which is a study of the Book of Matthew, by telling something of Matthew's material, methods, etc., as given in the *Leader*. Then an announcement could be made to the effect that a geometry problem would be submitted to those present to be worked out.

Either the leader or a group member could write the problem on the board as follows:

Given: Old Testament prophecies; a Man; a doubtful nation.

To Prove: That the Man is the King mentioned in the prophecies.

Proof:

The first two statements could be read by the writer, who is to act as "teacher" by calling for the proofs. The proof may be worked out as follows: Scripture references from both the Old and New Testament may be given out previously or those present may volunteer to look up the passages. These may be (according to the selections given in the *Leader*): Isaiah 7:14 to parallel Matthew 1:22-23; Micah 5:2 for Matthew 2:5-6; Isaiah 42:1 for Matthew 12:18-21; Isaiah 9:1-2 for Matthew 4:14-16; Isaiah 53:4 for Matthew 8:18; and Psalms 68:2 for Matthew 13:35. It may be that those who read the passages would like to offer explanations or comments briefly. Perhaps you will want to find other references in Matthew which are fulfillments of Old Testament prophecies and add these to the "proof."

As the leader calls for the prophecy, this may be read, immediately followed by the fulfillment. Either the complete verses or the references may be placed under the word "Proof" on the board. Under this "Proof" also place the references made to the kingdom as given in the *Leader*. One or two examples of people of today may be given, showing that in their lives Christ is the divine King.

Use the rest of the material in the *Leader* for the conclusion, showing the young people clearly that Christ is the divine King for which the people were looking.

Perhaps the young people could be asked, in closing, to prove to the world that he is King—to prove this by their daily living and deeds of service.

September 19 Topic
"IS THERE ANY ADVENTURE
LEFT IN THE GREAT AD-
VENTURE?"

September 26 Topic
"A PRISON PRAYER OPENS
BURMA"

For complete discussion of topics,
see *Young People's Leader* for Sep-
tember.

Echoes from Arizona

During the middle of August, Arizona Baptists from all directions struck the Superior highway wending the mountain trail to Summit camp, eighty miles east of Phoenix. The altitude of Pinal mountain brought a decided relief from the temperature of the valley.

It was the warmth of friendships, old and new, that took the chill from the early morning air. Family camps were established and all enjoyed the midday shade, the running water and the shower baths.

But of all the groups that gathered around a skillet of bacon and fried eggs, there was none more ravenous than the assembly faculty. Where is there another assembly dean like Myrtle Love who can preside with such poise, lead vespers of such power, make announcements so prolific and cook with such skill?

Many volunteers helped with the final tasks of setting up camp, pitching tents, putting up cots and dusting benches until all was in readiness when the bell rang for the opening session on "Get Acquainted Night." The four groups of "Giggers," "Smilers," "Laughers" and "Grinners" made further introduction unnecessary.

The Brockway memorial chapel car was welcome, and made a real contribution to the assembly through the use of its chapel tent for classroom work and through the services of its colporter in the direction of recreation.

Four class periods followed the general assembly and Bible study each morning. Many enthusiastic students spent afternoons in preparing homework and in reading for teacher training credit. The work of the missionary field was brought near through the mother of one of Arizona's own girls, May Coggins, now of the Philippines. The daily round of a mission station in Southern India was made real through personal acquaintance with Rev. J. A. Curtis.

The Christian Life Program seemed

within the reach of every group of young people, after those days of class discussion together. The radiant lives of former members made it easy for others to reach the decision for life service.

With the ring of assembly music still in our ears, with the memory of the clever stunts and delightful people, there lingers in our souls a depth of longing to know anew the Master of life and to follow his way regardless of the cost.

West Washington Assembly

By T. H. HAGEN

THE West Washington Assembly Aug. 3-13 was considered by those privileged to attend the best ever held in West Washington. The actual registration was 426, while the attendance of visitors on Sunday and over the week-end brought the total well over the 800 mark. One hundred and sixty-three certificates were awarded for successful notebook work, certified to by members of the faculty. At the close of an address given by Dr. J. E. Dillard of Birmingham, Ala., 110 young people went forward and joined the West Washington chapter of the Life Service League of the B. Y. P. U. of A.

Members of the faculty included Dr. J. E. Dillard whose course on "The Modern Minister and His Problems" was attended by a large group of pastors; Dr. O. C. Brown, Philadelphia; Dr. M. L. Thomas, San Francisco; Dr. W. J. Sly, McMinnville, Ore.; Rev. Eric N. Linholm, Seattle; Miss Louise Campbell, China; Miss Louise Hunderup, Portland, Ore.; Rev. W. E. Cochran, Tacoma; Mrs. F. C. Davidson, Miss Winifred Myers, Seattle; Rev. S. L. Nelson, Mt. Vernon; Mrs. W. E. Pettibone, Tacoma; and Miss Isabelle Crawford, New York City. Miss Eva Main, Port Angeles, had charge of the assembly vacation school.

During the year a building to house the faculty had been erected, making seven buildings on the assembly grounds. Millard P. Thomas made announcement of the gift by Miss Kittie Walker of Tacoma, of a new classroom building to the assembly, which will be erected during the coming year.

A new feature this year was the assembly banquet held in the social hall the last evening. More than 300 remained for the occasion. Addresses reporting the Los Angeles convention were given by Harold Morrison, Miss Dorothy Greene and Miss Hattie Fitzgerald. Mr. Paul E. Edquist of Seattle, the newly elected president of the West Washing-

(Continued on page 978)



The Chimney Corner



(A remarkable series of articles on the Sahara desert have been appearing in the magazine ASIA, by Angus Buchanan. From one of these the following is taken.)

The Waters of the Desert

By ANGUS BUCHANAN

"The Sahara is not, as is often popularly supposed, merely sand. Its desolate plains are relieved by rocks and by remarkable mountain groups, such as Air, Ahaggar and Tibesti."

AS so often happens in the Sahara, our caravan was desperately in want of water. Having lately detected a frayed rope and some pellets of wasted camel-dung, we were fairly certain of having picked up an old trail. Some hours later we passed a number of heaps of stones piled by human hands: the token stones of grateful wayfarers who had slaked their thirst in the desert and surreptitiously left behind this expression of their thanks. The Tuaregs say that most of these token heaps are the work of slaves, who, thinking of the possibility of escape, in this way endeavored to mark the places of water over the route by which they were borne as captives. Nevertheless, few nomads of the land today, having drunk their fill, will pass without stooping to add further stones to the piles that sit, like symbols of some weird religion, in their path.

Two camels shot ahead of the line. Wild, saddle-perfect Tuarebs rode them at a swinging trot. They meant to return, with goatskins of water, to slake the pressing thirst of the men long before we camped. The oven heat continued and slowly under that weight the afternoon dragged on. Toward dusk the journey ended, and our column moved into a curious narrow declivity that finished in a quarry-like space. We descended and were lost from the landscape above. There was no sign of water; but the cliffs and disheveled rocks were covered with strange drawings and writings. Then with whisperings of awe, Mohammed, one of the men who had gone in front, told me that we were in a secret place of water. "Not many know of it," he assured me. "A few of my people and robbers from Ahaggar; but not the robbers from Tibesti. You are the first white man who has seen it."

He beckoned me to go with him, and we proceeded until we came to the closed end of the defile. Then, picking a way among giant boulders up to the straight cliff base, he halted and pointed with a smile to a dark hole in the wall at the ground's edge, no larger than the den of hyena or jackal. "Ama!" he exclaimed.

The place was unusual, uncanny. "Water in there, Mohammed? How do you get it out? Go back and bring Sili

with a water-skin and ask Sakari to give you a candle. I want to have a look."

When he returned, we wormed our way into the hole. Past the entrance there was a cavern where a man could stand, stooping. Crossing it, we went through a long tunnel to a further cave, lower than the first, and there, in the bowels of the earth, gleaming in the candle-light, lay a black pool of water, clean, clear and deliciously cool.

In that mysterious haven we camped beside water in abundance. Owls and bats and ghoulish shadows were our companions through the night, but the white vulture that points the places of water and human dwelling marked not the sky by day, since even from him of the outer world the secret of the cave was hidden.

I remember vividly another strange place in the Sahara where I came upon water—a well of astonishing age. It was south of Air, in country that is now desert. The well is sunk through solid rock to a depth of seventy feet. One looks down into it and speaks in a hushed voice and the dark chamber booms back a whole volume of sound. A pebble is dropped to the bottom and the splash of it sounds like surf on the seacoast. The wall of the well is seared with deep channels worn by the friction of bucket-ropes that passed up and down—for who knows how long! It seems almost impossible that they have been worn within historic times. The well offers a problem. There is no grazing-land near it, no source of food-supply that would today enable a band of men to camp there for a prolonged period while they labored (with rock-drilling implements, of which there is no record) on the tremendous task of sinking the shaft through solid rock. Natives have no knowledge of how the work was accomplished. Therefore I try to set back the hands of time and imagine the land as once covered with vegetation for herds of camels and goats and with pools of water in the low hills. And, as a dreamer, I conjure up a past, when, maybe, a tribe of nomads camped in the hollow, with everything in the neighborhood that they required for themselves and their herds, and the old chief kept his slaves employed, at a time of plenty, in drilling this well, partly as a whim and partly to be assured of water for his people in the height of long summer.

I have traveled far in the Sahara and know many wells in like places. They all suggest a by-gone age when greater fertility made it possible for the nomads to camp where they willed—sometimes in localities in which they cannot camp now. Wherefore, in this, as in many another strange way, it comes back to

one that the Sahara is a decadent land.....

The people of the land depart like the creatures of the wild when the struggle for existence becomes no longer possible. Hence, in Air alone, there are scores of stone-built villages deserted and steeped in pathos, no longer harboring a single living soul. And what of Agades, which is still alive? Its dwellings are half in ruins. It supports about 2000 inhabitants and its surroundings are drear beyond description. Yet it was once a great city on a famous, ancient route across Africa and is said to have contained 50,000 inhabitants—more than the present whole population of the Sahara. How large this is, we can tell only approximately. From data collected, I believe it to be about 30,000—say 200 to 600 in an oasis here and there at wide intervals; 5000 in the Air region 5000 in the Ahaggar and 10,000 in Tibesti—roughly about one human soul to every seventy square miles.

And there is no tangible counteraction to decline. Yet on this score the question of rainfall is intensely interesting. Though the mountains of the Sahara generally attract more rain than the desert, that advantage is almost momentary; for, as soon as rain touches the bare hills, it streams down into estuaries on the desert that drink in water with thirst that knows no quenching. Nevertheless, the passing of mountain torrents leaves some moisture in the river-bank and pools in the deep-gullied stream and in a brief week green vegetation springs to life in thin lines in places and grows quickly to maturity. It is then that is the grazing supply of the year—whether browsed over then or in the longer drear months that follow, when grass and plants, in scattered tussocks, lie dry and uninviting, but are the best that the country has to offer. Should the elements ever be kind, and good and consistent rains fall for two or three years in succession, the whole land would undoubtedly revive its vegetation with astonishing speed. Perhaps such revivals have occurred in the past and may occur again. But I fear that at best they can last but a short while.

Indeed, conditions at present are opposite. I have heard from the nomads of regions having no rains for three years, four years and even seven years and I have myself seen a grass called "had" dried out and dead, though natives declare that it never dies except when there are more than four rainless years. It is obvious that rain is the greatest boon the Sahara can know. Luckily, we have been twice on the trail at the memorable time of its coming, on August 1920, and again on July 13, 1922.



BOYS and Girls



Dopshun in Search of a Mother

Chapter II

SUDDENLY Sunday-school papers became a gold mine for more pictures or Dopshun's scrap-book: children saying their prayers at their mothers' knees; children sitting primly in church in the family pew. Dopshun collected papers all over the church, and one unforgettable day she found an astonishing verse: "When my father and my mother forsake me, then the Lord will take me up." There it was in black and white! In the Bible! Surely one had to believe the Bible. But just imagine! The Lord! The Lord himself! She sat frozen in a still kind of horror at first. Little icy pricklings crept over her scalp and down her back. The Lord . . . the Lord himself . . . could it mean death? "Take me up"—what did this mean, up where? She began thinking harder than she had ever thought about all the things she had ever heard, until suddenly "up" became a marvelous word: up in his arms! For wasn't he always picking up some little child and putting him down in the midst of grown-ups, saying: "You had better become like this child if you really want to please me"? Wasn't he always taking children up in his arms and blessing them, even though his friends had tried to send them away? "Let them come to me," he said, "my heaven is going to be made up of them." Wasn't he able to find little boys with lunch-baskets and say: "Come now, let's see if we can't feed all this big crowd, you and I"? Why, the Lord was the loveliest, kindest, dearest person. She felt thrilled with the dearness of him. The frozen pricklings thawed—she was adopted! She! She! Nose and all. Straight hair and all.

She walked on air. Wanted, adopted, for "taken up" surely meant adopted. She longed to tell some one, yet telling was risky, for Keys might say: "She has such a big nose, sir." But instantly Dopshun knew that was a wrong thought, for the Lord was unchangeable, the same yesterday, today, and forever. She tucked the delicious secret deep in her heart, so that the scrap-book became less precious, while she walked on air—all spirit, she!

Then came the day of graduation from the primary to the junior department in Sunday school. Every graduate had to recite some of the required memory work.

The church was full of people. The primary children sat on the platform. One by one, self-conscious little girls stood up, swished their skirts and waded timidly through the ten commandments

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARATH

and the hundredth psalm. Breathless little boys stuck their fists into the pockets of their "Sunday-go-to-meeting" trousers and hacked a halting path through the beatitudes. Dopshun waited wondering what hers was to be. Then: "Magnhild Gretchen Schossel, the twenty-third psalm."

She stood up. The church suddenly seemed to swarm with faces, all eyes! She became conscious of her long, long nose. She found herself rubbing the end of it . . . rubbing . . . rubbing.

"The twenty-third psalm," a voice reminded her, softly prompting: "The Lord is my . . ."

Dopshun looked down; then rallied instantly and recited in beautiful fashion, each word freighted with the sudden love she always felt near her nowadays:

"The Lord is my mother—I shall not want. He restoreth my soul. He prepareth a table before me in the presence of mine enemies." (She looked over at Keys, in her Sunday bonnet, with that awful pansy plastered in the middle of the front!) "He anointeth my head with oil, and I shall dwell in the house of the Lord—forever!" The last word came after a slight hesitation, triumphantly.

Chapter III.

Afterward, a tall lady in a sable coat asked: "Who is that comical child who caused such a sensation? The ugly duckling who got stage struck and rubbed her poor nose?"

"She is one of the Foreign Asylum orphans. Wasn't it an odd mistake for her to make—"The Lord is my mother?"

"A mistake? I wonder!"

And the tall lady came through the gates that very afternoon to interview Keys: "You needn't tell me all this, Miss Smith, about her being a homely child, for I was a homely child, myself, and there never was a minute of any day that I was not painfully aware of it. I was always trying on red dresses, or blue dresses, or yellow dresses, to see which was most becoming. But nothing helped me, I kept right on being the homeliest, most disappointing little daughter. So I've always said that I hoped some day I could have a homely daughter myself, just to give me a chance to prove whether love can't make even homeliness charming. That's why I want Magnhild, Miss Smith. I want to watch for the first hints of love changing her dear, queer face! I want to plan little ways to make her eyes gleam, to make her face shine. Don't you think it will be real fun?"

Miss Ruby Agnes Smith thought this was all "Greek," but she said: "Well, of course, you're rich enough to do as you please, but—"

"Nonsense! Money has nothing to do with it at all. In fact, money has been the one big trouble with me. Plenty of money, but no mother. So I tried beauty specialists the whole world over, and I'm the same queer person as ever. So now I want to see what warmth and devotion and love will do!"

Miss Smith stirred uneasily: "Well, all I've got to say is, I'll call Magnhild in, so you can see her near to, for she's a very homely little girl."

Magnhild had the surprise of her life. You see, she was still thinking what a lovely mistake she had made in Sunday school, when the dear word "Mother" slipped so naturally into the twenty-third psalm. She was still walking on air, when she was brought to earth by the unexpected word "Dopshun"; by a lady all fur coat and diamond rings, with a glittering car purring at the front door.

But off she went: And Keys waved goodbye from the doorstep.

Chapter IV.

It was a wonderful house, where everything came from somewhere else, far off. "The carpets are like walking on cat's fur by mistake," beamed Dopshun, used to linoleum. "And don't you really mind my nose?" (This, every half hour or so!)

But there were disappointments, too. "Where is my father?" she asked at supper. It seemed there was no father. Dopshun nobly swallowed this pill, but at bed-time came a worse one, as she waited in vain to be asked to kneel to say her prayers. Presently she said: "Maybe it's because you're a 'mother-who's-only-a-Miss' that you don't know about prayers at your knee. But I can show you a picture in my scrap-book, then you'll know how. Isn't it lucky I brought it?"

And as she thumbed those well-loved pages something so very special began to shine in her eyes that the older woman gasped as she listened.

"You see, I've got it all figured out about the mother I want. So when I climb fences could you look at me like this mother, as if ribs didn't matter at all? And could you look like this oatmeal mother? Have you a gay rubber apron like hers? And when I pray, maybe you could kiss the tip-top of my hair as if you wanted God to know you loved me."

The tall lady looked at her ugly duckling, at the glow on that dear funny face, suddenly so beautiful.

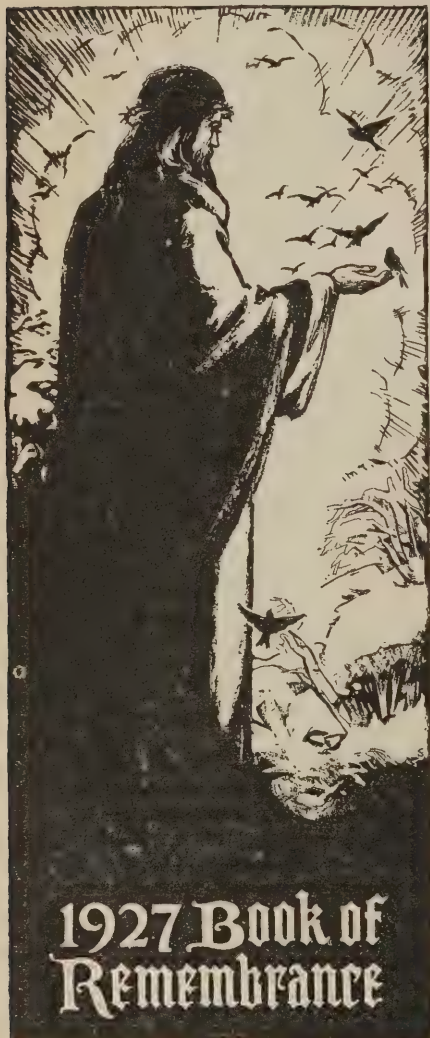
(To be continued)



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City



Building, Los Angeles, Calif.; 700 Ford Building, Boston, Mass.; 2328 South Michigan Avenue, Chicago, Ill.; 276 Fifth Avenue, New York City.

THE HONOR ROLL FOR THREE MONTHS

The states on the following list are the ones which collected and sent in, during the first three months of the present fiscal year, more money than they turned in toward the unified budget during the same period last year. They are arranged here in the order of the percentage by which they surpassed their last year's record: New York metropolitan board, North Dakota, Missouri, Rhode Island, Delaware, Idaho, New Jersey, New York state, Nebraska, Massachusetts, Kansas, Connecticut, Colorado, Ohio, and Southern California.

Collections for the first three months of the present fiscal year show a slight increase over last year. The amount received from the states for May, June, and July, 1926, equals 108.16 per cent of the amount received during the corresponding months of 1925.

KEEPING BAPTISTS INFORMED

The Baptist church of Neponset, Ill., has voted to send the state bulletin to each family in the church and include the cost in the church budget. This is one good way to keep Baptists interested and informed of denominational work. The pastor, Rev. H. L. Alley, has entered into his new work with enthusiasm and as part of his plan for the future work of the church has arranged a special program for each month of the coming year.

HEALTH TAUGHT IN VACATION SCHOOL

Satisfactory reports are coming in from the vacation Bible schools held in Chicago and vicinity this summer. Aiken institute has reported over 1000 enrolled, as in previous years. The records show that 746 of the number were Catholics. At Immanuel church, an interesting health project was introduced. The health department of the city placed a high grade nurse in charge and the children were taught health and first aid rules and given physical examinations. They made first aid and health kits which were shown at the final exhibit on the closing night.

NOT A "PART-TIME" CHURCH

The First church of Tucson, Ariz., does not believe in "part-time" church going. Summer does not bring with it

the general let down in activities and attendance which is so common in many congregations. A series of "wide awake" Sunday night sermons by the pastor, Rev. R. S. Beal, is advertised only for those who do not expect to sleep. The growth of the congregation of this church is well worth mention. Since 1918, the membership has increased from 203 to over 1000.

"BRIDGING THE CHASM"

One of the most interesting items in the recent leaflet, "What Some Rural Pastors Are Doing," which has been issued by the literature division, is the following description of community work done by the Baptist church of Rives Junction, Mich. The pastor of this church, Rev. O. B. Ansted, wrote that the members found it necessary to promote the social work in order to bridge the wide chasm which existed between the church and the community. Here is how they did it.

Over a year ago, the church purchased a four-acre lot in the center of the town for a park and recreation ground. There has since been formed a non-profit-sharing company to finance the purchase of the land and also to improve the property with children's equipment, as well as a baseball diamond and tennis courts. A committee is now at work to see what may be done regarding a community building, so that there may be a suitable place to carry on all kinds of community activities when the weather does not permit them out of doors.

For the past two summers the church has put on a good moving picture program out of doors every Saturday night, with an attendance of from 500 to 900 each night, thus uniting the whole community into one common group. The expense of the pictures was paid by the business men.

The young people's Sunday-school classes are organized and have monthly class parties with programs and directed games. The campfire girls and also some of the boys usually spend a short time camping. This last summer, several of the men took the boys of the Sunday school by auto to Michigan state college, the capitol building, the state building, the park, and other places of interest. Last winter there were eleven organizations, including the church, auxiliaries and social organizations, at work together in giving a public program nearly every week-end. This year a lecture course has been added.

THE Book of Remembrance for 1927, published annually by the Board of Missionary Cooperation as a manual of prayer and missionary information, will be ready for distribution before Nov. 1. An appealing cover design was made for this edition by Mrs. Speakman, wife of Harold Speakman, the author of "Hill-tops in Galilee," and other well known books.

A new feature of the book will be that the scriptural readings, instead of being disconnected portions of the scripture, are so arranged that they will take the reader through the entire New Testament.

The 1927 Book of Remembrance will be obtainable for twenty-five cents from the literature bureaus at 504 Columbia



Among Ourselves



Boston Letter

By CHARLES H. WATSON

The Greatest Harvard President

CHARLES W. ELIOT unquestionably was the foremost of the Harvard presidents, and perhaps the greatest educator that we have ever produced. He held so large a place among us, as a compelling influence and force, it is no exaggeration to say that his death brings upon thousands a sense of loneliness and loss. He was the sanest, most intelligent and perfectly rounded specimen of modern manhood that we possessed. He was our eldest, wisest statesman. He bore the best fruit in his old age, according to God's promise to the righteous. When he was in the nineties, confidently we all listened for his wisdom on the largest and most difficult problems. Not only were there such luminous mentality and such full and sympathetic helpfulness and in a man as were united in him. He really did he touch the deepest concerns of every toiler everywhere. When, speaking before the labor unions years ago, he preached the gospel of "joy in labor" and they greeted his message with derisive laughter, they little knew the tragic pathos of their derision. He was giving bare the great secret of a much larger, sweeter, nobler, enduring working power than any of them knew. Safely we might say that his was a threefold secret: industry, sincerity, and serenity. He helped us to the conviction that there was yet left among us an irrepressible hunger for the best in human character. And he himself trod the path that leads to such a glorious optimism.

The spirit of the departed teacher seemed to hold closely in line with his long ideals the severely simple, reverent, and truthful funeral service in the Appleton chapel at Harvard. We had no fitting voices, the first in prayer, the second in appreciation: Francis G. Peabody, and George A. Gordon. Words were few, and true: "He was the chief glory of the university," "the greatest private citizen for more than a generation of years," our "outstanding moral hero." Surely they that be wise shall shine like stars.

Ocean Park

Baptists will have to take off their hats at the summer conference and school of methods at Ocean Park on the coast of Maine. The settled excellence of its clientele and work compels it. The testimony of visitors from other summer conferences gives it the highest rank.

A few facts will explain, and account for what are really surprising results. When out of an enterprise that is supposedly emphasizing vacation frolic something edifying and worthwhile is persistently emerging, one opens his

eyes. Of course the ocean is there, with its spacious majesty and its infinite variety of mood and color. And the park is there beckoning to a free and social life under the trees. But when one adds a thousand serious workers seeking better method, and reaching into fuller practical consecration in Christian service, he has something that opens his eyes wider. Just what they are there to seek, the whole plan and purpose of the school of methods aims to supply, and does supply. Of course frolic gets in; it has its times and its guidance, and all the keener zest because it relaxes after toil that all have chosen, and all respect.

Some Explaining Facts

Now for the elucidating features. The enrolment of 1014, at the school this year, was not an open basket for the names of everybody who happened within the enclosure. It was the roll of actual students who were taking the different courses, courses graded for all ages and classes of teachers and workers. A large group of ministers were instructed in courses keyed up to their trained intelligence, with some of the best instructors in New England to lead them. Also the needs and aspirations of all grades of Bible-school teachers and workers, determined and shaped the courses that supplied them. There was something about the school that reminded one of a congregation in a Roman Catholic church. It was non-exclusive, and all-embracing. There was plenty of maturity, abundance of youth, all the church and Bible-school elements in its mass. Its arms gathered in all of them for special blessing; 580 took the Bible courses, 350 the missionary courses. Every one of the 1014 was an "actual," expecting to study and get a better working equipment, and taking some of the nine courses.

In some respects, it was like a Newton

A Prayer

By W. EVERETT HENRY

**GIVE us, O Lord, thy eagerness
To save lost men from sin;
To search them out and plead with them,
To love and play and read to them,
To have thy message speed to them,
To have thy work begin.**

**Give us, O Lord, thy willingness
To suffer for the lost;
To hungry be and travel-worn,
In soulful prayer to meet the morn,
And through the day bear heat and
scorn,
Nor halt at any cost.**

**Give us, O Lord, thy faithfulness
In winning men to thee;
Grant wisdom that our words be right,
Shed on our way thy holy light,
Clothe us with all thy gracious might,
In us thy triumph see.**

summer school, so many ministers were there, and about all of its faculty were lecturers. In other respects, it was a vast organized training school of teachers and workers, bent upon the best ways to teach and work, and led by the most devoted and competent instructors in the different specialties.

The Courses and the Leaders

Here are the courses taught: Bible, missions, pedagogy, psychology, organization, method and conference, evangelism, worship, recreation. All these courses were subdivided, and each led by from two to a dozen leaders. The daily and Sunday preacher was Dr. Avery A. Shaw of New York, rightly dividing and opening up the word of truth. In addition to the Newton professors, whose names are all familiar to us, Dr. Daniel Clare, Dr. E. Leroy Dakin, Dr. A. H. Gage, Rev. Isaac Higginbotham, Rev. Miles W. Smith, Rev. A. H. Haslam, Rev. Benjamin Livingstone, Prof. Wayne Shipman, Rev. C. H. Frank, Rev. F. H. Brown, Mr. Edwin Phelps, and many others, were among the leaders.

Each day had its culmination in the general evening conference at the temple. There was a play night, a state night, a picture night with Dr. A. T. Kempton in the Holy Land, a song night, a surprise night, and a grand culminating life and work night when decisions were publicly made, special life work openly chosen, solemn dedications frankly declared, and the spiritual emphasis of the entire conference found expression. There, Dr. F. F. Peterson, the dean of the school, and animating genius in every feature of it, was at his best and happiest, and helped everybody to carry away the pleasure and the profit of the ten days so delightfully spent together. All was under the able presidency of Dr. H. A. Heath; Miss Gertrude Hartley was the inspiring and methodical registrar and "man of all work," Deacon C. B. Mitchell of Haverhill, business manager. It was a great conference, and the prospect of a still greater one in 1927 is bright. The 1014 students are now at home newly inspired for work, and armed with their fat and suggestive note books.

Some Events of the Summer

Rev. Eben F. Francis, pastor for nearly six years of the strong First church at Lynn, surprised us with his resignation, Sept. 5. He goes to Amherst, Mass., to make a home for a son who heads the department of English in the high school there. For a time, Pastor Francis will serve as minister at large, while resting after an exacting pastorate at Lynn, which had the sad accompaniment of unusual domestic affliction. In the face of it all, he was a brave, faithful, cheerful minister, sustained by the grace of God,

loving his people, and much beloved by his brethren. After a befitting respite, he will have good years left in which to bless some wise church with the "best of the wine."

Fulton Heights, Medford

Baptist churches are thickening in Boston suburbs, in number, and gradually in girth. It is interesting to watch some of them grow, and win the favor of their community. Occasionally they become "community churches," wisely heading off the too frequent waste of sectarianism, yet holding sweetly to their evangelical mission, while working their field as a Baptist church. That has been done for ten years in the Fulton Heights district of Medford, with the cordial co-operation of the old mother church at Medford center, where Pastor D. J. Neily has labored so long. They began in an old club-house. Then came a comfortable "portable" building. Now a permanent church home built largely by voluntary labor, is being dedicated by solemn and jubilant services. The services began by a double wedding of four of its young members. Now may a double portion of the divine spirit continue in the services, and long after them. The young minister is Rev. John S. Franklin, and he is a live leader.

The opening meeting of the ministers was eagerly anticipated, and came on the 12th when the migratory ministerial birds had nearly all come home. The keen edge of our anticipation, aside from the always delightful element of reunion, was in the announcement that the veteran,

yet vigorous, Dr. John M. English, was to address us, taking the place usually accorded to President Horr. By the way, Doctor Horr convalesces slowly, and we are not yet released from anxiety concerning him, but are hopeful. Of course our beloved "Lord John," as we fondly call him, was fully up to scale, and spoke with remarkable spiritual maturity, and with the authority of intelligent wisdom, on the real glory of Christian preaching.

Facing the Church New Year

September has come to be the "New Year" of the religious calendar. As we face it, let us not forget that dogmatism may prove a coquette luring us into too comfortable a refuge, liberalism too enticing a path into spiritual paralysis, the sadness of the nations too strong a temptation into a barren and deprecating skepticism that decoys and devours. But behold! from sea, and mountains, and intervals, comes a blessed army of teachers and pastors, returning to work in the serene peace of their libraries, laboratories, and closets, that they may promote the saving health of the people. How shall we welcome them?

Montana News and Notes

By ROBERT W. SHAW
The Annual

THE Montana Annual is just off the press and some interesting facts are revealed as the result of the year's work in this great state. In looking over the statistical tables one discovers that these churches report additions as follows: Lewistown seventy-two, with forty-one

baptisms; Havre sixty-eight, with thirty-eight baptisms; Belgrade fifty, all by baptism; Billings forty-five, with seventeen baptisms; Bozeman forty-four, with eighteen baptisms. The total additions for the state as a whole were 633 with 414 baptisms. The total membership in the state is 4418.

New Pastors

Wayne A. Dalton will begin his work as pastor of the Belgrade group churches the second Sunday in September. He comes well recommended and should do a profitable work there.—O. D. Martin has come from Indiana to take up the work at Glasgow. With the return of the railroad division to that point this church should grow in strength. It is now one of the leading churches in the city and should do even better in the near future.—The churches at Dillon and Darby should have leaders soon.—Billings will call a man soon, as several good brothers are under consideration.

The Coming Year

After the summer inactivity the churches are beginning to perfect plans for the fall and winter. With the opening of the schools at Missoula, Bozeman, and Dillon, the students will give the pastors there an opportunity for work with young people. Our evangelist, W. F. Frazier, will be in the state beginning Nov. 1 and will conduct meetings in many places. Our year of evangelism will be preceded with a conference on evangelism at Billings at which the pastors of Wyoming and Montana will be present. Some pastors already have made

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET

Rank	States	Amount paid to July 31 Last Year	Amount paid to July 31 This Year	Quota for This Year	Amount of Quota due to July 31
1.	Dist. of Col.	\$ 85.00**	\$ 3,062.67*	\$ 30,000.00	\$ 7,500.00
2.	W. Washington	4,474.54*	11,114.88	55,000.00	13,750.00
3.	S. Dakota	1,335.50*	3,275.20	31,500.00	7,875.00
4.	N. Y. Metro.	18,691.09	38,813.45	290,744.00	72,686.00
5.	N. Dakota	1,023.06	1,712.29	21,500.00	5,375.00
6.	Missouri	3,132.64	4,604.91	35,136.00	8,784.00
7.	N. California	10,716.31*	15,405.70	121,000.00	30,250.00
8.	Minnesota	8,805.30*	11,980.88	125,000.00	31,250.00
9.	Rhode Island	13,959.91	18,765.43	115,000.00	28,750.00
10.	Wyoming	572.08*	757.54	8,700.00	2,175.00
11.	Iowa	8,290.50*	10,230.93	90,000.00	22,500.00
12.	Delaware	1,321.45*	1,600.97	9,500.00	2,375.00
13.	Idaho	3,274.51	3,783.87	18,000.00	4,500.00
14.	New Jersey	46,349.80	52,012.02	303,000.00	75,750.00
15.	Indiana	15,944.25*	17,647.24*	165,000.00	41,250.00
16.	N. Y. State	81,309.06	89,636.50	609,000.00	152,250.00
17.	Nebraska	7,432.01	7,963.14	80,500.00	20,125.00
18.	Massachusetts	42,835.17	44,776.72	480,500.00	120,125.00
19.	Kansas	14,674.82	15,216.77	175,000.00	43,750.00
20.	Connecticut	20,240.06	20,845.43	161,000.00	40,250.00
21.	Colorado	8,006.06	8,217.08	95,000.00	23,750.00
22.	Ohio	41,581.27	41,678.77	355,500.00	88,875.00
23.	Calif. So.	48,481.83	48,491.21	330,756.00	82,689.00
24.	West Virginia	14,479.43	14,342.27	140,000.00	35,000.00
25.	Illinois	43,373.16	42,776.46	320,500.00	80,125.00
26.	Wisconsin	9,049.19	8,869.40	72,000.00	18,000.00
27.	Pennsylvania	74,729.25	71,524.31	527,000.00	131,750.00
28.	E. Washington	2,912.24	2,761.45	34,000.00	8,500.00
29.	Vermont	5,618.42	4,935.33	45,000.00	11,250.00
30.	Montana	1,483.41	1,286.52*	15,500.00	3,875.00
31.	Nevada	482.99	415.77	3,800.00	950.00
32.	Maine	10,414.19	8,854.30	110,000.00	27,500.00
33.	New Hamp.	7,569.89	6,238.60	45,000.00	11,250.00
34.	Arizona	2,724.65	2,153.63	19,500.00	4,875.00
35.	Michigan	26,712.37	19,039.18*	200,000.00	50,000.00
36.	Utah	801.18	406.89	5,000.00	1,250.00
37.	Oregon	5,666.77*	2.00*	60,000.00	15,000.00
38.	Miscellaneous	3,037.74	6,316.03		
	Total	\$611,591.10	\$661,513.79	\$5,303,636.00	\$1,325,909.00

* August 15 report not included.
** May-August 15 reports not included.
The order in which the states are listed is determined by the percentage relation of amounts paid this year (Column 2) to amounts paid last year (Column 1).

their plans for the year of evangelism. Taking everything as a whole this year could be one of the best that Montana Baptists have had for some years.

Other Notes

A year ago the church building at Manhattan was badly damaged by the earthquake. The state convention sent Rev. J. Clutterbuck there for the month of August and as a result of his labors nearly enough money was raised to pay for the necessary repairs, to redecorate the interior, repair the furnace, and paint the exterior. The state convention contributed the salary and expenses of the worker. The community pledged the money.

Dr. and Mrs. E. R. Curry have moved to Helena, where the state office is located. This will be a helpful thing to our secretary, who is giving himself freely to the work in this state.

Montana's Needs

Montana, with many other states, needs a number of new church buildings. It could help the work greatly if some of the churches could receive substantial aid in the erection of new buildings. Just now the church at Great Falls is attempting to erect a new building, but it is a difficult task.

The state also needs a director of religious education and young people's work. The recent summer assembly demonstrated what might be done had there been a man who could give all his time to this work.

There are several openings of which

Baptists could take advantage if we had men and money, especially the latter. The men can be secured, but in most cases practically all the expenses of the men must be carried for a term of years

Eli S. Reinhold

An Appreciation

BY MILTON G. EVANS

PROF. Eli S. Reinhold died in Chester, Pa., Sunday, Aug. 29, at the age of seventy-nine years.

The early years of his manhood were spent in public school work as teacher, principal and superintendent, after which he was engaged in banking for thirty-five years. In 1909 he served as president of the Pennsylvania Bankers' Association. He was a member of the board of managers of the American Sunday School Union, and charter member of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention. In early manhood he became a member of the Fourth Baptist church, Philadelphia, under the ministry of Dr. Reuben Jeffrey. He at once identified himself with Christian work. He had been a Sunday-school teacher all his days, and at the time of his death he was teacher of a large men's class in the Upland Baptist church. He always took his Sunday-school work as seriously as his business, and spared neither time nor energy in fitting himself for the exact interpretation of the Bible. He was at home in the best literature, devotional, exegetical and historical.

As one of the most influential members of the Reading Association he felt

the need of providing an opportunity for self-education for many ordained men who had not the privilege of theological training. He loved these men for their worth and for their character, and wished to help them as he had helped himself. It was this love for them and for Christian work that led him loyally to support the weak Baptist churches in the mining districts of Pennsylvania, where he had many business contacts. His experience there led him to perceive the lack of education and therefore of efficient leadership of earnest and godly pastors. They loved and respected him as he loved and honored them.

In 1907 he became the founder and first director and registrar of the extension department of Crozer Theological seminary. It was a new venture for a theological seminary to ask a layman to organize a department of instruction and outline a curriculum to meet the needs of ordained ministers. But Mr. Reinhold's years of experience in teaching the Bible and his unusual technical scholarship, gained through study at home and abroad, fitted him for his new work.

He lived to see more than 1300 students enrolled in the extension department, and had the pleasure of sending examination papers and personal letters to students in every country in the world.

The associate director, Rev. Rittenhouse Neisser, becomes director, and the work will be carried on on the lines projected by its founder.

Professor Reinhold is survived by his widow, Mrs. Louisa J. Compton Reinhold, who in her days of strength was as conscientious a Sunday-school teacher as her husband; one daughter-in-law, Mrs. Milton C. Reinhold; and one granddaughter, Miss Marie Louise Reinhold, who will continue their residence in Chester.

The funeral services were in charge of Pres. Milton G. Evans, assisted by Rev. Samuel E. Smith, pastor of the Upland Baptist church.

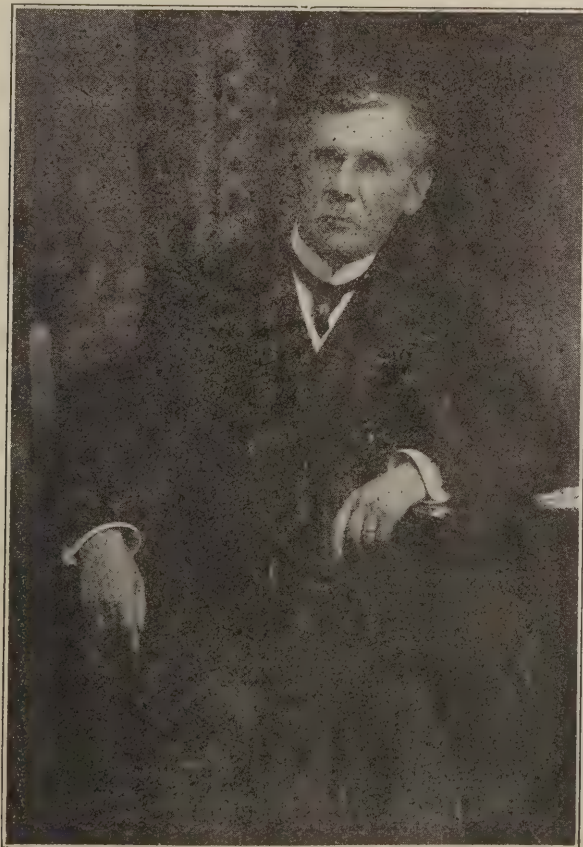
Robert Nelson Van Doren

An Appreciation

BY GEORGE W. TAFT

ROBERT NELSON VAN DOREN, son of Aaron and Isabelle Gruver Van Doren, was born in Fredon, N. J., Dec. 22, 1847, and died on Aug. 31, 1926. He was married to Martha Louise Howe of Cherry Valley, Ill., June 1, 1881, who survives him. Of two brothers, two sisters, and one half-brother, all save one sister are living.

Mr. Van Doren was graduated from Madison university (now Colgate) in 1875 and from Hamilton Theological seminary in 1878, taking at the same time his master's degree. In 1869 he was licensed by the First church of Newton, N. J., was ordained and shortly afterward administered his first communion on Oct. 26, 1878, at Bath-on-the-Hudson, N. Y., where he remained as pastor until 1883. He then held the following positions: Pastor First church, Oak Park, Ill., 1888; Vermillion, S. D., 1890-1897;



ELI S. REINHOLD

Port Huron, Mich., 1897-1901; associate editor of the *Standard* 1901-1912; superintendent of the Baptist children's home one year; associate pastor memorial church, Chicago, one and one-half years; nine months acting pastor First church, Chicago, when he became the supply and then pastor of the Washington Park church, in 1916. In a little over a year the Calvary church united with the Washington Park church, retaining the Washington Park property but taking the Calvary church name. Doctor Van Doren remained here until his sickness a few months ago.

Doctor Van Doren occupied many positions of responsibility and trust. He served on many boards and commissions in an official capacity. In recent years he has been active in connection with Baptist affairs in Chicago, acting on some of the most important committees and boards of the Chicago Baptist Executive Council, the Northern Baptist Theological seminary, and the Chicago Baptist Association.

Doctor Van Doren was a rare and winsome Christian in the highest sense of the word, and a splendid exemplification of the best type of Christian gentleman. The Lord had good material on which to work and for nearly fourscore years his life was a benediction. In poise and judgment he was almost unsurpassed. In his stand for evangelical truth he was like adamant, and yet he never allowed those who held different views to surpass him in Christian courtesy. As a husband, a kinsman, and a friend he was the incarnation of all that is best. His passing leaves a vacancy that will not be filled and yet we have the assurance that with him it is far better for he is with the Master to whom he was so devoted, whose cause he served so efficiently, and whose likeness he shared.

A Pioneer Preacher

An Appreciation

By L. R. FORD

ELTON C. DEYO was born in Wyoming, N. Y., in 1851. He attended Middlebury and LeRoy academies; later he moved with his sister, Mrs. Wheeldon, to the town of Newsted, having purchased a farm three miles from Akron, N. Y. When thirty-eight years of age, he was converted and said at once to the writer, who was preparing for the ministry, "I must go with you, for I have felt from my early boyhood that if I were ever converted I should have to preach the gospel. I am converted now and must do as God wants me to do." His friends thought that a good farmer would be spoiled to make a poor preacher. A seminary president told him that he was making a mistake and that he had better give it up but he said, "I have a call from a greater than Dr.——" He therefore spent two years in the University of Rochester, N. Y., and two years at Colgate Theological seminary, Hamilton, N. Y.

In his senior year, a woman from the missionary society spoke in the chapel on the great need of the Blanket Indians

of the West. Mr. Deyo, who sat beside the writer, whispered, "That is where I must go." That night a letter went to Miss Anna Mullan, principal of one of the grammar schools of Rochester, N. Y., to whom he was engaged, stating his plan; a reply came by return mail saying that was just what she wanted to do.

After graduation they were married and went to Oklahoma, where a church and parsonage were supposed to be ready for them. Forty miles from the church they had to leave the train and drive across the country, to find, on reaching their destination, that there was no parsonage, the church was only partly completed and the key could not be found. The window was pried open, they climbed in and began life among the Comanches, having only what they had brought in two trunks, using the workbench for a table, and the floor for a bed.

Three days later two Indians came to look things over. One said to Mr. Deyo, "You Jesus?" "No," said Deyo, "Not Jesus." Then said the Indian, "You Jesus' brother?" "Yes," was Deyo's reply, "I am Jesus' brother!" This was the beginning of as fine a piece of home mission work as ever was done by any of our home missionaries.

He had to build a parsonage with his own hands; at this time there was not a white man within forty miles, except some soldiers at Fort Sill twelve miles away.

Mr. Deyo was determined from the start to work for quality rather than quantity. When he came home on his first furlough, he had only five converts and was asked by his friends, "Did you not make a mistake in going out there?" to which he always replied, "No man makes a mistake going where God wants him to go."

The Indians soon found that there was one white man, at least, who was their friend. He had come to help them in every way possible and he found that his farming experience was just what was needed to teach them how to cultivate their fertile soil and to tell them the kind of machinery they needed to buy. He became their business agent, buying for them the things they needed; he also became nurse, doctor and undertaker. The Indians had a great fear of death; they never intended to allow any one to die in his tent. If death should occur in any of their tents, they were not fit for habitation and were burned. As soon as life left the body, and in some cases perhaps a little before, the body was rolled in a blanket, thrown into a wagon and the horses run into a ravine where the body was thrown away. Mr. and Mrs. Deyo told them to bring their sick ones to the parsonage and they would care for them; they soon had all the diseases to care for, even small-pox cases were brought to them and when death came, Mr. and Mrs. Deyo made the coffins, dug the graves and gave them a Christian burial. One time when Mr. Deyo was away, his wife made the coffin and helped dig the grave.

It was the writer's privilege to be present twenty years ago at an associa-

tion of the Blanket Indians. It was one of the finest experiences of his life. He found that his old friend Deyo was one of the best known and most respected citizens in that great state. He found the church had 160 members with only two sick (or delinquent) members. At that time there was a white church also of which Mr. Deyo was pastor. At the time of his death he was president of the telephone company and had been for eighteen years. He was chairman of the directors of the bank at Lawton, ten miles away. There is a Deyo mission, named after him, a Deyo church, both white and Indian, a Deyo township. Many more positions of trust and honor were held by him, all of which shows how both the red man and the white man have come to appreciate the sterling worth of a true Christian. While he is remembered by only a few in his native state of New York, his life and influence will live on in the wonderful state of Oklahoma.

When Mr. and Mrs. Deyo went there all of the Indians were living in teepees and wore buckskins and blankets, and all were pagans. Now over half the tribe are Christians, all are living in houses, all wear citizens' clothes and nothing but a Christian burial is thought of in connection with the dead.

The secret of this great life was that he was determined to use every opportunity God gave him for speaking of his Saviour, Jesus. While in college, and all through his life, it was his rule never to be with one for any length of time without giving his personal testimony for Jesus Christ.

He died Aug. 8 in the hospital at Lawton, Okla., at the age of seventy-four. A funeral service was held at his mission church, then the body was brought to Rochester, N. Y., where a second service was held, Rev. L. E. Ford, a classmate both in college and seminary, officiating. The burial was at Pittsford, N. Y., where his wife and child are buried.

(Since writing this appreciation of his long-time friend, Rev. L. R. Ford, of Salamanca, N. Y., died suddenly in the Middle West, where he was lecturing on stewardship.)

Memorial Service to Mrs. Hollingworth

By D. J. DANIEL

IN THE A. B. M. Union hall, Rangoon, a Sunday-school memorial service to the late Mrs. Hollingworth was held Aug. 1.

Prayer, Bible reading, and singing by the children of the Sunday school, were followed by addresses by Mr. F. T. Edwards and Dr. R. J. Moses from which the following is an extract:

"With feelings of gratitude we recall on this occasion the innumerable services which Mrs. Hollingworth rendered to the Sunday school in the capacity of teacher. Though her stay with us had been comparatively short, the period was rich in temporal and spiritual blessings. By her tact, sympathy, and earnestness she endeared herself to all her Bible students and we shall cherish long

memory of her time with us with a feeling of pleasure and gratitude. She endeared herself so much to us that we think of her separation with deep sorrow. Her kind and loving conversation will be ever fresh in our mind. It was a delight to her to teach our Indian children about 'Christ, and Him Crucified' in season and out of season. Meekness, spirit, faith and charity were the outstanding features of her exemplary life. She richly deserves the crown of glory which she has fought a good fight in the service of our lord. This we know—only are blessed who die in the Lord. We feel thankful to God for having given us such a noble Christian life as an example, worthy of imitation. We pray to God to comfort the loving husband and children who are left behind to mourn their loss. (Blessed are the dead who die in the Lord from henceforth!) Even now it is the voice of the Spirit, blessed and resting from their toils; for what they have done goes with them."

Preaching to Convicts in Esthonia

BY ADAM PODIN,
President of the Baptist Theological Seminary in Kegel, Esthonia.

THANKS be to God who has given us full religious liberty and wide open doors in Esthonia for the gospel. I have tried to do my best, using the golden opportunities proclaiming the manifesto of the King of Kings to all transgressors of his law. During the past year I have visited every town of Esthonia from east to west and from north to south, every prison, every leper asylum, and nearly every Baptist church. I have preached in many halls, theaters and other places. At the same time I have been visiting my own church with its many mission branches, representing the Esthonian Union.

Dec. 22 I was invited by the prison master of Hark, to preach the Christmas sermon to the prisoners. At the appointed time a horse and sledge were sent to take me to the prison. On arriving there I was introduced to the minister of justice, his wife, the inspector in charge of the prisons, with five high officials, who all came specially to listen to the Christmas sermon and to set at liberty several criminals before their time, owing to their good conduct, which had resulted from the gospel meetings and distribution of New Testaments. It was a blessed time: the Lord gave me grace to proclaim full liberty for the deepest sinners. I had with me New Testaments for such inmates as had not received them yet. Before the distribution I explained the value and the power of the Word of God. Turning to the minister I said: "As this book has brought so much fruit, I take the liberty to present to you the first copy." So I started the distribution beginning with the minister and ending with the lowest criminal. At the close of the meeting the minister and the inspector expressed hearty thanks for my self denial work among the prisoners. I was invited to

dine with them, but I saw it would go far into midnight so I asked to be excused, as I had twelve miles to drive home.

Dec. 27 I was again invited by the prison master at Hapsal to conduct the Christmas service. There were only ninety-nine prisoners, and I decided to cheer them with tea, sugar, pepper, candy, and good tracts with New Testaments, as a friend had given me money for that purpose. Arriving there, I took with me our local Baptist choir and started my work at once. The gospel message had such an influence on my listeners, that both officials and prisoners were crying. At the close of the meeting more than thirty prisoners decided for Christ.

The same day I had two large services at the Baptist church. The Christmas and New Year season kept me busy with all the preparations to cheer the lepers, Sunday-school children and others. We sent 600 parcels from our home to refresh the down-hearted and forsaken.

Jan. 3 I opened the united week of prayer in my own church, as I had arranged to exchange the pulpits with the pastor at Pernau. Traveling the 300 kilometers to Pernau was not easy. I took charge of the prayer meetings there.

The meetings were so well attended and blessed, that we had to arrange revival meetings in one of the largest halls of Pernau, but even this was not large enough, hundreds could not find entrance.

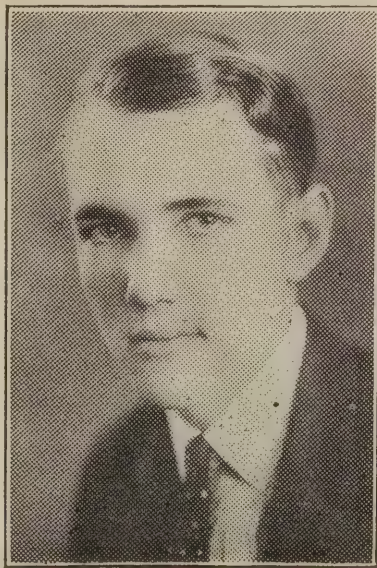
On the morning of Jan. 10 I had a large and blessed service at the Baptist church. From 1-4 p.m. I held meetings in two prisons, accompanied by the same local Baptist choir. In those prisons again several men and women gave themselves to Jesus, promising to start a new life with the New Year. I had just time to take a cup of tea, the only meal in the day, before leaving for the train. Arriving there I found the coupe overcrowded and was shown a place in another car, where I fell asleep. When I awoke I learned, to my surprise, that there had been an accident with the very car that I had left. An axle had broken and two cars had run off the rails. Passengers had a bad shaking-up and had shivered seven hours in a temperature 29 degrees below the freezing point. But the Lord had given me quiet rest and a sound sleep.

As I look back on the work of the past year I have no words to express my thanks to God, who has been so true to me.

Here, There and Everywhere

WILL PASTORS AND other church workers help THE BAPTIST to gather the news of the great evangelistic campaign from the whole field of the Northern Baptist Convention? Much depends upon their doing so. Send church bulletins. But even better send in short paragraphs such as appear under the above heading—the shorter the better. Leave out comments. Cut to the bone of bare fact. But send the news.

FIRST CHURCH, PASADENA, CALIF., highly appreciates the work of Dr. A. C. Archibald in supplying the pulpit during the summer.



JOHN SHADE FRANKLIN

PROF. NEWTON H. CARMAN, lately returned from China, takes a position with the faculty of Lombard college at Galesburg, Ill. Prof. John C. Cochran of the college, and family, members of the First church, Galesburg, go to St. Cloud, Minn., to a similar position.

THE BROUGHES ARE AT it again. Dr. J. Whitcomb and his son, Russell Morse, debated at First church, Oakland, Sunday evening, Aug. 29, "Resolved that a Young Fool is a Bigger Fool than an Old Fool."

DR. H. W. VIRGIN, South Shore church, Chicago, is running a series of Sunday evening studies on, "Tolerance," "Americanism," "A Great Truth," and "Fidelity."

REDLANDS UNIVERSITY GLEE CLUB and also the Philomela chorus have extensive series of engagements for the coming season.

FIRST CHURCH, LEBANON, IND., will open a school of missions the last Thursday in September. It has also created a regular young people's department in the church school to be organized under its own superintendent.

FULTON HEIGHTS community church, fostered by the Massachusetts Baptist Convention, dedicated two units of its first permanent building Sept. 12-14. Pastor John Shade Franklin temporarily gave up his studies at Newton in order to lead forward the enterprise. Much of the work was volunteer labor performed by the members themselves. A number of the local religious organizations participated, including the Federation of Churches. Rev. E. B. Dolan, Rev. Denton J. Neilly and Mrs. Mabelle Venn Butler were among the speakers.

REV. GEO. W. PHILLIPS, Tenth Avenue church, Oakland, Calif., installed a broadcasting station. The *Christian Herald* makes it the subject of an interesting feature story.

PASTOR CLIFTON H. WALCOTT, First church, Lincoln, Neb., is preaching a series of sermons on, "Tragic Little Blunders." The schedule includes "Seeing Only What Is Near," "Leaving Something Out," "Putting Too Much In," and "Looking in the Wrong Place."

REV. HENRY W. STEVENS of Brockport, N. Y., and Rev. J. C. Austin of Lansing, Mich., were recent preachers at Jefferson Avenue, Detroit.

BULLETIN OF THE MEN'S class of the First church, Kansas City, Mo., threatens to start a riot because the class slumped during the summer to a measly 1200!

REV. J. B. MARTIN and Mrs. Josephine Irwin were married at Springfield, Ill., Aug. 26. They will be at home, Little York, Ill., Nov. 1.

FIRST CHURCH, Terre Haute, Ind., celebrates its ninetieth anniversary Sept. 12-19.

DR. W. B. RILEY has in preparation and in course of publication "The Bible of the Expositor and the Evangelist" in a series of forty volumes. There were 2500 advance orders for the whole series.

MINISTERS OF THE Congregational, Episcopal, Lutheran, Methodist and Baptist churches in Wauwatosa, Wis., united in a highly successful vacation school, held in the Baptist church.

DR. THOMAS J. HOPKINS, pastor of Tenth Avenue church, Columbus, Ohio, while spending his vacation at Coldwater, Mich., supplied one Sunday each at Ashland Avenue, Toledo, at First church, Lansing, and at First church, Kalamazoo.

ZANESVILLE (OHIO) Baptist Association met with the Duncan Falls church, Aug. 31 and Sept. 1. It was one of the best meetings ever held. Reports from the churches were above the average. Plans for the coming year indicate increased activity. Rev. A. L. Martin of Zanesville was moderator and Rev. B. L. Madden was re-elected clerk. Meeting will be held next year with the Pleasant Valley church.

REV. JOHN S. BRINKMAN and his people at Pontiac, Ill., are going into the fall and winter work with great expectancy. Recently the church bought for the pastor a new Star sedan fully equipped.

REV. JOHN A. SWETNAM, pastor of the Park Street church, Pittsfield, N. H., has returned from a delightful vacation spent in England where he visited his old home. The church gave him a great welcome home.

THE FIRST RUMANIAN CHURCH, Detroit, Mich., last month made an addition of sixteen to its membership, nine by baptism and seven by letter and experience. The services during the summer months were well attended and the Sunday school had an average attendance of 180. During the month of August the church had two missionary excursions. On the first, to Monroe, Mich., about thirty-five members assisted Pastor Gredys in the service in the First church, where the first Rumanian to

confess the Lord publicly was baptized. The second excursion was made to Walkerville, Ont., where Pastor Gredys baptized three Rumanian men. The church brass band and about seventy members assisted in the service held in the First church of Walkerville which was filled to capacity.

IT IS REPORTED THAT the ship "President McKinley" brought among its passengers 200 Chinese students who will attend the various universities of our country. The young people of the Chinese Baptist church, Seattle, Wash., assisted the Chinese Students' Association in a reception at the church Tuesday evening, Sept. 7.

REV. HOWARD R. CHAPMAN, Baptist university pastor at Ann Arbor, Mich., requests that pastors and parents of young people who intend to enter the university of Michigan this autumn, send him the names of these young people promptly.

BETHEL INSTITUTE carries a preparatory course for students who have passed the school age but have not completed the eighth grade.

THE SWEDISH BAPTIST CHURCH in Oakland, Calif., has a new building. The cornerstone was laid Apr. 11, and dedication services were held Aug. 29. The building is stucco, ninety by ninety-four feet. The auditorium has a seating capacity of 540 and by opening up the Sunday-school room 200 more seats are added. Its twelve special classrooms for various grades; rest rooms nicely furnished for ladies, young and old, men and boys; a beautiful pipe organ with chimes, valued at \$5000; in the basement a large hall with kitchen, fully equipped for social service, all together make this an ideal, serviceable and up-to-date plant. The total value, including organ, pews, furnishings, etc., is about \$65,000. On the day of dedication the need was \$12,000. At the close of the day a total of \$13,021 had been raised. Doctor West, pastor of the First church of San Francisco preached the sermon. The people are happy and looking forward to greater things. The present membership is 260. The pastor whose planning and money-raising made the enterprise a success is Rev. John Friborg.

REV. AND MRS. HAROLD MASON YOUNG, under missionary appointment to the field on the border between Burma and China, where Mr. Young's father has labored long and with unusual success, will soon leave the United States for their field of work.

MR. T. E. MILLER has decided to remain with Dr. C. W. Petty at First church Pittsburgh as assistant pastor. He will continue his studies at Western Theological seminary.

REV. JOHN R. GEORGE has accepted appointment as convention evangelist for the East Washington and North Idaho Baptist Convention.

FROM MEXICO, Pres. Alejandro Trevis of the Mexican Theological seminary, San Pardo, writes of Baptist and other Protestants engaged in the work carried on there. "Our churches and schools have continued their upward way without interruption. The reason for this is that the missionary professors, and ministers have adjusted themselves to the law, and the authorities themselves have only stimulated the work and spoken words of hearty approbation."

"DR. M. C. MASON completed fifty years of service as a missionary on Sept. 1, 1924," states the *Baptist Temple Bulletin*, Charleston, W. Va. "His work has been among the Garos, in association with Rev. E. G. Phillips. He found them a wild, savage people. Over 9000 of them are now church members, there are 100 schools. Especially important is the fact that Doctor Mason, with the assistance of Mr. Phillips and Miss Bond, has given to the Garos the whole Bible, in addition to school books and a considerable literature in their own tongue. Doctor Mason's eldest son and two daughters are foreign missionaries."

MISS FLORENCE NAYLOR of Norristown, Pa., has begun work as pastor's assistant at First church, Akron, Ohio.

REV. B. A. WILSON has resigned as pastor of the Sharpsburg, Pa., church to accept the call of Emmanuel church, North St. Pittsburgh. Rev. H. E. Shade, who has been serving as interim pastor of the First church, Homestead, has accepted the unanimous call of the church to become the



NEW SWEDISH BAPTIST CHURCH, OAKLAND, CALIFORNIA

ment pastor. And Rev. W. H. Barrett resigned at Latrobe and Derry after three years of hard and faithful service on these fields.

PROF. AND MRS. PAUL UTT, after years of service as musical directors of the First Church, Ottawa, Kan., have moved to Warsaw, Mo., with hearty good wishes of Iowa Baptists.

DR. AND MRS. GEORGE H. BROCK, American Baptist missionaries in India, left that country in April for a leisurely trip home on furlough. Their daughter from Chicago met them in Paris, traveled with them through England and returned with them to America. They will reside at Newton, Mass.

EVANGELIST WM. S. DIXON, whose new address is 7200 Madison ave., Kansas City, Mo., will open an evangelistic campaign with Pastor Robert H. Russell at Sweet Springs, Mo., Sept. 26.

REV. F. W. BOREHAM, of Armadale Baptist church in Australia, is running a series of Sunday evening address on "A Nest of Singing Birds." The "nest" is old Ireland, spread out to include the United States. The "birds" are poets and the "singing" is their masterpieces of poetry.

PASTOR T. C. JORDAN, after three happy years at Lamar, Colo., resigns, with warm expressions of appreciation on the part of that church.

IN REPLY TO INQUIRIES of friends of Dr. M. Moore, THE BAPTIST is informed that he has accepted the position of general secretary for field-work with the General Council of Churches. His work will be the promotion and direction of co-operation among denominations and churches throughout the field.

WILL ALL PASTORS, parents and friends knowing of any Baptists coming to the normal university, Carbondale, Ill., this fall please send their names and addresses to Rev. J. S. Ebersole, 404 W. Maine Street, pastor of the First church, Carbondale? Rev. Ebersole will mail them a bulletin and invitation to the meetings of the school of the church. The pastor, the Baptist professors and the membership eagerly share their church life with the students.

FIRST CHURCH, Ogden, Utah, in quest of a pastor who can fully utilize its new \$10,000 church plant, has called Rev. Arthur J. Hansen from a position in religious education work in Southern California. He has accepted and has begun work at Ogden.

REV. W. G. CAREY has gone from the parsonage of Eldorado, Kan., to Minneapolis, Kan. Solomon Valley Association met with the latter church Sept. 13-15.

R. SAMUEL J. SKEVINGTON preached to a large congregation, Sunday, Sept. 12, his last before leaving for the Orient.

ROBINSON, ILL., under the leadership of pastor W. B. Morris has at last achieved a new house which is in modern style and commodious, at a cost of \$60,000. Dr. A. W. Sullivan of the Baptist sanitarium contributed a third of the amount. Rev. J. D. Forward of Sullivan, Ind., preached the dedication sermon Sept. 5. A week of special celebration followed in which many persons and

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organizations participated. Thirty-eight candidates awaited the dedication of the baptistry.

MISS PAULINE HUGHES, a graduate of the Missionary Training school goes to Rock Springs, Wyo., as church missionary to do a cosmopolitan work among people of many nationalities.

AT CRYSTAL LAKE, Minn., after Pastor G. M. Cauldwell had preached on Sabbath observance, the church passed resolutions denouncing the holding of political picnics and other political activities on Sunday. Only voters were requested to vote. All of the forty voters present supported the resolutions.

DR. HARRY WALKER VINCENT has begun work as pastor of Calvary church, Minneapolis.

PASTOR ERNEST SHANKS welcomed four new members at First church, Salem, Ore., Sept. 5.

REV. R. W. EDMONDSON is beginning his eighth year at Calvary church, Akron, Ohio. In the seven years the membership has grown from 151 to 474, and the missionary giving from \$500. to \$1500 per year.

MR. ALBERT J. RIDER was ordained to the ministry at Ormas church, Fort Wayne Association, Indiana, Aug. 25, and Mr. M. A. Smith at Dugger, Ind., Aug. 27.

The Baptist

Vol. VII

No. 33

Chicago, September 18, 1926

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage

Want Ads

Experienced private secretary desires position with college or university president. Rhoda G. Houtz, 94 McCollum St., Hillsdale, Mich.

Evangelist Edwin S. Stucker, Ottawa, Kansas. Specializes as Pastor's helper with strong churches. Union meetings when desired.

Collection Envelopes at 30 per cent discount if ordered this month, September. Samples furnished. Dufold-Trifold Co., Trenton, N. J.

Washington, D. C. Mrs. Kern maintains a delightful "Home Away From Home" for travelers. Every room with running water, near detached bath. A few private baths. Inexpensive dining rooms near. Quiet, convenient location, two squares from Washington Auditorium, three squares from White House. Tel. Franklin 1142. Address: 1912 "G" St., Northwest.

THE BAPTIST OBSERVER HAS A TELLING editorial on the subject "Digging Your Own Grave." The thing is done by patronizing other religious publishers rather than those of our own denomination.

DR. AND MRS. BRUCE KINNEY announce the marriage of their daughter, Marian Alger, to Mr. Harold Wood Bailey, at Denver, Aug. 31. Mr. Bailey is a son of Dr. J. W. Bailey, former president of Colorado Woman's college and now connected with Berkeley Baptist Divinity school. The young people will live at Champaign, Ill.

DR. M. P. BOYNTON baptized three persons at Woodlawn, Chicago, on his first communion day after returning from his vacation. Throughout the vacation the work had been carried on with fine efficiency and with a number of conversions by Mr. Roland J. Brown, assistant pastor.

PASTOR R. J. RICHARDS, Batavia, Ill., has had a peculiar and delightful experience. Last Easter he baptized eleven young people. Since that time the parents of those young people have been coming into the church, of whom fourteen have been received by baptism. The church has been repairing its building.

BATAVIA, ILL., YOUNG people visited the old people's home at Maywood and entertained the old folk with the play, "The Challenge of the Cross."

UNIVERSITY CHURCH, Seattle, is near the campus of the state university, surrounded by 7000 students and a growing university community. It has 400 members and now occupies a new educational unit second to none on the Pacific coast. In the near future it hopes to proceed with the completion of the building. Dr. Frank B. Matthews, pastor since January, 1918, has resigned to take up a building campaign at Roseburg, Ore. The Seattle people follow him with warm resolutions of appreciation.

PASTOR J. H. COZAD of First church, Champaign, Ill., returned from his vacation to find the parsonage redecorated, and in first-class condition. Part of his vacation was spent on an automobile tour to Franklin, N. C. The outlook at Champaign for the coming season is highly encouraging.

CHINESE YOUNG PEOPLE gave a farewell reception to Miss Jane M. Skiff at the Chinese Baptist church, Seattle.

DR. G. A. SHEETS pastor of First church, Rock Island, Ill., with his wife and son, spent a month's vacation on the northern peninsula of Michigan. During his absence the church and annex were painted, the interior of the church redecorated, and linoleum laid in the Sunday-school rooms and kitchen. Rev. H. C. First, formerly state superintendent of missions in Illinois, and an honored member of this church, supplied the pulpit on two Sundays.

SINCE PASTOR HERBERT M. RICHMOND began work at Ansley, Neb., last May, the Sunday school has doubled and contributions trebled. Congregations have been good and six were baptized Aug. 28.

CHRISTIAN KEPLER, director, has reorganized the orchestra at First church, Doylestown, Pa., and it is developing much interest.

IN CONNECTION WITH the meeting of Rock River Association, at First church, Morrison, Ill., the improved building was dedicated Sept. 14, with a dedication sermon by Dr. M. P. Boynton of Chicago.

YOUNG PEOPLE of Lake Avenue church, Rochester, N. Y., held a farewell service Sept. 12, for those who were leaving home to attend school or for business engagements.

BULLETIN OF PASTOR W. I. BARNHART, Girard, Ohio, has a cartoon showing two extended hands, one holding two tickets for the show at \$1 each, the other dropping a nickel into the church collection plate.

DR. KERR BOYCE TUPPER preached at First church, Los Angeles, Sunday morning and evening Sept. 5.

DURING THE SUMMER vacation of Pastor George D. Allison, Second church, Wilmington, Del., the pulpit was supplied by Revs. Lee J. Beynon, Fred C. Briggs, Charles A. Walker, Donald B. Cloward and John H. Day.

PASTOR HERMAN C. RICE and family Grinnell, Iowa, spent their vacation at the foot of Long's Peak in Colorado.

SUPPLIES AT THE Third church, St. Louis, for the vacation season included Drs. J. Rosser, C. L. White, John F. Herget, John F. Vines and J. E. Dillard.

REV. R. THEODORE GASAWAY erroneously reported to have gone from Carlinville, Ill., to Rochester Theological seminary, but taken up pastoral work instead at First church, Monmouth, Ill. He has arrived in the field in time to participate in a great campaign led by Billy Sunday.

"WHERE IS THAT FRIEND," inquires I. Johnston Myers of Immanuel church, Chicago, "who will come forward with that really large gift that will enable this church to continue the great ministry it has carried on for many years?" The church a body, he says, has done its best. "The only hope is in some such friend. In the Temple Advocate he repeats the question, 'Where is our friend?'"

REV. C. M. THOMPSON, JR., has written and the Baptist state board of mission Louisville, Ky., has published, a neat little booklet for new church members "Starting Right."

REV. CHARLES E. WALKER held a series of meetings at Nallen, W. Va., with twenty-five additions.

PASTOR GEORGE E. DUPREE of Flora, Ind. is seriously ill in a hospital at Louisville.

FIRST CHURCH, Indianapolis, reports the death of Mrs. Sallie B. Loomis who has been a member of the church sixty years.

REV. H. B. FERRELL, lately resigned from Frankfort, Ind., has resumed his former work as an evangelist. At Ronceverte, W. Va., he closed a campaign with about forty additions to the church.

FOR THE THIRD TIME a successful vacation Bible school was held in Factoryville, Pa. The two churches of the community, Methodist and Baptist, conducted the school.

REV. S. G. NEIL, Bible and field secretary of the American Baptist Publication Society, sailed from New York on the

S. Coamo Sept. 2, for Porto Rico to dedicate the new chapel car auto, "The New England Memorial No. 5." It is expected that all of the missionaries and Porto Rican pastors will take part in the dedication services. Immediately after the dedication, Doctor Neil will make a tour of the churches throughout the island preaching in the interests of evangelism. The young people of Tremont Temple, Boston, Mass., Rev. J. C. Massee, pastor, have provided in a generous offering an up-to-date lantern equipment for use on the car. The Brookdale church, Bloomfield, N. J., Rev. J. W. McDougall, pastor, has provided in a generous offering the bed and table linen, dishes, kitchen utensils. The Rev. D. Echavarría of Carolina, Porto Rico, has been appointed missionary in charge.

Christmas and the Anti-Christian Movement

By KENNETH G. HOBART

FOR several years the Christmas holidays in China have been "open season" for anti-Christian agitators. They have felt that the celebrations which focused attention upon Christ and his death required vigorous counter-activity and also gave exceptional opportunities for opposing the gospel. We missionaries had anticipated that the 1925 Yuletide would be marked by unprecedented anti-Christian activity, since the recent troubles in Shanghai, Hankow, Canton, and elsewhere had so roused the counter-attack against the foreigner and his religion. But there was an agreeable surprise in store for us of the Swatow district. Far from being an intensified demonstration this year, the anti-Christian agitation was insignificant. In Swatow a parade was arranged by the leaders of the movement; it was a relatively small affair, however, and entirely unaccompanied by violence. Labor unions were prominent in the line-up; students conspicuously

failed to give it hearty support. I am told that many joined the parade only under pressure. Of one government school, only 10 per cent of the students participated; the others gave as their reason for refusing that they would not oppose their Christian principal. Though there were fourteen schools represented many other schools were entirely without representation. Soldiers and police were stationed everywhere to prevent violence and to protect Christian institutions.

In Chaowfu, hotbed of the anti-Christian movement, aside from a small fracas outside a chapel of the English Presbyterian mission—excited doubtless by anti-British as well as anti-Christian feeling—our missionary reported "all peaceful." So far as I can learn there was no trouble in Canton at all. Here in Kityang, though previously there had been some rumblings, on Christmas day there was not the least anti-Christian excitement. On the contrary, at our Christmas exercises there was the largest crowd ever, so large that many could neither see nor hear. Furthermore, at the Christmas play given by the boys' school that evening soldiers stood guard to assist and to preserve order (something which is always necessary in a Chinese audience), while a week later Cantonese soldiers actually assisted in a benefit performance for our local church kindergarten.

How can we account for this obvious change of attitude? I think the explanation is largely found in the facts presented in a proclamation, a rough translation of which I give here. The proclamation, though unsigned, is apparently put forth by some Christian members of the Kuomintang, the so-called Bolshevik party whose leader was the late Dr. Sun Yat-sen and which is now in control of Kwangtung province. The united Christian forces of Canton protested vigorously to the party leaders against the Kuomintang's tacit approval

and support of the anti-Christian movement. So effective was the protest that it drew forth the orders and expressions of opinion by influential party officials which are contained in the proclamation. The translation follows:

"A Proclamation for the Attention of Anti-Christian Agitators.

"1. When Dr. Sun Yat-sen was imprisoned in the Chinese embassy (of the Manchu dynasty) in London, he was freed after a short time, and the circumstances of his regaining liberty he recorded in a letter sent to the elder of a Chinese church in Hongkong, as follows:

"I was arrested in London and imprisoned in the Chinese embassy for ten days. The officials of the embassy sought to send me, bound, at night aboard a steamer sailing for China, thus secretly taking me out of England. This had been completely arranged and they were only waiting for the day of sailing. For two days no one knew I had been arrested and I lost hope that my life would be saved. Men in such straits cry out to heaven, as in pain they cry out to their parents. In these distressing circumstances my heart was sore troubled and repentant, and I earnestly prayed to God. Six or seven days I prayed without ceasing; the more I prayed the more earnest I became. Suddenly, on the seventh day my heart was comforted and all distress and worry left me. I realized that this was the answer to my

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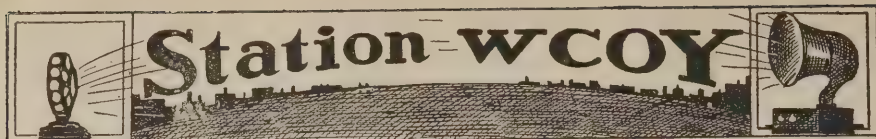
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel building, Chicago, Ill.

"Good evening friends. We are pretty much rushed just now but not quite as badly as the editor of a certain paper in Iowa who put in this illuminating item recently: 'Owing to the lack of space and the rush of editing this issue, several births and deaths will be postponed until next week.' This is dreadfully disconcerting.

"The most heartening and stimulating letter received in this office for some time came the other day from J. F. Roemer, of Waukegan, Ill. It was a reply to the usual annual statement of subscription dues. In a bold fine hand across the bottom of ye letter he wrote, 'S-u-r-e. R-o-e-m-e-r.' A check for \$3 enclosed was for THE BAPTIST and *Missions*. That letter of just one word put more pep into us than a whole sheet filled with complaints and puerile attempts to put sand into the editor's eyes. Of course, the classical form would have been: 'Sure, Mike.' Come again.

"But the pathos of another letter in the same mail wrung our hearts. It was in a nervous uncertain hand, from a western state, and contained just one short sentence: 'Stop the paper as I have no home for it to come to.' We saw the homeless old man standing there. 'Home's not merely four square walls, though with pictures hung and gilded; home is where affection dwells, filled with shrines the heart hath builded.' No doubt he 'felt like one who treads alone, some banquet hall deserted, whose lights are fled, whose garlands dead, and all but he departed.'

"Then came a smiling letter (letters can smile) from far-away sunny California: 'Have taken the BAPTIST in all its western forms since it was the *Leader*, published in San Francisco about thirty years ago.' Signed, Mrs. E. C. Reid, Healdsburg. And the check enclosed set the credit ahead for many moons.

"When all is said and done, Illinois gives THE BAPTIST its greatest list of supporters. S. E. Arnold, Bushnell, Ill., can speak from a wide experience. Listen: 'Enclosed find \$3 to renew THE BAPTIST and *Missions*. I have taken THE BAPTIST since 1866, a period of 60 years. Although I am in my eighty-third year I enjoy its weekly visits and think I cannot get along without it.' Thank you, brother Arnold.

"There is a vast difference between those who can and those who can't. At the Kansas assembly at Ottawa we read this newspaper sign: 'The Kansas *Daily Kan* for Kansans. The *Kan* kans the news. Kontributors kan drop their *Kan* items into the *Kan* kan for kanning. The *Kan* kant kan your items unless you kan kan them in our kan which hangs on Prexy Smith's door. Never say kant for Kansans KAN.' By that time we believed it.

"And so would you. If you had seen those seven or eight hundred young, handsome, intelligent, loyal Kansans telling the world in the pep meetings with Warren Behan presiding and Guy Wimmer leading, that 'Kansans Kan,' you couldn't have had any doubt of their potential ability to deliver the goods.

"This gives us another THINK. Why not have an annual pep meeting for THE BAPTIST in your church? Get the congregation together. Bribe them, if necessary. Offer all-day suckers for the children and ice cream for the wiser. Give the young people from the assembly group full sway for leading it. Nine rahs for grandma. She'll beam. Nine rahs and a tiger for granpa. He'll loosen up. 'Zip-boom-bah' for the pastor. He needs it. 'Stand up, Mr. Victim, stand up, stand up,' for every guilty soul not taking the paper. Let forty kids shout together: 'W-E-W-A-N-T T-H-E B-A-P-T-I-S-T,' The roof will come off and the walls will fall down. But the kids won't care. They like it. Try it out.

"The office boy recites an anti-dismal:

It's not worth while, the fretting, the sighing and the woe;
Best spend your time forgetting your troubles as they go;
Best look ahead for laughter and take no time for tears—
The sunny days hereafter will make the golden years.

It's not worth while, the grieving about the chances lost;
What gain are you receiving the while you count the cost?
Forget them, oh forget them. Look on ahead and smile,
The blue days though you've met them are none of them worth while.

It's not worth while, the whining, when things are going wrong,
The mourning and repining—mix sunshine with your song;
Come shake the shades of sadness and lose the dreams of gloom,
Your heart beats time with gladness, so give it lots of room.'

"WCOY now signs off. 'Quench not the Spirit.' Act now,"

prayer and that I had been granted God's grace. But I realized that my salvation depended upon my ability to get news of my condition to my friends. But day and night three or four men constantly guarded me. Windows and doors were tightly closed and strict secrecy was maintained. There were only two servants who came in and out once or twice every day to bring me food. Earlier I had been betrayed by these men when I sought to have them take a letter to my friends; thus the embassy officials were warned and redoubled their vigilance and secrecy. Even so, if I were to make known my condition to the outside world I must still rely upon these two men.

'Having received God's grace and comfort through answered prayer, I believed that I should be able to move their hearts so that they would be willing to deliver my letter. Therefore the morrow when first they entered my room, it happened that my guards were a bit careless so that I had opportunity to talk with the servants. As I hoped they agreed to take my letter to my friends, but I had no pen or paper. However, I had a calling-card on which I had written a few words so I sent it to two of my former teachers (Englishmen). When they heard of my condition they notified the police station at the British foreign office. At first one believed the story; the police thought these teachers were crazy, but the Chinese embassy emphatically denied their report. But these two teachers secretly investigated for a day or two and personally watched the embassy lest I be removed covertly. Neither did the newspapers at first believe that I was being secretly detained; but my teachers exerted themselves to prove that their story was true and succeeded in convincing the newspapers who promptly heralded the story far and wide.

'Not only was the entire English nation greatly stirred but also Europe; the whole world were moved. Doubtless this affair was also reported in Hong Kong at the time. The people of London would not allow this injustice; the streets the crowds demanded that the Chinese embassy be torn down. An English nobleman wrote to the Chinese minister demanding my immediate release and threatening the prompt expulsion of the entire legation if it failed to comply. The frightened minister released me. During the ten or more days of my imprisonment, there was a continuous exchange of cablegrams between Peking and the embassy in London. Originally my life was in their power to punish or kill as they liked, but I looked upon me in mercy and it was my will that I should be saved, and my evil designs were frustrated. . . . My experience was like the parable of the prodigal son or the lost sheep which was rescued. It was all through the grace of God. I hope that you may grow in the Christian life. Write to me of words of counsel and encouragement.

at I may increasingly understand the principles of good government'.

"2. In the constitution of the republic of China, chapter two, article six, section two, is written: 'The houses of the people may not be unlawfully entered or searched.' Section four says: 'The right of the people to freedom of speech and the press and to freely assemble and form societies may not be abridged.' Section seven says: 'The people are free to believe whatever religion they choose.'

"3. The Kuoming tang of China, when representatives from all of China met to discuss the policies and aims of the party, adopted as article six: 'The people must be free to assemble, join societies, hold public discussions, to print and publish without censorship, to live undisturbed, to believe any religion—these rights all belong freely to the people.'

"4. Mar. 20, 1925, in Peking, every newspaper reported that at Dr. Sun Yat-sen's funeral his family prayed, and that Chung Yung-chih who represented Doctor Sun's family in thanking those who attended the funeral, said: 'The day before Doctor Sun died, he said to me, 'I am a Christian; I received God's commands and for forty years I have fought evil.' The newspapers also reported that Hsu Chien said that Doctor Sun when about to die feared that the Kuoming tang would persecute his wife because she is a Christian. Therefore he instructed his colleagues, saying: 'Do not despise my wife because she is a Christian.'

"5. Last week Wang Ching Wei at Kwang Chou, speaking before the Chinese Y. M. C. A. and to the United Church of China, said to Liu Chau En, its chairman: 'Dr. Sun Yat-sen confessed himself to be a Christian. Up to his death he never denied his faith.' Wang also said: 'Whatever one believes must be sincere and truthful. Formerly Hsu Chien (a Christian) and Ma Chu Yu often argued about religion. Hsu was a believer in religion; Ma trusted in science. But I approve of Hsu because he is honest, sincere and of noble character.'

"6. The orders of the Kwangtung administrative council, the police department, and the commander of the provincial guard state: 'Several days ago, in regard to the question of religion we decided that the people are free to believe or reject any and all religions, but there must be no compulsion or trouble-making by either side. We have notified the young men's society and the depart-

ment of education to this effect. We have heard that during the Christmas season, some people are planning to parade and to agitate against Christianity, and to cause trouble at the various churches. This would constitute a disturbance of the public peace. We expect that all officials and commanders of soldiers and police will carefully and earnestly guard against any disturbance. If there should be trouble, we expect them at once to quiet it, and to restrain the agitators promptly. Therefore the police department publishes this as a warning to all men, with the seal of the commander of the provincial guard affixed.'

"7. The orders of the superintendent of education of Kwangtung province: 'Having received the orders of the administrative council I must notify the department of education in every place accordingly. The council has decided as regards religion: all men may believe it or reject it as they choose, and are free to discuss its merits and demerits. But in so doing they must not create any disturbance. Therefore, I hereby notify you to that effect, and expect all to observe these orders. But if trouble does arise, I expect it to be put down immediately by the proper authorities. These orders are to be sent to every police office and to every school in Kwangtung for their information and observance. Signed, Hsu Chung Ching and Ma Hung Huan.'

Here is cause for real encouragement and joy. In the first place the anti-Christian movement has not been an unmitigated evil, for it has aroused a lethargic church to action. Secondly, these Cantonese Christians, a despised sect, have showed real courage in calling a dominant party to time for their unconstitutional activities. Next, they are learning the technique and value of united action. Finally, here is a demonstration of the power of Christianity in China; the indigenous church is becoming a molder of public opinion, a force to be reckoned with in Chinese affairs. Kityang, South China.

STEREOPTICON AT

IOWA ASSEMBLY

The following note from Secretary Mitchell of the Iowa Baptist Convention, was received by the stereopticon division of the Board of Missionary Cooperation: "I am sending this line to express to you the deep appreciation of this office for the fine work being accomplished

through the use of the stereopticon. The Iowa Baptist Assembly closed Sunday night. During the eleven days of the assembly we had the use of the attractoscope. It surely gave great satisfaction. At least 162 stereopticon lectures were delivered through its use. I know of nothing that speaks more loudly and is more effective than the work of the stereopticon."

LINGUISTIC FACILITY

An audience of native-born Americans able to understand a lecture by a Chinese in his native tongue would be as much of a novelty in this country as the proverbial hen's teeth. But in China, Sir Arthur Yapp, general secretary of the British Y. M. C. A., was able to speak in English without the aid of an interpreter to all but two native audiences, he told a staff conference of National Council foreign work secretaries at Silver Bay, Lake George, N. Y. "Youth is on the move in the far East," he said.

Sir Arthur complimented American Y. M. C. A. secretaries abroad on being wise enough to subordinate themselves to the good of the cause, "serving as counselors rather than directors and turning over the management of foreign associations as soon as possible to native secretaries and laymen." — Reprinted from the *Baptist Observer*.

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

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Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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(Continued from page 963)

ton B. Y. P. U., outlined a program of activity for the coming year.

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There are no insignificant men in this country—unless it's the bridegroom.

"You know I feel worse about this thrashing I've got to give you than you do, William," said William's father.

"What's the use in making two people feel so bad, dad?" asked William. "Let's forget the licking."

Arthur Balfour recently told a story about a chairman who took forty minutes to introduce a lecturer, and ended up with, "And now I call upon the lecturer to give us his address."

The reply was full of meaning: "My address," he said, "is No. 4 Blankish road. My time is up, and I'm going there now!" —*Pearson's.*

Lecturer—"Allow me to repeat the words of Webster."

Farmer (to wife)—"Good gracious, Maria, let's go out. He's starting on the dictionary."—*Christian Evangelist.*

"Susan, these windows are a disgrace! The outsides haven't been touched."

"Well, ma'am, I did it for the best. I cleaned the inside so you could see out, and left the outsides so as the people over the way couldn't see in."—*Pearson's.*

Former Pastors Preach Opening Sermons, and Make Pilgrimage to Cross Creek Cemetery, Where Five of Them Lie Buried.—*Headlines in Charlotte (N. C.) Observer.*

A warm appreciation of Sun Yat Sen, written by Lu Yu Ying, a student in Shanghai college, class of '29, appears in the *Voice*, student paper of the college.

Editor's Notes on the Lesson for September 26

EARLY LEADERS OF ISRAEL (Review)
Devotional Reading: Psa. 105:1-8
Golden Text: Heb. 12:1-2

All the lessons of the past quarter focus upon Moses, the inimitable leader and deliverer of his people. Abraham is the outstanding leader in Genesis; Moses in Exodus, Leviticus, Numbers and Deuteronomy; Joshua in the settlement of tribes in Canaan; Samuel among the early prophets; David among the kings and Isaiah among the later prophets. But for original force, creative genius and executive ability, Moses heads the line.

Moses the Man

A teacher with the historical sense will make an effort to place before his pupils the real Moses as he is reflected against the background of his own time. His study has a fascinating interest. Imagination tempered with a passion for truth will enable the teacher to describe graphically the bondage of the Israelites in Egypt and the Egypt which held them as slaves. Moses in the making is always a story of entrancing interest. The circumstances of his birth and boyhood are far more romantic than the circumstances of the birth and boyhood of that model liberator, Abraham Lincoln. Lincoln never had such a test of patriotism assailed Moses when he refused to call the son of Pharaoh's daughter a despised and wretched people. And yet Lincoln had to make his decision to He made it and accepted all its consequences even to martyrdom. The untimely attempt of Moses to defend his brother Israelite revealed the need for mature judgment and seasoned experience. Forty years in the region of Hor gave Moses the poise and power necessary to lead his people out of bondage and at the same time ripened his people for deliverance from Egypt. Moses the man was always greater than Moses the manager. Personality must always stand above position. There is nothing tragic as a small man in a big place.

Moses the Manager

What a tremendous manager Moses was! It was only when duties became too numerous and varied that he could be prevailed upon to share his responsibility. Moses had to manage Pharaoh first of all in securing his consent to liberate the Israelites from Goshen. Then alone took statesmanship and sustained effort. The plagues and the destruction that left so many dead on the night of the Passover helped Moses to prevail upon Pharaoh to let his people go. Nonetheless the ability of Moses as manager apart from miracles was quite pronounced. The way in which he led an unorganized mass of slaves across the Red sea, provided for them in the desert and shaped them into unity and order reads like a fairy tale. But the best part of it is that Moses was in league with the Infinite. Without that connection the story of Moses could never have been written.

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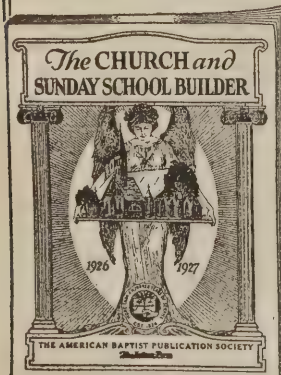
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New Books

Islem Women, by Dr. and Mrs. Samuel M. Zwemer, Cairo, Egypt. West Medford, Mass.: Central Committee on the United Study of Foreign Missions.

The adult foreign mission study book of this year. It is an intimate review of religious and social conditions of Islem women throughout the world, of what is being done for them through Christian missions. It breathes tragedy and the aspirations of Islam's greatest sufferers, its women. The photographic illustrations add much to its value.

—ELMER KIRKPATRICK.

Speaker's Bible: The Epistle of James, by James Hastings, Chicago: W. P. Blessing Co. \$4 per vol.

This is another volume treating upon books of the Bible, compiled from notes and writings of great ministers and authors. This last volume takes up study of the Epistle of James. A careful analysis of the letter is given followed by a great amount of sermon material and illustrations related to the reading texts. The aim is to assist the public speaker or teacher in gathering material but the author does not attempt to arrange the material in any logical form. This volume is especially desirable since it contains the index to the other volumes which have so far appeared.

—C. R. OSBORN.

Uncertain Glory, by Harriet Lummis Smith, Boston: Page. \$2.

A love story of entrancing interest. Ross Armitage, a young man of wealth, is in love with Cynthia Ayres who is running away from her farm home and a cruel father, when on the train the two meet for the first time. Cynthia becomes stenographer in the city and in her spare time greedily devours the education denied her on the farm. She has the gift of writing verses of real merit. Through a short poem published in a magazine, Ross discovers her after the war which took him to France. The chance meeting on the train is renewed after the usual vicissitudes of fiction. The affairs of Ross and Cynthia marry. The story is in Mrs. Smith's best vein and takes its place alongside the "Pollyanna" books which have made the author famous.

—JOHN A. EARL.

Christian Optimist, by Rev. James Coleville, M. A. New York: Doran. \$1.25. Another volume in the well-composed "Little Books on the Christian Life" is by Rev. James Coleville whose English, though not so elegant as that of his fellow-Britisher, Doctor Hutton, is nevertheless more direct and forceful. In twenty brief sections too limited to be called chapters he covers "The Belief of the Christian Optimist," "The Tri-

umph of the Christian Optimist," and "The Service of the Christian Optimist." In each section a problem of the Christian life is developed with strategy and its solution is concisely presented. Quotations in verse and prose mark a mind well-caparisoned with goodly thoughts well-spoken.

—GEORGE EMERSON HAYNES.

Young People's Projects, by Erwin L. Shaver. The University of Chicago Press. Fifty cents each.

In order to challenge the highest Christian ideals as well as to capture the deepest interest of young people of later high school and early college age, six suggested plans of projects for young people's groups have been arranged under the titles: "A Christian's Life Work," "A Christian's Recreation," "A Christian's Attitude Toward the Press," "Christian World-Builders," "Christian Young People and World-Friendships," "Young People and the Church." Each project is separately bound and contains general suggestions as to organization, duties of committees, programs, and specific group activities. Source materials are given but the emphasis is laid upon inducing the members of the group to

think for themselves and to ferret out just what constitutes a Christian attitude toward these subjects. In each program are blank pages for the recording of other relevant material, outlines, programs, committee reports, decisions, etc. Each project is planned for a period of three months with meetings each week. These programs capitalize the spirit of adventure, call forth the best energy of the young people, help them to find themselves, and send them out to create a better world.

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The Unguarded Gate, by Floyd W. Lambertson. New York: The Abingdon Press. \$1.25.

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Reports of addresses delivered at this year's Northfield conferences began in the September number, and will appear in every issue until next August. We have a stronger reserve of inspiring addresses than ever before, and can also draw on unpublished reports of addresses of earlier years by men like J. Stuart Holden, John A. Hutton, J. D. Jones, F. B. Meyer, James Reid, etc. Among this year's reports are the following:

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J. C. Massee.

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John Gardner.

The Church Which is His Body (Oct)
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Running the Way of His Commandments
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Melvin E. Trotter.

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The City Mission at Work (Nov)
The Shepherd Psalm

Albert W. Beaven.

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Living an Imperial Life
The Church and the New Day

Sidney Lovett.

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He Could Not Be Hid (Oct)
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The Cross (April)

Gov. Alvan T. Fuller of Mass.—Education and Christian Character (Oct)

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George W. Rhoad—Power of God in Africa (Oct)
Robert Russell—Faith (Oct)
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Miss Grace H. Hamilton—Ephesians: several Bible readings, beginning October.

J. S. Conning—Jewish Situation in America (Nov)

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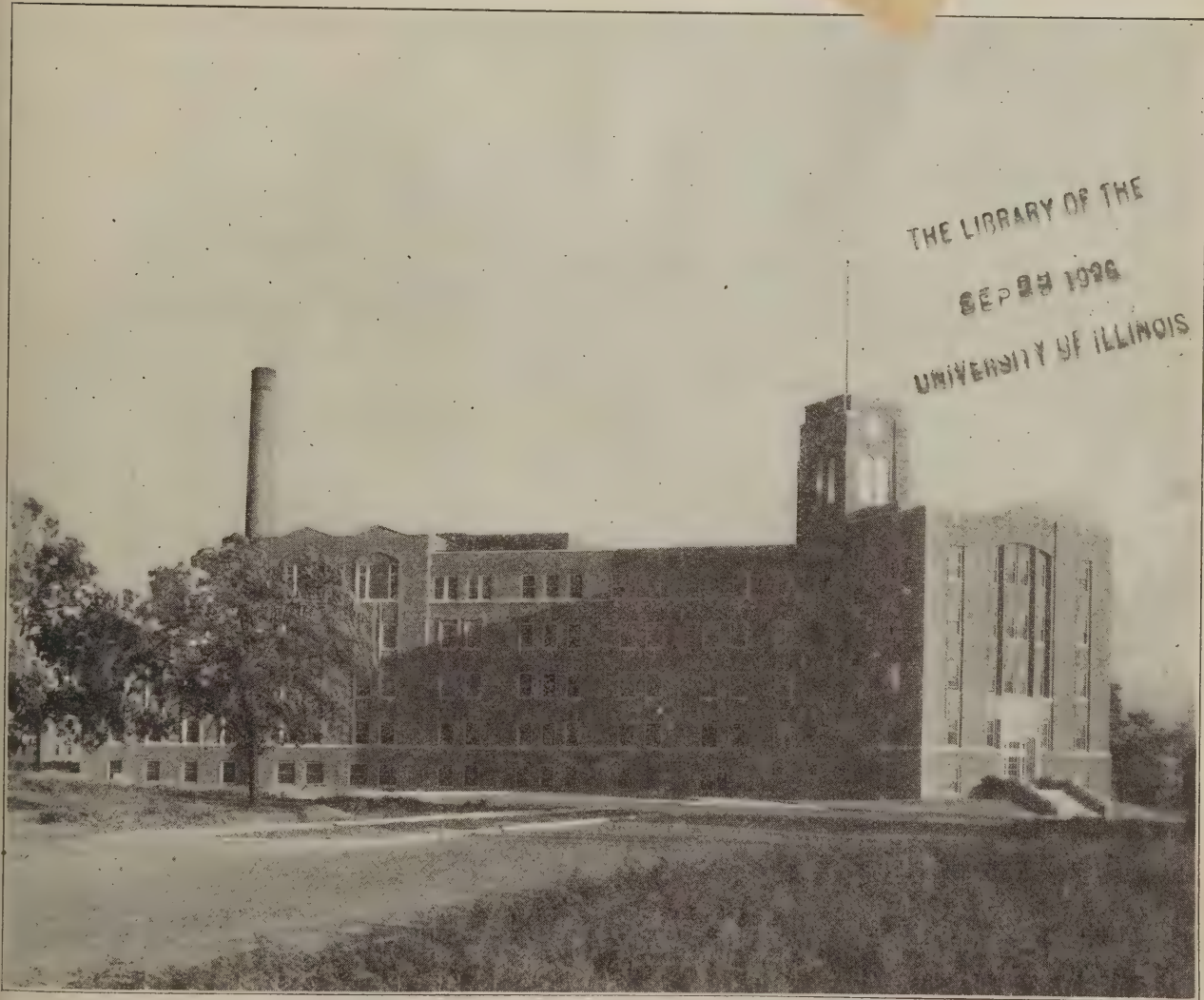
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Folks, Facts and Opinion



news report states that in the fight in China the Cantonese troops are Kuominchun. The report is reproduced here for the benefit of those readers who may appreciate it.

The *Living Church* reports that on Christmas day in Isfahan, the bishop invited 450 men on their side of the main which runs down the middle of the church. On the women's side the church was even greater. An overflow service held 300 to 400 more and the men had to be closed for lack of room. In a city where a few years ago no Christian was allowed to live, let alone preach the gospel.

Baptists are reported in the *Baptist Mexican* to have fled in terror from Cuatuto, Guanajuato, Mex., during recent anti-Baptist rioting in which one woman, Mrs. G. C. de Cuevas, is said to have been tortured until she died; a two-month-old baby soaked with coal oil, preparatory to being thrown into a fire; houses and churches of Baptists ransacked. Those who attacked the Baptists reported indignant because the church was allowed to continue services, while the Catholic churches were closed as a result of the new religious law.

Mr. Lloyd George will be picturesque as the sod covers him. At the recent meeting of the Welsh Baptist Union at Anglesey, Anglesey, he said of the minister of the remembered John Elias O'Fon: "It was not a foghorn in the mist, but a living light in the darkness. His path was clear to him, and he made it clear to who heard him. That was one of the essentials of true oratory. He had it in a marked degree, but combined with this sound judgment. It has been said that a combination of these gifts is out of place in the pulpit, but such a statement is a Magna Charta of stupidity."

The inter-board commission on student religious activity, Memphis, Frank H. Bell, secretary, announces two important dates. Oct. 3 is Student Church-unionship day. All students at colleges asked to relate themselves definitely to the local church where the school is held. Literature, including a wall chart, will be sent to all schools and to pastors where schools are located. Oct. 28-30 is the date of the first All-Southern Baptist Student Conference at Birmingham, Ala. Two thousand students are expected. Some of the nation's best speakers will be there. Pastors of some churches of students are being asked to assist their own to get there. The key-note of the conference is "The Master of my generation."

Heroin can no longer be manufactured or otherwise introduced into the United States for use as a drug. And the Inter-parliamentary Union Conference at Geneva has adopted a recommendation that such prohibition be enacted by all governments.

German Baptists of the three prairie provinces of Canada held their annual conference this year at Freudental, Alberta. The occasion was one of happy reunion. A new church organization was reported from Regina. Nearly \$6000 was contributed during the sessions for various denominational causes. The next meeting will be held at Winnipeg.

"Certainly we shall not be good lovers and interpreters of the Bible unless we begin with the understanding that all truth is true and in harmony with all other truth," states Prof. W. O. Carver. "The human mind is as capable of misunderstanding statements in the Bible as of misreading facts in nature, and as capable of overlooking statements in the one as indications in the other. It is as important that we correct our interpretation of scripture by established facts of nature as that we correct our understanding of nature by the teachings of scripture. God speaks to us in both. . . . It is the same God revealed and revealing in both. . . . It is therefore as much of a test of love of truth and of God for us to be ready to correct our understanding of the Bible by our knowledge of nature as to revise our reading of nature by the clear word of the Bible."

In Cuba there is a large tract of land whose surface is bare rock, and yet it is covered with a fine growth of timber. The trees start their growth in crevices, where they find little pockets of decomposed leaves and detritus of rock. The roots stray over the surface of the stone until they find deeper pits in the coral formation into which they dive to find sustenance at the bottom.

Whether Romanism or Protestantism is responsible for the rise of capitalism is the subject of a long and interesting discussion in the *Baptist and Reflector*. It notes a recent effort of Hillaire Belloc to throw upon Protestantism the responsibility for "the enslavement of the masses by the plutocracy," as well as a formal reply to the charge from Wilfred Monod. And it reaches the conclusion that "if capitalism had been concerned in the Reformation, it would have taken the side of Romanism." The rise of the question is itself a curious phenomenon. Who could have imagined a few years ago distinguished representatives of Protestantism and of Romanism disavowing for their respective communions the historical and moral responsibility for capitalism?

Two common arguments about the duty of tithing are clipped from an editorial on stewardship. The first states that "the regular setting apart of the tenth of their income by southern Baptists would settle all our financial difficulties and take care of every enterprise of our beloved denomination, whether it be the welfare of the local church, work within the state, in the South, or world-wide enterprise." If the money thus set apart should be devoted to the denominational enterprises, the statement as a financial proposition would be true so far as present and visible needs are concerned. But the second statement opens a big question. It follows: "Personal liberty attends the giving of money which has been assembled according to the rule and law of God. A man may use his conscience and his best wisdom as to the meritorious object on which he bestows God's money, and using his conscience, can feed his soul as he cannot feed it by anything else he does. He may give God's money or not to this or that cause, giving it according to the enlightenment of his conscience." But the setting apart of the tenth on the basis of personal liberty of appropriation, would leave the financing of denominational enterprises still up in the air. To depend for the support of those enterprises upon tithing, they must have some way of making sure that they will get the tithe. Is it quite correct to say that God prescribes the tithe but does not tell what to do with it?

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The International Federation of League of Nations Societies held its tenth congress in July at Aberystwyth, Wales, with 200 delegates from thirty nations, eight of them from America. The congress emphasized the outlawry of aggressive war, simultaneous disarmament, security and arbitration.

All Protestant foreign fields have some 30,000 missionaries. The number has almost doubled since 1900. They go out from 139 societies. Many are physicians and nurses, a form of service which is steadily growing. Many are teachers, for on Protestant fields today no fewer than 2,500,000 children are under Christian training. The United States leads all the rest of the world in amount of money sent to these foreign fields. The sum has now reached \$47,000,000 a year, and steadily increases.

Every day's dispatches make it clearer that in China the issue is gradually forming in terms of world war between the organized capitalism of western nations and the more or less disorganized communism of Russia and China. The hand of Russia is manifest; that of the allied empires, particularly those of Great Britain, Japan and the United States, more concealed, but none the less active. News reports designate the parties in the conflict broadly and habitually as the communists and the allies. Thus far the attitude of the United States government seems to have been guarded and correct, but the pressure for intervention is strong and insistent. There is a volcano in China and the world is standing on the crater's brink.

In reply to a question of a reader, the *Northwestern Christian Advocate* gives this careful statement of its reason for being "an out-and-out on war": "By any test whatever, the theory and practice of modern war are frankly opposed to the spirit of Jesus Christ, and openly deny his teachings. . . . Since, in our opinion, civilization cannot possibly survive a 'next great war,' naturally we do not see any particular wisdom in spending money and life on an enterprise which is bound to end in the general breakdown of human society. . . . Another of our reasons against war grows out of our interest in seeing pure Christianity become the one acknowledged and accepted redemptive and social force among men. We believe it is better fitted to play that part in human affairs than any other religion or philosophy whatever. But the first sign of the collapse of civilization, after a future great war, would be the extinction of Christianity, or its prostitution by the world's new rulers as one of their most convenient tools. Holding our conviction about war in these three forms, it seems to us that the present business of every thoughtful human being, apart from the negligible few who really wish to make the world a desert, is not to think how any nation can best be prepared for the next war, but how every nation can by every means prepare to prevent it."

Snears at the Rotarian and the Kiwanian are something in the fashion among cynics, but read the aims of the Kiwanis club of Lewistown, Mont., as displayed on one of its banners: "To give primacy to the human and spiritual rather than to the material values of life; to encourage the daily living of the golden rule in all human relationships; to promote the adoption and application of higher social, professional and business standards; to develop by precept and example a more intelligent, aggressive and serviceable citizenship; to provide a practical means for forming enduring friendships, rendering altruistic service, and building better communities; to cooperate in creating and maintaining

that sound public opinion and high idealism which make possible the increase of righteousness, justice and good-will."

Germany's entrance into the League of Nations is a long step in the direction of international understanding and peace. Particularly it is a step toward the formation of the United States of Europe. Until the peoples of Europe shall have achieved such an organization, the United States of America will probably hold aloof from the League of Nations. When they shall have achieved it, American co-operation with them will carry less of the seeming danger of "entanglement." Meanwhile, every such gain strengthens the pro-league movement in this country.

(Continued on page 1008)

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Classified as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Disciples or Dogmatists?

THE Great Commission is accepted as valid for the whole evangelistic program and it seems to be so. It is, throughout, a teaching program with baptism sandwiched into it at the point where the status of discipleship becomes manifest, and accompanied by the promise of the continuing presence of the living Christ with his followers in carrying out that program. The thing is so simple and so dignified that one can easily mistake it and one can hardly wish to commit one's life to a nobler task. And yet in actually undertaking to carry it out we get some curious results. We get a lot of church members who seem never to have found out what it means to be a disciple of Jesus. We get militant denominationalism and militant factions within denominations. We get schemes of opinion and imperative programs that run in seemingly irreconcilable antagonism to one another. And all the while we plead the Great Commission and the favoring presence of our Lord to sanctify such an odd assortment of results. Is it clear that Jesus had such results in view when the commission was given? If so, let us seriously so ascertain and understand. If not, the results challenge the methods we pursue in getting them, and call for elementary reconsideration.

For instance, a disciple is a learner, with the presumption that he is also a follower of his teacher in respect to what is taught. This raises a question concerning the Great Commission which is silent. Is the task of the evangelist to make disciples to himself or to Jesus? Do the apparent alternatives mean the same thing? If they differ but have some sort of connection with one another, which is the prime thing? The problem is not a trifling one. It involves the whole meaning of discipleship. Do those who hear the evangelist accept his word and follow his leadership as final, or does his message issue in their becoming intelligent and free thinkers after the mind of Jesus and does his ministry make them loyal to the immediate personal leadership of Jesus? The Roman Catholic church has no difficulty in this question; it frankly calls people primarily to follow its teaching and to follow its priesthood. Does Baptist evangelism pursue the same program? If not,

just how far does ours differ from theirs in this particular?

Assuming that the Baptist evangelist stands at the opposite pole from the Roman Catholic evangelist, and that his first objective is to bring his hearers under the immediate spiritual and personal leadership of Jesus, he comes upon a vital question of method. Shall he announce his own theological conceptions as being the truth of Christ and insist on their acceptance as a standard of orthodoxy? Or shall he strive to awaken his converts to free inquiry on their own initiative and leave them to form their own free conclusions upon Christian truth from the sources of information available to them? Here again, Rome has no embarrassment. She frankly pursues the dogmatic method. She sets definite limits to the process of inquiry on the part of her disciples. She tells them what to think and expects them to accept her didactic statements. Does Baptist evangelism use the same method? If not, wherein, specifically, does the difference appear?

This question is not a mere whimsical invention. It grows out of an observed fact, namely, the tendency of an evangelist of a particular theological type to produce a body of converts who accept his theology as their own, and if he is militant, follow even his example of militancy in the assertion of that theology. The type of theology involved in the case seems to have no significance. The result may be as apparent in the case of one theological type as another. It seems to be a matter wholly of evangelistic method. But if the trail of an evangelist is marked by a line of converts who consistently reflect his theological mold even to its oddities and its pet intolerances, can there be any doubt as to the method of his teaching? Yet it is not unusual for an evangelist to advertise not only that he is himself orthodox according to some particular standard, but that he is sure fire in producing converts of the same brand of orthodoxy.

True Christian discipleship is docile to the mind of Christ. To ascertain his mind is its constant quest. It accepts nothing in his name that does not bear in some form the stamp of authenticity as his truth. It reso-

lutely seeks available sources of information concerning him. It refuses ecclesiastically mediated meanings. If any light is to be found in a church's creed or a preacher's opinions, very well, but for a real disciple inquiry cannot stop there. And no evangelist has done his work thoroughly who has not left behind him a group of converts who are bent on finding out for themselves all that they can find out of the mind of Christ, even though such inquiry should call into question the evangelist's own teaching. The Berean example is still valid.

What this means in practice is the discipleship of research rather than of transmitted opinion. The convert who sets out in quest of his own discovery of Christian truth will make the asking of questions his intellectual instrument. Where he finds partisans disputing he will seek information. Suppose, for instance, that he should release the power of his mind to ask for light on some of the questions of evangelical religion. Is God a Person? What is meant by three persons in the Trinity? When, where and how did the scriptures by parts and as a whole originate? What part did God have in producing them? What is a miracle? Of what use is it? What part had God in causing the death of Jesus? Is there a future life? Am I saved? How do I know whether or not I am saved?

The convert who has acquired the habit of covering the field of doctrine with his own inquiries and of developing his own answers is far more likely to prove a real disciple of Jesus than is one who accepts, and perhaps becomes a factious contender for, ready-made theological opinions and party slogans. One of the best ways to relieve the Baptist denomination of doctrinal controversy would be to turn into its membership half a million converts set on finding for themselves the mind of Christ on points at issue.

Baptists, of all peoples, ought to be ready to trust the results of such evangelism. Baptists profess to have a profound faith in the religious competency of the common disciple and in the power of the Bible to yield its truth to the common seeker. We believe that in the hands of a sincere and intelligent seeker after God the New Testament is a safe and sufficient guide. Can we not afford to make this the guiding principle of our evangelistic program?

Preaching to the Men of Today

IN the April number of the *Christian Union Quarterly* the leading article is by Samuel McComb, professor of pastoral theology in the Episcopal Theological seminary, Cambridge, Mass. In the introduction the author deals trenchantly with the weakness and the power of the pulpit. The weakness of the pulpit reveals itself in "uncertainty on the part of the preacher as to whether he has any definite and living word which he can afford to utter with absolute confidence." This uncertainty is the result of failure to grasp the primary and fundamental truths of the Christian religion. But wherever the power of the pulpit is most pronounced, Christ is preached as the "creative revelation of power, peace and forgiveness."

Five things, according to Doctor McComb, should mark all gospel preaching to the men of today. Great constructive ideas should dominate modern preaching.

Religion is either everything or it is nothing. Ultimate reality is the irrepressible quest of all honest souls who seek for truth as the prospector seeks for gold. Tradition has its value, but it is not ultimate. Ecclesiastical authority grew out of something farther back, and something farther back is the truth which the seeking soul must discover. Therefore the preacher must base his message on genuine historical foundations and vindicate his faith by the facts. The ethical and intellectual grandeur of the Christian religion should capture the preacher and he in turn should generate enthusiasm among his hearers by the majestic splendor of massive ideas. The dogmatism of the past has no voice in the modern pulpit, but something better may take its place, namely, conviction based upon the living realities of Christian experience.

Constructive ideas in preaching should be augmented by suggestion. By this Doctor McComb means suggestion as to the best method of making the preaching practically effective. What practice is to the piano player the technique of religion must be to the people who hear the preacher exhorts to the achievement of good things. Principle should find its demonstration in practice. Many people say, "If only I knew *how*." They know that pressure on an electric button brings light, that the turn of a faucet releases water, and that driving a motor car is largely a matter of practice; but spiritual forces seem to be more evasive and less subject to control. Therefore preaching to men of today must point out clearly how life obtains in the spiritual as well as in the material realm.

Taking for granted the note of triumphant gladness which ought to give tone to all modern preaching, we pass on to emphasize the fourth point in the article, namely, democratic sympathy and outlook. "The end and aim of religion is nothing less than a redeemed society in a redeemed body, dwelling in a redeemed environment." This does not mean that the preacher is to act as an economic expert or to give a large part of his time to so-called socialistic theories. He must speak to men as men without committing himself to any specific doctrine which claims to be a panacea for all the ills of society. The wage-earner must be told repeatedly that all material advancement is dust and ashes without the passion of faith that constrains men to develop the highest loyalty and service; and the rich man must be warned against selling his soul for financial gain. In this the preacher, himself an example of simple living, will encourage the free discussion of the democratic ideas he commends from his pulpit.

The final point in this excellent article deals with the form of the sermon. Doctor McComb insists that modern preachers must recover the lost art of sermon making. He holds that this art is the most difficult because of the singular scarceness of those who excel in it. The sermon should combine the two elements of architecture, utility and beauty. "To avoid all manner of mannerism, tediousness, slipshod and negligent speech, sounding but empty phrases, lame and impotent conclusions is a work to be achieved only by a devoted and painstaking artist. Other things being equal, that sermon will best serve its purpose, and evoke a deep response from him who hears it, which is organic, proportioned in structure, impressive by its form and diction, noble and dignified in its ornate harmony."

The World in Transit

BY THE ASSISTANT EDITOR

The Common Law of Community Life

For this fine doctrine we are able to quote an authority no less respectable than the National City Bank of New York in a release for publication: "The common law of community life is that everybody shall be self-supporting, adjusting himself to economic conditions as they may be from time to time. Nobody has the right to say that he will not conform to economic conditions from which the entire community is suffering, or to follow a course which aggravates those conditions, while deliberately leaving to others the task of safeguarding his own dependents from the effects." The reference is directed to the striking British miners. They may answer for themselves. We are interested not in a case but in the principle. Who will deny the truth of the statement? But what havoc it would make if generally applied—for instance, if applied to the case of those corporations that disposed of the war profits by declaring stock dividends to escape the income tax! Commit it to memory. It will be useful for future reference.

Toward the Polls with Boneheads, Elect Boneheads to Office

Prof. A. R. Hatton of Western Reserve university, speaking to a group of graduates, is reported to have said, "A smaller percentage of the brightest intellects in the country are in the state legislatures and in congress now than were 100 years ago." After showing the sinister meaning of such a comparison for the country, he recommended the unanimous discharge of the duty of voting. The exhortation is becoming a futile commonplace. Look at the facts. What is actually happening is that highly capitalized business organized for profit is able to outbid the nation for the service of its clients. The remedy is not merely in voting but in understanding. Either public salaries must be vastly increased to the standard of those in business or the nation must find a cure for its money madness in business. Public salaries must go up or private ones come down. When the nation's highest talents for public service are for sale to the highest bidder, so is the nation. No number of votes at the polls can change that fact.

Churches Are Learning Their Social Message

Walter Rauschenbusch died with a broken heart. Samuel Batten passed away fearing that his prophetic social message of Christianity would follow him to the grave. Would that they might see, if they do not see, the messages and tidings that come from all parts of the field of the Northern Baptist Convention. It is clear that the pulpits of our churches were never so clearly conscious of the social implications and goals of the gospel as now, and never so clear and persevering as now in insisting upon the social practice of the principles of Christianity. The Labor day programs of the churches reveal a growing understanding and purpose. The plea of THE BAPTIST that our evangelism envisage the redemption of the world as well as the individual soul is meeting with enthusiastic response from its readers. Militarism, imperialism and pagan methods in business are beginning to wince under the scrutiny of the churches and to call preachers by hard names. The time seems to be near when the Christian forces will begin to bear upon the world their united moral impact

in the interest of a truly fraternal, democratic and cooperative community life as directly and irresistibly as they did for the abolition of the saloon. These are cheering days in which to live.

Where Is the Harm in Foreign Loans and Investments?

A great international guessing match is in progress. The object is to forecast the effect, both economic and political, of American credit holdings on the resources and industry of foreign countries. Maybe those countries will be able to redeem themselves from present and future economic domination by Americans. Maybe they will be disposed to do so cheerfully. Maybe they cannot and will not. Maybe they will come to interpret their position as one of economic slavery and will adopt a policy of wholesale repudiation. Maybe the United States will adopt the policy of enforcing by its military power the claims of both its government and its citizens against foreign peoples. Maybe the sum of such claims will keep mounting up through enlarging loans and investments, as in the recent past, at the rate of one billion dollars a year. Maybe foreigners will conclude that the only way to secure release from American domination is to resort to force. Such are the hazards and the guesses. Who knows what guess is correct? Nobody. Yet in the face of such a contingency, America drives ahead with its eyes shut. The danger lies in such a momentous movement with so little sense of direction and with such tragic possibilities.

America's Choice Between Rubber and Liberty Is Made

According to the *Commonweal*, "Col. Carmi L. Thompson has been the official pioneer in a new voyage of conquest dear to the hearts of numerous agents and sub-agents who approach the (Philippine) islands on a wily campaign for rubber." It thinks that the only real question involved in current discussion of those islands is whether we are ready to cancel "a Philippine policy of long standing and of an anti-imperialist character, in order that the reign of rubber may be established," whether the United States is prepared to say that, "regardless of political philosophies and previous commitments, of possible dissatisfaction and strife, imperialism is an excellent thing." The interpretation is a trifle belated. Events have settled that issue. The Thompson mission is an incident in a program already far advanced. No man who stands for liberty against rubber can be elected president. Test the people, and see.

Suppose that Everybody Should Decide to Collect

Repeated reference has been in these columns to the almost incredible extent to which people buy on credit. Roger Babson, surveying the situation, remarks, not casually: "While we admit that prospects for business during the rest of the year are good, we must constantly bear in mind that such credit inflation as is now going on must end in a crisis." It is admitted that at no previous time in the history of the nation has the condition of debt been so general. The world is not going back to the old spot cash system. Credit is an instrument of exchange which has become indispensable. But there are difficulties and dangers involved. The world has not yet learned how to organize credit on a practical and safe plan, and the credit of the nation is privately controlled and used largely as a gambler's device.

Will Christianity "Work" Today?

A new vision is dawning upon the minds of millions of people

BY FREDERIC C. SPURR

THOUSANDS of persons who are persuaded that Christianity has a real gospel to preach to the world are by no means sure that its gospel will "work" in the modern world. I have a letter before me in which the writer, a shrewd man, says: "I admit frankly that the gospel has proved effective in the lives of vast numbers of individuals spiritually and, to a certain extent, socially, but is it not obvious that Christianity has not been effective in the world as a whole, not even in that part of it we call Christendom? It has not changed society. It has not prevented war. Was the Holy Roman empire a great success, either religiously or socially? I express the feeling common to most men of my acquaintance when I say that while I regard the 'gospel'—as you term it—as academically sound and beautifully ideal, it cannot operate with anything like complete success in the world as we know it at present. You may say this is due in great part to the pointblank refusal of mankind to live according to its rule. That I admit. But, then, *can* we live according to its rule? Is it possible, under modern conditions, to live that care-free life sketched by Christ and to proceed upon the conviction that if we seek first the kingdom of God and his righteousness other things will be 'added unto us'?" This letter, which has the merit of frankness, expresses what large numbers of people in our time feel.

The intellectual difficulties concerning Christianity are not nearly so acute as the practical difficulties of the gospel in its social application. When everything is reduced to its simplest form, the real antagonism to the gospel centers itself in a scepticism as to the practicability of our Lord's word, "Seek ye first the kingdom of God and his righteousness and these things shall be *added* to you." Men frankly do not believe this. They think that the life of simplicity as set forth by Jesus may work very well in primitive communities, but it cannot work in a complex life like our own.

Secular Method of Living Disastrous

One thing is certain: the result of the "secular" method of living has been disastrous. Life has become an unholy scramble in which not always the best, but the strongest, the most pushful, and the least scrupulous, have "survived." The law of the jungle has become the law of human life. The things that Christ promised should be "added" have become the first things for the majority of people. Food and clothing and shelter are necessities of human life, but they have entirely filled the foreground of man's ambition, until a larder, a wardrobe, and a mansion—always growing—have come to be the *summum bonum* of existence. For multitudes the main purpose of life is to obtain the best food, the best clothing, and the best shelter, and the most of the best. But as all available food, clothing, and shelter are not of the best—inferior qualities being almost necessary—the race begins as to who shall obtain the best. It is striking to observe the emphasis which Jesus places upon covetousness as a mother sin. He declared that this vice was responsible for the choking of the best things in life; that it was wholly illusive, and that it led directly to most of the world's social evils.

And the world today knows that he is right. The old way of living has broken down. Say what we will about the part that bad politics played in forcing that great war upon the world, the real cause of that war was covetousness. Men were after larders and markets and wardrobes and luxuries. There would have been no European war but for the tragic fact that second things had become first things. The bolshevists and Marxians, in their bovine way, are well aware of this, hence they cry out for the destruction of the system which has brought such misery upon the world. Men who are neither bolshevists nor Marxians are just as certain that the world has been on the wrong track and they also are seeking a new method of living, although it is not the method of destruction. As for the wreckage of the modern world the most hopeful sign we perceive is the awakening of so many minds to the real cause of our trouble: that we have turned from the way of Christ as being impossible. We have trodden the contrary way, which has ended in tragedy.

The Guarantee of Jesus

But is Christ's way of life practicable? Where are the guarantees that if men live according to this way and seek the kingdom first, the rest will be *re-* "added": that all the needs of life will be met, and more? The only guarantee Jesus gives is the character of God. He rests everything upon that. The Father, he tells us, is the source of all good. We have to depend upon him for all we receive. He it is who supplies all our raw material, without which we could make nothing at all. Whether we own or disown him, we are his pensioners. But he never betrays us. He clothes flowers of the field and feeds the birds; he then, could he betray his own children? He would not for us by means of laws. Obey those laws and all things shall be well. "Seek first the kingdom of God and all things shall be added." That is the sole guarantee Jesus gives on behalf of a normal and happy social state. But the modern world does not believe in a good enough. It seems to be insubstantial, nebulous, unreal. It lacks the element of "cash down," that substantial guarantee which the war and the income tax have done so much to lessen. It introduces that vain thing—as men believe it to be—faith. At the bottom, therefore, the whole matter resolves itself into one question: Do we really believe in God sufficiently to entrust our future upon the stability of his character?

When we have exhausted all our logic we are compelled to return to that simple and fundamental question and answer it. Thousands of simple souls do believe in God in this way. They live on Christ's love and they abide in peace. They are never betrayed. Every minister knows widows and others who are without resources save in the love and care of God. They are happy, trustful people, who do their best and leave the rest with God, and who in all their thoughts seek the kingdom of God first. And the other things are always "added." To some extent the old miracle of the unemptied barrel and the undrained cruse of oil is continued in their experience. How the provision is made is somewhat of a mystery, but ask people of the order whether it be not true that their faith has no

een betrayed! The community, however, does not believe in God in this simple way. Human life is not organized on Christ's lines, hence it is not at peace. It has taken another way, with the fatal results that are apparent to all.

If we ask, then, whether the gospel will "work" in the modern world, the answer is: Certainly, if men will give it an opportunity; but so long as they place the emphasis on the wrong things and put second things in the first place it cannot work, and its beneficent program is bound to remain unfulfilled so far as society is concerned. For the gospel does not work magically; it can work only morally. The life principle it conveys becomes fruitful only in a congenial soil. If we ask why men hesitate to receive it and live by it, the answer will be that they are afraid. Fear is at the bottom of most of our social troubles. Nations arm against each other because of fear. Men hurry to be rich because of fear. The whole system of grab which urges men to get as much of the world's goods as they can and as soon as they can is based upon fear, fear that if they fail there will be nothing left for them at the end. And Christ presses the contrary of all that. He urges the child's trust and condemns the beast's leap. Trust God, he says. Live according to his law. Put his kingdom first. Reduce all life to a single service. Refuse to be torn between mammon and God. Do this and all the parts of life, personal and social, will fall into place. Society will then be organized on the lines of a Father's kingdom and not on the lines of an African jungle. That agey, fear, will vanish in the broad light of divinely paternal love. Inequalities will remain, but all will be happy, since in the kingdom of the Father there can be no room for tyrannies, trickeries, and wars.

A counsel of perfection, people reply with a shrug of the shoulder. But is it? We have had the counsel of destruction; what is there left for us but to try Christ's way or return, like very fools, to the blasted path upon which our feet have been burned? It is a counsel of perfection, if you like, to this extent: it can never completely operate socially until the world accepts it. We are cynically reminded that we "cannot change human nature." Is that so certain? It has been changed a good deal since the beginning, and all the change for good has been in the direction of Christ. The beast is dying and the child is emerging. Miraculous changes have occurred in individuals. Lives, tigerish and hurtful, have under Christ been transformed completely. And what is possible for the individual is possible for the race.

One thing is certain: a new vision is dawning upon the minds of millions of people of a new society which answers completely to our Lord's conception of the kingdom of God. The church has an unparalleled opportunity of proclaiming anew its gospel in all its completeness, and of pressing home upon men this new point that the complete acceptance of the gospel carries with it the establishment of that social order of which the best people are dreaming, while its rejection is not only a refusal to accept a spiritual boon, but a definite and deliberate wound inflicted upon society, since it hinders the only means of true progress. There has never been such an occasion for a grand appeal on behalf of Christ as today. But to give it effect the men who make it must themselves live simply and make it clear that in their own lives the kingdom comes first. These are the adventurers for God, and in due time they will win through.

Into Italy by the Back Door

BY WINFRED ERNEST GARRISON

ITALY HAS several front entrances. One who comes in by the Bay of Naples cannot but feel that he is entering where guests are expected. Brindisi, on the heel of the boot, is a sort of postern gate for those who approach from the east. The great railroad routes from the north, piercing the Alps by the famous tunnels, the St. Gotthard, the Simplon, the Mont Corris, are artificial but wholly respectable portals. But one who comes in from the mountains of Dauphiné, over a pass that has not even a wagon-road, not to mention a railroad, must be said to have come in at the back door. And that is what I have done today, climbing from Abries on the French side up 2600 feet, over the *Col Lacroix*, and down 300 feet to Bobbio Pellice where the road begins. The particular attraction of this region, apart from its scenery which is of the best, is that it is the country of the Waldenais.

I had been in Marseilles watching the incoming and outgoing ships, eating marvelous and mysterious sea-food, and visiting the *Chateau d'If* on its rocky islet in the bay where the Count of Monte Cristo and the Man in the Iron Mask and other notables have been imprisoned from time to time. There is one of the finest views imaginable from the top of the chateau, but the designer of the dungeons was grossly negligent in the matter of providing either scenery or ventilation for the compulsory guests. It could have been the easiest thing in the world to provide a balcony from each cell which would have made confinement there almost a pleasure, but instead they all look through narrow gratings into a dismal court.

Two hundred miles by rail up into the Alps brought

me to Briancon, at the end of a branch line. Briancon is surprising in many ways. The first surprise is to find that, in spite of its seeming remoteness, it is so old. One would have thought it would have taken centuries to find the place hidden at the end of difficult gorges which must have been practically impassable until roads had been constructed at infinite pains. Why should they build roads until there was a town to build them to, and how could there be a town until there were roads? The riddle of the chicken and the egg. But the Romans found their way there and built a town, and Charlemagne passed that way, and through the Middle Ages it was a center for both trade and strategy. Half of the famous expeditions that have gone from France into Italy, or vice versa, have passed through Briancon—Hannibal, Caesar, Charles VIII., Napoleon, and others. On studying the map, one can understand it. The passes over the Alps, difficult as they are, are rather easier than elsewhere. If the difficulty was enormous, so also was the pressure of military and economic necessity. So they found a way. And on that way, Briancon was a beautiful halting-place. Two gorges converge to form a smiling little valley frowned down upon by lofty ranges. Two other streams enter this basin on one side, and the combined waters flow away to the south through a narrow passage, making a cultivable and habitable valley in the midst of bleak mountains, with five entrances and exits.

The town itself is built on the sloping top of an almost detached hill at the upper end of the valley, defended by cliffs on three sides, and by a fort, a moat, a wall, and heavy gates, with a drawbridge. The streets are narrow

stairways down the center of which, through stone channels, flow little streams of water with startling velocity.

The second surprise is the forts. These are everywhere. From a point of view 2000 feet above the town, and almost directly over it, I counted six large forts occupying commanding sites on spurs of the surrounding mountains, besides a large barracks in the valley, three fortified outlook posts on peaks looking into Italy, and a masked battery on the ridge behind me whose guns, with their long muzzles hidden by the daisies, pointed toward the road that leads from Italy, eight miles away. The forts were built by Vaubau and are now happily obsolete, as most impressive stone fortifications are. Louis XIV's great military engineer must have had a beautiful time fortifying the frontiers of France. One finds his work all through the Pyrenees as well as in the Alps. I went to considerable pains to visit the first of his fortifications that I came within reach of, at Villefranche, but since then I have been unable to avoid them without making impossible detours. They are everywhere. While the forts are probably worthless against modern artillery, the masked battery is relatively recent, and the ammunition cave near by bears the date of 1900 above its door. The forts, antiquated as they are, are still considered forts and not historical relics. They are, with one or two exceptions, manned with soldiers; access to them is prohibited, and the whole neighborhood swarms with uniforms. It looked as though France were expecting an attack from Italy before the end of the week. I wondered whether Italy felt equally suspicious. Presently I found out.

An intelligent Alsatian whom I met in Briancon said that conditions in Alsace are much confused now. It is neither French nor German. He told of a university professor there, a teacher of German literature, who had always thought of himself as a German-speaking Frenchman. Now that he is required to teach in French he is conscious that he has an accent and finds himself looked upon as a French-speaking German.

When I was speaking of my prospective journey across the border into Italy, a man advised me to be sure that my passport was all right. He had been invited to Rome by the king of Italy to give some lectures, but was stopped at the border and sent back because of some technical irregularity in his passport. He showed the king's invitation, but that did no good; back he went.

So I saw to my passport, and set forth toward Italy. Because I wanted to enter the Waldensian valleys, I did not take the road which runs directly from Briancon into Italy over the *Col de Mont Genevre*, but went south by rail a few miles, then by auto-bus to the end of the road, and, shouldering my knapsack and camera, climbed over the range as I have said. It was a beautiful tramp; none better in the Alps so far as I know. The view from the top of the pass was a tangle of mountains on both sides. Dropping down 2000 feet into a narrow valley of pasture I approached a pleasant inn, the first and last inn in Italy, depending on which way you are going. A gendarme sauntered forth—a pleasant-faced boy with an evident disposition to be agreeable. Had I come over from France? I had. Ah. Beautiful walk and a lovely day after a week of cloudy weather. Then he saw my camera. His jaw dropped. "But what's this?" "Why this is my camera." "A camera! Why, good heavens, don't you know—?" and then came a torrent of Italian that was much too fast for my receiving apparatus, but the gist of which was that cameras were prohibited on the border. This was presently detailed to me slowly and with emphasis. Carrying a camera was *prohibissimo*. He called for my passport and examined it carefully. It satisfied him as to my right to enter the country. He only remarked that I did not look as old as my picture—which proves that he was

a polite and friendly youth. Still, nobody ever looks as old or as vicious as his passport picture. But the camera. He called another soldier and they consulted. There was nothing to do but await the return of the corporal of the guard. Meanwhile I was under arrest and my camera was locked up.

But there were plenty of people to talk with, the conditions of my imprisonment were light. Unlike the Count of Monte Cristo and the Man in the Iron Mask, I had the benefit of all the scenery there was, and there was plenty. A jovial muleteer whom I had met near the top of the pass saw my predicament and said: "Why didn't you give your camera to me up there? I could have hidden it for you in a bundle of hay." Another civilian commented: "These soldiers are all south Italians. A north Italian would never have done such a thing to you."

A young woman, the daughter of a Waldensian pastor who was spending a few days at the inn, gave interesting opinions of Mussolini, whom she both disliked and admired: He is giving Italy what Italy needs, because most of her people are ignorant and need discipline. Those of us who do not need such stern measures ought to submit to them willingly for the sake of the majority who do. He is absolutely without personal ambition. Among her educated friends she never hears a word in his favor and they think she is out of her sense to defend him. She had expected to spend the summer in Paris, but could not get permission to leave the country because of the new edict which prohibits Italians from going outside of Italy for vacations and pleasure-trips. This is to keep the money in Italy. (I had seen an announcement of this edict in the Paris papers but scarcely believed it.) Just before the Fascisti came into power she had accompanied a group of foreign friends on a trip through central and southern Italy and sometimes they had to stay in their hotel rooms for days at a time, by advice of the police, because of popular feeling against foreigners. Now any man, woman, or child can go where he pleases in Italy in perfect safety. "Still," she added with a laugh, "I couldn't go to Paris and you can't leave this inn till the corporal comes."

He came at last, after three agreeable hours of incarceration for me at a table in front of the inn. He was big blonde, a north Italian, I judge, with the Lombard strain still dominant, alert, intelligent, friendly. He went into the case carefully and explained the whole situation to me again. When I pointed out that the camera was a motion-picture camera, more suitable for photographing people in action than military sites and fortifications (which there are none on the Italian side anyway, so far as I could see) he saw a new chance for me. He evidently wanted to let me go if he could. When he looked at my passport, he was greatly relieved. "Oh, so you're an American. Well, of course, no American has any interest in photographing the defenses. It isn't as though you were French." So he gave me back my camera, released me from bondage, and told me to report to the military authorities at Torre Pellice and they would tell me what to do so that I could get back over the border without having more trouble.

So I came on down the valley of the Pellice by a mountain trail which drops down through a series of tiny cultivable spots alternating with gorges, past microscopic villages poised like eagles' nests upon crags, through the country which for 700 years has been the home of the Waldensians and the almost incredible ruggedness of which has been their defense against their enemies in times of persecution. It is a long way from Lourdes to Bobbio, but it is spiritually a still longer way from the intricacy and intolerance of the Roman system to the simplicity and heroic faith of these most primitive Protestants.

The Disciple of the Night

A DRAMA SERMON, BY PERRY J. STACKHOUSE

Characters

Nicodemus, a Pharisee and member of the Sanhedrin.

Joseph, of Arimathea, a friend of Nicodemus.

Jesus, the Prophet of Galilee.

Tohnathan, president of the Sanhedrin.

Simon, an officer, sent to arrest Jesus.

A servant.

Scene I

A DISCIPLE OF THE NIGHT

(Place, a Jerusalem street. Nicodemus and his friend, Joseph, of Arimathea, are returning from a service in the holy temple. As they walk along they discuss the old problem of religion.)

Joseph, of Arimathea: It was a beautiful service today in the holy temple. As I watched the white-robed priests offering sacrifices and listened to the songs of Zion and the old prayers that have come down to us, my soul was stirred within me and like our father, David, "I was glad when they said unto me, let us go into the house of the Lord."

Nicodemus: It was indeed a beautiful service, but it left me with a restless conscience and the deepest aspirations of my soul unsatisfied. The clouds of incense, the march of priests, the slaughter of the lambs and the doves—all the symbolism of that holy place captivates the imagination and charms the senses, but religion ought to mean more than a thrill.

Joseph, of Arimathea: But our fathers have worshiped God after this manner since the days of Moses. Is not the religion of the fathers good enough for you?

Nicodemus: A living man ought not to be in bondage to the dead hand of the past, however sacred that hand may be. Ritualism is not religion, but it may easily become a substitute for religion. Our rabbis have added to the law of Moses a great mass of traditions. They have attempted to bring the whole life of man under the domain of law. In the name of Jehovah we are compelled to do a thousand little things and few of them seem to me to be very important.

Joseph, of Arimathea: What do you regard as important things in religion?

Nicodemus: I suppose what seems important to one may be of little importance to another. Here I am, a mere bundle of flesh and blood and bones. I think, I feel, I dream. I have a certain liberty within narrow limits. Today I am walking with you down the Jerusalem street. Tomorrow, there may be nothing left of me but an corruptible body that in time will return to dust. I want to know if that will be the end of me. Is there a God in the universe? If there is, what attitude does he take toward me, and men like me? I am burdened with a sense of sin and I am not able to resist the temptations that assail me. Is there any power, human or divine, that can help me in my moral struggles? I confess to you that in my religion I find no clear answer to these questions and my obedience to external law has failed to make me a good man.

Joseph, of Arimathea: Nicodemus, you talk like an unbeliever! Such talk is dangerous. If it were reported to the Sanhedrin, of which you are a member, I fear the consequences would be serious. Art thou a disciple of Jesus of Nazareth, the Prophet of Galilee?

Nicodemus: I am not. I have heard him speak, but I have never exchanged a word with him.

Joseph, of Arimathea: You will do well to keep away

from him. By his dangerous teachings he is leading many of the common people astray.

Nicodemus: But I cannot keep away from him. There is something in him that enthralls me. The other day I stood on the fringe of a crowd and listened to him as he talked to the multitude. He has found the secret of life and I want to know what that secret is. Joseph, there is something godlike in the character of that man. Truth looks out from his eyes, wisdom is enthroned upon his brow, righteousness is stamped upon his face. The other day I saw a man so crippled that he has not been able to walk for years and that man cried out to him as he was passing by, "Jesus, thou son of David, have mercy upon me." And he stood and looked at him for a moment and then said, "Rise, take up thy bed and walk." and the man leaped to his feet and came running and threw himself at the feet of Jesus. I know that he must be a teacher come from God for no man can do the signs which he does except God be with him.

Joseph, of Arimathea: Nicodemus, you will do well to put a guard upon your lips. You are a member of the Sanhedrin. Hundreds of people look to you as an example. If you lend the weight of your influence to this Jesus of Nazareth you may bring death and destruction, not only to yourself, but to many others who follow in your footsteps.

Nicodemus: I have no intention of becoming a disciple of Jesus. Only a fool would sacrifice such a position as I hold to become a follower of a man who is headed to disaster. I am hedged in by a thousand traditions and customs. I am not likely to do anything rash, but I have an inquisitive mind. I am a seeker after truth and I have failed to find it in the religion of our day. This man of Nazareth strikes the note of reality. He deals with the things that are essential. His religion is first hand; it is not something that he has learned out of books, or from men. He knows God and the way of salvation and life everlasting. Some dark night, when the streets are deserted, I may call upon him, for I have learned that he abides in a certain house in this city. Perhaps he may be able to clear up some of my difficulties. Perhaps he may have a balm for my weary and sin-sick soul. I have talked freely to you, my friend, because I know you will not betray my confidence. Pray to the God of my fathers that I may be able to find light and peace and salvation. Farewell.

Joseph, of Arimathea: Farewell, Nicodemus. I warn you that you are traveling on a dangerous road. A man who questions the popular religion of his day is likely to come to grief. Take heed lest that eager, curious mind of thine lead you into taking some step that will bring you into the hands of our religious rulers. They may not be able to answer your questions or bring light to your dark mind, but they can make short work of you and they will do it without hesitation and without mercy.

Scene II

THE SEEKER

(The upper room of a house in Jerusalem, where Jesus is a guest. Time, late evening. In the secret cover of the night Nicodemus, with a mind that is dark with perplexity on the great problems of the soul and God, comes to Jesus seeking light. Nicodemus knocks at the door.)

Servant: Who is there?

Nicodemus: A friend.

Servant: Whom seekest thou?

Nicodemus: The Prophet of Galilee.

Servant: The hour is late, the streets are deserted, the Master is asleep and unless thy case is urgent I will not awaken him.

Nicodemus: My case is urgent. Tell your master that a seeker after God and the way of salvation stands without desiring to talk with him.

(The servant goes away and in a few minutes the door is opened and Nicodemus is ushered into the presence of Jesus, the Prophet of Galilee.)

Jesus: Peace be unto you, O Nicodemus, ruler of the Jews, I have been expecting thee.

Nicodemus: How knowest thou me?

Jesus: I have seen thee standing on the outside of the crowd as I have proclaimed the good news of the kingdom.

Nicodemus: Master, we know that thou art a teacher come from God for no man can do the signs which thou doest except God be with him. I have come to thee with the hope that thou mayest be able to clear up my religious perplexities. Clouds and darkness are all about me and even the light I have is but twilight.

Jesus: Nicodemus, what you need is not new light, but a new heart, not more knowledge, but a vision of God. Verily, verily, I say unto thee, except a man be born anew he cannot see the kingdom of God.

Nicodemus: How can a man be born anew when he is old? You cannot change the nature of a man. He is what his surroundings and habits have made him. When he arrives at manhood, his character is fixed. I am Nicodemus. I have certain qualities of mind and heart. I have also certain appetites and passions which I share in common with all creatures that have in them the breath of life. How can a man be born anew when he is old? Can he enter the second time into his mother's womb and be born?

Jesus: Nicodemus, a man can be born anew when he is old. He is not in the kingdom by nature, nor by the will of the flesh. That which is born of the flesh is flesh and if ye live after the flesh ye shall die, but, Nicodemus, you are something more than flesh. You are an immortal spirit, dear to the heart of the heavenly Father, who is ever seeking to liberate that immortal spirit and bring you into fellowship with himself. That which is born of the spirit is spirit. Marvel not that I say unto thee, ye must be born anew.

Nicodemus: To be born anew: to get back the innocence of childhood, to have a conscience void of offense, the heart purified, the burden of sin lifted and to know that God is near. Tell me, oh tell me how I may be born anew.

Jesus: Nicodemus, you have read in the law of Moses the story of the fiery serpents that were sent among the people because of their sins and when a great many people had been bitten, Moses, at the command of God, placed a brazen serpent upon a pole and whoever looked to the brazen serpent was healed. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth may in him, have eternal life.

Nicodemus: Who is the Son of Man?

Jesus: I who speak unto thee am he. For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have eternal life.

Nicodemus: Oh Master, thou hast the words of eternal life and I believe that thou art not merely a teacher come from God, but the very Son of God.

Jesus: He that doeth truth cometh to the light that his works may be made manifest. Nicodemus, you have come to me secretly in the darkness, are you ready to enter into the sunlight of full discipleship?

Nicodemus: Master, if it be known that I am one of thy disciples I shall be put out of the Sanhedrin. I shall be stripped of all honors and position and influence. May be I shall be imprisoned and put to death. Let me be a secret disciple. I hold a position of influence and responsibility. As a secret disciple I shall be able to work from within. I may be able to win some of the leaders of our religion to thy cause.

Jesus: Remember, Nicodemus, whosoever shall save his life shall lose it and whosoever shall lose his life for my sake shall find it. If any man will come after me he must deny himself and take up his cross and follow me. Nicodemus, behold the hour is at hand when you will be compelled to choose between me and the world. In that hour when the enemies of the kingdom are triumphant, let the word of mine ring in your ears, "Whosoever shall confess me before men, him shall I confess before my Father and the holy angels and whosoever shall deny me before men, him will I deny also before my Father and his angels. Farewell Nicodemus, thou disciple of the night, thou art not far from the kingdom of God.

Scene III

THE GREAT CONSPIRACY

(Place, Jerusalem. The assembly room of the Sanhedrin. The seventy-one members have been called together by Johnathan, president of the Sanhedrin, to consider what action shall be taken against Jesus, the Prophet of Galilee. Among those present are Nicodemus and Joseph, of Arimathea.)

Johnathan: The false prophet from Galilee, who is known as Jesus, of Nazareth, is in the holy city and is filling Jerusalem with his lying doctrines. Crowds of people are here from Judea, Galilee and from beyond Jordan attending the feast of the tabernacle and this imposter, who is in league with Beelzebub, the prince of demons, hath inflamed the minds of the people that many of them are declaring openly that he is the Messiah who should come. The rulers of the nation the time has come for us to take some action against him.

Joseph, of Arimathea: Would it not be better for us to leave him alone? If we take him seriously it will give him a place of undue importance in the minds of the people. The foolish multitude is always running after religious novelties and this carpenter prophet is the newest thing in religion. Let him have his little day of triumph. He will soon go back to Galilee and in a few months he will be forgotten. A little fire, if left alone, soon burns itself out but if wood be thrown upon it and the wind riseth it will burst forth into a great conflagration. My judgment is to let this little blaze alone. If we keep away from it the prophesy that in a short time there will be nothing left but some dead ashes.

Johnathan: Joseph, if a little fire started in your house I think you would do something more than leave it alone. The way to stop a fire is to put the fire out before it spreads. This firebrand from Galilee must be extinguished before he sets the nation ablaze. As the supreme tribune of the Jewish people, not only in this country, but in every place throughout the world where our people have settlements, we occupy a position of great responsibility. As head of the Sanhedrin I have already ordered Simon, chief officer, to take a guard of our temple police and bring this Jesus of Nazareth, by force, if necessary, into our presence for examination and perhaps condemnation. Hark! I hear the tramping feet of our police marching down the outside court. Order Simon to bring his prisoner into our presence.

(The door is opened and Simon, the chief officer, enters but without a prisoner.)

Johnathan: Where is thy prisoner? Why did you not bring him?

Simon: Never man spake as this man.

Johnathan: Are ye also led astray? Hath any of the rulers believed in him, or any of the Pharisees? But this multitude which knoweth not the law is accursed.

Simon: I scattered the multitude with my men until I came into his presence. I was about to lay my hands upon him when I heard him say, "If any man thirst let him come unto me and drink." I am only a rough soldier and know not the law, as thou sayest, but I am a judge of men. This Jesus is not like other men; he is a prophet of the most high God. Instead of dragging him into thy presence I knelt at his feet, crying out, "Lord give me of this water of life that I may drink." Do with me as you will, but from henceforth I cleave to the Prophet of Galilee.

Johnathan: Simon, for thy disobedience and blasphemy thou art no longer a chief officer. Thou shalt suffer the loss of all thy goods. I cast thee out of the Jewish assembly; from henceforth thou shalt be unto all the faithful as a heathen man and a publican. Be gone! And let us see thy face no more. Members of the Sanhedrin, we need no other witness than the testimony of this man to prove that this false prophet is an enemy of our holy religion. He is a blasphemer and according to the law of Moses ought to be stoned to death.

Nicodemus: I am opposed to any sentence of condemnation. This court commands the confidence of the people, because its decisions are based upon certain laws. We have a law that a man must not be judged except it hear from himself and know what he doeth. We have no legal right to sentence this man to death unless we first hear his testimony and confront him with witnesses. I speak not as a friend of the Galilean, but as a champion of the sacred law of our fathers.

Johnathan: Nicodemus, art thou also of Galilee? Search and see that out of Galilee ariseth no prophet. Moreover, I warn thee that thy sympathy with this deliverer of Galilee may bring to thee the same fate that has overtaken Simon, the chief officer. It is true that thou dost occupy a high position, but the higher the position, the greater and more terrible the fall. Are we agreed that Jesus, of Nazareth, shall be put to death? Let the ballot be taken at this time.

(Ballots are prepared and distributed and after an interval, Johnathan, president of the Sanhedrin, announces the decision.)

Johnathan: Of the seventy-one members voting, sixty-nine are agreed that Jesus, of Nazareth, shall be put to death. Two ballots are in the negative. It seems to be evident that there are two traitors in our midst. Who they are we do not know, although we all have our suspicions. Let us go out from this assembly with these words to all who are friends of the law of Moses and the holy temple: Death and destruction to the Nazarene and to all his followers."

Scene IV

THE GLORIOUS SUNLIGHT OF FULL DISCIPLESHIP

(Place, hill of Golgotha. Time, Friday, of Passion Week. Jesus has been foully put to death. No last minute miracle occurred to save him. The disciples, hopeless and heart broken, have fled for their lives. Apparently all that is left of the new religion that had come out of Galilee, is that poor, bruised, and blood-stained body that is hanging upon the cross. Two men, Nicodemus and Joseph, of Arimathea, still keep their watch round the cross.)

Nicodemus: Thank God his sufferings are ended. I shall never forget the sound of the hammer as it drove

the nails through the quivering flesh of his hands and feet. It was like a sword piercing through my own heart.

Joseph, of Arimathea: Yes, he is dead. I heard him cry, "It is finished." I watched the Roman soldier as he thrust the spear through his side. I saw blood and water gush forth. I saw his head droop. I saw the end.

Nicodemus: So you think he is dead?

Joseph, of Arimathea: Yes, he is dead. But there was in him something that no soldier could kill. All the priests and Pharisees and rulers could not destroy it. They have worked their will upon his body and left it broken, but the thing that gave beauty and power and glory to his life escaped them. He triumphs, even in death.

Nicodemus: You talk as if you were one of his disciples.

Joseph, of Arimathea: I am. From henceforth I shall follow him, even to such a death as we have just witnessed. Here, at the cross, the light has dawned upon me.

Nicodemus: Your words fill my heart with joy. When his chosen disciples fled it seemed to me that I stood alone. As I watched him suffering, dying, through the long, black hours, I recalled that he said to me, "Nicodemus, behold the hour cometh when ye shall be compelled to choose between me and the world. In that hour when my enemies are triumphant, remember, whosoever will confess me before men, him I confess before my Father and his holy angels."

Joseph, of Arimathea: Nicodemus, I have a proposal to make to you. If you accept it, it may mean imprisonment and death for both of us. You know that the Romans have a law that when a person is crucified his body must be left upon the cross to decay and become food for vultures, but that law has been modified so that in special cases burial is permitted. We still hold positions of authority and my proposal is that we go to Pilate, the Roman procurator, and ask that the body of Jesus be given to us for burial.

Nicodemus: Gladly will I go with thee on such an errand. But if Pilate grant our request what shall we do with the body of our Lord?

Joseph, of Arimathea: I have a garden and in that garden there is a tomb hewn in stone where never man has yet lain. Here we shall place the body of Jesus.

(The garden four hours later.)

Joseph, of Arimathea: Pilate did not hesitate in granting our request. He confessed that Jesus was innocent of the charges brought against him and that it was fear of the Jews that caused him to give sentence of condemnation.

Nicodemus: What terrible things are caused by fear. If the priests and the Pharisees had not been afraid of Jesus, they would not have proposed to put him to death. If Pilate had not feared that a refusal to crucify Jesus would get him into trouble with the authorities at Rome, he would not have this awful crime upon his conscience. If Simon Peter had not been afraid, he would not, with oaths, have denied his Lord. If I had not been afraid of losing my position as a member of the Sanhedrin, I should have publicly enrolled myself as a disciple of Jesus and perhaps my example would have been followed by others. Fear creates unhappiness, makes cowards of us all, and paralyzes our activities. For the first time in my life I have peace in my soul. A secret disciple is always an unhappy disciple. It may be that tomorrow we shall be thrown into prison, but even so we have made the good confession. We are no longer disciples of the night. Let us go to our homes. Mary Magdalene and the other Mary stand yonder keeping watch at the sepulcher over the body of Jesus. They are not afraid. They have the perfect love which casteth out all fear. Light and love and goodness are imprisoned in that tomb. I look for a resurrection.

"Greater Works Than These"

The story of an unselfish labor of love

BY G. CLIFFORD CRESS

A BEAUTIFUL baby boy, three hours old, was asleep in the nursery as I peeped in at the rows of white baskets awaiting other arrivals. This baby, who had arrived at noon, had the proud distinction of being the first to be born in the new Midway hospital, St. Paul, Minn., dedicated to the divine ministry of which Jesus spoke when he said, "Greater works than these shall ye do." As I went down the corridor from the nursery, I met a woman with silvered hair walking slowly toward her room, steadying her steps with a cane. These two, the new-born babe and the mature woman, complete the circumference of human life which encircles the benevolent influence of this organized ministry of mercy.

I found rooms in this modern hospital for the accommodation of 100 patients. In one of these rooms, which has a pleasant outlook to the south, was a lad who had never been able to walk, but was now almost ready to run and play like any normal child. In another white room, a doctor was removing the bandages from the eyes of a little girl in the hope that she might see the sunshine and the flowers upon which she had never gazed. Up and down the corridors I went, looking in here and going in there, to find youth and age trying to be cheerful throughout their first surgical experience, yielding to the scientific treatment which is at its best in this modern hospital.

From Small Beginnings

The building of this Baptist hospital in the twin cities is the latest, but not the last, chapter in a remarkable story of achievement. Twenty-five years ago the idea of a hospital took root in the souls of certain members of the First Swedish Baptist church of St. Paul. Some of these, like the heroes of faith in olden times, "died without receiving the promises," but the idea lived on. The initial effort to develop an institution resulted in the building of the first unit of the Mounds Park sanitarium. It was soon overflowing with patients. One extension after another was added, a training school for nurses developed and the sphere of its influence reached out further and further until seven states are now represented on its board of managers.

During the last quarter of a century the cities of St. Paul and Minneapolis have experienced a large growth. New industrial centers have developed and the cities are linked together by beautiful boulevards. Naturally there was a large fringe of population where the two cities converge that was not cared for adequately by hospitals. Such institutions had been located in the older and more thickly settled parts. This challenge was met by the purchase of a beautifully wooded eight-acre lot in a strategic center close to University avenue, the main arterial highway between the two cities. Here the new Midway hospital was opened to the public in July, 1926, and dedicated with impressive services.

The building and equipment today represent a value of \$750,000. Built in the shape of a capital letter Y, 75 per cent of its rooms receive the sunlight. From the great boilers located in the sub-basement to the operating rooms on the fifth floor, every department contains the latest equipment approved by medical science and world-wide experience.

A modern hospital is as complicated as the human body which it is built to serve. At first glance, it, like the body, seems a simple thing of few parts. But a careful scrutiny reveals a bewildering array of departments unsuspected by the average layman. The immense furnaces, steam distributing systems, water breakers and purifiers, pumps, dynamos, elevators, diet kitchen, cold storage, sterilizing units, culture laboratories, X-ray department, offices and operating rooms with lights that cast no shadows, all work like trained servants to minister to human need. Utilization of space and efficiency of operation are related here so harmoniously that the busy program of the day goes forward without commotion, irritation or delay. Much of the building, due to the type of construction and material used, is sound proof. The long halls are floored with rubber laid on cement. The chaste, simple lines of the exterior, and the quiet perfection of interior arrangement and equipment give assurance of rest and recuperation.

The touch of the hospital depends much on its corps of nurses. Quiet, resourceful young women in their distinctive garb go about their ministrations of mercy. The fact that most of them are trained here impresses one with the splendid service which the association is rendering through its school of nursing. Young women of approved character and with certain educational requirements enter the hospital for training under the best modern conditions. The ministry of healing has always appealed to women. It offers a worthy field for the expression of natural sympathy reinforced by the spirit of the great Healer. The training department is an accredited school registered with the state board of Minnesota and the R. N. degree from this institution gives a nurse standing anywhere in the civilized world. A number of its alumni are in home and foreign service as medical missionaries.

This hospital venture has developed a feeling of unity among the Baptists of the Northwest. Practically all the foreign-speaking groups are solidly back of this enterprise. They feel that Jesus found a happy route into the souls of men through the healing of their bodies. They believe that any adequate interpretation of his teaching must place emphasis upon this practical sympathy for the sick and suffering in the program of the churches. This bit of cooperative effort is promoting larger and finer brotherhood.

Community Cooperation

The new temple of healing demonstrates a spirit of community cooperation not often equaled. It has been the time-honored custom of Baptists not to exploit the communities where they develop work of any sort. They have prided themselves that as a matter of conscience and precedent their institutions are largely the direct result of their own effort and support. But here the community took such a keen interest in this project for unselfish service that all types of people united with the Baptists and provided one-third of the total funds for the enterprise. They did it cheerfully and made the occasion one of civic pride. Indeed, the formal opening of the temple preceding the dedication was marked by a community-day celebration in which thousands from the neighborhood took part. Vigorous group action and leadership on the part of Baptists materialized in a gift of a quarter of a million dollars from friendly folk who wished to share the

of unselfish service. This fact explains how the temple was opened without debt.

The successful erection and opening of this plant stimulates thought as to what others are doing in this sphere of activity. It is reported that the Roman Catholic church has about 650 hospitals in the United States. The Methodists have their hospital system served by their own nurses

And for the contemplative soul there is an atmosphere of rare romance about this new temple of healing. It marks a new era. Around it are many stately trees which sheltered the Indians of yesterday. Nearby are the falls of Minnehaha, laughing waters, immortalized by Longfellow in his "Hiawatha." On this spot lived the mighty Sioux who ruled from the Great lakes to the Rocky mountains.



FROM LEFT TO RIGHT: DR. GEORGE EARL, PRESIDENT OF THE NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION; DR. G. ARVID HAGSTROM, SECRETARY OF THE BOARD; DR. ROBERT EARL, CHAIRMAN OF BUILDING COMMITTEE AND OF BOARD OF NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION

and specially trained workers. They report forty-five new hospitals as a part of their present foreign program. A large part of these are being built in Europe. Southern Baptists have eighteen, and at an expense of three and a half millions of dollars they are building four more. They are also building a new million-dollar tuberculosis hospital. There are about 1700 institutions in the United States directed by Protestants and dedicated to some form of hospital service. But among them, Northern Baptist hospitals are few and far between.

The new Midway hospital, with its ample sphere of service, is a striking example of what a few consecrated men can do in aiding others to find a means of expression for that unselfish desire often most difficult to express. It vividly stirs the imagination and demonstrates a type of Christian service that Baptists with their individualistic emphasis have largely missed. Organization and cooperation with intelligent leadership make possible many vicinities that for an individual or a local church are impossible. These institutions, the two hospitals and the school for nursing now operated by the Northwestern Baptist Hospital Association, create no material profits for any one. The work is an unselfish labor of love.

The growing equipment is open day and night for any reputable physician or surgeon. They are all welcome to come and bring their patients and they will receive the best service available. The doors are open also to all patients alike. Confessing all faiths, speaking various languages, representing widely different cultures, but sharing together a common burden of suffering, they come. They stay for a day, a week, a month, conscious of the presence of the healing Christ among his people today as he was of old by the shores of Galilee.

These ancient trees have seen the yesterday of the red man vanish. They have seen the teepee give place to the skyscraper, the campfire to the flaming forge of industry and the wickiup of the medicine-man to the organized adventures of modern medicine. Another race now lives on the bluffs along the "Father of Waters" and there is an emerging world wherein all things are becoming new. And in this new order the hospital is added to the church and the school, a trinity of benevolence in which the spirit and aim of the Christ are at once the inspiration and the goal.

The Eternal Quest

BY KATHERINE ZINZ

*OH God,
Great men and small have sought for thee
all through the ages,
In human faces and between book pages.
They've delved beneath the earth and gazed into
far spaces,
And they have found a part of thee in all
these places.*

*We thank thee, God, that we can never fully comprehend thee;
That there is always more of thee for us to find.
We only pray, Oh Lord, for endless patience
To seek and delve for thee with heart and mind.*



The Devotional Life



Where They Found Him

"And when they had found him."—Mark 1:37.

BY GEORGE H. MORRISON

THERE are people of whom we say admiringly that we always know where we will find them. At any hour of any given day we know where they are to be met. But I venture to say with the most perfect reverence that no one ever could say that of Christ. That was one of the wonders of his life. Appointments may be precious, but what a charm there is in unexpected meetings, when suddenly in the crowd we see a face, and then the sun shines out even in December. People were always finding Christ like that, suddenly, in diverse places.

The Manger

Let us take the wise men from the East. They found him in a manger. It was the most unlikely place in the world for one who had been heralded by stars. I remember going down a coal-mine years ago with a friend. We stumbled along a mile of tunnel, and then came on a man working in a hollow. My guide, who was the local minister, pointing to the stooping figure, said, "That is the brightest Christian in my parish." Then I thought of the wise men from the East finding Christ in that unlikely manger. I thought of the rowers upon the Lake of Galilee finding him upon the stormy sea. I thought of the penitent thief upon the cross finding the desire of all the nations amid the shame and agony of Calvary. That is one of the wonders of the Lord. He is found in the most unlikely places, in lives where one would never think to light on him, and in the most unpromising circumstances. He is found in India, in Manchuria, among the hills and glens of Livingstonia, and in the savage islands of the Pacific ocean. How often, studying the Old Testament, is the Lord found in unlikely places; not in the royal splendors of Isaiah, but in seemingly desolate and barren tracts. So the magi, dreaming of kingly furnishings and of cradles wrought with curious art, found

him a little babe among the beasts.

The Temple

Then, passing on a little, one remembers how his parents found him in the temple. It is a story familiar to us all. The wisest sages of the land were there, but Mary and Joseph did not heed them. The courts were echoing with music, but I question if Mary heard it. Like a morning of sunshine after a night of weeping was the sight of Jesus to his mother's eyes, and she and Joseph found him in the church; not in the streets where rolled the tide of traffic; not amid the chaffering of bazaars; but in the beautiful place where God was worshiped, with its altar and its mercy-seat. To this hour, wherever folk are gathered to worship God in singleness of heart, the Lord reveals himself as present. Through song and prayer, or when the word is preached, or in mystical ways the mind can never fathom, how many become conscious of that presence which makes all the difference in the world? What new meaning does it give to church-going if we practice it in the quiet assurance that we shall meet the chief among ten thousand there?

The Solitary Place

Again, one recalls how his disciples found him in the solitary place. To me that is of infinite suggestiveness. All the evening before he had been busy, healing sicknesses and working miracles. Virtue had been passing out of him, for when he gave a cure he gave himself. Then in the morning, long before the sunrise, he had risen and stolen quietly away; and they found him in the solitary place, all alone, round him the infinite solitude of nature. To me there is a parable in that. To many a young man there comes the day when his spirit is thrilled by Emerson or Shakespeare. But Shakespeare and Emerson do not stand alone; there are other essayists and

other poets. You find them moving in a glorious company, and look at them and call them men of genius; but you find Christ in the solitary place. Genius is a thing of less, or more. It has its chosen child in every century. Genius may be an all-subduing flame, or it may be a tiny spark. But the one thing you can never do with Christ is to regard him as belonging to a class; you find him in the solitary place. In the unconditional obedience he calls for, in his unparalleled and stupendous claims, in his immediate knowledge of the father, in his total unconsciousness of sin, Christ stands alone, confronting every one of us. We find him in the solitary place.

The Common Highway

Lastly, one recalls that there were those who found him on the common highway. Who does not know the matchless story of the two who found him on the Emmaus road? There rolled the wagon. There the chariot dashed. There marched the legions of the empire. There was the merchant traveling on business; there, the prodigal returning home. It was the common highway, free to everybody, open to the beggar and to the emperor; and there the two disciples found the Lord. Sometimes that common road is dusty. The heart faints and the feet grow weary on it. We wonder if we shall have strength to travel it till in the hour of evening we win home. But what a difference it makes, what a blessed and amazing difference, when like the two going to Emmaus we find him on the common road! He makes so much of our worrying ridiculous; we forget it all in company with him. He is so radiant, so full of loving hopefulness, so absolutely sure of God. In that companionship life blossoms. We have courage for the darkest mile. We recapture, even when the shadows are falling, the burning of the heart.—*The British Weekly.*

Young People and the Kingdom

CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for October 10

FALLING IN LOVE WITH JESUS

(Note: These "helps" are built around the material given in *Young People's Leader*, the official magazine for all Baptist young people. Subscriptions to the *Leader* may be made through the B. Y. P. U. of America, at \$1 per year.)

The worship period of this meeting should be made truly devotional, with the suggestions given in the *Leader* put into use. In presenting the topic, perhaps you could show how "love grows."

On a blackboard draw a vertical bar, lettering it with the word "Love." Then ask for suggestions as to what love makes possible in human character. The thirteenth chapter of First Corinthians will give you the following outgrowths of love: humility, unselfishness, truthfulness, faith, knowledge, loyalty, courage, kindness, patience, and hope. As each of these is mentioned, a sort of branch, or horizontal bar, could be drawn on the side of the "love" bar, and the word written therein. You will have a sort of tree, the trunk of which is love, and the branches the virtues.

As these "branches" are added, the leader or some group member might tell how love begets the virtue which the branch represents, using some of the material as given in the *Leader* and anything else which might come to mind.

Then show that Christ had all these qualities in his life and thus had a life of love. Perhaps the young people could be asked if these qualities in a person are not what make us love him, bringing in several illustrations of people who are loved by many, such as Lincoln, Florence Nightingale, etc.

To make the fact more impressive, the word "Love" could be erased from the vertical bar and the word "Jesus" written in. Then, in conclusion, using the thought as given in the *Leader*, that we become like that which we love, show that any one of our names could be placed in that vertical bar if we loved Christ, and that if they were so placed, others seeing the bar might read "Jesus" rather than our names.

Ocean Park

Those two words go far in describing the New England school of methods held the last two weeks of August. Ocean Park: it is indeed a "park," with the ocean to enhance its enjoyment. Back a few blocks from the tide-swept beach in the midst of "the murmuring pines and hemlocks" is set this magnetic center of New England Baptists' summer interests.

September 26 Topic A PRISON PRAYER OPENS BURMA

October 3 Topic
CHRIST THE DIVINE KING
For a full treatment of these topics
see *Young People's Leader*.

Started years ago by the Free Baptists as a summer conference, Ocean Park has become the summer home of many hundreds of New England Baptists. The Ocean Park Association itself has a temple with a seating capacity of 1400 and two halls with small auditoriums and several classrooms. To this the New England Baptist School of Methods has added its Bethshalom and English halls with dormitories for the faculty, classrooms, business offices, parlors and dining rooms. These have been built on property purchased several years ago which has been sub-divided and much of which is now covered with summer homes and cottages such as make up the greater part of Ocean Park itself.

This was the rendezvous in August of over 1000 earnest Baptists of New England, desiring to train themselves more effectively for work in church, Sunday school, guild and society. Every day of the two weeks 1000 Baptists, more than half of whom were young people, swarmed over these grounds from class to class, meal to meal and event to event.

A School Indeed

To attract 1000 people for two weeks' summer study demands something bordering on a real educational institution. That is what the New England school of methods is. Every day there were sixty-eight subjects taught in the five class periods by forty instructors. And besides this, there were the daily chapel and evening gatherings. In fact, one easily imagined himself caught in the midst of a college season, so big and yet so smoothly and punctually was the institution run. It is perhaps these two things that distinguish Ocean Park school of methods from other assemblies of the denomination—its size and its corresponding efficiency, for all of these 1000 were in classes. It is great because it is big, and it is big because it is great.

But it was not all school in the sense of study and work. As with all such summer gatherings it had its recreational side. Of course, surf bathing attracted nearly all, swimmers and non-swimmers, for in sea water one has little fear of not staying afloat. Then there was

tennis, baseball, quoits and similar sports. And for some, deep sea fishing.

The Spirit of the Camps

One of the unique features of Ocean Park is the two camps—Hasseltine and Judson, with their heart stirring ritual and meaningful insignia.

In this year's group of 1000 there were seen constantly girls with the white and blue arm bands lettered with C. H. and young men with the sweaters lettered with a red and green C. J. To the visitor or casual observer, these lettered arm bands and sweaters meant little. To the nearly 300 young women, and the more than 180 young men, they meant all that the Greek-letter emblems or the athletic awards mean to their possessors. To them it meant the heart of Ocean Park.

The visitor or casual observer, along with the "old timer," became conscious of the soul of these insignia on graduation day. The award of chevrons for second and third year "campers" and letters to the first year campers of "Judson" and the turning right side out of the arm bands for the "Hasseltine" campers left nothing to be guessed as to why these two camps are the heart of all that Ocean Park stands for. After witnessing this scene one little wonders why so many return to the "camps" the second and third years, and some the fifth and sixth years.

Ready for the Call

A school? One is more certain of it than ever at the graduation exercises. To see over 100 young men and women seated on the platform and later pass across and receive their diplomas and stand at attention in four long rows across the front of the auditorium below the platform while the dedicatory prayer is made, is to feel one's self back at his *alma mater*. Hearts that have beat weakly for recent years beat vigorously again.

So many are there to receive credits for the first and second years' work that public recognition is impossible. Credits for the first year's work must be mailed—and are mailed—home the day of graduation. The second year credits are received by those entitled thereto following the close of the formal graduation service.

And all of this is crowned in the Life Work call. Chapel services, classes, prayer groups, interviews and campus chats have prepared many for a forward step in life. Hence it was no surprise that on Life Work night more than 350 young people signed and turned in cards indicating a definite way in which the future will see their lives more fully consecrated to the Master's service.



The Chimney Corner



The Corner Where You Are

By CAMELIA MERRIAM

MARY AND I had taken some of the necessities of life to a family living in the slums of the city—the slummiest sort of slums, with hundreds of children to the block, a fetid odor in the air, dirt on the sidewalks, on the windows, on the children's clothes and faces. Not a sign of color or beauty for blocks, until, in the very center of that desert of dirt and destitution we came upon such a riot of color and beauty that it seemed as though heaven must have taken pity on the aridity of the existence of the creatures in these crowded, ugly blocks and spilled a rainbow down among them. But it was a fragrant rainbow as well as a colorful one.

An unpainted cottage of not more than four rooms, sagging on its side, sat back about twenty feet from the city pavement. The lot was about twenty feet wide, and in that plot of twenty by twenty feet there grew and blossomed flowers of every hue under the sun. Hollyhocks—pink, yellow, red, white, lavender—nodded along the side borders. A bed of yellow, white, red and pink four-o'clocks was responsible for most of the fragrance. Peppermint, beginning to top off in delicate lavender plumes, also gave off its perfume. Zinnias, verging from the most flaunting colors to the delicate pastel shades, splashed almost one-half of the yard with color. Pink, blue and white larkspur, orange-yellow calendulum, delicate lady-slippers, pink and white and purple asters just beginning to fringe into bloom, velvety marigolds—what wonder that we clung to the picket fence and stared quite properly, for no seeing person could pass such a place by. Our long lingering drew from the doorway—it was a clean doorway with scrubbed steps, and the windows of the sagging little house shone as only good suds and clean cloths and much rubbing can make them shine—a wisp of a woman, slightly stooped, in a gray calico dress and a blue-and-white gingham apron—the tie-around-your-waist kind. She was evidently not far from the seventies, perhaps in them, for her eyes had the bright, farseeing look that old eyes often get when they begin to glimpse the city not made by hands.

"Maybe you'd like a bouquet," she said in a voice that even yet had a bird note in it.

"But others—the people around here—need them more," said Mary.

"There are enough for them, too," said the woman eagerly, as though she longed to give.

"Then we'd love them!" I cried.

"Such a heavenly spot!" said Mary.

No Time

By W. H. DAVIES

**WHAT is this life if, full of care,
We have no time to stand and stare?**

*No time to stand beneath the boughs
And stare as long as sheep and cows.
No time to see, when woods we pass
Where squirrels hide their nuts in grass.
No time to see in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance
And watch her feet how they can dance.
No time to wait till her mouth can
Enrich the smile her eyes began.
A poor life this if, full of care,
We have no time to stand and stare.*

"You've worked a piece of magic here! Why—would you mind telling us why your place is so different?"

"I'd like to tell," said the woman, looking up at us from the candy-tuft border, her bright brown eyes eager yet shy, "You see, I've always felt you should make just wherever you are a better place because *you are there*."

"There was a time when I had—when I lived—well, any way, when I never thought I'd live in an old house like this and on such a mean street. It came to me through the will of an uncle that died—just to live in as long as I live. And so I said to myself 'Well, Sarah Lou, if that's to be your corner, just you brighten it up and make it worth while—make it a blessing to every one about you.' And so that's—well that's all there is to it—except that, well—when you do begin brightening your corner it just makes a regular glow over your whole life—even if that life does look sort of dark to other folks."

We've paraffined some of those flowers and put them in one of the choicest vases in our living room.

Which Is Your Star?

DO YOU wish to know which star on the flag stands for your state? Have you the patience to find it?

On the blue field of the United States flag there are forty-eight white stars. These stars are arranged in a rectangle of six horizontal rows of eight stars in a row. Each star in the field represents a particular state in the American union in the chronological order in which it was admitted, writes Norbury W. Thornton in *The National Republic*.

The eight states in the first row of stars in order are: Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland and South Carolina.

The eight states in the second row of stars in order are: New Hampshire, Vir-

ginia, New York, North Carolina, Rhode Island, Vermont, Kentucky, Tennessee.

The eight states in the third row of stars in order are: Ohio, Louisiana, Indiana, Mississippi, Illinois, Alabama, Maine, Missouri.

The eight states in the fourth row of stars in order are: Arkansas, Michigan, Florida, Texas, Iowa, Wisconsin, California, Minnesota.

The eight states in the fifth row of stars in order are: Oregon, Kansas, West Virginia, Nevada, Nebraska, Colorado, North Dakota, South Dakota.

The eight states in the sixth row of stars in order are: Montana, Washington, Idaho, Wyoming, Utah, Oklahoma, Arizona, New Mexico.

Another Bugaboo Killed

By ESTELLE BATES

"FOR EVERY worry under the sun there is either a cure or there is none.

If there is one try and find it; If there is none never mind it"—it was the never-mind-it attitude that tried to take on peach stains, but not very successfully. I could scarcely resist a shriek when I saw our guest peel a peach and wipe his hands on one of my monogrammed napkins; or when Cuddly rubbed a peach on the lovely hand-made linen dress that her adoring Aunt Julia had sent her; or when Junior turned over his dish of peaches on the four-yard very best damask tablecloth. The never-mind-it attitude was such a dismal failure with me that I decided to tack to the other course and I went after a cure. I went at it in a businesslike fashion. I wrote to every one I couldn't see face to face and I asked every person I met, even the president of our men's college: "Do you know of anything that will remove peach stains?" I got a dozen answers suggesting something that occasionally did remove them, but nothing satisfied me until I tried the method suggested by the president of the college. "My mother used to use glycerine—she just soaked the stain in it and she said that it always came out. I never tried it myself; of course, but mother was generally right."

She was in this case at least.

Near East Relief finds on its hand 50,000 Armenian and Russian refugees who are stranded in Bulgaria. The Bulgarian government is unable to take care of them because it has the task of providing for more than 200,000 Bulgarian refugees from adjoining countries. Golden Rule Sunday, to be observed in the interest of the Near East Relief, is announced for Dec. 5.

BOYS and Girls

Mother

BY LOLA RIDGE

YOUR love was like moonlight
Turning harsh things to beauty,
So that little wry souls
Reflecting each other obliquely
As in cracked mirrors
Behold in your luminous spirit
Their own reflection
Transfigured as in a shining stream,
And loved you for what they were not.

You are less an image in my mind
Than a luster.
I see you in gleams
Pale as starlight on a gray wall,
Evanescent as the reflection of a white
swan
Shimmering in broken water.

Dear Boys and Girls:

It seems to me that Marianna's letter came just in the nick of time, for I very much want to remind you of the thousands of dolls needed for the Japanese trip in November and December. There is not any too much time left, and you will be missing the greatest fun if you don't do what Marianna is doing in Boston, and hundreds of other girls are doing all over America—dressing dolls, and naming them, and writing little notes, so that some happy Japanese girl may learn to love you. And through you, learn to love all America. Won't you please write me a letter, every single one of you who is at work on a doll? Tell us how you are working together in your city, and how your doll is to look. Send letters to

MISS MARGARET T. APPLEGARTH,
14 Arnold Park,
Rochester, New York.

Dear Young Explorers:

I am busy making a doll to go to Japan and I think it's a wonderful idea. I know a lady who lived in Japan for years and years, and she says the dolls' festival is one of the prettiest feasts of the whole year; the little girls all wear bright kimonos and have a wonderful time playing with their dolls. She says that Japan feels very much hurt because the United States has been trying to keep Japanese out of America. So it is a lovely thing for the American children to send all these thousands of dolls to the Japanese children, for they are sure to feel friendlier toward us. I am making a middy blouse for my doll, and little bloomers underneath a pleated skirt, so that the girl who gets my doll will know how I dress for school and for playing. Then I want to have time to make a "dressy" dress too. All the girls in a little club I belong to are working on dolls to send to Japan. Some one we know heard all about it at Northfield, so

The Explorers' Club

CONDUCTED BY MARGARET T. APPLEGARTH

when I knew Baptists were working on it too I was glad I was a Baptist. How nice it would be if all the explorers who read this could work on dolls for Japan!

With loving hopes,
MARIANNA THAYER,
Boston, Mass.

Dear Miss Applegarth:

I have been spending my summer traveling out West. I did not know our country was so big. You can travel mile after mile after mile over prairies, and day after day. It must be lonely in the prairies, with nobody near. The national parks are wonderful. I was often scared on the rides we took, with precipices on one side of the road, for it would not be much fun to fall down 1000 feet. I am out West now and thought maybe you would like to have a letter from a young explorer who has just explored Pike's peak. It was nice up there and a wide view. Have you ever been 'out West? Your loving friend,

EVELYN SMITH THOMPSON,
Denver, Colo.

Dopshun in Search of a Mother

Chapter IV

IT was exactly a year later that the great painter Troyan Oxenhall, asked permission to paint a picture of Magnhild and her new mother. Magnhild could hardly believe her ears!

"What will you call it?" the tall lady asked.

"Sleeping Beauty," he answered, smiling, and needless to say the little girl was amazed. Straight hair! A long nose! She, a *sleeping beauty*?

But the artist smiled again as he pinched her cheek: "There's something deep inside you, my dear, which has been

The Mother in the House

BY HERMANN HAGEDORN

FOR such as you, I do believe,
Spirits their softest carpets weave,
And spread them out with gracious hand
Wherever you walk, wherever you stand.

For such as you, of scent and dew
Spirits their rarest nectar brew,
And where you sit and where you sup
Pour beauty's nectar in your cup.

For all day long, like other folk,
You bear the burden, wear the yoke,
And yet when I look in your eyes at eve
You are lovelier than ever, I do believe.

kissed awake. It shines through your eyes when you look at your mother."

Magnhild had to look at her mother then, of course, and a warm, gay little smile slipped around her lips and something lovely really did shine in her eyes: "But it's mother who's so beautiful," she said.

The tall lady gave him a wise little look: "Paint your picture to suit yourself, Troyan; but you've known me all my life and you never wanted to paint me before, so don't you think you'd better call it: 'And a Little Child Shall Lead Them?'"

For there is something rather wonderful about relationships, and most of us who have had parents all our lives are not nearly grateful enough for the fact that when God made the world "he set the solitary in families!"

Songs for My Mother

BY ANNA HEMPSTEAD BRANCH

MY mother has the prettiest tricks
Of words and words and words,
Her talk comes out as smooth and sleek
As breasts of singing birds.

She shapes her speech all silver fine
Because she loves it so,
And her own eyes begin to shine
To hear her stories grow.

And if she goes to make a call
Or out to take a walk,
We leave our work when she returns
And run to hear her talk.

We had not dreamed these things were
so
Of sorrow and of mirth,
Her speech is as a thousand eyes
Through which we see the earth.

God wove a web of loveliness,
Of clouds and stars and birds,
But made not anything at all
So beautiful as words.

They shine around our simple earth
With golden shadowings,
And every common thing they touch
Is exquisite with wings.

There's nothing poor and nothing small
But is made fair with them.
They are the hands of living faith
That touch the garment's hem.

They are as fair as bloom or air,
They shine like any star,
And I am rich who learned from her
How beautiful they are.

A regular verb is defined by a Chicago school child as a verb we use every day.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City.

PRINT SERMONS IN CHURCH CALENDAR

The *Trumpet Call* is the name of an interesting weekly church bulletin issued by the Walnut Street church, Waterloo, Iowa. Rev. Warren L. Steeves, pastor, is the editor. The bulletin contains the announcements for the week, a number of general articles of a devotional character, notes on the Sunday-school lesson, and a sermon by the pastor.

CURRENT EXPENSES THRIVE WITH MISSIONS

The First church of Muskegon, Mich., went over the top last year with its missionary offering, and has accepted an additional \$300 on its quota for this year. The pastor, Dr. S. R. McCurdy, says, "As usual when a church does this sort of thing, the local expense budget is being met more easily and of larger amount than heretofore, while at the same time the pledges for the extension and new lots are coming in well."

POSTER COMPETITION IN OHIO

The department of missionary cooperation for Ohio has announced an interesting poster contest to take place among the churches in the state during the present fiscal year. There will be a committee to judge the various posters, which are to be submitted by the churches at the close of the denominational year, and three awards will be issued for the first, second, and third choices of the committee. The posters are to be judged on their effectiveness in the stimulation of prompt payment of pledges for the missionary work of the denomination.

The conditions of the contest are simple. The poster may be of any size or design except a copy of the familiar stairway poster, although adaptations of this idea will be accepted. The poster must be used at least from October to April, and show how it was used. It must be in the state office not later than May 15, 1927. It must be accompanied by a description of the way in which it was used and the effect it had on the payment of pledges. The record of payment of pledges to local expenses may be incorporated, and it is preferred that it should be.

The state department of missionary cooperation announces that it has several "bright ideas" for posters and will be pleased to correspond with any one desiring suggestions, and adds that this is a splendid opportunity for the young

people to be of service to the church and the kingdom. It is hoped that from the posters submitted, one may be selected for use as the official state poster for 1927-28, and the right to do so is claimed by the department.

THEIR BENEVOLENCE BUDGET THE LARGER

The published report of the First church of Cleveland, Ohio, for the year ending Nov. 30, 1925, shows that contributions to denominational benevolences were \$1.07 against every dollar for current expenses, and for total benevolences, both denominational and non-denominational, \$1.12. The church has a strong committee on benevolences.

RECORD SUMMER CONGREGATIONS

During the rebuilding of the First church of Columbus, Ohio, the congregation has occupied the largest downtown theater in the city. In the midst of a hot vacation season, the congregations have grown beyond all anticipations, the night audiences reaching from 1200 to 1400 or more.

NO "SUMMER SLUMP" IN THIS CHURCH

That the generally expected "summer slump" in church activities is not an absolute necessity is proven by the record for the present summer of the First church of Hamilton, Ohio.

For one thing, the Sunday school has increased until 970 persons were registered in attendance on Sunday, July 11. There was a contest between the men's class of this church and the Stiles Bible class of Middletown, Ohio, with the Hamilton class registering 425 men in attendance. The local theater was used to house this immense class. The adult women's classes were also compelled to move out of the church building into the Y. M. C. A. two blocks away, on account of lack of space in the church. Attendance at the combined B. Y. P. U. open air services every Sunday night was estimated between 200 and 500 per Sunday.

The new church budget for September was presented and adopted, and the finance committee began work at once on the details of the machinery for the annual every-member canvass on the first Sunday in September. In addition to its other activities, the church handled daily vacation Bible-school services.

SCOTTSBLUFF, SELF-SUPPORTING

The Scottsbluff church, Nebraska, after a careful survey under the leadership of Pastor Bukoutz and the finance committee, aided by Convention Pastor Shar, has voted to become self supporting. The church put on a carefully planned every-member canvass and secured a sufficient number of pledges to bring it to a self-supporting basis. The church will still pay its mission budget in full as adopted.

ELOQUENT FACTS

The progress of the Baptist church of Adrian, Mich., is indicated by the fact that in two years pledges to current expenses have increased from \$5300 to \$7283; a gain of 37.4 per cent. The number of persons pledging increased from 345 to 429. In benevolence the increase was 38.2 per cent, and the number of persons pledging increased from 171 to 274. The current expense budget, \$7675, fully covered; the benevolence budget is \$2800, more than covered by pledges. There are 486 resident members. Rev. M. Forrest Ashbrook is pastor of this church.

CHURCH TO HAVE DIRECTOR OF ACTIVITIES

The advisory board of the First church of Joliet, Ill., has announced the appointment of Mr. Allen Doughty as director of activities for the church. Mr. Doughty will have entire charge of the athletic program and assist in all recreational work of the church, and also in religious education. Mr. Doughty has been doing settlement work in Chicago previous to taking this position.

NEW STEREOPTICON CATALOG

The catalog of stereopticon lectures for the fall is ready for distribution from the stereopticon depositories and stock offices. Get your copy at once and place orders early. Many churches have already booked lectures, one a month, for the balance of the fiscal year.

SEND DELEGATES TO ASSEMBLY

The Baptist church of Wolcott, Ind., decided to invest some of its funds in sending delegates to the summer assembly at Franklin. In order to determine which members were most fit to go, they conducted an examination. Two young ladies qualified by getting high grades and were accordingly sent to the assembly.



Among Ourselves



West China Letter

By JOE TAYLOR

THIS letter is written 6300 feet above sea-level. We are on our vacation and have climbed this mountain in search of cool air and sleep-filled nights. Down on the plain it is possible to get to sleep by midnight but one wakes at dawn. The necessary mosquito net, tucked in around the bed, shuts out most of the air. The little which seeps through is hot and humid and one tosses about in search of sleep for hours. But in the hills he can be assured of sleep that "knits up the ravelled sleeve of care." So here we are with a thick cloud of fog coming into the bungalow. We have days of sunshine, as well as lots of rain which is more acceptable than one in America would suppose. We are so high up that there are no springs on the mountain top; we have to catch the water from the bark roof in order to have a supply on hand. This is done by planting big water-butts at the corners of the bungalow. These receptacles are poorly made. Yesterday our bungalow looked as if we were getting ready for a sale of household goods, for nearly every receptacle that would hold water was planted where the water troughs leaked. We got the water and are rejoicing in a family wash day. But these minor inconveniences are forgotten when bed-time comes and one wraps himself in two woolen blankets and a steamer rug. There are no mosquitoes, so we dispense with the air-excluding net and are off to dreamland in a jiffy.

Summer School

However, there are some of our number who cannot get this relief from summer heat. The West China Union university conducts a summer school each year which calls for a few missionaries on the teaching staff. This year we had a large and successful summer Bible school. Rev. Donald Fay, of the Chengtu Baptist church, was the efficient principal, and one of our students for the ministry acted as secretary. The attendance of about 150 included sixty women. The student body is made up mainly of evangelists and church workers from country places. They get a sufficient amount of regular class work to make the course of intellectual benefit; but other features contribute as much to their spiritual growth. The life of the average country preacher in West China is monotonous, save for robber raids and the exactions of the soldiers. It is a long process of giving out with little opportunity to acquire added knowledge or inspiration. Think what a month at the provincial capital and at the only university in West China means to these

intellectually starved workers. Lectures in the evening, games in the afternoon, social intercourse at other hours, and visits to the city churches on Sunday make this month a feast of fat things. The student returns to his post refreshed in mind and spirit.

This introduces one of the most important and pressing problems that the church of Christ in China has to face, the rural community. It is not inclusive enough to call it the rural church, for the church is only one part of the community. The village and farm life with its gray monotony and lack of interests

Cooperative Agreement on Evangelism and Promotion

THE Northern Baptist Convention definitely adopted both evangelistic and promotional programs at Washington and instructed the cooperative committee on evangelism to confer with the Board of Missionary Cooperation. The adjustment of these programs for the year, in order to give evangelism an adequate opportunity for its great message, was reached at a meeting of the cooperative committee on evangelism and the administrative committee of the Board of Missionary Cooperation held June 30.

It was mutually agreed that the cooperative committee on evangelism shall have the right to carry on an intensive and continuous evangelistic campaign for the entire six months. The Board of Missionary Cooperation immediately called off all its public conferences for the six months' period and has refrained from arranging meetings with groups of churches during that time.

It was also mutually agreed that the Board of Missionary Cooperation shall have the right during January and February to carry out its proposed plan for broadcasting missionary information and securing the adoption by the individual churches of its quota for the budget for 1927 and 1928. This agreement is not to be interpreted as interfering with cities or states holding such public meetings as they may initiate.

This statement is made to prevent any possible misunderstanding regarding the apparent overlapping of the evangelistic and promotional activities.

Let every church begin immediately, that is, during October, its efforts for winning souls, and give itself wholeheartedly to this great kingdom task; and let every church in January and February prayerfully and sacrificially consecrate its spiritual and financial resources to adequately provide for the kingdom enterprise.

—FRANK A. SMITH, chairman, cooperative committee on evangelism.

is involved in the question. In regard to the rural church in particular, what is to be done to supply a minister for such a place? What stamp of man is needed? How shall he be prepared? How shall he be supported? How can he be kept "fit" intellectually and spiritually? The summer Bible school answers these questions in part. It is by no means sufficient for the whole solution; but it renders a valuable aid to the ultimate answer. Part of the question deals with finances. The university has no money for this work. There should be an endowment raised from which the expenses of the school can be met. We must wait many decades before the Christian constituency in China will be willing or able to provide this fund. Is there in America a man or woman who will give the necessary money to make this school a permanent factor in our campaign for the rural community, and to enable us to improve it so it may more adequately serve its purpose?

Deplorable Deeds

While we have been up here, news has reached us of the foul murder of Mr. Wang, the social service worker at the Chengtu Baptist church. He, with his son and brother, went out to buy a vase which he thought he could sell at a profit. He had \$40 which he had borrowed for the deal. When he reached the stall where the vase was for sale, he proceeded to bargain for it and exposed his money. Some soldiers saw the coins. Mr. Wang did not conclude the bargain and went toward home. The soldiers followed him and finally accosted him, saying that their officer had sent them to bring Mr. Wang to him. Mr. Wang, perhaps fearing to refuse to go, accompanied them. They led him to a lonely place among some graves outside the east gate of the city, attacked him, strangled him with a turban, and made off with the \$40. Later he was found dead. Mr. Fay, pastor of the Chengtu church, wrote to the city officials about the deed but has received no reply, and does not think that one will be made. He says that such acts on the part of the soldiers are too common to secure the attention of the authorities.

In a recent letter I told of the dastardly murder of a woman missionary in broad daylight on one of the streets of Chengtu. Now comes the slaying of an inoffensive Christian man by the very people who are supposed to exist for the protection of the populace. It is all symptomatic of the unsafe conditions. There is a feeling of dread uncertainty among the people, born of just such acts as the one I have related. The country groans under the heel of an irresponsible

military group. Nothing will change the condition of affairs until that same military leadership is repudiated by the Chinese people and swept from the country. Ideal constitutions, western systems of law, ill-adapted to the needs of this people, abrogation of extrajurisdiction and customs autonomy are mere nostrums. The enemies of China are of her own household. The country needs cleansing from within. Meantime the summer Bible training school and similar forces are at work preparing the day of salvation. At bottom, all China's problems are essentially spiritual; the best solution for them is the reign of God in the hearts of her citizens. That is why I am in China.

Behludin, July 29, 1926.

Cortland Association, New York

By G. A. FAIRBANK

THE churches at Pitcher and Cincinnatus were fortunate in securing Rev. Walter B. McNinch as pastor soon after Rev. Alfred Dence left the field. Mr. Dence preached his last sermon there Aug. 15 and Doctor McNinch preached his first sermon as pastor Sept. 5. This was brought about by the assistance of General Director Colebrook of the state convention, thus weeks or months of pastorless churches were avoided.

Doctor McNinch comes from the district directorship; previous to that he was associational missionary, serving the state convention for ten years. He will find the churches on his field in good condition as his predecessor, Mr. Dence, who left to enter the Northern Baptist Theological seminary at Chicago, did fine work there. He was loved and respected not only by the churches which he had served so faithfully but by the community, and his departure was generally regretted. He had served the Cincinnatus church more than two years and the Pitcher church for less than a year. Soon after Rev. G. J. Knepe resigned at Pitcher, the two fields were united on the advice of District Director Abrams. Including Doctor McNinch, six of the thirteen pastors of the association are Rochester men.

The church at Solon has been supplied during the summer by Miss Mabel Stevens. Mr. Arthur Tice who has acted as pastor for six years has not been able to resume preaching since his automobile accident last fall, although he has resumed his duties as rural mail carrier.

A class of four was graduated from the standard teacher training course in the church at McGraw. Rev. C. W. Briggs, director of religious education, preached the sermon and awarded the diplomas. This class was taught by the pastor, Rev. G. A. Fairbank. About a dozen started in but all but these four dropped out.

A union daily vacation Bible school was conducted in the church at McGraw for three weeks; the pastor acted as principal. During the vacation he supplied in the Elmwood Presbyterian church of Syracuse, in the Baptist church of Mexico which, with the village, was

observing the centennial of the high school and academy. This was the first church that Mr. Fairbank served after leaving the seminary and he was invited back to preach on that occasion. He supplied the Memorial church of Cortland and the Cincinnatus church in August. Rev. A. H. McKnight of Homer was the supply for the only Sunday that the McGraw church had one during the vacation period; the churches of the village united in the Sunday services. Eight young people from this church attended the W. W. G. house party at Keuka Park.

The work in Marathon is proceeding smoothly under the direction of Rev. Russell Moore. A union daily vacation Bible school was held for two weeks with an enrolment of ninety-nine, representing four churches. Of these, forty-three were Baptists. Mr. Moore was the principal, and seven of the ten teachers were Baptists. Pastors Cutten and McKnight spent an evening with the people of Marathon seeking to arouse enthusiasm for the school before it was opened. Pastor Moore spent a portion of his vacation on Lake Erie.

Rev. W. T. Barnes, pastor of the Summer Hill church, conducted, with his wife's assistance, a vacation Bible school on Saturdays for five or six weeks since this was the only time when the boys and girls who were needed on the farms could attend. This is an entirely rural section.

A combination service of the church and the Bible school was tried with success in Homer during the summer. The service opened at 10:30 and closed at noon. Pastor McKnight supplied during August in the First and Memorial churches of Cortland, the Methodist in Homer, the North church of Camden, N. J., the Calvary of Binghamton, and the McGraw church. The supplies for the Homer church were Rev. J. D. Morrison, Rev. W. H. York of Homer, Mr. James Smith, a layman of Cortland, and Miss Elizabeth Allport, the church missionary of Cuba. The choir took one service and the young people one service.

Pastor McKnight was principal of the union daily vacation Bible school which had a registration of 160, with average attendance of over 100.

The Hands of God

By ARTHUR E. COWLEY

*THE hands of God have beauty rare
I see them paint the flowers fair,
And glorious sunsets with their glow,
And mighty mountains crowned with snow.*

*The hands of God, they are so strong
They sweep the howling winds along,
And in their grasp, the seas they keep,
And dig the caves, broad and deep.*

*The hands of God, they are so kind
To bird and beast and all mankind;
Like velvet old, like angel's wings
They are such soft and gentle things.*

*O hands of God with beauty rare
So strong and yet so kind,
Mould me until the world shall see
Thy handiwork in me.*

The Groton church, Rev. Mark Rich, pastor, is making preparation to entertain the association which meets on Sept. 28-29. Rev. G. L. Cutten of Cortland is moderator and Rev. A. H. McKnight, preacher of the opening sermon. The program committee is planning a strong program. Pastor Rich was principal of the union daily vacation Bible school held in Groton.

The fall work in the Memorial church of Cortland, Rev. F. W. Allen, pastor, is opening up well. William Douglass, superintendent of the Sunday school is planning a rally day. The supplies for the church during the vacation of pastor Allen were Rev. L. E. Ford of Salamanca (whose death has just occurred); Rev. S. S. Bradford, a retired clergyman of Cortland; Rev. W. H. York, a retired preacher in Homer; and Rev. G. A. Fairbank of McGraw. Mr. Allen supplied the First church in Cortland for one Sunday and preached once in the Carthage church where he was formerly pastor and where he and Mrs. Allen spent part of the vacation.

Pastor G. L. Cutten of the First church of Cortland received the degree of Th.M. from the Rochester seminary in May. He taught three courses in the Western New York summer school of Christian education at Silver lake, one in the organization and administration of the D. V. B. S., one in the organization and administration of the church school, and one in the supervision of religious education. Mr. Cutten was again principal of the union daily vacation Bible school of Cortland. He is the acknowledged leader in religious education not only in the city of Cortland but also in the county. He is superintendent of the week-day religious instruction in Cortland. Last year there was an enrolment of 450 pupils from the second to the fifth grades.

Three young women from the First church were in the summer school at Silver lake, seven at the house party at Keuka Park, two boys at the young people's assembly in Colgate and one at Cook. Pastor Cutten is scoutmaster of a strong troop of boy scouts which carries on the ambassador program. Nineteen of these boys were in the Y.M.C.A. camp on DeRuyter lake for scout week.

Indianapolis Newsletter

By FREDERIC ARTHUR HAYWARD

IT IS anniversary time in Indianapolis. One hundred years ago in a village of about 1000 inhabitants, surrounded by still smaller villages, the Baptist work began. It is a long step from a village of 1000 to a powerful city of nearly 400,000 people. It is almost impossible to visualize the Baptist work from the log cabin to the Baptist property which is valued at more than \$2,000,000. In 1826 the Indianapolis Association was organized with eight churches, only one of which remains intact today. Sept. 21-22, at the Thirty-First Street church this association celebrated this memorable date. A suitable program was carried out and a souvenir booklet released. In time, the historical sketch arranged by

Miss Della Dearborn of the First church will be enlarged and the "shorter history" of the individual churches now in cooperation given.

Resignations

After the most enjoyable fellowships and dreads mentioning departures. If God can use a pastor to do great things in the church he leaves, how much greater may be his service in the church to which he goes. Some such philosophy is in our mind. Rev. Paul Judson Morris of Emerson Avenue church goes to Vermont to become the director of religious education. He is well qualified for a successful work and Vermont is to be congratulated.—Rev. Harry R. Baldo leaves the Second church where he has made an heroic effort, to become pastor of Carmel church, Detroit.—Rev. E. Chastian of Garden church has resigned after making a real contribution to this church in the changing industrial zone. He is open for a call and the church which calls him will find a Godly man and a good pastor.—Rev. Albert E. King, our B. Y. P. U. president, has closed his work with the Hillcrest church. This church has been moved from a former location, completely remodelled and reorganized. Mr. King's pastorate has been wonderfully helpful. He is also waiting a call to another church and we can assure any church of his qualifications as a leader and a man of God.

The National Baptist Convention
The earnestness of the National Baptist Convention (negro) has aroused an unusual degree of interest and sympathy among our white pastors. The program, which extends over a week and brings to this city more than 2000 ministers and workers, is a comprehensive one. The list of speakers includes outstanding leaders in civic, educational, and religious circles. We greet our brethren and wish God's greatest blessing on them and their growing plans.

The Fall Program

The city work starts off with zeal. Already evidences point to a successful fall

and winter's work. The spirit of evangelism is in the foreground.

The Iowa Assembly

By I. J. BRAME

THE Iowa Assembly held at Iowa Falls, July 20-Aug. 1, was the most successful in the history of that gathering. The enrolment of nearly 3000 broke all previous records; students were registered from Iowa, Kansas, Missouri, New Jersey, Michigan, New York, Illinois, California, Oklahoma, Pennsylvania, and Virginia.

The faculty, larger this year than ever before, offered an unusual variety of courses. In addition to local instructors, the staff included: Dr. William Gear Spencer, president of Hillsdale college, Michigan; Miss Nellie M. Dunham, Baptist state director of children's work, Ohio; Mrs. Elizabeth M. Finn, director of young people's work, A. B. P. S.; Dr. R. E. Gaines, instructor Richmond university, Virginia; Dr. G. A. Huntley, Shanghai college, China; Mrs. Mary M. Kinney, Americanization secretary, W. A. B. H. M. S.; Dr. Howard Chapman, student pastor, university of Michigan; Miss Grace Witham, Mounds Park sanitarium, St. Paul, Minn.; Rev. C. A. Carman, Galesburg, Ill. Dean Raymond N. Carr had charge of the music again this year, and on "music" night directed an impressive production of the oratorio, "Elijah." Assembly classes were held during the morning while the afternoons were given to recreation.

A department of publicity was created this year with the writer as director. A two-page mimeograph paper was published daily during the assembly and distributed at the close of the evening service.

Two features of the assembly program were especially appealing, the sunset meditations and the "good night" meetings. At 6:50 each evening in favorable weather, every one gathered on the banks of the Iowa river for sunset meditations; in inclement weather they were held in the old pavilion. Dr. Howland Hanson

led these the first week, Rev. Lewis Jacobsen, the second. The "good night" meeting conducted every evening by "Charlie" Carman closed each day's program. One of the most interesting things about these meetings was the way in which the young people made the shift from the pep meeting with which each began to the religious service with which it closed.

As part of this year's assembly program a new auditorium, which has a seating capacity of 1800, was dedicated. The indebtedness of \$4800 was entirely paid before the dedication ceremony.

Dr. A. W. Caul was elected president of the assembly for another year and Rev. Victor N. Witter was elected chancellor.

Iowa Letter

By JAY A. LAPHAM

Annual Association.

IOWA has twenty-one Baptist associations. Five of these hold their annual meetings in June, four in August, ten in September, and two in October. Thus far the attendance has been good and a fine spirit has prevailed in the sessions. Many baptisms have been reported and plans for the coming year are encouraging. The suggestion from the Northern Baptist Convention for six months of devotion to evangelism has been well received and I believe that our pastors generally will lead their churches in this united effort.

New Physical Education Building at Des Moines.

The dream of Dr. Frank E. Foulk is rapidly being realized on the campus of Des Moines university. The new physical education building, near the athletic field, is approximately 130 by 87 feet, and fifty-two feet high; 110,000 ornamental bricks will be used in the arch while 320,000 more are required to complete the building; 1800 people can be seated and 400 more can stand in the spectators' room. Adequate rooms will be provided for both men and women for the various physical education exercises. In some of



THE NEW SHORE LINE, IOWA ASSEMBLY

its appointments the new hall will be the best west of the Mississippi river. The total cost will be \$125,000. That equipment may be complete in all respects, a few thousand dollars more than has been subscribed will be needed. Some Des Moines university student or friend of any one of the schools of the university may be glad to send a contribution to Dr. Frank E. Foulk, Bankers' Trust building, Des Moines, Iowa, to help in this addition to the equipment of the university.

Prof. Charles J. Robinson is the new dean of the college of arts and sciences. Eight new instructors are on the staff; one comes from the University of Chicago, one from the University of Wisconsin, one from Kansas City university, and one from the University of Iowa. Mrs. Phyllis Spencer will be the dean of women.

Iowa Baptist Convention.

Dr. G. P. Mitchell closes his work as executive secretary of the convention this month. He has served Iowa Baptists in this capacity for fourteen years and has done a constructive work with the churches and with our institutions of learning. The state is doing far more in caring for our Baptist young people in the state schools than it did a decade ago. Doctor Mitchell also has hearty sympathy for the struggling churches and for the pastors who serve them. He has made warm friends in Iowa and in the Northern Baptist Convention. Dr. and Mrs. Mitchell have rented their house to Dr. Frank I. Anderson. They plan to go to Los Angeles and elsewhere in Southern California for the fall and winter, returning to Iowa the first of next May. Best wishes from their many friends will go with them.

The board of managers of the convention has secured Dr. Frank I. Anderson of Ilion, N. Y., as executive secretary and he is now in Des Moines. He is a stranger here but comes highly recommended from a church of 700 members which he served for three years. He will have an opportunity to attend several of our larger associations and will receive a hearty welcome.

Sept. 10 the board of managers had a special session to hear the report of Doctor Mitchell and to welcome Doctor Anderson to the new field. There was animated discussion on the question of the rural church. The auto and the radio are the disturbing factors in the rural community; fine music and an eloquent preacher challenge the attention of the farmer as well as the man in the city. Mr. Frank Sage of Washington made an appeal for the country church. Doctor Anderson said that when the subject was discussed in New York, it was noted that many of our greatest preachers came from the rural churches. Mr. Sage declared that our churches ought to wake up and do vastly more for the neglected, unsaved people around them. He told of a Bohemian community which has left the Roman Catholic church but no Protestants are striving to reach them with the gospel.

Pastor W. R. Yard of Marshalltown

called attention to an incident cited at the Iowa Baptist Assembly by Doctor Gaines of Richmond, Va. A church after dragging along several years at a dying rate, finally voted to disband and reorganize. Only those who were willing to support the full program of the church were accepted for membership. A committee labored with any who were indifferent to missions or any other part

Your King and Country Need You

THIS old rallying call was never more in order than at this moment in the United States.

As Christian women, your King, the Lord Jesus Christ, needs you. As American women, your country calls you to immediate action. The situation is the most serious since the civil war in 1861. Those opposed to the eighteenth amendment to the constitution—powerful interests with large sums of money for propaganda, and with the support of the press—propose to undo the work accomplished through the prayers and efforts of Christian people during the past fifty years.

Because we have been asleep, thinking that the old fight against the saloon was settled, the enemy has won strategic points and is determined by fair means or foul to defeat prohibition. An immense amount of false testimony has been turned in. Clever attempts through tricky referenda in the hands of our opponents will be successful unless we are on guard. We entreat you, Christian women, who hold the balance of power in this coming election, to register and vote at primaries and polls. We are powerless before the giant evil with the human means at our command, but with God's help we can win the victory. It is a crusade and we must lay down unimportant things, personal matters, and work quickly and pray earnestly to save our constitution and defend this cause which is vital to the welfare of future generations.

It is not surprising that in six years we have not enforced the law thoroughly. An old, entrenched evil is not conquered easily. In the old days they sang at temperance meetings a pathetic song to a drunken father in the saloon, "Father, dear father, come home with me now." We do not longer need to appeal to a drunken father. Our new version is "Mother, dear mother, come down to the polls."

Study the situation, not through the daily press, but through the best authorities on the right side in the country, go to the primaries to select men who will keep their oath of office, and to the polls to elect those men worthy to represent Christian people rather than corrupt politicians.

The woman's national committee for law enforcement has literature and plans, and can give you information regarding your state organizations where you will get accurate information.

—MRS. HENRY W. PEABODY, National Chairman.

Headquarters—1 Arsenal square
Cambridge, Mass.

of the program. If these people would not respond, after prayer and labor, they were dismissed. The growth in the church in ten years was phenomenal. We pet and coax men too much; we ought to deliver the full gospel of Jesus Christ.

Dr. and Mrs. J. A. Curtis, our missionaries from Donacoda, have been a benediction throughout Iowa in their rest year — if traveling almost constantly among the churches can be called rest. Mrs. Curtis' health would not permit her to travel much, but Doctor Curtis has given a full year in home service. Iowa B. P. Y. U. S. plan to provide a car for Dr. and Mrs. Curtis and expect friends in the churches to help in this undertaking. The missionaries can do much more work every week, visiting churches scattered over a large area, if they have a good automobile.

Both our director of religious education, Victor N. Witter, and Mrs. Witter have undergone serious operations at Rochester, Minn., but both are rapidly recovering. Mr. Witter has done a strong year's work and is highly esteemed by young and old throughout the state.

Central Conference of German Baptist Churches

By BENJAMIN SCHLIPP

AUG. 24-29 the clans representing the Central Conference of German Baptist Churches gathered at St. Joseph, Mich. The conference comprises the thirty-two churches in Illinois, Indiana, Ohio and Michigan with 6173 members. Abundant hospitality on the part of the entertaining church and a spirit of Christian love made our fellowship during these days one long to be remembered.

Statistics are regarded sometimes as dry, but they do enlighten regarding the outward progress the denomination has made. Last year our conference had a net gain of 164 members. There were 193 baptisms, of which 57 per cent was from the Sunday schools, which reported an increase of 229 pupils and a total enrollment of 5871 with contributions of \$22,621 for all causes. Total contributions from the churches were \$231,032, equal to \$37.50 per member. This shows that giving is not a forgotten virtue in our churches. Whether our gifts measure up to our obligation and are a true index of our heartfelt gratitude to God is another question. A 20 per cent increase in gifts for missions and benevolence was recommended to the churches. An increase in membership and contributions was reported by the ladies' missionary union and the B. Y. P. U.

Within the limits of a short report, not all the good things that were said can be retold. The opening sermon was by Rev. A. Bredy of Detroit on "The Cloud of Witnesses" (Heb. 12:1). "We have often seen clouds before the sun in the evening and wondered at the beauty of their coloring," he said. "A cloud is made up of mist from the earth. All its beauty comes from the rays of the sun shining through. So are we earth-born and any beauty we may possess comes

from the Sun of Righteousness. We are a cloud of witnesses." This latter thought was stressed in the body of the sermon, and those heroic witnesses mentioned in chapter eleven were recalled, as well as many more modern ones.

The mission sermon was preached by Rev. G. Schwandt of Chicago on the words, "Thy kingdom come." The idea was brought out that the kingdom is spiritual and our duty is to do what we can by consecration of ourselves and our possessions to make its coming possible.

The doctrinal sermon was by Rev. I. C. Baum of Chicago on "The Cross and the Sinner" (Eph. 1:7). The fact of forgiveness and the means and source of it were treated in an inspiring manner.

Other addresses were by Rev. H. Sellhorn of Lansing, Mich., on "The Family Altar"; Rev. Wm. Kuhn, Chicago, on "Lukewarmness," and "They Could Not Help"; Rev. C. F. Zummach, Kankakee, Ill., "The Coordination of Work in the Church"; Rev. C. F. Lehr, Cleveland, Ohio, "The Denominational Consciousness"; Rev. Benj. Graf, Detroit, "The Divine Source of the Church."

At the inspiring B. P. Y. U. rallies, Rev. Theo. Dons of Cleveland spoke on "The Telling Life"; Prof. F. W. C. Meyer of Rochester Theological seminary on "Give Me This Mountain," and "Adorning the Doctrine."

The ladies' missionary union held its

session on Friday afternoon. Dr. Hattie Schwendener spoke on the work of the children's home in St. Joseph and Mrs. H. F. Smith, a missionary on furlough from Burma, gave an address on the work which she and her husband are doing there.

Here, There and Everywhere

LEWIS CLASS FOR MEN at Galesburg, Ill., has set the goal of 100 for rally day, Sept. 26.

MRS. K. W. BROWN of Ames, Iowa, will leave soon for a visit to her daughter, who is an instructor in Shanghai Baptist college, China.

FIRST CHURCH, Madison, Ind., passed resolutions declaring itself opposed to "open, associate or unimmersed membership." Ryker's Ridge church commended the action of the Northern Baptist Convention in limiting membership to immersed believers, but "deplores the failure of the convention to define its constituency as consisting solely of those Baptists churches which require baptism by immersion as a prerequisite to church membership."

A WEDDING COMPLEX struck the parsonage of Maywood church, Chicago, recently. First, Miss Mary Favoright, daughter of the pastor, was married to Rev. M. Ray McKay of St. Louis. Later, Pastor and Mrs. R. B. Favoright celebrated the twenty-fifth anniversary of their own marriage. Rather, perhaps, the good people did it for them in the way of a surprise party.

PASTOR WM. B. PERCIVAL has resigned at Mesa, Ariz.

REV. CARY B. TOOMS has accepted a position as teacher in the Baptist seminary at Saltillo, Mex.

REV. C. C. CLARK goes from Newark, N. J., to the pastorate at Globe, Ariz.

MR. BERT RABORN, who has been assistant to Pastor J. B. Lawrence at Shawnee, Okla., has resigned to go into business with his father.

DR. FREDERICK M. WHITE, pastor at Centerville, Mich., is making his pulpit count for practical Christianity. He puts health talks in his church bulletins, and discusses economic and industrial problems.

DR. A. W. BEAVEN of Lake Avenue church, Rochester, returned from his vacation Sept. 1 to begin the eighteenth year of his ministry with this church. Rev. W. S. K. Yeaple, Mrs. J. C. Carman and other workers kept the work going in good shape during the summer, and the financial receipts paid all bills.

THE HAMBURG CHURCH, New Jersey, under the leadership of its pastor, Rev. Martin Brynildsen, has completed a building program which completely equips this church for its varied activities. The Sunday school is helped in its departmental work by the new addition and extra classrooms. The church and Sunday-school rooms have been redecorated, and the church and parsonage painted. The church tower, struck by lightning, required complete replacement. The ladies' aid supplied part of the new velvet carpet. New oak floors have been

The general opinion was that this was one of the finest conferences our churches have held, and we went home with the desire to make the new year one of still greater devotion and service. The 1927 sessions will be held with the State Park church, Peoria, Ill.

laid, platforms rebuilt, new pews and a pipe organ installed. The plan the pastor has adopted for the church will pay for all these improvements within from three to four years.

JOHN MIEROP, formerly a member of the Prospect Park church of Paterson, N. J., has been called to the Newton church as its pastor. July 13 he was ordained in the Prospect Park church, Rev. Albert Demott of Hackensack Calvary church, preaching the ordination sermon. July 23 the installation service was held at his charge in Newton. Rev. O. Barchivitz gave the charge to the candidate, Rev. M. Brynildsen, clerk, the charge to the church, and Rev. J. L. K. MacLeod brought associational greetings.

DR. NEWELL DWIGHT HILLIS preached at the Madison Avenue church, New York, during August. Dr. George Caleb Moor, the pastor, welcomed fifty new members during the summer.

REV. PAUL JUDSON MORRIS, after serving the Emerson Avenue church of Indianapolis for five years, has resigned to become director of religious education and evangelism for the Vermont state convention. Mr. Morris succeeded his father, the late Wm. E. Morris, in the pastorate of the Emerson Avenue church. In the five years 388 people have united with the church, making an increase in the membership from 165 in 1921 to the present membership of 432. During this time, the church has completed two sections of a proposed four-unit plant, making an investment of \$60,000 in the present buildings and equipment. Mr. Morris will close his work in Indianapolis Oct. 1 and take up his new duties in Vermont. The family will reside in Burlington, Vt.

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The Baptist

Vol. VII No. 34
Chicago, September 25, 1926

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Subscription: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$1.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes to effect. Give key number as it appears on label. Subscriptions: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add charge.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill. Manuscripts returned unless accompanied by return postage.

Want Ads

Wanted: A Baptist pastor, married knowledge of farming, understanding of children, or superintendency of the Kodak Baptist Exchange, Alaska. Write to Clara E. Norcutt, 276 Fifth Ave., New York.

Experienced private secretary desires position with college or university president. Rhoda G. Houtz, 94 McCollum St., Wilsdale, Mich.

Wanted: Baptist young women graduate undergraduates with missionary interest for Chinese in the U. S. A., and Mexicans. Write to Clara E. Norcutt, 276 Fifth Ave., New York.

Evangelist Edwin S. Stucker, Ottawa, Kansas. Specializes as Pastor's helper with strong churches. Union meetings when desired.

Collection Envelopes at 30 per cent discount if ordered this month, September. Samples furnished. Dufold-Trifold Co., Trenton, N. J.

SEPT. 24, THE BAPTIST INSTITUTE for Christian Workers, Philadelphia, opened its doors for the new session. Dr. A. Ray Petty made the address. The enrolment will tax the capacity of the main building. A conference for rural ministers under the auspices of the Pennsylvania board of missionary cooperation was held in the institute building for three days preceding the opening of school.

THE CHURCHES of Blue Rapids, Kan., W. W. Searcy, Baptist pastor, have engaged Evangelist E. S. Stucker of Ottawa, Kan., to lead in their united campaign, Oct. 3-24. Mr. and Mrs. C. B. Brooks of Waterloo, Iowa, will have charge of the music and the work with young people. Mr. Stucker has open dates following the Blue Rapids meeting.

PARENTS, PASTORS and friends are requested to send the names of Baptist boys and girls who are going to study at the University of Pennsylvania, or other schools in Philadelphia, to Rev. Frederick B. Igler, 3437 Woodland ave., Philadelphia, Pa., who will be happy, as minister to Baptist students in Philadelphia, to serve them in any way possible.

EVANGELIST ELMER C. MILLER of South Bend, Ind., has closed a revival at Norborne, Mo., with nine churches cooperating in a large tabernacle which proved too small at the close. There were many confessions and reclamations and on the closing Sunday a large number of young people

volunteered for life service in the ministry and missions.

AFTER A HAPPY and successful pastorate in Pasadena covering a period of fifteen years, Rev. B. B. Jacques has accepted a unanimous call to the pastorate of the Fairmount Avenue church of San Diego, Calif. This church is located in the eastern section of the city surrounded by 25,000 people, and growing fast. A Sunday-school unit of a new building has been erected and is now occupied. An auditorium will be added later.

REV. AMBROSE M. BAILEY, pastor of the First church, Seattle, has returned with his family from vacation spent on the San Juan Islands. The pulpit supplies during his absence were Rev. J. Whitcomb Brougher and his son James, and Rev. J. E. Dillard of Birmingham, Ala. The auditorium has been filled at every summer service. Last year Doctor Bailey received 266 new members into the fellowship of the church and this year he reports that the prospects are even better. The church is expecting Rev. W. W. Bustard to assist in a series of meetings in February.

DR. J. W. WEDDELL has completed his summer supply with the First church of Keokuk, Iowa, and Dr. Paul Riley Allen has begun his pastorate with the church. Doctor Weddell is taking a brief vacation after his series of acting pastorates at his old-time home at Morgan Park, Chicago.

CALVARY CHURCH, Cleveland, Ohio, had the aid of a saxophone quartet in its services Sept. 12.

TACOMA PARK CHURCH, Washington, D. C., was organized in 1919. Now, under the leadership of Pastor William Earl La Rue, it has 234 members and 374 in the Sunday school.

REV. AND MRS. MARK SANBORN returned from vacation full of enthusiasm to resume the work at Woodward Avenue church, Detroit, Sept. 12.

EDITOR JOHN D. FREEMAN of the *Baptist and Reflector* was called from his work to visit his little daughter who had undergone a tonsilectomy at Kansas City. She is reported to be recovering nicely.

REV. CARL LEVIN, who finished the Bethel Theological seminary in Stockholm in 1925, and who has been in this country this year studying the language and pursuing further studies in the Bethel institute, St. Paul, Minn., is serving the church at Falun, Wis., this summer, using both the English and Swedish languages.

REV. SETH JACOBSON, who came from Sweden a year ago to attend the Bethel institute in St. Paul, after having completed the course in the Bethel Theological seminary in Stockholm, has been serving the church in Ramsey, S. D., this summer. He has made a special study of the English language and has made such progress that he is able to preach in the English language every Sunday night.

REV. J. FREDERIC CATLIN began his ninth year as pastor of First church, Council Bluffs, Iowa, Sept. 1. During the past seven years the church has paid on an average \$9000 per year on its building program. While doing this it has increased its benevolences 140 per cent over its previous record. The average attendance of the church school has increased 80 per cent and the church membership has increased from 354 to 624.

BAPTIST CHURCHES may secure an evangelist, singer or chorister through the Baptist Evangelistic Bureau, South Solon, Ohio, conducted by Dr. T. M. Hofmeister.

REV. L. D. LAMKIN, pastor-evangelist, has returned from a pleasant summer in the Rocky mountains to his home in Vincennes, Ind., and is now ready to enter into the fall evangelistic campaign. Application for his services should be made early.

IT IS REPORTED that during the last five years the gifts of Northern Baptists for denominational objects have increased approximately from \$16,000,000 to \$25,000,000 annually, but for missionary causes they have decreased from \$11,290,000 to \$5,431,000. This shows a total net gain in annual giving for denominational purposes of \$3,200,000, or more than \$2 per capita.

DEXTER BOULEVARD CHURCH, Detroit, dedicated its new building Sept. 13, with Dr. Daniel Rittenhouse of Columbus, Ohio, as the speaker.

TOTAL UNITS OF attendance at the regular services of the First church, Terre Haute, Ind., last year amounted to 53,811.

MR. C. L. KLEIN was ordained to the ministry at First church, Greeley, Colo. Sept. 2. Pastor Walter I. Fowle of that church is beginning his fifth year.

A GRATIFYING INCOME

Missionary Annuities have been attractive to hundreds of Baptists. Constant inquiries are made concerning them. Have you the facts?

When making wills please remember the corporate names of your national missionary organizations:

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

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BULLETINS INDICATE THAT pastors in all parts of the country have come back from their vacations alive with evangelistic enthusiasm.

THE BAPTIST TEMPLE, Rochester, N. Y., under the ministry of Rev. Clinton Wunder, now in the sixth year of his pastorate, showed an attendance this summer twice that of last summer and trebled the loose collections. Beginning with Sept. 15, Dr. H. Divine is conducting a campaign to market temple bonds to the amount of \$50,000.

IN PITTSBURGH ASSOCIATION, PA., Rev. L. Hamilton was formally welcomed in a new pastorate at Monongahela; Rev. J. D. Wood accepted the pastorate at New Kensington; Rev. A. L. Wyke has resigned at Riverview; and Rev. E. L. Krumreig begins his fourth year at Bethel church, Erie.

IN THE WAY OF novelty, it is reported in *Baptist Observer* that the annual W. G. convention of Indiana, to be held at Franklin Oct. 8-10, will close with a special communion service in the college chapel.

MR. LENNING SWEET, son of ex-Governor Sweet of Colorado, and Y. M. C. A. secretary in Pekin, China, spoke Sept. 12 in the First church, Colorado Springs.

REV. DOUGLAS G. HARING occupied the pulpit of the Delaware Avenue church, Buffalo, Sept. 5, speaking on "Missionary Work in the Orient."

PASTOR W. R. McNUTT has completed five years with the First church, Worcester, Mass.

REV. AMOS Z. MYERS, pastor and principal of the summer daily Bible school at South Chester church, Chester, Pa., carried on a regular schedule for religious education in the grades, with volunteer teachers, and a remarkably fine showing for attendance, interest and efficiency.

CHICAGO BAPTIST MINISTERS met for the first time since the vacation in the Immanuel building Sept. 13, with about fifty members

present. Rev. Robert Van Meigs was admitted to membership. Several visitors were introduced, among whom were Dr. Peder Stiansen, who has spent several years ministering among the deep sea fishermen of northern Norway, and is now dean of the Norwegian department of the Northern Baptist seminary; Rev. John Bucknell, who has been at work among the Russians in North Dakota and has baptized more than forty converts recently; Rev. M. C. Eidson of San Antonio, Tex., who with his wife and child has come to Chicago to attend the Northern Baptist Theological seminary; and the Rev. Mr. Sullivan, Chicago representative of the *Watchman-Examiner*. Rev. David Gustafsen gave an unusually clear and comprehensive study of "Our Children and the Public Schools." Everybody seemed to be in high spirits and agog for evangelism.

REV. W. R. JEWELL of Chicago is in the hospital, suffering from an infection from an injury to his hand, but is making improvement.

DR. HERBERT W. VIRGIN has received more than forty additions to the North Shore church, Chicago, during the summer.

REV. G. C. BRENNEMAN goes from Clinton, Ind., to the pastorate at Sault Ste. Marie, Mich.

UNIVERSITY BAPTIST CHURCH at the University of Illinois has a carefully organized course of religious education running through the four college years and for graduate students.

AT TEMPLE CHURCH, Chicago, Pastor Hughes will have the assistance of Evangelist "Big Jim" Kramer, beginning the last week in September.

WOODLAWN CHURCH, Chicago, is organizing a big chorus choir under the leadership of Mr. Louis Mincher, chorister.

DR. E. LEROY DAKIN of Temple church, Brooklyn, N. Y., has a regularly organized "children's church" service which is proving a valuable arm of the general work.

PASTOR W. HOLT SMITH will give his people at First church, Duluth, Minn., a series of popular Sunday evening sermons on practical topics relating to the family.

MORE THAN 100 attended the last mid-week meeting at First church, Doylestown, Pa.

FELLOWSHIP CLUB of First church, Poughkeepsie, N. Y., is organizing a Bible study class under the leadership of Prof. Edwin E. Aubrey of Vassar college.

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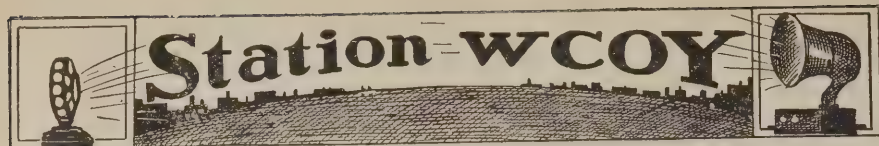
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Obituary

Mrs. Minnie Alice Hedeon, wife of Rev. Nelson Hedeon, died Sept. 5, 1926, in North Ellsworth, Me. She was born in Ellsworth, Me., Nov. 23, 1862; married to Mr. Hedeon, Oct. 24, 1883, moving to Manchester, N. H. She was baptized by Doctor Kimball in 1885, uniting with Manchester Baptist church. 1886 she began missionary work for People's church. 1896, Mr. and Mrs. Hedeon entered Swedish American mission work in Montclair, N. J. They served in Brooklyn, N. Y.; in Portland, Me.; in Lowell, Mass.; a second term in Montclair where Mrs. Hedeon's health failed in 1915. She rallied but in 1922 ill health forced her return from service in Bridgeport, Conn., to Ellsworth where she lived until her death. Memorial services were held in North Ellsworth church. Rev. L. G. Perry, Ellsworth Baptist church, and Rev. Mr. Besant, Ellsworth Falls Congregational church, officiated.



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel building, Chicago.

"Let us read you what a man from Michigan wrote the other day. He lives at Bay City. 'Enclosed find check for \$2.50 for another year's subscription. One copy of THE BAPTIST, properly read, has more value than the whole year's price. God bless you in the work.' It was signed by P. E. Phillips.

"Can you beat it? One copy worth more than \$2.50. How much more? Well, let us say 1 cent more. That would be \$2.51. There are fifty-two copies per year. That would be \$130.52. How we claim that this is a good investment. What is the paper worth to you?

"And listen to what this man from Ohio says: 'Surely I want THE BAPTIST. Got to keep track of how conservative or how progressive I should be to be a good Baptist.' This cheerful renewal is from Gordon S. Broholm of Columbus. You can't keep a good man down. He counts the investment worth while too.

"And aren't we always glad to hear from the grandfathers and grandmothers who have been reading the paper and letting their light shine through all the years? Listen to this inspiring missive: 'Am enclosing \$2.50 in payment for THE BAPTIST for the coming year—probably my last subscription as I am in my ninety-third year. Have taken it through all its various names, beginning before it was in pamphlet form at all.' This from Mrs. William Farr, Nashua, Iowa.

"Let us pause here a minute. Let us all say a word of prayer to the heavenly Father for this faithful pilgrim who has covered almost a century. We can never measure the value of these beautiful mothers and fathers. And if there is still spared to us the great joy and blessing of a mother who gave us so much and asked for so little in return, may we gladden her years with expressions of our constant love. And if she would enjoy the denominational paper and does not have it, may we send it to her at once with our best wishes.

"A pastor from out West came in smiling the other day. He said he had been working on a man for a year and finally had persuaded him to take THE BAPTIST. The pastor and one deacon took it and now the new man made three, a gain of 50 per cent. We learned that he had about 300 families in his parish. We figured a little; one year, one new subscription, total 3. Families destitute of religious paper, 297. Present year of grace—1926. Time required at one year per family to supply all with THE BAPTIST—297 years; or job completed in 2223 A. D. Shades of Methusaleh! Even some 50 per cent gains represent awful losses.

"The telephone rang the other day. 'Hello. Yes, this is the office of THE BAPTIST. Yes. Oh, this is Downers Grove. Yes. No, we haven't received it yet. Yes. Fine. We should be glad to get it. Yes. Many thanks and much appreciation. God bless you. Goodbye. What's that? Yes. Surely. \$2 rate when the list represents 10 per cent of the resident membership. Yes, that's right. So long.' It was Downers Grove, Ill., calling to let us know the list of new subscriptions to make up a 10 per cent list for its church would reach us that week. Congratulations, Downers Grove. Hats off to you.

"The orator had reached the climax and he said dramatically, 'Again I ask, what should every man do when he hears the still, small voice?' Wag in the gallery: 'Get up and walk the floor with the kid.' Which reminds us that the frost is on the pumpkin and the fodder's in the shock. It is autumn and time to renew those lists of subscriptions that you had resolved to look after as soon as you returned from vacation. Well, the voice is calling. It is up to you to walk. Get busy. Do it now. Thank you.

"WCOY now signs off. Procrastination is the thief of time. Swat him."

REV. G. E. HARRIS has resigned the pastorate of Calvary church, Kansas City, Mo., and will take charge of the First church, Billings, Mont. Dr. John F. Vines of Roanoke has received a call to Calvary church. It awaits his reply.

DR. BERNARD CLAUSEN having spent the summer vacation touring the Pacific coast, gave the result of his observations in a sermon to his people at Syracuse, N. Y., Sept. 5, on "The United States of Religion."

MRS. FREDERICK W. HEATH of Second church, Chicago, died Sept. 14. She and her husband have been for a generation among the most active members of the

church, she being a deaconess and he deacon and financial secretary of the church.

THE DATE OF MEETING of the Iowa Baptist Convention has been changed from Oct. 27-31 to Oct. 20-24, at Waterloo.

FIRST CHURCH, Des Moines, Iowa, sets a goal of 700 for its Sunday school before the New Year.

WEDDING BELLS ARE heard from Portland, Ore., where Dr. James Whitcomb Brougher solemnized the marriage of Miss Helen Ball of that city to his son, Rev. James Whitcomb Brougher, Jr., Sept. 16.

Folks, Facts and Opinion

(Continued from page 984)

An erratum should be noted. In giving the list of members of the Chicago committee of arrangements for the next meeting of the Northern Baptist Convention, "Mrs. M. V. Parks" was named as a member. There was a mistake in the name. The member whose name was intended is Mrs. Charles H. Parkes.

"Law, not War" is the subject of an editorial in the *New England Homestead* (Springfield, Mass.) which says: "The deeper you go into this whole subject, the plainer becomes the folly of war. Except in the rarest circumstances, warfare is without justification and always is destructive of human rights." In another statement: "Pregnant with vast possibilities of weal or woe to all, is the international disarmament conference now on at Geneva. . . . As nations disarm, the chances of war decrease."

"White savagery" is what Lucia Ames Mead calls it in *Zion's Herald*, and she describes it in this fashion: "Is nudity wrong? Not so far as it is necessary for comfort, or for work, as in a swimming race. But self-conscious, purposeful display of every line of the body for purpose of allurements and audacious breaking of conventions is another matter. A certain vaudeville theater advertises girls in bathing suits in the foyer, who have shapely figures and who will give away bathing suits to patrons. Possibly they are not as soul-stained as prostitutes, but they are playing with fire and they know it. They receive pay for offering temptation to every young man." How much good such plain talk will do remains to be seen.

It is time to call out the whole body of the trained malicious, thinks the *Western Christian Advocate*. Speaking of prophets, it remarks: "It is about time for the Christian world openly to attack Sherwood Eddy. He has risen to the level of a world prophet, and has gone out so far in his insight and spiritual message that he should draw fire from his own ranks. This is the fate of every radical apostle of Jesus Christ. When he starts upward and begins to see things in their real relation and significance, men applaud him. He goes forward and outward until he stands midway between the two camps. Both sides come to claim him. If he remains independent and refuses to enter one or to go back to the other, but seeks to bring his original crowd over to himself, then he begins to receive the fire from both sides. Sherwood Eddy, marvelous advocate of the social teaching of Jesus, and matchless Christian statesman, is now in Russia. He is saying things that startle the conservatives in this country. Men are beginning to rise up in protest. It is time for them to turn their guns on him. He will be excluded from the fellowship if they have their way. They will treat him to a solution of idiomatic traduction. They will seek to leave him as a worn-out voice that has spent itself, and reject him as one who went too far and was engulfed by his radicalism."

New Books

Brightening Cloud, by Russell H. Conwell. Philadelphia: The Judson Press. \$1 net.

story told simply and charmingly—Russell H. Conwell could always tell of the miracle of the blind man at the Pool of Siloam, which takes the reader into the home-life of the people among whom Jesus walked and with whom he talked. The climax comes in the confession of faith in the Christ the part of the man who was healed. The story was published first in 1892 under the title of "Little Boy," but has long been out of print. This little book new because so old—will be welcomed by the many who are collecting the late author Conwell's writings.

—C. MERRIAM.

Believing World, by Lewis Browne. New York: MacMillan. \$3.50.

essentially, here is a study in comparative religion; but on this subject no such book ever was written before, and probably never will be written hereafter. One thing, it is in the form of an interesting story that holds the reader's interest. A grade school pupil can read with enjoyment. There are the finest illustrations drawn by the author; nobody else could have produced them. Some of them are luminous, others odd. Evolution is the working idea, conceived somewhat after the fashion of H. G. Wells, to whom the book is dedicated. But after tracing the origin of religion from primitive fear, through the various stages of magic, animism, and animism, the author turns about and tells the reader that it is all guesswork and that one guess is almost as good as another concerning the origin of religion. Thence through ancient pagan and mystery religions the story runs with more confidence. Finally, the great living faiths are taken one by one. Christianity is one of them, with a modernistic explanation given with eloquent appreciation. Indeed it is said in italics that Jesus *literally* came from the dead. Christianity, of Peter Paul's day or ours is not the sole religion of Jesus. It borrowed its right and left, from the mystery cults, from pagan customs, from secular society. It never lost Jesus, and it has carried to mankind his message of salvation. The reader will find fault with the book, but will hardly be able to lay down. And it will stir up his thinking.

—U. M. MCGUIRE.

Stewardship in the Life of Youth, by Herbert Donald Williamson and Helen Kingsbury Wallace. New York: Revell.

one of the most wholesome books which it has ever been the writer's privilege to review. It is probably a series of addresses which the two authors have delivered as field specialists to the Board of Missionary Coopera-

tion of the Northern Baptist Convention, but it is fortunate for the denomination that they have put these addresses into book form. As a course on stewardship it will be worth a fortune to any young person who gives it careful reading and it will be worth much to the pastor of any church who can persuade a number of his young people to take such a course.

The study is with the larger view of stewardship, laying emphasis primarily upon the fact that all of the resources of the Christian are to be given to Christ as an expression of gratitude to the Christ who has given all for us; that this service is to be unselfish, and that its very unselfish purpose puts us in fellowship with Jesus Christ and makes it possible for us, in such union, to have a fellowship with him impossible otherwise. The writers call attention to the resources of youth. They emphasize the need of the surrender of self and this emphasis is based upon the surrender of the will of the individual to the Son of God. They stress the tremendous potency of personality and the fact that time and talent are primary parts of the stewardship of life. One of the most

significant chapters is that which discusses planning a life. The authors urgently remind the young people that there is danger in not planning one's life, that there are many unguarded hours for those who do not plan.

The closing chapter, on finding the will of God, is worthy of the perusal of young people, for one of the most serious problems which every person faces is that of learning what God wants him to do.

The summary of the book is that the young Christian is Christ's partner. He has many resources that Christ can use. It is his responsibility to develop them. He must have a life plan, and must fit his life into God's great purpose.

—HERBERT WHITING VIRGIN.

The Heights of Christian Love, by Doremus A. Hayes. New York: The Abingdon Press. \$1.50.

A remarkably practical and helpful study for both layman and preacher is this exposition of the famous "Love Chapter" of Paul.

It is written in clear and forceful English by Doctor Hayes, professor of New Testament interpretation Graduate School of Theology, Evanston. Two of

A Study in the Ninth of John

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Charmingly written in Doctor Conwell's most pleasing style, this narrative of the circumstances surrounding one of Christ's miracles carries the reader back into the home-life of the people among whom Christ lived.

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—JOHN SHADE FRANKLIN.

Before the Dawn, by Toyohiko Kagawa. New York: Doran. \$2.50 net.

A novel of passionate belief in life by the outstanding authority on social subjects in Japan. The author takes his hero from a college life to complete participation in the life of the Kobe slums as a social worker, reformer and missionary of the Christian religion. He shows how Jesus is winning his way into this sodden mass through foreign missionaries and native workers and portrays the unspeakable conditions of pagan life in which brotherhood and social justice are emerging.

The Apocrypha in the Revised Version. New York: Oxford University Press, American Branch. 80 cents.

There are few more valuable commentaries on the modern Bible than the Apocrypha, as the books culled from the canon of the Old Testament are commonly called. (It is well for the lay reader to remember that there are also apocryphal books for the New Testament, but "The Apocrypha" does not contain them.) Even a hasty rereading of its fourteen books keeps one's mind busy pondering the grounds for their elimination from the canon and drawing comparisons between passages. For instance, compare the account of creation in II Esdras 6 with the accounts in

Genesis 1 and 2, and compare Wisdom of Solomon 13 with Paul's arraignment of idolaters in Romans 1:18 and following. The reading of the Apocrypha even without commentaries cannot help but yield new insight into the subject and sense of the canonical scriptures. The Oxford Press has done a service in making this valuable work accessible in a volume of "The World's Classics."

—GEORGE EMERSON HAYNES.

The Saving Sense

They had taken a wrong turn in their expensive new car and were lost. They watched for signs and in between he wondered just where he was going to dig up enough to pay the next installment on the car.

"We just passed a sign," she said at last.

"I'll go back and look at it," he said.

He jumped out and went back to read the sign. When he returned she asked, "Are we much off the track?"

"Not at all," he answered. "Quite by accident we seem to have struck the right trail. That sign said, 'To the Poorhouse.'"

"I'm so ill," said the sea-sick passenger, "that the only thing that keeps me alive is the thought of dying."

It was during the war that a militant spinster saw a young man milking a cow. Determined to know why he was not doing his duty patriotically, she went to him and asked: "Why are you not at the front, young man?"

"Well, you see, ma'am," stammered the young man, "there ain't no milk at that end."

There are times when a hint may be a whole ton of bricks. For instance this from the *Methodist Recorder*:

Scene: Wesley chapel. Occasion: The prayer meeting after the first evening service conducted by the new minister. Extract from the prayer of Bethany Smith: "Lord, we do not know whether our new minister can take a hint, but thou knowest that our last minister was not much of a visitor."

"Well, little light," said the carriage horse to the candle, "I guess we represent the powers that used to be!"—*Life*.

"I don't doubt that I am much better," said the patient to his physician. "But I am so listless. I seem to need something to stir me up."

"Perhaps I'd better send my bill tomorrow, sir," said the doctor.

"Mother, I wish Harry wouldn't be so polite and always offer me the apples first," complained Mary.

"But that's what he should do," said her mother.

"No, not every time, because I've got to be polite too and then I have to take the little one. Sometimes he could be impolite enough to be polite enough to take the little one first and just give me the big one," reasoned Mary.

Editor's Notes on the Lesson for October 3

ISRAEL JOURNEYING TOWARD CANAAN

Lesson Text: Num. 10:11-36. Golden Text: Num. 10:29

Fourteen months after an undisciplined rabble left Egypt Moses had organized that rabble into an orderly host and it was ready to fold its tents and march toward the unknown but promised land

The Cloud

The signal for this departure from Sinai was the lifting of the cloud which had hung over the tabernacle while the process of organizing the tribes into orderly groups went on. We do not know what the cloud was or what caused it. But to the people and to Moses it symbolized the divine presence and held within its shadow the secret of what we call providence. It was doubtless some natural phenomenon charged with significant meaning for a people who sought signs of special guidance from their God. The pillar of cloud by day and the pillar of fire by night are highly poetic ideas which take their place alongside the rich imagery of the psalmist who saw the sun as a bridegroom coming out of his chamber. But whatever these phenomena were, they spelled guidance for the Israelites through a bleak and inhospitable country. While science has brought with it great gain in knowledge and freed men from superstition and the spell of magic, the gain has not been without some loss. The loss is seen in the tendency of science to reduce everything in heaven and earth to mere naturalism and thereby to rob the cloud of its religious significance. Happy are the people who still see the hand of God in human events and the beauty of God in all that he has made. We need the cloud of God's providential presence to hang above our social institutions whether church, or home or market place, and to watch it rise as the call to progress.

The Companion

Clouds need to be supplemented by human companionship. Moses appreciated the cloud and doubtless saw it as a symbol of the divine presence, but he also appreciated human companionship, especially when the one he sought as a companion and guide was a man of rich experience, endowed with an extraordinary fund of common sense. Hobab, the father-in-law of Moses, was such a man. When he announced his intention of going home to his own kindred, Moses, anxious to hold him, proposed that he accompany them on their journey toward the promised land. It is interesting to note the appeal to Hobab. It is based upon cooperation. Hobab is to help and to be helped. But the point of the story is that divine and human agencies work together in the guidance of God's people through the wilderness. This is a parable of life. If the guidance is all human it may be strictly scientific but incomplete; if it is all religious it may be supernatural, but fanatical. It takes both the cloud and Hobab to form a team which unerringly leads the people forward.

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Literature or special information concerning any phase of the work will be promptly furnished on request.

W. H. BOWLER
Executive Secretary

276 Fifth Avenue New York City

Partnership Opportunities

The 800 missionaries of The American Baptist Home Mission Society are to be found in nearly every State in the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Haiti and Jamaica. They serve as missionary pastors, teachers, colporteur-missionaries, chapel-car and auto chapel-car directors, evangelists and Christian center workers.

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News Notes

BAPTIST SCHOOLS at Bacolod, Philippine Islands, are reported full to overflowing. Forty-nine students were baptized at Himamaylan last year. At La Carlota, 1000 listened to the gospel and a church was organized.

ILOILO BAPTIST MISSION hospital under the superintendence of Dr. R. C. Thomas closed the last year with a cash balance of pesos 8651.93.

IN A STUDENT CONFERENCE at Renfroville, Iloilo, lasting two days, a number of the students were converted to Christ.

FIVE STUDENTS are enrolled this year in the theological department of Central Philippine college.

HEAR THIS BOAST of Rev. Henry W. Munger, San Jose, Antique District, P. I. Inviting visits from other missionaries, he says that he will have to charge visitors a fee for sleeping on the dining table, but will insure freedom from mosquito bites. He says: "It is true I met a weak and anaemic-looking mosquito the other day on the plaza, but I do not know how he got here unless he came over from Iloilo on my running board."

DR. HENRY E. TRALLE and Mr. George Earnest Merrill of the Home Mission Society, have again collaborated in the writing of a book on the planning of church buildings. Their new book is entitled, "Building for Religious Education" and is published by the Century company.

WAS IT VACCINATION? Rev. A. J. Weeks of Moulmein reports: "I am again in a more amiable frame of mind. Got shot in both arms, and still feel a bit sore about such treatment, but it did some execution. My neighbors also seem cheerful. That is another asset."

TURA DISTRICT, ASSAM, has a year's record of 901 baptisms, which brings the total church membership up to 10,284. Of those who were baptized, 406 were pupils in schools. The 150 Sunday schools of the district have an enrolment of 6414, with 285 teachers. The number of mother churches has grown to twenty, with about 236 branch churches.

THE PASSING OF Rev. E. C. Deyo, veteran missionary of the Home Mission Society among the Comanche Indians of Oklahoma, has elicited many tributes of esteem and gratitude from the Indians with whom he labored. The following is of special interest as it was spoken by the first Comanche baptized by Mr. Deyo: "I have known Brother Deyo from the first. I was the first Comanche to be baptized. I never found any fault with him. He always did much for the Indians. He worked hard and led us to know God's word. He preached the word and made the Jesus road plain so that it was easy to follow. He once told the people that some were saying that he was getting old and that he ought to quit and go back to New York to his people. But he said, 'No, God called me to you Comanches and I love the Indians and I shall stay here till God takes me.' And that is just what he did."

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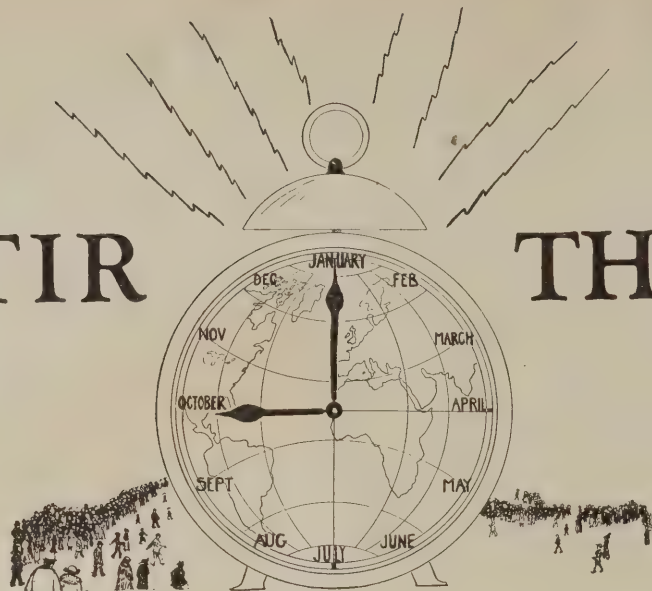
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The Cooperative Committee of Evangelism
of the
Northern Baptist Convention

Room 1006, 23 East 26th Street, New York City

Volume VII

October 2, 1926

No. 35

The Baptist

Published Every Week by the Baptist Convention



Courtesy of "Our Dumb Animals"

ON THE SHORES OF LAKE ARROWHEAD, CALIFORNIA



Folks, Facts and Opinion



The constituency of the Northern Baptist Convention seems to be recovering its lost missionary breath. Receipts for June, 1924, were \$239,732; 1925, \$206,019; 1926, \$279,268.

"It took the strong arm of the law fortified by a great revival of religion to clean up the Elizabethan stage," declares the *Baptist and Reflector*, "and only the two powers can save us today from the blighting curse of the movies that do pay".

Ohio is going at the matter of promoting international peace in a systematic way. The churches provide for a statewide "Prince of Peace" declamation contest for high school students. The plan is competitive. According to the last report there are 335 entries. Try-outs in the different localities will take place about Armistice day. This is the second year the plan has been in operation.

Prof. Irving Fisher of Yale has made a careful study of prohibition from the point of view of a scientific specialist in sociology and economics. He concludes that the actual consumption of alcohol by drinking, the whole bootlegging enterprise counted in, is today not more than 10 per cent of that before prohibition was enacted. He believes that the law ought not to be weakened, that it ought to be enforced and that its enforcement is practicable.

The Laymen's League of Pennsylvania is an interesting and hopeful movement. It puts its emphasis upon evangelism, upon building up the church and upon religion in the home. Every item is vital and one wishes the effort well. But what will laymen do about the big practical moral problems of the neighborly life, such as race antagonism, the class struggle, poverty, unemployment, national jealousy, recreations, personal rights, gambling, bootlegging, the corrupt use of money in elections, and so on? These problems cannot be solved by returning thanks at the table in a comfortable home where there is plenty to eat and a fairly sure income.

Anthropological research seems to be attended by certain inconveniences or odd conventions. At Galena, Ill., a University of Chicago group dug into a prehistoric burying ground, and found a skeleton. The daily paper thus describes the scene that followed: "Gathered about this ancient man, buried in a flexed position with arms and legs drawn up, and near the black remains of his old fireplace, were the members of the University of Chicago anthropological expedition into the wilds of Illinois, headed by Prof. Fay Cooper-Cole." Is it the usual form for Chicago researchers to be buried in that posture whenever they discover an antique skeleton?

It is announced that the Ku Klux Klan has renounced masks and will make an open political fight for its ideals. This is the true American way. The brave man is willing to stand for his principles openly, and none but brave men can serve America's needs.

In surveying the controversy between the papacy and the government in Mexico, the *Christian World*, London, concludes that "there is difficulty in sympathizing whole-heartedly with the Catholic church when she cries out against state tyranny. Her habit of political intrigue has gravely weakened her position in such crises as the present."

The American Baptist Home Mission Society voted to remove the office of evangelism from Cleveland to New York Oct. 1. All communications concerning evangelism should be addressed, for the present, to Dr. Herbert F. Stilwell, Room 1006, 23 East 26th st., New York City. The evangelistic policy of the Home Mission Society remains unchanged. The support of state directors of evangelism in cooperation with state conventions will continue. The entire work of the society is essentially evangelistic and this special division will receive constant attention and liberal financial support. Doctor Stilwell will continue to direct the routine of the office until his successor is appointed. It is a tribute to Doctor Stilwell's leadership and consecration that the denomination is at this time so completely committed to its evangelistic task.

From such remote points as Porto Rico and Tasmania come reports of preparations to observe Baptist World Alliance day the first Sunday of next February.

The day of military imperialism is almost done. A marker in the progress of its passing is a commercial air route from Moscow to Kabul. From present signs, a navy will soon be as obsolete as a stage coach, military frontiers will no longer divide nations, and the only wars will be class wars.

Robert B. Eleazer writes in the *Baptist Advance* (Arkansas), on "Popular Fallacies About Race Relations," one of the most frank, sane, humane and Christian discussions of the subject of all that have come into the office of THE BAPTIST in a long time. The Christian South is in downright earnest in efforts to eliminate that old source of friction.

Southern Baptist editors met at Ridgecrest, N. C., in July. Out of their meeting the *Biblical Recorder* takes courage. It says: "There is certainly a better spirit in our denomination than has been for the past four or five years. All the Southern Baptist papers seem to have decided that the time has come to leave off the discussion of matters which have divided us for years, and to give themselves to the promotion of the great things of the kingdom."

"J. N. Giannini, one of the wealthiest Italians of the United States, was received in special audience by Mussolini," quotes the *Scottish Rite News*. "The dictator treated him with unusual cordiality and distinction. It is understood that Giannini has placed his wealth at the disposal of Mussolini to aid in the furtherance of the latter's plan to promote fascism in the United States. Giannini, who comes from California, also conferred with the head of the foreign fascists."

Indications appear that the fundamentalist-modernist controversy is about to invade the M. E. church with some vigor. George F. Washburn, director general of the Bible Crusaders of America is a member of that church. He charges Bishop Charles E. Locke with apostasy in saying that "the authority of the Bible, the deity of Christ, the efficacy of Christ's saving life and death, the reality of the resurrection and Christ's leadership of his people, are non-essentials, and the progress of Christ's kingdom does not depend upon any one or all of these five points." He demands the deposition of Bishop Locke and by way of ultimatum declares: "We shall urge this action in charges at the next general conference as a test case for him and other bishops and officials."

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Secretary Crabtree of the National Education Association urges the teaching of temperance in all schools, to deal not only with alcoholic beverages but with drug consumption, dress and recreation. For telling leaflets on the current prostitution issue nothing better has arrived than "Ammunition for the Campaign," including a clipsheet and eight flyers. The whole can be had for ten cents a copy by writing to 1 Arsenal square, Cambridge, Mass., women's national committee for law enforcement.

At the National Negro Baptist Convention recently held at Fort Worth, Texas, Rev. L. K. Williams was reelected president. In his address he recommended several measures for the conservation or promotion of the convention's work, among them being the unification of the publishing business of the convention, the training and employment of native workers for work on the foreign field, and the promotion of a better mutual understanding and cooperation between races.

Methodist standards for the ministry in *Zion's Herald*. It shows that of those admitted into full ministerial connection last year, forty-one had only eighth grade education, seventy had part of a high school course, forty-eight had only completed high school, 102 had only a college course, 183 were college graduates and of thirty-six who did some postgraduate work only fourteen won the degree of M. A. Of these men 229 had no theological education, ninety-two had received only partial theological training, 102 graduated from a seminary and of the graduates 102 received a degree in theology.

According to the *Living Church*, the test of religious experience is not, "What has it done for you?" but "What has it made you do for God?"

The *Central Christian Advocate* ruminating upon the discontinuance of the *Washington Christian Advocate*, mentions the following great religious papers having masterful editors which have ceased publication in recent years: the *New York Observer*, the *Evangelist*, the *Herald and Presbyterian*, the *Continent*, and *Christian Work*.

Now the rationalists are catching the questionnaire habit. The *Christian World* publishes one of fourteen points which is now going the rounds in England, every question to be answered by yes or no. As with most questionnaires on religious subjects, it is skillfully framed to trip up somebody, and the man who answers it by the code will deserve the fall that awaits him.

Even British are catching the idea that muddling does not pay. A delegation of British trade unionists visited the United States to study industrial conditions, particularly as to efficiency and wages. Its report registers admiration at the superior equipment, the large use of electric power, the excellent relations between employers and employes, and especially, that employers favor high wages. Speaking for British workmen, it says: "If we had America's electric power, and some of its best machinery, together with the good feeling which undoubtedly exists between the workmen and the management in industrial plants in the United States, we could hold our own with the best in the world."

Must social progress always cost some honest people their bread? The use of advanced machinery in making glass in the United States is throwing many out of employment in Czecho-Slovakia.

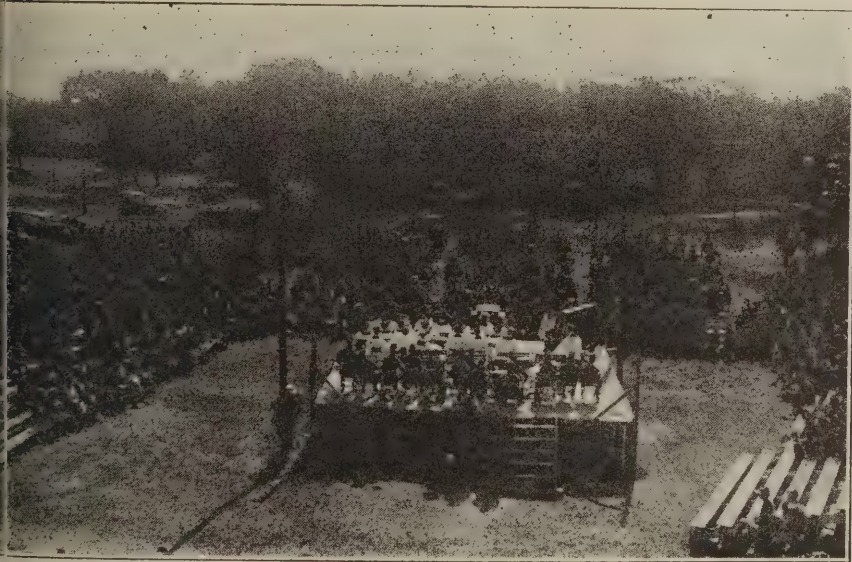
Excavations at Shechem are said to have uncovered the temple of El Berith, approximately of the date of Abraham, revealing a modified type of monotheism. This discovery if true and rightly interpreted would account for Melchisedek.

Basil Matthews, reporting the assembly of the League of Nations in the *British Weekly*, notes two tendencies exhibiting themselves in that body as they have done in diplomacy generally since the war. In his happy phrase, one group "thinks imperially," the other "thinks internationally." Both groups are well represented in America, and a third group thinks idiotically.

No one who teaches atheism ought to be permitted to teach in the public schools, in the opinion of the *Biblical Recorder*. This raises one of the problems of democracy. Theoretically the state has no more concern with any religious or irreligious ism than it has with the color of people's hair. But community life requires endless accommodation and adjustment, and nobody is likely to continue to teach in the public schools to whose religious or political opinions the mass of patrons have violent objection. Even the constitution cannot change that fact.

Oswald W. S. McCall in a survey of prospects for the second quarter of the century, reminds those who are enamored of the glories of present civilization that it was from heaven Lucifer fell. He itemizes as probabilities, that science will ripen off some of its immaturities, that education will eliminate Dayton trials and that world security or world disaster will come, that democracy is to undergo a new testing, that we are going to have a struggle to emancipate ourselves from the rule of sentimentalism and prejudice, that we shall have to take a new reckoning with the cultures of the East, and that Christian evidence must shift from miracle and prophecy to the character of Christ.

"Government control of the sale of liquor," meaning probably, the sale of liquor by the government, is objectionable to the *Presbyterian of the South*. But this particular program is a subject upon which many people have not taken the pains to think clearly. Government control of the business is what practically all nations are trying in some form. In the United States the experiment takes the form of legal prohibition of the business while leaving in private hands the means for carrying on the business and the property rights involved. What some of us have thought from the first may prove true at last, that in order to stop the abuse of alcohol it will be necessary to transfer to the government all property rights in the business. Hitherto a theoretical prejudice against such a transfer of rights has prevented any respectful public consideration of this necessity.



"THE GROVES WERE GOD'S FIRST TEMPLES."

young men of the United States learn things besides "Squads" target practice and carrying a Every encouragement is given for worship of God. Here a typical of students at the Fort Snelling camp is engaged in divine wor-

ship. Chaplain Rideout is being assisted by one of the ministers and choirs from a twin city church. The open-air arena is used for wrestling bouts and pugilistic combats on week-day evenings. Patriotic lectures and other gatherings are centered within this area.

In three of the larger cities and in six counties in Ohio, the Protestant churches will unite in evangelistic campaigns this fall.

Great associational meetings fill current reports of the southern Baptist papers. All reports from the northern field are equally encouraging.

The issue of the *Word and Way* for Sept. 16 is an unusually attractive number in quality of paper, make-up, and contents. It specializes on Baptist work in Missouri.

Charles A. Brown, a patent attorney, not a constitutional lawyer, of Chicago, has found another reason why the eighteenth amendment to the constitution is unconstitutional. He thinks that state conventions ought to have been called to consider its ratification. Call the next witness.

Dr. Wm. E. Barton studies evangelism in an article in the *Dearborn Independent* and concludes that none of the great organized revival movements that have arisen in the United States within the last fifty years can be viewed as a satisfactory demonstration of evangelism. The Moody movement seems to him most nearly satisfactory and they taper all the way down to the Billy Sunday meetings.

Dr. Elwood Meads, United States commissioner of reclamation, returning from a tour in Haiti, finds great improvement in conditions under American rule. He says, as reported: "Haiti is today a flourishing country with excellent schools, good roads, a sanitation system which has been revolutionized and a public debt which was diminished by about \$2,500,000 during the fiscal year ending June 30, 1926." The picture is attractive and doubtless correct. How does it look to the Haitians?

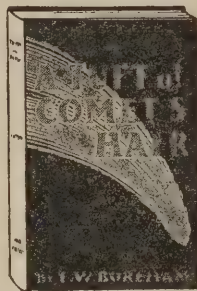
Allusion has been made in these columns to the educational progress of North Carolina. The *Editor and Publisher* calls attention to the same subject in this wise: "The average New Yorker, of course, high hats North Carolina as deep in the back woods, but North Carolina is a half century ahead of New York in the practical matter of free union schools and bus service, giving even the negro population advantages that excel those provided for white children in New York rural sections known to this writer."

Rev. Edward Shillito, widely known and observant Congregational minister of England, has been visiting in the United States. Readers of THE BAPTIST will read with interest his experience with prohibition in this country as narrated by him in the *Christian Century*, thus: "I have still to see the first case of a man or woman drinking alcohol. I have heard how, if I were keen upon such an experience, as I am not, I might secure a bottle of whisky. I have learned of places in which men do drink. But it can at least be reported that drink is not introduced to a visitor; he has to take the initiative; and whatever drinking is done, it is not done openly."

(Continued on page 1041)

BOREHAM

Minister of Armadale Baptist Church, Melbourne, Australia



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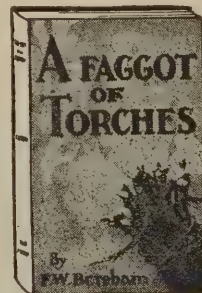
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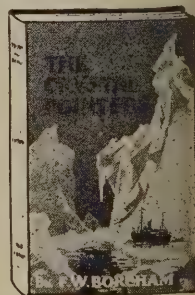
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The Baptist

EDITOR: JOHN A. EARL
FIELD EDITOR: G. CLIFFORD CRESS

ASSISTANT EDITOR: U. M. McGUIRE
OFFICE EDITOR: JANET T. VAN OSDEL

Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

A New Ship of Fellowship

"YOU see I live up to my name and am a dreamer," wrote Joe Taylor of Chengtu, West China, in a recent letter. Joseph, the dreamer, and Joe, the practical man of affairs, are well combined in this intrepid missionary who labors for Christ in that vast region which furnishes the sources of the mighty Yangtse river and marks the boundary between China and Burmese India. The dream to which "Joe" had reference is best told in his own words: "I wish we might have a ship of fellowship sent out from America to the Far East. It should be filled with Christian men and women who come in the spirit of brotherhood to learn and help. I don't suppose such a thing is possible within the bounds of the Northern Baptist Convention; but it might be worked out as an interdenominational project."

Is this but the vision of a visionary, the illusion of an idealist, the fantasy of a dreamer? Will the suggestion stand up under the practical test of common sense? Evidently the one who made the suggestion feared for his reputation as a cool-headed, well-balanced business man when he wrote of it as the chimera of a dreamer. But when all the elements that enter into such a suggestion are deliberately considered we do not find it impracticable or impossible. Only the other day we found the newspapers and magazines featuring in full-page advertisements a university to be conducted aboard a modern ocean liner with a full faculty of professors, definite courses of study with full college credit, athletics, and in addition, that something which no intramural college can offer, the unparalleled benefits of seeing the world. The cost of one year of nautical college education including everything is surprisingly low, \$2500. The first announcements carried the information that of the 500 reservations held for students more than two-thirds of them had been taken at once, thus proving the eagerness of parents to give their sons the advantages of pelagic pedagogy.

Every summer we hear of groups of men under the leadership of Sherwood Eddy and others equally competent taking two or three months abroad to study world conditions at first hand and to meet the leaders in religion, politics, industry, and international affairs. The men who have had this privilege are enthusiastic in praise of such a "seminar," as it might be called. The cost is within the financial ability of almost any young man who cares to

save for a little while with such a trip in view. Europe has never seen so many Americans abroad as it has seen this year. Travel is popularized by speed and comfort and economy. It is almost as cheap to travel as to stay at home. China is now more accessible to us and reached in much less time from America than New Orleans from New York fifty years ago. Therefore we see no insuperable obstacles in the way of filling a ship of fellowship with Christian men and women from America bent upon visiting the Far East and seeing for themselves the progress and problems of the missionary enterprise.

Of course, the spirit in which such a fellowship goes forth on its mission will have much to do with the results. Our dreamer guards this point when he writes, "men and women who come in the spirit of brotherhood to learn and to help." Could the spirit and object of Christian fellowship be framed in better phrase? Love and study and service furnish the motive, the method, and the activity of such a mission. No room here for prejudice, for heresy-hunting, for missionary-baiting. A ship of family fellowship where brotherhood and sisterhood prevail; where a serious purpose to discover the facts and their significance gives tone to all personal and group activities; and where no one is happy until he has put into some form of constructive service the information and inspiration of the trip.

How shall we go about the task of sending the new ship of fellowship forth at an early date? We are not lacking in experience in sending out ships of fellowship. The most interesting parts of our recent history as a denomination recite the story of food and clothing and money sent to our suffering brethren in the stricken areas of Europe. Somebody caught the vision, somebody had a dream. The dream was told to others who took it up and organized it on business lines; the publicity machinery of the denomination was put in motion, and the thing was done. Here is the dream of a new ship of fellowship. Joe Taylor has told his dream to us. We tell it to the denomination. Who will organize the suggestion and make it a reality? We know of nothing in the form of an investment that will yield as much to the investors of actual value in spiritual wealth as this, as yet nebulous, vision. And should the dream of this honored missionary come true we see in it a new day for the evangelization and Christianizing of the world.

"We Are Not Divided"

DISCUSSIONS of Christian union sometimes puzzle us. The editor of the *Christian Union Quarterly* deplores the lack of "unity" between northern and southern Baptists and quotes a southern Baptist as saying that there is not even any desire for "unity" with northern Baptists. Much depends upon what the two men were thinking about. Did they have the same idea of union in mind? If organic union of the northern and southern conventions was meant, of course, no Baptist, either north or south proposes it. Why should they so unite? Both bodies are now of unwieldy size. Whenever any project of common interest arises there is no difficulty about co-operating in it. Baptists of both conventions stand together sympathetically and intelligently for historic Baptist principles and practices. They face the future with a common purpose and move in actual comradeship toward its achievement. A Baptist is the same sort of person religiously in Florida, Oregon, Minnesota, Texas and Maine. How, in this world of human approximations, there could be any more perfect unity and fellowship among them is hard to see. Ripples of disagreement and sometimes gales of debate sweep across the face of the denomination, but little attention is paid to territorial lines and convention boundaries. Tears shed in the cause of unity on account of the existence of autonomous Baptist conventions are wasted tears. Such conventions express the genius of our happy fellowship.

More Than Two Hundred Pensioners

IT IS less than six years since the retiring pension fund plan of the Ministers and Missionaries Benefit Board was put in operation; and today there are 207 retired ministers and missionaries drawing their pensions. Soon after the plan was inaugurated scores of applications poured into the office of the board in New York and the stream has never diminished. Nearly 2000 names are now registered on the list of those who have paid their dues and have become members of the retiring pension group. In addition to these, about 2000 ministers and dependents of deceased ministers, not in the pension plan, are receiving aid from the board in regular quarterly instalments.

In this issue on another page, Secy. P. C. Wright has written a special letter to laymen in which these and other salient facts are set forth. The motive for this special letter lies in the fact that ministers are reluctant to present the pension fund plan to their people because such presentation would seem to be in their own interests. Hence the work and progress of the Ministers and Missionaries Benefit Board fails to get the publicity which is necessary to the information and inspiration of the pews. But in reality there is no good reason for hesitancy on the part of the pulpit to inform the pews on this important matter. When a pastor enlightens his people on any topic that has to do with his own particular work as a minister of Christ he never thinks of himself personally, but rather of the office of pastor and of the broad sweep of the kingdom of God. In this ample category is found the organized arrangement of the denomination for taking care of its ministers and missionaries when the retiring age is reached, and, therefore, no pastor should permit his modesty to keep him from fully informing his people of the wise and safe provision offered by the Ministers and Missionaries Benefit Board

for a pension when the shadows begin to lengthen.

We are enthusiastic for the retiring pension plan. By the grace and generosity of the board and its benevolent patrons supplemented by the annual gifts of the churches, membership in the pension plan is brought within easy reach of every minister in the denomination. By the payment of 6 per cent of his present salary the first year, he enters as a participant in the pension plan when he retires or becomes disabled. Thereafter the annual dues are 6 per cent of the salary, with this allowance: the board out of its permanent funds and current gifts pays 70 per cent of the annual dues of each member after the first year. That means if a minister's dues the first year are \$180, which is 6 per cent of a \$3000 salary, the second year and each year thereafter, as the board is able to keep up the practice, the minister would pay only \$54. There is nothing like this for Baptist ministers in all the realm of insurance or annuities. Churches should urge their pastors to get in, if they are not already in, and should the first payment seem a bit stiff for the pastor, it would be a gracious act on the part of the trustees to recommend to the church that the same be made a part of the annual budget for current expenses adopted by the congregation.

The Kiwanis Magazine Again

IN THE issue of THE BAPTIST of Sept. 11 an editorial appeared commending the loyalty of Kiwanians in subscribing for their magazine and incidentally deploring the fact that Baptists did not appear so favorable in subscribing for THE BAPTIST. From a number of Kiwanians who are also Baptists we have learned that the annual dues to the Kiwanis club include the price of the subscription to the magazine. By military method each member in good standing is automatically a subscriber to the official organ of Kiwanis. This fact did not appear in the report of the executive secretary of Kiwanis from which we gleaned our information. The report led us to think that all subscriptions to the magazine were voluntary, and upon that impression the editorial was written. It has come to our attention also that the house organs of all institutions similar to Kiwanis and of all fraternal orders are sent to the members because the annual subscriptions are collected with the dues and included in the yearly membership fees. We therefore apologize for our inadvertent reflection upon the loyalty of Baptists as compared with the loyalty of Kiwanis, for we are assured that if Kiwanians were free to subscribe for their magazine voluntarily as Baptists are free to take a denominational paper or let it alone, the Kiwanians would soon revert to the laxity of the Baptists and the circulation of the *Kiwanis Magazine* would not be a thing to shout from the housetop.

And yet the Kiwanians are free, but they have chosen to pool their freedom in a common vote authorizing the officers of the organization to include the magazine in the annual dues. This saves a vast amount of expense in soliciting individual subscriptions, maintains the dignity of the association, and enables the business management of the magazine to secure a vast amount of paid advertisements for each issue, thus providing a larger and better journal for the subscribers. It is a conviction with us that there would be no loss of freedom but a distinct gain in all that goes to make Baptists intelligent and the denominational organizations efficient if a similar method could be made operative with THE BAPTIST and *Missions*.

The World in Transit

An interpretation of significant events in the light of Christian ideals

Who Won the War?

Who Lost the War?

Who started the war? People dread that question. They would rather fight another war than find the true answer. But now, somebody rises with the question, "Who lost the war?" The answer is easy. Those who lost their legs, their eyes, their arms, their health, their lives, their loved ones, their living, their liberty by the war, lost the war. Those toilers who must labor for more than half a century to come in order to pay the debts of the war, lost the war. Those who lost their moral and social ideals, hopes and courage because of the war, lost the war. Those who went into the war to make the world safe for democracy, and now find the rulers of the victor nations sneering at democracy, lost the war. Those who went into the war to end war, and now find the victor nations more truculent and militaristic than ever, lost the war. Those ministers who made their pulpits recruiting stations for a crusade in the name of Christ, and now find the world-wide missionary spirit of their people shriveled, lost the war. Who won? For answer, trace the trail of the \$\$, gained by the war.

Producers of Moving Pictures

Register Right Purpose and Gains

Pleas for clean movies, protest against vicious ones and notes of improvement have appeared in these columns. Now it is a pleasure to note that Mr. Will Hays has issued a statement equivalent to an order that "into no title there be allowed to enter any word, phrase, clause or sentence that directly or indirectly encourages the slightest disregard of law," and he goes on to specify the prohibition law. This statement is followed in the *Motion Picture* by this frank declaration on the general subject of morals of the movies: "Mistakes have been made, more will be made, but the effort is honest and earnest on the part of the members of the Motion Picture Producers and Distributors of America, Inc., and the public's confidence will not be misplaced. The effort will continue steadily in the right direction." Such a declaration awakens additional hope and best wishes. It awakens particularly the hope that in the future those who are trying to arouse the drowsy moral appreciation of the public on the subject will receive from the business a sympathetic attitude instead of sneers and officious interference. From all angles, whether of the business, the church, the press or the public, urge the campaign for clean and cultural movies.

Organized Labor Is

Coming to Its Own

The philosophy of the class struggle, whether professed or not, was the philosophy of the relations between employer and employe during the greater part of the last fifty years. Unions were organized to fight for labor's rights. Industry was a continuous battlefield. But in the most highly industrialized countries a rapid change is in progress. Employes are coming more and more to be owners and the unions themselves are going into business. Besides, the very form of organization is changing from the trade union to the shop union, from the horizontal to the vertical type. Employing corporations are equally affected by the change. The corporation that does not, at least in theory, recognize the full human rights of all of the people who constitute its industrial community, is losing respectability in the world of business. There is

growing unwillingness to resort to the lockout and the strike. The coming philosophy of industrial relations is that of community interest. More and more, the problems that arise in the relations between labor and capital are seeking a solution on the basis of that philosophy. Slowly society is moving toward that condition in which the economic power of the community will be organized co-operatively to provide for the economic needs of the community. That is the true goal of the labor union.

A Single Word May

Start One Going

Dr. Albert Edward Wiggam may or may not know where he is going, but on the way he makes some interesting discoveries. He notes that certain words used for "stimulus words" to test the mental recall of different persons, produce remarkably varied results. The first ideas of different persons hearing the word "grand," for instance, were hair, piano, holidays, canyon, Cadillac, horse, glorious time, stand, queens, millionaires, operas, and Valentino. By trying several "stimulus words" in a given group of individuals, people may be classified intellectually. The experiment is fascinating. How far does it account for people's reactions of approval or hostility when they hear some theological catchword?

Glorious Independence

Has Some Consequences

Independence is a word to conjure with. Time was when it represented an ideal. Now it represents a prejudice or an excuse for something that prefers a pleasing pseudonym. But the notion seems to be as contagious as measles. Ireland wants independence from England, Ulster from Ireland, the Philippines from the United States, Mindanao from the Philippines, Alsace from France. That is, when one people has achieved independence and security it has no assurance that some section of its population will not desire in turn to separate from it and set up for *themselves*. On what principle does one group acquire the right of secession and at the same time the right to forbid secession to another group? How far has one group of humans either the right or the power to live separately from the rest?

Is Public Service a

Parasitical Business?

The *Dearborn Independent* complains that there are between two and a half and three million persons on the federal, state and municipal payrolls. It says, "Each American family contributes an average of \$123 a year from its income for the support of these job holders." Is a man who works for the government more a job-holder than he who works for a corporation? There are 800,000 school teachers; shall we dismiss them? Are the mail-carriers parasites? If there are mere jobs set up for deserving politicians, point them out and clean them up. But these millions of government employes, considered generally, are rendering a necessary service for which the people must pay, no matter who performs it. A comparison may be challenged. Is there any fairly representative group of three million wage and salary earners from whose service the people get more good for less money than from government employes? Let there be an analytical study of this question and an end of sneers at government service. Suppose the matter be turned about

and the question of the people getting what they pay for asked at the door of private and corporate business. The Pennsylvania and Illinois primaries were not bought with the money of government employees.

Why Do Voters Refuse to Vote?

For the case is one not merely of neglect, but of refusal. Whatever may be the occult reasons, there are plenty of reasons lying on the surface. Mere negligence is one. Then, there are lack of a sense of moral responsibility, a low degree of community spirit, optimistic confidence that government will go on all right anyway, a pessimistic feeling that money and demagogues have control of the government and that voting will do no good, the difficulty of choosing between unsatisfactory candidates and parties, an impression that government is a minor matter, thinking one vote is so insignificant that it is not worth while to suffer the inconvenience and loss of time necessary to go to the polls, the artificial difficulty of political expression for minorities, and finally sheer ignorance and incompetency. No scientific approach to the problem of the absentee voter has yet been undertaken. But it is due, and the future of democratic government depends upon it.

Can Scolding Cure the Incompetence of Democracy?

For years public men and public papers have been decrying politics and declaring government to be an inferior or dubious organ of society. For years business has been buying up the talents of the country and depriving the government of the service of its best men and women. For years those teachers, legislators, and administrators who have ventured bravely to think through public problems and to propose actual measures of enlightened policy in government have been systematically and mercilessly put under the axe. For years the public has been assiduously taught that the rightful rulers of the country are its business leaders. For years influential sources of public information have sneered at government by the people. For years political organizations and leaders have been bought and sold like cattle in the market. For years political organization has been so manipulated as to paralyze any effective collective effort of the rank and file of citizens to determine public policy. For years the churches and schools have been aware of these things and have stood by while the country drifted. And now, suddenly, with no apparent effort to change these conditions, it has become conventional form to denounce the absentee voter. Current boosting for a full vote sounds like such an advertisement as this: Wanted, thirty million voters who will vote and fight as they are told. If not, precisely what is proposed?

What Is the Remedy for Abstention from Voting?

Begin at the bottom. Let churches, schools, and other agencies of education set themselves to create a competent electorate. Let all organs of social expression magnify government as the big business of the nation. Constitution day is good; utilize it to show that as a document of social value the constitution is far above all of the charters of all of the corporations. Stop denouncing congress and the legislature and call for the biggest men and women of the country to fill them. Treat public office as the highest honor of society rather than as a burrow for private grafters. Instead of muzzling official effectiveness and stabbing it in the back, bestow special honor upon it. Invite from every quarter, from the most conservative to

the most radical, suggestions for better government, and give opportunity for experimental tests under practical conditions. Substitute the group system for the district system in the election of lawmakers. Make it a crime for a corporation or an official of a corporation to contribute toward the expenses of a political campaign, candidate or party. Grade the electorate by competency and distribute the privilege of voting accordingly. Then invite the voters to come on. They will need no invitation.

What Is Meant by the Proposal for a Minimum Wage?

The social program of the Federal Council of Churches proposes a minimum wage sufficient for comfort and decency, and is therefore suspected of dangerous radicalism. Yet how tame it is compared with the ethics of Christianity! No principle of economic adjustment is just that operates for a less time than the whole of a human life. In pure Christian ethics every person is bound from the beginning to the end of his life to do his best for all. So doing, every person is entitled from the beginning to the end of his life to participate in all of the best equally with any other. All questions of ownership, industrial control and wages must be determined by these principles. The proposal of the churches, radical as it may sound, is merely a partial approximation to the truth. The ideal should never be obscured that those who equally do their best for the common good are entitled equally to enjoy the best of the common good. To achieve the realization of this principle in the highest degree is the aim which gives validity to all industrial and political control.

One Will Live Forever, The Other Will Disband

Two news items stand almost side by side in the papers. One is a declaration by some enthusiastic official of the American Legion that his organization is founded for permanency and will live forever. The other is a report that a committee of the Grand Army of the Republic is recommending a plan for the disbandment of that organization. The Confederate Veterans will soon go the same road and the picture, "The End of the Trail," may symbolize both of those armies of the civil war. What assurance has the American Legion of greater perpetuity than theirs? To one who remembers living veterans of Napoleon's grand army, the scene seems so transitory. No; presently the young men of the American Legion so proud and patriotically enthusiastic will grow gray hairs bend, totter and pass, and a world organized for peace will wonder why an army ever existed.

"There Lives More Faith in Honest Doubt, Believe Me."

So sings Tennyson. But the *Western Christian Advocate* sounds a warning note. It says: "A man may play with his doubts until they enslave him. Those minds that train themselves to associate with interrogations soon strike the path of uncertainty and lose their way." Yes and yes. But to play with doubt is one thing; to face it frankly and honestly is another. A question concerning the foundations of faith is neither sin nor suicide. The sin lies in fiddling with it, playing hide and seek with it perhaps dodging it, perhaps using it as a smoke screen or an amusement. The power to inquire and to ask questions is a saving grace if rightly used. Thus, to quote Tennyson again, "He came at length to find a stronger faith his own."

Fruits Worthy of Repentance

Bring forth therefore fruits worthy of repentance.—Matthew 3:8.

BY PERE SANSON

Pere Sanson, it is said, has created a stir in France greater than that of any other preacher for many years. His audiences at Notre Dame, Paris, during Lent numbered about 6000 men each Sunday. The following is part of an hour's sermon delivered to a vast audience in Holy Week (as part of a "retreat" given to men). It was translated by Rev. F. C. Spurr for the Christian World Pulpit.

THIS word of St. John the Baptist, I now, in the name of the church, address to you, men of the twentieth century. "Out-of-date language," you cry. No, gentlemen, it is language always living and pressing upon us, a charge which has never been more opportune than now. We find no pleasure in disparaging our own time and in claiming for the past a superiority over the present; yet is it not clear that the thirst for happiness, and for the money which procures it, rages in our day with a fearful intensity, and that in order to satisfy it those who are devoured by it sacrifice all their heart, their conscience, their honor, and the heart, the conscience and the dignity of their neighbors? Their lives are a tissue of sins, like the lives of the hearers of John the Baptist, but with this regrettable peculiarity: in the time of the Forerunner of Christ men did not deny the fact of sin, and therefore, they were the more ready to renounce it; in our epoch men dispute its reality and so bar the way to the idea and to the practice of mortification.

It is important that we realize both the existence of sin and that which constitutes its gravity. It consists fundamentally in the free rejection by man of the true life which is offered to him by God, and of his preference for an empty and animal life carrying with it spiritual death. The branch is wilfully severed from the sap which alone can give it life; it withers and falls at the foot of the tree by which it subsists, by which alone it can grow and bear bud and fruit. There is no greater malady than this; but is it a malady without remedy? No. The object of the preaching of John the Baptist is to indicate what this remedy is. "Repent!" he cried. Repentance, this is the secret of liberation from spiritual death. But what is, in reality, this repentance?

A Spiritual Act

It implies, first, a spiritual act, by which the sinner, with awakened conscience, clearly understands the false orientation which sin gives to his life, and sincerely avows that the past which he evokes is his own doing and that he has neither the right to deny his guilt, nor the power to efface it. Then he pauses in the specious way to which his pride has brought him and hearkens to that inner voice which speaks to him with as much force as the voice of the Baptist when he cried to the crowds which presented themselves for baptism, "Repent." . . . So, by thought, he reascends the path down which he passed so lightly.

Do you desire, my brethren, that together we shall now travel this road, obstructed as it is with horrors of all kinds? . . . There is at the end of this road another victim of sin who embraces all others in himself. Behold that inanimate body, nailed to a cross; it is God himself who became man for love of us, and who for love of us has carried the load of our sins. Before the horror of that spectacle, pause, and try to understand something of that law of personal expiation to which every human being must submit himself, in

union with the Son of God who of his own will was crucified to convince the world of the deadly reality of sin.

The second step demanded by repentance is the sincere resolution to repair the evil we have committed, and to do this not only in form but truth. We cannot atone for the seduction of a woman by the check we send her; for the abandonment of a child by the gift of a statue to a church; for the attack upon the reputation of our neighbor by the offering of candles to burn upon the triangle, any more than we can atone for our idleness or our scorn for the divine law of work by pilgrimages which are often transformed into pleasure parties; or for wilful conjugal sterility by a subscription in favor of the increased families of others.

After reparation there is imposed upon us the obligation to "fly the occasions of sin." Unless this is done our repentance is superficial, or purely verbal and wholly worthless. We are, I hope, in agreement upon these points, and I shall not further insist upon them. But when these things are done, is repentance completed? No, it is only commenced. How, then, is it to be continued? The Baptist answers, "Bring forth fruits worthy of repentance." It is not a question of a series of extraordinary practices for which we may feel little attraction; it is a work of which our conscience, aspiring to justice and virtue, sets forth the imperious necessity. Two words, simple and profound, express this work: labor to become men.

Here, perhaps, your dread may be changed into surprise, and you say, "Is nothing more than this meant by bringing forth fruits worthy of repentance?" Yes; for to tend toward this ideal involves the bending of all our powers to the making of life. The work of construction necessary in order to become a man—that is, a moral and spiritual being, living already in the eternal and invisible world—implies a preliminary work, the purpose of which is to rough-hew the unformed block of the "under-man," that is, the man who is captivated by the allurements of perishable appearances and drawn down into the quicksand of material things.

This double work, which is a work of the whole life, John the Baptist proposed to his contemporaries under a picturesque formula, which as we meditate upon it, will enable us to seize the true notion of repentance. "Let every mountain and hill be brought low and every valley be filled, and make straight the way of the Lord."

After Repentance

Having heard the rough call of the Baptist to repentance, his listeners addressed to him the question, "What then shall we do?" To the crowd he said, "He that hath two coats let him impart to him that hath none, and he that hath food let him do likewise." To the publicans he said, "Extort no more than that which is appointed you." To the soldiers, "Do violence to no man, neither exact anything wrongfully, and be content with your pay."

The repentance which the Baptist preached carried

no terrible austerity. It is a word of order. Under no pretext apply violence to your neighbor and do not impose upon him. Do not be hard upon your unhappy brother. Said in another way, "Put to death within you the man naturally wayward, avaricious, ambitious, masterful, so that the Messiah, sweet, humble, just, and good may come to you."

Let us consider these terms. First, do violence to none. Never, perhaps, could this counsel be more opportune than today when violence is elevated to the dignity of a civilized and moral way of life. You, in places of power, who would employ brutal force under the pretext of maintaining order, and you, in lower grades, who would attack the life and the property of others under the pretext of establishing justice, however sincere you both may be, you are radically wrong, in that you count upon violence to assure the triumph of your ideas. By this I do not mean that the use of force may not be necessary at times—for example, to repel another force which seeks to enslave you—but even in such a case there is always place for the introduction of an intention which will remove from it animal reaction or selfish spite. In replying to the soldiers, John the Baptist was complete in his role of the Forerunner of Christ, whose "mission it was and is to establish the law of gentleness as the only true means of rendering the earth habitable." We men of the twentieth century, coming 1900 years after the proclamation of the charter of love which gives sanctity to every human life, ought we not to comprehend with still more delicate insight the word of the Baptist? Do violence to no man; hold in horror not only that brutality which is cynically brazen, but still more that brutality which hypocritically borrows the lineaments of humanity.

Soul Searching

Fathers of families, have you never sought under the cloak of your paternal authority to stifle in the soul of your child the germ of a great ideal, the commencement of a vocation to a life of generosity and sacrifice, solely because such an orientation of his life would displease you, because you do not wish to see reduced to nothing the career which your ambition and thirst for worldly honors had been preparing for twenty years? Fearing to force a direct issue by a formal opposition, you have had recourse to disloyalty and to perfidy. You have employed one after the other, bantering, captious reasonings and wheedling entreaties. Perhaps you have gone to the length of throwing in his way some scandalous temptation.

Husbands, under the pretext that the law of marriage made you the head of the family and gave you authority over your wife, have you never trampled underfoot the rights of her soul, have you never wounded her in the depths of her being?

Men of affairs, men of letters, philosophers, artists, have you never transformed a legitimate emulation into a dishonest rivalry, and in order to acquire or maintain a name, a reputation or a place, resorted to falsehood and calumny?

And you, public men, in order to gain your cause over your political or social adversaries, have you never perverted their words or changed their meaning?

And you, the privileged of fortune, have you never abused the power your position has conferred upon you by trafficking in the labor of your necessitous brother, or by imposing upon him a leonine contract, or, worse still, by outraging his conscience? You have in your hands the future of your subordinates; their bread and that of their families depends upon you. This crime of the abuse of power, have you never committed it

under the cloak of zeal, perhaps under the cover of charity, professed believers that you are? How much more odious is it when such a crime is committed by so-called religious men. Who among us has not upon one or other of these points, to acknowledge that he ought in his soul to "bring down the mountains and fill up the valleys?"

Selfishness behind Revolution

But it is not sufficient to repudiate all ideas of violence and fraud. The Baptist gave another counsel of which the opportunity has yet known no eclipse. "He that hath two coats, let him impart to him that hath none, and he that hath food let him do likewise." . . . One point is beyond dispute: to close the heart to the distress of our neighbor is unjust. Yes, unjust, not legally, perhaps, but morally, before men who are men, and before God who has made the heart of men. When we are guilty of this injustice we are out of the way of repentance. He who amidst a sumptuous feast has no thought for the hungry, and he who, well and liberally housed and surrounded with all modern comforts, has no thought for the physical and moral misery of the slum dweller, does not merit the name of a man. What name remains to him? Let him be as refined, as intelligent, as rich, as celebrated as you will, he is nothing but an elegant and gilded brute. Let him not curse the revolutions which rumble in the distance; it is he who prepares them and he who will unchain them. Beyond these, it is necessary to say of him who, seeing the cost of living rise higher and higher has no care to soften the repercussions of this terrible phenomenon upon his workmen, if he be a professed Christian he is a scourge to that religion which he professes, and he drives from it men of good-will to whom he presents it, in his own person, as a horrible caricature. . . . To modern Pharisees John the Baptist would say as to the Pharisees of his time: "Repent sincerely, or better be out of the church. In neglecting sincerity, mercy and justice and remaining faithful only to certain rites which cost little, you forget the very essentials of the evangelical law and you offer one reason why religion becomes debatable and even odious in the eyes of many. In calling yourselves Christians you inflict injury upon Jesus Christ." But the Baptist would also add, "God is able of these stones to raise up children unto Abraham."

Listen, my unbelieving brethren, who suffer from your unbelief and who seek the truth. Listen, poor victims of a withering scepticism for which you are not wholly responsible. In the same way as to the Pharisees, I recall you to the indispensable condition of becoming true children of God. It is not in vain, surely, that in ending this instruction I have demanded sincerity on the part of all. If sincerity is the only possible solid base of true human relations, it is also the only foundation of all our relations with God and the gospel. We commence to be sincere with God only as we have earnestly sought to be sincere with ourselves and with others. It is the indispensable condition for the undertaking of the ultimate and last work of repentance, i.e. the transformation of our whole being, that of the sinner of today into the first man of tomorrow. . . . Seek the pure heart, a heart eager for light and love, a heart ready to open itself to truth and love, because it has understood that without light and love it cannot live, and that this light and love are not pure abstractions, but supreme realities made effective in Jesus Christ. Accept salvation. Accept life and you will experience how good it is to walk in the ways of the Lord.

What Ails Our Young People?

To admit the presence of a problem is salutary; to analyze it helps diagnosis

BY HORACE T. HOUF

TO BE good, honestly good, in this generation requires more moral effort than in any generation history tells us about. For one thing, elemental human nature changes little. The same instincts and passions and appetites are born anew with every child that comes into the world. Then, the earth is shrinking because of human inventions and we are having to live with one another in intimate proximity. The thought world our young people inherit is shot through with assumptions and customs that bind and that resent inspection. Scores of new inventions put into our hands powers and temptations hard to control. To be good in these days by any readily acceptable standard is not easy.

Criticism may or may not help the situation. To join the chorus of those who have nothing good to say about change in general and about the changing young people in particular, is easy and cheap. And it is as futile as it is easy. The normal reaction of conventionalized folk is to do this. It requires no thought, only articulation.

The outlines of history can be fairly accurately traced for about seven thousand years. A few years ago a professor from the University of Iowa was in Europe and spent a few days in Constantinople. There he visited a museum and was shown an ancient tablet, dating back to 3800 B. C. The curator read the translation of the inscription for him. It said the younger people were becoming so careless of the customary ways of living and so critical of accepted ways of thinking, that those in authority were much concerned for the future. Apparently concern about changing ideas and customs and the young people is no new thing. It is however, no negligible thing. As parents and educators and churchmen, we must concern ourselves with these matters. An analysis of our present situation may be helpful.

More Numerous

Modern young people are much more in evidence than heretofore. There are more of them; there are more of us all. The growth of population in the United States from 1800-1900, was 1332 per cent. This growth was unprecedented. Belgium was nearest us with 204 per cent. Germany had 143 per cent increase, and France only 43 per cent. Even with our numberless acres, such increase fills them up materially. There are now more than one hundred ten million of us. Of these there are eight million boys between twelve and nineteen years of age. With as many girls of similar age, we have about sixteen million young people who are adolescents. Many of them are in high schools and colleges, others are busy in gainful occupations. Along with this increase in numbers has gone a steady growth of cities. At present our urban population is growing seven and one-half times as fast as our rural. Already 52 per cent of the people live in cities or towns of more than 25,000 people. With our modern development of steam and electric transportation and the steady development of good roads, several per cent more are having their lives dominated by city and town institutions and habits.

Perhaps Prof. G. A. Coe is correct in saying that it is the present environment, the setting of their lives, that inclines our young people to be different and makes it difficult for them to conform to ideas and customs adopted in other times. One important change is the elimination of distance. The telegraph came first. Now the tele-

phone is in almost every neighborhood, if not in every home, and enables him who will to communicate with others quickly and easily—a mile away or hundreds of miles. The automobile, too, has made distance of little consequence. With our roads being ever improved, the automobile tends to make the country folk townspeople and the townspeople, city folk.

Young people today are frequently better informed than the young people of yesterday. We have compelled them to submit to our great informing system. If education is a good thing everybody ought to have it. So we have compelled them to spend several years in school. Probably the bright young graduate of our modern high school is better informed on things in general than were even the wise men of ancient times. We pile high about them the books, magazines, and newspapers whose inoculation we want them to take. Compared with their grandparents they are an informed and trained generation. Compared with us, their older contemporaries, they need not be ashamed on this score. More and more, we incline to forego dogmatism in their presence, and upon occasion even ask them things we need to know.

A World of Divertisement

The stimuli that play upon our young people are innumerable multiplied. Life almost screams at them on all sides. They live in a world of divertisements and advertisements. Their attention is challenged endlessly. The highways are plastered with invitations to consider the merits of articles of all sorts, and a psychologized ad admonishes them to "read this aloud" so as to autosuggest themselves into a proper appreciation of a much-heralded brand of cigaret. The excitement of athletic prowess and competition is everywhere. Space on the sports page is as coveted as front page headlines. Big league teams, university elevens, and college quintets reign supreme. The daily recital of their campaigns makes life worth living. Time fails us to speak of the best-sellers in made-to-order fiction, the boundless appeal of the movies, the fascination of the radio, and the perennial pull of parties and dances. Our young people are kept much alive, mentally dissipated, and more and more nerve depleted.

Religion has relaxed its hold noticeably. Parents are aware of the arrival of these informed, excited, emancipated, rationalized youngsters. They remember their own youth, in which remembrance the blunders and missteps were most exciting and chiefly stand out. In common honesty they incline to be more lenient than their rigorous pioneer forbears. Home training in religion is fading away. Even in many churches religion is rationalized until it is neither hot nor cold. Doctrinal foundations and emphases are shifted. The graciousness of God and the evolution theory of his way in the world have killed our sense of urgency. The purveyor of fear and vitriolic and wholesale condemnation is now a prophet without honor among the young people. They think they know better, and what is more, they do not care. An authoritative say-so does not prove it to them. They take religious instruction philosophically because it is probably a good thing. At least it is respectable and decent to do that. But as to being dogmatic or fanatical or sectarian or rigorous about it, why do that? They catch the spirit of present religious thinking and ways and without analyzing

it, fall in. Religion has been rationalized and cooled down into one of several chief parts of our common philosophy. Young people feel toward it as they do toward the remainder of their inheritance from us.

The moral code of the young people is changing. This is inevitable, with the present many-sided emancipation in full swing. Their elders will see more new things in the world if something does not speedily short circuit the newly freed currents. More is being done to lengthen life and fulfil the native powers of many individuals. Young people are living in a "physical culture" age. Physically they are much alive. Their instincts are active. And in their young lives the race instinct is imperious. The fight for control is never ending and new influences are keeping the issue of their conflict in confusion. Women have achieved a new status. They have won educational rights equal with men. They have won political equality. They are fast finding economic and professional freedom. This means a social freedom and familiarity and give-and-take heretofore unknown. Men and women work side by side in life's enterprises. Young people mingle promiscuously and continuously in school and outside. In this enlarged intimacy things are happening among them.

Another less spectacular but potent influence is the universalizing of economic independence, the coming of ready cash and hand-to-mouth living. The most profound revolution since Christ's day has been our modern industrial development. Applied science, machinery, and industry dominate us. Commercial cities are the nuclei of our national life. Agriculture has steadily surrendered to organized industry. The wage system grips us like a vise. Our multitudes work in the employ of others. Pay checks are distributed weekly. We balance accounts with life, and

judgment comes fifty-two times each year. Never did so many young people have earning power. Ready money is now a part of the fixed order. Cash in the pocket gives economic freedom from the parent and from restraint. It enables the slipping of the noose of control and sets youthful multitudes prematurely free. There is no observable escape from this immeasurably potent, recently arrived influence.

Our young people face no simple situation. They have real work ahead. After all, what are the new features we think we dislike in our youth? Do these statements stand for discernible traits becoming more prominent? Our young people are passionately fond of pleasure; they aggressively seek it and are devoted to it. They find some necessary sides of every-day life humdrum and commonplace, and are manifestly impatient of control, discipline and responsibility. Accepting as by contagion the dominant tone of a business-bossed world, they are more frankly individualistic and selfish. Toward others and toward life in general they are more familiar and flippant; they know too much and care too little. Increasingly are they conscious of their group and sensitive to group opinion; their elders have conspired to indoctrinate, conventionalize and restrain them, and half unconsciously they revolt. Other characterizations could be drawn, but what purpose?

It is enough. To admit the presence of a problem is salutary. To analyze it helps diagnosis. Many have thought on this one. It is of supreme concern to us parents, educators and churchmen. The situation is real and the last word cannot yet be said. We shall do well to be thoughtful and hopeful, and where we are to lend a hand.

Where France and Spain Meet

BY WINFRED ERNEST GARRISON

THE porter who took my baggage at Narbonne was a man of such dignity and seeming importance that I thought he must be at least the station master if not the division superintendent. Some one was making off with his truck and he recovered it, with an appropriate rebuke to the miscreant. The incident rankled in his mind as we traversed the length of the station and when we came to a stop he generalized upon it. "One has to look out for himself nowadays. Quick wits are all that count. Since the war we French no longer love each other." Thus he philosophized upon the borrowing of his truck, and he was serious about it.

Narbonne, once a Roman city like most of the towns in southern France, and a seaport of importance, is now so dead that it seems scarcely to remember that it was ever alive. It is reported that the causes of its demise were the development of new and better harbors and the expulsion of the Jews who were the main-stay of its trade. Both of these events happened a long time ago. Everything about Narbonne is completely finished except the cathedral. That consists curiously of a vast choir, and that is all. The nave was never built, though a few lofty columns and arches sketch its outlines. In the vestibule was a poster indicating an interesting effort of the church to control feminine fashions and reading. In view of the fact that many fashion papers and society magazines are "detestable and un-Christian," a list of forty or fifty periodicals was given, classified as "recommended," "and with some reservations," "more or less acceptable," and "generally excluded from Christian families." In several churches I have seen posted lists of recommended books

for boys and girls, not all religious books but general literature. This policy of attempting to control by recommendation rather than by prohibition is sensible.

A pleasant episode in Narbonne gave me a glimpse of a level of society above what one meets in a third-class railway compartment where acquaintances are easily made. I was studiously observing a high wall which bore illegible inscriptions and headless reliefs, when an elderly woman and her young daughter paused to give me information. The wall was the sole remnant of the Roman rampart. The older woman's grandfather had preserved it when it was about to be torn down. It formed the front wall of her garden. They took me through the big iron gate and showed me the house and explained how they were going to make over an unused room into a conservatory. The mother said she was going to keep the house as a home for her daughter "whether she married or not; there are so few young men in France now." The daughter showed me the garden with its beautiful lily pond and took me up the shady slope which led to the top of the Roman wall and made a little terrace looking down at the sleepy city.

"So few young men in France now"—on reading the lists of "Les Morts" on the war memorials of villages one wonders that there are any. Les Beaux, a village of seventy-six inhabitants in the Rhone valley, perched on a crag and seemingly removed from every activity on the planet, lost ten. La Monta, a town at the end of a road in the Alps and scarcely larger than Les Beaux, recorded on her simple monument the names of twenty-one soldiers killed in battle. This was in the country of the *Chasseurs*

des Alps, the so-called "Blue Devils," who probably lost more heavily than any other corps, especially in the early part of the war. A woman from another Alpine town told me that out of forty who went from her village, only one came back. No wonder there are "so few young men in France now." No wonder also that one sees chalked upon walls, "Down with the wicked wars in Morocco and Syria," and finds an anti-war meeting being held in Briançon, where every other man one meets on the street is a soldier.

Narbonne is well toward that corner of France where the Pyrenees rise abruptly from the Mediterranean. Still farther is the flourishing city of Perpignan as alive as the other is dead. In a city of (at a guess) 50,000 there seemed to be only one other tourist. No English is spoken and the French runs through a bewildering complication of shadings and minglings with Spanish and Catalan. It was Bastille day and a regiment of black Algerian soldiers paraded with a fine bugle-corps. They were fine, tall, sober-looking troops, very black, with flat noses and long chins, clad in red fez and khaki, men of Africa carefully trained to fight in the quarrels of Europe—in which they have no interest whatever.

It was my hope to find a few places in France where one would not be reminded of the war. Of course people do not talk about it all the while, but it seems to form an undercurrent of thought which is ever ready to come to the surface. I went from Perpignan down to the Spanish border and stopped on the way at Elne. In that town it seemed that one might escape into the remote past. I do not know how old it is, but its name was changed from something else to Elne in the fourth century in honor of Helena, the mother of Constantine. It was the seat of a bishopric for 1000 years, but its relics were removed to Perpignan 300 years ago and its sole remaining glory is the beautiful choir of the former cathedral. It is all ancient and placid. But at my table at the little hotel was a young Frenchman from Auvergne who had spent two years in Alsace during the war. He thought the people there had been well satisfied with German rule; they were better off under it than the people of Auvergne were under French. He spoke often of "the Boche" but without rancor. It was simply a colorless synonym for Germans. "What was the war all about anyway?" (Every ex-soldier I have met has asked that same question in almost the same way.) "It is time for us to get together." The Germans are working but, he thought, the French think only of pleasure and spending. (This is an unjust generalization.) With the franc falling there was little inducement to save.

It was only a few miles from Elne, past one or two simple seaside resorts and Port Vendres, from which boats sail to Algeria, to the last French town, Cerbère. I walked along the cliffs which rise abruptly from the

Mediterranean, the abrupt beginning of the Pyrenees, and followed a trail over the mountains into Spain. It was a trail that might be used by smugglers, and probably is, for I met no frontier officials and learned where the boundary line was only by finding in a cabin a woman who spoke Spanish and said that the line was about 100 meters back. It was just about there that I had found a donkey standing like a sentry in the middle of the trail. I should have known. It never ceases to strike me as extraordinary when one crosses a purely imaginary line, a mere dotted line on the map indicating an international frontier, to find the natural phenomena so similar and the human phenomena so different on the two sides. The flowers and trees are the same, the winds blow across and the clouds drift over, but men have a different language and use different postage stamps. With a pocketful of money one finds himself suddenly without the means of buying a pound of peaches; or (if you are going into Italy) they suddenly begin to put grated cheese in your soup. Meddlesome officials manifest an absurd interest in your most ordinary possessions. When these evidences of artificial national differences occur in the presence of impressive natural scenery, they seem ridiculous to the point of pathos, but doubtless they have their uses.

The Spanish town of Port Bow, which I entered unceremoniously without even having my passport scrutinized, is a much more attractive place than the town on the French side, though the physical setting is so identical that one wonders whether one only dreamed about coming over the mountain, for there is the same little harbor with a gravel beach protected by the same encircling arms of rocky promontories. The memorable thing about Port Bow was a group of children. There were six of them to begin with. I asked some trivial question, probably the way up to a terrace which seemed to promise a good view. They not only told me; they came along. They were clean, beautiful, alert and courteous children. We made merry together and the company increased as we went. I suggested taking a motion-picture of them. Would they let me? Would they! They sent out couriers to round up their friends. At the last count there were twenty-one. Long after the picture was taken arrivals came dashing up breathless, to request special sittings. I hope the picture will show how pretty they were, ranging from the dark-eyed Spanish type to pronounced blonds—for, while this is Spain, it is also Catalonia, and the Catalans, whether on the French or Spanish side of the dotted line that governments have drawn, are a different people. They showed me the town, and when we visited the church they tip-toed about and talked in whispers, to resume full-voiced merriment the moment we came out into the sunshine. It was an incomparable, even if impromptu, reception committee.

A Question

WERE the whole world as good as you
—not an atom better—
Were it just as pure and true,
Just as pure and true as you,
Just as strong in faith and works,
Just as free from crafty quirks,
All extortion, all deceit;
Schemes its neighbor to defeat,
Schemes its neighbor to defraud,
Schemes some culprit to applaud—
Would this world be better?

*If this whole world followed you—fol-
lowed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether?
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would this world be better?*



The Devotional Life



"Teach Us to Pray"

And it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said unto him: "Lord, teach us to pray."—Luke 11:1

BY LEWIS W. SANFORD

WE do not wonder that these disciples, who had journeyed with Jesus, followed him through the day, slept by his side at night, and observed him turning constantly to his Father, should have felt in themselves a lack of something he possessed.

Their contact with him had kindled in them a desire to learn how to pray. John the Baptist had taught his disciples to pray, and it was only natural that these men should appeal to the Master of prayer to teach them its secret.

The prayer that Jesus gave them was a model petition for all time, beautiful in its simplicity, so brief that a child could learn it, yet all-inclusive, a wondrous example of what prayer should be—not long repetition, but the asking in faith for the needs of every day.

First Things First

Instinctively putting first things first, our Lord addresses the Father in heaven: "Hallowed be thy name. Thy kingdom come. Thy will be done."

Then follow our needs: "Give us this day our daily bread. And forgive us our debts, as we forgive our debtors."

Then a petition for deliverance from the power of sin: "And lead us not into temptation, but deliver us from evil."

And the prayer ends with ascription to the Father of all: "For thine is the kingdom, and the power, and the glory, forever and ever."

The request of the disciples which Jesus was here answering indicates that they wished not so much a form to repeat as knowledge of how to find thoughts and words for prayer. The opening sentence of the answer of Jesus, "After this manner pray ye," shows that he meant to give an outline, a model of what their prayers should be.

In the early church the saints were praying persons, and so has it been through succeeding ages.

Prayer always was a vital element in the church. Today, however, the church is weak in this respect. We are losing the art and forgetting the habit of prayer.

Many things for which men used to pray they do not now consider as subjects of prayer.

The Weather

Let us take, for example, the weather. To understand the difference between the mind of the past and the mind of the present in this matter, let us glance backward. In ancient times all people were polytheists, having many gods, each with a realm of authority. Every country had various gods, and it was easy to offer a petition to some special god for favors in the field over which he had control. But in all countries in course of time certain gods were exalted above others. We can see this today in India. Of millions of gods there, three, Brahma, Vishnu and Siva, tower above others. The powers and qualities of lesser gods are attributed to them.

It used to be comparatively easy for people to believe that rain was a blessing, or, in time of flood, a punishment.

In these days we know the laws of nature that govern the distribution of moisture. People used to pray for rain or fair weather. We do not. I am going tomorrow on a journey of 125 miles. A hundred other ministers are going, and of course we should like fair weather. But I doubt whether any one will pray for it. We must make the best of it, if it storms.

Where Men Disagree

You know the story of a church in the West that would call only a minister who was willing to pray for rain. It found a man who promised to do this if all would agree upon the time. The drought came, and the church members met together. But the minister could not get them to agree on the time that the rain should come. One

had hay out; one was building a house; one was to have company. Nobody could be induced to give up his own little plan. So they had to leave the matter in the hands of God.

That is what we all must do. We cannot ask God to shift his purposes. Mill-owners want water. Wells go dry. What a mix-up there would be if every group got the weather it wanted!

In considering for what we ought to pray, it is difficult to know where to draw the line. One man says: "God knows my needs. Prayer cannot change his holy, righteous decrees. He does best. Why should I pray at all?"


The Pulse of Spiritual Life

Prayer is the most uplifting influence that touches any soul. It drives away mists, clarifies vision, and brings into the soul the power that every human being needs. It is an inestimable privilege that a man may bow before his Maker and receive divine ennobling and enrichment. Prayer is the pulse of our spiritual life, the essence of religion. Without it, religion becomes mere ethics. As we pray, our outlook widens; our spirit of fellowship with our brother man increases; our sense of kinship with God and with his universe expands.


Public opinion is a wonderful force—the thoughts in the minds of many persons working together. Prayer is more mighty than that, for it concerns what is deeper and more vital. It is grounded in the heart of the universe and has its center in God.

So, although your perplexities about prayer are many, it may be the thing that you most need. Let us not lose this best of all powers for the development of personality. Let us follow the example of our Lord Jesus, who prayed, and thus let us cultivate the religious life.

"Speak to him, thou, for he hears, and spirit with spirit can meet. Closer is he than breathing, and nearer than hands and feet."



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on C. L. P. Topic for October 17 CRITICISMS OF YOUTH

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "For All Baptist Young People." Subscriptions to the "Leader" may be made through the B.Y.P.U. of America, at \$1 per year.)

It is nothing new—"criticisms of youth." It is characteristic of youth and adult relationships.

This is the first of twelve topics (one each month) on the problems young people face in applying the teachings of Jesus to their every-day life.

The "criticisms" suggested in the topic treatment in the *Young People's Leader* do not have to do with the complaints about the home, as to the difficulty of getting you out in the morning or the way in which you leave your room. The "criticisms" about which adults are talking and writing so much are youth's amusement and dress, its food and drink, its real interests in life.

These being such a vital part of life, why shouldn't they be talked about in the young people's meeting? Are the criticisms justified? What are the standards of measurement? What should young people do about it? These are questions which should be discussed in considering these "criticisms."

What is the best way to "get the topic across" in the meeting? The *Leader* makes several suggestions: an open forum discussion, a debate, or a mock trial. Any of these is good, but the debate or trial can perhaps be made the most interesting.

Why not make this "Open Night?" Invite the adults, the whole church. Tell them that they have done a lot of talking about young people. Now it is their turn to hear the young people state their side of the question. If you use the mock trial idea, you might rope off the back part of the room and have the adults sit there—the gallery, so to speak.

In any form of presentation, do not be abstract. Do not talk about young people in other communities, other cities, other lands. Talk about yourselves. Let your illustrations and examples be from your own community life.

It would be well not to forget two other suggestions of the writer in *Young People's Leader*, one about the devotional worship part of the meeting and one about not letting the meeting end without some decision.

The one to conduct the worship part of the meeting might be an older person who has an appreciation of and sym-

October 3 Topic "CHRIST THE DIVINE KING"

October 10 Topic "FALLING IN LOVE WITH JESUS"

For a full treatment of these topics see *Young People's Leader*.

pathy for youth. The last fifteen minutes might be used for this and could close with an opportunity for all young people who desire, to indicate by standing, or writing on a piece of paper, their promise to help by their daily conduct to lesson criticisms of youth.

Or the worship period might be in charge of seven young people. They could all come to the front of the room at the close and each take two minutes to present one of the "Consider, Listen, Pray" parts of the daily devotions accompanying the topic presentation in the *Leader*.

If the topic arouses real interest, as might be expected, do not hesitate to substitute a continued study of the topic for other topics suggested in the *Leader*. A helpful consideration of the topic might run over two or three meetings. In this connection, see "Talking It Over Together" in the *Young People's Leader*.

Worship Programs

Many a young person, new at the task of preparing programs, longs for some definite suggestions for leading a meeting. Although the *Young People's Leader* gives many good helps for the regular meetings, often there are special meetings, or the young people are asked to lead one of the Sunday-school departments. Then it is that a special program is wanted.

A set of good worship programs, centered around a special theme each month, is given in the *International Journal of Religious Education*. These programs suggest hymns, scripture, stories, etc., to be used, showing how each thing in the program has its place.

Take, for example, the programs suggested for August. The theme is forgiveness. The first Sunday centers around the thought "Realizing Our Faults." (The "Hymnal for American Youth" is used.)

Prelude: (Instrumental) "We Plough the Fields and Scatter," (Hymn No. 284, "Dresden.")

Hymn: "Dear Lord and Father of Mankind," No. 146.

Call to Worship: The Lord is in his holy temple; let all the earth keep silence before him.

Hymn: "O Jesus, Thou Art Standing," (first stanza) No. 133.

Responsive Reading: (May be copied on the blackboard.)

Leader: Father, we are young and full of life;

Assembly: May we not be overconfident.

Leader: Father, we wish to do great things;

Assembly: May we remember that pride goeth before a fall, and be humble in all our dealings.

Leader: Father, we would be leaders.

Assembly: May we first cast out the mote that is in our own eye; then shall we see more clearly to cast out the mote that is in our brother's eye.

Hymn: Second stanza, No. 133.

Story: (If possible hold up a large picture of "The Light of the World" by Holman Hunt as the following story of the painting is told.)

In this painting we find the very essence of the hymn we have been singing. Christ is standing at the door of the human heart. The door is indeed fast closed. The weeds have grown up high before it, and show that it has not been opened for some time. There are no signs of foot-prints outside. A bat has been startled from the vines overhead.

We can almost hear the knocking, gentle, but persistent, as Jesus stands there. He is dressed in kingly robes, but the crown of thorns and the scars on his hands tell of his suffering for us. How patiently he stands there! In his hand he is carrying a light which we are sure would dispel the gloom inside.

Perhaps the owner is satisfied with his life. If he but knew who was knocking, how gladly would he throw open the door! A beautiful orchard is outside, with golden apples lying at the very entrance.

There is no handle to the door; it must be opened from within.

Hymn: Third stanza, No. 133.

Scripture: Psalm 51:10-17.

Key verse: The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

Prayer: Individual sentence prayers for humility; that we may know our failures; that we may trust in God.

Offering

Closing Hymn: "I Would Be True," No. 170.

Benediction: The Lord watch between me and thee, while we are absent one from another.

The program is not a jumble of unrelated parts. It is, rather, a program of coordinated parts, and one listening cannot but feel that it was prepared before it was put into action.

Perhaps these programs could be used as a basis for preparing the regular weekly young people's meetings, if the young people wish to have a definite line-up. Appropriate hymns and stories and scripture could be substituted for those given. The young people will feel that theirs is really a "Worship" program.

Faith Triumphant

In the Palace of Amuhia, by Florence Willingham Pickard. New York: Doran. \$2 net.

A story of faith and love triumphing in a hostile environment. The scenes are laid in ancient Babylon during the reign of Nebuchadnezzar. It is the period of the exile and Daniel is the outstanding Hebrew character. A dramatic narrative of faithful love comes to a tragic ending on the night that Darius the Mede sacked the city. The historic element of the novel is valuable.

—G. CLIFFORD CRESS.



The Chimney Corner



Ancient Crafts in Modern Palestine

THE Palestine of today, for all its vaunted progress, is still primitive when it comes to the crafts. A visitor there today finds many conditions about as they were when Jesus lived there. A writer in the *Mid-Week Pictorial* gives this interesting picture of the intimate life of Palestine:

Despite the introduction of western ideas into Palestine the native industries are still carried on in the old ways with primitive tools and curiously antiquated methods, differing little from those practiced in the time of Christ. The native carpenter's shop as seen in Nazareth today has not changed materially since Jesus worked as a boy under the tuition of Joseph; the wooden plowshares, yokes and cradles and other articles and implements manufactured by the Arabs of the twentieth century are of the same pattern as those known to have been in use in the days of our Lord.

The native potter may be found in most villages turning his pots out of clay with the aid of a crude potter's wheel which he works with a foot treadle, leaving both his hands at liberty to mold the clay into shape. Here are made most of the domestic utensils of the village, the water jars in which the women still fetch the water from the wells, balancing the tall pitchers gracefully upon their heads. The earthenware lamps are also made by the potter, and these are used and still burned through the night in the native Arab dwellings. "Her candle goeth not out by night," says the scripture, for a house with no light at night means an empty house.

In Jerusalem one can witness beautiful silver filigree work by Yemenese Jews. This industry is said to have been started in Yemen, in southern Arabia, when the Israelites fled there after the destruction of the Jewish kingdom. This craft is passed on from father to son and it is extremely difficult for newcomers to enter their ranks. A jeweler in America would require many tools to produce the beautiful work done by these eastern silversmiths. They possess few tools, yet they turn out exceedingly fine and delicate work.

Glass-blowing is one of the most curious industries of Palestine. For hundreds, if not thousands, of years this craft has been carried on in the little town of Hebron in the Judean hills, and it has been noticed that the glass vessels made today are identical in form with the ancient glassware which has recently been excavated in various parts of Palestine, and which dates from the time of the Roman occupation.

The glass factories are bare sheds, in the center of which round brick furnaces are burning. In these caldrons colored molten glass bubbles and simmers. Half a dozen old Arabs clad in bright-hued cotton gowns and white turbans squat on the ground with blow-pipes in their mouths. A lump of glass of the consistency of hot toffee is taken from the caldron and placed on the end of a blow-pipe and in a few minutes it is blown into a large glass bubble, when it is pinched and molded into the shape of a bottle or vase by the aid of some metal tongs. Then it is nipped off from the rest of the glass with a pair of pinchers and immersed in a tank of water to cool and harden.

The weaving industry is one of the oldest in the country, for the Bedouins of today, who claim descent from Abraham's son Ishmael, weave their tents of goat and camel hair, which are similar to the "tents of Kedar," which we read of in the Bible. These brown tents are not only a picturesque sight in Palestine but are extremely practical, being waterproof and durable.

Bethlehem is the center of the souvenir trade, of which the mother-of-pearl work is perhaps the best known. The shells are found on the shores of the Red sea, whence they are brought to Bethlehem to be cut and polished and worked up into souvenirs. Both men and women work at this craft, and it is interesting to see the men sitting on the floor of the houses polishing the shells on the surface of a wet stone.

The Singing Life

**MAKE me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.**
—Mary Carolyn Davies, in the *Postal*.

The olive tree flourishes all over Palestine and the olive harvest is an important one. Bread and olives form the staple food of the country people, and we read in the Bible how Hiram's servants were paid in wheat and oil. An olive tree will yield at its best from ten to fifteen gallons of oil, and this has to be extracted from the olives after they are picked.

In the bazaars of the cities the copper-smiths may be seen beating sheets of brass and copper into shape and making cooking pots, trays, and water vessels. Sometimes boys of nine or ten years of age will be working at this craft by the side of their masters.

The shoemakers' shops are among the gayest in the towns, for the shoes which hang in strings from the ceilings are made of brightly colored leather. They are generally made of morocco leather: rams' skins dyed bright red for townfolk or left a natural color for the country people, though the latter wear shoes only on state occasions, preferring as a rule to travel barefoot. Green, blue, purple and yellow shoes are also made and in some parts of the country long riding boots with iron-tipped heels are popular, but these are worn only by men of some importance, whose servants follow on foot, carrying the ordinary shoes for their masters. Hence comes the allusion by John the Baptist: "Whose shoes I am not worthy to bear."

Constructive Toys

IN HIS plea for the boy, a poet in a lumberman's magazine gives a good suggestion:

*"Don't buy him a sword and a gun
Whose purpose on earth is to kill;
Don't teach him that murder is fun
Or something the bosom to thrill;
Don't send him to valley or hill
To slaughter the dove or the daw,
A lesson in youth to instill,
Just give him a hammer and saw."*

In some cases the suggestion can be carried out literally, for the hammer and saw are at hand ready for needed service. But the versatile home can find other adequate substitutes available. The camera and radio have been named as useful possessions for men in the making. At all events, we may be certain that training in the use of a gun almost certainly leads to the use of the gun some time when it will be harmful.

—From the *Sunday-school Builder*.

A poetically inclined minister said in a address: "A sermon may be found in every blade of grass." Seeing him mowing his lawn later on, a humorously inclined member of the minister's congregation remarked: "Well, sir, I see you're busy cutting your sermons short."



BOYS and Girls



Anchoring a Sunbeam with a Yellow Cord

BY MARGARET T. APPLGARTH

Chapter I

ORDINARILY we do not think of sunbeams as being good scholars. And indeed, this particular sunbeam only became a sunbeam after she began being a scholar. Before that she had been more like one continuous thunderclap after another.

"The child must be possessed of evil spirits, that's sure!" groaned her mother. "Nobody can do anything with her," moaned her brothers.

"Nobody wants to do anything with her," frowned her father. But there they were all wrong, for our missionary wanted to do something with her.

"I have come to town to start a school for girls," said she, "and this is one of the pupils I want."

"But she's no good at all," objected her father.

"She's a cross as two sticks," warned her mother.

"She's really impossible," sneered her brothers.

"No matter," smiled the missionary, "send her along! I'll just have to make the best of her crossness."

So Thunderclap went to school. It must be admitted that school was more or less of a joke in town, for everybody was quite sure that girls had no brains, so how could you teach them anything? Grown men smiled in their beards at this ridiculous white woman who had come to town announcing that she would make brown girls wise. Everybody knew that it could not be done! But of course you and I know that everybody was wrong. It could be done. And it was done. In case anybody ever had the least shadow of a doubt, all they had to do was to look at Thunderclap.

The first month she was so unruly because of the difficulty of sitting still that she exploded into thunder-claps whenever any one spoke to her. It took lots of patience to keep her in school. And of course she learned nothing at all, she simply wriggled and jiggled; although as a matter of fact she was noticing many new things, and the second month she fell in love with a slate. She and that slate could not be separated (except at the risk of a terrific thunderclap). She thought that the slate pencil screeched and squeaked in a lovely way, and it suddenly became fun to trace the funny little hooks and curves of writing on her slate, for every hook and curve had a name, so that when you put a certain hook beside a certain curve it meant something special—and that is the way the marvel of sentences caught hold of Thunderclap. She fell in love with

The Explorers' Club

CONDUCTED BY MARGARET T. APPLGARTH

sentences, too. It was the most surprising thing in the world to pick up a book, any book, and find it brimful of sentences. Sometimes she could read them, and sometimes she couldn't. Little smiles would begin rippling way back at her ears and come dancing around to her lips whenever she found one that could be spelled into sense. Of course the longer she stayed in school, the more sentences she could read; the more sentences she could read, the more she smiled; the more she smiled, the less of a thunderclap she was; until she was altogether a sunbeam. It took about six months; but it was worth the waiting! From morning till night not a scowl or a growl. It was the missionary who renamed her "Sunbeam," and loved her dearly.

The truth was that the white teacher had little white sisters and neices at home—darling, affectionate little mortals whom she longed with all her missionary heart to see. But of course there were 3000 miles of deep blue sea between America and India. So she did the next best thing and substituted little brown maidens for white sisters and white nieces—indeed, it was astonishing how little difference there was—and of them all, I think that the nearest and dearest was Sunbeam. Perhaps because she tried the hardest, changed the most, and loved the deepest.

In any case, everybody in town began to be proud of that school. Grown men smiled in their beards and said they would not have believed it, but wasn't it a miraculous sight to see girls reading as easily as the very pundits? They had not supposed it possible. Yet look at the girls! Just look at them! It was all very pleasant for the missionary to feel that her school was so popular; indeed, it was almost too popular, for the pupils were squeezed in so tightly that it was uncomfortably crowded. There was not another inch of room for any new pupils, and she used to wonder what in the world she would do if another girl should come begging to enter.

But alas! alas! little she guessed that it was going to be quite the other way around, and that instead of having one pupil extra she was going to have one pupil less. That would make room—but oh! She did not want that extra room; especially as that empty space belonged to little Sunbeam. She could not believe her eyes when she counted noses that Monday morning and Sunbeam's nose was not there to be counted!

"She is ill," thought the teacher, and made inquiries. But the other girls

nudged one another, saying nothing, "For teacher will not like our news," they thought.

And Sunbeam did not like the news, either; although just at first, on that Monday morning, she had been thrilled and happy. For, when she got up, she found that the sand in the courtyard was decorated with chalk designs. "A festival of some sort," she said to herself. She was still more sure of this when her mother came in with a brand new sari: silk, it was! And red, it was!

Sunbeam giggled and smiled. "Don't I look too lovely in it?" she laughed, preening herself and thinking how pleased the teacher would be to see her so charmingly dressed. Her old school sari had been dreadfully faded, and often it was rather soiled, for sitting on the floor all day long is hard on clothes, of course. So she smoothed the brilliant silk with happy hands; then astonishments number three and four!—her mother actually began oiling her hair and looping necklaces around her neck, bracelets around her wrists, and anklets around her ankles.

"Dear me!" chuckled Sunbeam. "I'm just too grand for words. What can be going to happen?"

Well, it all came out soon enough—she was going to be married!

"Oh, but I don't want to be married, and I won't be married!" she gasped. "I'm going to school. Why, I'm not nearly through school yet. There are books and books and books that I haven't read yet."

"Tut! Tut!" stormed her mother, "who are you to say, 'I want to this' and 'I want to that'? You must do as your father bids you; you are plenty old enough to marry, and if we wait any longer it will be a positive disgrace to us all to have you around. You ought to have had a husband years ago, but you had such a cross, disagreeable reputation in town that your father couldn't find any one to want you. But now that you are suddenly so pleasant, and educated, too, he had no trouble at all in making quite a good match for you. So stand still, and let me put these rings on your toes."

"I don't want rings on my toes!" wailed Sunbeam, heartbroken. "I don't want any horrid old husband! Oh, I wish I hadn't improved a bit; I wish I were still cross and disagreeable so nobody would want me around! I won't get married—I won't! I won't! I've got to go to school. Why, mother, there's my own little place on the floor; it will be empty without me! Who's going to sit on my own little place if I'm not there? Who's going to read out of my book? I've just got to go to school, mother."

(To be continued)



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

CHURCH ROPES OFF STREET FOR SERVICE

On the closing day of the daily vacation Bible school connected with the Baptist church of West Terre Haute, Ind., the church held a great service in the evening. There was no building in town large enough to take care of the crowd, so the town board told church members to rope off the street if they wished. The men of the church got busy and, when finished, the street was well and comfortably arranged with seats and lights. Between 500 and 600 people were present for the exercises.

This school was a venture of faith which turned out a great success. It was begun without a dime in sight and continued for three weeks with an enrollment of 210 and an average daily attendance of 159. The cost of the school amounted to \$54.33, the teachers having given their services without charge. When the school was over, the church found that all bills were paid from contributions received and a balance of \$7.50 remained.

PROGRESS AMONG MONTANA CHURCHES

The most recent issue of the Montana Baptist Convention Annual reports advance being made toward better church equipment in that state. The Havre church, with aid from the Home Mission Society, has a well improved plant for its growing Bible school and congregation. First church, Great Falls, has received a generous offer from the Home Mission Society which it hopes to be able to meet and so continue work on the first unit of a splendid edifice. The church at Missoula has purchased one of the most sightly and strategic locations for a new church in the whole city. A few Montana churches now being assisted by the mission fund have asked for less aid and others are increasing their mission quotas, so that as far as possible the majority of the churches are gradually coming to self-support. First church of Lewistown can now be numbered among the churches coming out from under convention assistance, and it is expected that others will be added during the coming year.

WYOMING LAYMEN ORGANIZE

Previous to the meeting of the Wyoming Baptist Convention at Thermopolis, Wyo., a group of laymen from Wyoming Baptist churches met there on the afternoon of June 15.

The meeting having been called to order, the chairman suggested that an organization of laymen connected with the Baptist churches of Wyoming be effected, with a view to branching out eventually into associational organizations and church units. In the discussion that followed, the idea was generally endorsed, leading to the appointment of a committee to bring in recommendations regarding the initiating of such an organization, the nominating of permanent officers, and the drafting of a provisional constitution. At a meeting on the following morning, the recommendations of this committee were adopted, and Mr. J. C. Rae of Gebo was elected president of the new organization for the coming year, and Mr. I. O. Wolford of Lander, secretary-treasurer.

The president will appoint one layman to act with himself and the secretary as a committee on the drafting of a provisional constitution, to be published in an early issue of the *Wyoming Baptist Bulletin*. It will serve as a working basis during the year and will be submitted for adoption at the next meeting of the organization, to be held in connection with the annual meeting of the Wyoming Baptist Convention.

This new group of laymen states as its primary purpose: "That we, laymen belonging to Baptist churches of Wyoming, constitute ourselves an organization for the utilizing of the forces of the laymen connected with the Baptist churches of the state, for the extension of the kingdom of God."

RAISING "A MILE OF PENNIES"

The East Side church of Evansville, Ind., Rev. A. C. Westphal, pastor, has chosen a unique method of raising money for its building fund. They are now engaged in a campaign to raise "a mile of pennies," and expect lots of fun and excitement along the way.

ONE WAY OF GETTING ATTENTION

Burma has a versatile Christian worker who finds many ways of getting his message before the people. Concerning him, Rev. C. E. Chaney writes: "He gets about his field in a Ford and has a chokra (little Indian boy) who goes with him. When they are about to pass some one on the road, the chokra tosses out a tract, then watches to see if it is picked up. Almost without fail it is picked up and read. Many of the readers are strolling Buddhist priests."

WHY NOT A "STANDARD CHURCH?"

A standard church! "Why not?" asks the department of missionary cooperation for Ohio in the *Ohio Baptist*. "We have standard young people's societies and standard organizations of all kinds. Why should we not expect and have a standard church? First church, Cambridge, Ohio, is working toward that end. It has a card printed with spaces to record attendance at Bible school, morning and evening Sunday attendance, prayer meeting, and also a place to indicate whether or not a contribution was made. The idea is to watch these records and endeavor by visitation and letter to bring all members up to the minimum standard. Other churches by following similar methods have brought the standard up. Lawrence, Kan., has a 97 per cent standard membership."


"The Cambridge Association in Ohio has endorsed the plan and an effort will be made to lift the membership of the churches in the whole association up to the standard. What a pity and what a loss to the individual and the kingdom that only 50 per cent of the members of Baptist churches attend worship and support even the local church work, and that only about 30 per cent give to benevolences!"

BAPTIST MISSIONARY HONORED


In recognition of his public service in India, the silver Kaisar-I-Hind medal was awarded to Missionary J. Herbert Cope in July. Mr. Cope is a graduate of the University of Pennsylvania and of Rochester Theological seminary. He began his service in the Chin hills of Burma in 1908. During the last ten years he has carried alone the responsibility of church visitation in his large district. In addition to his duties as a missionary and considerable activity as a translator of parts of the Bible and of hymn books and text-books, he has been carrying on the work of honorary inspector of government schools. Mr. and Mrs. Cope and their son are now home on furlough.

THE OLD ORDER CHANGES

Significant of the way in which Christianity is breaking down ancient prejudice in the Orient is the following fact. In Kondapally, South India, is a Christian school, and at its head is a native Christian of low caste extraction. Nevertheless, he has four Brahmin teachers under him and is held in high respect by all the caste people of that section.



Among Ourselves



A Special Letter to Laymen

By P. C. WRIGHT

SOME pastors hesitate to present the work of the Ministers and Missionaries Benefit Board lest they appear to talk in their own interests. The board does not agree with this sentiment, because the work has to do with our ministry as a class, and even where it may be applied individually it relates to the office rather than to the man. The attitude of the pastors is in harmony with the unselfish spirit which characterizes their lives. The board urges them, however, to consider the relationship they hold in their official capacity. It is essential that the laymen know the problems and the policy of the board.

The board seeks to eliminate poverty from the old age of our pastors. The minister has been underpaid. While salaries have increased considerably in many churches during recent years, it still remains true that many churches have not increased the remuneration which they give the pastor, and in those cases where the salary has been enlarged the increase does not equal the advance in the cost of living. The situation of the ministers of our denomination, therefore, is worse from a financial point of view than it was formerly.

The board aids aged ministers and missionaries in their need. Such aid is being given to nearly 2000 at the present time. The appreciation of these old ministers is constantly expressed in the many letters that are coming to the office.

There is a better way to assist the aged ministers. Help them to prepare for their helpless years by a system of cooperation. This has been planned for the retiring pension fund.

The retiring pension fund plan of the board was adopted by the Northern Baptist Convention in 1920 and has since been in operation. At the present time there are 1806 members in the fund and 107 have already begun to draw their pensions. The board is pleased with the steady growth in the membership, but it is aware that many pastors who ought to become members, in view of their prospects of inadequate support later on, have not joined because they have felt unable to pay their share of the cost. The board is now paying 70 per cent of the cost after the first year of membership, hence the part paid by the pastor is not large. The difficulty for him comes in the payment of the cost in the first year.

The plan has been pronounced by many who are competent to judge as one of the best pension plans in existence, and the experience of the board in the operation of it during the past six

years justifies its provisions.

The provision for the support of our ministers during their later years is a denominational responsibility. The poverty that has existed among them in past years, and which will be widely increased in the near future unless the workers are provided for, cannot be honorably permitted by the churches of the present day. Organized as our denomination is on the basis of a locally independent church, and having no standard of remuneration other than the ability of the local church to pay, the problem of support of the minister in his age may be most wisely handled through the cooperation of the local church with this board. The retiring pension fund plan is so arranged that the church assumes no obligation in the case of an individual pastor other than a voluntary one, and that lasting only from year to year and not beyond the duration of his pastorate. If the local church assumes responsibility for its cooperative share of the cost of the pastor's pension membership, it thereby pays its proportionate share of his support in old age.

It would be well for every board of deacons or board of trustees to appoint one of its number to inquire concerning this matter and secure full information about it. The Ministers and Missionaries Benefit Board will gladly cooperate with any of these representatives.

It should be understood that the Ministers and Missionaries Benefit Board gains no profit by the increase in the membership of the retiring pension fund. Every new member is a liability rather than an asset. The board simply desires to accomplish the task set by the denomination to see that those who have unselfishly and worthily wrought a good

work for Christ and his cause shall not die in want.

All correspondence relating to the work of the board should be addressed to the Ministers and Missionaries Benefit Board, 276 Fifth ave., New York, N. Y.

Swedish Baptist General Conference

By HENRY WINGBLADE

DELEGATES from Swedish Baptist churches in twenty states and Canada assembled in the Broadway church, Kansas City, Mo., Aug. 25-29, for annual conference. Although the church was without a pastor, as Dr. J. G. Oster had already moved to his new field in St. Paul, it was well organized and received the convention hospitably.

On Wednesday, before the opening of the convention proper, the ministerial association held its meeting. During two sessions, the high calling of the minister was emphasized by various brethren, and, when at the end of the afternoon address, Chairman J. H. Kallman suggested that the closing moments be spent in prayer and consecration, every person present went down on his knees. This prayer meeting, we believe, did much to bring about the spirit of peace and cooperation which characterized the entire convention.

The convention was formally opened Wednesday evening by the new moderator, Rev. Emil Friberg, of Seattle, just returned from a trip of observation and lecturing in Europe. After Supt. J. P. Jones of the Kansas City Baptist Union had given an address of hearty welcome, the convention preacher, Rev. Benet Erickson of Moline, Ill., appropriately and powerfully spoke on "An Ideal Conference."

On Thursday evening, Rev. Ernest Hall, who has worked as conference evangelist for several years, struck the high note of evangelism: "If we would truly progress, we must evangelize."

Friday evening was given over to the Diamond Jubilee program of the denomination. Pres. G. Arvid Hagstrom of Bethel institute was in charge and gave an illustrated lecture on the history of the Swedish Baptists of America since their founding in 1852. Portraits of early pioneers appearing from time to time on the canvas were applauded by the large audience. Doctor Hagstrom also reported on the favorable progress being made in the various states in the raising of the \$350,000 jubilee fund for Bethel institute and for missions.

Saturday evening was occupied by foreign missions. Rev. Victor Hedberg of Chicago, in the absence of Dr. Frank Peterson, was in charge. The following

The Sabbath Bell

**HARK! the deep-toned bell is calling,
Come, O come!
Weary ones, where'er you wander,
Come, O come!
Louder now and louder pealing,
On the heart that voice is stealing,
Come, nor longer roam.**

**Now, again its tones are pealing,
Come, O come!
In the sacred temple kneeling,
Seek thy home;
Come, and round the altar bending,
Love the place where God, descending,
Calls the spirit home.**

**Still the echoed voice is ringing,
Come, O come!
Every heart pure incense bringing,
Hither come!
Father, round thy footstool bending,
May our souls to heaven ascending,
Find in thee a home!**

—From bulletin of First church,
Caldwell, Ida.

missionaries were introduced: Rev. and Mrs. A. E. Nelson of Brazil; Rev. and Mrs. Ivan Larson of China; Miss Lydia Magnuson of India; and Rev. and Mrs. G. A. Sword of Burma. Greetings were also read from other missionaries. Mr. Sword, who has spent seven years in Burma, was the principal speaker. He stirred all hearts as he told of the great mass movements and of the power of the gospel to transform individual lives in that darkened land.

Saturday noon the alumni of Bethel seminary held a reunion with Rev. Emil Friborg of Seattle, and Rev. O. L. Bjork of Sweden as the principal speakers. Both emphasized the need of careful intellectual training and continuous spiritual growth in the future ministers of our denomination.

The Saturday and Sunday afternoon sessions were given over to the young people. Saturday afternoon Rev. Emil Friborg spoke on "Why I believe in the inspiration of the Bible." After this helpful address Mr. Friborg answered questions. Sunday afternoon Dr. J. A. Klingberg of the New Britain orphans' home spoke on "Why I pray." Every one present felt that he knew from experience what he was talking about, and when Doctor Klingberg put the question to the audience as to how many wanted this coming year to be a real year of prayer, every person arose.

Reports of denominational work were encouraging. Rev. J. O. Backlund showed progress for the literary department. Dr. O. Hedeén told of the success in the home missions. Pres. G. A. Hagstrom spoke for Bethel institute, reporting increased attendance and a deep spirit of prayer which had prevailed especially during the last year. Dr. Karl J. Karlson was elected dean of Bethel seminary to succeed Dr. A. Gordh, who has resigned. Doctor Gordh has, however, consented to remain on the faculty, for which the conference expressed its appreciation.

Prof. Adolf Olson, speaking for the historical committee, reported the death during the past year of Rev. Eric J. Anderson, Grass Lake, Minn.; Ludwig Kjusstrom, Dalton, Mich.; Carl Haglund, St. Paul, Minn.; A. P. Hanson, Quincy, Mass.; L. E. Johnson, Minneapolis, Minn.; F. O. Nelson, Keyes, Calif.; C. Ostrom, Concordia, Kan.; C. E. Westin, Isanti, Minn.; and J. P. Zetterwall, Jamestown, N. Y.

Upon the recommendation of the specially appointed young people's committee, the conference created a young people's commission consisting of seven members—three ministers; three young people; and the young people's editor, ex-officio. The duties of this commission are to study the young people's problems and bring such help as it may to the young people's work.

Sunday morning Rev. F. Lindin of Chicago delivered a powerful message on "Our Divine Leader." In the evening the closing message was brought by Rev. Ellis Eklof of Stromsberg, Neb. on "Prayer and Fasting as the Secret of Power."

The Diamond Jubilee conference will be held in Chicago, Aug. 23-28, 1927, with all the Baptist churches of Chicago as hosts. The conference voted not to restrict the number of delegates for next year. Any member of a Swedish Baptist church may come as a delegate.

Dr. Karl J. Karlson of St. Paul was elected chairman for next year and Pres. G. A. Hagstrom, vice-chairman. Dr. Frank Peterson and Dr. Carl G. Lagergren were elected honorary chairmen.

North Dakota Notes

BY FRED E. STOCKTON

REV. H. M. Wyrick, pastor at Grand Forks, with his family spent his vacation in Tennessee visiting relatives. During Mr. Wyrick's absence the Grand Forks church was redecorated and painted. Mr. R. B. Griffith, one of the charter members, presented the church with a grand piano. A packed house greeted the pastor the first Sunday evening in September.

Miss Ethyl G. Mentzer of Cedar Falls, Iowa, has been employed as Baptist student worker at the state university at Grand Forks. The local church, the state convention and the board of education share in her support. She received her master's degree from Teachers' college, Columbia university, New York City, in June.

First church, Fargo, of which Dr. H. R. Best is pastor, is engaged in putting up the Sunday-school unit of its new plant. This unit together with the price of the lot will cost about \$60,000. The contractors promise to have the building completed by Dec. 1.



MR. AND MRS. BENGT ANDERSON AND DAUGHTER JUNE

Calvary church, Fargo, under the leadership of Rev. C. W. Finwall, has purchased a new site on the north side on which it is planning to erect a church edifice in the near future.

Mr. A. K. Harper of Fairfield, Iowa, has been engaged by several of the Protestant churches of Fargo for a series of evangelistic meetings which opened Sept. 12. A large tabernacle has been erected by the churches for the campaign.

The Ellendale church extended a hearty call to O. H. Hallgrimson, a member of this year's graduating class of Northern Baptist seminary, which was accepted and Mr. Hallgrimson is now on the field. A council has been called by the church to meet at the state convention to examine Mr. Hallgrimson with a view to his ordination.

The work at Stanley has been reorganized. During the past year three special meetings have been held. Walter E. Benton, of the Northern Baptist seminary, who served the field as student pastor during the summer, has been called to remain as pastor during the year. Improvements were made on the Stanley property during the summer.

Reinhert J. Johnson from Kansas City seminary has been called as pastor of the Rutland Swedish church.

Cecil E. Wakelam, a member of this year's graduating class of the Northern Baptist seminary, is the new pastor at Calvin. Mr. Wakelam is a North Dakota man and was formerly a member of the Newport church.

Rev. Roscoe M. Bailey, after a year's leave of absence to attend the Kansas City seminary, has returned as pastor at Crystal and Grafton.

Rev. and Mrs. Bengt Anderson and their little daughter, June, sailed for New York for Assam Sept. 6. Mr. Anderson was formerly pastor of the Kulm church. He is a graduate of Bethel seminary, St. Paul. Mrs. Anderson is a graduate of Mounds Park School of Nursing, St. Paul. Mr. Anderson has a short but successful pastorate with the Kulm church. He leaves a host of Baptist friends in North Dakota who will follow him with prayers and best wishes as he enters upon his life of missionary service in Assam.

The South China Churches and Their New Vision

BY GEORGE H. WATERS

"YOUR young men shall see visions and your old men shall dream dreams; Pentecost was born in the new vision that came to old and young." With these words Dr. Kwen I. Tai, recently returned from over four years of postgraduate study in America, began the address which he gave before the second annual convention of the Ling Tong Baptist churches held at Swatow, July 20-23. "This is what happened a year ago," he said, thus referring to the 1922 convention when the Ling Tong (South China) churches made their declaration of autonomy; and then he proceeded to outline the essential factors in the new

vision and to answer the question as to how they may become real.

The future will have its own story to tell as to the realization of this vision, but there are many readers of THE BAPTIST whose attention was attracted by the publicity given to the action of these churches a year ago who will want to know what progress has been made and how matters stand at the present date. In the light of this year's convention, which was preceded by the most largely attended and best preachers' institute we have ever had, the new movement is undimmed May 30 and the days following; this year, too. It is more intelligent, has a clearer understanding of its task, has wider support among the churches, is more truly constructive in outlook, and will prove more effectively organized during the coming year. Last year the convention met in an atmosphere charged with the nationalistic passions that were sweeping the country in reaction to the events of May 30 and the days following; this year while the spirit of Chinese initiative and responsibility for final decision was in no sense surrendered, the atmosphere was friendly, serious and sane.

The Workers' Retreat

The preachers' institute, or rather, church workers' retreat, before the convention, was of great value as a preparation for the later gathering. The enrolment, which was thoroughly representative of the five associations and all departments of the work of the mission, included about 110 Chinese workers, both men and women, and about twenty missionaries. The program, prepared and directed by the Chinese committee, was constructive in spirit, comprehensive in scope, and well balanced in its daily schedule which continued for practically one week. The program was heavier, but the interest was more sustained than in any similar gathering of past years. Each day a devotional period from 8:00-9:30 a.m. was followed by a Bible address given by Pastor Bau, the executive secretary of the Chekiang-Shanghai Baptist Association. Pastor Bau, coming as a recognized Chinese leader from another part of China, brought Bible messages helpful to fellow workers who are confronted with conditions and problems common to all Christian work in China today. The next session was devoted to an intensive study of concrete problems of church life: church government, centralized or local; Christian education in its relation to the Christian family, the non-Christian community and the anti-Christian movement; the needed leadership and how it shall be produced; problems of finance and church property; and finally, the problem of the church's spiritual life.

Each topic was introduced by an appointed speaker after which the assembly separated into four sections for a half-hour group discussion. Upon reassembling each group made its report of findings which, after further discussion, were coordinated in the form of suggestions to be submitted to the convention the following week. While there was some tendency to reach hasty conclusions on

large and baffling questions, there was an educational value in this series of discussions in which over 100 Christian workers came to close grips with the outstanding problems of church life and administration. In the afternoons and evenings other addresses were given, with time for music and social diversion while five sessions were devoted to practical training in Sunday-school work and preaching.

Three missionaries had part in the program as arranged and in addition Dr. J. T. Proctor of Shanghai who happened to be present, spoke on invitation of the committee and made a strong appeal for the development of the local church as the vital unit in the program of Christ's kingdom. Owing to the fact that the summer assembly of the student Y. M. C. A. of this section of China was meeting at the same time in the buildings of the boys' academy, the workers' retreat had the privilege of hearing Mr. T. Z. Koo, student secretary of the national committee of the Y. M. C. A. and a Christian leader of international standing. In a manner impressive for its simplicity, Mr. Koo led the devotional session on Saturday morning and with a richly spiritual message on "Putting First Things First," carried the gathering to the peak of the week's program. The Christian world is richer for men such as he, whatever their tongue or race.

Problems

What of the convention itself and its new vision? As the program advanced it became evident that the convention was facing two groups of problems; on the one hand were questions related to its own internal life and organization, and on the other, those involving its relation to hostile influences in the government and in the nation at large. Having received repeated assurances during the year that our mission and the boards were prepared to cooperate heartily on the new basis, little time was given to readjustment as related to the foreigner. How should its own corporate life be developed and its united activities coordinated? To these the convention worked out certain definite replies. During the past year the new movement had been handicapped by having no executive secretary who was free to give full time to convention interests. Two plans were submitted: one for a convention headquarters in Swatow with a staff of secretaries similar to the staff of certain state conventions at home; the other for one executive secretary, with possibly an assistant, who should cooperate closely with the associational leaders in the five associations. **The latter plan was adopted.** A secretary was not elected during the convention session, but the matter was left with the executive committee; undoubtedly a choice will be made within a few weeks. It became clear that only as the central group of leaders work with and through the associational organizations will the goal be achieved.

In regard to educational work, the convention voted to return to the policy of limiting the proportion of students from non-Christian homes and stressing the

claims of children from Christian families.

In regard to finding the needed leadership, there was a new emphasis on the development of church life and nurture, and an insistent call for the reopening of the theological seminary which has been closed for the past four years.

In the women's work the convention supported the aim of the leaders who plan that all departments of the work shall come under one united administrative control. The one tense moment in the whole two weeks occurred when this question was discussed. Only one woman was elected on the convention executive committee which was increased this year to eleven members. The decision was that in case the executive committee finds on investigation that the women's work in its entirety is placed under the administrative control of the Ling Tong convention and its committees, it shall be empowered to add two additional women members to the executive committee.

As to convention machinery, the Ling Tong Baptist Council, which corresponds to the board of a state convention at home, was changed to consist of fifty Chinese members, chosen proportionally from the five associations, together with the whole staff of missionaries who serve as advisory members without vote. Last year the council was composed of eighty members, fifteen of whom were missionaries. The membership of the council is distributed, Chinese and missionary alike, on the six standing committees: evangelistic, educational, medical and philanthropic, social service, women's work, finance. Separate boards of trustees were elected for the Swatow academy, the theological seminary, the girls' school (Kakchieh) the woman's school, and the two hospitals at Kakchieh and Kityang. Missionaries were chosen on all these boards except that of the boys' academy which omission was due to government regulation in Kuangtung province under the present regime.

A word must be said regarding finances. It cannot be denied that at this point the greatest disappointment of the year occurred. The delay in filling the office of executive secretary is one large factor in this situation. A year ago a splendid budget was adopted, covering the work of the several standing committees, but the one thing to do now is to reserve judgment and give the new movement another year to truly find itself.

Kuliang, Aug. 7, 1926.

Wisconsin News

BY R. C. SPEER
Ordinations

THIS summer season has found some of our churches laying hands on their finest young men for the gospel ministry. July 2 there was an ordination council at Juda when approval was set on the pastor, Rev. Ralph Nordlund. Supt. A. Le Grand presided and gave the charge to the church. July 15 Cassville called a council for the ordination of its pastor, Rev. M. E. Campbell. Supt. Le Grand offered the ordaining prayer. These young men are both from the Northern

seminary, Chicago, and are doing yeoman service in their respective churches while continuing their studies. Another Northern seminary man, W. H. Anderson of the Raymond church, was ordained by a council called by his home church Aug. 11. These three small churches have thus maintained the traditions of American church life in discovering young men of talent and calling them to the attention of the churches of a wider circle. What a thrilling story the sum total of that kind of work would make were it ever fully told! As in the days of other men, now become great, the little church is the friend and promoter of the young minister. Our larger churches are under lasting obligation to these rural and village churches. "Our templed hills" still echo with the call of our best ministers.

In addition, the Richland Center church has planned the ordination of its pastor, Rev. Floyd Knickerbocker, to take place at an early date.

Buildings

The Sheboygan church is happy in the moving and entire remodeling of its church in a new and better location.—The church at Sheboygan Falls, Rev. C. D. Mayhew, pastor, took the summer to completely renovate its church edifice and install a new furnace. The rededication service was held Sunday, Sept. 5, when Dr. A. LeGrand preached the sermon.

Pastors, Old and New

A pastor, the story is related, felt he ought to move. He found upon taking inventory that he would need a new suit, would have to get acquainted with a new parish and be nice to all kinds of people in his new church. So he decided to get the new suit, make the extra calls, be nice to the people and have the new church, right in the town where he lived, thus saving the expense and inconvenience of moving. How many pastors are "new" on their old fields we cannot say. The "change of address" registers the following actual changes. Rev. R. E. Fisher goes from Reedsburg to Antigo.—Rev. C. L. Randall becomes pastor at Silver Lake.—Rev. Ralph Spangler of Silver Lake becomes pastor at Marinette, First church. Mrs. Spangler was formerly Miss Nelson of the Italian work in Racine and Kenosha.—Rev. W. Alderton leaves Beaver Dam to become a professor in Union Theological seminary.—Rev. August Rohde begins as pastor of Sheboygan, German church, Sept. 1.—Rev. Arthur Woods leaves Berlin to become district representative of the Anti-Saloon League.—Rev. George F. Reichel of Swope Park church, Kansas City, becomes pastor of the Bay View church, Milwaukee.—The Big Bend church, which has had the services of the Methodist pastor from Waterford, has decided to have a pastor of its own. It will soon locate a man in this attractive village only a few minutes drive from Milwaukee.

We are sorry to report the serious illness of Rev. D. Raffone, veteran Italian Baptist pastor of Kenosha. His friends will pray for his recovery according to God's will. He is a great power for good among his people.—Mrs. Jeanette Lin-

coln, state worker, is convalescing in Mounds Park hospital, St. Paul, after a serious operation. The many churches where she has labored lovingly will pray for her speedy recovery.

The Associations

Reports are beginning to come in from the Baptist associations. Beginning with the Northern Association they are in full swing with good crowds, splendid spirit of cooperation and a fine state convention team in the field. Supt. A. LeGrand, Mrs. E. B. Lemon, Rev. G. C. Mitchell, director of evangelism, Rev. C. C. Browne, director of religious education and Rev. G. F. King of the American Indian work in Oklahoma comprise the team. Northern Wisconsin is virgin soil and our Baptist churches are growing in that region.

At its recent associational meeting the General Baptist Association recognized the new negro churches of Waukesha and Kenosha. Kenosha now has a Swedish, German, Italian, negro, and American white church.

If pastors or parents have young people entering the University of Wisconsin it would greatly help them and the Baptist workers there if they would communicate with Rev. C. Walter Smith, 429 No. Park ave., Madison, Wis. This will enable our student pastor to get into contact with them. We are well equipped to minister to the needs of our Baptist students at this important center.

Letter from India

By W. L. FERGUSON

THE weather is a good topic for conversation in August, especially this August, and in Madras, where conditions have been unseasonable. In the days of my youth, on a farm in America, I used to hear talk about the dog-days and the heat thereof; but they were only a circumstance to the heat we have been passing through for the past two months. Happily these days are past, and we are beginning to get an occasional sea breeze each day and night and to pass from a state of dripping wet to being simply uncomfortably moist. Let none mistake my meaning. I am not talking about the use of intoxicants, but about the weather, and that in the most sober fashion.

The political pot is boiling at a great rate. This observation fits in with the remarks about the weather. The first period of the reforms is drawing to a close. The legislative assembly and the various provincial councils have lived the term of life for which they were elected, and fresh elections must be held and the electors be given a chance to express their wills. The many obstructionist policies tried during the past five years have failed. Great promises were made by certain classes of politicians that if they were sent to the law-making bodies, government would have to yield. One by one, however, the efforts have failed. Swarajism, non-cooperation, absenteeism, coalitions and combinations made in the hope of bringing government to a standstill have all failed to achieve their purpose. At present there is a movement to bring about a regrouping under new leadership of those candidates who will

pledge themselves to work for the success of a cooperative policy, a policy which will insure the obtaining of maximum benefits through utilizing the powers which now vest in the councils and assembly. This new grouping, if it comes about, may be the force which will save the day and insure the granting of larger powers in 1929 when the reforms are to be reconsidered. The new elections are less than three months distant. New issues must be found in order to make successful campaigns, for the results of the old issues are not such as to enable candidates "to point with pride" to the record made by the obstructionists. In Madras city, where a number of elections have been held for city councillors, the Swarajist candidates have been overwhelmed, and the non-Brahman, or justice party candidates chosen.

But politics have only a passing interest when compared with the deep, everyday concerns of life. The economic situation is most pressing now. Multitudes of people are out of work and can find none. They move from place to place in the hope that perseverance will win. It is hard to tell them that relief is impossible, that we have been facing this business depression for five years, and that missions are as hard hit as is business. A few days ago there appeared at my door a whole family, a man, his wife and five children, who had come from a distance. They were looking for work, he said, and had no home, no food, no employment. He offered to "convert and become a Christian, if I would make provision for him and his family, and to bring them all with him. When I questioned him about his knowledge of the Christian way, I found that he knew nothing of it, but was seeking a way out of his physical distress. One's sympathies are wrung dry these days in trying to deal with the hundreds of cases which come along—cases of real need. No, it is not a famine; it is after-the-war depression in commerce, and to some extent over-population, there being vastly more people than there is work. The way has been long since 1920-21 when these conditions began to be acute. The way ahead may be just as long!

Many Meetings

The past fortnight has been crowded with meetings. First came the annual session of the council for the missionary medical school for women, Vellore where a full day's consideration was given to problems of finance and administration. Progress is being made in the construction of several new buildings on the town site. The second story of the Cole dispensary is completed, and work on the administration block is proceeding. Plans for the operation block and the children's block are finished and have been approved by the government, together with the estimates. As rapidly as possible work will be put in hand.

The Madras Representative Christian Council held a three days' meeting. Members came from places far and near. The questions of evangelism and labor conditions were subjects of extended reports. Much attention has been given to these, and the committees are directed

carry on for the next year. In the greater towns and cities of India industrialism of the western type is getting a foothold, with the introduction of machines and factories; the concern of the Christian forces is that these conditions shall be known and tackled before the laboring masses become a prey to greed, disease and neglect, and become alienated from the appeal of religion as was the case with workers in the West some years ago. What might not the churches of America have been spared if adequate attention to the workingman and his problems had been given from the start? Thanks to prohibition, the slum and the saloon have largely disappeared, and their concomitants of disease and poverty are vanishing. The votes of Christian men and women, with their prayers and labors, have made this new day. We want to have the same blessings in India and the world.

The educational council of South India, a missionary body, has also been in session. It has meetings twice a year and always commands a good attendance. Its work is done largely through committees between sessions; but the officers in Madras have much to do in dealing with the matters passed upon by the council. A deputation to the educational department of government is being returned in order to point out some of the difficulties which have been experienced in the working of the elementary education act of 1920, by which control of elementary schools was placed in the hands of local bodies. The tendency seems to be to force missions into a secondary place of influence, though it has long been recognized that their schools have been in the lead. A better presentation for missions is desired. Since their contributions to education are so large, they desire and deserve a proportionate voice in administering and working the new plans. The day is coming, however, when I believe we shall have to withdraw from the elementary educational field.

The reference committee of our Telugu mission held a six days' session at Bangalore. The chief problems discussed are how to find men and women to supply the actual and prospective needs of the stations and institutions, and how to provide a sufficient income to keep the work going, for at this meeting the committee had to reduce current appropriations by 8 per cent, in accordance with a decree of retrenchment following the meeting of the Northern Baptist Convention in Washington. This makes 28 per cent reduction during the past four years! Our case is becoming desperate. I wonder how long the churches of the denomination will allow this condition to continue.

Bishopville, Vepery, Madras.

A House Party with a Mission

By EMMA K. HODGENS

UNDER the auspices of the woman's state society, Pennsylvania women held their first house party Aug. 3 at Bucknell college, Lewisburg, Pa. Sixty-

seven women, representing seven associations and twenty-nine churches, were enrolled, with a few exceptions paying their own expenses. They were cordially welcomed by the Lewisburg women, led by Mrs. Rivenburg, chairman of Lewisburg hospitality committee, and every provision for their comfort and happiness was made by Mrs. Emory Hunt and Dean Clark of the university.

A program including study books, methods, denominational plans, missionary addresses and plays, Bible study, stereopticon views and social features, had been planned by Mrs. W. E. Chalmers, chairman of the program committee and dean of the conference.

The outstanding feature of the program was the two-hour period each day when the denominational program was presented by Miss Ina E. Burton, national promotional secretary. Helpful discussions on the various phases of women's work were led by Miss Burton.

Mrs. Joseph Wilds led in the study of "Moslem Women" and Mrs. W. E.

Chalmers in "Our Templed Hills." The golden anniversary address was given by Mrs. Thomas Sames. The presentation of various branches of state work, helpful Bible and devotional hours were conducted by the state officers and secretaries. The singing, led by Mrs. T. T. Richards of Scranton, was a popular feature of the program.

At the evening meetings Miss Winifred Roeder of Yachow, West China, brought missionary inspiration and information in her talks; a missionary play, "A Dream with a Mission," was dramatized by the Williamsport women and stereopticon views of Bucknell and China were shown.

Mrs. H. C. Hodgins, president of the woman's state society, was the house party hostess and presided at the sessions.

The missionary conference was voted a great success, and a request made that two similar conferences be held annually in different areas, making possible attendance from more associations in the state.

Here, There and Everywhere

PASTOR CARL E. NISSEN of the Baptist church at Barrington, Ill., begins the season with sermon studies on vital Christian topics, such as "The Church," and "How to Use the Bible."

REV. T. HARLEY MARSH at Decatur, Ill., opens the fall program with a "church night," occupying three hours with every minute full.

MR. ALLAN W. DOUGHTY has taken up his duties as director of activities at the First church, Joliet, Ill.

SAD NEWS COMES from Oregon. Benjamin Charles Goodwin, nineteen-year-old son of Pastor Alfred Goodwin of Veneta, Ore., was lost from the steamship Laurel and drowned off the west coast of Costa Rica, Aug. 19. He was a member of the Baptist church at Veneta.

WHILE PASTOR L. P. RUSSELL of First church, Vallejo, Calif., spent nine weeks in the Santa Cruz mountains, at his summer home, Azalea lodge, Rev. H. D. Zimmerman served the church acceptably as summer pastor. Mr. Zimmerman is now available for a regular pastorate.

FIRST CHURCH, Anderson, Ind., has nearly caught up with its missionary budget, and at the present rate of gain will pass it in another month.

MR. RICHARD V. CLEARWATERS was ordained to the ministry at First church, Spokane, Sept. 3. Rev. J. M. Nelson was moderator and Mrs. Nina Yeager, clerk. Other participants on the program were Dr. F. M. Bobo, Mr. Raymond Burch, and Revs. Owen T. Day, William Jackson, F. A. Huston, John Newton Garst, A. F. White and John R. George. Mr. Clearwaters returns to do school work in Chicago.

DR. CHARLES W. GILKEY of Hyde Park church, Chicago, preached for Park Avenue church, New York, Sept. 19.

HOME-COMING WAS OBSERVED at the Tabernacle church, Utica, N. Y., Sept. 12.

A MAN AND HIS WIFE attended the Church of the Redeemer six weeks before anybody spoke to them, they say. Now they are actively connected with the church in official positions. Which shows that a church's friendliness cannot be judged by a casual case, and that two Christians had a religion that could outlive a passing chill.

PASTOR EGBERT C. PRIME begins his third year with First church, Bridgewater, Mass.

IMMANUEL CHURCH, Chicago, wants to establish regular bureaus of work for the unemployed, for benevolence, for young people, for children and for work among foreigners. For these purposes it needs \$17,500 a year.

PASTOR R. E. WILLIAMSON of Waterloo, Iowa, goes from the First church of Waterloo to a church in Detroit.

PASTOR GORDON PALMER at South Park church, Los Angeles, is preaching a series of sermons on "Questions of the Hereafter," and another on "Questions of Youth."

DR. J. W. WEDDELL has begun service as acting pastor at Moline, Ill.

PASTOR STANLEY A. GILLET closed a prosperous year at Caldwell, Ida., Aug. 29, and has begun the second year of his pastorate with bright prospects.

FIRST CHURCH, Akron, Ohio, stood second in missionary giving among churches in that state last year, with an increase of 27 per cent over the preceding year, and it is oiling the wheels to beat that record this year.

THE CENTENARY OF Detroit Association will be observed at the annual meeting, in Woodward Avenue church, Oct. 6-8.

GREECE CHURCH, Rochester, N. Y., welcomed ten new members Sept. 5.

PASTOR WARREN E. JACKSON at Tecumseh, Mich., is preaching a series of sermons on "Great Heroes of the Faith."

"EVERYMAN'S BIBLE CLASS," in First church, Bridgeport, Conn., holds a "power house meeting" every Sunday just before the opening of the class session, for prayer.

THE BOTTINEAU CHURCH, N. D., under the leadership of Rev. S. E. Gregg, had a busy summer. The building was moved back from the street and a basement placed beneath it. The church has been re-decorated and a new heating system installed. A jubilee service was held Sept. 19 at which the state secretary, Dr. Fred E. Stockton, was the speaker.

WALLS OF THE NEW building of Calvary church, Yonkers, N. Y., Dr. George D. Adams, pastor, are going up rapidly. It is hoped to get into the auditorium in the early spring. Doctor Adams was vacation preacher for the Tabernacle church of Atlanta, Ga. He also preached one Sunday at the union Baptist service, of Troy, N. Y.

DR. AND MRS. HENRY E. TRALLE and their daughter, Margaret, who is now working with her parents in the field of religious education, teaching story-telling and dramatics and pageantry, were on the program of the assembly at Ottawa. Their fall and winter engagements will take them into Vermont, Florida, Mississippi, Ohio, New Jersey, and New York.

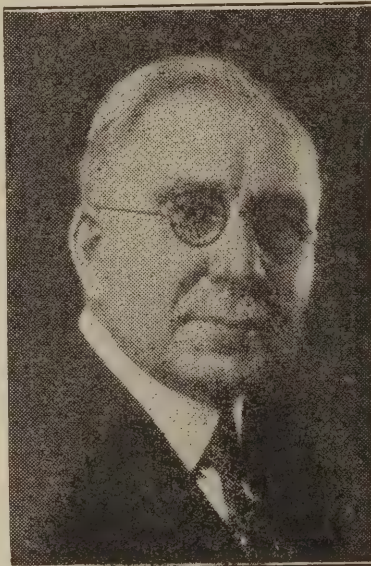
SEVENTEEN YOUNG PEOPLE from the First church, Waukegan, Ill., attend higher schools of learning this fall, two going to Carleton college and one to Denison university. Rev. G. Clifford Cress of THE BAPTIST staff supplied the Waukegan pulpit during August while the pastor, Rev. W. D. Whan, was on his vacation.

PASTOR A. A. COHN of Seymour, Ind.,

ventured, Sept. 19, on what he called "dangerous ground." He spoke on the subject, "What's the Matter with Indiana Baptists?" His hearers no doubt found the answer, but what became of him has not been since reported to THE BAPTIST.

FIRST CHURCH, Syracuse, N. Y., varied the usual program by holding a "selfish service," in which everybody tried to get all he could out of the church with as little cost as possible. Doctor Clausen, wrote some "selfish hymns" for the occasion. It was a happy evening of "mutual misery."

EVANGELIST EDWIN S. STUCKER is swinging into the fall campaigns with renewed



EDWIN S. STUCKER

enthusiasm. He will spend the first part of October in union meetings at Blue Rapids, Kan.

MISS EDNA SMITH, missionary returned from China, is enjoying a vacation among the hills of New Hampshire.

REV. W. R. BARBOUR of Rio Grande, Ohio, has become pastor of the First church, Van Wert.

REV. C. T. RENFRO of Flora, Ill., found the church at Virginia, Ill., apparently dead. Its building was closed and neglected. Under his preaching it has revived, has good attendance, and will undertake to carry on. He is available for regular work.

BLIND MAN'S BUFF is what Pastor W. F. Huxford of Ottumwa, Iowa, calls the job of keeping tab on 618 lively Baptists.

REV. C. F. DAME has closed his work at Auburn, Ind., and after resting and doing special work for a while is prepared to consider a settlement with some church. He may be addressed at Auburn. His mother, Mrs. Eunice E. Dame, died June 30, near Shelbyville, Ind., on the farm where she was born July 4, 1827.

"FLORIDA AND CALIFORNIA are the robber states of this nation," wails Rev. Francis Stifler of Wilmette, Ill., contemplating the migratory drafts they make on his church membership. Something will have to be done about this matter.

REV. G. P. MITCHELL's retirement from the position of executive secretary of the

Iowa Baptist Convention, was noted by the executive committee of the convention with warm resolutions of appreciation and a high tribute to his character and service. Rev. Frank I. Anderson, the new executive secretary for the Iowa Baptist Convention, is making the rounds of the associations, while the retiring secretary, Doctor Mitchell, remains temporarily in charge of the state office until Doctor Anderson can return and resume the work of the office.

VESPER SERVICES, held at the First church, Bloomington, Ill., will be continued into the fall until further notice.

REV. AND MRS. PHILETUS McDOWELL have spent three happy years at Glenn's Falls, N. Y., and are entering the fourth with fine prospects. This church carries on a program of week-day religious education or released time from the public schools.

MARQUETTE MANOR church, Chicago, is getting ready to build a house.

PASTOR J. H. HUGHES welcomed eight additions to the Temple church, Chicago, Sept. 19. Revival meetings began Sept. 26 with Evangelist James W. Kramer assisting.

REV. JOHN F. NIEBUHR, returned to America after eighteen years spent as a missionary in South Africa, is available for addresses and supply work.

REV. AND MRS. J. A. HILL are beginning the third year at McKeesport, Pa. One candidate was baptized there Sept. 19.

PASTOR E. G. ZWAYER baptized three and received two on experience at Leechburg, Pa., Sept. 5.

UNDER THE LEADERSHIP of Pastor B. F. Lloyd, Vandergrift church, Pa., is reported to be making excellent progress. The newly decorated auditorium was reopened Sept. 17.

DR. W. B. MCNINCH has taken up pastoral work with Cincinnati church, Cornell land association, N. Y.

FIRST CHURCH, Terre Haute, Ind., received 127 members last year and made a net gain of ninety-six.

FIRST CHURCH, Farmington, Mich., the second oldest Baptist church in the state held its centenary celebration Sept. 15-17. Rev. E. W. Palmer is the present pastor.

CENTRAL CHURCH, Norwich, Conn., cheered a sick member with a postal card shower.

PASTOR W. HOLT SMITH offers to his people a prize of \$5 for the best poem about the First church, Duluth, Minn.

MARCY AVENUE, Brooklyn, is organizing in earnest for the season's evangelistic campaign.

GRAND ISLAND COLLEGE has added to its faculty Profs. Marie Hirsch, R. Rhoads Stables, G. Robert Coatsney, and Hobart Uhls, all active Christians who will strengthen the work of the Baptist church which serves the religious life of the college. The term opens with a prospect for 400 students this year. The number of ministerial students is unusually large. Nearly all of them are earning their expenses, and the college needs a number of scholarships to place at their disposal.

VALLEY CHURCH, Marietta, Ohio, has an interesting, compact, and expressive covenant of its own composing.

REV. C. R. KAMPFER, missionary in A

The Baptist

Chicago, October 2, 1926

Vol. VII

No. 35

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label. Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.

Want Ads

Experienced private secretary desires position with college or university president. Rhoda G. Houtz, 94 McCollum St., Hillsdale, Mich.

Washington, D. C. Mrs. Korn maintains a delightful "Home Away From Home" for travelers. Every room with running water, near detached bath. A few private baths. Inexpensive dining rooms near. Quiet, convenient location, two squares from Washington Auditorium, three squares from White House. Tel. Franklin 1142. Address: 1912 "G" St., Northwest.

am, returned home broken in health. He recuperating in Mounds Park sanitarium, t. Paul.

"COOKIES, DOUGHNUTS, CAKES" were displayed and offered to the admiring citizens of Joliet, Ill., on a recent Saturday afternoon by the women of the Baptist church.

A LONG ESTRANGEMENT which separated the churches of the Indianapolis area into two associations has been removed and the churches reunited under the old name of the Indianapolis Association held the centenary of this body this year with Thirty-second Street church, Indianapolis.

MRS. BEN LEONARD of Detroit is preparing a historical pageant to represent a century of Baptist history in Detroit.

YOUNG BAPTISTS of Tecumseh, Mich., rendered a reception to the public school teachers.

ALL CHURCH BULLETINS ought to carry the name of the city or town and state in which the church is located. First church, Gaswell, pastor, may be familiar locally, but in the Baptist office it may be difficult to find whether the church is in Maine or Arizona.

LACROSSE VALLEY Association will meet at Kendall, Wis., Oct. 4-6.

DR. C. D. CASE of Jacksonville, Fla., supplied the pulpit at Central church, Quincy, Ill., Sept. 19.

EDWIN STRAIN, a senior in De Pauw university and one of the finest young men in Greencastle, Ind., Baptist church, was killed by a runaway team.

REVS. BASCOM R. LAKIN and Sam Rarn have closed a great revival campaign at Sciotoville, Ohio. Thence they go in procession to Waldo, Fla., and Bedford, Ill., working only in Baptist churches.

EIGHT MEMBERS were added to the church at Meadow Creek, W. Va., through meetings conducted by pastor P. H. Williams and Rev. Charles E. Walker.

EVANGELIST BASCOM R. LAKIN closed a campaign at Whitesville Baptist church, Va., with eighty confessions and fifty baptisms.

FIRST CHURCH, Alameda, Calif., dedicated a new organ Sept. 12, with Connell Kiefer Carruth of Oakland as organist, and J. W. Brougher as speaker.

THE SAN FRANCISCO Bay Cities Baptist Ministers' Union has seventy members, with Rev. L. I. Hansen of Alameda, president; Rev. J. B. Travis of San Francisco, vice-president; and Rev. E. W. Watson of Oakland, secretary-treasurer. It has outlined a broad program for the present year.

MISS GENEVIEVE ALGER, choir director of First church, Adrian, Mich., has resigned to become a teacher of music at Adsdale college.

PASTOR FINLEY KEECH of South church, Newark, N. J., together with his congregation, joined the pastors and congregations of the neighboring Presbyterian and First formed churches in a union communion service, Sept. 12.

FIRST CHURCH, Sacramento, received eight members during the summer vacation period.

ALL PASTORS, OFFICERS of church auxili-

aries, correspondents for Baptist universities, seminaries, colleges and academies, evangelists, and all others who are helping to make current Baptist history please send in to THE BAPTIST frequent short items of news?

DR. JOHNSTON MYERS has been appointed executive secretary for the committee of arrangements for the next meeting of the Northern Baptist Convention. His specific duties will be to provide the necessary funds for expenses and to promote attendance. He reports a fine spirit and excellent prospects, with a possible attendance of 20,000. The coliseum may be secured for the meetings. Mr. J. L. Kraft, chairman of the committee, is enthusiastically cooperating with Dr. Myers in the enterprise.

RECEIPTS FOR THE endowment fund of the Baptist Old People's Home at Maywood, Ill., for August amounted to \$1000, and for the building fund, \$1025.

DR. AND MRS. A. M. BAILEY entertained the Baptist ministers of Seattle and their wives at luncheon Sept. 13. The occasion was the opening meeting of the year for the ministers' association.

BAPTIST YOUNG PEOPLE of Washington, D. C., and vicinity publish *Sparks*, a really sparkling little magazine.

FIRST CHURCH, Poughkeepsie, N. Y., congratulates itself worthily that one of its members, Prof. Edwin E. Aubrey of Vassar college, has received the degree of Ph.D. from the University of Chicago.

PASTOR FRED W. FIELD of DeKalb, Ill., has prepared a personal invitation card which shows exceptional good taste and attractiveness.

CHICAGO MINISTERS' conference listened, Sept. 20, to Dr. Johnston Myers' statement of plans for the coming meeting of the Northern Baptist Convention and pledged hearty cooperation. They held a memorial service in honor of Dr. R. H.

Van Doren and Mr. John H. Chapman, deceased. Several members voiced tender reminiscences and attachments relating to both. An appeal was issued to the Baptists of Chicago and of Illinois to rally to the polls in the coming elections in the interest of prohibition and of good government. At a special luncheon following adjournment, held in honor of Dr. Smith Thomas Ford who is leaving Chicago permanently, there was a full attendance of members and friends, and many testimonials of high esteem were given by leaders who have been associated in happy fellowship in Christian work with Dr. and Mrs. Ford during their long residence in and near Chicago.

REV. W. M. ALDERTON, Baptist pastor at Beaver Dam, Wis., has resigned to accept a position as instructor in the department of applied Christianity in Union Theological seminary, New York City.

FIRST CHURCH, DeKalb, Ill., announces a series of monthly Sunday evening lectures on the general subject of "Religion and Life," by distinguished speakers. The first, on "Religion and Nationalism," was given Sunday evening, Sept. 19, by Prof. A. C. Baker of the University of Chicago.

A DELIGHTFUL TRIBUTE of affection was given to Pastor Anthony Conrad Hageman and family in a farewell reception by the First church, Winnebago, Minn. It is understood that he has been called to become financial secretary for a prominent eastern college.

COLLEGE BAPTIST CHURCH, Hillsdale, Mich., held a reception for all members of the faculty, student body and church, Sept. 22.

WARREN P. GRANT, after five successful years as director of religious education at First church, Springfield, Mass., resigns to become religious work secretary for the Y. M. C. A. at Hartford, Conn. The

A Business Man Tells Why He Buys Annuities

A Massachusetts business man, recommending the ANNUITY PLAN of The American Baptist Home Mission Society, wrote in part as follows:

I have studied insurance company reports and find that many people fail financially after they are sixty or sixty-five years of age. The ANNUITY INVESTMENT saves you from such a calamity. There is everything in favor of the ANNUITY PLAN and not one thing against it.

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Secretary CHARLES L. WHITE

THE AMERICAN BAPTIST HOME MISSION SOCIETY
23 East 26th Street
New York City

church has received 136 new members since September 1925. Pastor Frank P. Fagerburg is going into the fundamentals of religion in a series of sermons, the first topic being, "Is There a God?"

MRS. N. E. AXLING, mother of Rev. Wm. Axling, Baptist missionary to Japan, died Aug. 24 at Gothenburg, Neb., at eighty-five years of age. She was a native of Sweden. From girlhood she had been a faithful Christian and Baptist. Besides her husband and her missionary son, she leaves three daughters and many other relatives and friends.

REV. FRANK L. SULLIVAN, representative of the *Watchman-Examiner*, who has been working in Chicago, has returned to New York.

EXACTLY 400 WERE PRESENT in the Sunday school of North church, Philadelphia, Sept. 12.

PASTOR STEWART B. CRANDELL of First church, Battle Creek, Mich., will have the assistance of Dr. W. W. Bustard in an evangelistic campaign in December.

JAMES A. ICEY, serving as pastor of the church at Farmington, Ill., was ordained to the ministry at his home church, Milledgeville, Ga., in July.

WILDER W. PERRY, one of the faithful in

THE BAPTIST family, has been a member of the Camden, Me., Baptist church sixty years, and a deacon in the same church forty years.

REV. GEORGE SNEATH, pastor at Normal, Ill., has been seriously ill for some months but has recovered so far as to be able to resume pastoral work.

LACROSSE VALLEY ASSOCIATION, Wisconsin, will meet with the First church, Kendall, Oct. 4-6. Pastor James MacOwan Wilson is entering the second year of his second period of pastoral service with this church and is in the midst of an era of prosperity and blessing.

DR. WM. G. EVERSON of First church, Muncie, Ind., has refused a tempting offer from Kansas City university in order to remain with his church through its building enterprise.

THE ATHLETIC FIELD, Ottawa university, is now inclosed by a fence that cannot be "burgled" by any arrangements short of firemen's ladders. The fence is made of woven wire, topped with barbed wire, total height eight feet. The wire is fastened to posts set four rods apart. Total length is 1700 feet. Stretched inside the wire will be eight-ounce duck, four feet wide; enough rolls to extend the length of the fence. When not stretched for shut-out purposes, the canvas will be housed in five shutter, storm-proof boxes. Total cost about \$1800. On the main gateways there will be tablets in acknowledgment of this gift of the class of 1926.

CAIRO, ILL., CHURCH held rally day and church opening Sept. 19. The building has undergone extensive repairs and improvements and has the largest auditorium of any Protestant church in the city, as well as the most pleasing and comfortable. Rev. W. C. Hart, pastor, has planned a series of evangelistic meetings to begin Oct. 17 with Rev. Carl Bassett as evangelist.

REV. R. E. WILLIAMSON has resigned the pastorate of First Church, Waterloo, Iowa, to accept the call of the Warren Avenue church of Detroit, beginning his new work Nov. 1. During his pastorate of four and a half years in Waterloo, a new church and educational building has been completed and furnished at a cost of \$165,000. The new building was started under the pastorate of Rev. C. J. Askins under whose leadership the foundation was laid and the first financial campaign inaugurated. Mr. Williamson leaves the church well organized with a united and harmonious people. About 300 new members have been added during his pastorate.

NEW MEMBERS OF THE faculty of Ottawa university are: Prof. L. E. Blackman, formerly of Elizabeth, N. J., dean of music; Dr. John Xan in the department of chemistry, formerly head of the department of chemistry in Sioux Falls college; Prof. Harry Crockett, graduate of K. S. T. C., eminent in athletics in that school, assistant coach in athletics and assistant in the department of education and psychology; Mrs. Paul Goodman (nee Winifred Casey) assistant in the department of violin in the school

of music; Miss Maude Lynch, O. U., who spent the summer taking advanced work in home economics at the University of Chicago, in charge of home economics; Miss Ruth Bundy, O. U., recorder, and assistant in the department of Latin.

PASTORS, DO YOUR CHURCH A FAVOR! Let them know about the World Pulpit. It tails appear on the back page of this issue. Why not put that page on your bulletin board or hang it in a conspicuous place in the church foyer?

THREE HUNDRED STUDENTS for the ministry matriculated at the Southern Baptist Theological seminary on the first day of the 1926-27 session. The enrollment reached about 320 on the second day about fifty more than last session. They represent thirty-three states and two foreign countries. There is time for others to come. The entire student body is possessed by a spirit of enthusiasm.

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PASTOR ALBERT THOMAS of Creston avenue church, New York City, gets suggestions for Sunday evening sermons from living celebrities such as Krishnamurti, Doctor Cadman, President Calles, Mussolini and Ghandi.

ALEXANDER BODA, serving the Hungarian baptist church, Newcastle, Pa., was regularly ordained to the ministry Aug. 18, W. MacGeorge being moderator and R. Mackay, clerk.

BAPTIST BULLETIN of Hollidaysburg, Pa., writes with sorrow the death of Miss Valah Wilt, daughter of Mr. and Mrs. Herman D. Wilt, fatally injured by an automobile.

PASTOR ERNEST H. SHANKS of Salem, Ore., studied in prayer meeting "The Case of John," hypothetical youth of eighteen years.

DIAMOND ANNIVERSARY of Dayton Association, Ohio, was held at Sidney, Sept. 2-23.

DR. M. P. BOYNTON of Chicago is in growing demand for services in meetings at various kinds outside of his own parish and in other parts of the country. He is able to answer all of the calls.

BULLETINS ARE OUT announcing the schedules of the great medical schools of the University of Chicago for 1926-27. Full and varied courses are provided for graduate students, with the most ample facilities for specializing and research.

PASTOR C. W. FINWALL of Calvary church, Fargo, N. Dak., is pushing the raising of funds for a new building. It will cost \$55,000, and \$30,000 is already secured. At the present time nine evangelistic churches of the city have united in a evangelistic campaign to continue into October under the leadership of a layman from Iowa, Mr. K. A. Harper of Fairfield. He is a business man who gives one-third of his time to evangelistic work at his own expense.

PASTOR H. M. WYRICK of Grand Forks, N. Dak., First church, is doing a great and untiring work, and the church has had a year of prosperity.

REV. LAWRENCE B. WILKINSON, pastor of First church, Carnegie, Pa., spent his vacation touring the middle West in company with his wife and daughter. He preached at Wakarusa, Ind.; Immanuel church, Marietta, Ohio, and First church, Parkers-

burg, W. Va. While in Parkersburg he preached the funeral sermon of Mrs. Anne Dalton, of Akron, Ohio. Mrs. Wilkinson supplied the pulpit of the Immanuel church, Marietta, Ohio, one Sunday.

FIRST CHURCH, Hamilton, Ohio, has erected a new branch chapel costing in the neighborhood of \$6000. The dedication services were held Sept. 19-Oct. 2. Dr. Ernest R. Fitch of Granville, participated.

EVANGELISM WAS THE key-note sounded throughout the sessions of the ninetieth annual meeting of the Champaign-Urbana Baptist Association of thirty-four churches which closed its ninetieth annual meeting at Mahomet, Ill., Sept. 17, with an address on "A Glorious Church" by Dr. M. P. Boynton of the Woodlawn Baptist church, Chicago. A significant feature of the meeting was the changing of the name of the association from "Bloomfield" to "Champaign-Urbana." Rev. James M. Lively of Mattoon was elected moderator for the third consecutive year.

DR. WM. P. PEARCE, who has had a wide experience in teaching prayer in prayer institutes, and giving illustrated Bible lectures, has resigned the pastorate of the First church, Bay City, Mich., to give his whole time to this work. Doctor Pearce has a threefold ministry, prayer, Bible, evangelism. He will respond to calls after Nov. 1.

REV. A. S. CROSS began work at Merriam Park church, St. Paul, Sept. 27. He has held pastorates in Caledonia, Ont.; Lake Geneva, Wis.; Osage, Iowa, where he was professor of psychology, education and Bible in the Cedar Valley seminary and college. In the summer of 1924 he took charge in Hastings, Neb., where the church building had been burned. He succeeded in uniting the church and building a fine church edifice, dedicated with all funds provided for.

THE FIFTY-FIFTH annual session of the Peoria Baptist Association was held at Galesburg, Ill., Sept. 15-17. Rev. C. A. Carman of the entertaining church was elected moderator for the ensuing year. Every church in the association reported favorably. There are no pastorless fields. About 200 members of the associational B. Y. P. U. groups, held their mid-year rally on the evening of the last day. The principal address was delivered by Rev. Raymond Carman of Joliet.

CENTRAL ASSOCIATION, Iowa, which met with First church, Des Moines, had 104 registered delegates and about fifty visitors. Practically all of the churches have pastors, and they are young men. A commission of five was appointed for the purpose of working out a cooperative program which will result in a greater associational consciousness, unity of purpose, planting of new fields in strategic places, assisting the various churches of the association. The latter idea is to be realized by getting various churches to assume definite responsibility such as releasing their pastor for a period of time to conduct a series of meetings in another church, and follow this up with a school of methods or any other plan that the two churches decide upon. Rev. H. C. Rice was made chairman of this commission.

THE ANNUAL MEETING of the Baptist Old People's Home will be held at the home, So. Fourth avenue and Fourth street, Maywood, Ill., on Monday, Oct. 11. Dinner will be served for the delegates at 6:30 p. m. for 75 cents, after which the annual reports of officers will be made and directors will be elected. The by-laws provide: "The members of this corporation shall consist of a pastor, a deacon, a trustee, and a delegate of any contributing Baptist church, the board of directors, life members, benefactors, and patrons of the home."—Jacob E. Dittus, secretary; L. T. Foreman, executive secretary.



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SOUTHWEST CHURCH, St. Louis, Mo., was dedicated Sept. 12, Dr. Henry Alford Porter of the Third church, preaching the dedication sermon and Dr. A. J. Barton, general superintendent of the state association, offering the prayer of dedication. An indebtedness of \$5000 was virtually provided for. The building represents an expenditure of \$30,000; the site is valued at \$6000. Toward the purchase of the site and the erection of the building, the St. Louis Baptist mission board has given \$7000 and the executive board of the general association, \$2000. Mortgage indebtedness amounting to \$17,000, is payable in ten annual instalments, interest at 6 per cent. The church was organized July 6, 1921. Its present membership is 119, of which seventy-eight have been added since the beginning of the present pastorate, in April, 1924. The building is fifty-eight by sixty-seven feet in dimension, brick and stone construction, with a seating capacity of 400. It is two stories, with a spacious assembly room below the auditorium. L. Baylor Pendleton was the architect and Wm. T. Smith and Sons were the contractors. Rev. W. H. Johnson of Hannibal and Mr. A. S. Coles, Third church, are helping Pastor Wm. Edwin Darrow in special evangelistic meeting. Mr. Coles is song leader.

Obituary

Mrs. Nannie Louise Barrett died Aug. 13 at Santa Rosa, Calif. She was born Feb. 7, 1849, at Belleville, Ill. She was baptized and united with the church at the age of fourteen. The family immigrated to New Albany, Kan., in 1867, where she was married in 1870 to Henry Clay Barrett, a veteran of the civil war, who died in 1909. She is survived by three sons: Ray W. Barrett of Torrence, Calif.; Rev. Roy H. Barrett of Reno, Nev.; Roe M. Barrett of Santa Rosa, Calif.; four grandchildren, and a sister, Mrs. Jos. Stallings, Coyville, Kan.

She had been a member of the Baptist churches at Nickerson and Hutchinson, Kan.; Central Los Angeles; Oxnard and Santa Rosa, Calif. Funeral services were conducted by her pastor, Rev. J. F. Blodgett, at Santa Rosa and the interment services by Rev. Guy Wimmer at Hutchinson, Kan.

Her life radiated a spirit of deep devotion to Christ. Her loyalty and love for her church were constant. Her neighborliness, untiring labor, and able leadership made her life one of high usefulness. Across the land a multitude rises up with her children and calls her blessed.

Rev. Norton Everett Chapman, born Sept. 27, 1858, at Byron, Mich., died Aug. 11 at Minneapolis, Minn. He was a graduate of Colgate university, receiving his M. A. degree from Franklin college. He held three pastorates in Minnesota, building one church structure; and two in Iowa. He taught Greek and mathematics in Grand Island, Neb., for one year, and for nearly seventeen years did agricultural extension work with the University of Minnesota. An accident in early manhood prevented his going as a missionary among the Karens, Burma, as he had planned. He is survived by his wife, and two sons: Prof. James E., North Dakota agricultural college faculty, and Dr. Roy N., chief of entomology division, University of Minnesota.

Rev. Frank S. Clark died Sept. 4 at Damariscotta Mills, Me., where he was born fifty-five years ago. He attended the institute in Chicago and the Southern Baptist Theological seminary, Louisville, Ky., and was ordained at Windsor, Me. He held pastorates at Windsor, and North Vassalboro, Me.; in Vermont; at Easton and Montville, Conn.; in Ohio; and at Greenville, R. I., where he was stricken with paralysis which resulted in his death. He also did missionary work in Northern Maine for three years and acted as agent for two years for the New England Home for Little Wanderers. He is survived by his wife and two children, Miriam and Philip. Funeral services at Damariscotta Mills were conducted by his brother-in-law, Dr. E. C. Whittemore.

Mrs. Margaret C. Dennis died Sept. 10 at Bradford, Pa. She was born in Ontario county, N. Y., in 1854 and was married to William H. Dennis in 1875. In 1877 they moved from Carbondale, Pa., to Bradford. Here they helped to revive the Baptist church, and were active in church work, Mr. Dennis being a deacon of First church. Besides her husband, Mrs. Dennis is survived by ten children, sixteen grandchildren and two sisters.

The Saving Sense

Henry Ford has denied the rumor that he intends to retire to a peaceful country cottage. Thanks to his efforts there is one.—*Punch*.

In a lecture on economics a professor in one of our universities called attention to the fact that in some parts of the country the number of men far exceeded the number of women, and added facetiously the suggestion that it might be a good plan for women to migrate to that part of the United States. A young woman seated near the front of the room, entered her protest against such a slur on her sex by ostentatiously leaving the room, but not in time to escape the lecturer's remark: "But I did not mean that it should be done immediately!"

He: "Did you ever hear the story of the Scotchman who wanted a good caddie, one that could find him a ball so that he could start his game?"

She: "No; tell it."

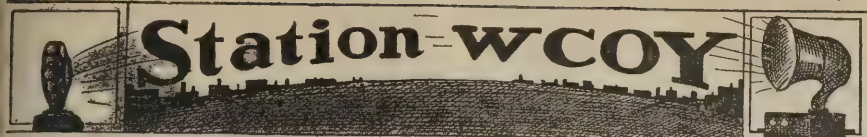
Neighbor: "How does it come that you're making a lawyer out of Si? At the time he was growing up you had him on having him a doctor."

Si's Father: "Yep, we did! But he was such a reckless lad we figured it'd be safer to have to take his law than his medicine."

"Look here, we were married, and divorced!" cried an angry bridegroom dashing into the newspaper office to waving the local sheet before the editor who read: "William Devork and Harriet Burke were yesterday untied in marriage."



SOUTHWEST CHURCH, ST. LOUIS, MISSOURI



THIS is station WCOY (We Count on You), broadcasting from the office of THE BAPTIST, 2320 S. Michigan ave., Chicago, Ill.

"'Good Things Ahead' is a sample of the snappy headlines in church bulletins this time of the year. And it's true as gospel. It would make a dandy slogan for THE BAPTIST. Our readers will not be disappointed in its contents during the months just ahead.

"A member of the Crow tribe of Indians living in Montana wrote the field editor the other day and closed, 'With kindest regards from us all and hoping that our moccasins will dent the snows of a hundred winters, I am, yours for the Worthville Trail,' etc. He is a real Absoroke and has been a subscriber to THE BAPTIST for many years. Says he enjoys it 'heap big.' Of course he has left the wrong path for the 'Jesus Road.' Peace, good-will and THE BAPTIST seem to go all together.

"The First church of Toledo, Ohio, has a club for the paper. That gives it the year rate. Why pay \$2.50 a year for a paper when it can be had for every cent at \$2 by simply securing a list equal to 10 per cent of the resident membership? Help your pastor or agent to complete the list. Copies sent to your public library, Y. M. C. A. and to friends count on the 10 per cent.

"Southern Baptists, in increasing numbers, depend on THE BAPTIST for news in the field of the Northern Baptist Convention. This week F. Barr Brown of Missouri, writes: 'Enclosed find \$8 to pay my subscription and set it ahead. We appreciate the paper very much.' Thank you, Brother Brown. Come again.

"And a pastor, Rev. C. M. Thompson of Barbourville, Ky., says: 'Enclosed find for two years.' We look forward to the coming of THE BAPTIST every week. It keeps us in touch with the things in the North in a fine way. No paper surpasses it as a gatherer of news for the entire Northern Convention.' We appreciate these fine unsolicited testimonials. Every week we are cheered by the hearty greetings of brethren in the Southland.

"Rev. H. A. Welch of Smith Center, Kan., is a man after our heart. He sends this \$3 for THE BAPTIST and Missions, (how can any pastor get along without it?) and then asks for samples that he may enlist his people. He is a wise elder-shepherd. He knows the value of the larger vision and fellowship created in contact with the work of the brethren around the world. It creates a world consciousness. May he achieve unusual success for his Master.

"Here is a brother from the Hoosier state who thinks the paper is fair. J. L. Wade of Oakland City, Ind., in renewing his subscription writes: 'Your paper is maintaining a high standard and I am impressed that you are trying to treat all elements within the churches fairly. The assistant editor has the faculty of putting current events in a nutshell.' Well, the assistant editor is a Hoosier too.

"Here we are! Another big debate starts up out West. On Sept. 5 in the first church of Oakland, Calif., Dr. J. Whitcomb Brougher, Sr., and Rev. J. Whitcomb Brougher, Jr., held a 'fool' debate. The question was, 'Resolved that Young Fool is a Bigger Fool than an Old Fool.' We do not know who won but we should like to see a debate staged in every church in our convention on this question, 'Resolved that any member of the Northern Baptist Convention who does not subscribe for THE BAPTIST needs a friend to show him the more excellent way.' Who will volunteer for this service?

"John Andrew Holmes has said that it is well to remember that the entire population of the universe, with one trifling exception, is composed of others. The regular reading of a good religious paper might enlarge our sympathies for the mass of strugglers and aid us in adjusting our lives to them in such a fashion that the qualifying word, 'trifling,' might well be omitted. Think it over.

"A word in the ear of the PASTOR! Let your people know about the World Mission. Hang the announcement of it where they can't fail to see it. You'll find it on the back page of this issue—the last the best of all the game!

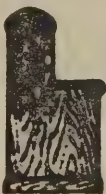
"WCOY now signs off. Hinderer or helper? Good night."

A class was asked in a Sunday-school examination to give the meaning of the word "Selah." "Please, sir," said a lad,

"that's what David used to say whenever he broke one of the strings on his harp!"
—London Post.

NEED MONEY?

In the past eleven years, Dr. A. O. Hageman has been employed by Baptist institutions or organizations to aid in solving financial problems. If you are running a new church, or have a large indebtedness, write him, address Box 352, Minneapolis.



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Folks, Facts and Opinion

(Continued from page 1016)

Within the limits of greater London, England, there are 228 Baptist churches, with a membership of 57,222, and church property costing about \$1,310,000, the Baptist Banner tells us.

James Baird quotes from John Watson (Ian McLaren) in the *British* the following significant message written twenty years ago: "When God is pleased to send his new prophet, one expects that he will preach the gospel of social deliverance; that the white female slaves, who sew from morning till night and half through the night, and hardly get wherewithal to keep soul and body together, should be delivered from their bondage; that every laborer who is willing and temperate should have his living wage wherewith to keep himself and his family, and every citizen of Britain, however humble, should have his own little home wherein to live in peace and comfort; that the countryman should not be evicted from the land to make room for wild animals and rich men's sport; that the owners of unsanitary property should be punished and not compensated; that temptation should not be placed at every street corner in the way of the poor and miserable; that every man should have free access to education, to the country, to health and just enjoyment; and that the burden of weariness and sickness and

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tyranny should be lifted from the shoulders of them that labor and are heavy laden. . . . When Christianity has at great cost given a home to the humblest of the people, she will find a welcome in the people's heart."

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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"Copec" will visit America. At least an organizer for it, Miss Lucy Gardner, will come. She will lecture in New York, Boston, New Haven, Washington, Baltimore, Philadelphia, Chicago, Cleveland, Vassar college, Mt. Holyoke college, and other places. "Copec" is a British movement to promote a "Christian order in politics, economics and citizenship." Miss Gardner comes at the invitation of the World Alliance for International Friendship through the churches.

Attention is called to a periodical of more than ordinary significance and value. It is the *Chinese Recorder*, published at Shanghai by associated missionaries of different denominations. For careful, incisive, far-seeing, statesmanlike interpretations of current conditions, tendencies, causes, issues, programs of action, and outlooks in China, it has no superior. Has it an equal? It is mentioned here as a service to the readers of THE BAPTIST. It is issued monthly at \$3 per year. Thousands of Christians ought to make it selected reading. Such a course may save future blunders and bloodshed. Observations in THE BAPTIST upon affairs in China are largely influenced by light gathered from the intelligent staff of the *Chinese Recorder*.

A significant advance is being made in the practical work of the University of Chicago divinity school. Three new men have been appointed on the staff. Dr. Charles W. Gilkey will assume the work in preaching, giving two hours a week throughout the year. He continues his ministry in the Hyde Park church. Prof. Walter C. Bower becomes professor of religious education in place of Prof. J. A. Artman who has accepted the general secretaryship of the religious education association. Professor Bower is an acknowledged leader in his field as evidenced by his position as chairman of the committee on curriculum of the international council and his recent book "The Curriculum of Religious Education." Dr. Ernest J. Chave comes from the pastorate of the First Baptist church, Sioux Falls, S. D., to become assistant professor of religious education. He took his doctorate at the University of Chicago in 1921 and has since had a position of educational leadership in the Sunday-school work of South Dakota. His book, "The Junior" is the most careful study that has been made of older childhood. Prof. Theodore G. Soares remains head of the department and will give his entire time to religious education. Professor Holman in pastoral duties, Professor Baker in missions and Professor Edwards in public speaking complete a corps of seven men in practical work. In addition, the Chicago Theological seminary has Professors Davis and Patton in preaching; Professor Eastman in English and dramatics; Professor Ward in religious education, and Professor Holt in social ethics. There are thus in the combined faculties twelve men giving the work which a generation ago was in the hands of one. This emphasis upon fitting the candidate for the practical work of the ministry is a sign of theological progress.

Editor's Notes on the Lesson for October 10

THE REPORTS OF THE SPIES

Lesson Text: Num. 13:21-33. Golden Text: Num. 13:30

Temporizing Majorities

Kadesh-Barnes spelled opportunity.

Ten out of twelve make a strong majority. In a jury when ten stand together the other two usually yield. But in the case the jury was hopelessly divided. The majority stood for postponement, the minority urged immediate action. Ideally the minority was right, practically the majority was wise. The ten men who pled for delay probably knew the temper of their people, and therefore were unwilling to risk defeat and disaster for the whole enterprise by agreeing with the minority to take a plunge into a situation so beset with difficulties. Due credit has not been accorded these ten men whose discretion outran their courage, and idealists, as all Christians should be, have continued to boost the stock of Joshua and Caleb, the minority spies. Time has also cast its shadow upon these ten cautious men who recommended delay in entering Canaan, because the farther we get away from a situation the less we are able to appreciate the difficulties. Majorities are not always so cautious. They often rush into impossible situations from the sheer force of numbers. But on the whole the tendency is to maintain the *status quo*. The majority born in the nineteenth century cannot appreciate the abandon and recklessness of the minority born in the twentieth century. That is in large part the key to the young people's problem.

Venturesome Minorities

Both the discretionary majority and the aggressive minority are needed. But the brakes must not be too large for the engine and weight of the motor car. In the case of the spies the brakes were set, and froze on any possibility of advancement. The energy and courage of the two venturesome spies who pled for progress were almost lost in the mob psychology of retreat. But the fine thing about Joshua and Caleb was their determination to stick to their report and make the people go forward if possible. It takes courage of a high order to insist that a thing can be done when almost everybody is agreed that it cannot be done; and that courage is greatly heightened when bodily violence is threatened against the insistent minority. But slavery came to end in America in the course of time because a minority for years refused to compromise with the traffic. The American saloon is a thing of the past through the heroic work of a few women originally who formed the nucleus of the Women's Christian Temperance Union. The League of Nations is not popular in America. Comparatively few Americans have the temerity to advocate it. But if this minority has the courage of its convictions and keeps up the fight who knows but that sooner than any of us expect the League of Nations will ultimately function with all the harmony and success of the United States of America.

New Books

Can an Evolutionist Be a Christian?, by W. Lee Rector. Boston: The Stratford Company. \$2.50.

Professor Rector of Oklahoma Baptist University endeavors to uphold the affirmative of this question. He is handicapped by the use of dogmatic premises. His treatment is sincere, however, and provides some excellent homiletic material.

—JOHN SHADE FRANKLIN.

Quiet Talks on the Crisis and After, by S. D. Gordon. New York: Revell. \$1.25.

A master spokesman for the premillarian brethren, Doctor Gordon gathers in five packed chapters the crises of old Testament history, the ripening present crisis, and indicates how, according to old and New Testament prophecy these events will culminate. His four indelible marks of the present culminating crisis are: power without restraint, lack of spiritual discernment, earthquakes, and the renationalization of the Jew. All civilization has broken down throughout its structure, and Doctor Gordon, broken hearted, confidently expects "the" crisis, the return of our Lord during this generation. A thought-provoking study in Doctor Gordon's "quiet talk" style.

—W. F. HUXFORD.

The Psalms, translated by J. M. Powis Smith. The University of Chicago Press.

The volume is beautifully bound in red cloth and the Psalms are printed in fine readable type and in poetic form. There is no attempt to crowd the pages. A wide margin on either side of each page with the psalm in the center gives the reader a comfortable feeling as he reads. Doctor Smith is very happy in the titles he has given to the Psalms. He tells in the preface that his translation is an attempt to bring the Psalms down to the level of the mythical "man on the street." Therefore the translator has had in mind while at work on the translation the conservation of the classical rendering of the King James version. Doctor Smith's translation does not offend the tastes of those who have committed to memory many of the Psalms in the form in which they are found in the old version and who have learned to love these masterpieces of English literature. Where a change of rendering is necessary to bring out the original thought,

the translator has not hesitated to make the change. "Down to old age" is the rendering of the last clause of the much-loved Twenty-Third Psalm. This will be somewhat of a shock to those who like the familiar and smooth climax, "And I shall dwell in the house of the Lord forever." The Christian idea of immortality is not developed in the Psalms, and the translator had this in mind when he made the psalmist say, "And I shall dwell in the house of the Lord down to old age." THE BAPTIST plans to publish with the permission of the publisher a few of the Psalms as translated by Professor Smith.

—JOHN A. EARL.

Early Baptist Pioneers and Missionaries, Vol. II, by W. S. Stewart. Philadelphia: Judson Press. \$1.50 net.

A book which tells how John Oncken pioneered for Baptist faith in Germany and other European countries in the face of Lutheran persecution; how Luther Rice, built a new American Baptist consciousness, founded George Washington university at Washington, D. C. (then Columbia college), financed the Judsons in Burma, all the time toiling like a Trojan among the churches as the first field representative of Baptists in America.

"Rice traveled in his own two-wheeled buggy. He was always on the go. He astonished his brethren with the rapidity of his movements, and the sureness with which he made his appointments." Nathan Brown, Henrietta H. Shuck, William Ashmore, Alfred Saker, Matthew T. Yates, Marilla B. Ingalls and Josiah N. Cushing complete the list of short biographies. These stories if told in the churches should take the "sag" out of our missionary giving.

—W. F. HUXFORD.

The New Japanese Womanhood, by Allen K. Faust. New York: Doran. \$1.50.

The new woman is appearing in the Orient and the author believes, upon evidence which he presents, that she will have a large part in the regeneration of Japan, for which, though sensing the difficulties and dangers, he has great hope. The new industrial situation is considered and amply described as also the peril and hindrance of the geisha and such. Education is the source of hope. The author affirms, that in his twenty-five years' residence there the condition of woman in Japan changed as much as "it took Europe 400 years to bring about."

—J. W. WEDDELL.

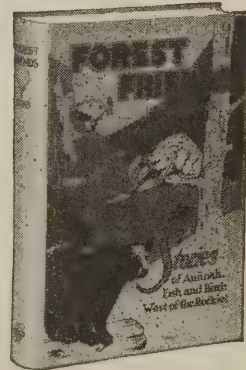
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Volume VII

October 9, 1926

No. 36

The Baptist

Published Every Week by the Northern Baptist Convention

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UNIVERSITY OF ILLINOIS



FIRST CHURCH, WILMETTE, ILLINOIS



Folks, Facts and Opinion



Detroiters awoke one recent Sunday morning to find in their morning papers announcements of meetings of thirty-three congregations of Spiritualists in the city.

Another strong argument for the settlement of the coal strike in England is the report that overseas shipments of American coal in August amounted to nearly three million tons. Every ton means more poverty in England.

Evangelism is promoted in a unique way by the program of the Illinois State Convention. This theme is expected to run through the whole program and will be developed in its various phases by some of the ablest speakers in the country.

A technique for survey of a local home mission field has been prepared by Secy. Frank A. Smith and adopted by the American Baptist Home Mission Society. It is well organized and seems to cover the whole range of information needed for wise decisions regarding the selection of fields.

News reports from Mexico state that the proposals of the Catholic church were defeated in the national congress by a vote of 170 to 1, and that the church has turned again to the boycott as a means of forcing the government to acquiesce in its demands. But the Mexican government states officially that the boycott is having little effect on the economic life of the people.

Existing organizations of Baptist women and young people doing a world work will be invited to organic membership in the Baptist World Alliance, it was decided at the last meeting of the executive committee. At the same meeting the proposal of Doctor Mullins for the preparation of a Baptist film was enthusiastically approved and two committees on editing and on finance for the project appointed. It was decided to arrange for the celebration of the tercentenary of John Bunyan in connection with the meeting of the alliance in Toronto in 1928.

What may prove to be a turning point to a new day of growth and usefulness for the Baptist Missionary Training school, the institution founded and maintained by the Woman's American Baptist Home Mission Society in the city of Chicago, was the formal inauguration of Miss Alice Brimson as president of the school Sept. 28. About 200 friends of the school and of Miss Brimson sat at the tables for dinner at 6:00 p. m., where they were delightfully and graciously served by the girls of the school. They then repaired to the chapel for the formal program. In the necessary absence of Mrs. George W. Coleman, president of the society,

Mrs. George Caleb Moor of Brooklyn, vice-president, introduced Mrs. John Nuveen as presiding officer of the occasion. Mrs. John Chapman and Mrs. Moor led devotions. A message of congratulation was read from Mrs. Clara Pinkham, former president of the school. Dr. Louis Lieserman, dean of the Presbyterian training school spoke for cooperation and said: "It will be easy to live and work with Doctor Brimson." Pres. Geo. W. Taft of the Northern Baptist Theological seminary, voiced congratulations on behalf of the Baptist denomination. Dean Shailer Mathews of the divinity school of the University of Chicago quaintly and humorously sketched the new day for woman in the affairs of the world and the work of the kingdom. Dr. Frank W. Padelford with the main address of the evening, gave a glowing tribute to the preeminence of the teacher in civilization. President Brimson, called up and personally congratulated by Mrs. Moor, responded to the group of preceding addresses with a clear, graceful and inspiring statement of her vision for the training school. Especially impressive was her tribute to the teachers and students of the school. A striking feature of the program was a song to their *alma mater* by forty students arranged in two rows in front of the platform. At one point Miss Hanna Sears, a graduate of the school in 1885, was introduced and applauded. The evening closed with a reception by the new president in the parlors of the building.

At the last Yom Kippur it is reported that attendance at the Jewish synagogues throughout the country broke all previous records.

Tangier controls the entrance to the Mediterranean. Who shall control it is in question. France, Spain and England are called into conference about it and the United States is not invited. Some Americans choose to feel that this country has been snubbed. Is it our business? Whom do we invite to consider the control of the Caribbean sea and the gulf of Mexico?

The World Conference on Faith and Order to be held at Lausanne next August will use the utmost care not to commit the conference or any of its agencies beforehand to any pronouncement or suggestion for or against the ultimate findings of the conference. The continuation committee in reply to a request from Dr. J. H. Rushbrooke on behalf of the Baptists has made it plain that no restriction will be imposed upon any group to prevent it from expressing its own point of view or from giving to the public its own findings.

Omens of encouragement are noted by the *Florida Baptist Witness*, thus: "A year ago it was all agitation and you scarcely heard anything except evolution. We have now turned our attention to other matters and what has been the result? We venture in the first place that there have been five additions to the churches this year for every one last year. In addition thereto we have the comparative figures before us showing receipts of the foreign mission board from May until September of each year. Last year during that period the board received \$168,000. This year it received \$211,000. Just a difference of \$43,000 with which to send the gospel to the ends of the earth."

For the World Conference on Faith and Order eighty-seven nation-wide autonomous churches have appointed co-operating commissions to arrange for and conduct the conference. The communions officially represented include Anglican, Armenian, Baptist, Christian Congregational, Czechoslovak, Disciples Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Old Catholic, Presbyterian, Reformed, South Indian United, United Brethren and United Church of Canada. The churches represented are in the United States, Canada, the British Isles, Germany, Italy, Norway, Sweden, Denmark, Greece, Serbia, Hungary, Czechoslovakia, Estonia, Latvia, Roumania, Bulgaria, Cyprus, Egypt, Syria, Palestine, China, Japan, India, South Africa, Australia, and New Zealand.

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South Carolina Baptists are considering a plan for the organization of a mutual insurance company for the insurance of church buildings.

The first interracial conference of church women promoted by national organizations was held at Eagle's Mere, Ark., Pa., Sept. 21-22. Invitations were sent to both white and negro organizations. All parts of the country were included and speakers represented both races.

Southern Baptists seem to be facing the question whether they will be able to continue to cooperate through a central commission as they have done since the beginning of their great unified campaign. Three or four states have indicated that they will no longer contribute the expense of maintaining offices for the commission on cooperation.

More than one-half, nearly 54 per cent, be exact, of all boy scout troops in the United States are affiliated with or sponsored by churches or church organizations. In emphasizing this relationship, the national council of the boy scouts, at its sixteenth annual meeting, reaffirmed its pledge "to encourage reverence and faithfulness to religious obligations and respect for the convictions of others in matters of custom and religion, and to discourage any activities which might tend to interfere with attendance at religious services"; and expressed its appreciation of the cordial support which the churches of America are affording.

Not through golden aphorisms or polished articles of belief, but through the medium of history and dialog and poetry and drama did God reveal himself," declares Gordon Poter in the *Baptist Courier*. "In the incidents of the patriarchal history, in the story of the Jewish kingdom, in the fervid utterances of the prophets, in the intercourse of the sanctuary of one who in the guise of a Galilean workman hid the majesty of Almighty God—thus were men allowed to gather for themselves their ideas of God and of his will for man. The books of the Bible are the records of his gradual revelation, moral and spiritual, of the people of Israel, and his revelation of himself through them to the world outside."

Herbert Stewart, commissioner of labor statistics, United States department of labor, definitely puts to rest the wet argument that American labor desires a modification of the prohibition act. In a letter to Mrs. Ella A. Boole, national president of the W. C. T. U., he indicates clearly that American workmen were losing their taste for liquor even before prohibition; and that the labor leader and brewery affiliations who attempts to divert American labor to the wets will be unsuccessful. Milk in enormous quantities began to be used in place of beer by the workmen in the overheated steel and iron mills and glass works before prohibition, the substitution by workmen of milk in place of beer resulted in doubling the going value of the American dairy industry.

To Rev. Frank H. Levering, veteran missionary at Kotagiri, Nilgiri District, India, acknowledgment is due for a copy of the annual report of the Telugu Baptist mission for 1925. It contains review letters from all of the local fields in the mission, covering a territory about the size of the state of Illinois. A directory of the missionary workers appears on the first page, and there is a pathos in it. So many of the names were familiar a generation ago. Will the denomination never again be able to send a full corps of young reinforcements?

From sixteen localities in Siberia come reports of 410 recent baptisms. A brother Tschigaleitschik tells a stirring story of a trip to the far north where the czar's exiles used to be sent, of hard traveling in a pioneer region through floods and storms and ice, and of finding at Tschaineck and other out of the way places steadfast groups of New Testament believers. It is like missionary work in the dark ages, but it is winning the people. At Beloserka, where the people are destitute and near starvation, he says that fifty-two offered themselves for baptism.

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THE BAPTIST

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Indians are on the increase. In the United States they number 349,595, showing a gain of 16,585 over ten years ago.

Caterpillars were destroying the coconut groves in the Fiji islands. In the Malay states a fly was found which killed such caterpillars. It was introduced into Fiji and is killing the caterpillars there. Its name ought to be fatal to them when they hear it—*Ptychomya Remota*.

One divorce to five marriages is the rate in California, and one to seven in Kansas. There were 55,080 marriages performed and 10,623 divorces granted in California during 1925, according to the marriage and divorce report on that state prepared by the department of commerce. This compares with 55,677 marriages and 11,258 divorces in 1924. During the year there were 20,867 marriages performed and 3540 divorces granted in Kansas, as compared with 21,170 marriages and 3434 divorces in 1924.

In response to inquiries, Dr. J. C. Massee sums up his conception of the proper procedure for the six months' campaign of evangelism in the one call, "Preach Christ," with singleness of purpose, clearness, earnestness, love, patience, understanding and loyalty to his truth. He would have the whole denomination concentrate its collective and personal efforts, using all available opportunities upon such evangelism, to the subordination or exclusion of every other denominational interest which might impair the efficiency of this effort.

The *Congregationalist* suggests that the religious world needs a man "who can state the truths of religion in modern terms in such a way as to command the respect of modernists and fundamentalists alike." Not merely one, but thousands of such men are needed. A good many ministers can so state the gospel now. The thing is not difficult. The requirements are the experience of God's grace, the spirit of Jesus, an understanding of the gospel, a true historical and scientific perspective, an appreciation of the respective points of view of the modernist and the fundamentalist, and a reasonable degree of critical common sense.

The gap between religion and industry is bridged by Dr. William J. Hutchins, president of Berea college, in this form: "Any religion, to claim the attention of industry, must engage itself not so much to save us from the fires of hell as to abolish hell here and now. In this day the producers of the world cannot be satisfied to call that religion which consists merely of the dedication of money to deity, or in sweet words offered to God. We sometimes talk as if the truly Christian man is bound to fail in business. I am more often impressed by the fact that a man fails in this so-called crooked world because he is crooked himself. It is clear that you cannot run some industries and be true to the facts of faith. I think it entirely possible that a man in industry who wakes to the facts of faith may go to the wall. But do we not exaggerate the dangers?"

Jerusalem is becoming a modern municipality. It is now receiving its water supply from springs 270 meters below the level of the sea. The water is pumped to reservoirs 835 meters above sea level.

Every eighth school child has some serious defect of vision, is an announcement of the national committee for the prevention of blindness.

A huge German cannon was placed on the courthouse lawn in Hampshire county, Mass. Nine local clergymen protest publicly. They complain that "this horrible object is placed on the site of the first Christian sanctuary in this city." They compare it with "the ancient custom of displaying on a city's gateposts the heads of vanquished foes."



Zadi was a sick, emaciated baby, picked up by the wayside six years ago. Her mother was one of a large number of Armenian women deported from their homes in Turkey. Zadi was taken to a Near East Relief hospital, and later the American physician who saved her life and brought her back to health adopted her and brought her to America. In many cities this year Zadi will tell the story of the thousands of orphans in the Near East, and will ask that they be remembered on Golden Rule Sunday, Dec. 5.

Northfield schools founded by D. L. Moody, report an enrolment of 1100 for the regular fall term.

The W. C. T. U. announces that half a million young people in high schools and colleges have signed its patriotic roll, pledging patriotism, abstinence and prohibition.

Hot-dog stands must go. So the American Automobile Association has resolved. The reason assigned is that they clutter up the scenery, and make the roadways unsightly. Hence a campaign is under way to clean them up or clean them out.

Southern Baptists are alarmed about the lack of missionary support among their people and the falling off of receipts. They sense the approach of disaster and are sounding the alarm. Northern Baptists owe them fraternal understanding, sympathy, prayers and an inspiring example. Their perils and their triumphs are ours.

Dr. F. B. Meyer, long known throughout the world as the great evangelical British Baptist preacher and expositor, is spending some time in the United States. His engagements cover the following places and dates: Sept. 5-10, the City chapel, Newark, N. J.; 12-17 North Shore Congregational church, Chicago; 19-24, Moody Bible institute, Chicago; 26-Oct. 1, National Bible institute, New York City; 3-8, Gospel tabernacle, New York City; 10-15, Lafayette Avenue Presbyterian church, Brooklyn, N. Y.; 17-22, West End Presbyterian church, New York City.

Basil M. Manly, director of the People's Legislative Service, has addressed to President Coolidge, to various religious organizations, and to influential senators an indictment of certain federal officers in the government of Alaska that reads like a sketch of Gehenna. He accuses them of responsibility for the existence of bootlegging, dope peddling, vice, crime and several other varieties of judicial malfeasance. He more than intimates they have been retained in office after the president was informed of the record. What truth there may be in the story, and how far it ties up with complaints of lack of energy at Washington in the enforcement of prohibition, is a subject for further inquiry.

The average weekly attendance at motion picture theaters in 1925 was ninety million persons, according to *Zion's Herald*, and news reels, depicting current events, are seen by fifty-one million people each week. Production costs of American films are \$150,000,000 annually, while the studio salaries amount to \$60,000,000 a year, and the number of permanent employees of the industry is 235,000. Listed shares of motion picture companies total 11,331,394, held by 59,157 persons. The export business in films increased from thirty-two million linear feet in 1913 to 235,000,000 in 1925. Twenty-five thousand miles of films are shown in the United States daily; 823 "feature" pictures were made last year, in addition to 20,150 short subjects.

(Continued on page 1074)

The Baptist

EDITOR: JOHN A. EARL
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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

A Tangled Trinity

RELIGION, science and philosophy constitute a trinity of knowledge, about which people talk with the confidence of wisdom, with evidence of confusion, arriving at sorts of wrong conclusions and with intellectual and spiritual damage. Everybody has to deal more or less with this trinity under conditions in which a clear understanding is vital, and it would seem that there ought to be some method by which the ordinary person of common sense may find his way around under such conditions without stumbling, breaking his bones, talking nonsense, or wrecking his peace of mind.

Counsels of avoidance help little and may work harm. One such counsel is to keep science, philosophy, and religion separate. When dealing with science we are advised to be exclusively scientific; when dealing with religion, to be exclusively religious. And as to philosophy, safety inates, we are told, the recommendation of the experienced German farmer with regard to the polecat: "Well, it's better you don't handle him much". The difficulty with such advice is that it will not work. One naturally puts all of his religion into his science and all of his science into his religion, and all of both into his philosophy. Another such counsel is to stick to science and let philosophy and religion go hang, but that is to bar science from its vast field of fact and to deprive it of all fundamental reason and value. A third counsel is to postpone religion until one has clarified his knowledge in science and philosophy, but that involves indefinite postponement of life's highest essentials, for one's knowledge of science and philosophy are never fully cleared. If one is ever religious he must be so in the light of imperfect knowledge. A fourth form of the principle of avoidance is to stick to your religion—emphatically *your* religion—no matter what science and philosophy may say, but this policy leads easily into prejudice, obscurantism and superstition. One cannot escape from himself. If the mind

runs at all it tends to run whole. It can distinguish differences in both the subject and method of its activity, but it cannot shut itself out from itself.

Of course one can be irreligiously scientific, unscientifically religious, and philosophically neither scientific nor religious, but only partially so in any of these cases, and then only when these several aspects of knowledge are specially defined for the purpose of making such distinctions seem valid. But if they be defined without metaphysical hair-splitting as they stand in simple and common experience—science being the mind's quest of actual facts, philosophy its quest of ultimate principles, and religion its quest of the best life—they are as inseparable as the three sides of a triangle. So conceived, they disentangle themselves easily from the maze of discussion about the conflict between religion and learning.

Each element of this threefold quest derives its validity from its association with the other two. For people of religious predilection it is easy to see that learning which rejects religion is crippled learning. Since it seeks to realize its pleasures and benefits apart from the best life, it has become a barren and vain pursuit in which the farther one goes the more hopelessly he is lost, even in his own intellectual world. He possesses some contents of knowledge without any determinate value or goal. On the other hand if it were possible to isolate religious experience from all knowledge of fact and from all rationality, the result would be to reduce both faith and hope to mere sentimental whim and emotional agitation. Religion enriches science. Science gives substance and certainty to religion. Philosophy finds ground and a goal for both. If it is error for the scientist to erect barriers to faith, it is tragic for the preacher to set up in his people a fear of scientific discovery and a suspicion that the devil hides behind a search for facts.

All truth is God's truth, and it is as sacred and authoritative

tive at one point as at any other. The universe is his original and timeless book. The Bible is his Holy Word of Life in terms of significant religious experience. See what science did for religion when it discovered the radio. It remains to be seen what religion will do with the radio as a carrier for the gospel. See also what philosophy has done for science by the Copernican system of astronomy. See what religion has done for both science and philosophy by the Christian revelation of God as a personal Father having universal and redemptive competency and purpose. And finally, see how in the widest range of advancing experiment and in the increasing enrichment of human life, these three march in splendor side by side and arm in arm, to a common goal. If future experience shall clarify any of these it will enrich the others.

Inter-checking is a valuable service which science, philosophy, and religion render to one another. The quest for truth in one of these fields finds guidance and help from discoveries in both of the others, and the validity of our conclusions in one must be tested by ascertained verities in the others. Thus, the validity of a religious experience or of a doctrine must be tested not merely by its impression on the mind of the individual but also by its subjection to the test of a scientific method of investigation, by its practical results in life, and by its fitness to serve as an interpretation of God. Or any theory of the universe must test itself by the account which it takes of the actual facts of religion. Christ has cosmic significance. No belief in any field which shrinks from such cross-testing and from checking up against indications of truth in the other fields, can be accepted as finally true.

Push a balanced quest. Let science discover and devise all it can that has value in the light of critical common sense. Let philosophy go as far as the human mind is able to travel in making all human knowledge and human experience reasonable. Let religion release all of the capacity of human nature for idealizing, for spiritual stimulus, and for social fellowship wherever personality exists. Thus we shall find this whole trinity of science, philosophy and religion radiant with the luminous revelation of God, warm with his love and unified in his presence.

Six Hundred Feet above Sea Level

MORE than seven years ago the vision of the denomination took on a far perspective in the clear air of Colorado, and at the Northern Convention held in Denver in 1919 a five-year program was launched which promised unprecedented progress for the kingdom of God in the world. But the vision was never fully realized. We need not enter into the causes for the tardiness of the denomination to translate into actual accomplishments all the objectives adopted at Denver. The seven years since that epoch-making convention have been years of adjustment. No new machine put in motion for the first time runs perfectly. Improvements and adjustments are imperative before the various parts function without excessive friction and unnecessary noise. This has been true of the cooperative movement of Northern Baptists. But now the organizations of the denomination which cooperate in the unified program appear to be working smoothly and functioning in all their parts without lost motion or waste of power.

At the meeting of the Board of Cooperation held in Chicago during the last few days of September the fact just stated was apparent. Experience and statesmanship on the part of our leaders under the guidance of the Spirit of God have wrought wonders. Cooperation is now the assured method of denominational work. And it is cooperation with the emphasis on the first syllable. When fifty-eight distinct denominational organizations through their official representatives can sit in conference during six consecutive days and work out together the individual problems of each organization and the common problems of all and come to unanimous and enthusiastic decisions, then no further evidence is needed to prove that the machinery is properly geared and all the parts harmoniously adjusted. Advancement was in the air. The imperative call of the new day, the commanding challenge of unparalleled opportunity for missionary and evangelistic work, the insistent demand for better equipment, especially in growing suburban areas, were heard with sympathy; and in an atmosphere charged with prayer and with the faith which prayer inspires, a million dollars was added to the budget of benevolences for the year beginning May 1, 1927.

It is one thing, however, for the Board of Cooperation and its affiliated organizations to plan for advancement and quite another thing for the pastors and churches to catch the vision and keep step with the leaders. The best laid plans often have broken down and the highest enthusiasms frequently have been dissipated through lack of close connection between the individual members of the churches and what has come to be known as denominational headquarters. If the members of the local churches knew the facts as the leaders of the denomination know them, advancement would be imperative all along the line and the spirit necessary to advancement would soon appear. In order to bring this knowledge to the families and to the individuals who constitute the membership of our churches, and with a view to arousing their enthusiasm for the missionary work of the denomination, a unique and highly interesting plan has been evolved. It is a world tour worked out with all the details necessary to the success of any world tour, with the exception of actual travel. The thirty-one days of next January will be taken to make the tour. Bookings for the tour will be open during November and December. Churches will register for as many tickets for the tour as they can prevail upon members to take. The tickets will be in coupon form and each coupon will contain a number of salient facts in tabloid form about the missionary, evangelistic, educational, social and philanthropic work of the denomination. The facts will girdle the world. The idea is to read and discuss the facts in families and in groups as they appear on the ticket each day. The plan will be thoroughly organized and records kept of the number of people who take the world tour and follow it through to the end. At the close of the tour every local church which has followed the plan faithfully will be well prepared to face the missionary budget with confidence that the missionary quota allotted to it will be fully subscribed. From all indications it appears that the denomination has started again to climb, and if the advancement herein recorded can be projected at a 600 feet altitude, what may we hope to see in a city a mile high when the denomination in the near future meets again in Denver?

The World in Transit

An interpretation of significant events in the light of Christian ideals

Locarno Is a Signal of Hope for a World's Peace

Five nations joined in the Locarno agreement have registered their treaties with the League of Nations, and these treaties are now properly public documents. The heart of the whole system of agreements is that between France and Germany, pledging them mutually not to resort to war for the solution of difficulties between them, establishing a neutral zone along the Rhine across which neither will move except at the call of the League of Nations, and committing them to arbitration of all disputes. Already France is withdrawing troops from German territory, and taking steps to reduce her own military establishment. Europe may yet become the world's light-bearer in the path of peace.

Mr. Oswald Huncke Has Troubles of His Own

Boxing, alias prize-fighting, is authorized in Chicago by virtue of a city referendum taken last spring and by authority of an athletic commission, of which Oswald Huncke is chairman. He is disgusted with his job. "Life has been made wretched" for him, "by the bombardment of politicians, the scheming of crooks, the threats of gentlemen who are experts in the art of bumping-off." Mr. Huncke threatens to resign. The *Chicago Post*, one of the morally respectable dailies of the country, remarks: "We cannot blame Mr. Huncke if he has become weary of his job. His experience will be repeated by any honest man who tries to fill his shoes. Commercialized boxing is in the mire. The prize fight cannot be made respectable." Well, the answer—not to the *Post* which has been right on the subject from the first, but to those who may be surprised at the developments—is, "What did you expect?"

This Distinction India Shows Herself Just Human

J. E. Chute in the *Canadian Baptist* emphasizes the lesson that "India wants Christ but not Christianity." The distinction is valid but not clear. True Christianity is the personal and social embodiment in practical living of the spirit and teaching of Christ. Does anybody want Christ without such living? Not sincerely and intelligently. But India's objection, presumably, lies against a Christianity that is not like Christ. If so, the objection is valid not only in India but everywhere. Sincere and intelligent followers of Jesus always deplore a Christianity that is not Christian. Perhaps the distinction is as clear to Indians as to Americans, and no more so. And Indians, like Americans, detect and detest a sham Christianity.

Are Americans Weary of Clearing About Those Debts?

If so, try to imagine the state of mind among the people of Europe, for they are the debtors. To us the debts are annoyance, to those people a continuous and dreadful nightmare. An observer no less competent than Mr. Frank Simonds analyzes the situation and concludes that with the economics and the psychology of the case require the release of the debts. It has long passed the possibility of a gracious and friendly concession; it has now and hereafter become a necessity behind which looms possibly the shadow of war. One of the most perfect haters of a creditor—is a debtor morally convinced of the iniquity of the debt. Precisely that is the growing state of mind of Europe. By an act of grace it was possible once to have created a regenerated, united, and disarmed Europe. Pos-

sibly by excessive postponement we may create a united, armed and furious Europe. Of course there is an American side to the argument. If Europe does not pay those debts, American taxpayers must pay them—to American lenders. Then, will Europe borrow the money again from those lenders, find herself still in debt to America, and pile up more hate? There is a devils' dance in this problem, and somebody will have to pay the cost of ending it.

Vinegar Never Catches Flies and Boorishness Wins No Friends

Why do the people of foreign countries hate America? The question is becoming a chorus. Upon one answer there seems to be general agreement: coarseness and bad manners of a considerable class of American tourists have the same effect upon sensitive, sensible and cultured people abroad that coarseness and bad manners have at home. It is nauseating and disgusting to those who observe such an attitude. President Coolidge has seen fit to lecture globe-trotting boors about their offensive behavior. His memorandum is equivalent to an apology to the world for some Americans who have money enough for travel but not sense enough for decorum.

Do the Churches Stand Here, or Is It Merely That They Ought?

Mr. James Myers wrote, and many papers printed, one of the clearest Labor day messages hitherto given to the public in the name of the churches. He names the things the churches stand for in industry as follows: reciprocity of service; the supremacy of service rather than the profit motive; the conception of ownership as a social trust; the safeguarding of youth; the protection of the leisure of men and women; full educational opportunity for all; a minimum comfort wage; insured employment; the equal right to organize. The whole reads like the manifesto of a new social order. We seem to be rapidly approaching the time when the churches will be able to substitute for the historic communist manifesto of Marx and Engels, the community manifesto of Jesus for a Christian, efficient, cooperative, democratic and fraternal community life.

Moving Picture Producers Challenge the Public

An increasing sensitiveness to moral protest is an encouraging symptom. The incorporated Motion Picture Producers and Distributors of America, composed of twenty-three operating companies, with Mr. Will H. Hays as president, reproduces an article by William J. Reilly which is a definite and not defiant, or discourteous challenge to the public for the morals of the screen. He says: "I should like to have a consensus from the public The screen is not the property of the film industry. It belongs to the public My expectations and those of all the producing organizations are worthless if the public does not accept the good and refuse the poor. The question, then, is not 'What can we expect from the motion picture next year?' but 'What can we expect from the public next year?'" The challenge is fair. Let the public speak. And let it speak in its own way without official interference on the part of representatives of the industry. Cash receipts at the office are only one of its ways of speaking. The screen does belong to the public. The intelligent public is reasonable and welcomes every effort to clean the screen from the inside. But clean it must be, or the public will ultimately take it under effective control.

The Miracles of Christ in the Light of Science

Christ came to harmonize man with God; the miracles called attention to realities in the spiritual realm.

BY FREDERIC C. SPURR

UNTIL the birth of modern science, "miracles" were regarded as an essential part of Christianity. The appeal to them was an integral element in all Christian teaching from the days of the apostles to the middle of the nineteenth century. And then, gradually, a change came. Doubt began to creep into the minds of many who vehemently announced themselves as Christians while claiming the right to question the literal truth of the Gospel narratives. This process has developed until at the present time there is a widespread opinion that belief in miracles is a "burden to faith," and that "spiritual Christianity" would be better without them. Some would discard them altogether, others seek to reduce them or to interpret them in ways which empty them entirely of their former content. Still others, and perhaps the greater number, are in a state of mental confusion and seek relief in avoiding the subject altogether.

The causes of the change are various. First, men have fallen under the empire of physical science. The old idea of caprice has yielded to the modern idea of an orderly world. The "reign of law" is regarded as now quite established. There can be no place, so it is said, for any divine "interference" in a system of things which is rigorously conditioned by invariable "laws." Science knows nothing of the supernatural; it knows only the natural and how the natural functions. How then, can we find a place for a "miracle" which is assumed to be a contravention of law?

Secondly, men have entered into a fuller knowledge of the religions of the world, of which there are many. The last five decades in particular have contributed more to our understanding of universal religious beliefs and practices from the dawn of history onward than all the previous centuries. Miracles accompany every religious movement at least in its earliest stages. Portents and prodigies are multiplied. Priests and mystery men appear as the mediums and guardians of great and wonderful happenings. These wonders, it is said, arise naturally out of primitive man's love for the marvelous joined to his ignorance of natural laws. Imagination transforms misunderstood natural forces and gives to them a supernatural appearance. Legend enters and completes the story. The gospel miracles, it is therefore concluded, belong to this order and must be regarded accordingly.

A New Attitude

Thirdly, experience has played its part in creating a new attitude toward miracles. "Miracles do not happen now," said Matthew Arnold, therefore they never did happen. We see no dead raised, no water turned into wine, no sudden quelling of the tempest, no miraculous healing of the sick. With us, diseases run their course, lepers rot and die. Since nothing of a miraculous nature occurs in our time, why should we be compelled to believe that it occurred in the first century?

In this situation we ought to do some clear thinking. It was never more necessary than today since uncertainty always brings paralysis. Let us then, courageously face this subject of miracles as it bears upon our Christian faith. We must have some delimitation of territory for our occupation: let the line be drawn here. We shall not wander into the vast and appalling field of "miracle" as it concerns primitive peoples; or discuss "miracle" as a whole save as it bears upon our main theme. We approach

the matter as it concerns our Christian faith and we confine ourselves to the miracles of Christ as these alone have consequence for us.

We begin, then, with the fundamental question: What was our Lord's *own attitude* toward these mighty works of which the Gospels preserve the record and which we name "miracles?" Here, the four Gospels may be put in as evidence since upon the special point before us, they entirely concur.

There can be no doubt that Jesus appealed to his "works" as signs and evidences of his mission. In an unchallenged passage he claimed that his works, wrought by the Spirit of God, were evidence that the kingdom of God had "come upon" that people (Matt. 12:28). "The works that I do bear witness of me that the Father hath sent me" (John 5:36). And Nicodemus spake for the best conscience of the people when he recognized Christ as a teacher come from God "for no man can do the signs that thou doest except God be with him" (John 3:2). The point need not be elaborated. It would be unthinkable that our Lord could make for himself the claim that he did, without, at the same time offering in some practical and demonstrative way evidence of the validity of that claim. And there was nothing blasphemous, but everything rational, in the demand made of him, "What sign shovest thou?" We ourselves who believe in Christ first did so and continue to do so because of the "signs" he gives to us that he is indeed the Saviour of the world. Otherwise what do we mean when we speak of "Christian experience?"

Seeking after Signs

It is also clear that our Lord did not place his greatest emphasis upon these outward signs of which we speak under the name of "miracles." On the contrary, he emphatically discouraged the seeking after signs. "He sighed deeply in his spirit and said, 'Why doth the generation seek a sign?'" (Mark 8:12.) Again and again he imposed silence upon the subjects of his healing mercy. When the crowd flocked to him, drawn by his benevolence in feeding the hungry, he exposed the low motive which assembled them, and reproached them for not penetrating the inner meaning of his action (John 6:26). And in one great utterance he told the world that if it refused to walk by the light of truth, it would not be convinced though one rose from the dead (Luke 16:31), a word especially appropriate in these days when so many are finding in Spiritualism a substitute for the gospel of Christ. The return to life from the dead is the climax of miracle yet our Lord declared it to be lower in grade than the word of divine truth which appeals to the conscience rather than to the sense of the marvelous. In point of fact, the mighty works of Christ himself failed to convince those whose minds were filled with inveterate prejudice and whose hearts were poisoned with hatred of the good. "Although he had done so many mighty works before them yet they believed not on him" (John 12:37). They never got beyond the signs. The thing he meant to signify was hidden from them.

It is clear that our Lord's emphasis fell upon men spiritual insight and obedience as their way to knowledge and salvation; and that he reproached mere signmongers and charged them with moral denseness: "Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times" (Matt. 16:3). Clever at forecast

ing the weather, they were dull at understanding the meaning of the events which were then crowding upon them and it is to these that our Lord refers them, bidding them in these to see the hand and hear the voice of God. A tremendous principle is here. Vast numbers of people, like the Pharisees, are looking for God in the exceptional and missing him in the ordinary things of life. They can believe he is in the lightning but not in the light; in miraculous recovery from disease but not in the splendid maintenance of health; in a blinding epiphany from heaven, but not in the silent leavening of the lump; in startling answers to prayers but not in the secret strength which comes to the soul without observation; in a dramatic conversion but not in the soft and gradual opening of the spirit to Christ. And all such need to be reminded that if they fail to discern God in common life, no sign from heaven will convince them of his presence, any more than Christ, who was the greatest sign from heaven, convinced the Pharisees. Our Lord placed the primary emphasis elsewhere. He insisted on a spiritual correspondence with God as the condition of that certainty which the miraculous sign is supposed to bring. "If any man will to do his will, he shall know" (John 7:17). "Every one that is of the truth heareth my voice" (John 19:37). The real sign, the enduring sign, authentic for him who possesses it, is *within*. The evidence for God in the last analysis must be personal and within one's own soul. A historic story, however possible, however probable, however well authenticated, can never be personally tested as can a direct experience of God. The Christian does not believe that he who wears Christ's yoke finds rest for his soul, or that he who wholly trusts Christ is saved from sin and unto righteousness, simply because he finds this in the New Testament as the report of what our Lord said; he believes it because in his own experience he knows it to be personally true. The Christian life is born of and sustained by personal relations with a personal Saviour. Christ lives in us by his present life and not only in virtue of a word spoken two millenniums ago. The truth of that word is assured, not simply because it is reported, but because it is a living word effective in our lives today.

It is in this light that we must read the story of the miracles of our Lord. It is the only true way of reading them. It is the psychological way. It is the way of life. The first disciples were not drawn to Jesus by the miracles he wrought, but by his person. They who first knew him for what he was in himself were the very people who recorded his miracles. But the miracles to them were secondary to himself. They did not believe in him because of them, but in them because of him. And so is it ever. The miracles of Christ were never wrought for Pharisees and they never understood them. Their race never will. It is idle to waste breath on them.

No Self-Saving Miracles

Another important thing to observe is that our Lord trusted to no miracle for his own deliverance from difficult situations. Once for all he settled that principle in the great temptation. The way that he took was harmonious with that principle. He would not employ any power of God in any other than a divine way. Fidelity to that principle led him to the cross, but he never shrank from it. At the cross he was deserted and upon his holy soul fell the shadow of great darkness, "My God, why hast thou forsaken me?" Yet he trusted and triumphed and breathed out his spirit with confidence. "Into thy hands I commend my spirit." A miracle might have been wrought. But he refused the aid of a miracle and chose the suffering by which the world has been redeemed. That way we too must tread if we would become, in the fullest sense, his disciples.

Is there a real and important place for the miracles of Christ? Critics of the miracles of our Lord proceed upon the assumption that "nature" is nothing more than the sum-total of the physical forces of the universe; that it is a closed system, purely material, that it cannot be interfered with. This, roughly put, is at the bottom of that thinking which repudiates the miracles. It may not express itself in this brutal way, but that is, in effect, what it comes to.

The Soul of the Universe

Such an assumption is entirely wrong and wholly out of date. It is not in line with the best scientific and philosophic thought of the time. It takes no note of the marvelous discoveries which have destroyed the supremacy of the atom and have compelled belief in the spiritual foundation of all things. No wise Christian believes in anything like a capricious interference with nature. But he does believe that nature contains infinitely more than man has yet discovered in it. Further he does not believe in God being an "interferer" in his own world. He believes God is in the universe. God continues to work in the world. The universe is not a dead concern like an engine run by a Mechanician who has made it but is totally different from it. It is a living universe. It bears all the marks of life. And the soul of it is the living God. We have to believe that nature as man knows it and nature as God knows it may be very different. For man is only of yesterday and he has slowly been groping his way to an understanding of the universe in which he lives. Often baffled, often taking the wrong way and compelled to retrace his steps, continually correcting and enlarging his findings, he has not yet arrived at anything like a complete understanding of the forces of nature. But he knows now that he is no longer the prisoner of matter. His experience has taught him that. He can combine forces, displace and rearrange them. He can produce entirely new effects by means of new combinations. By means of his instruments—creations of his mind—he can pierce mountains, conquer the air, liberate his thought to the end of the earth in a second of time. He is a worker of what his ancestors would regard as miracles could they return and behold him at work. His mastery of matter is due to his mind. Matter, once his master, is now his servant. The spiritual and the mental have overcome the physical. But all this has been wrought within the bounds of law. No new laws have been set in operation. No natural laws have been transgressed. All that has happened is the discovery of what has been there all through the story, but which is now for the first time understood and applied.

Further, not only can man effect changes in the world *without* by means of his mind; he can by the very same means effect equally great changes *within* himself. He has come at length to understand that mental states affect, in the most powerful way, for good or evil, his physical condition. The mental attitude can induce all kinds of physical disorders or, contrarywise, cure many of them. All this is beyond dispute and so well known that it would be idle to enlarge upon the matter.

Man can do this, and he alone can do it, upon this earth, because to him alone has been given the mandate to "subdue and replenish the earth". It is not in virtue of his physical origin that this power belongs to him, but solely in virtue of the fact that he is akin to God.

Now if this progressive mastery of matter by means of mind is an established fact within the sphere of this world, shall we deny a similar operation in the larger universe? Shall we admit the freedom of mind here and deny it there? If so, by what right? It is not only reasonable but compulsory that we believe in the supremacy of mind and spirit in the universe as a whole. But since the earth is an

integral part of the universe we cannot in our thought segregate it as an entity and treat it as a closed cask impervious to the influence of what presses upon it from the whole. Not only can our mind, within its limitations, effect changes in material substances without ever going beyond the stern boundaries of law; the larger Mind must also be able to do the same but in greater degree and over a wider area. And if that Mind is friendly toward us, desires our complete good, and provides for our perfect health, may we not conclude that it will, if necessary, make rearrangements which, while expressing law and order, transcend the common or known working of that law?

This exactly is the Christian position. It declares our Lord to be "the One from heaven" sent by the Father into our world for the purpose of redeeming it. In himself he realized the ideal of the Son as master of the lower material of the world. He came to harmonize man with God. The main proof of his claim was himself. He possessed the harmony. He did always the things that pleased the Father. But he offered to men "works" to match his claim. These works were not for his benefit but for ours.

Being a Missionary

BY H. B. BENNINGHOFF

IT IS always difficult to be a missionary of any kind. So many conflicting things are expected of one. His countrymen expect him to be a good American. Trade follows the flag, so he must at least speak a good word for the interests that support him and follow him. Besides he is the representative of western civilization, and so must exemplify its virtues and gain sympathy for its noble, humanitarian ideas.

The especial agency which sent him to the field is a missionary board. Behind the board is a great denomination. This body has a venerable history, and the faith of the fathers must never be overlooked. In fact its teachings and organization are an essential and permanent contribution to the salvation of the world, and due emphasis must be placed on this peculiar contribution.

The people among whom the missionary is working have something to say also. Their civilization is so old that the date of the signing of the Declaration of Independence is only day before yesterday in their imagination. "What does this upstart of an American mean by coming over here to teach us? Our gods are older than his Christ, and most of his teachings are a rehash of what we can find in our classics." Americans are already paying huge sums for the art objects of our shrines and temples, and thousands of Americans are annually paying highest praise to our architecture, our art, and our scenery."

The coming of a missionary to his field raises questions and incites criticism. Occidental civilization has done nothing but exploit the Orient and with its wealth seeks ever to appropriate its treasures. "Money will do everything, and all Americans think that they are justified in doing anything that money will enable them to do, though it deprives our temples of their pictures and other sacred objects, and devastates our treasure houses."

Then, too, the missionary himself has a conscience. He has been called of God. He has been thrust forth because woe is to him if he preaches not the gospel. Christ is his ideal and Christ his life. In his effort to present his ideal and live the Christian life among a strange people he is always tempted to minimize the differences and clothe the message and the life in forms that will make their appeal to the native.

He gradually loses his contacts with the home constitu-

They were works of mercy and kindness designed to lift, bless and help men. But wrought under the impulse of love, they were always framed within the boundaries of law: law as he knew it. Further, they were not "ends" in themselves. They were benevolent in that they made no distinction between good and bad people. Christ saw need and met it, independent of any other consideration. But the full purpose of them was not achieved until they had become the means of fulfilling his greater work, namely, the harmonizing of the human spirit with God. The miracles succeeded in part only, if they brought physical and mental relief to the needy, even as the distribution of food and medicine to a miscellaneous crowd succeeds if hunger be appeased and pain banished. But the success Christ sought was greater than this. He came to bring men to God, hence he connected his cures with the forgiveness of sins and his benevolences with the plea that men should "seek bread that endureth to eternal life." The miracles then were signals, signs to call attention to realities in the spiritual realm.

ency and throws himself into the complex environment of a foreign civilization; he undertakes to "think black" or "yellow" as the case may be. Both chopsticks and fingers were made before forks, and since the main object of the fork is to get something into the mouth, and the finger or chopstick seems to meet the requirement, the missionary becomes increasingly less interested in the machinery of modern civilization, and more and more interested in ideals and forces that will modernize an old one, and make it worthy of eternal life.

So to be any kind of a missionary is a hard job. To be a good one is infinitely difficult. Only the grace of God can accomplish the transformations of life that make the consecrated volunteer into the heroic and life-giving apostle.

The greatest praise that can come to any missionary is the call of the native church to the board: "Let this man stay on. He has been with us thirty years. We do not know much about Christianity, but we know him and want the spirit he manifests toward us. His presence is indispensable to our church life. We trust him, and the coming generation needs his leadership. He does not seem like a foreigner, but rather, like one of the best of us."

The test of the home churches will come when they have to release their missionaries to the native constituencies, and support them in work under native administration. Half of the difficulty of being a missionary will disappear when he does not have to worry about his relation to the denomination, its controversies, its ecclesiasticisms, its budgets; when he can throw himself into the native work and work like a native for natives. He must be as a converted native among his brethren.

A contributed article in the *Kiwanis Magazine* contains this vigorous statement: "No fallacy is so ruinous, vicious, and foolish as that labor produces everything." Human labor is meant, presumably. Then, certainly labor did not create the world with its natural resources. But who ever said that it did? The actual principle affirmed by those who are interested in the matter is that socially useful labor gives the only morally valid title to property. This is a principle of tremendous consequence. On what ground can a consistent Kiwanian challenge it? This query comes from a Kiwanian.

Hyphenated Preachers

The hyphen has come to the rescue of many pastors, saving them from an otherwise intolerable situation.

By ASA Z. HALL

“WILL the preacher pay?”

This is the pointed and pertinent question which is thrust forward by many business men today. It does not matter so much about his diplomas or his homiletical ability; but his common honesty is being questioned.

How are the mighty fallen! Formerly the ministry was the one profession noted above others for its absolute fidelity to every trust. Today this trust is fluctuating. From a multitude of towns comes the story of some minister's removal leaving behind not “trailing clouds of glory,” but trailing clouds of debt.

Who is responsible? Sometimes it is the preacher himself. There are Judases today just as in Christ's time. More often, however, it is the church that is to blame. The church member who rides to work in a six cylinder car often haggles over the price of a Ford inner tube given to the preacher. The woman who dresses in silks and sables often considers bargain-counter leftovers good enough for the preacher's wife. The pastor feels, with good reason, that he must rent a respectable dwelling and clothe his family fittingly. In his endeavor to meet the demands of his station and the expectations of his parishioners, he lives on a scale beyond his income. Comparatively few churches are paying a living wage to their pastors. The carpenter, bricklayer, plumber, or plasterer often receives higher wages than the preacher. According to government figures, a man and his wife and three children should receive not less than \$2600 a year. How many of the rural or even of the city churches pay this amount?

The Preacher Pays

But the greatest portion of the responsibility for present church conditions must rest not so much with the preacher or church as with general economic conditions. With the high cost of necessities and the insistent demand for comforts, conveniences, and labor-saving devices, the preacher's job is no sinecure. He must sail his frail bark between the Scylla of debt on the one hand, and the Charybdis of sheer shabbiness on the other. What wonder that there are wrecks? However, to the honor of the profession be it said that a large and increasing number of preachers are answering the question, “will the preacher pay?” by saying: “Yes, if he has to engage in secular occupations to foot the bills, we will pay.”

Some of the preacher's self-appointed critics view with alarm his strenuous endeavors to meet his honest debts. They term it “secularizing a sacred calling.” They tell him that if he preaches the right kind of gospel, he will have no financial worries; if he trusts God, his bills will be met. This sounds fine—at least to the critics. But if some of these arm-chair fault-finders had to live as they recommend that the preachers live, they might not continue to be so enamored of their theories.

Some preachers have remunerative hobbies. Some raise fancy poultry in a limited back-yard area. Others keep rabbits, while still others breed dogs, horses, or cattle. One city pastor of my acquaintance bred and sold Angora cats. He did it on the quiet; so I may be “letting the cat out of the bag” by telling this about him. Other ministers are forced into secular trades and

professions. They become preachers with hyphens. I am personally acquainted with preacher-teachers, preacher-editors, preacher-printers, preacher-carpenters, preacher-farmers, preacher-musicians, preacher-lecturers, preacher-politicians, preacher-insurance agents. I myself am a preacher-doctor. I serve a small church in a town of 1000, and try to “practice” as well as preach.

There are, of course, distinct disadvantages in leading a hyphenated career. Sufficient time is not available for the duties of both professions; no time to gain poise, perfect diction, or polish periods. The duties of one career often conflict with the duties of the other, giving rise to misunderstandings and disappointments because of attempted fidelity to two distinct lines of work.

Dual and Triple Role Successes

Yet there are noted men who have succeeded in dual or triple roles. Harry Emerson Fosdick is not the less sought after as a lecturer to students or as an author because of his brilliant gifts as a preacher. This is also true of Bernard C. Clausen. We pay homage to W. L. Stidger and Clinton Wunder, both business executives and spiritual leaders of great churches. Russell Conwell, the lecturer, detracted nothing from the renown of Russell Conwell, the preacher and college president. While the modern preacher has traded his Prince Albert coat for a case of type or a teacher's certificate, I am convinced that in the majority of cases both the preacher and the church are gainers by the transaction. New points of contact have been formed with the world. Preacher and church have lost some of their aloofness. They have been humanized. Across church and parsonage doors as across railroad tickets may well appear the legend: “Not good if detached.”

It is easy to see some of the advantages of the hyphenated preacher. If he is a poultry-raiser, he will become better acquainted with all the “chickens” in town. If he raises rabbits, he will understand better how to deal with “hare-brained” parishioners. If he produces Angoras, he will learn the tricks of the “catty,” and will know how to stroke the fur of all his fur-bearing parishioners the right way; while the preacher-printer will become so well acquainted with the “devil” that he can readily outwit him at his own game.

But, speaking seriously, the preacher who has an interest outside the church will learn to mingle with men as a man. The old division of people into three sexes, male, female, and ministerial, will apply no longer. The hyphenated preacher learns to think the thoughts of the pew and to speak the vernacular. He may lack sophistry, but he gains real knowledge; he may lack artistry, but he gains force; he may lack poise, but he gains incisiveness; he may lack detachment, but he gains a truer perspective; he may lack professionalism, but he gains vigor and self-respect. He has Paul as his model. Paul was hyphenated, a preacher-tent-maker, but he was “a man of parts.”

The preacher, though often accepting the hyphen with misgiving, usually will gain more than he loses. The hyphen makes it possible for the preacher to serve a needy church that without his ministries must close its doors; or it may enable him to build a parsonage or a new church edifice which otherwise must be impossible.

I have in mind a preacher who ministered to a church in a neighboring city of 10,000 inhabitants. He is a preacher-farmer, and is not ashamed of his hyphen. He raises wheat on a large dry-land acreage and "makes good" at it. For several years he turned all his salary back into the building fund of the church. The result is a fine, modern, well-equipped plant that stands as a monument to this preacher's devotion, all made possible by the hyphen. Time would fail us to enumerate all the contributions made to needy students, to missions, to church extension and community service by hyphenated preachers. Their record is on high.

Sometimes the preacher's wife has to furnish the hyphen by doing her own work and much else. All honor to the wives of American pastors who are making one dollar do the work of two and one garment do the work of half a dozen; all honor to their devotion, service

and self-sacrifice. They catch the vision glorious of the mission of the church and the exalted station of the pastor as Christ's ambassador. With faces uplifted in loftiest hope and courage, they give themselves gladly in self-effacing service in the home, in the schoolroom as teachers, as tutors, clerks, typists, dressmakers.

Hear, then, the conclusion of the matter. Preachers are leading hyphenated lives largely from necessity. This necessity has been occasioned most frequently by the churches. Many churches think they are doing plenty when they are scarcely doing half what they should. The hyphen has come to the rescue of the average pastor. It saves him from a situation otherwise intolerable. It also saves many a weak church from extinction. Instead of resenting it as an intrusion and a curse, let us welcome the hyphen as a new solution to a vexing problem.

Do We Need a New Phrase?

BY F. W. NORWOOD

YOU CANNOT read the Acts of the Apostles without finding your ordinary historical habits of mind constantly jolted and disorganized by expressions such as these: "The Holy Ghost came upon them." "The Holy Ghost fell upon them." "They received the Holy Ghost." "They were filled with the Holy Ghost."

Here is a book that does not fit into ordinary categories. You are fond of history. The number of books that you read upon the subject is amazing, and the more you have read, the deeper has been the conviction in your mind that all history is characterized by similarity. If you can understand the history of any one people, you can understand the history of every other people. If you can trace the rise of any great human movement, you can trace the rise of every great human movement. Every serious student of history either quotes or coins for himself this saying, "History repeats itself."

But does it? Where else can you remember a history that is whitened all over as with falling snowflakes by sayings such as: "The Holy Ghost fell upon them." "The Holy Ghost came upon them." "They were filled with the Holy Ghost." This is unusual.

The modern mind does not altogether like the unusualness of the New Testament. Here is a book that disturbs your categories and discredits your axioms. It is difficult to fit it into your scheme of things. The modern mind has a simple way of dealing with this problem: it erases from the New Testament the things that are unusual. It would describe the rise of the Christian church as if it were tracing that, let us say, of trade unionism, and whenever it comes across a phrase that is unusual it promptly rules it out. Take your editorial blue pencil and go through the record, eliminating the things that are uncommon. You cannot, of course, begin with the Acts of the Apostles; you must go farther back and begin with the Gospels. Here is the story of the virgin birth; pencil it out. Here are the miracles; rule them out. Here are sayings that no other man save Jesus could have used, or ever did use; run your pencil through them. Here is a story of the dead coming to life again; quick, you cannot be too quick, in ruling that out. And now you have a gospel you can believe, only you need not call it a gospel, for there is no suggestion of good tidings about it. What you have is a rather pathetic story of a Galilean youth so beautiful that the world would not tolerate him. But at least you have what you wanted. You have a story that will fit into your categories. You

can lift it bodily now, and put it into any "Outline of History," and dispose of it in a few paragraphs.

But are you sure that you have been historical? Are you sure that Jesus was only an amiable dreamer? Are you sure that the first Christian apostles were the most ignorant and extravagantly superstitious people who ever launched a great human movement?

Why should you be so pathetically anxious to get this record down to the normal? Is human history so thrilling and satisfying that you do not wish to disturb the *status quo*? As a reader of history, is not the one thing that depresses you amid your fascinating study the discovery that human nature changes so little? We seem to be today almost as our fathers were, except for a few extraneous alterations in our condition and in the implements we use. Does not a feeling of pessimism come over your mind sometimes as you contemplate the future in the light of history? What value are all the changes that may come to us unless human nature can be changed? Why is it that we have an extended franchise unless the voters have so increased in caliber as to find for themselves rulers better than those with which the autocratic system would have endowed them? Of all forms of human association democracy is the most foredoomed to disruption and decay unless accompanied by improving morale. What is the value of lessened hours of labor if we have not character enough to use our leisure properly? What is wealth if we remain merely sensual? It gives wings wherewith we may fly to the devil instead of plodding there on foot. Is this distressing unchangeableness of human nature that worries you greatly as an historian. When, therefore, you do come across a story that seems to show that human nature can be and has been changed, why are you so eager to drag it down to the average level? The fact is, you cannot get the New Testament into your ordinary historical categories. It is a unique book, and by the time you have made it an average book it is not the New Testament.

Suppose God did give his Best Beloved for the redemption of the world, which is what all Christians, whether conservative or liberal, want to believe, would you not expect something a little out of the common? Must God also preserve the *status quo*? If there were a direct manifestation of the redeeming grace of God, would you not expect that it would take the form of an impingement upon human character? In what other way could God help men?

I find that the New Testament bears witness to something that moves along these very lines: First, the revelation of a perfect character; second, the revelation of that character in such terms that men were bound to love and imitate it; and third, the demonstration that such men did validly imitate it.

The New Testament follows the historical method. Its writers claim no originality, but are merely witnesses and recorders. The originality was in Jesus. These men tried to tell what Jesus did and said. They produced the most original and creative book in the world; but they did it by suppressing their own inventiveness. They were not at all satisfied with their achievement; they were conscious of their limitations. But they sat at the feet of Jesus. They never presumed to sit as it were above him and amplify and round out his character and teaching by their own literary devices. There is a curious note of conservatism running through the New Testament. Even Paul, daring innovator as he was, is plainly held fast by something that he dare not alter. What they succeed in doing between them is to leave an impression upon men's minds of a perfect character, actualized in flesh and blood.

It is plain, too, that the effect of his life upon them was to stimulate their love and powers of imitation. They saw in Jesus Christ some things concerning themselves which had seemed before too good to believe strongly. They heard his words echoing in the innermost sanctuary of their being. They saw even in his tragic death a revelation of the infinite love of God, and in his resurrection a vision of a salvation which was to the uttermost, and a manifestation of the life eternal. That is what they saw. That is what created Christianity. If they had seen less than that, Christianity would not have been born, or could not have endured.

Further, they demonstrated that there was a power that could make men who saw such things different from what they had been. Indeed, they accepted it as a *sine qua non* of belief in Jesus Christ that men should become changed in character. They were not satisfied when a man gave his

intellectual assent to the story of the gospel. They were not even placated when he had courage to witness to his belief by being baptized. Nothing would content them but that the man who said he believed in Jesus must manifest a change of character, must overcome his sins, must turn out his hate and be inspired by love, must cease to be a coward and become brave. This change of character was the very thing the church was built upon.

I am not primarily concerned with the expressions they used to describe it. "The Holy Ghost fell upon them." "They were filled with the Holy Ghost." Say if you will that the word "Ghost" is unfortunate. It has a different connotation in our minds than it had in theirs. It has been wisely altered to the term "Spirit." Say if you like that the doctrine of the trinity is the most abstruse doctrine in the world. But they had to use some phrase to describe something that had happened, and I would to God men had to invent a phrase now to describe the same phenomenon. I should not care what they called it so long as ordinary folk had to find some common expression to describe a change in their neighbors created by their faith in Christ. If they said, as they did in the days of the Methodist revival, that such an one had "got religion," I should let it pass so long as it was an attempt to describe observed phenomena. I should not expect in our time a theological phrase. That we are not coining any phrases at all seems the ominous thing.

The true doctrine of Christianity is that God seeks among men the very things that were made manifest in Jesus Christ. The true doctrine of the Holy Spirit is not a metaphysical labyrinth in which subtle minds may entangle themselves, but an assurance that the highest powers of man may be amplified by invisible grace. Christianity reaches its culmination in a man when his neighbors have to invent a phrase to describe a real and palpable change in him. The need of our time is that the necessity should be thrust upon non-believers of coining a new phrase to describe this ancient and indispensable phenomenon.—*The Christian World*.

His Silent Years

I KNOW not where Christ spent the silent years,
Though some have claimed that in the Tibet
mounts

He sought the Buddhist arts,
That in Benares he had learned from seers,
Had talked with God by Ganges' mystic founts
And there won Hindu hearts.

I do not know where Leh and Hemis are,
Where Christ perchance poured forth his soul in
prayer,

I only know that he
Walked Judea's paths, and that from near and far
The people came, his golden words to hear
Beside old Galilee.

I do not know what pain the Master bore
When treading heat-parched plains or coral
strands,

I know not what he saw,
I only know he wearied and grew sore
From walking Jordan's dead and burning sands
Expounding sacred law.

I do not know with whom the Saviour went
Nor why he searched for secret calm retreat
If mayhap thus he hid,
I only know his later time was spent
With fisher-folk he gathered from the street
Who proved the work he did.

I do not know what sacrifice he made
When leaving home and humble childhood's place,
But eyes of faith can see,

I only know that on the cross he paid
The price of love; himself he could abase
For us on Calvary.

Let scholars prate and delve in hidden things,
Enough for me to know he lived and died
And from the grave arose,
To know that now, he, with the King of Kings
Through all eternity is glorified,
And love he still bestows.

—CHARLES L. H. WAGNER in *Boston Transcript*



The Devotional Life



Standing the Test

BY OWEN PHILIPS EACHES

JESUS tested his disciples to ascertain their growth in the Christian life. He said to them, "What do you think of me? Who am I? You have been with me for over two years; what is your estimate of me?" If they had joined in the general view of him it would have shown a lack of clearness in his teaching, a lack of impressiveness in his person, or a spiritual stupidity in the disciples. They stood the test in a fine way. The answer of Peter, expressing largely the minds of all, won the approbation of the Teacher. They received a mark approaching 100 though afterward in individual cases, when tested in conduct and teaching, they could not receive more than a bare fifty.

Loving Straight; Thinking Crooked

Philip had a personal and private testing. A crowd of 5000 was present on a slope northeast of the Lake of Galilee. How would it be cared for? The disciples with a narrow horizon of thinking could see no remedy but sending them away to look out for themselves. Jesus said in a quiet, conversational way, "Whence are we to buy bread that these may eat?" John adds, "This he said to prove him; for he himself knew what he would do". Had Jesus reason for thinking that Philip had learned the meaning of his person and power? Was Jesus expecting a larger knowledge on Philip's part of the capacity of Jesus to meet emergencies, to overcome Red sea difficulties and to see the solution that he already had in mind? The question of Jesus implied that he thought he had a right to expect a cleverer answer from Philip than he received. The longer an acquaintance there is with Jesus the larger ought to be the intellectual knowledge of him. Philip did not fail in his spiritual knowledge of Christ, but he fell short in his intellectual conception of his teacher. He loved straight, but he thought crooked.

Dr. Henry van Dyke says that

the first thing needful to keep one's mind clear is "to think without confusion clearly". The misconceptions in Christian thinking, the heterodoxies at times result from

Worship

It would be unprofitable for you to spend all the hours of the seven days of the week sitting rooted and enraptured in your pew. Heaven as a city is an inevitable figure of the imagination, since it is only in cities that the large community of human experience can be found. Joyful and reverent worship is the natural expression of the common reverence toward the Father of us all. You could not make an imaginative picture of the joys of heaven in words without some introduction of these elements, so familiar and so necessary to our human fellowship, of self-expression. But I can remember as a child how little attractive was the picture of the life to come which found expression in those lines of the old hymn that tell of a heaven:

Where congregations ne'er break up
And Sabbaths have no end.

That there will always be an opportunity as well as a desire of common worship and of common praise in any city of the heavenly realm I do believe, and in this the hymn is right. But that all the people will be all the time at worship is quite another matter and it would have helped if this had been explained to my disturbed and perplexed childish imagination. There are churches that are always open for the needs and uses of their congregations in our human cities and I am always glad that they are there. I like to feel that at any moment, or in any mood of need, I can find a place of refreshment and communion in the Father's house. But I have other errands elsewhere in a world he never has withdrawn from and where I can always and everywhere count upon his presence. — *Saturday Night Thoughts, Boston Transcript.*

the head knowledge not having an equal growth with the heart knowledge. Numbers of people love and adore Christ as Saviour, but their intellectual conceptions of him are imperfect and one-sided. They are modern Philips.

Three of the disciples did not stand the test of opportunity and obligation. Jesus called them to a special service, the privilege and duty of helping him on his way to the cross. He wanted the sympathy, the human helpfulness, the courage of these men. They did not comprehend the significance of that night, did not know what service they could render. They fell asleep at the post of duty assigned them. They saw afterward what a great opportunity they had missed. Had they understood at the time, they would at all hazards have kept awake. Jesus did not denounce them, call them enemies of the kingdom, traitors to the faith. He made excuses for them. It was not their faith, their moral nature, that gave way; it was their nervous nature that caused them not to stand the test. He said gently and considerably, "It was not your intention to fail me. Your hearts were right, but your bodies failed you." When the nerves went down, the whole manhood went down at the same time.

Peter Finds Himself

Peter did not stand the test on the eve of his Lord's death. But when he found time to call up his reserve forces he was himself again. Cramer recanted his Protestant faith, his real belief. At the stake Tennyson makes him say:

"And since my hand offended,
having written
Against my heart, my hand
shall first be burnt
So it may come to the fire."

His head and heart and hand united in standing the test at the end. Every day we are all unconsciously passing tests showing who and what and where we are.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on C. L. P. Topic for October 24

CHRISTIANIZING THE CITY

Note: These "helps" are built around the material given in "Young People's Leader" the official magazine "For all Baptist young people." Subscriptions to the "Leader" may be made through the B.Y.P.U. of America, \$1 per year.

As is suggested in *Young People's Leader*, this topic naturally divides into two parts: the need, and meeting the need. In addition to the material given in the *Leader* on the need, perhaps you can use some of your personal knowledge of the need in the cities of the land.

Remember in presenting this topic and others, that definite examples or illustrations will carry more to the listener than will abstract statements. Or, better yet, if you can supplement your series and statements with pictures, snapshots, or postcards showing something of the condition of large cities, the young people will be able to "see" for themselves just what these conditions are.

The material on meeting the need, supplemented by the leaflets suggested in the *Leader* will give you ample with which to work.

However, as has been said before, one of the things to do is to put this lesson to some practical use in coming days. You may be wondering how your young people can help to meet the need of the city, even though you may live a long distance from any large center. This is the way:

1. Contribute to these Christian centers through the regular missionary channels of the church. The young people should be urged to give something each week to missions, for even a small amount will be missed if it is not given.
2. Send materials or helps to these Christian centers. If you send to the literature department, 276 Fifth ave., New York City, or Ford bldg., Boston, 504 Columbia bldg., Los Angeles, Calif., or 2328 S. Michigan ave., Chicago, for a copy of "Christian Community Houses Centers" (two cents) you will have a copy of all these Christian centers in the country. By writing to the one nearest you, you can find out how your young people can help, for there is always something which can be done. Probably you can write to the Christian center before the meeting and have a letter from the person in charge telling more definitely about the work or one particular phase of the work. Then your young people can get to work to help.

October 10 Topic
FALLING IN LOVE WITH JESUS

October 17 Topic
CRITICISMS OF YOUTH
For a full treatment of these topics see

Young People's Leader.

A Baptist Powwow

Things are doing in young people's work all over the land. A great Sunday-school and B. Y. P. U. convention of more than 1000 Indians representing eight tribes was held in Oklahoma for four days during July.

Bungalow sleeping quarters and eight large dining camps were provided for the convention. There was an abundance of everything to eat, and the pastor, Rev. P. R. Ewing, and his people, together with some of the neighboring churches, deserve praise for their care of that vast throng of people.

The church stands at one side of a two-acre lot, and in front of the church was erected a large tabernacle where a Bible school was held in the Indian language for the older Indians. At the other side of the lot a brush arbor was put up for the young people and here, day and night, two meetings were held in English.

The fellowship of these meetings was delightful. Every speaker, both English and Indian, seemed to be at his best. One Indian, in speaking of the state B. Y. P. U. secretary, Mr. T. H. Farmer, said, "If he could farm the way he can talk, there wouldn't be a cocklebur left in Oklahoma."

The singing was wonderful and everyone joined in with enthusiasm. It seemed at times that the angels in heaven were joining in these praises—so wonderful were they.

Three of the five new B. Y. P. U.'s organized the past year gave enjoyable presentations of missionary plays.

One of the missionaries says, "When these Indians are convinced that a movement is of the Lord, they are for it, and when they get behind any denominational movement, they make it go."

Isn't this convention a "spectacle to conjure with?" Isn't it a challenge to us to do as well? Here are the people to whom we have sent missionaries, getting behind our denominational program and making a go of it. Here are the people whom we oftentimes think are dependent upon us, going ahead doing the things

we ought also to be doing. Here are these new members of the Baptist family working harder at the household tasks than some of us who have been in the family a long time. Surely we can glean a lesson from these people and determine to work harder than ever before.

A Novel "Ad"

It is not often that the young people of a community take a place in a community parade. This is such a good way of advertising, however, that we are passing this on to you.

In the Independence day parade of the community, the Harlan (Iowa) B.Y.P.U. took the third prize of \$10. The float was "The Little Brown Church in the Wildwood."

A wooden framework was covered with corrugated board painted brown. Roofing paper formed the roof. Four windows and a door, edged in black, were cut in the sides. Black strips along the sides made the board look more like wood. Above the door was a sign bearing the name of the church.

The top was a replica of the church tower, with a bell in the "steeple." Imitation grass and evergreen trees were placed in front of the church to give it the realistic touch needed.

This church was placed on a large truck (donated for the purpose) and in addition to the red, white, and blue trimmings on the truck, two placards bearing the B. Y. P. U. emblem were placed in prominent positions.

Inside the "church" was an organ and a group of chairs. During the parade the minister's wife played and the group of young people sang "The Church in the Wildwood." Between verses the bell in the steeple was tolled.

All communities have parades some time during the year. As a rule every other organization is represented, but the church is omitted. Isn't it a good idea to have a float for the church?

Not only will such a float show the community that the church has its place, and is striving to help the community and take an active part in it, but it will advertise the church and make people want to attend. Besides, it really is a lot of fun to prepare and take a part in such a float. Why not try it?

At Green River, Wyo., Irtense Large, a twenty-year-old Indian girl, is teaching the white children of the descendants of the frontier pioneers. Miss Large is the only teacher of a rural school fifty miles north of this city, in a district removed from railroads and traveled highways.



The Chimney Corner



"How Doth the Busy Little Bee——"

BESIDES "improving the shining hours" the busy little bee doth also talk. Ruby Denton tells about it in *Our Dumb Animals*. After much scientific investigation, Dr. Karl von Frisch, a noted German entomologist, has discovered how bees talk. They communicate with one another by their feet. In talking, they do not touch one another, but deliver their message by a nimble movement of their feet, which we should call a kind of dance.

The method the scientist used in his research is almost as interesting as the discovery itself. The doctor first built several hives entirely of glass, so that he could see exactly what was going on in them. He made small doors to these hives in order to let the bees in and out as he wished. He placed the hives on one side of his garden, on the opposite side of which was a small patch of clover in bloom. Then, between the hives and the clover patch, he built a screen maze, or labyrinth, a place full of intricate passageways which covered the entire garden.

This done, he lifted up a small door of one of the hives, letting one bee out. With some bright red coloring material he painted a red cross on the back of this bee, so that he would be able to distinguish it from the rest. He then released the marked bee to travel through the network of passages in search of food. It went on its journey, baffled at times by enclosures and blind alleys, but it kept on, retracing its steps time after time, until it finally succeeded in reaching the clover patch at the corner of the garden.

After it had gathered a load of nectar, it flew quickly back through the elab-

The House at the End of the Lane

I LOOK through the shadows of mist
and of rain,
The changes of gladness and tears,
To a dear little house at the end of the lane

That was mine in the vanishing years.
I see the old doorway with vines overgrown,
And the dooryard with blossoms so fair,
And the light in the window that cheerfully shone
When my mother kept watch for me there.

I look through the distances stretching ahead,
(They too shall mix pleasure and pain)

And see past the years that so soon will be sped

A house at the end of the lane.
It stands on the shore of the glimmering sea

Where the heavenly multitudes wait.
A light in the window is shining for me,
And my Father is there at the gate.

—CLARENCE E. FLYNN in *Home Department Magazine*.

orate channels to the glass hive, where Doctor Frisch opened the little door and let the wanderer in. The scientist kept his eye on the marked bee in the glass hive by means of a large magnifying glass resembling a reading glass. It was then that the entomologist received the surprise of his life. The bee with the red cross moved its feet and wings up and down in a peculiar rhythmic fashion, and no sooner had it made this movement than all the other bees around it went through exactly the same antics.

Shortly afterward Doctor Frisch opened the hive. The bee with the brilliant red cross on its back came out, followed by a host of other workers. The marked bee, continuing to lead the way, took the other bees to the clover patch without any difficulty. And from that time on, all the bees could traverse the intricate maze without going into a blind alley or losing any time. Through further observation, Doctor Frisch learned that bees have different movements and act in different ways, according to the story they wish to tell. When angry, for instance, they move in a peculiar zigzag fashion.

Still further study and observation revealed that the bee does not work all the time, as was previously believed, but takes time for rest and play. So the bee, although it does not realize that "all work and no play makes Jack a dull boy," instinctively carries out that idea. Nevertheless, when it works, it works with all its might. Only in war times do humans come near approaching the strenuous activities of the bee.

The bee often works both day and night, gathering the pollen and nectar during the daytime and helping to fan the nectar with its wings during the night, to make the sweet fluid thicker by evaporation. One authority says that it takes 20,000 bees to make a single pound of honey. It also takes five pounds of the sweet and precious nectar from the flowers to make one pound of honey. So, although the bee does not always work in accordance with the latest scientific investigations, the phrase "busy as a bee" still retains its full significance.

Customer—Do you have any real Swiss cheese?

Grocer—Yes, ma'am. Norwegian, Canadian, or domestic?—*Collier's Weekly*.





BOYS and Girls



Anchoring a Sunbeam with a Yellow Cord

BY MARGARET T. APPEGARTH

"STUFF and nonsense!" said her mother sternly—but sadly, too. "There'll be plenty of other little girls to come along and sit in your place. You know all you need to know. Anyhow, your father has arranged the marriage, so you have nothing to say about it. You had much better get it over with quietly, for when you get to your new home your mother-in-law will have lots of things to teach you herself—not quite like school, maybe, but you'll have to learn her way of cooking and caring for the house."

"Oh! Oh! Oh!" wailed Sunbeam, "I don't want any horrid old mother-in-law! I want a school, I—"

"Silence!" roared her father, stamping to the room. And silence there was!

Chapter II

Sunbeam's father was simply doing his duty. He loved her, perhaps; but he loved custom more. He was afraid of custom! It had to be obeyed. So Sunbeam was married, as he had planned. A yellow cord was hung around her neck, a little gold piece dangled from the cord for a yellow cord plus such a gold piece from the wedding ring of India. And it anchored Sunbeam. It anchored her in her husband's house which is called the zenana, meaning the rooms where the women must stay. No more running outdoors to play! No more starting off in the morning for school! No more visiting the next door! No more freedom or fun! For that yellow cord anchored Sunbeam forever. You can hardly blame her for not feeling Sunbeam-ish any longer. She really wept buckets of tears; she sighed and cried. She was utterly miserable until one day when the white

teacher discovered her new home, and came to call.

There never was a visit like that one. It put new life into Sunbeam, for the missionary said: "Dear child, this marriage breaks my heart almost as much as it breaks your heart. But I know God expects both of us to make the best of it. So the thing for me to do is to come to see you as often as possible, and the thing for you to do is to recommend your new religion to this whole household of new relatives. Had you thought of that?"

No, it had never dawned on Sunbeam, not once! She hung her brown head and confessed that she had wickedly been thinking only of herself.

"I know," smiled the missionary, lovingly, "but suppose that from now on you think hard about others. Don't you remember that in school one day I told the Bible story about a great captain named Naaman? He was a great man, indeed, an important man, a man used to commanding, and to being obeyed. But he was a leper. I don't need to tell you what a dreadful disease leprosy is, for India has lepers on almost every street. Well, the whole point of the story for you is that in Naaman's household was a little Syrian maid servant, just your age, the most unimportant little slave girl, anchored in the service of that family, to fetch and to carry and to mind everybody else and never speak up! Yet one day she screwed up her courage and went into the presence of the great lord Naaman: 'Oh master,' she said, 'down in Israel there is a man of God with power to heal the sick. I really think he could cure you of your leprosy; he is the prophet Elisha, master.' And because that one little anchored slave girl spoke up so bravely, Naaman decided to go to see this man of God down in Israel, and he was cured. Don't you

see how nearly this is like your own case, my dear? Suppose you sing our little Christian songs all day long. Suppose you pray that God will help you to be happy and cheerful and kind instead of glum and silent and disagreeable. It seems to me that it might make a real change in this household."

Now that was a big order. For there were dozens of persons in that house, and they had all lived there for years and years, whereas Sunbeam was a new comer. But she had had a new idea given her! It was something definite to do. If you had been there in India you could have heard her pray each evening: "Oh Lord Jesus, thy little slave did not do much good today, but do help her tomorrow. She is such a stupid little slave, Lord Jesus, she needs thy help every single minute."

Well, Sunbeam is still anchored in that gloomy old zenana. It would be pleasant to say that everybody was made over just because of her; but that would be stretching the truth, I fear! But this we can say, honestly and truthfully: the entire family is beginning to be interested in her little Bible. "Can you find us that story the missionary told the other day when she was here?" they often ask.

So Sunbeam turns the pages and turns the pages, but it is like looking for a needle in a haystack. "Alas!" she cries, "I am such a stupid girl, I don't even know enough to find the story here in God's book. But I think maybe I could tell it by heart, doesn't it start this way?"

So she tells it, and if anybody thinks she has made a mistake, he corrects her, so that sometimes you really would not recognize the best-known Bible stories; but this you would recognize—that Sunbeam is doing her best, and if more of the other little wives anchored with yellow cords could do as much as she, then India would be a different place, I think.



RELATION CONTEST. THAT'S WHY THESE OHIOANS ARE SMILING.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

ONE HUNDRED

MORE MISSIONARIES!

How can we have them? By sending our church allotments every month as they become due.

And it will not cost us a cent.*

Do not compel the missionary societies to pay interest on what your church intends to give and will give before the end of the year. Nearly \$100,000 was wasted in this way last year. Let's support missionaries instead of banks! Let's have a grand round-up by October! —Reprinted from *The Maine Baptist Messenger*.

A FAIR OFFER.

The board of directors of the Massachusetts Baptist Convention has voted to provide churches which are not using the envelope system for both current expenses and benevolences, with double envelopes for a year, free of charge. This offer is made in the interest of helping the churches raise their own budgets more easily and effectively, and also with the purpose of stimulating missionary giving. Moreover, the additional offer is made that, if any church does not receive more money by this method than without the envelopes, the convention will be willing to provide envelopes for another year. This offer is not made to churches which are using the envelope system at present, but only to those churches which are not using envelopes for current expenses and benevolences.

YOUNG PEOPLE AS SPEAKERS.

Denison university has a gospel team composed of young men from the college who are willing to give up their weekends in order to visit churches and hold meetings attractive to all. The only cost to the church is the expense of the team, the members of which prefer to stay in the homes of the community, especially homes in which there are young people. The team is desirous of aiding in B. Y. P. U. associational meetings and rallies.

The great task of the church today is to attract and hold its young people, and what better way is there than to bring them into contact with young people who are preparing to become Christian leaders?

OHIO'S LEGION OF HONOR.

The following Ohio churches have definitely signified their intention to send in approximately one-twelfth of their missionary quota each month. Many other churches in the state are showing by their contributions from month to

month their intention to pay one-twelfth monthly, but the following have so signified in definite written statement:

Akron Association, Arlington Street, Calvary; Ashtabula Association, Geneva; Auglaize Association, St. Mary's; Cleveland Association, East Cleveland, Cleveland Heights; Clinton Association, Chillicothe, Vigo; Columbus Association, Hillcrest, Granville, Newark First; Dayton Association, Lisbon, Springfield First, St. Paris, Tippecanoe City; Marietta Association, Valley; Miami Association, Evanston, Immanuel, Price Hill, Hamilton, Lockland, Norwood, Wyoming; Mt. Vernon Association, Mt. Gilead; Pomery Association, Antiquity; Portsmouth Association, Portsmouth, Calvary; Toledo Association, Findlay, Haskins, Riverside; Trumbull Association, Girard, Youngstown Calvary; Wooster Association, New Philadelphia, Wooster; and Zoar Association, Mt. Moriah, and Steubenville.

WISCONSIN ADOPTS

FIVE-YEAR OBJECTIVE

In the anniversary number of the *Wisconsin Baptist*, issued in August, 1926, the executive department of the state convention recommends the following five-year financial missionary objective for the state:

"We recommend that the missionary goal for our state convention be set at a minimum of \$72,000 for the present year, that this be increased from year to year until it reaches the average of the new world movement period, or not less than \$105,000 per year. We believe that this lies in the realm of possibility during the next five years.

"With this thought in mind we recommend that every church in the state increase its denominational offerings this year by a minimum of 15 per cent over the offerings of the year which closed Apr. 30, 1926, and where this does not bring the offering of a given church up to what it was during the year which closed Apr. 30, 1925, we suggest that such church strive to at least attain to the figures of the year 1924-25. We also suggest that our churches increase by 15 per cent every year for the coming five years. This, in the majority of cases, we think is not too much to ask. We do not mean that the vote of the convention makes this the rule for the individual church, but suggest that every church study its financial ability with this thought in mind, and that wherever possible the church fix this as a minimum goal."

ADOPTS THE PLAN.

The Spokane Liberty Park church has voted to adopt the every-member plan and is putting it into operation at once. In preparation for the coming evangelistic campaign, prayer groups are being formed and cottage meetings are planned for the first two weeks of January.

WHAT CONSTITUTES

A MISSIONARY CHURCH?

In general, a missionary church is one which has a vision of the world's need of a Saviour, feels the urgent call of the great commission, purposes to answer the call, and wishes to cooperate with others who are responding to the same call in order that the great mass of humanity may have the Saviour and the blessings of his kingdom.

In particular, a missionary church is one which has a pastor who is imbued with the missionary spirit and who has the desire to see the whole world brought under the sway of the gospel. The deacons of this church cooperate with its pastor in his missionary purposes and efforts. The trustees are willing to propose a generous missionary budget for the church to be adopted with the budget for current expenses. There is a church missionary committee composed of a representative of each organization of the church, that representative being the leader of missionary education in his or her department of the church. On this committee should be one or two members from the church at large who understand the situation in the church as a whole. The committee is alive to all missionary developments and alert to grasp every opportunity to put them before the church in church missionary meetings, through the church bulletin, at missionary socials, by disseminating literature, and by all other means available.

The women's circle cooperates with all the efforts of the missionary committee and by its activities creates an atmosphere favorable to the enterprises of the missionary committee.

A missionary church has a definite missionary program and works to its accomplishment, having among other objectives the payment of one-twelfth of the missionary budget each month, the increasing of subscriptions to missionary publications, particularly *Missions*, the gaining of more stewardship adherents, and the winning of volunteers who will give their lives in Christian service.—Reprinted from *The Ohio Baptist*.



Among Ourselves



A British Causerie

BY FREDERIC C. SPURR

Doctor Moffatt's Bible.

ABOUT two years ago quite a sensation was caused by the publication of a new translation of the Bible by Doctor Moffatt. That one man should undertake such a colossal task was in itself amazing. The revised version of the Bible which appeared in 1881 was the work of a group of scholars and it took them years to complete it. It was inevitable that Doctor Moffatt's attempt would challenge comparison with the greater work. Those who have read the preface to Moffatt's Bible will understand the purpose he had in view. He has not tried to rival the greater work, but to supplement it with a translation which has the advantage of presenting idiomatic English many passages which mean little to ordinary readers of the older versions. When the book first appeared it was received in certain quarters with contemptuous criticism, and even abuse. It was deemed irreverent. But it has won its way so completely that the three original volumes are now issued in one volume, and in this form it will undoubtedly have an enormous circulation. I have used the book daily during the last year in private reading, and more than once have read Old Testament passages from it in public. In the latter case the effect has been immense. The congregation has been alert and keen not to miss a word. In particular the historical books become alive in a new way. We are reading not ancient but contemporaneous history. I commend this book to brother ministers for occasional use in this way. They will be surprised to see the new interest awakened in the Bible. At a time when, in general admission, Bible reading is falling into decay, it would be well to awaken it by the use of a translation which compels attention. Of course some will always be prejudiced against any version but that which they have been familiar from infancy. But prejudice does not fall within the province of reasonable actions.

The New Prayer Book.

The bishops and others are busy preparing the final draft of the revised Book of common prayer. The publication is expected some time next year. It has already leaked out that a number of changes have been permitted which may cause serious trouble in the church of England. The evangelicals are alarmed and have issued an appeal to their supporters to withstand any change which threatens the Protestant character of the prayer book. The changes in the communion service, for example, are said to be in the direction of greater

freedom for the sacerdotal party, which is at present undoubtedly the dominant party in the church of England. Fear is expressed that the concessions in the matter of reservation will lead to other things which are Roman and which the extreme party is determined to obtain. In any case the new prayer book will be like the old one in one particular, it will be a compromise, and a compromise in these things satisfies nobody, as the history of the last 400 years shows. After all the main thing is what is the church of England, Catholic or Protestant? Until that matter is settled friction will continue. Of course both terms need defining. And there is the matter of the settlement. The entire question is much involved both politically and religiously. The remarkable thing is that the Anglo Catholics now claim to be the true evangelical party in the church. They say that the mass and all it stands for is the sole guarantee of evangelical truth.

The Little White Church on the Hill

("The Little White Church on the Hill" is a lecture on rural communities written by Rev. A. H. Sulphin of Redbank, N. J. Following the giving of this lecture at Paris, Me., Anesta Eastman wrote this poem.)

YOU have sung of the "church in the wildwood,"

The loveliest place in the dell,
The spot dear to somebody's childhood,
"The little brown church in the vale,"
But I wish I might hear you all singing,
And I'm hoping that sometime I will,
Not about the brown church in the valley,

But about the white church on the hill.
As the lighthouse, on guard at the seashore,
Shows the port to the mariner's eye,
So the little white church on the hilltop
Points the way to the mansions on high.

Like the light of a welcoming fire,
Look from any direction you will,
You may catch a bright gleam from the spire

Of the little white church on the hill.
It is not one of earth's grand cathedrals,
It is not a vast temple of stone,
But the little white church on the hilltop
Has an honor that's wholly her own;
From her have gone forth mighty leaders
Whose praises the angels might sing,
For they went to proclaim the "Glad Tidings,"

The wondrous "Good News" of the King.

And that's why I wish you were singing,
And I'm hoping that sometime you will,
Not about the "brown church in the valley"

But about the white church on the hill.

Here again it is a question of definition. What is meant by "evangelical"? It would seem that we have come to a time when we must examine once again the terms we use, and clearly say what we mean by them. So long as men are employing the same words with different meanings confusion must reign. How far the new prayer book will help matters forward it is difficult to say at present. If a compromise is reached we shall not be much farther on. Undoubtedly the *crux* of the matter will be the communion service. Meanwhile it is significant that sacerdotal ideas are growing where we should least expect them. One wonders what it means. Are we in for another reformation or for another counter reformation? Will Luther or Loyola prevail?

A Questionnaire on Religion.

A mild sensation has been caused by the issue of a questionnaire by two leading journals concerning the religious beliefs of the people of this country. There are fourteen questions: Do you believe in a personal God; in an impersonal, purposive and creative power; that the basis of reality is matter; in personal immortality; that Jesus Christ was divine in a sense in which all living men could not be said to be divine; in any form of Christianity; in the apostles' creed; in the formulated tenets of any church; are you an active member of any church; do you voluntarily attend any religious service regularly; do you accept the first chapter of Genesis as historical; the Bible as inspired in any special sense; in transubstantiation; and that nature is indifferent to our ideals?

The questions have been variously received. A number of protests have been offered to the form in which they appear. It is pointed out that a direct "yes" or "no" is impossible for many people and therefore the purpose of the questionnaire is nullified. Prof. Julian Huxley, who is an agnostic, has entered a protest against the questions as they stand. He says he is unable to accept the intellectual foundation of Christianity but he claims to be a truly religious man and to be able to find in prayer a real spiritual force. It should be pointed out that the questions arose out of a statement by an agnostic Jew that "intellectuals" found the universe cold and morally meaningless; he claimed that this would be found to be the position of the majority if put to the test of a questionnaire. Hence the questions placed before the public.

The published replies are remarkable from many points of view. The *Nation* is reputed to have a weekly circulation of 10,000 copies, yet only 1338 replies have been received. The *Daily News* has an approximate circulation of a million

copies per day, yet only 14,043 replies are published. The proportion of replies to readers, therefore, is amazingly small. It is explained that a number of folk wrote declining to enter the contest for various reasons. Can we then assume that the remainder who have replied really represent the general feeling of the nation? That would be too much to believe. We should want to know who these people are; that might count for much. The figures are significant. The "intellectual" paper is all on the agnostic side. Seven hundred and thirty-six of its readers (out of 1338) say they do not believe in a personal God. Six hundred and sixty-eight declare they see no purpose in nature; 793 that nature is indifferent to our ideals; 646 that there is no personal immortality; 819 that our Lord is not more divine than other men; 918 that the Bible is not especially inspired; while 920 have no belief in any church doctrines. Now for one explanation; more than half of these correspondents declare that they attend no church. Thus they do not put themselves in the way of knowing what Christianity really is. It is a mournful confession. Well! although 736 anonymous persons do not believe in God that makes no difference to the fact of the universe; it is bound to make a vast difference to them. The late Professor Clifford when he gave up belief in God declared that for him the universe had changed; it felt colder; "the Great Companion" was dead.

Emphasis on Faith

The returns of the *Daily News* are different. Here the emphasis is all on the side of faith, with many variations. The majority confesses to belief in a personal God, in immortality, in the divinity of our Lord, in the inspiration of the Bible. Over 70 per cent declare themselves to be church attendants or members. Again we should like to know who are these people; the personal element counts for so much. Three thousand, eight hundred and eighty-two people say they attend no place of worship, and about this number of votes is cast every time against the faith, which means again that those who do not put themselves in the way of knowing the truth are exactly the people to be befogged or to stumble.

The figures are worthy of a further and fuller analysis, but I have not space in which to deal with them. Two things have emerged however. One is that the boastful agnostic who was so certain that the whole country would rise and deny the gospel has been grievously let down. I have every respect and sympathy for the man who cannot believe and who honestly is groping his way toward the truth. But I have nothing but contempt for the vain coxcomb who imagines that he and his little coterie represent the brains of the country. A second thing that has emerged is the necessity—the dire necessity—for the church to embark upon a great teaching mission. It is evident that many are perplexed about their faith. We are now reaping the bitter harvest of the "stunts" so many have promoted in time past.

"Anything to get the crowd." It is time to teach as well as to evangelize, as did the apostles. While I still regard the questionnaire as a gooseberry of the silly season, the result of it, unsatisfactory as it may be, may be eventually good.

Philadelphia Letter

By ARTHUR C. BALDWIN

THE news from the churches here tells of normal fall activity. Pastors are all back in their places. The two associations, North Philadelphia and Philadelphia, plan to meet a special committee on evangelism among the churches. A definite program has been prepared and busy days are ahead.

Dr. A. Ray Petty, after a summer on his farm in New Hampshire, is preaching to throngs at the temple. He is stressing evangelism in his Sunday evening services and conversions are the regular order.

Rev. Ivan Murray Rose began his second year with the First church, Sept. 19. He starts his new year with the confidence of his people, a well-organized church behind him, and an increasing hold on a popular audience.

Brother G. Morton Walker spent the summer in Scotland and is now back with the First church of Manyunk. This church reports fifty-eight additions during the year, thirty-six of them by baptism. It is reported that the prize bull given by Mr. B. Miles of this church, has arrived safely in Shanghai and that free transportation was granted to it by the provincial governor to the Baptist mission to which it was sent. We have not heard lately of a similar courtesy offered to a missionary but the government recognizes that the bull is a valuable contribution to the welfare of the country.

The harvest home fall meeting of the Northeast Baptist Social Union was held in the Old Pennypack church Sept. 14. Among the speakers were Horace Hunt, Robert Zebley and Arthur C. Baldwin.

Dr. John A. Hainer of the Blockley church followed a large tent meeting evangelistic campaign held near his church by evangelistic services in the church itself toward the end of the summer. He was assisted by Rev. Gordon H. Baker of New York and good results are reported.

In the tent meetings, conducted by the Bosworth party, I understand that divine healing was emphasized and the reports of careful witnesses among our pastors tell of remarkable cases of healing. For example, a woman whose cancerous trouble had continued for eight years, refusing to yield to long and expensive hospital treatment, was cured after prayer and anointing with oil. A woman whose eye was turned in so that she could not see from it, went forward for prayer and anointing. At home the same evening she felt a shock and saw a flash which she did not understand, but in the morning the eye was normal. I am reporting what was told to us by serious witnesses at our ministers' conference. I do not pretend to explain or defend. It simply seems to have happened.

The Nicetown church has filled the vacancy made by Rev. A. E. Harris by calling Rev. Addison E. Pero of Westville, N. J.

Tioga church is still pastorless as are Second church, Germantown and Memorial church. I believe their committee have men in mind but they have made no definite statements as yet.

The Chestnut Street church had commission service Sept. 12, setting apart one of its members, Miss Grace Maine, for missionary service in Burma. She sailed Sept. 18 for service as teacher in the Pwo Karen school at Toungoo. This church has lost another of its young women for missionary service: Aug. 13 at Exeter, N. H., the pastor officiated at the marriage of Miss Rosalie Summerfield, whose father is a deacon in Chestnut Street church, to Mr. Herbert Lamson of Exeter. The young couple left the same afternoon for China where Mr. Lamson is to serve on the faculty of Shanghai Baptist college.

There is the sound of drums and alarms. Pastors' conferences, particularly the Methodist and Presbyterian are busy denouncing many things. Numerous resolutions are being adopted and published in the newspapers. They have denounced the sesquicentennial because it is open on Sunday. They have denounced the Dempsey-Tunney prize fight, the mayor and all his works, and various ministers who have dared preach on the exposition grounds after they, the conferences, had denounced the whole proceedings. These denunciations are heated, and they have grown out of the will of authorities to disregard the Sunday law of 1794 and keep the sesquicentennial exposition open on Sunday.

Keeping the Sabbath Holy

I think they are right in their concern. None of us can look upon the growing disregard of the sacred and creative influences of Sunday without deep concern; yet I deprecate noisy and ill-tempered utterances and red-hot denunciations that only clamor for newspaper space. Some of our conferences are in danger of getting the reputation of common scolds. The appeal to conscience is the easier way but little can be accomplished in this manner. The Sunday law of 1794 which they are so vociferously appealing has been violated one hundred times in letter and spirit by church people. Cabs, trolley cars, ice cream service, Sunday newspapers and travel, automobiles, and many other things violate the traditions the fathers had in mind. We churches have looked with more or less complacency on all this and probably shared it. We are hardly in a position to go back to the law for authority to stop others in the use and abuse of the day. None the less I believe that Sunday desecration has in it a serious peril. We must develop a sane, wholesome, helpful day, and the place to begin is with church people themselves, who must profitably lock up their automobiles on day Sunday, read some good books, quicken worth-while friendships, in addition to attending church.

Baptist Leaders Plan Advance

VICTORY rides on the Baptist horizon. It rose to view in Chicago. The occasion seemed at the outset prosy enough. It was the meeting of the Board of Missionary Cooperation at Chicago Beach hotel, Sept. 25-30. In addition to the large number of board members in attendance, general secretaries or other representatives of all of the cooperating and affiliated organizations were present and lent active cooperation. To prepare the budget for the year 1927-28 and to devise ways and means for raising it were the two great tasks to which the conference was set.

Preliminary meetings of the several groups involved in the budget were held during the first two days, and were devoted by each group to a survey of its field of work to determine its financial needs. Before every group stood the specter of the last few lean years. Some of the organizations had retrenched, reduced expenses and recalled workers until the situation seemed desperate. One or two faced the possibility of financial disaster. Secretaries and state directors had the air of men and women weary with overwork, worn with anxiety and depressed in spirit. There was much earnest praying in those two days. A host of claims pled for inclusion in the budget. A dark hour in the history of the Northern Baptist Convention prevailed when the conference assembled on Monday, received the requests from all claimants and referred the budget as a whole to a committee of adjustment, with Joseph C. Robbins as chairman.

Tuesday morning brought a ray of light. J. C. Robbins and James H. Franklin recounted the splendid achievements in evangelism, education and native initiative in foreign fields, and called for a bold advance. A new and revolutionary conception was announced when one of them said that the era of foreign missions is past, and we have entered the era of international fellowship. The conference began to catch the spirit of daring. At this point the committee on adjustment of the budget brought in the following recommendations:

"1. That we express our conviction that the time has come when we should challenge ourselves and our Baptist churches to a great forward movement, believing that we cannot under present conditions fail to respond to the demands of this hour.

"2. That we believe we should plan for a program covering a three-year period; that for the year 1927-28 we should concentrate on an effort to secure adequate housing for the churches under our city, state and home mission agencies; that for the period 1928-29 we should concentrate on a similar effort to provide for Judson college and other advances abroad; and that for the year 1929-30 a like effort should be made for our Ministers' and Missionaries' Benefit Board and schools and colleges.

"3. That we recommend that the operating budget from donation sources for the year 1927-28 be the same as for the

current year with the addition of \$75,000 for the Woman's American Baptist Home Mission Society, making a total of \$6,435,000.

"4. That the amount to be distributed as quotas to the churches be fixed at the same figure as the current year, \$5,360,000, and that the balance of \$1,075,000 be raised by gifts from individuals.

"5. That a special fund of \$1,000,000 be raised from individuals during the year 1927-28 to assist in the building of church edifices under the direction of the American Baptist Home Mission Society, the affiliated state conventions and the standard city mission societies, class A; that this sum be allocated among the above-mentioned agencies as may be determined by the finance committee in conference with the continuation committee of the associated home mission agencies.

"6. That the Publication Society be allowed the children's day offering the same as this year, adjustment of crediting to be made through the contingent fund, and provision made to give credit to the churches on their quotas.

"7. It is understood that the Board of Education will assume \$1000 of the amount requested by the Norwegian conference."

Johnston Myers, representing the committee of arrangements for the next meeting of the Northern Baptist Convention in Chicago thrilled the conference by announcing that Chicago has undertaken to bring together the greatest conference of Baptists ever assembled on the continent, and asked the approval of the conference upon the effort. Approval was unanimously and enthusiastically given, and at once a campaign from ocean to ocean to carry out that purpose will begin.

The general recommendations of the committee of adjustment were adopted and the remainder of the conference was taken up with matters of practical detail. On Wednesday evening the practical question of awakening and enlisting the constituency of the convention to the support of the proposed advance was considered, and Executive Secretary W. H. Bowler advanced a plan for a "Baptist world tour by airplane," of which full information will reach the churches through the state offices. It was unanimously approved and plans discussed in detail for carrying it out. State Director W. F. Harper of Southern California challenged any state convention to equal his convention in the ratio of efficiency in promoting the plan proposed by Secretary Bowler. Edwin Phelps gave the conference another thrill by announcing in behalf of the B. Y. P. U. that the young people are fully organized in the churches behind the denominational program, and will undertake to "sell" the plan to the membership of the churches.

A committee on findings fed the flame of enthusiasm by reporting through its chairman, Francis C. Stifler, "six facts that declare that God has been preparing us for this hour of advance":

The time of reaction following the new world movement has run its natural course and is over; we have started in the direction of a new and permanent advance, with no more need for campaigns and special drives, and are beginning to gather momentum; we have secured complete allegiance to the denominational program; a loyal sense of stewardship has been created among our people, largely by the new world movement; we are training for the new task a new generation of 200,000 Baptist young people; we are preparing to come to the next meeting of the convention in Chicago with budgets adopted in advance, quotas accepted and the new forward movement underwritten. In connection with his report Mr. Stifler read the following telegram from New York, addressed to the conference by Mr. J. L. Kraft, chairman of the Chicago committee of arrangements for the next convention: "This is the time appointed by God for Baptists to go forward. Nothing but progressive plans should be considered. It is with this thought in mind the Northern Baptist Convention committee is planning the world's greatest Baptist convention with 20,000 in attendance. Feeling it is God's plan to go forward, who are we to stand still?"

It is further significant that the finance committee, naturally and always cautious, gave the proposed budget its hearty approval, and that Secy. Frank A. Smith of the convention committee on evangelism was present and expressed his approval with equal cordiality. There is no conflict between evangelism and the budget. They will reinforce each other.

Every man and woman attending the conference holds a place of leadership in denominational affairs. Every one entered into the deliberations with a spirit and effectiveness that deserve mention; space will not permit. At last the convention has in its Board of Missionary Cooperation not merely a board but also full, purposive and happy cooperation.

Condensed Report of W. H. Bowler, Executive Secretary of the Board of Missionary Cooperation

THE day before the Washington Convention the board last met to face the task committed to it by the denomination. We were aware that the nature and outcome of the Washington Convention would have an important bearing upon promotional work. Therefore, considerable anxiety was felt as to what the outcome would be. It is now generally conceded that the fine spirit of unity and harmony which prevailed throughout the sessions was the earnest of a new day. The reports which have come to us and the personal contacts which we have made in the field, clearly indicate that a better spirit has been created in the denomination by the Washington Convention. This better spirit seems to have reflected itself in our promotional work.

Partly as a result of this better spirit

and feeling, three things can be named which indicate a growing improvement. First, there has been a decided increase in the number of churches which have accepted a definite quota; second, there is an increase in the number of churches sending in monthly remittances; third, there has been a marked increase in the number of churches paying their quotas on the basis of one-twelfth each month.

This improvement is reflected in increased receipts. From the first month our receipts have kept constantly in excess of the receipts of a year ago. Better than this, our receipts for this year are in excess of those of two years ago. The receipts from the churches are \$75,000 in excess of this period last year. By adding to this the receipts from individuals, the total receipts are raised to \$200,000 more than was received up to this time last year.

The improvements in our receipts may be due in part to the better spirit created at Washington, but they also reflect the value of regular and steady emphasis upon fundamental methods. They indicate that steady and systematic cultivation of our churches will produce results. The trend in our giving seems to have turned definitely upward, and this has been brought about not by spectacular or high-pressure methods, but by keeping the emphasis upon regular and normal methods. If we can keep up the steady and proportionate increase in the number of churches which are accepting adequate quotas, translating these quotas into individual responsibility through a well-prepared every-member plan, collecting the pledges through weekly envelopes and forwarding one-twelfth of the money every month, we shall soon witness a steady and gratifying increase in our missionary giving.

At our Washington board meeting most of the time was given to the consideration of the program which would effect the realignment of our promotional program to secure the proper relation of expression through giving to impression in regard to needs and opportunities. The outline of the realignment adopted at Washington became at once the basis of thought and planning on the part of the executive office and staff in the development of details which would accomplish the purpose of the program. The tentative program presented by the officers of the board for this meeting provides for a period of consideration and discussion of plans for a Baptist world tour during January for the purpose of making a stirring impression upon the hearts and minds of our constituency. The plans further provide that while the missionary facts and needs are fresh in the minds of the members of our churches, the churches will be asked to face the question of adopting their quotas for the succeeding year. It is anticipated there will be ample time for full discussion of the details here referred to.

The more one studies the problem of arousing and enlisting the interest of our constituency in the denominational program, the clearer the fact becomes that we must more and more depend upon

the personal element as a means of reaching people. The task of challenging people's interest through correspondence or the printed page becomes increasingly difficult in these passing days. We could well afford to give earnest consideration to the matter of how we may make far greater use of people as the medium through which we are going to command the attention of our church members. One of the important questions confronting us is that of developing plans to reach the uninterested by the personal touch of the interested. If our plans are to center around use of the personal element, then we must probably break our whole field up into small units of cultivation and enlist an army of volunteer workers whom we can influence and induce to assume personal responsibility for personal contact with the people in these units. The smallest unit in our denominational work today, next to the individual church, is the association, although in some states the small unit of organization is a district comprising part of an association or composed of two or more associations. It is not important what the small unit is, but in a general way it would be wise to turn to the thorough, systematic cultivation of some such unit as the association through the use of volunteer workers, who after training will actually create personal contacts in these given units. An efficient committee of one or more persons in each small unit could do wonders in putting into effect the denominational program. Our situation compels earnest efforts during this board meeting with a view to developing plans which will result in enlisting our constituency in larger numbers for participation in the work of the kingdom.

All are in earnest accord and deepest sympathy with the evangelistic program now in full swing. We rejoice that such a strong emphasis was given to our evangelistic task at the Washington Convention and that a cooperative committee on evangelism was constituted to lead the denomination in an evangelistic effort. Surely every one of us will be moved to much prayer that real evangelistic passion may move the hearts of our denomination. While we must be busy in the promotional program, we must find time for definite participation in this evangelistic program.

District of Columbia

By HENRY W. O. MILLINGTON

ALL our pastors have returned from their summer wanderings and with their churches, are getting down to business. Indications point to a busy year. The note of evangelism is being sounded and there is a pronounced disposition among all our people to line up with the program of the Northern Convention. A general committee is outlining plans which will include days of prayer in the separate churches and the coming together of all the churches in a common season of prayer. A conference on evangelism is being arranged and all our Baptist activities are to be developed with the thought of saving souls, in the expect-

tation of a great united campaign to be held in the winter in which all our churches will cooperate.

Our Baptist life has been saddened by the death of Rev. Henry T. Cousins Ph.D., who passed away Sept. 16. Doctor Cousins had held pastorates in England and Canada and had served as a missionary in southern Africa, where he organized a number of Baptist churches. He was the pastor for eight years of the Anacostia church of Washington, later serving for two years as chaplain of the leper colony in Louisiana. Sickness prevented his doing active work the past two years. Doctor Cousins had an excellent mind and was a member of the Society of British Authors and was a fellow and gold medalist of the Society of Science, Art and Literature of London.

The Clarendon (Virginia) church Rev. Perry L. Mitchell, pastor, is forging ahead. During the last year the church offerings amounted to \$12,148 of which \$4002 was contributed for missions. The Sunday school had an average attendance of 325 and 105 persons united with the church.

Nebraska Letter

By R. R. COON

THE dedication of the church at Smithfield, Rev. Harry E. Wolcott, pastor, took place Sept. 12. State Secretaries Morton and Rev. Roy Larson of Holdrege were present, preaching morning, afternoon and evening. The dedication service was held in the evening; the pastor offered the prayer of dedication. Mr. Wolcott has done a work of great value. Such work, modest but heroic, deserves special mention.

Rev. R. R. Richards has held meetings at Juniata where there were nine conversions, and is now at Dickens. Following this, he has two appointments in Wyoming.—Rev. J. J. Whitman has success at Horace and two outstations with steadily increasing membership, a real Baptist field.—Six were baptized at Gibson, Rev. E. H. Jackson, pastor.—Rev. H. R. Murphy, missionary from Indiana, has done evangelistic work at Wilserville and Lebanon while waiting a call to return to India.—Rev. J. M. Whis has moved from Chambers and become pastor at Battle Creek.—The Oberlin church has called Rev. A. Christophers of Dell Rapids, S. D., who will soon be on the field.—Rev. L. C. Bauer of White Hall, Ill., will conduct revival meetings in the churches of Arthur and Arnold. Evangelist James Kramer of Denver is holding revival meetings at Beatrice.

Rev. and Mrs. O. B. Sarber stopped at Grand Island on their way to Madras, India, where their daughter is a professor in Union college. Mr. Sarber is pastor at Grand Island and during his ministry the church building was completed, a parsonage was secured and a chapel built in the west part of the city. Mr. and Mrs. Sarber planned to sail for Seattle to Yokohama, spend nine days in Japan, then to Shanghai and Hong Kong, China, for two weeks, then to Singapore and to Madras by Nov. This is an endeavor of great privilege and doubtless Mr. and Mrs. Sarber

nd profitable and congenial service in the foreign field.

The Grand Island young people held a rare "sunset social" for the older members of the church, about forty in number. Two former pastors, Sarber and Dr. E. F. Jordan, were present, who with Mrs. Sarber gave reminiscent addresses of deep interest.

Doctor Jordan has resigned as vice-president and financial secretary of Grand Island college. Accepting his resignation, the trustees of the college a resolution said: "We appreciate our great sacrificial work for the college in the years of the past, and the heroic term of service for the institution you are now finishing." As pastor in the city, as president, and as financial secretary, he has had marked success.

The Nebraska Convention meets with the First church, Omaha, Dr. A. A. DeMarne, pastor, Oct. 13-17. Among those who will give addresses are Drs. J. A. Massee, S. G. Neil, P. C. Wright, A. M. Petty, Miss Alice Brimson, Missionary A. Curtis.

It is the desire to make this a great evangelistic conference. For twenty-five years the writer has made it his practice to attend the Nebraska Convention, and be present from the first day to the last. If every pastor would be present it would be a convention long to be remembered.

Boston Letter

By CHARLES H. WATSON
First Church, Boston.

Rich in historical associations, so conspicuous in the Boston Baptist brotherhood, the doings of the old First church are sure to compel general interest. Whoever the church calls to its leadership will be certain of a wide welcome, and will find his labors awakening sympathetic expectation. At a large meeting held Sept. 18, a unanimous call to the pastorate was extended to Dr. Harold Major, of Dallas, Tex. Doctor Major has been the summer supply minister for the last two years, and acquaintance as preacher and pastor ripened sufficiently to make him an attractive candidate for the vacant pulpit.

Doctor Major, though a northerner by birth, is a southerner by education, pastoral experience, and theological attitude. He was graduated from the Southern Baptist seminary at Louisville after ten years in business, and as many in prominent pastorates in Georgia, Tennessee and Texas. He comes to the First church at a time when the success that may be won will be peculiarly his own, both by pulpit ability, and by adaptable leadership during a changing, yet promising opportunity. He will have the warm welcome of the entire Baptist brotherhood.

Rev. Charles R. McNally, who has acceptably filled the interim between two pastorates, has proved himself in spirit and ability, a fine leader and a strong church.

Doctor Massee on Evangelism.

By a happy plan of the program committee of our ministers' conference, we early in the fall an inspirational ad-

dress from Dr. J. C. Massee on "Evangelism." Such an address from him was fitting, especially after recent denominational developments. Those familiar with Doctor Massee's masterful method and skill found all of their expectations realized in the moving speech. He evidently believes in evangelism and therefore speaks. He has the old confidence and the rich, accumulated experience that go with what has always been accepted as the gospel evangel that brings conviction and conversion. The crowds attendant upon his ministry, and the faithful preaching they hear and respond to make him an outstanding Christian force in the city.

Doctor Massee's pronounced attitude toward our chosen leaders, and the great work committed to Baptists has exerted wide and heartening influence for good. His deep convictions are well known, and he has not changed them, but has chosen the way of pronounced Christian cooperation, instead of the waste of contentions among workers and brethren. What except the best for us all can come from such a course? Can the best come from an opposite one?

A Good Old Custom.

For over forty years, the Baptist ministers of Boston and suburbs have observed the custom of giving a banquet "send-off" to brethren called to serve in other sections of the country. It is a good custom, because it gives public honor to a brother at the outset of his new opportunity for service, and puts him in good heart and confidence in facing his inevitable problems. Sept. 27 at the City club, Boston, we gave a farewell luncheon to Rev. Harold L. Abbott, of Maplewood, who goes to the Fifth church, Philadelphia. A large and happy company uttered God-speed and good-will.

Doctor Gilkey and the Ministers.

The ministers began their meetings with strength. Dr. J. M. English, in the opening address on "Our Great Baptist Educators," gave the young ministers a delineation of our old-time giants that was graphic and informing. Then came Dr. J. C. Massee's timely and moving address on "Evangelism" that found great acceptability.

The third meeting, Sept. 27, brought Dr. Charles W. Gilkey, of Chicago, with his vivid world view of missions from the oriental angle. It was a sound and convincing presentation that the whole denomination should hear. Specifically it looked at our western Christianity through the eyes of India, whither Doctor Gilkey had gone to deliver the Barrows lectures. He carried to them a great message, but to us he brought a greater because a more needed one. He proved that while we have sought to bear to the East a Christian gospel, it has been heavily discounted by our own un-Christian faults. The keen oriental has come to discard the husk of it—Christianity, and accept the kernel—Christ, and the husk does not remind the oriental of the kernel. We have become so preoccupied with our "race superiority," war relish, and materialistic money wor-

ship, that we became blind just when the oriental was opening his eyes. Now that we are seen and understood, there must be an entire readjustment of our western Christianity if it is to convince that it is of Jesus Christ, and draw all men to him.

In the face of such a vast world transformation as that now going on, while we are made humble and self-conscious, a message like Doctor Gilkey's corrects, reproves, and finds no gainsaying.

Journalism and the Big Fight.

It was the morning after the great modern sacrament to brutality at Philadelphia. On his way to the city with a neighbor, the writer called attention to the shrieking front page headlines, and the innumerable columns of detailed description of the orgy of mud and blood, as one more proof that journalism was demoralized, and demoralizing. The neighbor, keenly intelligent from the journalistic viewpoint, gently parried and qualified the sweeping indictment. After he had reached his desk, by way of completing the conversation, he sent the following note:

"Dear Doctor Watson: I cannot let the thought go by without saying that in my belief no stronger sermon inculcating clean and regular living to young men could be found than in Dempsey slumped on his corner stool, his face hampered, his body ripped to a bloody blurb, and decisively beaten, all because he put three years into movie society, Broadway nights, and worry over a broken contract. Seven years ago his iron fists and good nerves put down that giant Willard—a David and Goliath affair. Ulysses ran a man through and we applaud him, but that is in the classic tale. There are 400 worse vices than jarring a man's solar plexus and mauling his face."

That genial, non-pugilistic neighbor had something in his punch. Nevertheless, a goodly segment of the indictment of modern journalism will have to stand.

Indianapolis Newsletter

By FREDERIC ARTHUR HAYWARD
The Indianapolis Association.

THE Indianapolis Association held a profitable two-day session Sept. 21-22. The association motto was "I determined to know nothing among you save Jesus Christ and him crucified" (I Cor. 2-2.). This one hundredth anniversary was prayerfully planned and as prayerfully observed. The addresses stressed spiritual values rather than the review of a long historical period. A well prepared paper was read by Miss Della Dearborn on "One Hundred Years of Baptist Fellowship," and an address was given on "The Forward Look" by the writer. Living echoes brought forth happy remembrance of past years and it was a pleasure to hear three messengers who had been members of the association for more than fifty years speak of the sacred years. More than fifteen people were present who had been working with the association for twenty-five years, among them the pastor of the Tuxedo church, whose message compared the present ideals with days gone

by. The comment of the messengers was unanimous that this was the best and most spiritual associational gathering ever held. The closing service was a visualization of the new day. The B. Y. P. U. rally brought together 787 young people representing the various societies in attendance. More than 300 were turned away and it is estimated that nearly 1100 people came for the closing hours of the one hundredth association.

Our Heads Are Bowed in Prayer.

Death has crept into our ministerial ranks so often that we find an unusual sympathy among the group. We have met together for prayer in some cases. We have gone quietly to the home or church in other cases, and have waited on the Lord while a "household of the minister" has been in the shadows. Our heads are now bowed in prayer for Rev. E. G. Shouse of the Crooked Creek church. This growing community in the northwest end of the city has been led by this heroic pastor. As preacher and lecturer he has traveled widely and has a host of friends. Since he became pastor of this church the interests have increased. A new addition is under way which will include rooms for the department of religious education. While in the path of duty Mr. Shouse was stricken and has been unconscious for more than two weeks. He is near the "shadow lines." His friends ask for courage and faith from the Father in this hour.

The Acton Church Will Rebuild

A short time ago fire demolished the brick building of the old Acton church. A few straggling bricks tell the story of the loss. These the children have cleaned and piled for the new house of God. Committees are at work on plans for designing and financing the new building. A special drive for a "cash payment" of \$2000 by January 1 was launched Sept. 26. Rev. J. H. Julian is pastor.

Fellowship Week at Garfield Park.

This young church had a fellowship week and indicated the joy of an aggressive program. The various nights were given over to the young people, the men, the ladies, the church school and the community. Following "the seven-day services" it was expected the every-member canvas would be completed. The committee planned to undertake this important task by beginning at the list of noncontributors and finishing the campaign with a Victory Sunday, Oct. 3. Baptisms were expected on this Victory day as well as the financial statements. Pastor Greenfield is a wise leader.

The Pastor's Retreat.

The average layman might well ask as did one in this city, "Why are the ministers retreating? To whom are they obligated?" His idea was that it was a sort of pay-up campaign after which additional obligations could be incurred. It might be interesting to get the reactions of other people when such happy phrases in the newspapers suggest retirement for spiritual values. Our church vocabulary needs reediting for the unchurched mass.

It is a custom fairly well established that the ministers of all communions in this city go to the boy scout reservation and for one day give themselves to meditation and prayer. An outstanding Bible student and leader is procured for special messages. Business meetings and fellowship hours help bring about common view-points and cooperation. The pastor's retreat was held Sept. 27. About 200 were in attendance. Dinner was served by the Indianapolis church federation.

The First Church Bible Studies.

The Book of Nehemiah, becomes new under the leadership of Dr. Frederick E. Taylor, First church, and the mid-week services take on a new bent. For several months this church has laid emphasis on this study. Doctor McKay, associate pastor, led in the studies of the general epistles of the New Testament during the summer. The pastors in other churches have programs of this type and the appeal indicates a tendency toward deeper spiritual values.

Maine Notes

By E. C. WHITTEMORE

THE Penobscot Association held a largely attended mid-year session, Sept. 23, with the church in Howland, of which Rev. George F. Currier is pastor.

Rev. O. E. Thomas of Bradley preached a significant and spiritual sermon. Rev. H. A. Welch of Brewer, moderator, strongly presented the work of "Recruiting the Boys." Evangelists Willa Ferguson and E. A. Davis helped in the program. Pastor Robison of Bangor, Pastors Whittier of Corinth, Bullen of Lee, Winsor of Bangor, Smith of Pasadumkeag, and Terrill of Cardville, contributed to an interesting and profitable meeting. The missionary address was by Doctor Whittemore, secretary of the state board of missionary cooperation.

An excellent dinner was served with the hospitality usual to the Howland church. The church in this thriving manufacturing center is to be congratulated on its pastor, its plant, its opportunity and its spirit.

Christ and I

By NARAYAN VAMAN TILAK, "THE CHRISTIAN POET OF MAHARASHTRA"

(Translated by L. M. E.)

AS LYRE and the musician,
As thought and spoken word,
As rose and fragrant odors,
As flute and breath accord,
So deep the bond that binds me
To Christ, my Lord.

As mother and her baby,
As traveller lost and guide,
As oil and flickering lamp-flame,
Are each to each allied,
Life of my life, Christ bindeth
Me to his side.

As lake and streaming rainfall,
As fish and water clear,
As sun and gladdening dayspring,
In union close appear,
So Christ and I are holden
In bonds how dear!

The service of the small church to the larger and to general kingdom interests, was exemplified when, at Dexter, by unanimous vote of council, Leroy Campbell, son of the little church at Clifton, was ordained its pastor.

Under strong spiritual impression the boy Campbell began to preach almost from his conversion. He sought preparation for the ministry and was graduated at Harvard this year. He was called to the Dexter church and his ministry already is producing excellent results.

At the ordination service the ordaining prayer was offered by Rev. S. E. Frohock of Milo; the sermon was given by Dr. E. C. Whittemore of Waterville; the charge to the candidate, by Rev. C. S. Roddy of Cambridge; the charge to the church, by Rev. A. M. Winsor of Bangor; welcome to the association, by Rev. S. E. Frohock. Rev. J. L. Sanders of Dexter was clerk of the council.

Regional Conference in Rhode Island

By A. W. CLEAVES

THE first of the thirty-eight regional conferences on evangelism which are to be held throughout the field of the Northern Baptist Convention was with the churches of Rhode Island and southeastern Massachusetts and was held Sept. 13, in the historic First church, Providence, Dr. Arthur W. Cleaves, pastor. It was a great occasion and the pastors and church workers who crowded the conference hall at all three sessions report that they are engaged carrying to their own churches something of its power and suggestion.

Many local pastors had part in the program, either giving addresses on some phase of the subject or presenting methods which have proved of value to the churches in the carrying on of a consistent evangelistic work. Every session had in it prayer and devotional periods characterized by warmth of spirit and renewed consecration.

From without came three speakers each making a contribution without which the conference could hardly have left the impression it did. Rev. Frank M. Goodchild stirred the congregation with an address on "Prayer Power." Rev. J. C. Massee spoke on "The Immediacy of the Evangelistic Task" and again on "The Unfailing Passion." On such themes Doctor Massee is at his best and is certain by his own passion to carry with him the hearts of his listeners. Rev. H. F. Stilwell spoke twice each time with impressiveness and suggestion.

The thought of the churches in this region is being increasingly given to the matter of evangelism. Associations and other groups are featuring the subject in their meetings. The conference held at Providence has given impetus to the whole movement. If the spirit manifest here prevails in subsequent meetings, it would seem possible to predict for the winter one of the greatest gatherings in the churches that the Northern Baptist Convention has known.

Here, There and Everywhere

SIX CHURCHES OF Valley City, N. D., are engaged in a united evangelistic campaign.

HAMILTON MEN'S Bible class in the First church, Hamilton, Ohio, taught by Pastor G. Sayers, beat Middletown in attendance; and does not hesitate to crow a bit. See picture of victors, page 1060. In even weeks the Middletown class registered a total attendance of 1028, and the Hamilton class, 2087.

JUDGE W. H. WITTY, general secretary of the Baptist Brotherhood, has been for some time in the hospital at Mounds Park sanitarium but is out again and is making rapid recovery from a severe surgical operation.

SALUTE ALFRED FRANCIS BAILEY, recently arrived son of Rev. and Mrs. A. H. Bailey of Spokane. His father thinks he is already almost smart enough to be state superintendent of Baptist work for East Washington and Northern Idaho. And why not?

REV. E. H. GILLETTE, after thirteen years spent in rural pastoral work at Mt. Olive church, Iowa, has become convention pastor for Idaho. He will reside at Caldwell, where his son, Stanley Gillette, is the ve pastor.

THE MEN'S BIBLE CLASS of White Temple, San Diego, has completed its first year with an average attendance of over 200. Pastor John Bunyan Smith is its teacher. THE IDAHO BAPTIST CONVENTION will meet at Pocatello Oct. 11-14.

First church, Adrian, Mich., without any special effort had 325 in Sunday school Sept. 22.

MEN OF FIRST CHURCH, Lebanon, Ind., have organized a brotherhood with Russell Smith president, J. Elmer Rhea vice-president and Velda Ulery secretary-treasurer.

THE INCOMING CLASS of Berkley Baptist Divinity school numbers eighteen, and the total enrolment is forty-five. During the last year the permanent resources were increased by \$50,000.

REV. W. E. MILNER of Carlisle, Ark., has accepted a call to Fort Dodge, Iowa.

BAZAAR AND CHICKEN DINNER were the recent attractions at Ansley, Neb., with profits amounting to \$127.60.

SOUTH BEND, IND., has four Baptist churches, with pastors as follows: First, W. Bouwman; Calvary, F. L. Enslow; Mt. Zion, J. F. Mason; St. John, R. R. Alexander. Baptists of the city are preparing to entertain the Indiana Baptist Convention.

DR. AND MRS. SAMUEL J. SKEVINGTON sailed for China on the "President Lincoln," Sept. 18. Seventy-five members of Hollywood church were at the wharf to bid them good-speed.

HUMBOLDT, IOWA, gave to its new pastor, Charles G. Wright, and wife, a delightful reception. The church is well organized and prospects are bright.

TO REALIZE THE change of missionary

program induced by the growth of the modern city, one has only to scan such a report as that put out by the Detroit Baptist Union for the year 1925-26. It is a study in denominational statesmanship.

FIRST CHURCH, Bridgeport, Conn., is starting off under Pastor Chas. H. Heimath with excellent spirit and prospects.

REV. N. M. BODENHORN has welcomed to the membership of Pleasant Lake church, Ind., twenty-seven members in the last six months, twenty-three of them by baptism.

PASTOR GORDON HASSELBLAD is in revival meetings at Central church, Sioux Falls, S. D., with Evangelist David Nygren assisting him.

BAPTIST CHURCHES of Newark, N. J. have effected a city mission organization in the class A, and Rev. Winfield S. Booth has accepted the position of executive secretary.

LADIES OF THE LOSING SIDE in the reading contest at Barrington, Ill., entertained the winning side in the church parlors, Sept. 24.

SANTA ANA, CALIF., First church is assembling pictures from all parts of the world for use in the school of world friendship.

PASTOR J. A. MAGUIRE at Sterling, Kan., has closed a successful revival in which he had the assistance of Mr. and Mrs. John Imrie, singing evangelists.

SPECIAL MEETINGS began at Temple church, Chicago, Sept. 26, with Evangelist James W. Kramer, a choir of fifty voices and an orchestra of twenty-five pieces supporting Pastor J. H. Hughes.

BAPTIST MINISTERS of Chicago held a luncheon conference on evangelism at the Morrison hotel, Sept. 27, with Rev. Frank A. Smith, secretary for the cooperative committee on evangelism. Rev. Louis Jensen presided. Addresses were made by Mr. Smith and by Revs. York A. King, Robert V. Meigs, Perry J. Stackhouse, Herbert W. Virgin, A. E. Peterson and James W. Kramer. It was agreed to ar-

Neighbors

By HENRY CROCKER

SUNBEAMS through my western window

At the break of day,
Waken me, surprised and wondering,
Till I glance across the way,
And see my neighbor's window-panes
Aglow with sunrise glee,
Flashing calls to merriment
Across the street to me.

When this happy day is ending
And sunset clouds are bright,
I hope my western window will
Reflect a rosy light
Through my neighbor's darkening windows,
That face the other way,
And share with them the beauty
Of the sun's last lingering ray.

range for a conference on evangelism about Nov. 1, with the hope of having the presence and assistance of Dr. J. C. Massee. Thirty-four ministers sat at the tables.

CONFERENCES ON EVANGELISM have already been set up in twenty-three states.

AT THE REQUEST of the church at Davison, Mich., Pastor P. J. Johns is continuing for the sixth year with highly encouraging outlook.

REV. JOHN G. C. IRVINE has accepted the pastorate at Almont, Mich.

SEVENTY-SEVEN MEMBERS of the Sunday school at First church, Battle Creek, Mich., received certificates at the last promotion day. Twenty-four pupils had a credit standing of 90 per cent, and six, 100 per cent.

BIRKET MEMORIAL CHURCH, Detroit, has adopted a well-organized and practical program for the work of the year which covers all of the essential denominational interests.

POLICEMEN AND FIREMEN were the special guests of the First church, Terre Haute, Ind., Sept. 26.

PASTOR PERRY J. STACKHOUSE of First church, Chicago, has published in book form some of the drama sermons which he has recently been giving with unusual interest to his own people and by special invitation to other audiences.

A CLAM BAKE was the special luxury at Greece community church, N. Y., Sept. 27.

PASTORS, PUT THE local address in your church bulletins.

"ADAM AN EASY VICTIM," was the first of a series of sermon themes on Biblical characters by Pastor Charles F. Matthews at First church, Topeka, Kan.

GOALS SET FOR THE First church, Bozeman, Mont., by Pastor R. W. Shaw and adopted by the church are seventy-five additions to the church, all debts paid, current expenses paid in full currently, \$1500 for missions, Sunday-school average 150. That sounds like victory for Bozeman.

BAPTISTS OF PROVIDENCE, R. I., held a workers conference at Cranston Street church Oct. 4, and will hold a missionary training institute at First church, Oct. 20. Programs provide for suppers and thoroughly organized courses of lectures with distinguished teachers on both occasions.

LIGHTS ARE DIMMED when baptism is administered at the Baptist Temple, Charleston, W. Va.

CONSECRATION OF INFANTS seems to be a growing practice among Baptist churches.

THE DETROIT BAPTIST Union is not merely a social union. It is a great constructive, community, missionary, and service organization. Last year it spent in its various activities \$300,743.

REV. D. C. BLUNT HAS accepted a call to the First church of Richmond, Ind.

PASTOR ROSWELL OWENS of West Baden, Ind., had the assistance in a revival of Revs. H. W. Tribble and Harry Beckman, and closed with nine adult candidates for baptism.

PASTOR CHARLES R. DURDEN has begun his third year at First church, Bloomington, Ill.

MADISON ASSOCIATION, Ind., passed reso-

lutions opposing open or associate membership and affirming an inspired Bible, the deity of Christ, his atoning death, his resurrection and his coming again.

ELLIOTT AVENUE CHURCH, Springfield, Ill., will maintain a church night and school of missions. Rev. J. W. Merrill is the minister.

DR. HAROLD MAJOR of Dallas, Tex., has been called to First church, Boston.

DR. M. JOSEPH TWOMEY of Newark, N. J., was called to succeed Doctor Brougher at Temple church, Los Angeles, but could not see his way clear to leave Newark.

REV. H. LEE MCLENDON of Centralia, Ill., supplied the pulpit of Albany Park church, Chicago, during the vacation season. His last sermon there was given wide circulation through the daily papers.

REV. J. FRANKLIN DAY, field secretary for the western division of the Baptist laymen's movement, has located in Chicago. Mr. and Mrs. Day have placed their membership in North Shore church.

CAPTAIN LAUGHTON of the Baptist mission ship in Japan, spoke at Lake Avenue church, Rochester, N. Y., Sept. 26.

THE CARMAN QUARTET, consisting of Dr. A. S. Carman of Chicago and his sons, Rev. Raymond S. of Joliet, Prof. Newton H. of Galesburg and Rev. Charles A. of Galesburg, after some years of separation is able to sing together again, and gave a musical program in the First church, Galesburg, Sept. 26.

PASTOR R. F. MCFARLANE, at New Hampton, Iowa, is engaged in revival meetings assisted by Evangelist Ira L. Deal.

MRS. T. J. GILLETTE, widow of Rev. T. J. Gillette, formerly of Clinton, Iowa, has been critically ill in the hospital, but is now recuperating in the home of friends at New Hampton, Iowa.

AT AN UNUSUALLY interesting recent

The Baptist

Chicago, October 9, 1926

Vol. VII

No. 36

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.

Want Ads

BAPTISTS—Honor The Lord! Make "Soul-Winning" a permanent ministry by sending your "Faith-Gifts" to THE BAPTIST EVANGELISTIC BUREAU, South Solon, Ohio.

prayer meeting at Immanuel church, Rangoon, Burma, six candidates were received for baptism.

FIRST CHURCH, Seattle, held an all-church home-coming social Oct. 1. The program was provided by the young married men's class.

YOUNG PEOPLE OF Rutherford church, Louis J. Velte, pastor, held a snap-shot social Sept. 21. Pictures taken during vacation by members were thrown upon the screen.

AURORA ASSOCIATION in Illinois by resolution voted to "reaffirm its loyalty to the Northern Baptist Convention and its work and to the historic faith and practice of the denomination as embodied in the resolution on the basis of membership and practice of immersion adopted at the Washington, D. C., session of the convention."

NORTH SHORE CHURCH, Chicago, will purchase a pony for the use of Miss Ethel A. Masales, missionary in Assam.

MISS KATHERINE ASHWORTH and Mrs. R. P. Kaignn who have been attending important international conferences in Europe, interpreted those conferences in meeting of the Church of the Redeemer, Yonkers, N. Y., Oct. 3 and 10.

A BIG FALL MEET, with Rev. E. L. Dakin of Brooklyn as speaker was held by First church, Red Bank, N. J., on the evening of Oct. 7.

THE NEW BRIDE of Rev. James Whitcomb Brougher, Jr., was baptized by his father at Oakland, Calif., Sept. 19.

PAUL, SON OF Pastor Edwin H. Prescott of Newburyport, Mass., has entered the international Y. M. C. A. college at Springfield to train for a boys' secretaryship.

LOYALTY SOCIALS FOR ALL ages occupied the week of Oct. 3 at First church, Akron, Ohio.

FIRST CHURCH, Green Bay, Wis., celebrated its seventy-fifth anniversary Sept. 26. There was an elaborate program, in which in addition to Pastor Edwin Simpson, Prof. Gerald Birney Smith, Rev. G. C. Mitchell, and a number of local religious leaders participated.

ROBERT HULLEY VELTE made his appearance beneath the moon and in the home of Rev. and Mrs. Louis J. Velte of Rutherford, N. J., Sept. 17. It is understood that his qualifications to serve as pastor's assistant, especially his vocal ones, are satisfactory and promising.

PASTOR W. D. WHAN of First church, Waukegan, Ill., announces the organization of a teachers' training class of fifteen members in his Sunday school.

FIRST CHURCH, Bridgeport, Conn., called Rev. Blake Smith of Yale Divinity school to serve as educational director, and will install a radio station.

BUSINESS MEN'S BIBLE class of First church, Tulsa, Okla., is broadcasting its Sunday morning program through station KVOO-374.8. For its official direction it draws upon the strongest business leadership of the community.

"NEW ENGLAND CHAPEL Auto No. 5," built by the American Baptist Publication Society for work in Porto Rico, was dedicated, Sept. 12. Representatives were

present from seventeen Baptist churches in the island, from several other denominations, from the daily press, from the union evangelical paper, from the evangelical seminary, and from the American Bible Society. Dr. Samuel G. Neil preached the dedication sermon and Rev. Daniel Echavarria offered prayer. Mr. Echavarria will have charge of the car.

FOR GREATER EFFICIENCY, Pastor Richard E. Day of Phoenix, Ariz., has divided his men into groups of five each with a leader. The initial organization has eighty-five men.

MRS. ADDIE L. CHAMBERLAIN, a member of Park Memorial church, Springfield, Mass., for many years, left to the church a bequest amounting to \$2,484.83.

REV. INGRAM E. BILL, in charge of Baptist hospital work at Rochester, Minn., writes that an effective service could be rendered by giving subscriptions to the denominational papers in the name of the Baptist hospital service guild at Rochester, Minn. He states that subscribers are overjoyed to receive their paper the day upon which it is due. The following, according to this missionary pastor, is a safe estimate of the denominational literature that could be used continuously: twenty-five copies of THE BAPTIST; twenty-five copies of Missions; twelve copies of a Southern Baptist paper; five copies of the North Star.

ORDINATION SERVICES for Kenneth P. Wallace were held at Ontario, Calif., First church, Sunday evening, Sept. 12. Dr. W. F. Harper, general secretary of the Southern California Baptist Convention preaching the ordination sermon. Mr. Wallace, who was formerly of Ontario, is in his senior year at Newton Theological seminary, Boston, and has served with exceptional credit a pastorate at Bar Harbor, Me., during the past two summers.

COLGATE UNIVERSITY opened for its 107th year, Sept. 16, with an enrolment of 87 the largest in the history of the institution. The freshman class was limited to 290 men, and was chosen from a list of 630 applicants. Fifty-four men enrolled in the theological seminary. The convocation address was delivered in the University chapel by Pres. George Barton Cutten "College Adventures."

THE EIGHTY-SEVENTH annual session of the Trumbull Baptist Association of Ohio was held Sept. 20-22 at Hubbard. A fine program was arranged. Among the speakers were Dr. A. C. Archibald of Youngstown; Rev. D. R. Sharp of Cleveland; R. Ketcham of Niles; and Dr. A. Frazer of Olean, N. Y. The officers elected for the coming year are R. Tracy of Hubbard, moderator; Rev. W. Barnholth of Girard, clerk; L. C. Van Nostrand of Hubbard, treasurer. Reports show substantial gains in the church and Sunday-school membership last year. The association voted to approve the steps that were taken during the year to form a permanent council to assist the association churches in matters of ordination and other matters. It reaffirmed its faith in prohibition in the following words, "We believe prohibition is here to stay. We deplore the attitude of many of our prominent public officials toward law enforcement."

ment." A silver plate was presented by the association's women's organization to the women of the Girard church for the greatest score made in missionary reading.

REV. JOHN R. BROWN, director of the United charities of Saint Paul, Rev. Albert Swenson of Hillsdale, Wis., and Mrs. W. S. Lincoln, Wisconsin state missionary, have been patients at the Midway hospital, St. Paul. The hospital reports that all three of these Baptist workers are doing well and soon will return to their tasks.

REV. WILSON MILLS spent the summer with the Baptist church at Fish Creek, Wis. He is now ready to assist in the fall evangelistic campaign. Churches desiring services as evangelist or supply pastor should write him at once, at 3723 Agnes ave., Kansas City, Mo.

J. M. MAHONEY of Decatur, Ill., was ordained on Friday, Sept. 17, by the East Park church upon recommendation of a council of Springfield Association churches. He comes from the United Brethren fellowship. Rev. T. H. Marsh, preached the sermon. Rev. J. W. Merrill was moderator, and Rev. A. B. Wimmer, clerk.

ALL PENNSYLVANIA BAPTIST YOUNG people, young people's leaders and pastors will be interested in the program of the third annual convention to be held in the first church, Erie, Pa., Oct. 16-17, just preceding the Pennsylvania Baptist Convention. The sessions will commence with registration at 9 a. m. on the sixteenth and continue throughout both days, closing the evening of the seventeenth. Mr. R. Harry Mully, song-leader at "Kiski" has been secured to direct the music and singing. The principal speakers will be Rev. J. Sherman Wallace, editor young people's publications of the Publication Society; Miss Edna Umstot, life secretary of the B.Y.P.U. of A. and Rev. F. W. Tomlinson, acting general secretary of the education board of Pennsylvania Baptist convention. Many interesting conferences will be held together with forums conducted by the officers of the young people's convention along the lines being promoted during the coming year. The complete program is being mailed to all pastors and young people's societies in the state and the desire is that all pastors shall urge their young people to send at least one representative to the convention. Entertainment will be provided by the people of Erie who have extended a cordial invitation to come and enjoy their hospitality. Any further information can be secured from the headquarters at 1701 Chestnut st.

REV. HOMER C. BRYANT began work Sept. 20, as director of religious education and young people's activities at the First church, Youngstown, Ohio, as coworker with Dr. A. C. Archibald. Mr. Bryant is a graduate of Bates college and of Newton Theological institution. He is also an excellent musician.

A NOVEL FEATURE was introduced on Sunday nights during the month of August at Anderson, Ind. The east lawn of the church was electrically lighted and a special platform arranged for out-door services. The services attracted large congregations, many of whom were non-church attendants. Three or four hundred chairs in the fore-

ground were filled with worshipers. Around the edge, parking space was provided for automobiles and every available space was taken up; many of the people remained in their cars and participated in the services. Machines were also lined on both sides of the street and people stood on the sidewalks and in the open alley. Conversions took place at every service.

A NEW CLASS of preliminary students has been admitted to the Mounds School of Nursing. They will go through their probationary period before entering as registered students. The list includes: Alice R. Pelton, Wauston, Wis.; Dorothy M. Lundin, Joliet, Ill.; Evelyn R. Juenke, Farmington, Minn.; Irene S. Schiebstad, Houston, Minn.; Amanda A. Blumhagen, McIntosh, S. D.; Clarice V. Edminster, Dassel, Minn.; Myrtle A. Melby, Moorhead, Minn.; Ethel M. Heitman, Gregory, S. D.; Laura C. Larson, St. Paul, Minn.; Myrtle A. Carlson, Summit, S. D.; Ruth R. Dallmus, Bison, Kan.; Miriam L. Dallmus, Bison, Kan.; Lottie J. Tarr, Fairfax, S. D.; Evelyn M. Peterson, North Branch, Minn.; Edna V. Pearson, Des Moines, Ia.; Ruth Toussaint, Wauwatosa, Wis.; Irene E. Samelson, Aberdeen, S. D.; Astrid C. Larson, Beresford, S. D.; Viola Shalgren, Duluth, Minn.; Mabel D. Wilcox, Shenandoah, Ia.; Ellen J. Engstrom, Grey Eagle, Minn.; Verna L. Staff, Farmington, Ia.; Ethel E. Swanson, Forest City, Ia.; Lillian P. Isaacson, Forest City, Ia.; Claudia M. Irish, Shenandoah, Ia.; Irene A. Talleen, Mora, Minn.; Mary L. Haskell, Grove City, Minn.; Lucille A. Crane, Elkhorn, Wis.; Norah H. Morgan, Central City, Ia.; Velma A. Klein, Fountain City, Wis.; Caroline M. Krueger, Kankakee, Ill.; and Edith M. Swanson, Esmond, N. D.

THE FIRST CHURCH of Lincoln, N. Y., has just celebrated the wiping out of an old debt and let contracts for new heating plants for both the church and parsonage. The entire building is being repaired and re-shingled.

GRANT HUDSON, Baptist congressman from Michigan, won over his opponent in a recent election by a two to one vote. He is bone dry.

THE CATTARAUGUS ASSOCIATION of New York was held at Hinsdale, Sept. 21-22, and was one of the best in the history of the body. The association voted approval of the Chicago Association, the Southern California Association and other associations in recognizing as Baptist churches only such churches as make baptism (im-

mersion) a prerequisite to church membership.

PASTOR ARTHUR W. CLEAVES of First church, Providence, R. I., completed, Sept. 25, twenty-five years in the gospel ministry. During this time he has served three churches, North Scituate and Newburyport, Mass., and First church, Providence. For two and a half years he was one of the editors of THE BAPTIST. He has been in Providence since September 1922.

FIRST CHURCH, Doylestown, Pa., sees with delight seventy-five to 100 people in prayer meeting every Wednesday evening.

FIRST CHURCH, Glens Falls, N. Y., united with the local M. E. church in a special service Sunday evening, Sept. 19.

THE KINDERGARTEN conducted by the W. W. G. girls at First church, Poughkeepsie, N. Y., receives children under seven years of age in order to give parents of such children an opportunity to attend the morning worship.

IMMANUEL CHURCH, Scranton, Pa., is raising a repair fund of \$35,000. It has \$27,000 pledged.

SOUTH CHURCH, Newark, N. J., has taken out for Pastor Finley Keech a certificate of membership in the Ministers and Missionaries Benefit Board.

THE BUDGET of THE First church, Kansas City, Mo., calls for \$36,300 for the main church and \$9500 for the branch church.

FIRST CHURCH, Salem, Ore., held an all-church social Friday evening, Sept. 24, with

A GRATIFYING INCOME

Missionary Annuities have been attractive to hundreds of Baptists. Constant inquiries are made concerning them. Have you the facts?

When making wills please remember the corporate names of your national missionary organizations:

The American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills), 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

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a good program, refreshments and a fine time socially.

CALVARY CHURCH, Minneapolis, arranges for a trained kindergarten worker to take charge of children during the church service.

TABERNACLE CHURCH, Utica, N. Y., congratulates itself on the exceptionally large attendance of 361 at Sunday school on a recent Sunday.

PROFESSOR BLACKMAN of Ottawa university has begun to train a chorus for a presentation of "The Messiah."

FOURTEEN PENNSYLVANIANS motored over 100 miles from the suburbs of Pittsburgh to Fairmont, W. Va., for a visit to their former pastor, Rev. Eugene Neubauer.

IDAHO BAPTIST CONVENTION will be held at Pocatello, Oct. 11-14, and expects an attendance of 500 delegates.

DEACONS OF FIRST church, Elgin, Ill., held their second annual retreat Sept. 19. In evangelistic meetings Pastor M. C. Tunison of First church will have the assistance of Rev. W. H. Rogers, pastor of the First church, Wichita, Kan.

REV. M. R. SHELDON at Immanuel church, Erie, Pa., preached a series of sermons covering his 5000 mile trip through north-west Canada.

"THE WAYSIDE EVANGELISTS," Rev. A. A. Walsh and his wife, Rev. Ruth E. Walsh, of Boothbay, Me., who live in and preach and sing from their chapel Ford from Maine to Florida have been carrying on a successful campaign in northern Maine.

PARK AVENUE CHURCH, New York, listened to Rev. Chas. W. Gilkey of Hyde Park church, Chicago, Sept. 19.

REV. JOHN E. SMALL has resigned at Cheboygan, Mich., to accept a call to Fordeny Avenue church, Saginaw, Mich.

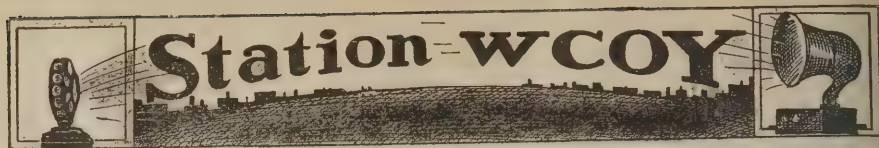
AT FIRST CHURCH, Tecumseh, Mich., Pastor Warren E. Jackson, utilized the Sunday evening service, Sept. 26, to show "Baptist Folks and Baptist Ways" on the screen.

Oregon's Evangelistic Conference

By G. G. LAUGHLIN

DR. T. J. Villers and the writer were asked by the committee of fifteen to act as a special committee for an evangelistic conference in Oregon. The state convention committee on evangelism co-operated with us in arranging the program. The conference was held Sept. 21-22 in the White Temple church, Portland. Letters and programs were sent to all pastors informing them of the conference and urging their attendance. The traveling expenses of the pastors were paid by the Home Mission Society and the state convention. Ninety per cent of the pastors of the state attended the conference. Dr. O. C. Wright, state secretary, joined with the pastors in pronouncing the conference one of the best he ever attended. The finest fellowship prevailed throughout the conference. Much time was taken for intercessory prayer.

Tuesday morning was set apart for Bible exposition and prayer. Pastor J. E. Thomas of Calvary church, Portland,



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Chicago.

"We think so highly of THE BAPTIST that we utilize it at the midweek meeting and constantly bring its messages to the people." So writes Rev. L. I. Hansen, pastor of the First church of Alameda, Calif. Every church in the Northern Baptist fellowship could profitably follow the example of this wise leader.

"Enclosed find \$2.50 to renew my subscription to THE BAPTIST. I know of but one other member in this church who takes the paper. I think it would be a good plan to send a solicitor to these churches to wake them up to the merits of the denominational paper. It ought to be in every member's home." This from a church west of Chicago. What does that church have a pastor for anyway?

"Why not pep up the pastor to follow the example of this real leader in an Ohio city: 'Before long I shall fill our church calendar with words about THE BAPTIST and push for its circulation.' And he does. He carries on a snappy 'go-get-'em' campaign of education and lines up his subscriptions which eventually mean a larger ministry in that church. The reason this Ohio pastor wins is that he adds 'push' to his words. So many folk just rely on 'words.'

"Here is a modern proverb that ought to be pasted in your hat: 'If your foot slips, you may regain your balance. If your tongue slips you can never recall your words. But if your subscription to THE BAPTIST expires, you can always renew it.' \$2.50 a year please. Do not wait for an expiration notice. Your tongue might slip when it comes. We have heard one or two that did. Oh boy, what they said was a plenty. Keep away from temptation.

"Some one has written a little verse, entitled, 'When Mother Reads Aloud.' It runs, 'When mother reads aloud, I long for noble deeds to do—to help the right, redress the wrong; it seems so easy to be strong; so simple to be true. O thick and fast the visions crowd my eyes, when mother reads aloud.' There are bits of humor, of poetry, stories on the page devoted to 'The Chimney Corner,' and Margaret Applegarth's 'Boys and Girls' page in every issue of THE BAPTIST, that make ideal selections for mother to read to the children. There are news items, missionary stories, and bits of world news that with a little adaptation can be read to the little ones. Are your children worth bothering with? Think it over.

"Rev. R. W. Edmonson, pastor of the Calvary church, Akron, Ohio, says, 'I believe that one of the best things I can do as I start the eighth year in my pastorate with this church is to renew my subscription to THE BAPTIST and to advance it into the future. The church had a membership of 151 in 1919 when I began here; 474 new members have been added in the seven years. Gifts for missions through denominational agencies have risen from \$500 a year to over \$1500 last year. Our goal for May 1, 1927, is \$2000 and we think we shall reach it. I enjoy the 'Here, There and Everywhere,' columns of the paper.' There is only one thing we should add to this letter; as we see it, the next 'best' thing for the pastor to do is to enlist his whole church in a reading campaign using THE BAPTIST in every home, then remain seven years longer and watch the record mount year after year. It would. Other pastors, please copy.

"The office boy will now recite a gentle gloom chaser for the refreshing of an who may be wearying in well-doing:

'If you can trust when others faint and falter,
Or stand and serve when others flee away,
Unmoved by either Jezebel or Ahab,
Remaining faithful every livelong day;
If you can keep your courage up and boost it,
Yes, boost THE BAPTIST as few have ever done;
You'll prove yourself a very noble human,
And, what is more, you'll be a saint, my son.'

"WCOY now signs off. Next week we shall carry the parable of 'The Wicked Calf and the Motor Truck.' Good night."

led in the first Bible exposition, using the Fifty-first Psalm. He presented it as a model prayer for a revival, a revival of the restoration of joy, of the Holy Spirit, of consecration to service, and a conversion of souls to God. These searching words of David's prayer sent the assembly to its knees in a remarkable season of prevailing prayer. This was a fine preparation for the conference that followed. Space will not permit a review of all the addresses, the devotional hours, and the consecration periods.

Tuesday afternoon three subjects were discussed: "Evangelism Essential to the Life of the Church," by Dr. W. L. Eaton of Medford; "The Motive of Evangelism," by Rev. Neil J. Barnes of Bend; and "The Holy Spirit in Evangelism," by Rev. C. M. Cline of Vancouver, Wash. Doctor Eaton declared that the

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is no excuse for a church to exist if it were not evangelistic, and that it could not exist long except in name. Pastor Barnes assured us that the "motive" was couched in the greatest of words, love. Pastor Cline reminded us that Jesus began the work of evangelism and then sent the Holy Spirit to carry it on, and that there could be no success without him.

In the evening Rev. W. H. Robins of Pendleton spoke on "Enlisting the Whole Church in Evangelism." He questioned his audience and found that no one knew of such a church. He emphasized the importance of such an objective for all our churches. Dr. C. L. Lawin of Eugene brought the closing address on "The Immediacy of the Evangelistic Task," building his message around five words: meaning, method, motive, measure, motion—or motive power in evangelism.

Wednesday morning Dr. W. E. Henry of McMinnville gave an exposition of Paul's word, "power," in Ephesians, pointing out in a word study the might of power; the method of power; the mystery of power; the motive of power; and the manifestation of power. This inspiring message gave us a good start for the closing day's conference. "Evangelism Process" was discussed in fifteen minute addresses under three sub-topics: (1) The teaching part, Dr. E. H. Shanks of Salem; (2) The prayer part, Rev. E. A. Gottberg of Astoria; (3) The personal work part, Rev. E. T. Starkey of Oregon City. Evangelist M. G. Bentley gave a practical address on "How to Do Personal Work." Dr. T. Milliken, director of religious education, closed the forenoon session in a helpful quiet-hour service. Brotherly kindness, taken from the First Epistle to John, was the key-note of his message. A symposium of five-minute addresses was part of the afternoon program. "Making a Survey," G. G. Laughlin, director of evangelism; "Giving Institution Once a Week," Rev. G. H. Harrison; "Evangelistic Committee in Every Church," Dr. O. C. Wright; "Five-Minute Men in Local Church," Rev. A. B. Baltz; "An Evangelistic Campaign in Every Church," Rev. A. E. Davis; "Converting Results," Dr. Frank A. Matthews. "How to Enlist Every Church in This Campaign" was discussed in brief addresses under associational evangelism, by associational chairmen. Reports of service and outline of plans for future work showed splendid work done in the various associations. Dr. H. L. Kempson, associate pastor of the Hinson Memorial church, Portland, gave a helpful message on "Consecration," and Mr. M. Mansell Wilder, director of music at the White Temple church, closed the afternoon service with a message on "Music in Evangelism," after which

members of the White Temple choir sang two selections, then he played the pipe organ and chimes.

Mr. F. G. Leary, president of the Oregon state convention and of the Billy Sunday men's club, conducted a laymen's meeting Wednesday evening. He was assisted by seven members of the club who spoke and sang. They reproduced a gospel service which they have conducted in many of the churches. It was a good example of how laymen can be used in evangelism and other phases of church work.

Other devotional leaders during the conference were Rev. R. B. Thomas; Rev. E. J. Dodson; Rev. W. C. Driver. Those who presided at sessions were Rev. W. L. Riley; Rev. C. S. Tunnell; Rev. C. F. Mosher; Rev. W. P. Osgood; Rev. A. J. Ware; and Evangelist G. G. Laughlin. Dr. T. J. Villers closed the conference with a soul-stirring message on, "What to Do When You Go Home." He used the following outline for both large and small churches: 1. Build an evangelistic fire in the pulpit; 2. Call the whole church to prayer; 3. Establish an evangelistic committee in every church; 4. Open instruction classes in personal work; 5. Carefully select a prospect list; 6. Draw the gospel net regularly; 7. Prayerfully observe decision days.

Oregon Baptists returned home with a new determination to bring evangelism to the front.

Oregon State Convention.

The annual meeting of the Oregon Baptist State Convention was held in July at Linfield college, McMinnville. We are proud of Linfield college. Doctor Riley gave an encouraging report at our recent evangelistic conference of the new enrolment and outlook for the year. Linfield needs better equipment and we believe will soon get it. Reports at the state convention meeting showed a healthy growth in baptism and additions to the churches. Secy. O. C. Wright is leading a Baptist host of 20,000 to new heights of achievement. We have the "Wright" man in the right place. Dr. W. T. Milliken, director of religious education, and Miss Louise Hunderup, elementary director and convention field worker, are rendering inestimable service in their lines of work. Let us support them more enthusiastically than ever before.

Following the meeting of the state convention a fine summer assembly was

held at Linfield college under the leadership of Doctor Milliken. Young people came from different parts of the state and did splendid work. Every pastor and church worker ought to begin now to boost for next year's assembly.

The Saving Sense

"Who giveth this woman to be married to this man?" asked the minister.

Gently the father placed the slender hand of the bride in that of the bashful groom. "Take her, my boy," he exclaimed, his face aglow. "It is more blessed to give than to receive."

Is there nothing new under the sun? Yes, in wedding write-ups, at least. From the *Evanston Weekly* is culled the following:

"The bride, on the arm of her brother, Miller Perrin, was adorned in the usually beautiful garb prescribed for the occasion, her dress being a white crepe affair which seemed to be simply a part of the bride, so prettily was it designed.

"Rev. E. King, formerly connected with Emerson street 'Y,' served as best man for Mr. Taylor, who strode forth in the conventional evening attire."

"Are you a fiction writer?"

"Yes, that's my business."

"O, won't you think of a good name for my new police dog?"—*Life*.

"My dear boy, how did you come to fall into the river?" asked Johnny's dripping rescuer who had just pulled him out of the water.

"I didn't come to fall in the river," blubbered Johnny. "I came to catch some fish."

Says the *Churchman*: The following is to the credit of an old colored church member in Alabama: "Folks make me tired representin' Satan as runnin' after dem to tempt dem. De truth is, my friend, dere is so many people pullin' at the debil's coat tails dat he ain't got much time to chase anybody."

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Folks, Facts and Opinion

(Continued from page 1048)

A new motor roadway is being built through the Berkshire region in Massachusetts, which is said to rival the Mohawk trail for scenic beauty.

In Egypt, Abyssinia, the Sudan and India, the work of the United Presbyterian church is seriously endangered by a falling off of missionary receipts.

Population in Japan increased by 800,000 last year. What to do with the people is becoming a serious problem there. The divorce rate is considerably less than in a number of American states.

Whale meat coming into American ports is being shipped abroad as food because of the shyness of Americans toward it. It is estimated that one hundred million pounds of whale meat could be supplied to consumers here at an average cost of 12½ cents per pound. Citizens of Japan, Norway, Sweden, Siberia and the African Congo like it, buy it and eat it.

Look out for bugs. Dr. Austin H. Clark of the Smithsonian institution is quoted as saying that more than 600,000 kinds of insects are known, and at least three million varieties unknown. Who counted the unknown ones? Anyway he says that they are being catalogued at the rate of 6000 kinds every year, and that 500 years hence the work will still be going on. Automobiles are helping to carry them about and are scattering them at a rate never before imagined. Ugh!

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"I know nothing about the origin of man," declares Sir William Dawson, "except what I am told in the scriptures—that God created him. I do not know anything more than that, and I do not know any one who does."

Rev. J. Frederick Catlin, pastor of the First church, Council Bluffs, Iowa, in his Labor day sermon gave eight reasons why Protestant ministers should form a regular union as other laborers do, also eight reasons why they should not.

Page Jonah! An exchange tells of a dog that fell overboard and was found a week later in the air chamber of a whale alive and unhurt. The editor thinks that the incident vindicates Jonah. Why not, if Jonah needs such vindication?

In Rockaway, N. J., at the time of the fearful explosions in the government arsenal, the telephone girls were warned of the danger that the whole town would be blown to pieces. Although the building was rocked repeatedly by the explosions, and glass, door panels and strips of metal showered upon the girls as they put through the calls, not a girl left her post.

"Light Has Come" is the title of a booklet of unusual excellence written by Rev. Thomas E. Bartlett and issued from the Bible Store, 144 Westminster st., Providence, R. I. It is an interpretation of Jesus, clear, of deep spiritual insight, chaste in thought and expression, free from dogmatism and from the color of any ism. It would be a fine key-note for a series of evangelistic sermons. It is understood to be available in limited quantities free of charge.

"Okada must go" is the cry of Japanese students, as reported. He is minister of education in Japan. He dislikes the social sciences and is strong for military training. Many of the students disagree with him. He has changed the name from military training to cultural training, but the thing keeps on smelling the same way. The students show pacifism. Influential papers sympathize with them. Democracy is in the air. An American reporter in Japan cannot understand such a tendency. He thinks that somebody must have been putting dangerous notions in the students' heads. Democratic tendencies puzzle a good many Americans.

Rev. J. J. Bristow, for sixty years a pastor in Illinois and Nebraska, passed away suddenly, Oct. 4, at his home in Lincoln, Neb. Funeral services were held, Oct. 6, at the Second church, Lincoln.

Obituary

Mrs. Phoebe Gilday Shanafelt, widow of Dr. T. M. Shanafelt who had several pastorates in Michigan and was for eighteen years superintendent of missions in South Dakota, passed away Sept. 20, 1926. She was eighty years of age and had been for fifteen years a resident of the Baptist Ministers Home, Fenton, Mich. She was a gracious Christian woman, greatly beloved. One son, W. C. Shanafelt of South Bend, Ind., survives her. The funeral service was conducted by Rev. J. W. Priest; burial in Roseland cemetery near Detroit.

Notes on the Lesson for October 17

MOSES HONORED IN HIS DEATH

Lesson Text: Dent. 32:45-52, 34:5-8. Golden Text: Psa. 116:15


From the River Nile to Mount Nebo was a short journey in terms of years, but a long journey when the distance is measured in accomplishments. The childhood of Moses was full of dramatic interest and much of his life reads like a romance. His death also was a thrilling event.

The Romance of Dying.

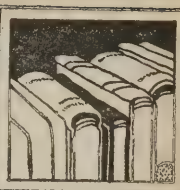
Some people appear to live too long. They disintegrate long before they die. The mind atrophies, the memory fails, the will weakens, the emotions dry up; but the body continues to function with unerring regularity. There can be no romance to the dying of such a person. Moses died at an hour when all his faculties were intact and when all his bodily functions were unimpaired. He went to his death as one goes on a vacation to the mountains. His work was finished, his task was done, his day was at an end so far as this world was concerned. Another was ready to take up the work where Moses laid it down and carry it on. The promised land he would see from a distance, but a better land he would enter. There was romance even in his disappointment, if he really felt disappointed at not being permitted to enter Canaan, because his disappointment was swallowed up in the anticipation of going home to be with God forever. There was also romance in his farewell and in his last words to the people he had loved and led. He laid down the principle of obedience as the way of life and prosperity. "Trust and obey, for there's no other way to be happy." Romance surrounded his sepulcher. The rabbis' translate the words, "Moses died according to the word of Jehovah," "Moses died by the kiss of Jehovah." There is romance in dying if one knows how to die and where to die as Moses seemed to know.

The Regret of Dying.

Christian hymns are often filled with the drab color of death. The fleeting breath, eyelids closed in death, death's cold sullen stream, and other somber figures of speech have been used by poets to take all the romance out of dying. Seldom do we find in either hymn or sermons death pictured as a mountain-top experience. The Dead sea speaks of death, but Mount Nebo does not seem to be in that category. Yet when God would take Moses away by death it was not to the Dead sea he sent him but to that peak ten miles north of the Dead sea rising to an altitude of 3500 feet. Why should Christians have less of romance in their dying than Moses? Did not Christ destroy death and bring life and immortality to light? "O death, where is thy sting? O grave, where is thy victory?" Thank be unto God who giveth us the victory through Jesus Christ our Lord. Let thy regret at dying be lost for the Christian in the romance of death.



New Books



Russell H. Conwell and His Work, by Agnes Rush Burr. Philadelphia: John C. Winston Company. \$1.50.

It is enough to say that Miss Burr was intimately acquainted with Doctor Conwell, that much of the story is told in his own words, and that he personally endorsed the book before he died. It is, therefore, not merely biographical; it is largely his autobiography and his interpretation of life. And life to him was far richer and many-sided than to most men, for he holds easily a place among the select few of the world's greatest men. Here he is as he lived and in his multitudinous contacts with men, grand as a monarch, genial, humane, friendly, simple in his New England home and solid as the New England granite. Many of the famous Conwell stories are here, with sketches of lectures and sermons, and particularly, "Acres of Diamonds."

—U. M. McGUIRE.

The Gospel That Jesus Preached and the Gospel for Today, by A. T. Cadoux, D.D. New York: Macmillan. \$1.75.

This is a well written and sincere attempt to show that traditional Christianity has lost its hold on thinking people because it has substituted a theory of the forgiveness of sin through faith in the death of Jesus for his gospel. Jesus, Doctor Cadoux says, preached forgiveness without any condition of faith in his death. The gospel of Jesus is "essentially the gospel of the kingdom of God, and among the many things that Jesus said about fitness for the kingdom of God there is nothing like the demand for faith in his death which the traditional gospel makes the one essential condition of salvation." The other element in Jesus' teaching is the fatherhood, the goodness, the holy love of God, which repudiates the traditional doctrine of endless future hell. "The relation of the life and death of Jesus to the forgiveness of sin is that they give us the assurance of God's goodness which we need to make real repentance (or change of mind) possible, and that when we repent, God forgives. If we believe that God forgives those who repent, there is no problem of forgiveness, but rather one of repentance, and repentance depends directly upon an adequate knowledge of him against whom we have sinned. And the gospel of Jesus is the gift of his thought of God to those who look upon him honestly, to whom he thus 'gives repentance.' . . . Repent-

ance is made possible to us by the concrete whole of all that Jesus was. His teaching convicts; his manhood shames; in his hope we find hope; his suffering breaks the power of fear and pride; his love overcomes our selfishness and turns us to himself."

The nature of Jesus is seen in his "sheer moral and spiritual supremacy." The virgin birth is rejected, for evolution makes the miraculous origin of Jesus untenable; yet the author in conclusion says that, "Jesus becomes the central object of our worship and adoration." "But if prayer is a fellow worship with God and an attempt to will the will of God, then Jesus is everything to us in our prayers."

This book is an honest attempt to present the gospel from the standpoint of liberalism.

—H. L. STETSON.

Concerning the Soul, by James Alexander Robertson, professor of New Testament language, literature and theology in United Free church, Aberdeen, Scotland. New York: Doran. \$2 net.

A book entirely devoted to the origin, nature and destiny of the human soul. The reputation of the author as preacher,

teacher and writer guarantees interest in anything he writes, but the objective and contents of this volume are an added assurance of its literary and spiritual value. Mark the contents of a few of the chapters: "Is there a soul?" "What is it?" "Whence came it?" "Its earthly sojourn," "Whither goes it?" "Its heavenly tabernacle," "Its task in the hereafter," "Lost souls," "The souls' reunion in the hereafter," "Do the souls of the dead ever return?" It is manifest that such questions have in them the present day nerve points of interest. The author is an evolutionist "in good and regular standing," and withal thoroughly scriptural and evangelical. His quotations from other famous authors are many; we could wish he had named some of them and the works from which he quotes. His views and conclusions on the destiny of lost souls are not dogmatic and he is frank enough to confess agnosticism. In some of the discussions he is "a wee bit" speculative, occasionally fanciful, but always sane and rational. He does not economize on rhetorical periods; but he is never flamboyant or extravagant. We have read the book

Growing a Soul

By MATTHEW T. ANDREWS, D. D.

The work of a pastor-evangelist, who is conservative in theology and a true lover of men, these fourteen sermons throb with the convictions and purposes that gave them birth. They are more than illustrations of method, they are types of effective address and appeal.

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through and parts of it more than twice because of its interest. The poem at the close of the volume does not seem to us to add to its value. The subject is, "A Poet Returns to Earth," weirdly fanciful! —H. O. ROWLANDS.

Growing a Soul, by Matthew T. Andrews. Philadelphia: Judson Press. \$1.25.

Doctor Andrews, a Southern Baptist preacher, reveals in every page his warm, evangelistic spirit. The sermons which are sane, evangelical and practical, always conform to the best homiletical models. The book takes its title from the first sermon in the series. Some of the sermons were preached on special occasions and some were produced in his regular ministry, but all reveal the observant mind of the preacher and demonstrate the wide range which marks the modern pulpit. In spite of some minor defects, such as overworking the late war as sermon material, the book is a valuable contribution to religious literature.

—JOHN A. EARL.

The Mystery of Painlessness, by Frank Ballard. New York: Revell. 75 cents.

This book is a courageous attempt to solve the problem of suffering in the world by the constructive method of propounding a greater question, namely, the problem of health. Four chapters deal with the problem of suffering, the marvel of daily life and the divine secret. It is the aim of the author to show how the so-called mystery of suffering is zero when compared with the more astounding mystery of painlessness. Gladstone died of cancer. While he was suffering, a friend expressed his sympathy in these words, "Mr. Gladstone, I fear you have had much pain these last six months." "Yes, my friend, I have. But that is no reason why I should forget that I have had eighty-six years free from pain." This story tells the message of the book.

—JOHN A. EARL.

Principles of Religious Education, by Earle E. Emme and Paul R. Stevick. New York: Macmillan. \$1.75.

For comprehensiveness, clarity and sanity, here is something to cherish. Human nature, aims, means, methods and leadership are discussed with a freshness, a freedom, a carefulness of thought and a fitness of popular phrasing that make the perusal a delight. I am thinking what a pleasure it would be to use the outline here given as the basis for a series of studies in a summer assembly, with a class composed of ministers and of fairly mature teachers. The best that mankind knew of psychology, sociology, theology, Biblical criticism and religious experience up to January, 1926, is placed

under tribute, dished up and served with artistic skill. Though not a technical treatise on the philosophy of education, it does introduce the ordinary teacher to the best results of technical and philosophical inquiry.

—U. M. MCGUIRE.

Bible Dramas in the Pulpit, by Perry J. Stackhouse. Philadelphia: Judson Press. \$1.25.

This is a series of eleven drama sermons preached in the First Baptist church, Chicago, of which Doctor Stackhouse is pastor. The sermons were enthusiastically received and some of them

were heard over the radio by appreciative listeners. Request for their publication led to the book which we are here reviewing. Not many preachers have the dramatic imagination which makes possible Bible dramas in the pulpit. And yet the reading of this book will stimulate the imagination and reveal to some who read it their own latent power to give color and perspective to many stories found only in tabloid form in the Bible. There may be other books like this in print, but if there are, "Bible Dramas" by Stackhouse will not suffer in comparison.

—JOHN A. EARL.

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HARD TO EQUAL

"If I were a preacher I would make large use of this book this winter. As the basis for a series of Sunday evening sermons it would be hard to find a book to equal it. I actually have a list of friends—business and professional men who are keen for good reading provided it is not too demanding—among whom I am going to see that this book circulates. It is a book that has been needed, and it is well done."—Paul Hutchinson, Christian Century (full page).

GRAPHIC

"Graphic, gently ironic and penetrating. This reviewer for one can testify that no recent novel has held him into the watches of the night as has this book of Lewis Browne's."—Henry Hazlitt, New York Sun (two columns).

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"There is strong meat here, nourishment for real people, both mental and spiritual. It tells you all you really want to know."—Tom L. Masson, New York Evening Post Literary Review (full front page).

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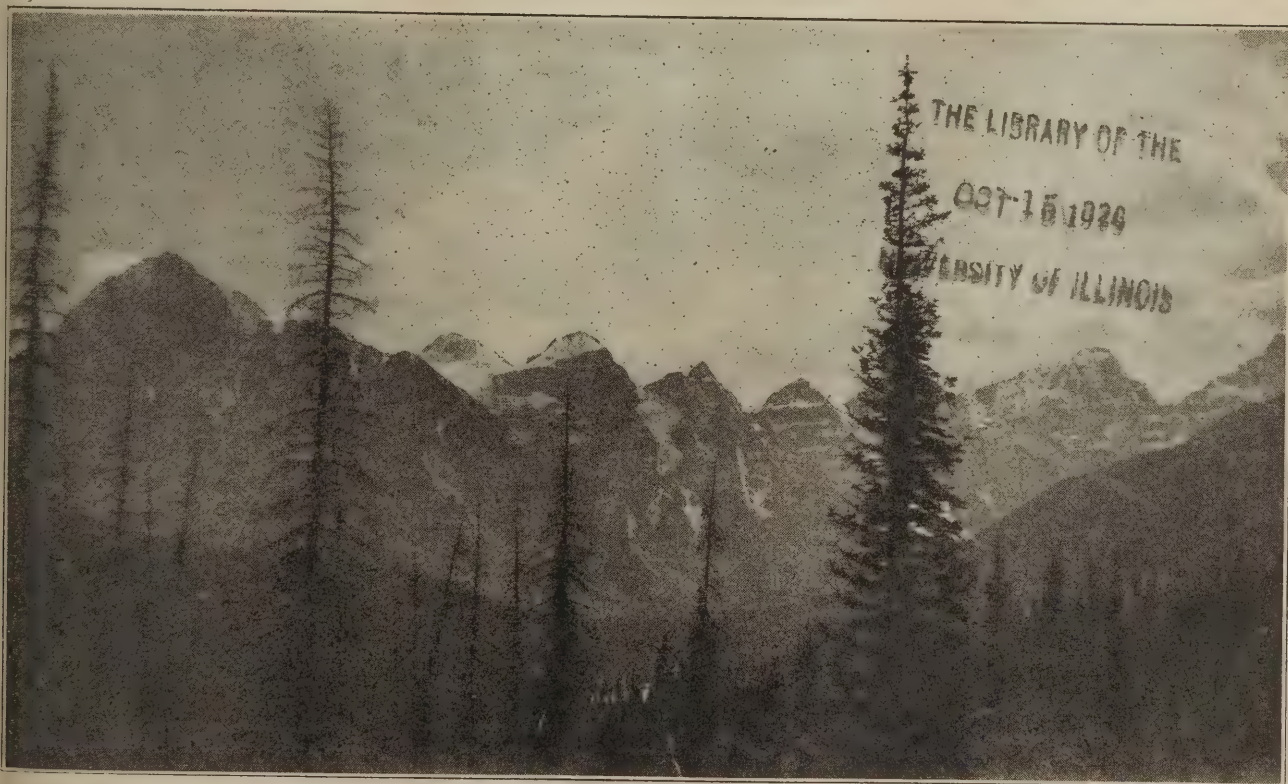
Volume VII

October 16, 1926

No. 37

The Baptist

Published Every Week by the Baptist Convention



THE VALLEY OF THE TEN PEAKS, NEAR LAKE LOUISE, CANADIAN ROCKIES



Folks, Facts and Opinion



World friendship days will be Nov. 28-29 in Chicago. An elaborate program is in preparation with such speakers as Revs. Frederick Lynch, Henry A. Atkinson and Walter Van Kirk; Messrs. Fred B. Smith, Linley V. Gordon and Harry N. Holmes; and Miss Lucy Gardner of London.

Commercial Attache Chester Lloyd Jones in Paris has reported to the department of commerce that American tourists in France spent approximately \$226,160,000 in 1925, according to the French estimates, for travel, shelter, food and other purchases, exceeding by 50 per cent the "visible exports" of France to the United States. The American tourist expenditures are known in international trade as "invisible exports" as distinguished from visible exports of merchandise, precious metals, etc.

The cigaret must go, but not yet. Mayor Ralph S. Bauer has declared war on cigaret smoking by Lynn, Mass., teachers, both men and women. In a statement he announced that they must make new year's resolutions to abandon the habit or resign their positions. He will offer a resolution to this effect before the school board and admits he expects to have some difficulty in passing the order.

A political revolt of undetermined result is on in Illinois. A good many people in that state are unable to swallow the bolus offered in the senatorial nominations of both of the principal parties, and Hugh S. McGill, president of the National Council of Religious Education, has announced himself as an independent republican candidate. Mr. McGill is acknowledged on all hands to be a man of the highest character and well qualified for the senatorship. Prohibition is supposed to be the chief issue of the campaign. Perhaps the true issue is the political competency of the people of Illinois.

Twenty-six churches and religious organizations participated in a series of union Sunday evening open-air services in Springfield, Ill., during the past summer. Seven services were held, with audiences of nearly 2000 persons attending each service, with weather conditions permitting. During recent years the Springfield plan of open-air services has become widely known because of the quality of the programs provided, which have included preaching by some of America's most noted preachers, together with an attractive musical program consisting of selections by one of the best known bands in central Illinois, and singing by a large chorus directed by Prof. R. V. Stratton. At the final service a portion of Handel's "Messiah" was rendered.

Incidents reported here and there give rise to the hope that the decline in missionary giving has "touched bottom" both among Baptists and in other denominations. Occasional tendencies to recovery are reported, perhaps with growing frequency.

Frederick W. Peabody appeals to the Christian ministers of the country to arouse a moral sentiment for the cancellation of the war debts of other countries to this country. He is tremendously, passionately, urgent. He thinks that the contrary course is equivalent to our being "sold, betrayed, dishonored" and our unborn children "shamed." His reasons will not convince all. It is the argument that our debtors fought our war two years before we entered the conflict.

Brodsky's synagogue of Kiev, the largest synagogue in the Ukraine, was officially turned into an artisans' club when the Kiev soviet handed the keys of the synagogue to the management of the artisans' club, reports the *Jewish Daily Bulletin*. To celebrate this event, groups of Jewish artisans and workingmen demonstrated before the soviet building, expressing their gratitude for the action of the communist authorities. The red flag was raised over the synagogue building, indicating that it has become a building housing a communist institution. A special committee was appointed to take over the property belonging to the synagogue.

It is said that a manuscript of the Bible 1000 years old has been discovered in an ancient synagogue in Bukhara.

In those states where referenda in legal form and with legal effect antagonistic to prohibition are pending, the W. C. T. U. is urging the temperance people to go to the polls and vote.

The National Association for the Advancement of the Colored People advises colored voters to quiz candidates for the senatorship of the United States on three points, namely, the Dyer anti-lynching bill, the disfranchisement of colored voters in the South and segregation in the government departments at Washington, and to mass their votes accordingly.

It is reported that movements are in progress to raise endowments for the *Christian Leader* and for the *Congregationalist*. The *Herald of Gospel Liberty* declares that it has reached the limit beyond which it cannot long continue unless practical steps are taken to finance it more adequately. The Southern Baptist state papers are engaged in subscription contests in which the state play against one another for the largest gain.

Dr. Harry F. Ward wrote to inquire "under what clause of what treaty the United States claims the right to patrol Chinese internal waters with its warships." The department of state replied citing the particular treaties and their provisions giving such right. Later reports indicate that the government is not disposed to press that right and is carefully avoiding any act that might seem to be an unwarranted or offensive intervention in Chinese affairs.

"Dr. E. Y. Mullins, president of the Southern Baptist Theology Seminary, Louisville, and president of the Baptist World Alliance, is one of the mightiest leaders in Christendom," declares the *Western Christian Advocate*. "He is leading the forces of the new alignment—that remarkable communion. We believe his policy should be commended; we also urge the members of that great body of believers to give him undivided and enthusiastic support. The Baptist World Alliance is a great conception. It should prove to be a great organization, an indissoluble brotherhood, so linked together, so joined in union, so formed in one faith that it should prove itself able to support the weak, the intelligent to direct the ignorant, and the seeing to guide the blind." It is a great hour for that denomination. We believe it is rising to its opportunity and standing together while it enters the greatest period in its history."

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Cotton mills are seeking the South. The Coolidge mill, the largest complete manufacturing unit in the Amoskeag plant at Manchester, N. H., has closed down indefinitely.

They are celebrating the heroism displayed in connection with the fearful storm in Florida by a Jewish sexton of a synagogue who risked his life to rescue the "Holy Scrolls."

Moody Bible institute is offering a new course for preparing specialists in beginners, primary, junior, intermediate, senior adult department work. This is said to be the first training expressly for department specialization to be offered in any school of the country. The new course will cover a period of one year, 610 hours, and all graduates will be awarded a certificate of religious education.

In connection with the meetings of the 10th convention of New York to be held at Rochester, N. Y., Oct. 26-27, the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society have planned interesting programs. Board meetings of the two societies will be held Tuesday at 9:50 a. m. at the Baptist Temple. At 2 p. m. at the First Church, Miss Marguerita Moran and Miss Clara E. Norcott will give addresses, followed by a departmental conference at 4 p. m. Wednesday from 1:45-2:45 p. m. will be the woman's hour at the convention. Mrs. W. A. Montgomery and Miss Eleanor Blackmore will be the speakers. The woman's banquet will be held at the First church Wednesday at 7 p. m., tickets, seventy-five cents. Reservations for banquet should be made to Mrs. F. M. Viall, 61 Warwick ave., Rochester, all requests for reservations be accompanied by check or money order.

How inept it is to assert that the next revival will be ethical," says Rev. George H. Morrison. "As if the revival that is coming were to differ from revivals in the past. The implication is that past revivals moved largely in the realm of the emotions; they did not awaken, and awakening deepen, the sense of social responsibility, whereas in the next revival which God sends that social sense is going to be paramount, and the revival will be preeminently ethical. Preachers and brethren, I dispute that statement. It is based on a spacious ignorance of history. It confuses the moral problems of the day with the permanent elements of ethics. All great revivals have been intensely moral, and have fallen with a terrific impact on society, only it is the society of their own day, and not that of our present twentieth century. If in the revival that is coming we are awakened to the injustice of our social system, to the horror of slums, the evils of prostitution, the organization of nefarious traffics, that does not mean that our fathers were blind when the Spirit of God came down on them in power—it means that their moral problems were different. Every age has its own line of

battle, every age, its peculiar moral problem."

A Statement on the Fielder Case

AT THE close of a year of theological study, Mr. Cecil G. Fielder appeared before us June 29.

It was then discovered that an ordination council had been called for the end of September. Wishing to know the judgment of the churches in this controverted case, the board reluctantly postponed consideration of it till fall. This council, which met Sept. 27, decided by a majority vote to ordain Mr. Fielder.

Oct. 4 Mr. Fielder again appeared before our board and told us that as a result of his study and reflection he had considerably changed the views expressed in the original paper prepared by him in Assam which formed the basis of the references of the investigating commission to his case and which were unsatisfactory to the board, as we have already published.

He assured us of his belief (1) in a personal, holy and loving God, the God and Father of our Lord Jesus Christ; (2) in the Trinity, agreeing to the New Testament teaching on that subject; (3) in preexistence, quoting with assurance the passage, "In the beginning was the Word, and the Word was with God, and the Word was God, . . . and the Word became flesh and dwelt among us;" (4) in the deity of Jesus Christ and of the Holy Spirit; (5) in the uniqueness and finality of Jesus as Saviour and Lord; (6) in the guilt and destructive power of sin and its penalty of spiritual death in separation from God; (7) in the atonement, in that the sufferings of Christ reveal the sufferings of God's heart over human sin, by which God is able to do for penitent sinners what he could not otherwise do for them, i. e., save them, so that these sufferings are their ransom and the price of their salvation; (8) in salvation by grace, in regeneration by the Holy Spirit, and eternal life as the gift of God; (9) in the miracles of Jesus and in his bodily resurrection; (10) in the scriptures which, he says, are the basis of his life, faith and hope, and in their trustworthiness as a guide for faith and practice; (11) in prayer, and the prayer of petition, and in prayer to the living Christ; (12) in Christian love as the all-conquering force in daily life and in subduing the world to Christ.

Hearing this confession of faith and being convinced of Mr. Fielder's sincerity, his exceptional devotion to Christ, and his sympathetic love for all his fellow men, we felt impelled by the Spirit to dismiss the theological charges against him, leaving the question of his future service to later consideration.

We issue this statement with Mr. Fielder's consent.

By order of the board of managers of the American Baptist Foreign Mission Society.

—WILLIAM B. LIPPHARD, recording secretary—American Baptist Foreign Mission Society. Oct. 4, 1926.

It has been proposed that the visit of Queen Marie of Roumania to the United States may afford a favorable opportunity to remind her of the American principle of religious liberty and politely to call her attention to the persecution of Baptists in Roumania. Perhaps the thing will occur to her mind naturally from her ordinary contact with American life. So let us hope.

Competitive employes of the United States' government, while retaining the right to vote and to express privately their opinions on political subjects, are forbidden to take an active part in political management or in political campaigns. This also applies to temporary employes, employes on leave of absence with or without pay, substitutes, and laborers. Political activity in city, county, state, or national elections, whether primary or regular, or in behalf of any party or candidate, or any measure to be voted upon, is prohibited. The rule does not apply to presidential appointees, where it is most needed.

A reminder which may turn out to be as useful in America as in Britain is this one from the *British Weekly*: "Already we read, so far in a furtive and hesitating way, what later we shall probably hear without any squeamishness, that China, and the East generally, and indeed most people who are in our way, understand force and force only. We want to say that of China at least that is not true, and that as a matter of history it never was true. There is probably no people on earth which appreciates more intelligently the refusal of those who have power to put that power into operation."

The Federal Council of Churches carries an industrial creed which was widely published in connection with Labor day. Among the many interesting reactions to it is this from the *Industrial Worker*: "Stick to your pulpit, preacher. You are welcome to indulge in the illusions of hope for a better world in which the Christ spirit shall prevail. But as long as a class society exists with its antagonisms of class interest, the lion will never lie down with the lamb. And your soft blandishments will not solve that problem. Christian love will not solve it. Its solution, as Marx pointed out, 'summons as foes to the field of battle, the meanest, vilest, most malignant passions of the human breast—the furies of private interest.' And you, dear, kind gentlemen, are retained as advocates for the class that wants conditions maintained as they are. Your existence depends upon them and their property rights. . . . Stick to your pulpit, preacher, the stricken fields of the class struggle are not for you. The making of a classless world is the job of the oppressed. Out of their necessity and desperation, they will do it. The solution leads through a valley of tears and struggle. None dare face its terrors unless driven. And we who are driven will do it. Leave it to us, preachers, and stick to your pulpit. It's a more comfortable job."

Freaks of reason and flow of soul often go together. For instance, Rev. John D. Reid gives in the *Crusaders' Champion* five fundamental reasons why evolution should not be taught in the schools. After showing that evolution is "contrary to fact, reason and common sense," and that it "undermines all moral responsibility," he leaves for reflection this statement: "Later it may be shown to have a solid basis in verified and indisputable facts. When that has been done we shall most cordially wish it 'God-speed'."

Golden Rule dinners may become a fad, a ritual. From Geneva comes the story that 500 men and women from America and thirty other countries sat at table in the ballroom of the Hotel Les Bergues and ate rice, prunes, bread and cocoa from metal dishes, while they listened to a lecture about the orphans of the Near East. The dinners cost each about four cents. It was a great experience, doubtless, for them, because of its novelty. A less luxurious feast is familiar to many of us. But in any case, stand by the orphans.

It is reported that the radical Christian paper, the *World Tomorrow*, which for lack of support suspended publication, to resume publication under the editorship of Kirby Page and Devere Allen.

Religious education can be no more religious than the people who teach according to the *Christian*. It is not fool-proof system. There is no magic about it. We have not yet invented way of growing moral character without being moral.

A bulletin of the census bureau shows a total of 404,678 children in the United States in care of institutions or under the supervision of child-placing agencies Feb. 1, 1923. Of these, 204,888 were in institutions or receiving homes, 51,111 in free homes, 22,281 in boarding homes, 121,441 under supervision in their own homes, and 4904 were temporarily away from the institutions or foster homes but still under supervision.

Many nations will send delegates to a conference which has been invited by the United States government to meet in Hawaii, Apr. 11-16, 1927, for a mutual discussion of problems relating to education, reclamation and recreation. Invitations have been sent to all of the nations surrounding the Pacific, but the privilege of representation in the conference will be extended to all nations desiring to participate.

Over a year ago a movement was started in China for the careful preservation of a million copies of the New Testament to the people of that land. The plan was endorsed by the Bible societies and the missionaries who made request for 750,000 copies of the book for wide distribution among the people of the districts. A half-million of the books are now being printed in Shanghai and it is planned to begin the nationwide distribution this autumn.

Mr. Ed. Packard of Cambridge, Mass. has started a crusade of his own. This is what he means by it: "An entirely new era in church activities is on the way. Most of the clergy can't see it won't admit it. It involves abandonment of close corporation and creedal straddles, and of publicity methods to which the rank and file of humanity are attracted. These are strained, formal, embarrassing, and to a large extent hypocritical. The general public will not be encumbered or tagged by them. Credit and old-fashioned church methods are the way to the junk pile. The Lord released knowledge about hitherto unknown laws, now operating through cinema, the radio, and other epochal coveries yet to come, which so massively disseminate information, in order that the gospel may have a chance in the world in spite of a provincialized church and commercialized press; and the church must use these methods to really spread the gospel throughout the earth, or itself be defeated through universal employment of these powerful publicity mediums by decadent and exploiting forces—a situation which actually confronts the churches today."

(Continued on page 1105)

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THE BAPTIST

2320 South Michigan Avenue
CHICAGO, ILLINOIS

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Compromise Programs Are Futile

OPPONENTS of prohibition continue to urge some compromise by which the provisions of the Volstead act may be relaxed. Proposals range all the way from a referendum to an investigation. The latest proposal is that of Mayor Dever of Chicago. He would create a special commission of inquiry composed of selected members of the United States Chamber of Commerce, the American Federation of Labor, the American Bar Association, the American Medical Association and perhaps other equally disinterested national organizations, to make a full investigation of the liquor problem and to publish the results. He thinks that the obvious fairness of the method would go far toward dissipating a factual spirit and toward supplying the facts required for an intelligent approach to the problem.

That sounds fair. It is meant to be fair. Considered as a method, it is fair. But it is also futile. It would be a sheer waste of time, effort and money. It does not touch the heart of the problem. What would such a commission achieve? It would add little to the available information on the subject. Research on the subject of alcohol in its physiological, moral, economic and political aspects has been long and thorough. The facts are known. An investigation would not clarify, and might befog, the issue.

What is the issue? It is not liberty. Supporters of the Volstead law are as fully devoted to the cause of human freedom as its opponents are. It is not state rights. State regulation of the liquor business was tried until the business entrenched itself in the federal government and ruthlessly overrode state laws. The states resorted to the amendment to the federal constitution in self-defense. The issue is not whether education or legislation is the proper method of procedure. Both are necessary and both are in

There is only one issue and it is clear: Shall the federal constitution be nullified to serve the appetite and avarice of a lawless minority? All arguments, all investigations and all proposals for compromise reduce them-

selves to that one question. Settle that and you settle all.

It remains to be shown that the Volstead law hurts anybody who intends in good faith to comply with the eighteenth amendment. Mayor Dever himself has analyzed the situation exactly in the following words: "During the first year or two after the passage of the Volstead act the effect was generally beneficial. Following this period, however, came the organizations of bootleggers, beer runners and official corruptionists. Within the last two or three years a new disturbing development has followed the organization of this syndicated commercialized traffic, that is, the widespread making of beer and hard liquor in private homes." No investigation by a commission could add anything to his official information except perhaps to show how widespread is the domestic manufacture of liquor, and no commission can find that out.

The situation as he officially discerns it is one of a wholesale violation of the law by a vast organization of "bootleggers, beer runners and official corruptionists," and he might have added that such a condition is systematically condoned and encouraged by a group of influential daily papers. Under state prohibition, for which the mayor has warm praise, every state had to deal with a similar organization of lawlessness and official corruption, and the center of those evils was then right where it is now, in the wet states and the large cities. Experience has shown that the alternative to national prohibition is no prohibition. And the organized attack on the Volstead law has just one object in view, namely, to overthrow prohibition and turn the booze gang loose upon the streets once more. No modification short of that result will be accepted by the gang.

Suppose that the whole business should be investigated again, card indexed, tabulated and graphed; would appetite and avarice be less urgent than at present? Would the organization of lawless booze and corrupt politics be dis-

solved? Would the issue between law and lawlessness be less keen? Such a hope is vain.

Especially offensive to the mayor and to many others like him who have a sincere regard for civil liberty is the domestic search and seizure provision of the Volstead law. It is no less offensive to prohibitionists. They have no love for needless legal invasions of the home. But the home has some obligations to the community that it may not ignore. The law does not hesitate to follow small-pox or typhoid fever or truancy into the home, and the home that makes itself a producing and disseminating center of intoxicating drink, that sends drunken members out upon the streets, or pours alcoholic poison down the throats of its children, invites the legal scrutiny of the public.

There has never been a time when the friends of temperance were not ready to consider in a friendly spirit any constructive proposals for a rational solution of the problem of alcoholism as related to the general welfare. They know that the consideration of other important public questions is being delayed by this conflict. They know that the struggle has cost them toil, obloquy, millions of dollars, and sometimes assassination. But having fought for more than half a century against the same lawless business supported by the same unscrupulous federation of vice and corruption, and having at last forced it into a position where it is revealing itself to all the world as willing to overthrow the nation itself rather than forego its own vice and rapacity, how can they yield upon such an issue?

There is just one mandate to which the prohibitionist is willing to yield; it is the mandate of an honest and lawful election. The present law represents such a mandate. Where there is law so enacted, under a constitution that provides adequate protection for the rights of minorities, let the lawbreaker, not the law, yield. Let every man take his stand on one side or the other of this issue.

Coeducation and the College Critic

THE Lord Bishop of London on his trip around the world has been visiting the United States. Recently he visited some of the colleges of the middle west and the newspapers have reported his impressions of coeducation. "Only high moral purpose on the part of the students in coeducational institutions can make coeducation safe," is the way the Lord Bishop sums up his conclusions. This, of course, is mild and almost trite when compared with the sensational indictment brought against a certain university, not named, by a recent graduate who alleges that drink and all its immoral accompaniments characterize the conduct of many of the students. The inference of the indictment is that this one university is only a sample of all institutions of learning where sexes are unsegregated. These blanket charges brought against our great universities have not gone unchallenged. Vigorous protest against what they regard as a libel, and an insistent demand for particular and definite proof have been registered by both the faculties and students of the universities. But aside from general statements made in an article written by a Mr. Cross and published in a church paper no bill of particulars has been presented.

It is doubtless true that freedom rather than restraint marks the conduct of students today in all schools from the high school to the university. There is no disguising the fact that many of the old conventions have been discarded by the young people of the present age. The sheltered woman of past generations is unknown in a day when women take their place alongside men in education, industry, commerce and politics. Coeducation is inevitable in a civilization which compels women to compete with men in life's struggle for existence and to cooperate with men in the work of the world. This comparatively recent development of the status of women in society has precipitated conditions which our existing customs are not fitted to control. New customs have to be created to meet new conditions. In the period that elapses between the departure from the old and the acceptance of the new confusion arises and the *mores*, from which we get our word, morals, are obscured. That is largely the situation in society at the present time. Colleges are only a part of all human life. The conditions which exist in our universities exist all the way down through the strata of society. The college is no better and no worse than the rest of the social fabric. If it is singled out for special criticism it is only because higher education is a special privilege enjoyed by less than 1 per cent of the people of America.

Coeducation in itself is not the cause of any looseness that exists in our colleges. History, both past and present, proves that the segregation of the sexes in the process of higher education does not prevent excesses. In fact segregation is fraught with perils to which coeducation is a stranger. Sir Philip Gibbs in his novel, "The Heir Apparent," has shown conclusively that in England where segregation is the custom the same conditions exist that are found among the young people of all lands today. The cause of the conditions described by W. O. Cross in the article already referred to, so far as they exist, goes deeper than the fact that hundreds of young men and young women are found on the same campus. If we dig deep enough shall we not find the real cause in the fact that transfer is being made between the conventional of yesterday and the conventional of today? "Lost in transfer, a common phrase used by freight carriers, might well be applied to many of our young people who have started to make the crossing from the old to the new and have lost their way. The landmarks of the past are indistinct and the guideposts of the ideals which they dimly cherish are obscured. They roam about in "No Man's Land," the unfortunate victims of missiles thrown from both sides. No serious purpose steadies them, no fixed rule holds them, no past tradition guides them. The hazardous, the thrilling, the precarious, are the things which appeal.

Can we hope for steadiness among young men and women when the social and spiritual equilibrium is so disturbed? Is there not point and pith in the criticism of youth that they are what their elders have made them? Is it time for both old and young to repent and to return not to the outworn formulas and conventions of a past generation, but to the eternal and spiritual principles of character and conduct embodied in Jesus Christ and not subject to the accidents and circumstances of the changing years.

The World in Transit

An interpretation of significant events in the light of Christian ideals

When Europe Owes Uncle Sam Fifty Billion Dollars

Investments on the part of capitalists of the United States keep climbing at the rate of a billion a year. Mr. John Foster Dulles, one of the economic advisers at the peace conference, thinks that such investments may climb to fifty billion dollars. These investments will be planted not only in Europe but in many other parts of the world. The main burden will fall upon Europe. Will the effects be good or ill? Possibly both. There will be discontent wherever the burden falls. There may be bitterness and conflict. But the end will be beneficial. Capital is creating an economic organization for the world. It is becoming international and already it is dominating and subordinating nationalism. In the end it will compel government to become international in sheer self-defense.

Whether by Resolutions or Otherwise Get Peace

The *Christian Leader* has this to say, "Getting peace by passing resolutions seems to be one of the fond dreams of our day. Conventions and organizations are besought to resolve that there will be no more war. Nothing is gained by ignoring facts, and the most serious criticism made of the advanced pacifists today is that they ignore the facts of history and human nature. As a race, we are still far away from these ideals, and what we have gained is the result of long years of struggle against the elements of human nature that must be moulded and reined." Very well. The same thing is true of all progress of government. Resolutions have their place with all of the other practical efforts to promote progress. Having solved for peace we shall proceed by the most practical method to carry those resolutions into effect. Welcome the resolutions.

When Corporations are Owned in Common

Mr. Walter Runciman estimates that there are nearly sixteen million capitalists in England. Most of these are people who have only a few shares. The number of workmen in America who own shares in corporations is estimated at twenty million. The objection has been made to employees' ownership that possession of small shares of stock gives them no effective control over the business of the corporation. But Mr. Mitten, head of the Philadelphia transit system, favors further employee ownership. He has organized the employees of his system with a view to investing their savings in the stocks of railways and with the expressed intention of building up a control of the capital of the railways by the employees. They already own 50 per cent of the stock. If this result comes to pass we shall by and by have popular ownership and democratic control of a great corporation.

Questionnaire Test of Religion in Great Britain

The *Nation and Athenaeum*, a London magazine, sent out a questionnaire among its readers to ascertain the attitude toward certain doctrines of Christianity. Results may surprise the readers. Of about 13,000 persons replying, nearly 10,000 said that they do not believe in a personal God, and nearly the same number gave a similar reply as to the divinity of Christ, personal immortality, or any form of Christianity. Only eighty-eight replies accepted the story of creation as true history. The same

questionnaire was put out by the *London Daily News*, and among its readers the ratio of answers on the several points was almost exactly reversed on all of the above questions except Genesis. Of the *News* replies six to one were against the historical truth of the creation story. What does the questionnaire show? Possibly it shows merely that people are more ready to publish their religious opinions than they used to be. Possibly it may give a hint of the nature and dimensions of the task of evangelizing Great Britain.

Too Much Politics in the Netherlands And Too Little in America

Harry E. Woolever, writing from Holland, says, "Politics is the bane of the Netherlands, as it is in many other countries." He says that in that country, having a population only slightly larger than Ohio, selfishness and partisanship hamper the country. But in America we urge people to vote in order to save the country. It would seem therefore that when the people are not interested in politics and when they are interested in politics, the country, alike, is going to the dogs. The conclusion is superficial in either case. What the nation needs at the polls is an assemblage of intelligent community spirit.

Mammonia Plays at Anything That Pays

Your puritan reformer is an interesting animal. With the best intention in the world, with a sort of agony of conscience, he strives to clean up this or that. Now it is football; again, prize fighting, or movies, or politics, or news stands, or sabbath breaking, or the injurious use of narcotics. At every turn of his efforts at reform he bumps against the solid and manifest fact that the evils he assails are entrenched behind selfish profit-seeking investments. Greedy commercialization is the notorious source of the corruption. Mammonia guards the gates against him, pockets the profits, and laughs in his face. He knows the fact but its significance for his program of reform never dawns upon him. He refuses to study the relation between sordid private gain and the public good. He mops up the water while leaving the faucet turned on.

What Has Religion to Do With Politics and Business?

Occasionally, even yet, complaint is heard that preachers, church papers, and religious assemblies are turning aside from the gospel to deal with secular affairs. What all of those religious agencies so criticized are actually doing is talking about what Christianity means in the several social relations. Whether their proposals are wise or unwise is a matter for legitimate discussion. But it is interesting to observe that in all of the leading denominations and in nearly all parts of the world they are giving essentially the same social interpretation of Christianity. That interpretation is of course embarrassing in the realms of both business and politics, because actual practice in those realms never has risen morally to the Christian level. But in those realms arise some of the most vital questions of life and duty. Shall we consent to the principle that in industry, trade, government, citizenship, and community welfare the principles of Christian morality have no place? If not, how can any agency through which the gospel finds expression excuse itself from turning upon these areas of human conduct the light of Christian morals?

Are Miracles a Thing of the Past?

When we, in His name, again do "mighty works," controversy about miracles will cease.

BY FREDERIC C. SPURR

IT IS significant that the word, "miracle," disappears entirely from the revised version, being replaced by three other words which more accurately represent the meaning of the original. These words are "signs," "mighty powers," and "works." They are important words and it is essential that we use them and master their meaning. The word, "miracle," has other than Christian associations. It has been, often enough, part of the vocabulary of magic, and magic is the last idea we should associate with the life and works of our Lord. The three words in the revised version lift us clear out of this atmosphere and take us into a moral realm to which properly our Lord's mighty works belong.

We must insist upon the fact that the record of these mighty works is not a legendary addendum to the Gospels slipped in surreptitiously, or superstitiously, at a later time by men who desired to represent Christ as a wonder worker. This theory is popular among certain scholars who, however, have never advanced a convincing reason for holding it. There is nothing whatever in the historical or literary method of reading the New Testament which can fairly be pressed into the service of this theory. On the contrary, there is the striking fact that the earliest Gospel—Mark—contains most of what is called "miracle" and the latest Gospel—John—contains least, that is, in quantity. The emphasis of this latest Gospel is on the spiritual aspect of Christ's work and teaching. This is contrary to the method of legend which tends to multiply wonders as time removes the living scenes from the record of them.

Miracles of Christ Are Part of Christ

The miracles of Christ are not detachable from Christ himself and regarded as something apart without relation to their worker. They are part of Christ, part of his teaching, part of his gospel. They are wholly consistent with what he was and what he taught. The person and the works stand or fall together. This was his own claim on their behalf and it must stand unchallenged. The miracles are related to him as colors are related to the white beam of light: they are included in the beam. The colors are the light unravelled.

The record of the miracles in the Gospels is selective. In order to appreciate this it is only necessary to study the so-called "apocryphal miracles" and observe the immense difference between the two. The "Gospel of the Infancy," for example, is full of impossible marvels. It represents Jesus when a boy playing with his companions and making birds out of clay. The birds made by the others fell to pieces; those made by Jesus flew away. The Gospels contain no such ridiculous tales.

The severe economy of the miracles is remarkable. When all are counted up, their number is astonishingly small. It is clear that our Lord never wrought a mighty work for the mere sake of doing it: never to astonish a gaping crowd, never to enrich himself, never to hurt a foe, never to confound an opponent. On the contrary, he often refused to perform a great work. And upon some of his patients he imposed a severe silence: "Tell it to no man." There is a meaning in this studied reserve, a meaning which modern rationalism has not tried to understand, if, indeed, it has noticed it.

All the miracles have a doctrinal and spiritual setting. Not once did one of the mighty works begin and end with

itself. Jesus connected each with the moral and spiritual state of men and the message of his kingdom. When, therefore, Matthew Arnold asked, "What evidence of authority would it be for a man to turn a pen into a pen-wiper before our eyes?" he set a question which was as inept and unrelated to anything our Lord ever did as anything could well be.

The essential and underlying thing in the consideration of our Lord's miracles is that Christ himself was the real miracle: a miracle of purity, love, humanity and holiness. He is utterly unexplained by the Jewish race to which naturally he belonged, and by the time in which he appeared. It is this great "fact of Christ" as Dr. Carnegie Simpson phrases it, which confronts us as the outstanding thing and to which primary attention must be directed.

Our Lord's program is set forth in three key verses. First: It is recorded that when he emerged from the ordeal of the great temptation and entered upon his public ministry, "He returned in the power of the Spirit" (Luke 4:14). What he did from that time onward was a manifestation of Spirit "power." It was a "dynamic" force which worked upon and through him. What he mediated was a "power" superior to that of which men had knowledge.

Second: When he commenced his ministry at Nazareth "where he was brought up" he set forth his program as that of a repairer of human damage: "a gospel to the poor, release to the captives, sight to the blind, liberty to the bruised, a jubilee year for all" (Luke 4:18).

Third: At one of the critical moments of his life when the purpose of his mission was brought into sharp relief through the hostility of the Pharisees whom he described as hirelings and plunderers of the human flock, he announced his own work in one comprehensive sentence: "I am come that they might have life and have it in abundance" (John 10:10). In other words, he came to fulfil completely human destiny.

That was the program. The performance must match it and harmonize with it. In this light let us examine the miracles of Christ. Do they harmonize with that program?

The "Finger of God"

The miracles fall into three main groups: Power over nature; power over death; power over disease. These varied cures and nature masteries definitely expressed his purpose as the Saviour of man. Not one was wrought to display, or to create astonishment; all were wrought to help and relieve the needy. They all fitted in perfect with his declared program. They were exhibitions of spiritual force of which he held the secret. Quite definitely he refers them to the "finger of God" (Luke 11:20). They were expressions also of a generous and divine love. He walked upon the lake not to display his power, but to bring comfort to his distracted disciples. He multiplied the loaves and fishes to relieve a pressing hunger: "I was moved with compassion." He turned the water into wine to save from embarrassment a newly married peasant pair whose joy would have been spoiled had they known that at such a time their supplies had run out. He healed all manner of diseases to relieve from the bondage of the flesh men and women who suffered a severe handicap. In all these things he was taking the way that lead to the fulfilment of human destiny. Every miracle was meant to enable men to have "life in abundance."

It is not possible to deny the fact of the miracles, so

as the result of pure prejudice or a cavalier treatment of history. They belong as we have seen to the earliest tradition and were not introduced at a much later period as an accretion. The apostles continually appealed to them and that in the very places where the mighty works were wrought. Peter could say on the day of Pentecost, "He did mighty works and wonders and signs in the midst of you, as you yourselves know" (Acts 2:23). The mighty works were never denied by our Lord's enemies. The apostles who record our Lord's miracles also record their own, but they were always careful to say that "in his name" they were wrought (Acts 3:12 etc.). It is worth nothing that they record no "nature" miracles as having been performed by them. There is a meaning in this. Had they wished to idealize him they would never have represented themselves as in any way sharing his power. In any case, had they woven around his memory a garland of fantastic legend they would have used colors far more vivid than they did. We must admit that if they were inventors, they were sorry bunglers at the job. Their very sobriety of statement is an eloquent witness to their truthfulness

The explanation of the facts is quite another matter and here we may easily get beyond our depth. It is better to avoid speculation and keep to the facts as they are recorded. We see, for example, that our Lord used different means to accomplish his one general end. Sometimes he cured by direct contact as when he touched the leper or the blind. Sometimes the cure was wrought in a moment; at other times it was protracted. One blind man was restored at a word; another was sent to the pool of Siloam to wash; another was touched repeatedly before sight returned. Some were healed by suggestion; some on the spot and others at a distance. From some Christ demanded faith as a condition of healing; of others he made no such demand. And once at least he was baffled: He could do there no mighty work because of their unbelief" (Mark 5). Putting together all the cases of healing, it seems clear that our Lord used mental and psychic methods; that, for the most part, these were conditioned by the mental or moral response made by the patients. They present no difficulty whatever to the enlightened modern mind which sees in these workings an action not contrary to, but within, law. They are not less divine on that account.

The Nature Miracles

The nature miracles are not so easy to comprehend. It is true they have no analogy in our experience, but that is not a valid reason for denying that one to whom nature was as an open book exercised a mastery over certain elements which even to us are now beginning to yield their deeper secrets. Allow that in the reporting there is a certain poetic license, and that the description a modern would give of these events might differ considerably from the description given by an unscientific observer. Allow also, if you choose, that spiritual truths may have been clad in poetic and parabolic forms in order the more easily to gain the oriental mind. Even then the fundamental question remains untouched. The point is, could one who came to bring man into his full inheritance as a child of God have had no light to throw upon those baffling forces which seem to leave him at the mercy of physical law and so doing raise questions within him as to the reality of that Fatherhood which is the very soul of Christian teaching? Given Christ, the question of the probability of nature miracles is quite a natural one. Do we know enough to enable us to say dogmatically that the "power of the spirit" has no authority in the physical realm? Do we understand so perfectly the mystery of the Spirit's retirement from the body in death as to be able to affirm that

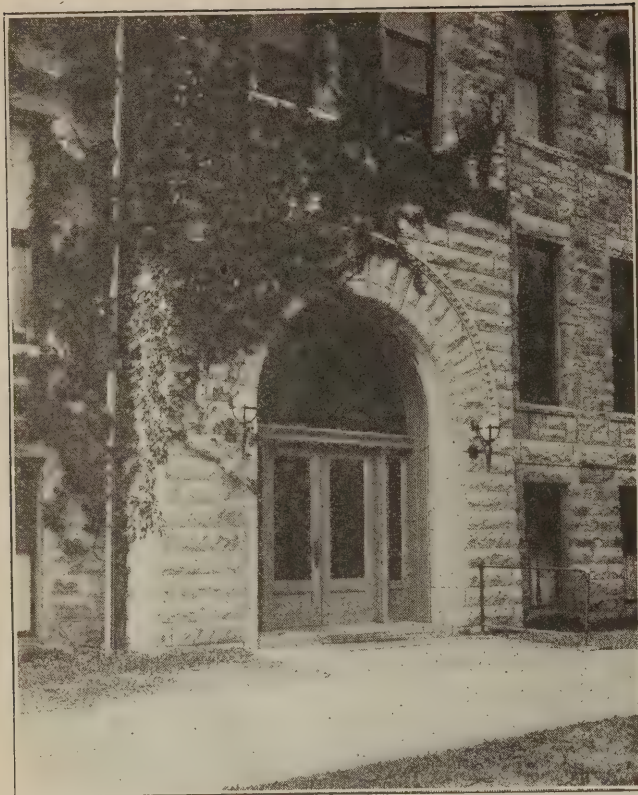
not even in exceptional circumstances can the union between the two be reaffected? To ask these questions is not to solve the mystery, but it should put us on guard against making our ignorance the measure of all things—us, especially, to whom a fuller revelation of nature's secret forces is being increasingly granted.

The practical question is, what is the relation of these mighty works to ourselves in any way that brings them within the circle of great things by which we live?

To begin with, we do not expect nature miracles. We expect the storm to blow out. Water cannot support the weight of *our* bodies. To obtain bread we must respect the ordinary course of nature. When our dead leave us they leave the world forever. All this we take for granted. But suppose after all, Christ should be showing us that we need not be victims of the natural order and that the sons of God may yet obtain a mastery over nature which will enable them to do their higher work for God without an unnecessary handicap. It is worth while to pause and think this out, especially in the light of modern discoveries.

"Greater Works"

We come nearer home when we ask whether the miracles of healing belong alone to the past. What did our Lord mean when he said to the disciples, "The works that I do shall ye do also and greater works than these shall ye do because I go to the Father"? (John 14:12) If we accept the testimony of the Acts of the Apostles we must admit that similar mighty works were done in Christ's name in the early days of the church. Further, St. Paul speaks of the "gift of healing" as one of the evidences of the Spirit's operation. Shall we say, with so many, that these were special gifts belonging exclusively to the early days of Christianity and that they were withdrawn by God in favor of an exact doctrine and a clean-cut theology? By what right do we say this? Is it not rather that the church has dropped out of her program something that our Lord meant to be a permanent part of his gospel? All heresies and bizarre religions thrive upon some practice of Christian truth which the church has sacrificed or the importance of which it has lessened. Certain it is that a growing belief exists in the supremacy of spiritual forces over the disintegrating forces of disease and that these higher forces are available for us if we will only fit ourselves to employ them. We need not incline to the extreme either of decrying all spiritual forces and reposing our trust in science, surgery and medicine alone, or of decrying science in favor of a ridiculous philosophy which denies facts which any good microscope can immediately demonstrate. The truth lies in a middle way. Science is of God, and spiritual forces are of God. Medicine and surgery are both necessary in the work of healing, but spiritual force may become the dynamic of both and at times supersede both. There is an intimate relation between flesh and spirit. Our Lord connected health and right relationship with God and these two things must never be severed. Men who seek health for its own sake and without reference to the stewardship of life are selfish people. On the other hand, it should be understood that no medical practitioner is fully qualified for his work unless he be a spiritual man and is prepared also to use spiritual methods. The program of Christ remains unchanged. It is time for the church of God to cease haggling about miracles and to fit itself to be the medium of our Lord's full redemptive work for body, soul and spirit. When we in his name, are again able to do "mighty works" the controversy about miracles will cease. A present demonstration will compel men to believe in the truth of the Gospel records. We have lived in the lowlands too long. Let us ascend to the heights.



ENTRANCE TO ADMINISTRATION HALL, OTTAWA UNIVERSITY

"Plain but Guid"

BY H. CAMPBELL-DUNCAN

NOT long ago I interviewed a monstrously rich man. He told his dollars by millions, his factory areas by acres, his railway spurs by miles. He was self-made. He had pushed his way to the top by sheer, innate organizing and driving ability. He had just sent a five-figure check to a university and was rather patronizing about it. The money meant nothing to him. He looked upon it as charity. He regarded universities and their graduates with a certain condescension. He had got along all right without ever seeing the inside of one. Why not others? Besides, he felt that any enterprise incapable of carrying itself and showing a dollars-and-cents profit was an economic anomaly. That was his strongly expressed opinion. He stood by it.

Yet I could have pointed out to this man had it been my business at the time to take issue with him, that every dollar of his vast fortune could be traced straight back to the classroom and the laboratory. What I mean is, that while knowledge is the most intangible, it is also the most powerful force in the development of civilization. Without knowledge we should still be the half-dumb, savage nomads of prehistoric periods, or worse. There is nothing good, nothing beautiful, nothing useful in the world that is not the direct product of knowledge, and consequently of the places wherein knowledge is dispensed.

And, speaking in terms of industry, I might have added that knowledge, both as the raw material of the research laboratory and the finished product of the classroom, is a tremendously costly thing to obtain and market, and that if our universities attempted to oper-

ate upon an industrial basis—sell knowledge at a cash profit, or even at a price which would meet expenses, to say nothing of providing for future development—none but the rich would be able to buy it and many of the nation's finest intellects would be barred from the market.

That is the reason Ottawa university, Ottawa, Kansas, is campaigning for \$750,000, asking it not as charity, but offering in exchange an investment paying assured dividends in those benefits which are the direct products of knowledge.

Shuffling my impressions of Ottawa university following a recent visit I was reminded of the old Scotsman's description of the fare in a wayside inn:

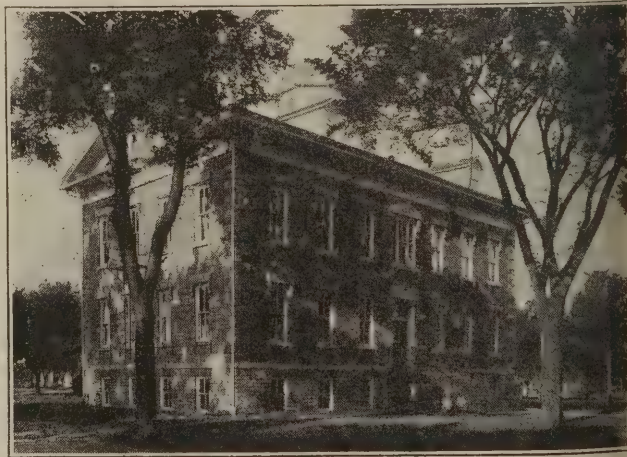
"Ye'll ken it's plain but guid."

That is how the institution struck me—plain but good. Not too plain, but plain as the simplicity of beauty may be plain, and good in the sense of thoroughness, soundness and honesty of purpose. This idea I found strongly emphasized in both buildings and equipment. There are no frills or flub-dubs. And this applies to the campus as well. I failed to spot a single paint-spattered "Leaping Lena" or any other grotesqueries dear to the heart of the average student. The whole personnel of the university seemed to be there for work rather than with any idea of decoration, although the charm of the coeds was beyond question.

I shall not dissipate the little space at my disposal by rhapsodizing over the physical side of Ottawa: its thirty-three acres of campus shaded by magnificent trees, the quaint charm of Taub Jones hall or the perfect equipment of the science building. The cold physical facts may be found in the official bulletin—"mailed upon request". It is rather the spirit of Ottawa that interests me and, I hope, you too, for if the spirit is right all else will be well.

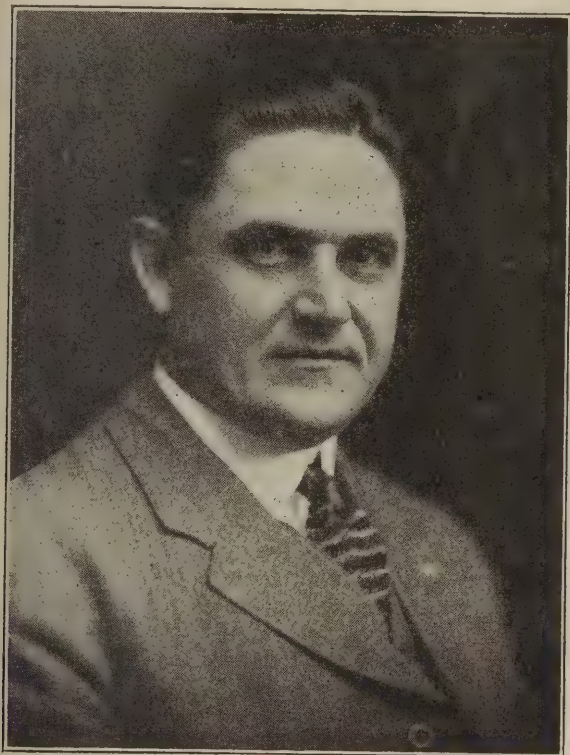
Ottawa is a Baptist institution and as such clings close to the Christian ideals upon which the denomination is founded. Its aim is to turn out cultured men and women highly sensitized to their religious and social responsibilities. Ottawa not only trains ministers, missionaries, teachers for secular schools and those wishing to follow similar callings, but also prospective physicians, lawyers, financiers, business executives, musicians and other professional workers.

It is more than sixty years since Ottawa was founded. Relatively, that was a long time ago when one remem-



TAUB JONES HALL, THE FIRST BUILDING ERRECTED ON THE CAMPUS. NAMED AFTER REV. TECUMSEH JONES, OTTAWA INDIAN, WHO FOUNDED THE UNIVERSITY. HOUSES THE MUSEUM, THE COLLEGE OF MUSIC AND THE DRAMATIC CLUB

ers that the West was then only beginning to emerge from the grip of its bloody Indian wars. And, oddly enough, an Indian was its founder. Rev. John Tecumseh Jones, an Ottawa and a Baptist missionary to his own people, proposed in 1860 that the Baptist whites and the Indians should combine in creating a school, as the Indians had the land while the whites had the teachers. Thus (shorn of the organization details) Ottawa university came into being.



ERDMANN SMITH

Management by a mixed board, however, did not prove satisfactory and in 1873 the whites took complete control, receiving 1280 acres of the original 20,000-acre endowment, of which one-half was later sold to defray the cost of the settlement. Of the period that followed the university historian says: "The progress of Ottawa university after the settlement with the Indians forms a pleasing record. Although there have been dark days, bright days have been much more numerous, and, on the whole, prosperity has attended the institution."

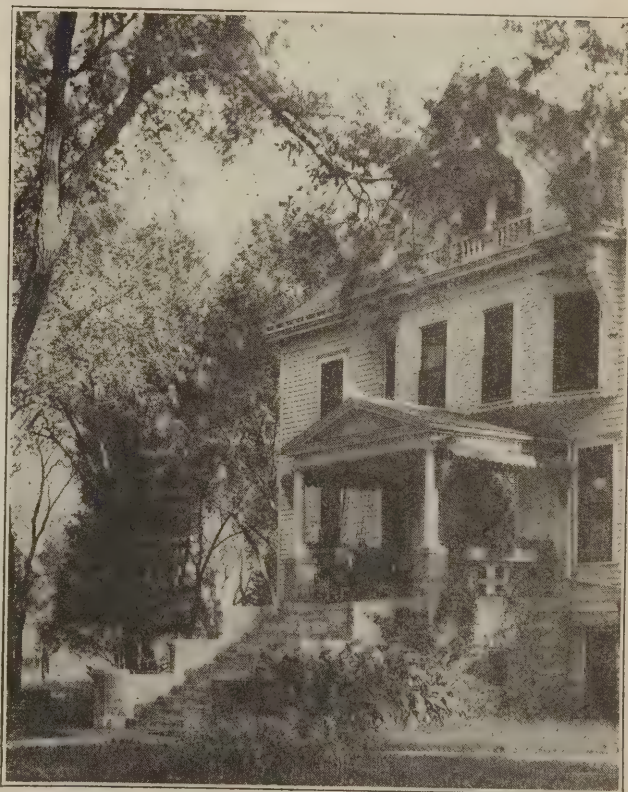
The noble men who had hope and faith in the dark days and worked hard and managed safely in the bright days wrote their names in letters of gold into the history of Ottawa university. They will be associated forever with the growth and the glory of the institution. The recent president, Silas Eber Price, D.D., gave of himself whole-heartedly to the cause and the college he loved and loves now. He sacrificed, served, and pointed the way in Ottawa's affairs over a period of eighteen years. He was untiring in his work, a lover of youth, a conservative executive, and a great Christian. The present plant and equipment, says his successor, are largely the fruit of his labor. Doctor Price is now president emeritus and lives in Pasadena, Calif.

Found Pres. Erdmann Smith, A.M., LL.D., in his place. These young university presidents have offices nowadays, not studies, for it is an age when executive ability must equal scholastic attainments in the direction of an educational institution. Certain it is that President Smith has both. His executive ability, I

fancy, came to him by virtue of his English, Scottish ancestry. He was born in Essex county, Ontario, Canada, and this I know, when you find a black-haired, brown-eyed English Scot from Essex county, you have a man who knows exactly how many cents there are in a dollar and how to make them do their best work. I say I know. I do. I'm from Ontario myself.

Erdmann Smith is a practical idealist, and proud as only an English Scot can be of the institution of which he is the head. He is proud of his faculty; proud that the institution is highly rated; proud of his plant, the fine buildings and equipment; proud of the class of students that Ottawa attracts; proud of the part both they and the faculty play in the life of the city; proud of the graduates, many of whom occupy places of importance in the business, professional and cultural world; but prouder still of the long list of men and women who have given their lives to carrying the gospel of Christ into the far corners of the earth.

Grasping the present and looking into the future President Smith has set himself a full-sized man's job. First, he wants to see Ottawa with a clean balance sheet. It irks his soul to feel that the university is unable at present to operate without adding to its already heavy deficit, a deficit that has been unavoidable in the line of duty, because, as I have pointed out, the gathering and distribution of knowledge is a costly matter. The present cramped quarters of Ottawa's fine library is another daily thorn in his side. The books are there, about 15,000 of them, but where to find additional shelf room is a question. Then, again, every time he crosses the campus he is confronted with the foundations of the projected commons building, un-



CHARLTON COTTAGE, HOME FOR WOMEN STUDENTS

finished for lack of funds. Here he hopes to center much of the social life of the students and faculty and, perhaps, house the library until it can be moved to a separate home of its own.

Erdmann Smith is a specialist in college administration in which study he did graduate work at the University of Chicago. He has organized a faculty club which meets monthly to discuss institutional problems and to plan for the general improvement of the university.

This, perhaps, accounts in large measure for the atmosphere of unity, of cooperation and cohesion that prevails. There is a downrightness, a forcefulness, about the president that seems to permeate the whole place—no pretence, no sham, no, as the British say, "swank". And there is a homey atmosphere, withal. True, only about thirty coeds live upon the campus (dormitories for both sexes are still in the future) but Ottawa is a city of homes, good homes, trim, snug, airy places to live in with fine trees and lawns and "honest-to-goodness" back yards, and in these homes the students find lodging at reasonable rates. These are among the things that made me think of the phrase—"plain but guid".

Ottawa university is a busy place all the year round. Indeed, there is scant time for the necessary annual overhauling. The regular session lasts nine months, until June 1. Then comes the summer session from June to August and in the intervening period the plant is used for the Kansas Baptist Assembly lasting two weeks, with about 1000 delegates, then the Franklin County Teachers' Institute for another two weeks with about 100 in attendance. During these affairs the campus is dotted with tents to accommodate the visitors.

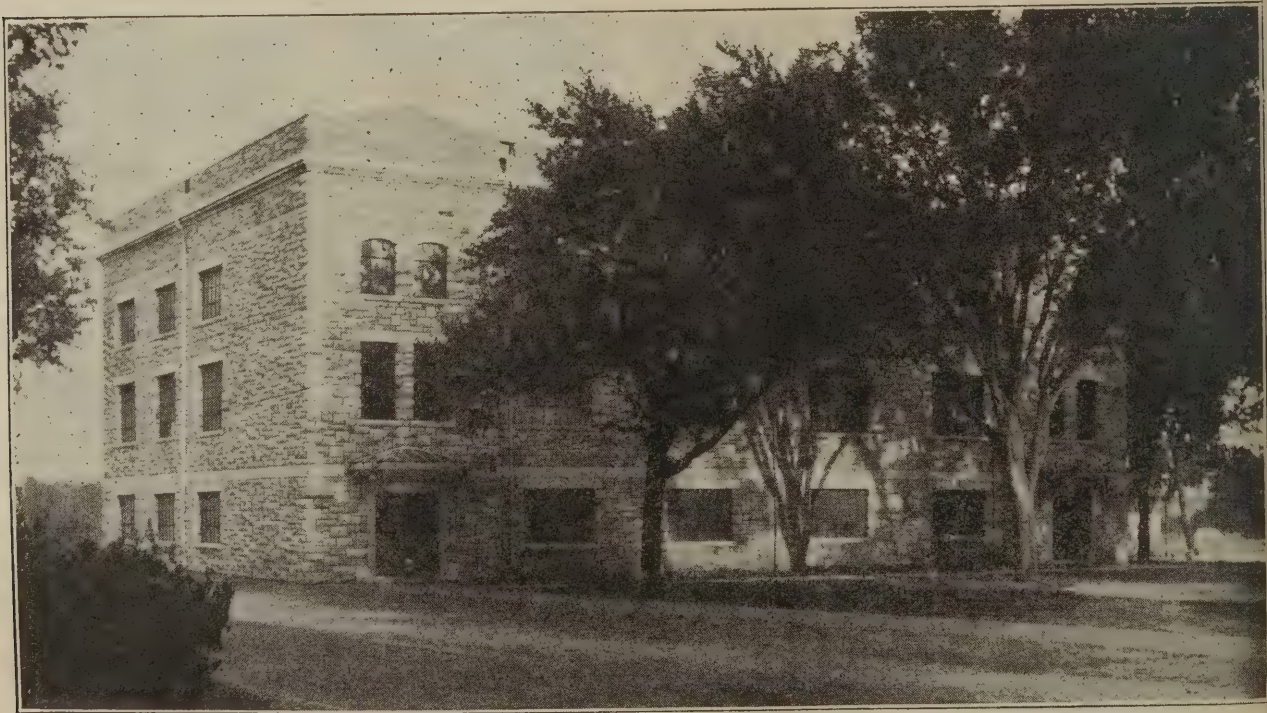
Two things are taboo at Ottawa: secret societies and the use of tobacco in any form within the university precincts. Fraternities and sororities are banned by

official order, but the ban on tobacco was made by the students and is enforced by them. Not that there are no students who smoke. Some do, but not on the campus at peril of the more tender portions of their anatomy. The violator of this unwritten rule is made to run the gauntlet of the whole student body lined up between the entrance gates and the main building, a painful performance, since each of the administrators of justice wields a healthy-sized paddle and the distance must be between eighty and 100 yards.

In place of the secret societies with their Greek-letter insignia are athletic and cultural bodies, literary societies, musical organizations, a fine dramatic club and the like.

In athletics Ottawa concentrates upon the general physical fitness of the individual rather than upon intercollegiate championships and the collecting of cups, although its record in the latter field is one of which to be proud. The big gymnasium is fully equipped to meet the needs of a wide variety of games and there is a splendid sports field with a quarter-mile cinder track. Each student is required to take three years of physical training under the direction of three athletic coaches, one of whom is a woman.

As I write these closing words of my story I have a mental picture of Erdmann Smith, keen of eye, strong of jaw, sitting at his desk by that campus window, planning for the future, seeing Ottawa university with an endowment sufficient to insure a clean balance sheet at the end of each year, and preparing his campaign for the three-quarters of a million put the college where it ought to be. And I feel convinced that he will get it. Why? Well, perhaps because Ottawa is, as I have said—"plain but guid."



THE GYMNASIUM AT OTTAWA UNIVERSITY. BACK OF THIS BUILDING IS THE ATHLETIC FIELD, WITH THE BLEACHERS AND QUARTER-MILE RUNNING TRACK.

Rock of Ages

Its literary and theological value

By ETHEL BURGESS LOWRY

WHAT gives a composition value? Study any great literary production, and you will find woven into the fabric of it life's two great realities, truth and beauty. When these are translated into terms of humanity there results that vitalizing force called love. As in life, so in literature, truth and beauty give power, charm, and permanence.

Truth is the pearl of great price for which the scientist sells all; beauty is the end and aim of an artist's existence. The literary man must be master in the realms of truth and beauty, a scientist and an artist, a discerner of truth and a creator of beauty. He must work with material even as the mason or carpenter. He must deal with personalities, facts, ideas, and principles. In making his selection, he is guided by the principle of avoiding the strange, the mysterious, the unproved, selecting things that are vital to the needs of humanity, personalities that do harm, facts founded upon truth, ideas that allure, and principles that are dependable. The nice intuition of the scientific artist leads him to select the material nearest the heart of humanity. As the shell forever sings of the distant sea, this material will echo and reecho the needs, joys, failures and aspirations of humanity.

But the literary artist is too much of a scientist to accept any of his material at its face value. The fact must be analyzed and made to yield its nucleus of truth. The idea must be given manifold settings and in each must allure the imagination. His personalities for a time must be his com-
panions. Finally, the principles must be tested in his every-day life with his fellows. Having all this, the sequence is knowledge, not truth. The literary man must find truth; for truth with its twin sister, beauty, is the essence of literature. It will be only when he has established the proper relationship between the facts, personalities, ideas, and principles, and has applied this relationship to the needs, hopes and aspirations of humanity, that truth is discernible.

The literary artist must see that his compositions are endowed with a beauty that appeals to the heart. In so doing, he gives his composition individuality. This individuality is often the unconscious outpouring of the personality of the writer. As the artist fashions the frame, he will remember that the beauty of literature must appeal to the imagination by being suggestive rather than definite. Like the sea, the beauty of literature must be always the same, yet ever different. Again, the artist will see that the beauty he is creating appeals to the intellect by being thought-provoking. Finally he will enrich the framework by giving it a beauty that lures the soul of a man to a grander endeavor as he contemplates it in his more spiritual moments.

The twofold task accomplished, truth is adorned with beauty; the essay, epic, or poem is finished. Then it is given to the appreciative reader. To what end? That it may instruct and charm? Rather, that it may prove a doorway through which his heart and mind may pass into realms of joy, love, serenity and ecstasy. If the reader's eyes are not blinded by worldly cares and his reason warped by false values, the selection will be to him a sign post, guiding him to God; for a true literary man is a prophet of God, a preacher of truth and beauty.

Such was the poet Toplady. He was a discerner of truth and a creator of beauty. The material from which he wrought the poem, "Rock of Ages," was fundamental and vital. The poem deals with such material things as

rock, tears, water, and blood, with which all are familiar. The tremendous fact presented is sin, and man's need of salvation. The ideas are simple enough to be profound. They deal with the power of sin, with man's consciousness of sin, his insufficiency, his need of a Saviour, and of the fleeting nature of human life. The personality radiating the entire poem is the loving, compassionate Saviour. The principle set forth is that of vicariousness. Much of this material has been used by seers in all ages. David, Isaiah, Paul, Dante and Milton used it in the creation of poems of marvelous beauty.

That the poet Toplady tested this material in the laboratory of his own life no one who has read the poem doubts. So closely does this experience underlie the poem that we can almost share with him his joy in discovering the truth, that the suffering of the tender, compassionate Saviour atoned for sin for all time, and for all mankind. Toplady not only tested this truth for himself, but watched as it was tested in the lives of others. The result was always the same, the loving heart of God is the nucleus of life. God's love and the fact of salvation are the jewels of truth he has to present. Skillfully, in simple, suggestive, symbolic language, did he fashion a frame for these stupendous truths.

He begins, "Rock of Ages." In three words he introduces the original element of earth and the fundamental fact of history, age. Ideas of permanence and strength are established only to be swept away by the next phrase, "clef for me." This phrase is suggestive, thought-provoking. Why for me? Of what value to me was the sacrifice? The answer is suggested in the next line, "Let me hide myself in thee." In the word "hide" lie hidden ideas of sin, consciousness of guilt, and man's need of a shelter from the destroying angel, death. With the mention of water, blood, and riven side, personality is introduced and we realize that the language is symbolic. The Rock of Ages is the suffering Christ. Building on this fact comes humanity's cry for healing and sustaining power.

*"Not the labors of my hands
Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save and thou alone."*

This stanza suggests that all the experiments tried in the laboratory of the poet's life did not yield truth. Time, labor, and tears have been wasted trying to discover the jewel, salvation. This stanza is a confession of those experiences, of inefficiency and of utter reliance on God.

The third stanza suggests another unprofitable experience. The poet has sought to purchase salvation, only to discover when poor, helpless, foul, and naked, that salvation is the gift of God.

The miracle of salvation was accomplished in the life of the poet and lives in the spirit of the last stanza. Here are serenity and joy in the face of a fleeting existence and a certain death. Man in imagination is already testing the joy of eternal life in the heart of God.

In twenty exquisite lines, the poet tells the story of man's travail in sin, his yearning, his salvation, and his ecstasy. Gilding the entire poem with beauty is the personality of God. "Rock of Ages" is a poem that has made a universal appeal. It has proved a doorway through which sin-burdened, earth-bound souls may pass into the realization of life everlasting in the heart of God.



The Devotional Life



The Creator and Sustainer of the Universe

Psalm 104

FROM "THE PSALMS", TRANSLATED BY J. M. POWIS SMITH*

LET my whole being bless the
Lord!
O Lord, my God, thou art very great;
Thou art robed with majesty and
honor;
Who veilest thyself in light as in
a garment;
Who stretchest out the heavens
like a tent;
Who lays the beams of his upper
chambers in the waters;
Who makes the clouds his chariot;
Who walks upon the wings of the
wind;
Who makes the winds his messen-
gers;
His ministers, flames of fire.
He founded the earth upon its pil-
lars,
That it might not be moved forever
and ever.

Thou didst cover it with the deep
as with a garment;
The waters stood upon the moun-
tains.
At thy rebuke they fled;
At the sound of thy thunder they
fled in terror.
The mountains rose, the valleys
sank down,
To the place which thou hadst
founded for them.
Thou didst set a limit which they
should not cross over,
So that they should not again cover
the earth.

He causes fountains to flow in the
valleys;
Between mountains they run.
They furnish drink for all the
beasts of the field;
Wild asses quench their thirst
there.
Beside them the birds of the
heavens dwell,
From among the branches they
send forth song.
Thou waterest the mountains from
thy upper chambers;
The earth is filled full of the fruit
of thy works.
He makes grass grow for the
cattle,



And fodder for the working animals
of man,
So that bread may come forth
from the earth;
And wine may cheer man's heart,
Making his face brighter than oil;
And bread to stay man's heart.

The trees of the Lord are satisfied,
The cedars of Lebanon which he
planted;
Wherein the birds build their
nests,
And the stork, whose home is the
cypress.
The high mountains are for the
wild goats;
The rocks are a refuge for the
marmots.

He made the moon for fixed sea-
sons;

Zion's Perpetual Blessing

Psalm 133

(The Songs of Ascents. Of David)

LO, how good and lovely it is
When brethren dwell together as
one.
Like the goodly oil upon the head,
Which flows down upon the beard,
Aaron's beard,
That flows down upon the edge of
his robes,
So is the dew of Hermon that flows
down upon the mountains of
Zion;
For there has the Lord commanded
the blessing:
Life for evermore.

The sun knows its time of setting;
He maketh darkness and it becomes
night,
In which all the beasts of the for-
est prowl,
The young lions roaring after prey,
And seeking their food from God.
When the sun rises, they withdraw,
And crouch in their dens.
Man goes forth to his work,
And to his labor until evening.
How many are thy works, O Lord!
In wisdom thou hast made them
all.

The earth is full of thy creations.
There is the sea, great and broad,
Where are creeping things innu-
merable:

Creatures small and great
Go there like ships;
The Leviathan whom thou didst
form to play with.
They all wait upon thee,
To give them their food in due
season.

What thou givest them, they
gather up;
When thou openest thy hand, they
are satisfied with good things.
When thou hidest thy face, they
are worried;
When thou takest away their
breath, they die,
And turn again into dust.
When thou sendest forth thy
breath, they are created;
And thou renewest the face of the
earth.

May the glory of the Lord be for-
ever!

May the Lord rejoice in his works!
He looks at the earth and it
quakes;
He touches the mountains and they
smoke!

I will sing of the Lord as long as I
live;

I will play praises to my Lord as
long as I breathe,

May my meditation please him!
I will rejoice in the Lord.

Let sinners vanish from the earth!

And may the wicked be no more!

Let my whole being bless the Lord!

Hallelujah!

*Published by University of Chicago Press.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on Devotional Topic for October 31 THE MATCHLESS DEEDS OF CHRIST

Note: These "helps" are built around the material given in "Young People's Leader" the official magazine "For All Baptist Young People." Subscriptions to the "Leader" may be made through the B. Y. U. of America, at \$1 per year.

Read the material given in the *Leader* carefully, noting especially the part headed "Appreciation." In addition to this, as suggested by the *Leader*, it would be well to read "The Man Nobody Knows" by Barton. Although the whole book deals with this subject, you may not be able to read it all. The two particularly pertinent chapters are "The Founder of Modern Business" and "The Master."

At least a week before meeting, have your group or society members each take one chapter of the book of Mark. Ask them to list, according to the analysis given in the *Leader*, the passages concerning the deeds of Christ. For example, the person reading the second chapter of the book might list the deed stated in the first twenty verses of the fourth chapter of Mark under "Christ as a worker." So through the book, each deed may be listed under one of the five descriptions given.

In meeting, the leader might introduce the topic by telling the things listed under "Useful Knowledge" for the general information of those present. Then, writing the words "Humanity of Jesus," "Christ as worker," "Christ of good use," "Christ with his followers," and "Christ's power" on a blackboard, the leader may call on the four previously prepared to tell how Mark brings out these descriptions of Christ. In each instance points given in the *Leader* may be brought in as further information on that particular description, but most of the work might be the giving of references. These are given, the place where each deed should be listed under the group to which it belongs, just as the members have done in their personal reading.

The conclusion might be the presentation of the material given under "Skill Living" in the *Leader*, emphasizing the thought that our work, our living, can help others only as we reflect Christ's matchless deeds.

Local Summer Assembly

By LILLIAN SNOW

At the end of a long mountain trail where the hills lift their towering peaks in silent grandeur, and shut out the busy life of the valley below, lies "Optimonga," the cabin site of the young

October 17 Topic CRITICISMS OF YOUTH

October 24 Topic
CHRISTIANIZING THE CITY
For a full treatment of these topics see *Young People's Leader*.

people of First church, Ontario, Calif. Here, amid the scenes of rugged mountain beauty, close to the heart of nature, is held annually a week's encampment, sponsored by the "Yuccas"—an organization of young people in the church.

The encampment this year, held in the early days of September, marked one of the most successful assemblies in the his-

Our Little Dime

By CHARLES A. WING

WE spend a little money for things I will admit,

Some things we take a fancy to, we do not need a bit.

It may be just a lemonade, a soda, or a lime,

But when we get inside a church, it's hard to give a dime.

We go out for a picnic and rent a boat all day

To fish or row around the lake and drive our cares away.

But when we get inside a church, and sitting in a pew

We think how much we've spent this week, we guess a dime will do.

We're glad to pay a dollar to get a real good laugh

And for a little lunch each day we gladly give a half.

But when we get inside a church we're thinking all the time.

What a great thing we are doing when we drop our little dime.

Perhaps we play a little bridge or give a little tea,

It surely costs us something, what e'er the case may be.

We do not seem to worry, we do not seem to care

Providing when we get to church we have a dime to spare.

So long as we are living, we have nothing much to fear,

But it starts a person thinking, when the end of life draws near,

And I wonder if our conscience will not smite us at the gate,

Or is heaven only worth the dime we put upon the plate?

tory of the organization. The program, featuring inspirational, educational and recreational phases, included for the morning hours classes on "Social Heart-throbs," "The Young Christian and His Bible," and "Life Work" conferences. The afternoons were given over to recreation in various phases. The "Evening Specials" included various features: a lecture on astronomy, and several inspiring and challenging addresses. The usual "Stunt Night" was an occasion of merriment. Friday evening, the closing session was given over to initiation of new members into the "Yuccas."

Especially worthy of mention was the pledge taken by the young people at an evening service in camp, that they would earnestly endeavor by the help of God to win definitely one life for Christ by the end of the year. Keenly alive to the challenge, they have introduced a note of evangelistic fervor into the church that will mean much in consecrated service during the fall and winter months.

These annual retreats in the mountains have become a big factor in the activities of the young people of First church, Ontario, serving to create a spirit of fellowship among them, a closer contact with the vital things of life, and greater than all, have brought them a deepening consciousness of the abiding reality of the Man of Galilee.

Los Angeles Looks in on Springfield

While visiting Springfield, Ill., I attended the regular monthly meeting of the City Union B. Y. P. U. One of the smaller churches on the edge of town was crowded with 125 young people from the ten locals in the city.

Promptly at 8 p.m., the "Pep" committee, three young men, took the platform and led in a roaring set of songs and cheers, and then swung into a gospel hymn, followed by a devotional period. Next there were two short speeches on plans for taking 100 people to Philadelphia next summer.

The speaker of the evening gave a fifteen-minute talk on the Christian Life Program, explaining it and telling how each local could carry it out. The city union purposes to make the C. L. P. 100 per cent in all its locals. A snappy business session followed. Two locals then produced stunts. Next came "eats," a social time, and the individual group cheers. The efficiency with which everything was carried on, the enthusiasm of every one, and the large attendance impressed me.

—SYLVIA LEWIS, Corresponding Secretary, Los Angeles Convention Committee.



The Chimney Corner



Open Windows

JETHRO DEANE, walking slowly along the rough-board sidewalk that wound through the overpopulated factory neighborhood, paused to take off his panama and wipe his dark head with a fine linen handkerchief. But the pause was for more than the performance of this rite. Jethro was inclined to go away without seeing Ella Barker. It was years since he had seen her—years sufficient to change the charm of the little town with its lilac hedges and velvety, rose-bordered lawns into this!

"This" impressed itself unpleasantly upon the physical senses. The air reeked with neglected garbage and plumbing, greasy cooking, soft-coal smoke, filthy children, dirty goats, mongrel dogs; it was rent by the roar of the factory machinery, the screams of two women wrangling across a broken picket fence, the wail of a teething baby, the bark of a tortured dog. And it was in this very block, in the shadow of a mock-orange hedge, that he had kissed sunny-eyed Ella Barker. He had gone away and it was not his fault that he had not returned.

In anger at the letter of rejection he received from Ella, young Jethro had turned to thin, sallow-faced Esther Carter in the faraway city. Now she was dead, and he had been drawn back to Ella Barker's town. But though he had come a thousand miles to see her, he felt that he could not bear to see her if she were changed. And could an entire town be metamorphosed and Ella Barker remain the sweet, sunny being of his memory? He shuddered as he recalled how Esther had changed with age, as had others of their city friends. He thought he could not bear to see Ella's delicate skin touched with rouge and whitened with powder, hard lines around her ripe, tender mouth and a world-weary look in her eager violet eyes.

The big white house, over which red roses had rioted when he briefly courted Ella Barker, had been thriftily changed into "flats". Life in some unattractive form burst from every window. Ella could not be here, he told himself. Yet he stepped into the hall, still lighted by the fan-light window, and asked a fat, slovenly woman, in a dirty blue calico apron, concerning Miss Ella Barker.

"Sure she do live here!" replied the blue-aproned one, beefy arms akimbo, flat green eyes moving from the black crest of Jethro's hair to the tip of his shining shoe. "You folly up these here stairs tell you run into a door. That's her!"

These explicit directions brought Jethro face to face with a woman who seemed ageless. Her skin was the color

of the skin of a peanut, and wrinkles had made a checkerboard of her face. But the eyes were not old. Bright as new shoe buttons, they peered out at the caller.

"Is Miss Ella Barker in?" questioned Jethro, knowing this was Aunt Susan, though she bore little resemblance to the straight, dominating Aunt Susan he recalled.

"What be you wanting of her?" inquired the shriveled woman.

Jethro turned away. He did not wish to see Ella Barker. The hand of time which had so unkindly left its finger-marks on the town and Aunt Susan would have dealt no more leniently with Ella.

"Nothing, madam," returned Jethro, heavily beginning the descent of the stairs. At the first landing he paused to let a woman pass. A voice with the cadences of spring in it spoke:

"You must have been to look at the flat. Wouldn't Aunt Susan let you in? She won't sometimes."

"I didn't go in," answered Jethro.

The whim seized him to play a part.

"It's for rent?" he hazarded.

"Yes, I'll show it to you," said the voice that winged him across an abyss of years.

Without looking beyond the skirt of the speaker, he followed. It was a dainty blue and white skirt, revealing worn, well-polished little shoes. The flat they entered had been the attic of the old house. There was the dormer in the front room, the ceilings sloped and in the kitchen was the rear dormer. Aunt Susan, wrapping a red woolen shawl about her in spite of the heat, followed muttering.

"It's really comfortable—at least it's not bad," amended Ella honestly.

"How long have you lived here?" asked Jethro.

"I was born here—in the house, I mean," replied Ella. "It's five years since it was made over and we took this flat."

"May I ask your reason for leaving?" pursued Jethro.

There was a silence so long that Jethro's eyes were impelled beyond the blue and white skirt up the blouse, which matched the skirt, to Ella Barker's face. He started. What had time done to her? She was changed, it was true. But it was a change that nobody, not even he, could regret. That sunniness—the quality which had been Ella's great charm—was there, intensified with the years of development.

"We must leave," said Ella at last, in a low voice. "The owner of the building has been kind——"

"I supposed you owned it since you were born here," said Jethro gruffly.

"That was long ago," answered Ella, twisting a plain, dark ring on her finger. "We've nothing in it now, but the owner let us stay anyway until the increase in his expense makes it necessary that he rent it."

Jethro's eyes were on the ring. "Isn't that a horse chestnut ring?" he demanded.

Ella started and hid her hand in embarrassment. She looked up and met the man's eyes.

"Why, it's Jethro!" she cried.

"And that's the ring I carved for you isn't it, Ella?"

"Jethro!" quavered Aunt Susan, peering up at him with her beady black eyes. "I been wanting to see you, Jethro. I changed her letter refusing that worthless Tom Nolan into your envelope, and I burned the honey and mush letter she'd writ to you saying she'd marry you. She'd no business to marry when I'd brought her up. I did right, but now I'm getting near the grave I want it off my conscience."

Wild-eyed, Ella stared from shriveled Aunt Susan to frowning Jethro.

"Did you think I refused to marry you?" she whispered.

"The letter I got said so," answered Jethro bitterly, turning his back on the old woman.

"Ella Barker," said Jethro when they were washing up the blue and white supper dishes while Aunt Susan, in her red shawl, dozed in a corner, "how have you kept as young and sweet as though these thousand years hadn't passed and you hadn't been having the hardest kind of a life through them all?"

"Do you think that Jethro—that I've kept young and sweet?"

"Have you? Oh, my dear!"

"Then it's the open windows, Jethro. I've tried to keep the windows of my soul open to everything good and enriching. It's been open windows literally and figuratively. I had the sink placed beneath the kitchen dormer—see the silver ribbon of a river winding away off there below! When I've grubbed at the sink my mind's not been in the sink, but off with that beauty, traveling with the river. I've watched for sunsets and birds and flowers and children's happy faces. I determined that hard work, poverty, even living with Aunt Susan would not close the windows of my soul."

"My dear, I'm rich, but I wonder if I can even begin to give you what you've found for yourself all of these years!"

"You couldn't give it to me, Jethro—nobody could," said Ella, approaching close with the snowy dish-towel in her hand. "But neither can you take it from me. I shan't mind your being rich, for it's not going to close the windows of my soul."



BOYS and Girls



When Heavenly Blossoms Came to Town*

BY MARGARET T. APPEGARTH

WHILE our brand new Miss Missionary was picking her way gingerly down the street of a certain Chinese town, stepping from stone to stone, and trying hard not to fall in the oozy mud, she overheard this conversation between two Chinese gentlemen in long blue silk coats:

Said gentleman number one, bowing solemnly: "Has it reached your distinguished ears that heavenly blossoms have come to town?"

Said gentleman number two, bowing politely in return: "Your words fill me with dismay! I trust the blossoms have not bloomed within your own gateposts?" "But alas, yes!" answered gentleman number one sadly, "for my inside-the-house-man tells me she notices our little town has them."

"I weep with you," sighed the second gentleman, shaking his head dolefully. Hereupon, with many polite good-byes, the two friends parted, and Miss Missionary balanced herself on a big cobblestone to think things over.

"That was Mr. Wang who spoke first," she said to herself, "and I must say it's a funny time of year to have blossoms coming, now that everybody is all bundled up in wadded winter jackets! But if blossoms are blooming in spite of the weather, why did they both seem so melancholy about it? I had better go and call on Mrs. Wang—it's been a long time since I've been there, anyhow."

So she turned around and picked her way through the mud to the particular house with the red tip-up roofs where the Wangs lived.

Once inside, you would have laughed to see the polite family pulling at her skirts: "Sit up higher!" they urged, "do sit up higher"—trying to push her into the seat of highest honor near the ancestral tablets; but even a new Miss Missionary knows enough to keep modestly near the door, so she sank into a chair and began on the usual polite questions, while she sipped a cup of tea.

"I hope you have peace, Mrs. Wang," she said.

"Your heavenly question flatters my worthy health," said Mrs. Wang, bowing. "I have peace!"

"And all the little Wangs—have they peace also?" asked Miss Missionary.

"All but Kom Loi," said Mrs. Wang, "our poor little spider has heavenly blossoms."

"At last!" smiled Miss Missionary to herself, "at last I shall see these queer Chinese blossoms that bloom in winter!" Aloud, she said: "You act as if they made him miserable. I know how precious Kom Loi is to you, and if these blossoms are making him unhappy why do you let him have them?"

Mrs. Wang opened her narrow slant eyes to their very widest: "Let him?" she gasped, "oh surely you know that it is the gods who send us heavenly blossoms, so what can a miserable mother do but take offerings to the temple and tie red rags around the smallpox goddess?"

"Smallpox?" cried Miss Missionary excitedly, "why, what has smallpox got to do with heavenly blossoms?"

The little mother clasped her hands in distress: "You are so new in our country that your honorable ears have not heard that smallpox is the same as heavenly blossoms which the angry gods send so often that in China it is hardly safe to count your children until they have been speckled all over with the red blossoms. For alas, they die so easily!"

Miss Missionary felt like dashing straight out the front door, for just like all of us she was scared to hear that fatal word, smallpox; but she bravely sat in her seat, holding her teacup and wondering how she could help this equally scared little mother.

"What have you done for the little fellow?" she asked sympathetically.

"Well, yesterday we all went and tied red rags around the smallpox goddess—for she loves red, you know," she said, quite loud, then in a whisper she added: "Just come out in the hall away from the idols on the idol-shelf and I'll tell you a secret!"

She hobbled on her little bound feet into the hallway, Miss Missionary tagging along behind. Once out there in the dark, the little mother whispered: "I didn't want the idols or the door god to hear how I played a trick on them, for they must be provoked at our family already! But last night, when it was dark and the gods couldn't see, I wrapped Kom Loi in a piece of old matting and carried him over to my neighbor's, and she loaned me her little son to sleep on Kom Loi's bed while Kom Loi sleeps with her children. Isn't that a fine trick? For when the evil spirits tip-toe to Kom Loi's bed to gloat over his ugly red speckles and hear him groan, it won't be a sick boy there at all, but my neighbor's little well son! Oh, but they will be fooled! And I thought of it all myself, for in years past three of my little sons slipped away in death to join their ancestors, because the angry gods sent heavenly blossoms."

(To be continued)

The Lantern Maker

BY JANET GARGAN

*On the green little isle of Japan,
In a bamboo-built fishing town,
Lived the old lantern maker, a man
Who was wrinkled and bent and brown;*

*But he carried his lanterns each day
Down the street, all strung on a pole—
And he bartered them, painted and gay,
For so little—for just a dole!*

*But he said: "Oh, the little ones laugh
While they watch my lanterns so bright—*

*So it is that I sell them for half!
Will you buy one to hang tonight?
Does it matter at night I work long?
Or hard is my bed-mat of rush?*

*I am happy and humming a song
While flowers grow under my brush.*

*"When the 'Feast of the Lanterns' comes
'round,*

*They are mine that the little maids
Will then swing as they march to the sound*

*Of song in the village parades;
As the lanterns, quick bobbing, go by
With their fragments of candles lit,
They will look like the stars from night's sky
Coaxed down to delight us a bit."*

Dear Boys and Girls:

This poem on Japan is put here to remind you of the story and the big suggestion made to you by "Peggy" last August that each of you should turn explorer and send a doll representative on a tour of discovery to Japan. So few of you have written to me about your interest in this thrilling project that here I come a-begging! Won't some of you please write to tell me that you are dressing dolls for Japan? Won't you please tell me whether you are working on a doll alone, or as a family, or in your school, or in your church? I know all the other boys and girls who read this column would like to know what you are doing and how you are doing it; also what you have named your doll. There is a story in the October *Everyland* where a doll named Belinda Jane was renamed "Merry Can," a play on the word American, because there is no end to the merry a doll can put into the friendship between young Japan and young America!

In fact the October *Everyland* is full of stories about these dolls. You will be sure to enjoy "The Long, Long Journey of Little Bo Peep," "The Message of the Dolls," and the pictures. If you are full of questions about this, write to "Doll Travel Bureau," 289 Fourth ave., New York, N. Y.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

CLEARs INDEBTEDNESS

While Rev. Edker Burton, pastor of the Moscow, Ida., church, was away on a two-weeks' vacation, the members of his congregation put on a money-raising campaign. Their object was to clear the church of all indebtedness incurred by improvement of property and otherwise. The cash and pledges which will be paid by the first of the coming year were sufficient to cover everything and the pastor returned to a church which had a clean slate.

CLEARING UP A MISUNDERSTANDING

Doctor Agar, stewardship and church efficiency secretary for the Board of Missionary Cooperation, counts among his friends an influential business man, who is also a leader in the affairs of the local Baptist church to which he belongs. This man surprised Doctor Agar not long ago by saying that he "was sick and tired of the way in which the denomination was trying to lord it over the local church."

"For instance?" inquired Doctor Agar. "Well," he said, "what right has the denomination to assess our church \$10,000?"

"It hasn't assessed you \$10,000. You don't know what you are talking about." At that he bridled and said, "Well,

I do, because some one told me it was being done and I have no reason to disbelieve it."

Doctor Agar then went on to explain to his friend the whole matter of making the church quotas, and by the time he had finished, the business man admitted that his former point of view had been entirely wrong. "After this," he said "I shall help to see that my church really considers what is its share of the total sums needed for all Baptist work done under the auspices of the Northern Baptist Convention, at home and abroad."

The entire conversation which Doctor Agar held with the man is printed in the leaflet, "The Facts About the Church Quotas." It may be obtained free of charge from any literature bureau, or from your state convention office. Any one who is in doubt about the way in which quotas are made would do well to send for it.

SUCCESSFUL VACATION SCHOOLS

Many churches report success and agreeable experiences in connection with vacation Bible schools. The Rupert, Ida., church expects to make its school an annual event and heartily commends the idea. The vacation school in Middleton, Ida., resulted in the conversion of thirty-two children. The attendance at the concluding service of the daily vacation

Bible school of the Hungarian mission in Highland Park, Detroit, Mich., proved nearly three times the capacity of the store-front meeting house where the school was held. The vacation school held in connection with the Nebraska Baptist Assembly carried with it multiple advantages. It permitted the family to enjoy the privileges of the assembly together; it enabled parents to attend who otherwise would have been prevented from attending because of the children; and it provided entertainment and training for the children themselves.

A GOOD EXAMPLE

Washington Avenue church, Huntington, W. Va., Rev. J. T. Tucker, pastor, may well be proud of sixty tithers out of a membership of 500, a group adding numbers to itself as time passes. This church and its Bible school, crowded out of inadequate quarters, is forced within a year into a building enterprise of large proportions. While purchasing lots and contributing to its building fund, Washington Avenue church never forgets its missionary quota, and the first of every month Dr. A. S. Kelley, state secretary, receives a check covering one-twelfth of the total accepted missionary responsibility. In the lean months of congregational receipts, the one-twelfth is safeguarded, if necessary, by a note at the bank.

AN INTERESTING SUPPLEMENT

As a supplement to the *Northern California Baptist Bulletin* a statement is published showing the suggested and accepted missionary goals, the total amount paid, the amount paid per capita and the number of payments to date of publication of every church in the convention. In this interesting statement, the churches of each association are grouped together and one may tell at a glance how an individual church stands. The following section of the August supplement which is devoted to the San Francisco Bay Association churches illustrates the plan and arrangement of the table:

SAN FRANCISCO BAY ASSOCIATION

Church	Goal		Total paid	Per capita paid	No. pay.
	Suggested	Accepted	8-26-26	8-26-26	
Alameda	\$ 1,372.00		\$ 265.45	\$1.27	3
Berkeley, 1st	7,670.00	\$ 7,670.00	1,207.00	1.60	2
Berkeley, 1000 Oaks	1,521.00	1,200.00	400.00	2.65	5
Burlingame	727.50	650.00	149.75	1.25	3
Oakland, Allendale	525.00	525.00	71.78	.68	3
" Dano-Norwegian	602.00	602.00	47.12	.58	2
" Elmhurst	750.00		85.75	.91	2
" First	16,159.00	16,500.00	2,247.93	1.83	5
" Forest Hill	330.00	320.00	74.90	2.30	3
" Golden Gate	285.00	285.00	77.50	1.55	3
" Melrose	1,813.00		397.66	1.32	3
" 10th Avenue	2,500.00		22.43	.05	1
" Trinity		360.00			
" 23rd Avenue	2,000.00	2,000.00	268.60	1.17	3
Richmond	975.00	975.00	172.00	.80	3
San Francisco, Calvary			25.41		4
" Central	930.00	930.00	171.32	1.54	3
" Chinese	655.00		5.00	.04	1
" First	5,400.00	5,200.00	929.65	1.28	3
" German			25.00		1
" Hamilton Square	3,620.00	2,810.00	526.25	1.87	4
" Russian	385.00	385.00	18.19	.32	3
" Tabernacle	455.00		61.60	1.08	2
" 21st Avenue	400.00	440.00	78.80	.86	3
San Pablo	354.00	240.00	60.00	1.02	2
Total and average	\$49,428.50	\$41,092.00	\$7,389.20	\$1.32	67



Among Ourselves



Letter from South China

BY ADAM F. GROESBECK

(This letter from the pen of Doctor Groesbeck who has spent a quarter of a century in China is one of the clearest interpretations of affairs in China that we have read. Do not fail to read it.—Editor)

DURING the summer I attended two conferences of Chinese Christian leaders. The groups which these conferences represented have little in common except their religion, and that is of a different type. They belong to different provinces, and for years have been under differing governments. In spite of these variances, political, social, and denominational, they have a common belief that they stand on the threshold of a new day in China, a day that is to be characterized by a new social order, a new regime of popular government, and a new place for their country in the brotherhood of nations.

The first of these assemblies was the conference and annual meeting of the independent church of South China, usually called the Ling Tong church. This church has been organized but one year. This was my first experience in a meeting of the new organization. I wondered what it would do, and how, with so little experience, it would be able to conduct business. Any doubts in my mind regarding the ability of the members to discuss and conduct their own affairs were quickly dissipated. They know what they had to do and go about it like "old conference hands."

"Old conference hands"—that suggests a real weakness of the new organization. It lacks the imperfections of inexperience, as far as machinery goes. It seems rather to belong to the highly perfected, stereotyped class of convention. It is tempted to say that were the organization less perfect, there would be more hope, for much might be learned from mistakes which now seem likely never to be made.

Government by Talk

To be sure, this weakness is not peculiar to Chinese assemblies. It is one of the ills of organization to which the whole world seems to be heir. Talk, planning and letting it go at that, without seeing the thing through, is common in the best ordered conferences. Politics, Lloyd George calls this government by talk." L. P. Jacks characterizes it as "the substitution of talk for the thing for the reality of doing it." We have all been participants in conferences of this kind preparatory to a "drive" or "special campaign." When we had talked out and adjourned we believed the thing was accomplished. Later we awoke to the fact that nothing had

been done. The Ling Tong church has quickly reached this advanced stage of development. One hopes that it will learn how to "perform the doing of it" after the "readiness" displayed in planning and discussing. When it has learned how, perhaps it will teach us the secret of its success.

Instead of bringing up church problems in the popular assembly where only a few would have an opportunity to discuss them, teachers and pastors spent a week threshing out the problems connected with the establishment of an indigenous church. In this pre-conference gathering the main body broke up into smaller groups for further and intimate discussion after the subject in hand had been presented. The groups came together again and formulated their findings or recommendations to be made to the annual meeting of the Ling Tong church the following week. One of these discussion groups was formed entirely of women leaders. Their work showed no inferiority, not even an inferiority complex.

There were a few men on the side lines who evidently regretted the bold step toward independence taken the year before. These men were distinctly not the leaders. The movement for an independent church is a part of the popular development of nationalism. Here in the South it is directly connected with the Sun Yat-sen movement for popular government. Sun Yat-sen wrote out his ideas of government which he styled "The

Three Principles of Government or Democracy." They are the principles enunciated by President Lincoln when he said, "Government of the people, by the people, for the people." This is for what the present Canton government stands. It is using, to some extent, the Russian bolshevist methods of propaganda; at the same time it is trying to avoid bolshevism itself and to establish Sun Yat-sen's ideal democracy instead. The leader of the expedition against the North, before leaving Canton for the front, reaffirmed his vow to fight, and if need be to die, for Sun Yat-sen's principles. It is called a military expedition, but it is much more. Fully as much preparation for propaganda has been made as for fighting. It is proposed to undermine the courage and fighting qualities of the North by the preaching of the Sun Yat-sen gospel of democracy and human rights. The Chinese press has called public attention to this phase of the expedition. While the army is at the front fighting and preaching, every school-teacher behind the lines is a Sun Yat-sen evangelist. Public assemblies of all sorts make use of Sun Yat-sen's book much as we make use of the Bible. The cadet's school at Canton is not for the training of warriors so much as to imbue the boys with the idea of bringing in a new social order even at the cost of life itself, and for success depends more on truth than on force.

The Undercurrent

So one could not but feel the deep undercurrent of nationalism running through the conference. The outstanding leader in the conference said in private, "The success or failure of the military expedition North is immaterial. The truth will ultimately win." Wu Peifu may defeat the southern army, but the people are sure that he cannot defeat their cause, for that rests on a faith no sword can reach. This is not all the evidence that a new day dawns in China. May 1, the farmers from the surrounding region came into Chaoyang for the parade. It rained all day, but a crowd, reported to number 30,000, came and was harangued by the leaders of the farmers' union. In an adjoining county, there were almost as many on parade. The slogan of the movement is, "This is the day of the common man." This new order may not be what the rest of the world would like to see, but whether we like it or not, it is on the way. The more opposition it meets, the more bolshevist it is likely to become and the less like the spirit of Lincoln to whose words the movement owes so much. The church will find it impossible to keep out of the movement, and should it keep out?

Prayer

BY LAYETTE E. ELDRED

**"PRAYER is the soul's sincere desire,
Unuttered or expressed;**

**The motion of a hidden fire
That trembles in the breast."**

**Prayer is the upward lifted eye
That seeks a Saviour's face;
The burden of a waited sigh
Up to a throne of grace.**

**Prayer is the ladder Jacob saw,
To heart-sick mortals given,
On which they climb above their griefs
To find the peace of heaven.**

**Prayer is the mounting of the soul
On faith's triumphant wing;
When some great victory attained
Has made the heart to sing.**

**Prayer is the nestling of a child
Within its Father's arms,
Whose warm embrace shall hold it close,
Secure from all alarms.**

**Whatever brings us close in touch
With God's eternal care,
And makes us feel that he is real,
This is the soul's true prayer.**

The other conference held near Amoy, in the Fukien province, was composed of the pastors of the churches in that region. Mission work began at Amoy more than seventy years ago. The Dutch Reformed church of America, the English Presbyterians, and the London mission have all sent representatives to this field. Many converts have been won and flourishing churches established, but there is only one Chinese church, entirely independent of the respective missions except in financial support.

I was invited to give ten lectures on any subject I cared to present. I chose "Jesus, the Teacher." I avoided theology, books of all sorts, especially commentaries, and tried to get the group to study Jesus himself, and what he taught his disciples regarding the great truths of redemption.

The fellowship of the missionaries, representative of two boards, and scores of Chinese pastors, was delightful. Our hostess was Miss Zwemer, sister of the famous missionary to the Moslems. It was worth a long trip to hear her speak familiarly of that great man as "Sam". We have often heard the story of the missionary who in describing Jesus, his love and compassion, and how he healed the sick, was interrupted by one of his hearers, who alleged that he knew Jesus, for he used to live in his village. The missionary who had lived so like his Master that a description of Jesus fitted him was Samuel Zwemer's brother, who was also a missionary, not so well known as the one of whom we heard so much, but evidently not less saintly.

The meetings were held in the assembly room of the school building. I was somewhat surprised to find a large engraving of Lincoln on the wall. The man in charge of the school, when questioned why that particular picture adorned the wall, replied, "The pupils insisted on having a picture of Lincoln." A course of study running through the entire conference was on "Jesus' Way of Life." Any expression of sympathy with the ideals of new China was received with great appreciation. It was evident that these representatives of the church where the political waters seem so placid were expectant and desirous of meeting the demands of the new day in the spirit of Jesus.

A New China in the Making

A Chinese recently resented the accusation that the Chinese are anti-foreign and anti-British. His claim was, "We are anti-everything that opposes us in reaching our ideal of a free and equal China in the family of nations." Russia is the popular nation because it is (with what motive, I shall not discuss) assisting the Chinese toward the attainment of their goal. The Chinese are making a new classification of foreigners under two heads: "Those that are for us, and those that are against us." The nationality of the foreigner is rapidly losing its importance in the estimation of the Chinese. A man called my attention to this, and pressed home his point by appealing to the recent visit of a British labor

union man to Canton. "In spite of the feeling toward Great Britain, this man was not ostracized but welcomed and feted." Repeatedly I have heard men say, "We are using Russian men and Russian methods for our own ends;" that when the building is completed, the scaffolding will be cast aside. With this agrees the oft-repeated assurance of General Feng. Let us hope that the Chinese in the meantime will not permit bolshevism to get a strangle hold on their affairs. A new China is in the making, and only those countries and missions that join with China in this regeneration will be permitted to share in the glory of a great, new day.

Pacific Coast Letter

By LEONARD W. RILEY

The Summer at Northfield

THERE are few places equal to Northfield, Mass., during vacation. The natural scenery is beautiful as is the whole New England country. An automobile trip through Massachusetts, Vermont, New Hampshire and Maine will provide as much satisfaction as can be derived from a similar trip through any part of the United States. While little of the grand and majestic may appear, there is much that is quietly beautiful which brings rest and refreshment to the soul.

There is no other town just like Northfield, even in New England. Its one long, main street with its majestic elms and maples, its typical early New England residences, makes a lasting impression. Roadways lead from this main highway in every direction and furnish pleasant rides. Longer drives reveal numerous towns and cities. One afternoon a friend took me for a drive and pointed out Smith college, Mt. Holyoke college, Amherst college, Massachusetts agricultural college, Deerfield academy and Mount Hermon school for boys. We were back in time for dinner and broke no speed limits. Those who think there are too many colleges in the northwest should travel in New England. The northwest has resources which will support many times the population supported in New England.

Northfield was the birthplace and home of Dwight L. Moody. His influence still pervades the whole community. The Northfield seminary for girls, in Northfield, and the Mount Hermon school for boys, four miles away across the Connecticut river, founded by him, are institutions which are steadily growing stronger. The new president of these schools is Rev. Elliot Speer, a young man twenty-seven years of age, son of Dr. Robert E. Speer.

Northfield seminary is not deserted during the summer. Before Mr. Moody passed away he arranged for various conferences to meet there annually and erected an auditorium, seating approximately 4000 people, to accommodate the crowds. The past summer conferences began in June and continued to the middle of August. Among them were the student Y. M. C. A., the Christian Endeavor, the women's missionary organizations, the

religious education and the general conference. The large attendance is amazing, especially when the comparative inaccessibility of the place is considered. Through these gatherings the influence of Northfield spreads. It is a wholesome influence. The spirit of controversy is lacking. The messages are constructive and uplifting. The gospel of love and good fellowship is given a fair chance at the minds and hearts of all.

Baptist leaders made contributions to these gatherings this summer as they have in former years. The Y. M. C. A. conference was under the management of Dr. Raymond B. Culver and Dr. Kenneth Scott Latourette was one of the speakers. Mrs. Helen B. Montgomery and Mrs. H. W. Peabody were leaders in the missionary conferences. Dr. A. W. Beaven spoke at the Christian Endeavor meeting. The general conference was the most important of all. Here an outstanding figure was Dr. A. T. Robertson of Louisville, Ky., whose messages are heard yearly with pleasure and profit. Among other Baptists were Drs. Avery A. Shaw, J. C. Massee and G. B. Cutten, president of Colgate university.

Leading speakers of other denominations were Dr. John Gardner of California; Dr. George A. Buttrick of Buffalo, N. Y.; Melvin E. Trotter of Grand Rapids, Mich.; Dr. James I. Vance of the Southland; Dr. Henry Sloane Coffin of New York City; Dr. Harris E. Kirk of Baltimore; Dr. James Moffat of Glasgow, Scotland. Doctor Moffat, widely known through his translation of the New Testament, attracted considerable attention. His lectures on "The Doctrine of Love in the New Testament" were thoroughgoing studies, perhaps not clearly followed by all of his hearers, trained Bible students though they were supposed to be. His distinction between sentimentalism and love is worth remembering. "Sentimentalism is enjoyment without obligation. Love is enjoyment with obligation." In Doctor Moffat's judgment, love in the New Testament is inseparably connected with a sense of responsibility. These studies and many of the other messages will appear in the *Record of Christian Work* published at East Northfield, Mass. Pastors generally will find them suggestive in connection with sermon building.

Alton, Illinois, Association

By C. W. WEBB

THE Alton Association held its annual meeting at the First church, Wood River, Sept. 29-30. The association was preceded by a banquet at 6:30 p. m. Tuesday given by the associational brotherhood and attended by a large number of laymen and women. Two addresses were given on "Men and the Kingdom of God." Following the banquet a meeting was held in the auditorium of the church at which time Rev. H. Lee McLendon of Centralia spoke on "Do We Need a New Bible?"

The association opened at 10:30 a. m. Wednesday with Dr. S. D. McKenny presiding. Because of inclement weather only 135 people were registered but an enthusiastic spirit prevailed. The annual sermon,

reached by Rev. H. B. Cox of Benton on "Three Cs," was a masterly message well received by all present. Letters from churches showed a gain in membership for the year but a slight decrease in the number of baptisms, there being 579 this year against 595 last year. The financial report showed a gain in missionary giving.

Miss Isabelle Crawford, missionary among the Indians for many years, gave a vivid account of her work before the meeting of the ladies' missionary union.

Thursday evening Sunday school and young people's work was discussed. Rev. O. Hopkins, speaking in place of Rev. Dr. Koehler, gave an address on "The Sunday-school Teacher and His Bible" pointing out that the Sunday-school teacher must above all else know and teach his Bible. Rev. Herbert W. Hines, pastor of central church, Springfield, Ill., spoke to the young people on "Our Young People's Work," declaring that the young people should be given equal responsibility with the older church members.

Dr. S. D. McKenny, of Alton, was again elected moderator and Rev. C. W. Webb, of Benton, clerk and treasurer. Rev. Zeck Ford Bond of East St. Louis was appointed trustee of the Judelson home; Rev. H. B. Cox, of Benton, member of the state board; and Harold Howard of Mt. Vernon, young people's leader.

The association will meet in Litchfield next year.

Baptist World Alliance

By J. H. RUSHBROOKE

"Regional Conferences" in Europe

THE policy of holding "regional" conferences this year instead of a general European congress is already vindicated by the experience of the first and second of these gatherings. The five Latin countries of southern and western Europe (Portugal, Spain, France, Italy, Belgium) were each represented by delegates to the Barcelona conference which opened the series. Held in the city associated with the historic voyage of Columbus and still the commercial capital of Spain, it enabled a clear witness for evangelical and Baptist principles to be offered where it was needed sadly. The rectory in Spain has shown itself intolerant; interference with Protestant worship and preaching has frequently taken place; and there was reason to fear that the conference might be forbidden by the officials. It was allowed, however, and the visit of Doctor Mullins enabled him to set forth with strength and clearness the main lines of our denominational testimony. His speeches and sermons heartened the people, and the Barcelona assembly represents a high-water mark in the story of evangelical work in Spain. For the first time, the presence of a large group of Baptists from other lands brought home to the members of our relatively small Spanish community, in a country where Roman Catholicism is overwhelmingly strong, the fact that they are linked with millions of fellow believers who are keenly interested in their welfare. I had the privilege of setting forth the Baptist view of the relations

of church and state and of delivering other addresses on fundamental issues. Doctor Gill and Doctor Lewis ably represented the two great conventions of America, and Major Town, the Baptist Union of Great Britain and Ireland.

The Barcelona conference was extremely encouraging and considering that it was held in Spain, the large attendance was significant. In external impressiveness, however, it was outdone by the Budapest conference which followed, at the close of which I am writing. Hungarian Baptists secured for the opening and closing demonstrations one of the largest halls in the city, and brought together the largest denominational gathering ever known in the land. In addition to the hundreds of Hungarians, nearly forty delegates attended from Jugoslavia; almost as many Roumanians were present; Czecho-Slovakia was strongly represented; and Austria sent its contingent. A choir of 200 voices furnished an excellent program of sacred music. The ministry was represented, and the secular press gave much space to reports of these meetings.

The president of the alliance was at his best in addressing the great crowds. Rev. M. E. Aubrey, successor to Dr. J. H. Shakespeare in the secretaryship of the British Union, had been specially commissioned to represent the British Baptists; and, I speak as their president, the Budapest conference marks the opening of a new chapter in the relations of the Baptists of Great Britain with their brethren in Europe. The attendance of Mr. Aubrey and myself was symbolic of the growth among Baptists in Britain of a sense of solidarity with our comrades abroad and of our resolve to cultivate a closer fellowship. All through the conference, which was held in the First church of Budapest, as well as in the two great public meetings, the sense of unity in Christ was dominant.

There was an undertone of indignation at the repression still exercised in Roumania, where in many cases travel permits had been refused to delegates who wished to attend the conference; but from every land of southeastern Europe, including Roumania, the story of numerical and spiritual advance stirred profound gratitude. The hold of Baptist teaching upon the young manhood of this part of Europe was evident, and the self sacrifice and courage of the brethren are beyond praise. The effort which Doctor Mullins has made by his presidential tour has been worth while even if nothing more should be accomplished than the ministry of help and encouragement to these splendid Baptists. It is good to know that in recent years they have been substantially assisted by the foreign mission board of the Southern Baptist Convention and (as far as Czecho-Slovakia is concerned) by the American Baptist Foreign Mission Society and the British Union.

A keen interest has been displayed in the World Congress to be held in Toronto in 1928; it is hoped that American Baptists will give such assistance as will enable many to cross the Atlantic. It

was a great thing to bring Doctor Mullins into contact with the brethren in some of the centers of population over here; it will mean even more to bring hundreds of Europeans into touch with the great communities of Baptists beyond the ocean.

It is a happy company of three Americans and two British that has set forth on this pilgrimage to centers of Baptist life. Do not think of us—even of president Mullins—as merely giving; we are gaining. These comparatively young communities often display the defects of immaturity, but in respect to self-sacrificing devotion and simple piety older Baptist bodies might sit reverently at their feet and learn of them.

Budapest, Sept. 19, 1926.

Cora McCandlish Lovett

An Appreciation

By W. O. STOVALL

THE many friends of Cora McCandlish Lovett both in this country and on the foreign mission fields will be saddened to learn of her death, Sept. 18, at her home in Detroit.

Mrs. Lovett was born fifty-three years ago in Arlington, Neb., and spent her early years in Omaha, Neb., Davenport, Iowa, and Chicago. She served as a missionary in Japan under the Congregational Women's Board of Missions of the Interior 1897-1902. She suffered a physical breakdown while in Japan from which she never completely recovered.

Oct. 25, 1902, she was married to Rev. W. P. Lovett, then pastor of a Baptist church in Bay City, Mich. The place she made for herself in the hearts of the people and the stimulus she gave the work through her earnestness and qualities of leadership show that she was peculiarly qualified to fill the responsible position of pastor's wife. This position she filled for almost ten years during her husband's pastorates at Bay City and Grand Rapids, Mich., and Boise, Ida.

For the past sixteen years Mrs. Lovett's work was largely in connection with the Warren Avenue church of Detroit and the Women's Baptist Missionary Society of Michigan. Although a change in her husband's work made their home no longer a pastor's home, her interest in the work did not relax and she became a leader among the women of the Warren Avenue church, and her co-workers in that church give to her much of the credit for the effectiveness of the work of that church both locally and in its missionary program.

Mrs. Lovett served as vice-president of the women's missionary society of Michigan and was frequently engaged in the missionary cause at different points throughout the state. She was always most acceptable as a speaker on association and convention programs. Those who had the privilege of listening to her will recall her winsome personality and her unaffected sincerity.

She is survived by her husband, W. P. Lovett; one brother, Ernest H. McCandlish, of Alameda, Calif.; two daughters, Mrs. R. W. Blackmur, and Miss Marion Lovett; and one son, Eldon, of Detroit.

Are We Deceived?

WE HEAR and read much, these days, of the eighteenth amendment, and the efforts directed toward repeal or modification. There is evidently honest difference of opinion regarding the efficacy and the desirability of this amendment. Where this opinion is unfavorable it may usually be traced to the influence of statements originally made by those with personal interests at stake. They do not, of course, admit as their motive a desire for financial or political profit, or for personal appetite indulgence. They claim as the basis of their efforts a concern for the ultimate welfare of our country, the moral influence upon our young people and kindred objectives. The objectives presented are cleverly chosen, for they are undeniably desirable and worthy of strenuous efforts for attainment. But the most active and elastic imagination fails to reveal how the repeal or modification of the eighteenth amendment could contribute to their attainment. On the other hand, even a casual consideration reveals the personal motives behind the agitation.

One Fact

Let us bear in mind that a statement of conditions is reliable only in proportion to the reliability of the individual or group making it. When a public official who, in taking office, has sworn to obey and to uphold the law, openly boasts that he and his colleagues deliberately violate that section of the law of which they do not approve, how high a value does he put upon his honor, his integrity and his pledged word? How great credence should we give to his assertions and how deeply should his statements influence us? Yet the charges made against the eighteenth amendment are in many cases brought by just such officials.

Another Fact

Let us further bear in mind that conclusions drawn from statements even of facts are reliable only in proportion to the reliability, the disinterestedness and the purity of motive of those drawing the conclusions. Suppose that a group of individuals realizes that a clever linking of unrelated statistics or a statement of cause and effect which, without careful investigation seems plausible enough, will materially aid the attainment of its personal desires. The temptation to such adroit manipulation of facts is inevitable unless the personal and group sense of honor prevails. Some of those who are publicly and admittedly identified with and active in the anti-prohibition agitation have figured in newspaper publicity which justified serious doubt as to their possession of any sense of honor. Does it not seem reasonable that such honorable and right-minded members as the group may number would confine the membership to those of like personal standards unless the movement had been initiated and was being controlled by the less worthy element? In such event we are justified in questioning the reliability and trustworthiness of their deductions.

Let us not be deceived. The "wet"

propaganda is sometimes "powerful persuasive," as Mose remarked of the bandit's revolver which was poked between his ribs. But, like that revolver, it is not in the place where it belongs, and is being used for an unworthy purpose. Motives and methods may well be submitted to careful scrutiny.

In the meantime, in our thinking about the eighteenth amendment and in our voting to return to congress only those who will support it, we shall lose nothing by standing with President Coolidge, who believes in it; with Chief Justice Taft of the United States supreme court, who upholds it; with United States Attorney-General Sargent, who unqualifiedly endorses it; with the great majority of the United States senators and representatives and also the members of state legislatures who supported and still support it; and with the vast numbers of business men, doctors, teachers, scientists, carpenters, brick layers,

farmers and merchants who are solidly behind it.

The "dry-wet" controversy is the most important political issue before our country today. If we believe in the righteousness of prohibition as a national principle, let us "say it with votes" regardless of party lines.—National civic committee of the W. A. B. F. M. S. and the W. A. B. H. M. S., Jennie C. Eulette, chairman.

Obituary

Rev. I. B. Moore died Sept. 28 in Parkersburg, W. Va. He was born at Sago, W. Va., in 1847, educated at French Creek academy, Brown university and Crozer theological seminary, and ordained in 1873. He held pastorates in West Virginia and Ohio; served as president of Broadus college, state secretary of the West Virginia Baptist Convention and secretary of the West Virginia Baptist Education Society. He is survived by two daughters, Laura and Dora; one son, Oscar Frank, Minneapolis; a brother, Judge Oscar Frank Moore, Topeka, Kan. Funeral services were conducted in the First church, Parkersburg, by Rev. Charles H. Pinchbeck.

Here, There and Everywhere

DEAN WARREN P. BEHAN, having planned for a year of absence from the state of Kansas, has resigned the deanship of Ottawa university, and Rev. A. Lawrence Black, state director of religious education, succeeds him.

PASTOR H. O. ROWLANDS of Central church, Quincy, Ill., was called to Utica, N. Y., to the bedside of Mrs. Rowlands who is sick. She is slowly recovering.

COLLEGE CHURCH, Hillsdale, Mich., has secured the services of Mr. David E. Sonquist as director of music.

FIRST CHURCH, Elgin, Ill., has arranged for special evangelistic services, Jan. 3-Feb. 6, with Rev. W. H. Rogers of Wichita, Kan., assisting Pastor M. C. Tunison.

MRS. ROBERT BRUCE SMITH, for the past four years president of the east central district of the woman's home mission society and the woman's foreign mission society has moved from Springfield, Ohio, to Fort Morgan, Colo., where her two sons are engaged in business.

AFTER FOUR YEARS as associate pastor of First church, Kansas City, Mo., Rev. J. E. Bell has accepted the pastorate of First

church, Marion, Ind. He entered upon his new work Oct. 1.

DR. THOMAS H. SPRAGUE, former pastor of Emmanuel church, Ridgewood, N. J., and now a resident of Hollywood, Florida, was a sufferer in the recent hurricane. Doctor Sprague was in his home when the roof of his house was blown off and garage demolished. He lay for two hours under the sink in the kitchen until the fury of the storm had abated somewhat. Personal property also was damaged including clothing, books and papers, among which was the manuscript of a book on which he has been at work for several years. With Mrs. Sprague, who was in the North but returned to Hollywood immediately, Doctor Sprague has been going through the trying process of salvaging what is good. They will visit in the North for a few weeks. He may be reached for supply work at 222 Seaside ave., Atlantic City.

AN EVANGELISTIC CAMPAIGN, conducted in the West Mansfield, Ohio, church, Sept. 5-22, with the assistance of Pastor-Evangelist Harley C. Fletcher of Barberton, Ohio, resulted in nineteen persons taking a stand for Christ. Services aroused the interest of the entire community and greatly strengthened the church.

DEAN HAMILTON, pastor of the Burbank church, probably broke all records in making pastoral calls, a Los Angeles Associated Press report tells us, when in eight and one-quarter hours he called on over 200 people in eighty-two homes, covering a distance of forty-seven miles.

THREE SOUTH DAKOTA Baptist churches, Burke, Gregory and Dixon, join together in support of a pastor. Rev. W. E. Overturf of Burke was called as pastor for the three churches. The new plan was inaugurated early in July and is proving successful.

ENROLMENT PASSED all previous records when Shurtleff college opened its 100th year, total registration for the first time

Bones

BY DAVID F. NYGREN

FIRST there're the wish bones, "Oh, I wish!"

"I wish I could!" "I wish I had!"

They wish and starve with empty dish, They're good for nothing, oh, how sad.

Then there're the jaw bones, "We tell you!"

"Hear us, we know!" "Aye, aye, aye, aye!"

They stick around as tight as glue And talk! Twix do and die, they die.

Thank goodness, there's the back bone too!

Not wish, not word, but modest deed, We have these folks and not a few, And yet, more back bone folks we need.

passing the 200 mark. Including the conservatory of music, the number of day students registered is over 250; the night school registration brings the total to nearly 300. The marked advance made in 1925-26 apparently was only an indication of what the centennial year will bring. Progress in all fields of college activity is marked. Especially is growth noted in the athletic department; a powerful football team is bidding for state honors, having defeated Illinois college in the opening game. Dr. Charles Durden of the First church of Bloomington, a member of the board of trustees, delivered the opening address to the student body.

PRES. JOHN M. WELLS of Grand Island college preached in the Congregational church at Grand Island and in the Baptist church at Cairo recently. He also spoke to the Kiwanis club on the constitution of the United States and addressed the rotary club on "The Ideal of Service as the Basis of all Worthy Enterprises."

IN A COMMUNITY REVIVAL held at Hanover, Ohio, a number of churches oficking county united with Evangelist Elmer C. Miller of South Bend, Ind. There was widespread interest with delegations coming from surrounding towns and a number of confessions of Christ.

THE ST. LOUIS BAPTIST Association convened at the Euclid church, 1341 N. Kingshighway, Oct. 14-15. The Missouri Baptist General Association will hold its annual sessions Oct. 18-22 in St. Louis in the auditorium of the Third church. A committee of one hundred, representing the churches of the St. Louis Association, has been formed with A. W. Payne as chairman, to arrange for the entertainment of the association by the St. Louis churches.

THE FORMAL OPENING of the Mullins Memorial nursery in Adoniram Judson Hall, the larger of two apartment houses for married students at Southern Baptist theological seminary, took place recently. Mrs. Isla May Mullins is donor of the nursery as a memorial to the only child of Dr. and Mrs. Mullins. Children of married students are to be looked after in the nursery that their mothers as well as fathers may attend classes if they desire. Included in the nursery equipment are toys, chairs and tables, picture books and story books, a piano, a playhouse, wall paintings and baby beds.

INDIANA IS FOREHANDED in the evangelistic campaign. State Superintendent C. M. Casmore held a retreat at Vevay in which forty-five ministers participated, at which plans were matured for all conferences throughout the state. DIRECTOR OF EVANGELISM G. C. MITCHELL of Wisconsin is organizing every association for evangelism, and has most of them already organized.

ABOUT FIFTY BAPTIST Sunday-school workers of Chicago sat at dinner together in the Immanuel building Thursday evening, Oct. 30, and reorganized the Sunday-school workers' conference for the winter, with Mr. J. Grafton Parker as president.

CENTRAL CHURCH, Bloomfield, N. J., held

a picnic for the whole church congregation Oct. 12.

FIRST CHURCH, TACOMA, had 603 in Sunday school, Sept. 19, as compared with 450 for the corresponding Sunday last year.

FIRST CHURCH, SALEM, ORE., has now 884 members and there is a rising evangelistic spirit.

PASTOR C. A. CARMAN at Galesburg, Ill., has started a junior church for the winter with Miss Julia Nelson as leader.

EARLY REPORTS SHOWED a registration of 522 students in the Southwestern Baptist Theological seminary. The faculty, including private teachers of voice and piano, numbers forty. There are twenty-seven departments of work, students from thirty-three states, and property valued at \$2,500,000.

PASTORS FROM NEW ENGLAND to California send to THE BAPTIST your church bulletins or short news notes. Our readers want to know about your work.

ASSOCIATED STUDENTS of Berkeley Baptist Divinity school publish the *Beacon* in which the current news of the school and of its alumni exhibits an exceptionally wide range, good selection and a newsy flavor.

PASTOR NELSON J. CROSSMAN of Reynoldsville, Pa., has hit upon a new program. Every Sunday evening his sermon deals with some particular industry in the community; a special invitation is given to the people engaged in that industry and products of the industry are placed on exhibition in the church. One night Mr. Crossman had the Burial Case company.

PASTORS AND DELEGATES from twenty churches in Hudson River Association (north), N. Y., met at Valley Falls, Sept. 23, for the ordination to the ministry of

Mr. Louis V. S. Hutton. Mr. Hutton's field of service is the church at Valley Falls.

HAROLD QUINCEY was ordained at Wallis Memorial church, Troy, N. Y., Sept. 30.

REV. AND MRS. J. H. SNASHALL of Chicago will spend the winter in Southern California, where their daughter will attend college.

MR. J. W. MAHONEY was ordained to the ministry at East Park church, Decatur, Ill., by a council of churches of Springfield Association. Rev. J. W. Merrill was moderator, Rev. A. B. Wimmer, clerk, and Rev. T. Harley Marsh, examiner. Other ministers participating were J. B. Bell, G. W. Stoddard, Verne F. Oglesby, and A. W. Judd.

WILLIAM GIBBS McADOO was the speaker for a great W. C. T. U. rally at Temple church, Los Angeles, Sept. 26.

FIRST CHURCH, Wichita, Kan., rejoices that seven of its young men are studying for the ministry: A. E. Roberts, G. E. Welkish, C. E. Singleton, William Chandler, Donald Smith, Ralph Bertholf and "Dick" Steele.

DR. A. H. C. MORSE has completed fourteen years in the pastorate of the First church, Denver, Colo. During this period, 3350 members have been received, and the membership has increased from 931 to 2400. The past year has been one of the best in the history of the church, with 130 baptisms and 340 received in all. The church has voted to employ an additional worker as minister of stewardship and director of religious education. The fifteenth year of Doctor Morse's pastorate begins with great promise.

CAREY JESSUP was ordained at Calvary church, Noblesville, Ind., (Harmony Association) Sept. 24, with Rev. O. W. Bowman moderator and Rev. G. R. Ferguson, clerk. Other ministers participating were E. E. Connelly, Mrs. N. B. Leslie, S. W. Powell and Harry O'Dell.

UNDER THE MINISTRY of Pastor John R. Pennington, the Sunday-school enrollment at First church, McPherson, Kan., has grown to 448 and the church membership to 532.

TO FACILITATE CHURCH attendance Aubrey Brown drives a church automobile on Sunday mornings for the First church, Norwich, Conn.

"STUDENTS' NIGHT" was fittingly observed, Sept. 17, in the First church of Decatur, Ill., Rev. Harley Marsh, pastor. All high school and college students in the congregation were guests and a program of short addresses was given by the students and their instructors.

PASTOR GORDON H. BAKER of Washington Heights, N. Y., is holding special meetings with the Main sisters as helpers.

A HOME-COMING SOCIAL with a picnic supper enlivened the fellowship of the church at La Grange, Ill., Oct. 1.

PROMOTIONS WERE GRANTED to 110 pupils at Woodward Avenue church, Detroit.

PARK MEMORIAL CHURCH, Springfield, Mass., has twenty-nine young people attending colleges and universities.

PASTOR R. I. WILSON of First church,

White Birches

BY G. A. LEICHLITER

(On the hills of New Brunswick)

**TWO birches stand like virgins
With faces heavenward
turned,**

And arms outspread

As if imploring worthy benediction

Upon unblemished life.

So white and straight they are;

How like an uncorrupted soul,

A faithful, upright mind.

How like the life

Untouched by sinister desire,

Or an ambition unseared

**By fires of fierce uncharitable
greed.**

White, tall, straight;

Crowned by every rising sun

And kissed by each

Descending evening shade,

**These holy virgins of the verdant
hills.**

Jamestown, N. Y., has a school of missions running on Wednesday nights from Oct. 6-Nov. 10.

MISS HELEN FISHER is the new director of religious education for the First church, Evanston, Ill.

DR. AND MRS. CHARLES H. SEARS have been elected to honorary life membership in the Creston Avenue church, New York City.

PROF. JOHN W. SAMPEY of the Southern Baptist Theological seminary has been engaged in a missionary and evangelistic campaign four months in Brazil. He closed the campaign with a revival at Rio Baptist college, Sept. 28, and has returned to Louisville.

TOTAL ENROLMENT of students for the ministry in the Southern Baptist Theological seminary up to Sept. 28 was 343, which is larger than at the same time last year.

MR. A. M. BROOKING of Hastings, Neb., has recently presented to the museum of Grand Island college a valuable collection of birds mounted in an attractive form.

GRAND ISLAND COLLEGE is placing special emphasis upon its musical work. The college band is directed by Mr. Leonard Switzer, who has had a number of years of successful experience as a band leader. Mr. Guy Morse will have charge of the glee club and will teach vocal expression. He is the director of the Y. M. C. A. glee club, which has won a reputation in that part of the state for its successful work. Mr. Morse plans to develop the chorus work of the college to a high level and to put on some oratorios during the year in the new auditorium-gymnasium. Miss Jane Pinder, head of the Grand Island conservatory of music, will direct the orchestra.

IN AN ENDEAVOR to secure a larger attendance of the children of the Sunday school at the morning church service, R. N. McCann of Mitchell, S. D., has undertaken a special series of object lesson sermons based on objects brought by the children themselves. The first offering contained a pencil, a ruler, a watch that would not run, a cottonwood leaf, a bun, a cake of soap, a golf ball, and a rat.

PARK AVENUE CHURCH, New York City, broadcasts its carillon recital at 7 p. m. Sundays over WJZ.

THERE WERE SEVENTY-ONE promotions in the Sunday school of the First church, Seattle.

NORTH CHURCH, Camden, N. J., had 445 in Sunday-school attendance, Sept. 26, compared with 382 on the same Sunday a year ago. Pres. Clarence Barbour occupied the pulpit Oct. 10.

FIRST CHURCH, Sioux City, Iowa, has produced five ministers and missionary workers in five years. They are Rev. J. L. Pickett, Le Mars, Iowa; Mrs. Elmer Teidt, Sioux City, Iowa; Walter Case, Glendale, Iowa; Miss Margaret Templeman, student in the Baptist Missionary Training school, Chicago; and Walter Pritchett, in Morningside college.

MASSACHUSETTS BAPTIST CONVENTION will meet with the First church, Malden, Oct.

26-28. Mrs. Lydia Mann, dying at the age of ninety-four, left the church a permanent fund of \$2000.

SOPHOMORES TIED UP freshmen in the annual class scrap at Ottawa university, then with healthy bruises but no serious injuries all sat down with their feminine partisans to a chicken dinner served by the losers. Enrolment of regular arts and science students this term exceeds 350.

RUDOLPH A. DAHLQUIST, pastor of Minnehaha church, Minneapolis, Minn., was ordained to the gospel ministry, Sept. 25. The council met with twenty-three messengers from eight churches. Dr. Karl L. Karlson, dean of Bethel Theological seminary, was moderator, and Ernest A. Finstrom, instructor in Bethel institute, clerk. Rev. N. W. Nelson read the scripture lesson. Dr. G. Arvid Hagstrom, Rev. Eric Carlson, Dr. J. G. Oster, and Prof. Adolph Olson participated in the service.

THANKS ARE DUE the increasing number of pastors, college correspondents and other Christian workers who send in local news notes. Send them from every corner of the field of the Northern Baptist Convention.

JUDSON MEMORIAL CHURCH, Minneapolis, has a series of addresses from leaders of different denominations who trace the history and characteristics of their respective communions.

FIRST CHURCH, Worcester, Mass., tendered a popular reception to Pastor and Mrs. Wm. R. McNutt Oct. 14.

OBADIAH HODDER was ordained at North church, Wilmington, Del., Sept. 28. Rev. Horace C. Broughton was moderator and Rev. Samuel C. Welsh, clerk. Other ministers were George F. Hanson, and Clarence N. Keen. Mr. Hodder will return to Newfoundland, his birthplace, in a boat which he has fitted up at an expense of \$18,000, to engage in missionary service at his own charges.

Roumanian Baptist Convention

BY THEODORE M. BRAM

THE Roumanian Baptist Convention held at Cleveland, Sept. 3-7, was the finest in the history of the association. Love and unity prevailed throughout the whole session and the presence of the Holy Spirit was felt. Individual churches and leaders pledged themselves to forget the past and stand united, setting for themselves the association goal: "The cause for which Jesus, the son of God, came into the world and died, to carry the 'good tidings' to the hundreds of thousands of unsaved Roumanian-speaking people of America."

The constitution of the convention was modified; the *Crestinul* was entrusted for future publication to a committee of five; and a few minor changes of office were made. The convention is formulating plans to raise funds to send workers among the Roumanian colonies in the United States. The association is beginning to have its own seminary and college trained graduates; the thing which is lacking now is money to carry on the work.

COVENANT CHURCH, Chicago, held an interesting home-coming social Friday evening, Sept. 24. Pastor W. W. Chandler is planning a series of meetings.

IN SIXTEEN MONTHS of the pastorate of Miles O. Wolfe at Independence Avenue, Kansas City, Mo., 101 members have come into the church, fifty by baptism, and nearly all in the regular services. Receipts for missions have increased 57 per cent, the men's class 300 per cent, and Mrs. Wolfe has built up a class of sixty-five young women.

IN RESPONSE TO A CALL at Central church, Springfield, Ill., given at the close of the service by Pastor Herbert W. Hines, thirteen persons came forward for membership.

PASTOR M. P. BOYNTON gave the hand of fellowship to thirteen new members one Sunday morning at Woodlawn, Chicago, and baptized three in the evening.

FIRST CHURCH, Wheaton, Ill., has called Rev. Charles L. Bromley to succeed Dr. Smith Thomas Ford. It has also set a record for courtesy by writing letters to all persons who suggested either their own names or the names of others for consideration as candidates for the pastorate, thanking all of them and expressing appreciation of their efforts. More than fifty names were so suggested.

THE GREATEST revival in the history of Huron, Kan., conducted by Rev. W. O. Shanks, has closed with thirty-eight additions to the Baptist church.

LAYMEN OF THE First church, Indianapolis, have organized two competing groups to promote church attendance this winter. They have worked out an elaborate system of "points", and Nov. 1 the contest will begin in earnest. Pastor F. E. Taylor will give a series of talks to young people through the current quarter.

MRS. R. C. BEDORE is putting out for the First church, Winona, Minn., an unusually interesting paper, typewritten, called the *Winona Baptist Monthly*.

FIRST CHURCH, Bloomington, Ill., opened an aggressive fall campaign with a church workers' supper Oct. 13.

THE BAPTIST CHURCH at Franklin, N. H., sets as goals for rally day, Oct. 17, every pew filled and 250 pupils in Sunday school.

ASSOCIATIONS AND state conventions throughout the Northern Baptist Convention are taking the evangelistic program seriously and are making elaborate provision for it in their programs.

Rev. E. G. Shouse of Indianapolis died of apoplexy Sept. 25.

COLUMBUS BAPTIST Association, Ohio, passed a resolution affirming "believers' baptism by immersion only, prerequisite to church membership and the Lord's Supper." Later, a conference of pastors called to consider the action issued a statement that the resolution was offered in violation of an agreement to avoid raising this question in any manner reflecting criticism upon the Northern Baptist Convention, and was presented and passed near the end of the session when few delegates remained. These pastors condemned by name the author of the resolution as having failed to keep faith with the

solutions committee and having taken an fair advantage of the churches. While using their approval of the action of the association so taken, they say in a signed statement: "We wish to reaffirm our belief in believers' baptism and to pledge anew our consecrated efforts to keep our respective churches loyal to the faith and practices of our beloved denomination."

FIRST CHURCH, Terre Haute, releases pastor Roy B. Deer three days every week during the current quarter to hold association conferences on evangelism throughout the state of Indiana under the sanction of the state convention.

BROWN UNIVERSITY opened its 136th academic year with Pres. W. H. P. Faunce delivering his twenty-eighth annual opening address. Within the last year four new buildings have been opened and several new members added to the faculty which now numbers ninety-eight.

FEDERATED CHURCHES of Willington Hill, Conn., Edwin E. Sundt, minister, gave a chicken supper to which 200 people came from a radius of fifteen miles. A regular school bus brings people to Sunday school from the surrounding country.

CHICAGO BAPTIST SOCIAL UNION is entering its fiftieth year. Its semi-centennial anniversary will be fittingly celebrated in January. Dr. J. C. Massee will be the speaker Nov. 2.

IT WOULD BE HARD to pack into a church bulletin a greater variety of interesting matter than Pastor Rhoades of Indianapolis, Ind., manages to pack into a single newspapered sheet.

CLUMET ASSOCIATION, Indiana, met at Ellettsville, Sept. 28-29. Meetings were well attended. The brotherhood session had the largest attendance for years and the Y. P. U. meeting filled the house. The next meeting will be held at Central church, Ellettsville. To accommodate workers in the field the date has been changed to occupy one day and two nights.

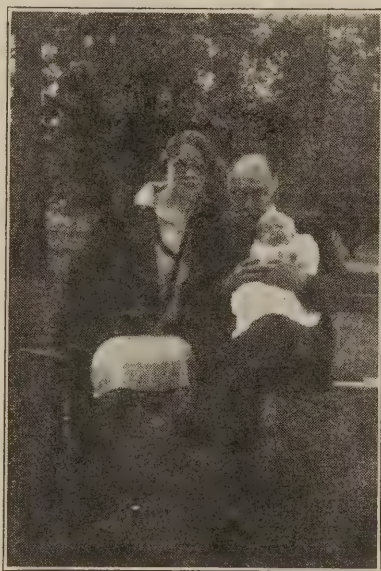
FOR THREE YEARS Pastor S. J. Reid has received new members into Tabernacle church, Chicago, every month. On Sunday morning, Oct. 4, he gave the hand of fellowship to fourteen, and in the evening baptized three converts.

PASTOR JOSEPH CROFT DENT welcomed new members at Judson church, Chicago, Oct. 4, in the morning service and baptized three candidates in the evening.

THE REVIVAL at Temple church, Chicago, conducted by Pastor J. H. Hughes and evangelist Kramer had resulted in twenty-seven additions to Sunday evening, Oct. 4. Since Pastor Hughes returned from his vacation three weeks ago he has welcomed thirty-five.

UNIVERSITY PREACHERS at the University of Chicago for the autumn quarter include Miles H. Krumbine, Parkside Evangelical church, Buffalo; Rev. Harold E. B. Wright, King's Chapel, Boston; Rev. Lynn Gold Hough, Central M. E. church, Detroit; Rev. Wallace Petty, First Baptist church, Pittsburgh; Rev. David Brynnes, Trinity Baptist church, Minneapolis; and Pres. Bernard I. Bell of St. Stephens college.

FIFTY WOMEN, representing every New Jersey association, met for conference, Sept. 23-24, at the International seminary, East Orange. The study of current missionary study books, new methods of conducting programs, reading contests, etc., were discussed. Mrs. W. H. Farmer, state president, and Miss May Huston reviewed missionary books. Dr. and Mrs. F. A. Anderson, Dr. S. J. Beynon, Miss Lillian Eastman, who has been missionary in Burma for twenty-nine years, and Miss Edith Thomson took part in the program. Mrs. Farmer has directed this conference for



REV. A. H. BAILEY, MRS. A. H. BAILEY AND ALFRED FRANCIS BAILEY OF SPOKANE, WASHINGTON

four years. The results have been encouraging; many smaller churches have been interested and helped in forming missionary societies, while the missionary interest throughout the state has been increased.

AT WHITTIER, CALIF., seventy-nine new members have been received into the church since Rev. John McFarlane took up the pastorate eight months ago. One member has offered a pipe organ to the church to cost \$15,000 on condition that the rest of the members raise the \$19,000 debt on the new church building. The church has unanimously voted to meet this challenge, and October is the time set to raise the \$19,000. At the same time current expenses and missionary budgets will be subscribed.

DR. JOHNSTON MYERS of Chicago has been elected executive secretary of the local committee on arrangements for the next meeting of the Northern Baptist Convention, in Chicago, May 30-June 6, 1927. "Station WCOY" in this issue carries his initial announcement to the denomination. It is an unusual and challenging objective for the annual meeting.

BATES COLLEGE BEGAN its sixty-third year, Sept. 23, with the first chapel exercises. The principal feature was the matriculation address by Pres. C. D. Gray. The enrollment totals 644 students. New students number 197 and the committee on admissions was obliged to turn away many

others. This is particularly true in the case of the young women of the freshman class, who were limited to sixty-five by vote of the trustees. More than twice that number of fully qualified candidates sent in applications.

FIRST CHURCH, Omaha, Neb., Dr. A. A. DeLarme, pastor, has secured Rev. George D. White of Virginia, Minn., as assistant pastor. He will also serve as director of young people's work and religious education. Mr. White was known as Minnesota's boy preacher before coming to Omaha, owing to his success in evangelistic work in the northwest. He is a young man of ability and an excellent preacher. The rapid growth of First church and the increased facilities and enlarged work made possible by the new Sunday-school building and parish house have made an additional pastor necessary.

A NEW DEPARTURE in religious education will be undertaken by the Philadelphia School of the Bible, which has begun the enrollment of students in the Air School of the Bible. The first lecture was broadcast from Station WRAX, Philadelphia, over a 268 meter wave length, at 8:45 p. m., Oct. 7, by Dean William L. Pettingill.

CHESTER H. LOUCKS, son of W. E. Loucks, pastor of the Albany Park church, Chicago, has accepted a call to St. Albans, Vt. He has been supplying at Battle Lake, Minn., since his graduation from Newton Theological institution last spring.

THIRTY-THREE PERSONS, twenty-four of whom were members of the First church, four from other Baptist churches and five candidates for baptism, form a new Baptist church organized in College View, Neb., Sept. 30. The first unit of a church building will be begun soon, as a choice lot valued at \$5000 is now owned by the Lincoln Baptist Union. College View is a suburb of Lincoln, and the finest residence section of the city. Rev. Herbert Ford is acting for the Lincoln Baptist Union in getting the church started. The Sunday school is starting on a graded basis, and the church voted to support the denominational missionary and benevolent work.

ROCK ISLAND ASSOCIATION held its eighty-third anniversary, Sept. 28-29, at Aledo, Ill., Rev. G. L. McNevin, pastor. The Aledo young people's missionary society, under Mrs. McNevin's direction, gave "The Talking Tree." The Aledo woman's society won the loving cup in the reading contest. Mrs. Charles Bromley of East China, and Rev. Newton Carman spoke. The annual sermon was preached by Dr. J. M. Jones, who succeeds Dr. G. A. Sheets as moderator. The young people held a stirring rally with Rev. G. E. Dawkins of Muscatine, Iowa, as speaker. Willard Johnson of Moline and Edward Daplene of Rock Island also gave addresses. Rock Island won the prize for the largest attendance, a scholarship to the assembly at Mt. Carroll.

THE 109TH ANNUAL MEETING of the Ashtabula Association was held with the First church, Geneva, Ohio, Sept. 29-30. The new social building lately erected for the Sunday school and other activities of

(Continued on page 1103)

Our Societies and How to Reach Them.

Board of Missionary Cooperation

The purpose of this Board is to promote and obtain support for every denominational activity, as provided in the united program of the Northern Baptist Convention.

Literature or special information concerning any phase of the work will be promptly furnished on request.

W. H. BOWLER
Executive Secretary

276 Fifth Avenue New York City

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News Notes

Kaying Baptist high school in China deposes that it is time to stop calling our mission schools "no longer Christian schools," and the figures are given. Note them. The junior class has eighteen pupils, ten of them Christians; senior class, nine pupils, eight Christians; class just graduating, ten pupils, eight Christians; total students, thirty-seven, Christians, twenty-six. Rev. J. H. Griffin has directed the school for ten years. Mrs. Griffin recalls that ten years ago it was expected that in an effective mission school half of the students would be Christians. At Kaying two-thirds of them are Christians. The case seems to be proved; it is still a Christian school, increasingly so.

Two new fields in Porto Rico have become self-supporting. On July 1, the Santurce church called its own pastor and obligated itself to provide for his support. Beginning the first of September the church of Carolina with a neighboring rural church took the same step. Previous to this there had been two other self-supporting churches in Porto Rico; the one in Caguas which attained its independence six years ago after about fifteen years of growth and the country church of Cienaga Alta which was born standing on its own feet. The steady growth in self-support of the churches in Porto Rico in the midst of desperate poverty and difficult economic situations is a great achievement. The outstanding need in Porto Rico is for an adequate church building for the thriving and heroic church of Santurce. It is sad that a church which sustains such a large Sunday-school, meeting in three different houses at the same time, which long ago outgrew its original structure, and which has attained to self-support, cannot have a building in which to carry on its ministry, whose fruitfulness has been so fully demonstrated.

Press dispatches are keeping the American public advised of the principal developments in the political situation in China which changes rapidly. In recent weeks foreign missionaries in several sections of China have been subjected to personal danger and considerable embarrassment through the movements of the armies and the attacks of bandits. Thus far most of the missionaries of our societies have escaped serious danger, and at most of our stations conditions are peaceful. However, the situation in several sections is regarded as serious, especially in Szechuan province (West China), although by cable we have learned that the missionaries there are "safe and well." Without question, this is a time when the souls of many missionaries in China are being tested, and we admire the courage with which they are facing the disturbances of the present and the uncertainty of the future. At this time we should give them our most sympathetic, affectionate and prayerful regard.—JAMES H. FRANKLIN, foreign secretary, American Baptist Foreign Mission Society.

Our Societies and How to Reach Them.

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THE BAPTIST

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Here, There and Everywhere

(Continued from page 1101)

The church made an ideal place for the association meetings. Besides the part taken in the program by the association pastors, messages were brought by Rev. R. Hughes; Rev. J. H. Lloyd; Miss Ida Davis, Prome, Irma; Rev. Floyd H. Carr, New York; Rev. A. C. Archibald; Dr. C. H. Stull; Dr. John Snape; Dr. Milton Brelsford; and Rev. George A. Lawson. Mr. C. I. Chamberlain was moderator. The association will meet next year with First church, Perry, Ohio.

THE WOMEN'S UNION of the German Baptist churches of Chicago held its annual bazaar at the old people's home, 1851 N. Paulding ave., Oct. 14.

REV. CARL A. DANIEL supplied the Westing Park German Baptist church, Chicago, Oct. 4. He delivered an illustrated lecture at Norton Park mission on Sunday schools in many lands illustrating the work of German Baptists of North America.

OCTOBER IS AN IMPORTANT month for the Baptist children's home, Maywood, Ill. It comes tag day; the women of the churches are urged to arrange for workers that day that the home may share generously in the benevolence of the public. Next comes the annual all-day reception and bazaar, Oct. 26—luncheon at 1 p. m. The management hopes to have the largest attendance in the history of the home, and Baptist people are asked to be sent.

FIRST CHURCH, Palmyra, N. Y., has been remodeling its building. The basement contains modern Sunday-school equipment, primary rooms, coat rooms, lavatories, a parlor room for the men, a modern kitchen and eight classrooms. Two new heating plants, one for hot water and the other for steam have been installed. A lobby, opening from two towers into the auditorium, gives a central entrance. The hardwood floors with velvet runners, the lighting system, and the reseating of the pews, together with newly decorated walls have made a new place of the auditorium. The church is installing memorial windows.

ON SEPT. 27, THE TWIN City Baptist Sisters Conference held an informal reception and dinner in honor of Dr. and Mrs. A. S. Cross, who have come to the Trium Park church, St. Paul; and for Mrs. H. W. Vincent, who have

come to the Calvary church, Minneapolis. The occasion proved to be one of the best meetings the conference has had for years, in attendance, interest and fellowship.

REV. R. W. BABCOCK, pastor of the Temple church, Minneapolis, was called to Elgin, Ill., Sept. 29, by the death of his mother, Mrs. E. D. Babcock. Doctor Tunison, pastor of the Elgin church had charge of the funeral service.

BAPTISTS of MINNEAPOLIS are in the midst of a building campaign. The University church hopes to complete its \$100,000 fund for completing its auditorium. Judson Memorial church is raising \$50,000 to build the auditorium that will complete the present building.

FOUNDED IN 1866, CARLETON COLLEGE, Northfield, Minn., has had a steady growth through fifty-nine years. It entered its sixtieth year, Sept. 14, when students representing seven foreign countries and twenty-three states matriculated. Twenty-two denominations are represented. Baptists rank sixth in number, being exceeded by Congregationalists, Episcopalians, Methodists, Presbyterians, and Lutherans. These six denominations take in all but eighty-seven of the 815 students registered. Carleton is the only Baptist college in Minnesota. Baptists have joined with Congregationalists and Episcopalians in the support of this institution. The three cooperating denominations furnish 404 students, about half of the number enrolled.

CREDIT SHOULD BE given to H. G. Borgfeldt, Wilmette, Ill., as the photographer who produced the artistic picture of the beautiful First church, Wilmette, which appeared on the cover page of THE BAPTIST of Oct. 9.

PASTOR EATON B. FREEMAN of LaGrange, Ill., is preaching a series of sermons on the churches in Asia named in the book, "The Revelation."

MRS. ELIZABETH FINN is a woman. For this reason, the newspapers say, a Baptist council at Bridgeport, N. J., advised against her ordination.

SING TENOR and defy the auto. Mr. Ray Stacy, tenor in the choir of South Baptist church, Newark, N. J., was run down by an auto on his way to church, but is coming around in good shape and is as musical as ever.

THREE PASTORS in Syracuse, N. Y., will exchange pulpits, speaking on loyalty. One will speak on loyalty of the heart, another, of the hands, the third, of the lungs.

WOMEN of DELAWARE Street church, Syracuse, N. Y., presented a missionary pageant at the church, Sept. 28.

PASTOR HUGH CHAMBERLAIN BURR of Elmira, N. Y., is utilizing the prayer meeting to work up interest and to perfect organization for a campaign of evangelism.

THE BAPTIST TEMPLE, Rochester, N. Y., has put through a successful campaign to sell bonds for the financing of its great community enterprise.

PASTOR WILEY R. DEAL of Doylestown, Pa., will serve temporarily as professor of evangelism at Eastern Theological seminary until the arrival of the regular professor, Dr. H. F. Stilwell.

PARK AVENUE CHURCH, New York City, will employ several graduate students of Union Theological seminary in special lines of church work.

EMMANUEL CHURCH, Brooklyn, N. Y., received from a generous family, several of whose members are members of the church, a gift of \$5000 toward the extinction of the church debt, thus enabling the church to raise the \$15,000 needed for this purpose.

BERWYN CHURCH, Chicago, has organized a teachers' training class for the winter.

BY WAY OF CORRECTION it should be noted that Rev. Sanford Fleming, formerly of Connecticut, is now connected with Berkeley Baptist Divinity school, Berkeley, Calif.

PASTOR CLARENCE N. BLEAKNEY of Roseville church, Newark, N. J., is delivering a series of Tuesday evening lectures on the Gospel of Mark.

"THE SUN WILL NEVER SET" on the work of the Woodward Avenue church, Detroit, if the great program developed by Pastor John W. Hoag is carried into effect. Any pastor wishing to study a model program for a church year will find this one highly suggestive.

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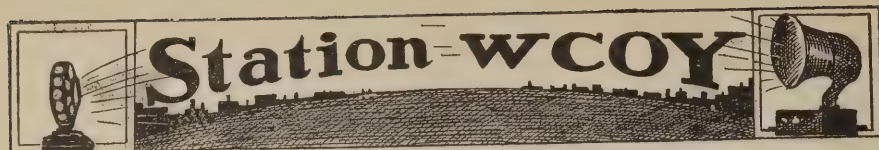
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'Glad to speak to WCOY tonight. Anything backed by THE BAPTIST goes with me. When the postman hands me the mail with the paper in the bunch I take it up first to get the news of the Baptist folk I've known. The paper is full of surprises. There are the items showing gains, losses, sacrifices, victories and home- goings of those I have loved. For each item I have my own silent comment. When a man has been in the heat of the battle for forty-one years he knows a lot of the soldiers and their officers. I am sending you greetings tonight. I am having a new, and in some ways, the greatest, experience of my life.

'After the Northern Baptist Convention meeting in Washington last May, five of the leaders of our work on the Pacific coast called on me. During our conference one of them said: "Why not make the next meeting of the convention in Chicago, 1927, the greatest gathering of Baptists that has ever been held in the history of the denomination?" This suggestion bored into my mind. I couldn't forget it. I began to talk to our secretaries. The time seemed ripe for a tremendous event. How it would thrill everybody! How it would advance the kingdom! Surely it was worth striving for!

'When the Chicago committee on arrangements for the next meeting met, it elected me executive secretary. It asked me to raise the budget for the local expenses. It adopted a goal for attendance at 20,000 delegates and visitors. I am instructed to make my plans for this number. President Brouger has wired from California that we ought to make the goal 25,000. Is that too high? IT IS NOT! WE CAN MAKE IT AND WE WILL!

'Every one who has heard the goal presented has been thrilled by it. Here is an opportunity for a touchdown never dreamed possible. We want your help. I am ready to spend all my time in the field working up the necessary plans. Help me create the pep to carry them over. I shall be speaking in state conventions, associations, and conferences of all sorts every week. Do you want me to come to your state? All right! Invite me. I have the story right here under my hat. It's a thriller. Let me tell your people about it.

'This is going to be one of the great high-water marks of Baptist history. You will never forgive yourself if you miss the opportunity to help put it across. Light up your torch right now and set out to kindle enthusiasm for the greatest Baptist love feast of all time. Remember the dates—MAY 30-JUNE 6, 1927. Reserve these dates tonight. We shall plan to entertain more Baptists that week than ever met in one place. Will you be one of them?

'Now the best thing you can do is to watch THE BAPTIST for developments. I have my office right here in the Immanuel building. THE BAPTIST is our paper and the editors are going to see that all the news about this great convention will be given prominent place. They want me to succeed on this job. They are all going to help me. Pass your copy of the paper around. Get others to subscribe for it. No item of progress will fail to appear in its columns. I thank you all for listening to my little stunt tonight. But this is about the biggest job I ever tackled in my life. I want you all to help me. Good-night.'

"The office boy says that in his opinion if it is true that coming events cast their shadows before, then Doctor Myers is the biggest, liveliest, most dynamic shadow he ever saw coming down the pike. He says that it appears to him that the only thing we need now is a new version of that popular old hymn, 'Shall we gather at Chicago?' And he thinks we shall.

"WCOY now signs off. Watch THE BAPTIST for the big news. Good-night."

Baptist assembly on record at Ottawa. There were 975 registered students, forty-five visitors, summer temperature registered 104, and enthusiasm above the boiling point. It closed the season out of debt and with a balance of \$300 in the treasury. Dean

Warren P. Behan naturally rejoices, for when he took charge five years ago the assembly had an enrolment of 300 and a term of only seven days. Now it has ten days and has become the most significant Baptist gathering in the state of Kansas.

THROUGH THE COURTESY of the Ludwig Piano Co., Immanuel church, Scranton, Pa., enjoyed the music of an electrola, Sunday evening, Oct. 3.

AN EFFECTIVE PROCESSIONAL will be a

feature of the Sunday morning service at the Church of the Redeemer, Yonkers, N. Y. *

GANO MEMORIAL CHAPEL was dedicated at William Jewell college, Sept. 26, with Dr. Lemuel Call Barnes and Dr. A. J. Barton as speakers.

PRES. ERDMANN SMITH of Ottawa university is busy organizing a campaign to raise \$750,000 for enlargement and endowment.

PASTOR ROBERT I. WILSON of First church, Jamestown, N. Y., gives his people three-minute talks on current topics before the evening sermon.

PASTOR PERRY J. STACKHOUSE of First church, Chicago, invites questions from his hearers and answers them on Sunday evenings.

PROF. A. S. WOODHOUSE, member of the faculty of Madras Christian college and now at home on furlough, has accepted an invitation of the school of religion of the University of Michigan to serve during his year at home as professor of comparative religion. He is the author of important books on educational psychology.

FIRST CHURCH, Bridgewater, Mass., reports a much larger attendance at current services than for the corresponding period last year.

THE LAYMEN'S COMMITTEE of Columbus Baptist Association, Ohio, presented a striking report at the annual meeting that has been printed in a pocket leaflet for handy reference.

The Baptist

Chicago, October 16, 1926

Vol. VII

No. 37

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

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Folks, Facts and Opinion

(Continued from page 1080)

Step lightly; do not wake the baby. Citizens of Evanston, Ill., demand that horses and wagons of early morning milk drivers be rubber-shod.

Each year in the United States about 100 children under five years of age die from diphtheria. This number represents about 90 per cent of the lives lost during the annually recurring attacks made by this disease. Those who care for children are being urged to secure immunization for all their wards by the use of

The Saving Sense

There's no disputing it!

"Cloudy Weather in Phoenix Caused by Clouds Says Grant"—runs one of the headlines in the *Arizona Republican*.

Window-cleaners are not the only men whose occupation is hazardous. We recently read of a magazine editor who chopped eleven stories into a waste basket. *Boy's Life*.

"Do you always stutter as bad as that?" asked a woman of the errand boy who had just delivered a package to her.

"N-n-n-n-o, m-m-m-m-a-a-am, o-o-o-on-on-only wh-when I t-t-t-talk."

"Why, I am a near neighbor of yours!" said Mrs. Smith, meeting an old acquaintance who had just moved to the town. "I live just across the river."

"You do?" said the new arrival. "I hope you'll drop in some day."

"Cross Crossings Cautiously," if you would avoid that run-down feeling.—*Christian-Evangelist*.

A gruff father to son: "Why don't you get out and find a job? When I was your age I was working for \$3 a week in a store, and at the end of five years I had the store."

Son: "You can't do that nowadays. They use cash registers."—*Boston Globe*.

A young man," said the boss pompously and pointedly, "what we need in this business is brains—b-r-a-i-n-s—brains!"

"Well," agreed the youthful applicant for a job, "that does seem to be about what's missing."—*American Legion Monthly*.

Speaking of signs—There was one high on the post and the night was dark. The motor-cyclist, lost in a strange country, climbed the post and struck a sign to read "Wet Paint."

NEED MONEY?

In the past eleven years, Dr. A. C. Hageman has been employed by Baptist institutions or organizations to aid in solving financial problems. If you are planning a new church, or have a large indebtedness to move, address Box 352, Minneapolis.

toxin-antitoxin. The immunization can be secured through family physicians, health officers, clinics and in some places, boards of education.

This business of enforcing the law takes some queer turns. Brigadier-General Lincoln C. Andrews, assistant secretary of the treasury, in a statement, Sept. 22, declared that the prohibition enforcement personnel, with the exception of those who buy and drink liquor in the course of gathering evidence, must be total abstainers. Two items in that report arrest attention. The first is that any but total abstainers should ever have been enlisted in the prohibition enforcement personnel; the second, that in a certain branch of that service it is necessary to employ boozers. Neither item can be tolerated as a finality.

"Something is lacking in preaching and in worship, in corporate life and social service which nothing but a revival will bestow," declares Rev. George H. Morrison. "The church is not clothed with heavenly power. It is distracted, weak, often ineffectual. It is not fair as the moon, clear as the sun, terrible as an army with banners. But the time is coming, and is nearer than we think for, when the church shall recapture its authority, 'not by might and not by power, but by my spirit,' saith the Lord. Let modernists cease to sneer at fundamentalists, and fundamentalists to look askance at modernists—let all who believe in God through Jesus Christ unite in a deep and general expectancy, and, sooner than we dream of, the windows of heaven will be opened, and the evangel be with power again. Stressing our unities and not our differences—our oneness in things that really matter—not hindering the times of heaven by antagonisms, but hastening them by the love that thinks no evil, fathers and brethren, earlier than

we dream the places where we assemble shall be swept as with the sound of the mighty rushing wind."

Bishop Edgar Blake paints a dark picture for Protestantism in Europe. He says: "European Protestantism is in a weaker condition today than at any time for two centuries. At the very hour when the conditions demand that the churches should be at the full tide of their strength, the Protestant forces are depleted in spirit and resources beyond any point since the early days of the reformation. . . . It is doubtful if any great branch of the church was ever reduced to such a pitiable plight as the Russian Orthodox church finds itself in at the present time. It is weaker today than at any period since Christianity was introduced into Russia ten centuries ago. The situation of the orthodox churches of southeastern Europe is not

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so desperate as that of the church in Russia. Nevertheless, they are so helplessly impoverished in resources and leadership that their outlook is darker today than at any time since the Mohammedan invasion in the fifteenth century."

Under the will of Charles T. Fitch, the Groton Heights Baptist church, Groton, Conn., Rev. George R. Atha, pastor, is a beneficiary to the extent of \$25,000, of which \$20,000 is to be used as a permanent endowment and \$5000 for repairs and alterations in the church building. The bulk of his estate, amounting to \$50,000, was willed to the town of Groton for the erection of a high school

building and will revert to the Baptist church if such a building is not erected in five years. Mr. Fitch had been a member of the church for fifty-four years.

There are more Sunday schools of over 1000 members each in Seoul, Korea, than in Manhattan, N. Y.

Forty rural Baptist ministers were assembled three days for a conference at Philadelphia in the latter part of September as guests of Philadelphia Baptists. They listened to addresses from some of the most distinguished Baptist leaders in Pennsylvania, were entertained in the homes of their hosts, driven about to see the sights, and aided in the consideration of problems of the rural church. They were delighted and so expressed themselves in warm resolutions.

The Northern Baptist Theological seminary, Chicago, announces through Pres. Geo. W. Taft that Rev. William Law Ferguson, D.D., of Madras, India, has accepted a call to become dean of the pastors' college and professor of English Bible. He will begin his work with the seminary next September. In the meantime Doctor Ferguson is completing thirty years of service in India as an honored and successful missionary of the American Baptist Foreign Mission Society. Graduating from Des Moines university in 1892 and from Rochester Theological seminary in '95, Doctor Ferguson went to India where he became president of the theological seminary at Ramapatam. After several years in educational work and in administrative service for the Foreign Society, he was transferred to the city of Madras where he has labored for nearly twenty years among the high caste Brahman students of the University of Madras. By temperament, training and experience Doctor Ferguson is well fitted for the important place to which he has been unanimously and enthusiastically called. It is a great wrench for him to break the ties which bind him to India, but compelling circumstances make it imperative. The pastors' college of which he will become the dean is in reality the child of the Board of Education of the Northern Baptist Convention. Its function is to provide a two-year English course for students preparing for the gospel ministry and its work is closely articulated with the work of the seminary. This department, or college as it is called, is supported in part by the Board of Education.

Notes on the Lesson for October 24

JOSHUA, ISRAEL'S NEW LEADER

Lesson Text: Num. 27:18-20; Josh. 1:1-9. Golden Text: Josh. 1:9

"God buries the workers, but carries on the work," is the inscription on the tablet in Westminster Abbey which bears the portraits of John and Charles Wesley.

The Living God

"Jehovah said unto Moses," is the word which opens the lesson. Those men seemed to walk so near to God that they could hear his voice. Of course Moses was concerned about his successor. He had thought about it for a long time. He had considered various men, but one seemed to stand out from all the others as the most likely man to carry on the great work which Moses had begun, Joshua. Everything pointed to Joshua as the next great leader of the Israelites. How natural then that Moses should hear the voice of Jehovah in every evidence for his choice of Joshua as his successor! But Joshua himself was not to be left listening to the echoes of Jehovah's word to Moses. "For it came to pass after the death of Moses that Jehovah spake unto Joshua." In those days God was a speaking Jehovah whose word was current with the progress of events. He had a message for Joshua which was timely and in that message Joshua found his commission and authority. So it runs all through the Old Testament. The living God spoke to each succeeding generation with a word peculiarly applicable to the situation and every true prophet was but the voice of God, because the prophet had the vision and courage to interpret the times in the light of the eternal truth. It was a sad day when the speaking Jehovah became silent and when each succeeding generation thereafter was confined to the phonograph record of his voice spoken through prophets and apostles. The Bible is a wonderful and inimitable record of God's word; but is it not to be regretted that so many people believe that God ceased speaking sometime during the first century of the Christian era? One cannot help wishing that we might return to the good old days when Jehovah spake to Joshua.

The Living Man

The living God works through living men. The courage of Joshua was essential to the conquest of Canaan. Obedience to the will of God was the condition of success. The people were to possess only what they actually experienced. "Every place that the sole of your foot shall tread upon." There was to be no absentee ownership, no possession by inheritance. The living God will make men live and grow by conquest. If the word of God is current today it is current only to men and women who have the courage to venture forward into new territory where a fresh word from God is necessary. "God is not the God of the dead, but the God of the living." The living God speaks and works through living men.

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Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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New Books

Broken Lights, by Harold Begbie. New York: Doran. \$1.50.

In a short study in the varieties of Christian opinion analyzing the differences and the agreements of some of the modern Christian sects, the noted author "Twice Born Men," Doctor Begbie, gives us the leading contentions of the more important factions or schools of thought. He believes that each has contribution to make that is worth while it can be fairly presented. The chief value of the book lies in the fact that the author has set forth not only the matters that divide but has carefully portrayed the great underlying principles upon which nearly all of these various factions are in a way united.

—C. R. OSBORN.

Searchlights from the Word, by Dr. G. Campbell Morgan. New York: Revell. \$3.75.

"Every page of the Sacred Writings," says Doctor Morgan, "has many thoughts which stretch out like long, clean arms of light across the darkness, discovering us things which otherwise were hidden and having application wider than those of the immediate context."

With his characteristic analytical insight Doctor Morgan goes through the entire scriptures treating each of the 138 chapters from the above point of view. He gives at the head of each chapter discourse what he considers the key verse of that chapter, and in a few direct and forceful statements portrays the great lines of thought that are touched upon directly or indirectly in the chapter. He gives careful emphasis to those passages that show the line of thought related to that which has been recorded before and also to those lines of thought which follow. This is not a book of sermons or sermon outlines but an arrangement of the great far-reaching thoughts that are contained in the Bible and should prove a ready help to all who are endeavoring to read their Bibles intelligently.

—C. R. OSBORN.

Kennedy's Second Best, by John D. Freeman. New York: Revell. \$2 net.

A story of the great Northwest, laid in Alberta. The primary character is a young minister who goes there for a vacation, meets a tragedy in a love affair, spends a year on a cattle ranch and then, after solving his matrimonial problem, resumes the call of the largest church in

one of the eastern provinces that he may return to the plains as a missionary to the homesteaders in the great reaches along the Rockies. The problem hinges on the old question of how far a man is justified in giving up position, large income and influence, to do what seems like a secondary type of service. Kennedy disappoints all his friends, his relatives and his young wife in his choice. Did he follow Jesus of Nazareth? His faith that he did glorifies his second best.

—G. CLIFFORD CRESS.

The Second Century of Baptist Foreign Missions, by William B. Lipphard. Philadelphia: Judson Press. \$1.

While the Northern Baptist Convention sat in Boston in 1914, celebrating the first 100 years of Baptist missions, world events were hurrying to the climax that ushered in the "Second Century of Baptist Foreign Missions" which this book records to date. It is the story of Baptist foreign missions in and since the great war. Doctor Lipphard has been a member of the foreign board during all these years; he has traveled through all our foreign mission fields. He acted as

special representative of the foreign board in dispensing relief to Europe's needy millions following the armistice.

In four of the eight chapters, Doctor Lipphard deals with the blasting of our missionary program by war, its readjustment and final rebuilding. Out of war necessities grows a new indigenous Christianity. World missions more and more merges into the gigantic world problems around us. Two problems stand supreme: financing the project, and keeping the spiritual emphasis first. A fine book for our Baptist men.

—W. F. HUXFORD.

The Springfield Church Survey, by H. Paul Douglass. New York: Doran. \$4.

This volume is a scientific survey of organized religion in Springfield, Mass., conducted by the Institute of Social and Religious Research with Paul H. Douglass as field director. The general purpose was "to make a direct study of objective conditions, primarily in the field of organized religion, but with as broad a social background as possible." All faiths were asked to participate. The book presents the results of an intensive

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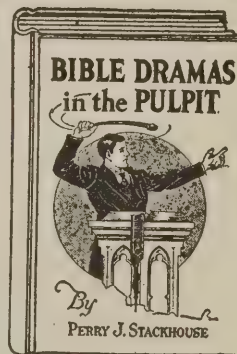
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study covering a period of ten months. It demonstrates the new method of arriving at facts with reference to church work.

The book gives a brief sketch of the development of Springfield; its geographic situation, its population, its denominational churches and the type of work they are attempting to do. It makes a careful study of the growth and service of the churches to the community, their success and failures, their problems and projects. The problems and conditions and opportunities of the churches of Springfield are akin to those which most of the urban churches are facing. This survey will be a valuable contribution to the solution of problems and the formulation of programs adequate to meet the needs of our American cities. This survey does not present programs, but studies existing conditions and gives the facts upon which programs can be built.

—W. C. DEER.

My Gray Gull, by William Valentine Kelley. New York: The Abingdon Press. \$1.50.

This is a volume of essays written out of the rich and mature experience of one who sees beneath the surface. The first essay gives title to the book and is followed by eight other essays equally good. There is no effort at unity in the selection of the material. The author sought uniformity of quality rather than unity of subject matter. He tells us in the foreword that this volume contains "the matured conclusions and convictions of a long, studious, sedulous and deliberating life, listening to all voices, hearing all sides, impressed most with the purblind crass credulity of unbelief."

—JOHN A. EARL.

An Outline of the History of Christian Literature, by George L. Hurst. New York: Macmillan. \$4.

Readers of Newman's "History of Christianity" will remember what a valuable help to an understanding of the mind of Christendom from period to period is supplied by the sections giving a brief survey of the literature of each period. Something of the same sort is done in the volume here considered, but it is done more elaborately and perhaps in a more luminous treatment. The work is a cyclopedia of Christian literature put in a beautifully historical form. It is logical, chronological, rhetorical, vital, accurate. Wherever the reader opens a page he almost sees the picture of some live, human maker of thought and actions in some of the Christian centuries. They talk to you, smile at you, weep before you, challenge you, rebuke you, comfort you. Brief personal sketch, discriminating characterization and apt quotation flow on through the book from beginning to end, and the index of writers at the close completes a fascinating and valuable treatise for the bookshelf of the student, teacher, pastor or anybody else who is intelligently interested in the course of Christian thought and life through all the Christian centuries.

—U. M. McGUIRE.

Cyclopedia of Funeral Sermons and Sketches, by Rev. G. B. F. Hallock. New York: Doran.

Compiled by an author out of forty years of busy pastoral experience, it is full of suggestions, quotable poetry, illustrations, texts, sermon topics, outlines, prayers, forms of committal, benedictions, etc., for the exacting duty of the pastor in ministering to those in bereavement. Many of the world's richest gems are contained in the poetry and illustrations.

—FRED H. FAHRINGER.

Modern Missions in Chile and Brazil, by W. Reginald Wheeler, Robert G. McGregor, Maria McIlvane Gillmore, Ann Townsend Reid and Robert E. Speer. Philadelphia: The Westminster Press. \$2.50.

A Presbyterian with this book in his hands ought to feel a thrill of pride and gratitude to God. It is done as Presbyterians do everything, even quarreling over theology, thoroughly and to a finish. It takes the reader upon a tour of the field, with well-traced maps and pictures. It shows the country, describes the people and customs, tells the story of Presbyterian work on that field, portrays the struggle against intolerance, exhibits the triumphs of evangelical faith, and presents as a trophy a self-controlled, self-supporting and self-propagating Presbyterian church of 30,000 communicants. Withal, it is thoroughly readable, it is illuminated by such incidents as serve to give an unusually clear insight into the present conditions in Latin America and into the historical background of those conditions.

—U. M. McGUIRE.

The Unfinished Task of Foreign Missions, by Robert E. Speer. New York: Revell. \$2.75.

Doctor Speer surveys the world task of foreign missions in answer to a worldwide query as to whether foreign missions "riddled with weakness, with elements of dissatisfaction, and with real occasions for discontent" should not be abandoned. He returns from South America, India and China, having faced all the facts and conditions. He is still for foreign missions "simply upon the solid conviction that we are working with righteousness, with truth and with God."

His chapters on "Economic and Religious Environment of Missions in India," "The Christian Approach to Buddhism," "The Most Open Door to Islam," and "The Present Situation in South America" are replete with first-hand evidence to show how the great religions of the world are crumbling, and how Christianity, the religion of the Spirit, can, and is, filling the gap. Thirty years have practically nullified all opposition to Christianity around the world where proper approach is made.

The heart and body hunger of untouched millions makes the task appalling. "The force which is to meet the needs of the world is not in the keeping of any government to wield. . . . It was God's good pleasure through the foolish-

ness of preaching to save them that believe."

This is without doubt the most complete and masterly restudy of world missions since the great war. It thrills the soul and gives fresh courage to those who fight behind the lines to win the world for Christ.

—W. F. HUXFORD.

Principles and Technique in Religious Dramatics, by Elizabeth Edland. Chicago: The Methodist Book Concern. 60 and 65 cents.

Miss Edland goes into the philosophy of dramatic delineation but gives hints and helps in every part of the work. The religious drama is to her as to others the basis of all histrionic representation. In ten studious chapters, teachers and pupils are given a veritable curriculum in the use of the scripture play and pageant. Many will wish to avail themselves of the terse directions here given.

—J. W. WEDDELL.

The Glorious Names of Jesus, by Amos R. Wells. New York: Revell. 60 cents.

Out of an incomplete list of forty-six titles of Jesus, the author selects fourteen which are the most beautiful, exalted, reverential names applied to the Master. The chapters are short, revealing the character of Jesus from many different angles. As the reader meditates upon such chapters as "The Saviour," "The Author and Finisher of Our Faith," "The Alpha and the Omega," "The Lion of the Tribe of Judah," "The Dayspring," "The Lamb of God," "The Truth," "The Christ," he is drawn closer to his Lord and Master. The book abounds in stimulating sermon material.

—F. H. FAHRINGER.

The Spell of the Caribbean Islands, by Archie Bell. Boston: Page. \$3.75 net.

A story of a cruise in that eternal summerland of the outer fringe of islands that stretches like the crescent of the new moon from Porto Rico to South America. Among these volcanic bits of earth born of titanic convulsions, such as that of Pelee which in 1902 wiped out a city in one breath, Columbus sailed his caravels and named them. These tiny specks on the southern sea have histories going back over 400 years. Here savage Carib, Spanish, French, Dutch and English, Creole and negro have played their parts in the drama of the centuries. Conquest, exploitation, piracy, colonization, slavery, rebellion, and romance have touched every island. The author cruises about the archipelago, stopping here and there, and takes the reader with him in a thrilling narrative of the varied life. But the thrill of the book lies in the story of cruising along the palm-fringed shores of islands set in an azure sea. One of these dots gave France an empress. On another was the first British colony in the world. At another, the stars and stripes were first saluted by a foreign nation. Trips to Lilliput or Brobdingnag could scarcely be more charming. The volume is handsomely bound, embossed in gold and colors and is illustrated with full-page half-tones.

—G. CLIFFORD CRESS.

Volume VII

October 23, 1926

No. 38

The Baptist

Published Every Week by the ~~North~~ Baptist Convention



SUNDAY-SCHOOL ENTRANCE, FIRST BAPTIST CHURCH, JAMAICA, NEW YORK.



Folks, Facts and Opinion



At the Euclid Avenue church, Cleveland, Ohio, on Nov. 3-5 will be held the eighth annual assembly of the International Association of Women Preachers. Reservations are to be made at the new Amsterdam hotel which is near the church. Cleveland is the home of the vice-president, Rev. Mary A. Lyons. An excellent program is being planned with Judge Florence Allen of the Ohio federal court as one of the speakers.

Readers who have been thinking of the *Searchlight*, published by Frank L. Norris and W. B. Riley, as a Baptist paper and an organ of the Baptist Bible Union, will be interested to read the announcement of Mr. J. M. Gillam, its business manager, that "the *Searchlight* is not and never has been, a denominational paper." Its announcement seeks the support of "all denominations" on the ground that it "proclaims the fundamental principles" held by them in common.

Both Boston and Chicago forums will run a full season this year, the former at Ford hall, with Mr. George Coleman in charge; the latter at Erlanger theater, with Fred Moore in charge. Interpreting the forum idea, Mr. Coleman says the forum stands for the complete development of democracy in America; a common meeting-ground for all the people in the interest of truth and mutual understanding, and for the cultivation of community spirit; the fullest and freest open public discussion of all vital questions affecting human welfare; for free participation from the forum floor either by questions or discussion; the freedom of forum management from responsibility for utterances by speakers from the platform or the floor.

Kentucky is not alone in trying to solve the problem of Baptist schools. A committee of the Kentucky General Association of Baptists is working on a plan to anchor the Baptist schools of Kentucky to the denomination. But Rev. C. W. Boone, a member of the committee, in the *Western Recorder* raises what he calls a larger question, thus: "How are we going to keep our schools alive? Suppose we do get them 'anchored,' and their denominational ownership and control established beyond controversy, and then they all have to close their doors because of lack of financial support—where shall we be then? While we have debated the question of the method of controlling the schools and have clamored for a more rigid supervision of their teaching and work, we have lost sight of the fact that we may lose the schools altogether." It is a bit like the story about two men who quarreled over the ownership of a horse until they let him starve to death.

Philip Mauro, a staunch defender of the faith as interpreted by conservatives in theology, and the author of a number of religious books bearing upon the interpretation of the Bible, lectured recently in Boston. He is an attorney and a member of the law firm of Mauro, Cameron, Lewis and Kerken, Washington, D. C. His success as a lawyer was carried over into his Christian life when he was converted in 1903, and he has been an active and aggressive lawyer-preacher ever since. He applies the logic of the legal profession to the defense of Christianity and both his preaching and writing reveal the rare gift of clarity.

The *Herald of Gospel Liberty* finds THE BAPTIST at fault again. THE BAPTIST pointed out as a matter of logic that if tithing is a matter of universal obligation in regard to ratio of giving, the object to which it is applied ought to be equally definite and obligatory. The *Herald* thinks otherwise. It argues that the ratio is obligatory but the object is optional. It understands THE BAPTIST to hold that both the ratio and the object are fixed and that the law of the tithe requires that a tenth of one's income ought to be given to the church to be distributed as the church shall order. Quite the contrary. The logic should work the other way. The option as to ratio and object alike is with the individual. There is something at once larger and freer than any possible doctrine of tithing. It is Christian stewardship.

Prof. Gustav Kruger of the University of Giessen, Germany, after spending the spring quarter teaching in the divinity school of the University of Chicago, left for his home some time in July. Before leaving he delivered a farewell address to the faculty and students which appears in full in the August number of the *Divinity Student*. Among other good things which Professor Kruger said in his farewell address this gem appears: "In Europe you can often hear it said that in America the dollar is ruling. I do not doubt at all but that is true. But I cannot see that such a rule of mammon is something peculiar to America. The dance about the golden calf was even in Moses' time the most important of all dances, and in that there has been little change. The trouble is that the calf is not everywhere as massively golden as in America."

Harry Emerson Fosdick revealed the deep significance of the new ministry upon which he has entered as pastor of the Park Avenue church, New York, when he gave a brief preliminary address before preaching his first sermon Oct. 3. He said in part: "We are entering here upon an important adventure in religion. Many things that traditionally have clustered like barnacles about religion we are not interested in. But in religion itself, revealed in the spirit of Jesus as a vital, saving and sustaining power in human experience, we are so deeply interested that here in New York, which some ministers are leaving because it seems hopeless, and other ministers are refusing to come to because it seems obdurate and hard, we are proposing to erect a fresh and high standard of non-sectarian Christianity. It is not what I say in this pulpit that will make Christ's interpretation of life's meaning glow and sing, alluring and challenging the consciences of men; it is the kind of character that we produce in the fellowship of this church. Therefore I adjure you, do not be easy on me as your minister. Hold me up to high standards. Here in America, so prosperous and self-complacent, it is going to be easy this next generation to preach respectability, but to preach real Christianity that searches personal life and social relationships, will be hard. Hold me to it. And as I ask you not to be easy on me, I ask you also not to expect me to be easy on you. I shall proclaim here no diluted Christianity harmonious with popular prejudices, but just as piercing and penetrating a gospel as I can compass, which I hope will disturb your consciences, as it disturbs mine, about the quality of life which we live in business, in society, in the nation and in private character."

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No doubts that Asiatic peoples migrated to North America via the Alaskan peninsula can longer be entertained in the opinion of Dr. Ales Hrdlicka, Smithsonian anthropologist.

The department of agriculture has announced results of experiments this season in dusting trees with arsenate of lead from an airplane as a control measure against the spread of gypsy moths. Practically no larval parasites were found after the treatment on heavily infested forests.

Regularly fortnightly air-mail service has been improved over the all-British route from Bagdad to Rutbah Vells, across Transjordan to Amman east of Jerusalem, thence direct to Cairo, via Zia, the Dead sea, Beersheba, and Gaza, landing at Al Maza, a suburb of Cairo. Commercial lines from Cairo to Karachi (India) via Bagdad, and from Bagdad to Brindisi, Italy, are planned by the coming year.

A dream of the Chinese Christians of Chicago is about to become a reality. For many years the Chinese church has labored on its work in inadequate rented quarters. Now, with the sympathy and active cooperation of the comity commission of the Chicago church federation, property has been purchased as a permanent home for the Chinese church. The Chinese people themselves have already secured approximately \$7000 and evangelical denominations have promised as much more.

At a recent meeting of the religious education vocational workers of Texas, the Southwestern Baptist Theological Seminary, Fort Worth, Sept. 7-9, there were sixty bona fide full-time educational workers present. These came from every section of the state, from Texarkana to El Paso and from Amarillo to Galveston. In addition to the full-time paid workers, thirty part-time workers attended the conference and about thirty interested laymen and laywomen were present throughout the three days' session. So far as is known this was the largest group ever assembled in this field.

"The wisest and best educational evangelism can never do away with the necessity for choice; but in the proportion as it is wise, it will make a thorough-going choice of Jesus easy and natural and attractive instead of difficult and unnatural and unattractive," declares the *California Christian Advocate*. "It is because of this fact that there is a place for exhortation. After the teaching comes a psychological moment when, a boost to the soul, may be helpful. Salesmen know that a good salesman who concerns it and meets it with the salesman's substitute for exhortation. The purpose to make the seeker recognize the spiritual fact of choice does him a wrong. It must be made to see by evangelism, education, or by that combination which we call educational evangelism, that when all has been done for him that can be done, he must in the very sweat and agony of his soul choose or lose."

Something different has taken place in Illinois politics. In consideration of the existing political conditions in that state, a meeting held in Chicago of citizens from different sections sent a petition to the International Council of Religious Education to release its general secretary, Dr. Hugh S. Magill, temporarily that he might run as an independent candidate for the office of United States senator. The council granted the request without affecting his official relation to the organization.

No finer knight-errantry ever appeared in history than that displayed in our own times on the mission fields. Take the case of Rev. and Mrs. A. F. Groesbeck at Chaoyanghsien, China. With hearts heavy and anxious for their children across the sea and in growing peril every hour they stay. Speaking for both in a letter to THE BAPTIST Mr. Groesbeck writes: "We have hardly experienced 'the beginning of sorrows' out here. Any faint-heart had better turn back while the going remains good. Pulpits and professorships (in America) have absolutely no attraction for me. I would rather be out here where the

greatest movements of all time are beginning, movements that are as certain to make the world over as is certain the setting of tonight's sun. I would rather be an observer out here than live at ease in America. And I haven't forgotten that I have a boy and a girl, both of whom need me, in America, while I am writing this declaration."

The Witter Bynner prize for the best poem written by an undergraduate in an American university was recently awarded to Langston Hughes, a colored student at Harvard university. In 1925, Countee Cullen, another negro student, won the coveted award. The annual entries in this contest run into the thousands and represent practically every college and university in the country.

The next meeting of the Northern Baptist Convention will be held in Chicago, Ill., May 30-June 5, 1927. It was necessary for the local committee of arrangements to fix upon these dates in order to secure the coliseum. The next meeting of the executive committee of the Northern Baptist Convention will be held in Chicago Nov. 18.—Madeline Jutzi, secretary to Doctor Bitting.

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A Japanese summer vacation school was held in Scott hall, Tokyo. Scott hall was a gift of Mrs. John E. Scott of Pasadena, Calif., as a memorial to her husband, John E. Scott. It is located near Waseda university, and is a center for student work. During the summer several of the Christian students give three weeks of their vacation to this school, organized for the children of the neighborhood. The leader of the school is Mr. K. Fujii, M.A., Pennsylvania, and a former student of Ottawa university and Crozer.

The religious tract is not nearly so much in evidence as it was years ago. The multiplication of religious books, magazines and newspapers and the reasonable price at which they are sold has reduced the number and variety of religious tracts published to a great degree. But now and then we find a tract of real merit. "What Baptists Believe," by J. Sherman Wallace, published by the American Baptist Publication Society, is such a tract. After stating the things Baptists hold in common with other evangelical bodies the tract goes on to give eight points of Baptist emphasis covering the gospel, salvation, the church, the ordinances, religious liberty, church and state, spiritualized democracy, and the supreme worth of the individual. In communities where the Baptist position is misunderstood the distribution of a tract like this one would make for intelligence.

The West Roxbury Association met in the Brookline, Mass., church Oct. 6. The program embraced morning, afternoon and evening sessions. Morning addresses on "Six Months of Intensive Evangelism in the Churches of the Boston West Association," were given by Rev. Frederick E. Heath, Jamaica Plain, and Rev. E. L. Loomis, South Boston. Rev. Raymond W. Cooper spoke on "Scriptural Evangelism." Clyde W. Robbins, Roslindale, was heard on "The Spiritual Inventory of the Boston West Association." "Evangelism at Home and Abroad," was discussed as follows: "In the Highways and Byways of Our City," Rev. A. A. Forshee, secretary of the city mission society; "Evangelism in Massa-

chusetts," Rev. Hugh A. Heath, state secretary; "Medical Evangelism," George A. Huntley, M. D., of China; "Christianity at Work in Cuba," Miss Elizabeth M. Allport, of Cuba. "The Meaning of Conversion" was the theme of Prof. Richard H. Vaughan, Newton Theological institution. The feature of the evening session was an address by Rev. Chester J. Underhill, "the fighting parson," of Lynn, on "The Management of a Modern Church."

The many friends of ex-president Geo. E. Horr of Newton Theological institution, New Center, Mass., will be happy to learn that after a long seige of illness and a surgical experience in a hospital in Newark, N. J., he has returned to the home of his brother in Needham, Mass. Doctor Horr is known and loved by hundreds of Baptist ministers all over the world who were inspired by his rich and gracious personality while receiving their theological training in Newton Center under the beneficent shade of the giant trees which beautify the hilltop on which the seminary stands.

W. A. Cameron, pastor of Bloor Street church, Toronto, Canada, cordially invited to visit the Temple church, Los Angeles, Calif., felt compelled to decline the proffered hospitality of that great church. The old building in which the Bloor Street congregation has worked and worshiped so long has been sold and work already is begun on the new church. Doctor Cameron is a great spiritual force in Toronto and his ministry is sought after in the United States and across the seas. But his heart is in his native country. Last summer he was the fraternal delegate preacher from North America before the British Baptist Union which met at Leeds, England. Doubtless when the Baptist World Alliance meets in Toronto in 1928 we shall find among the prominent men who will make of that meeting the most far-reaching and significant event in Baptist history the popular pastor of the Bloor Street church.

If international good-will is not accelerated it will not be the fault of the World Alliance for International Friendship through the Churches. A great pro-

gram has been prepared for the International Good-Will Congress to be held in Pittsburgh, Pa., Nov. 10-12, 1926. The central themes of the congress will be "The Moral Issues of Disarmament" and "America's Responsibility and Method for International Cooperation." On the program appear the names of men and women high in the leadership of the moral and spiritual forces of the world. Such names as Raymond Robbins, Stephen S. Wise, S. Parkes Cadman, James John Keane, William Allen White, John R. Mott, and Miss Lucy Gardner guarantee the real value of the congress. The great public mass meeting to be held in the Syria Mosque will be addressed by three outstanding representatives of Protestants, Catholics and Jews.

Arkansas Baptists owe on all of their institutions and interests belonging to the denomination within the state nearly a million dollars, and they are not worrying over the situation, for they say they are perfectly solvent with a credit good for three millions at the bank. Happy Arkansas!

Something appearing in THE BAPTIST has moved the *Baptist Record* of Mississippi to say: "THE BAPTIST of Chicago, both editor and associate editor being spokesmen, is constantly proclaiming its opposition to war, condemning military and naval appropriations or preparation, encouraging those who insist that they will in no circumstances go to war." What are the facts? We have referred to the subject occasionally. In the words of the *Record*, and in full agreement with its own expressed opinion, "We are against war as a way of settling disputes." We are opposed to every tendency to commit this nation to imperialistic militarism. We have pointed out such tendencies in connection with the demand often made for such an armament that all nations will fear the United States. We have welcomed all movements that aim at peace. We have said that while out and out pacifism is futile as a remedy for the evils of war, it may have some beneficial effect as a protest. We have said that the way to end war is to organize internationally for peace with justice under law.



A JAPANESE SUMMER VACATION SCHOOL

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Holy Spirit in Evangelism

ORGANIZATION, methods, conditions, doctrines, magnetic personality, crowd psychology, skill, common sense, all have their place in relation to effective evangelism. But beyond all of them together is the power of the Holy Spirit.

So much is mere memorandum. Both understanding and acceptance of it on the part of the reader are assumed. Our readers have Bibles. They know how to read them. They are able to trace therein the abundant landmarks of the teaching of the Holy Spirit. Many of them can approach the subject with the background of a personal experience that carries to them in the very mention of the Holy Spirit a sense of the presence of God. If all of us could do so, the experience would mean a great enrichment of personal living and of Christian communion.

Experience of the Spirit and not merely the doctrine of the Spirit is here emphasized. To know the doctrine is good and desirable, but men may dispute about the Spirit and God in the spirit of Satan. We know only in part. Every genuine Christian has much more than he can define. Names muster in companies and labor with united means to convey only in part the reality. Holy Spirit, Spirit of God, the eternal Spirit, Spirit of truth, Spirit of grace and glory, Comforter, Spirit of Christ, are all one and the one Spirit, and all that these names mean is conveyed in the promise of Jesus to his followers. Let each believer expect that name of the Spirit which throws out to him the rarest gleam of meaning and seek to realize within himself its full content of living. In it he will find all.

A set of the mind against mysticism and the fear of emotional extravagances restrain many from the full appropriation of spiritual power. They shy at what men, for lack of an adequate vocabulary, call the supernatural. They forget that the supernatural is the natural seen through to its ultimate reality. The universe is the brood of the Spirit of God, as the spirits of men ought to be.

He is the resident Creator. If this seems obscure, look at Jesus. God was in him. His Spirit is the Spirit of God. Does it seem either mystical or fanatical for a Christian to look at life as he did, to adopt his scale of values, to enter into his fellowship with God, to believe as he believed, to trust as he trusted, to feel the urge of love that impelled him, to hope his hope, and to share in his calm self-dedication? Does it seem incredible that out of his triumphant life shall flow into those who seek to share it a full tide of personal reenforcement along all of those channels? But that is what the gift of the Holy Spirit means. Significantly, Jesus breathed on the disciples and said, "Receive the Holy Spirit." His Spirit is the native atmosphere of the gospel, free, vitalizing, available.

Of course there is danger of a mystical fanaticism. It seems to hang on the borders of every great revival movement. Such fanaticism comes not from an excessive manifestation of the Spirit of Christ, but from abnormal psychological reactions in religiously misguided folk. There can be no excess of the Spirit that Jesus possessed, for balanced intensity was one of his most distinctive character marks. Fanaticism exhibits intensity without balance. The corresponding error and danger is that of inert balance without intensity. The reign of the Spirit of God is the safeguard against both. He never creates fanaticism or inertia; he creates Christliness.

Seek efficiency rather than ecstasy. The value of the spiritual endowment lies less in the way it makes one feel, than in what it does through one's testimony to others. Glory may flood one's soul, but most of the actual and effective witnessing for Christ is done by Christians whose souls are not at the moment flooded with glory. Paul fell into an occasional trance, but his great evangelistic successes were not achieved by a man in a trance. He was most fit for his work when he was most perfectly himself with all of his powers spiritually coordinated at their best.

One's spiritual radiance may properly be more manifest to others than to himself, like Moses' shining face.

The Holy Spirit is to be received through faith, as Jesus is. Nobody has to persuade Jesus to save him or to persuade the Spirit to come. The man with a hungry soul may well release his longing in prayer, but already far in advance of his petition is a Christly and spiritual appeal on his behalf lodged in the bosom of the Father and mobilizing divine resources for an answer. He who believes in the invisible presence and sufficiency of the living Christ and lives in the glory of that presence and in the power of that sufficiency, has already caught the secret of what we are trying to say. Let him simply open his soul to that presence and trust in that sufficiency. Special programs of conference and prayer in quest of the Holy Spirit may be useful and they may be mischievous. All depends upon the accompanying teaching and management.

Spirituality and efficiency in a truly spiritual evangelism are not measured by crowds. It is not true that evangelical correctness of spirit and doctrine insures a hearing. Some men have a power of popular appeal that will secure an audience no matter what they may have to say. They would draw a crowd to an auction. Others, equally spiritual and orthodox, preach to small audiences all their lives; yet they win souls to Christ and have a happy experience and a blessed ministry. He who appeals to the number of his hearers to prove his superior spirituality and orthodoxy is simply a vainglorious fool. It is sometimes helpful to study the case of Jesus when he could not get people to listen to him. He was never more spiritual than when the crowd left him.

Ecclesiastical coops cannot contain the Holy Spirit. He passes over our sectarian names and our pet groupings. He is at large in the world he made, carrying on the work that Jesus began out of doors. He blesses us indeed by using us. Our testimony has a place in his redemptive scheme. But above us, in us, through us and beyond us, he is convincing the world of sin, of righteousness and of judgment. Admit him, but do not try to exploit him. Sometimes, it is to be feared, he must wait till the earthquake, wind and fire of our officious demonstrativeness have blown over, ere he finds opportunity to say sweetly in his own way what he wants to say.

For light on the word of Christ, for an understanding of the mind of Christ, for guidance in the way of Christ, for effectiveness in the testimony of Christ, for joy in the fellowship of Christ, tarry with him until filled with his Spirit.

Were the Bereans Wise?

IN THE BAPTIST of Sept. 25 in an editorial entitled, "Disciples or Dogmatists?" appeared these words of comment, "The Berean example is still valid." The reference was to the words of Luke in Acts 17:11: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." A significant mark of New Testament evangelism, at least in Berea, lay in the fact that the converts did not accept the message of the evangelist as final, but went back of it to the scriptures which they individually studied with a view to checking up on the value

of the gospel which was being proclaimed to them by Paul. These converts were hospitable toward the message of the preacher and open-minded to his gospel; but not for a moment did they permit themselves to be swept off their feet by his appeal. With free inquiry and intelligent approach they sought to base their faith in Christ and their loyalty to Christ upon their own judgment of what the scriptures taught. The whole editorial to which we refer was written with undeviating consistency around an appreciation of the Berean example, and the last thing thought of was that any well-instructed Baptist would dissent from it.

But Frank M. Goodchild in the fundamentalist page of the *Watchman-Examiner* does dissent. He objects strenuously. It is "amazing", he thinks, and suggests to him the case of a young graduate of some theological seminary, both unnamed, who went out to preach with no clear conception of the gospel message. Like some self-appointed detective he catches THE BAPTIST advocating an uncertain gospel, and with characteristic sleuthing he lays his repressive hands upon the editorial in question and holds it up as a sample of what he thinks is the "uncertain tone" of the paper. He is sure that those for whom he speaks are against the thing that he thus caricatures as our meaning, and he sounds a loud, and withal a perfectly proper call, in which THE BAPTIST is also equally urgent, for an earnest and positive evangelism.

Particularly, the burden of his criticism is directed against a section of the editorial which he quotes as follows: "Suppose, for instance, that he (the prospective convert) should release the power of his mind to ask for light on some of the questions of evangelical religion. Is God a person? What is meant by three persons in the Trinity? When and where and how did the scriptures originate? What part did God have in producing them? What is a miracle? Of what use is it? What part had God in causing the death of Jesus? Is there a future life? Am I saved? How do I know whether or not I am saved?"

The reader will be somewhat amazed to discover that the words in parenthesis (the prospective convert) in the quotation were not in the editorial but were inserted by Doctor Goodchild himself. THE BAPTIST had no such person in mind as a prospective convert when the editorial was written. We had converts in mind and so specifically state in the words, "Shall he (the evangelist) strive to awaken his converts to free inquiry on their own initiative and leave them to form their own free conclusions upon Christian truth from the sources of information available to them?" The terms are so clear as to make misunderstanding of them impossible to a careful reader. Again and again throughout the editorial "converts" and no "prospective converts" are specified. This is a mere question of fact calling for no further comment.

If Doctor Goodchild thinks it is wrong to put the Bible in the hands of the convert and encourage him to seek for light and understanding on the elementary teachings of the Christian faith, of course, he is entitled to his own opinion in the matter. But THE BAPTIST believes that the Christian who makes an honest and sustained effort to find out for himself what the scriptures teach on those subjects is doing something consistent with evangelical standards, pleasing to God and absolutely essential to an intelligent faith.

The World in Transit

An interpretation of significant events in the light of Christian ideals

ting God in through
ors of the Laboratory

Contemplate the atom. Scientists now tell us that the atom is about to be reduced to pure energy acting with most inconceivable intensity and intelligence. In that case, matter is merely a way in which that energy manifests itself, and the ground of matter is spirit. Consider what such a discovery means for religion. First, it blows materialism into thin air. In the second place, just as the development of astronomy has given a wondrous extension to the idea of the transcendence and power of God, so the discovery of a spiritual base for the existence of the atom makes God's immanence inexpressibly more significant. Not only "every common bush" but every ordinary thing is "afire with God". In the outcome, spirit is all that matters. And what becomes of the old distinction between the natural and the supernatural?

pital and Labor Start
arrel at Church Doors

Detroit dramatizes the class struggle. The American Federation of Labor in session in that city was invited to employ speakers for the Y. M. C. A. and for some of the churches on Sunday. The invitation was accepted. Detroit business men notified the church bodies that if labor delegates were permitted to speak, employers would expect to be permitted to answer from the same platforms. The churches reconsidered and most of them withdrew their invitations. The seriousness of the issue thus raised is amply indicated in the language employed by the business men. It is thus reported: "If the ministers of Detroit use their pulpits to men who are admittedly attacking our government and our American plan of employment, it is certain that they will submit to our request to furnish speakers on the following Sunday—Detroit speakers who will be happy to show that our city has outstripped all of our rivals simply because she has been unfettered by labor organizations". In the light of that statement is the public to understand that the program of the American Federation of Labor, the industrial creed of the Federal Council of Churches, and the observance of Labor day are admitted attacks upon "our government"? The charge of constructive reason has endured a good deal of stretching lately. Perhaps it can be stretched far enough to cover this case.

l This War
into the Churches?

For some time there has been a muttering of thunder over the church horizon over the industrial creed of the religious bodies and over a tendency in those bodies to cultivate sympathetic relations with organized labor. The withdrawal by the churches in Detroit, at the demand of business men, of invitations to labor representatives to speak in the pulpits on a recent Sunday is something more than a rumble. It is a clap of thunder. It may mean that the churches will have to make some vital decisions in the near future. Shall they hunt cover and forget their creed of brotherhood? Shall they frankly cut loose from antagonistic business interests, with the loss of support which in a course would involve, and make common cause with organized labor in the class struggle? Shall they undertake on fundamental grounds to evaluate the present industrial system from the Christian point of view, and to find the way to a better one? Shall they take the cue suggested by the Detroit business men and throw open the

doors to a frank discussion of the whole subject from all points of view, after the manner of the *Forum* and the *Inquiry*? One thing they cannot do: they cannot pull Jesus out of the crowd into the cloister.

Is the Social
Gospel a Failure?

The phrase, "the social gospel", has considerable currency. But what is the social gospel? If anybody ever conceived the gospel of Christ merely as a device for improving social conditions, the failure of such a gospel was inevitable. It lacked both the foundation and the forces requisite for success. But if the gospel of Christ be conceived in its original purpose as the highest expression of real religion out of which grow certain normal social consequences, then it is the most triumphantly successful enterprise in the world, not excepting even modern plutocracy. Under its inspiring impulse the people all over the world are struggling into light and life and are lifting up their hands toward the ideals of freedom, justice, peace, goodwill, brotherhood and the common good.

With Apologies to Britain
This Thing Ought to Be Said

British enjoy moral lectures from America no more than Americans enjoy those from Great Britain. But hard times there contrasted with good times here awaken thoughts and some evidence of feeling on that side of the Atlantic. Debt, debt, debt, keeps thumping in British consciousness. But a thump from another quarter is timely. British spend \$1,580,000,000 a year for intoxicating drink. Americans save nearly \$2,000,000,000 a year by prohibition. This single item accounts for an economic disparity between the two countries of about \$3,500,000,000 a year. The British drink bill would pay the British debt in less than five years, with Britain growing richer all the time.

Balking and Stalling
At the Living Wage

Stephen Du Brul in the *Commonweal* challenges the doctrine of the living wage. He instances a small manufacturer who may find himself in such circumstances that he must cut wages or go into bankruptcy. But the remedy for such cases is to organize business on a scale sufficiently large to avoid that contingency. The whole economic order cannot stop because some small business man finds difficulty in adjusting himself to this order. The people must work to live and they must have a chance to live by their labor.

Does Mr. Ford Realize
Where He Is Going?

If Henry Ford does not know business, who does? This page has called attention casually, and with some timidity, to the new class struggle arising between organized industry and organized finance. But Mr. Ford does not hesitate. He says editorially in the *Dearborn Independent*: "The nation itself, which is the creator of money, must halt upon the threshold of every work of vast public benefit and bind itself into debt, must beg its own money from private owners and brokers thereof, must bind itself to pay part of the public part of the benefit in the form of interest to those private owners and brokers, before works of great public benefit can proceed." If this is economic heresy, silence the heretic. If not, an issue is growing up which is no less moral than economic, and civilization must face it.

Cheap Churches and Million-Dollar Theaters

By JOSEPH HUDNUT

THE most imposing building on any Main street, excepting only the First National bank, is the movie theater; and even the bank, which is apt to be wrapped in that reticence proper to classic dignity, must nowadays yield to this newcomer on the street the first rank, if not in stateliness, at least in ornateness, in luxury, in expense, in all that catches the eye, and the pocketbook, of our hurrying population.

This has come to pass in a few years. Nearly all of us can remember the modest, not to say mean, origin of this upstart which now arrogantly possesses the town. Did it not begin, twenty years ago, as a little peep-show around the corner? The peep-show presently became the entertainment hall fitted out over the hardware store where we crept after supper to see the blurred and shaken images of John Bunny and of "our Mary." Then came the shop, converted into a theater, with its plate-glass front replaced with weird atrocities in plaster enframing the livid posters that announced the "new drama", and after that the old fashioned (ten years old!) movie theater, tight and square, with a long aisle leading through darkness, and an infinite perspective, to the brilliant, agitated screen; and now—

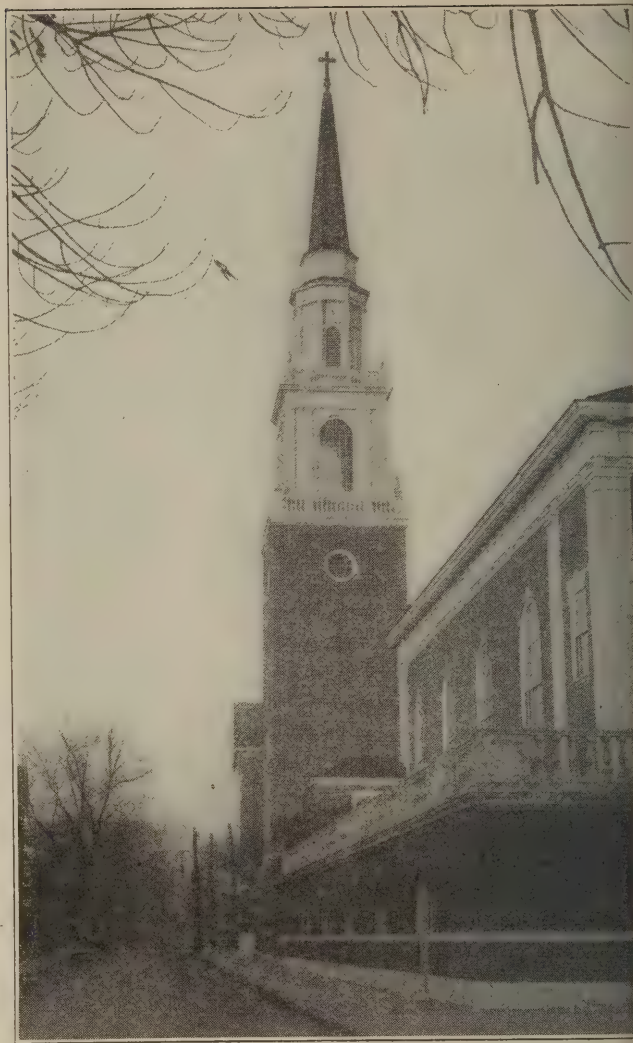
Now we have a palace, a place with marble front, great columns, and a marquee flaming with colored light; within, a gorgeous vestibule ablaze with marble inlay, with gilded ornament, and deep hangings of brocaded silk; beyond, in the darkened space of a vast auditorium, we glimpse along the edge of balconies, around the margin of the wide proscenium, over the wide arch of the ceiling, the modeled forms of an ornate architecture, enlivened with painted fantasies and relieved by crystal chandeliers.

Who built this palace? For whom was it designed?

We built it, and we built it for ourselves. We, who built the First Baptist church and the Methodist church and the Protestant Episcopal church and dedicated them to the austere and beautiful service of our religion, have built also the movie palace and dedicated it to the shadowy pastime that it offers us.

I do not want our churches to be ornate or expensive or magnificent. I do not want them to look like movie theaters. I am not even in favor of a monumental architecture for churches, or of a decorative or emotional or traditional architecture if that lays a heavy burden on those who cannot bear it. I want our churches to be simple, practical, honest structures, fitted in every way to bear a useful part in the great battle against the evils of modern life. I believe in plainness and simplicity; I like the American spirit of economy and reticence in buildings. Yet it seems to me that economy and reticence have taken a somewhat surprising direction of late. When I turn from the grandeur of the theaters we have built and see how plain are the church buildings, I must protest. Have we not lost for a moment something of that sense of proportion, of fitness, of balance in which we take so just a pride? Are plainness and economy such ecclesiastical virtues that they must be reserved for the church alone?

Two blocks from Main street, on the corner lot that edges on one side the business district and on the other side looks toward the first residences, stands the building of the First Baptist church. Like the theater, it is a newcomer, built only a few years ago as the result of a



Spire of the First Methodist church, Charlottesville, Va. The cost of this heaven-pointing spire was not more than two weeks' receipts at the box office of the Charlottesville theater.

brilliant campaign carried on by the new minister. We contributed, generously we thought, to that campaign. We remember the glow of satisfaction we felt when we first saw the architect's water-color: the stately portico with purple blue shadows cast on its gleaming columns, the noble mass of the auditorium rising over a sea of automobiles; and beyond, row after row, the rhythmic windows of our new Sunday-school rooms. Certainly our architect promised us a lot for our money. We were proud of the design; and because we have never critically looked at it since, we are still proud of it.

But look at it! Look at it as you come from an afternoon at the movie palace.

Clothed in the best second-class red common brick or in what is infinitely worse, yellow brick, trimmed at the corners and windows with dirt-gray cast imitation sandstone; with steps of grimy cement leading up to wooden or pressed tin columns—which betray, when you kick them, their hollow hearts; decked out in glued-on composition ornament; roofed in asbestos shingles, and glazed—of a shade of William Morris!—with smears of sickly opalescent green, crazily patterned with squirming lines of lead; what a travesty is this temple on the one that we intended

What has happened? What was it that made our building so glorious on paper, so mean, so shabby, so second-rate in the realization?

The answer is simple: we were too easily satisfied. We wanted a lot for our money so far as quantity was concerned, but so long as we got something big, something imposing, we were willing to take the second-best or third-best in quality. We wanted floor space and mass; everything else about the building could be cheap.

Cheap planning was to blame, first of all. We told our architect to make use of every inch of floor, to make the most possible allowance for such breathing space as is afforded by wide corridors and stairs or for the dignity and comfort given by spacious entrance halls and direct, unobstructed circulation. The fine vestibule we admire in the theater is "waste space" in the church.

Cheap construction was another factor. We had to build cheaply, the architect told us, or we could not get the space and size we wanted. So we built thin brick walls, stud partitions, light trusses overhead and meager foundations below. We built the theater permanently and safely; but here we took every chance that the inspector would permit.

We used cheap materials, substituting anything that would save a dollar: cement for granite, stucco for limestone, tin for copper, "art stone"—villainous invention!—for marble.

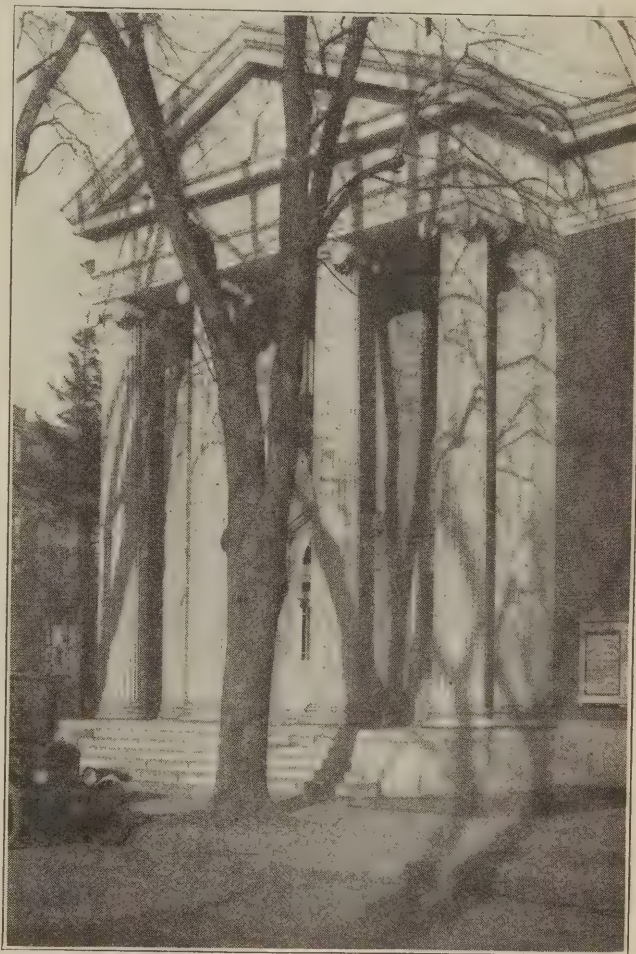
The decorations were cheap: paint for enamel, rubber oleum for tile, opalescent pudding for cathedral glass, painted hemlock for oak, and pressed metal for the coffers on the ceiling.

We furnished our church with birch-stained pews, candleholders of gilded chalk, and a set of ready-to-wear altar furniture selected from the catalog of an East Chicago mail-order house.

Finally, we employed cheap brains, the cut-rate architect who gave a rebate in the form of a handsome subscription. Training costs money, and so does taste, experience, and intelligence. We make a big saving when we leave these out. And truly, those dispensable luxuries have been omitted, throughout the breadth of our land, in half the buildings which are named—with how much unconscious irony I cannot say—"houses of God".

Across the space called Main street the church and the water wage a silent and incessant competition, a competi-

tion not less unmistakable for being mute. The prizes they play for are the hearts of the boys and girls who visit now one, now the other. We pay for both buildings. We support both; and both, in just proportion, are worthy of our support. Which one shall we equip for victory in the competition? To which shall we award the prize?



Built of fine limestone with granite steps, this portico of the First Methodist Church, Jamaica, N. Y., forms a dignified and attractive facade.

The Church Problem

THE amount of important church work that is now going on is one of the amazing items in the present-day practice of architecture. In many cities new edifices are under way or on the boards which call for the expenditure of millions. In the solution of their problems the designers have been called upon in many instances to choose between two parties, one representing the commercial aspect of the building, the other, the spiritual. The sky-scraper church is a direct product of our commercialism. It is the child of big business. The decision between the two types, the combination office-building and church and the purely churchly, is not left to the architect. It is a matter for the trustees and the building committee. But to presuppose an open-minded board, which is perhaps "some dream!", the architect's opinion may be asked and may carry considerable weight. It is incumbent upon him, therefore, to approach the subject in advance and decide what he would do if he had the opportunity.

In its essence the problem boils down to the individual conception of religion. We have often been asked, "Is

architecture a business or a profession?" The same question might well be asked regarding religion. If, in order to live, it must consort with rental agents, offices, stores and movie palaces, the answer is in the composite type of building. If it is strong enough to stand alone, then by all means let it be housed in an edifice apart. Deep down under the decision to be made is a theory to which there must be a right and a wrong answer.

We feel that the more sensitive architects, the profounder philosophers and the more truly spiritual leaders will agree that by far the most powerful appeal will be made to the people by a church or a cathedral which is just that and nothing else. Surely it is enough. As a house of God, a memorial to the highest personality which the human mind has ever conceived, it has sufficient reason for being. In this idea of a church will be found inspiration for greater beauty both of idea and expression. In the end it will probably be more truly successful than the towering neighbor which thinks of income in terms of dollars rather than of communicants.—*The Architect*.

What Our New Church Means to Us in Terms of Service

The Baptist Temple, Rochester, N. Y.

BY CLINTON WUNDER, MINISTER

IT MEANS that 7000 people pass through our doors each week in church activities during the busy winter months.

It means that the neighborhood comes in contact with the gospel through hundreds of children who meet in clubs and classes and a Saturday school.

It means a cafeteria, supper and banquet service that feeds as many as 3500 people in a single week.

It means crowded Sunday services with the "Standing Room Only" sign frequently posted in the lobbies.

It means that we are holding for Christ a strategic downtown center through a combination office building and church, which in time will pay for itself and provide revenue for the operating cost.

It means clubs for business women, boy scout troops, and noon organ recitals.

It means a graded Bible-school program of religious education that functions every day.

It means the support of missionary programs at home and abroad.

It means the solution of the down-town church problem by staying to do battle with a building which provides its own sinews of war.

It means the religion of Jesus translated into practical service where the multitude may come and be helped.

Evanston Baptist Church, Illinois

BY JAMES MADISON STIFLER, MINISTER

OURS is both a suburban and an educational community. Teachers and students form one-third of the population. The majority of the 2000 people who cross the church thresholds each week are busy, progressive people. We are able to serve them in many ways. The young married women may use our gymnasium for athletics. Our handsome rooms and trained staff enable us to conduct a daily kindergarten and first grade school under church auspices. This is done at a low cost to the patrons, and is not surpassed in the city in either equipment or quality of teaching. Many a young mother finds domestic life vastly relieved because her children are so well cared for each day. It gives her a breathing space and the children a more wholesome day than playing in an apartment courtyard.

We are able to provide meeting places for a score or more of useful organizations each year, thus furthering their causes. Our well-furnished rooms make possible private weddings and funerals in quarters much more adequate than small apartments.

To the large troops of boy and girl scouts we give permanent quarters and the backing that makes success assured.

There is no Y. W. C. A. in our city but a local enterprise that corresponds to it. Our gymnasium is given over to it one evening each week. Another evening it is given to a group of girls who work in the numerous cafeterias and hotels. These girls may also use a lounging room equipped with a sewing machine.

Perhaps the greatest service that the new church house renders is in the sphere of education. The Bible school is

now as well run and equipped as the public schools and holds a place of corresponding respect in the minds of the children. University students find friendship and instruction and social contacts. The week-day school of religious education is as well or better equipped here than in the public school buildings.

There is scarcely an aspect of the social and educational life of our city in which our church house does not serve.

Greece Baptist Church, Greece, N. Y.

BY FRED E. DEAN, MINISTER

A RURAL church in process of being swallowed by a growing city must win its new neighbors or die. Our new church house helps us to live, even to thrive.

It provides for a fully graded Sunday school and has encouraged the enlistment and training of a competent teaching staff. Our school wins and holds new members and trains them for leadership. Due to graded worship our young people today can conduct the regular Sunday services of the church unaided.

Weekly entertainments in the assembly hall have developed a unique following of all religious opinions. These people, many of whom would not think of entering our sanctuary, look forward to Friday evening as a bright spot in the week. This is not propaganda, but a sincere effort to serve the community and to help make neighbors out of strangers.

Provision for basket ball and kindred sports has made the church a center for young people. There are not enough evenings in the week to accommodate the groups desiring to use the hall. A well-equipped kitchen and dining service makes dinners and social events a joy. Community and county-wide conference gatherings seek our hospitality and are easily and willingly served.

The nursery, the most beautiful and best equipped room in the church, spells rest and opportunity to mothers of young children. Sixteen babies from three months to three years old were cared for last Sunday.

Weekly contact with every Protestant family of the neighborhood is provided by volunteer office help through the church office which is open every day and evening.

Our new church house is a modern social and educational machine which consecrated workers joyfully use to serve the church and community.

DeKalb, Illinois, Baptist Church

BY FRED W. FIELD, MINISTER

"O WORSHIP the Lord in the beauty of holiness means more to us now than ever before; in fact, we can almost claim that we worship the Lord in the "holiness of beauty". We have made use of the powerful appeal of beauty, the absence of which greatly handicaps the religious appeal. People do worship God amidst dreary surroundings but the human heart responds more quickly when stimulated by chaste and beautiful aids to worship. The auditorium with graceful Gothic curves decorated in delicate shades of Italian gray, the pipe organ with ornamental plaster grille front inset and a perfect art glass reproduction of Hoffman's "Christ in Gethsemane", electrically illuminated both day and night, make a tremendous appeal to the human heart to "bow down and worship". When arrested and held by exquisite beauty

and appropriate religious symbolism, men and women become conscious of the glory of God. The church house is a unique manner ministers to the community. Those coming to behold, remain to worship.

Adequate physical equipment is essential to effective religious education. The Sunday school, released from cramped quarters, now rejoices in a new freedom with assembly halls for each department, and a sufficiency of classrooms. The pupils have great respect for a Bible school that provides for efficiency. Teachers find their task easier and more productive of the desired results. Childhood and youth are being ministered unto in a manner heretofore impossible.

People are fond of church suppers, socials, class parties, and all that pertains to the social life and fellowship of the church. This phase of church life was scarcely touched prior to the possession of the new building. Now, with a large ground-floor basement easily subdivided into smaller rooms, with a place for wraps, and the best of kitchen equipment, we are able to minister to the social and fellowship phases of our community life. Many outside organizations as well as those of the church gladly avail themselves of the fine facilities the new church house affords.

Englewood Baptist Church, Chicago

By CHARLES ALVIN BROOKS, MINISTER

MARK TWAIN facetiously remarked that every one talks about the weather but no one does anything about it. So the young people of the church and the unchurched community might retort in the spirit of the baptized father of the boy at the foot of the Mount of Transfiguration.

A conception of a wide-reaching service controlled by arrangement in the construction of our new building, with the beautifully appointed nursery with a trained attendant, to the culinary department and every club and classroom.

The combination of a program of religious education including the social and recreational life of our church and Sunday school, and an endeavor to meet the daily opportunity of a community swarming with boys and girls, called for unusual treatment in the furnishing of many rooms. It determined the arrangement of the control room and the other administration offices of the church, and made necessary the employment of a staff which enables us to keep the building open for service seven days

a week. Our facilities have made it possible for us to work out a fine relationship with the great school of 10,000 pupils across the way. Last June the senior class had its annual banquet in our banquet room, and classes use our recreation room under the supervision of their own teachers; every day the pupils crowd in upon us more rapidly than we are prepared to meet their needs.

Our community has many newly married couples, and a large number of young unmarried business men and women room in our vicinity. A large apartment house of three and four-room suites is being erected next door and newcomers constantly settling in our neighborhood make the demand for a neighborhood center which we are endeavoring to meet.

I cannot interpret our ideal better than we expressed it in our service of dedication, a part of which is subjoined.

To the ministries of Christian fellowship, for the encouragement of all who are weary, the strengthening of all who are tried, for the practice of brotherhood and human friendliness,

We consecrate this building and our own service.

To the fellowship of prayer, to vicarious intercession for the sick and the needy, to Christian witness and the winning of disciples to Christ and the extension of his kingdom throughout the world,

We dedicate this place and our lives anew.

To the teaching and the study of the Bible as the revelation of the will of God, to the training of Christian leadership in a rounded program of religious education,

We dedicate this building.

To the earnest endeavor to discover the mind of Christ regarding all human relationships and responsibilities in that we may follow the Christian way of life,

We consecrate this house and our hearts and minds and wills anew.

For those whom Jesus loved so much, the little children, and our growing boys and girls who are the hope of tomorrow,

With joy and love and earnest prayer that here they may early learn to love and trust and follow Christ, we dedicate this house.

To all wholesome recreation, to games of skill and endurance, for the discipline of the powers of self control and training of character,

We devote the recreation room of this house with earnest prayer that all may use it to the glory of God.

To the social life of our young people, to the joy of simply being together, to the enjoyment of good music and inspiring reading and quiet talks and the discovery of all that is loveliest and best in one another and in life together,

We joyfully consecrate those rooms set apart thereto and pray that God may bless our young men and young women.

And now to the unfolding of new vistas and of heavenly visions, the dreaming of beautiful dreams with lofty aspirations and high purposes to make them come true, to the enlistment of well-trained lives in the service of Christ for the conquest of the world,

We dedicate this entire structure and our whole lives through Jesus Christ our Lord, to whom be all praise and glory, now and evermore. Amen.

The Gift of Speech

By RUBY WEYBURN TOBIAS

*HOW she thrilled my youthful spirit, how he stirred
All my soul to high endeavor, as I heard;
One clear clarion of the dawn,
Calling on and up and on,
Scaling white, star-circled mountains with a word!*

*How she caught my wayward fancy with a breath;
With a syllable restored my errant faith;
Chose from out life's alphabet
Letters soft and slight, and yet
Strong as life, and stronger far than death.*

*Words like light—the little shy, elusive things;
Words like lightning as it searches, as it stings;
Words that flutter each to each—
Crowns and empires are their speech;
Destinies are folded underneath their wings.*

*And I pray, as they have wrought their spell
on me,
Touching tongues with fire to make me wise and
free,
Some small word may find its way
Through my eager lips today,
And go singing on through all eternity.*

Music—"The Handmaid of Religion"

BY FREDERICK MAXSON, ORGANIST AND MUSICAL DIRECTOR
OF FIRST BAPTIST CHURCH, PHILADELPHIA

IF MUSIC is "the handmaid of religion," its use in the church should enhance and strengthen other portions of the service. To accomplish this, cooperation of environment and of various influences is important. Let us discuss some of these points in order.

The Church Building

An up-to-date church building should contain the recent improvements and accessories which make it complete and comfortable, fitted to be used properly in carrying out its mission in the world.

Among the attractive features of a church building are the bells, chimes, or carillons usually placed in the church tower. The bells notify the community that a church service is about to be held. The chimes extend an impressive invitation by playing familiar hymn tunes, leading the thoughts of the worshiper (both on his way to church and after his arrival) to the sentiment of the words associated with those tunes. Carillons are a recent acquisition to bell equipment and few American churches possess a set. Since they require special skill, players sometimes have been brought from Europe.

The acoustics of the auditorium should be good, and the room cheerful and well lighted. Its dimensions should not be greater than the size of the congregation justifies. This adds to the effectiveness of the music, making it more "intimate" and hearty. For good musical effect heavy draperies, carpets and cushions should be used in moderation.

The Organ

The auditorium should be equipped with as fine an organ as the means of the congregation will enable it to procure, but suited to its needs, for the various tone qualities which a good organist may produce from a fine instrument give him almost unlimited opportunity to make his accompaniments as well as his organ solos pleasing and interesting. There is no single effect in modern organs more admired than the organ chimes. A good set of twenty tubular organ chimes costs about \$700 or \$800. Chimes may be added to any instrument, and are frequently given as memorials.

The selection of the organ and its builder should not be left to chance, or the order given to a firm simply through favoritism or a general impression on the part of the organ committee that everything will surely be satisfactory. It frequently happens that a committee, because of unfamiliarity with the technical details of the organ specifications given, decides on the builder who seems to give the most for the money, rather than the best quality of materials and workmanship, only to discover its mistake when it is too late to rectify it. The organ funds should be expended wisely and judiciously, even though it may be necessary to add to the expense of the organ by securing the advice of a dependable and unbiased organ expert; for in organs, as in everything else, quantity does not imply quality unless the price is ample. The committee should bear in mind that an organ once purchased must be heard for many years.

The Hymnals

The market is flooded with hymnals. Some are voluminous, with a thousand or more hymns, making an awkward unwieldy book. Out of this large number only a comparatively few can possibly be used. The ideal hymnal should contain several hundred hymns of good

literary and devotional quality, set to good music. Favorite hymns should be retained, set to the time-honored tunes with which they are associated. Other settings may be included for occasional use. The airs should be suited to congregational singing. A good hymnal should also contain responsive readings, with and without musical accompaniment. The use of a hymnal which harbors the jazzy, jiggy and so-called spirited tunes of no musical value should be consistently discouraged in churches which desire a spiritual uplift from hymn singing. Singing trashy tunes ultimately undermines musical taste. Compare some of them with such sturdy tunes as "Christinas" (Awake my soul, stretch every nerve), or "Italian Hymn" (Come thou almighty King) and note the combination of dignity and rhythm in the latter two.

When the selection of the proper hymnal has been made the church should supply a copy for each member of the congregation.

The Choir

The church choir has become a necessity. We might paraphrase the old quotation by saying, "Men may come, and men may go, but choirs go on forever." This must not be taken too literally, however, for choirs do stop singing eventually, and even the longest anthem or cantata comes to an end at last, leaving a final impression on the congregation of either delight and uplift, or relief, depending upon the ability of the choir and the selection and preparation of the music.

The dresses and the hats of the women members of the choir have given opportunity in the past for a display of glaring combinations and unpleasant color contrasts, causing comment in and out of the choir. In addition, a sort of unequal competition has been invited through the ability of some choir members to dress better than others. For this reason choir gowns or vestments are now more frequently used in non-liturgical churches, making a corresponding improvement in the appearance of the choir. Black poplin vestments are inexpensive and durable. Mortarboards or small caps may be worn by the women and neat white collars may be added to the gowns. Some churches copy the Episcopal vestments, using close-fitting black cassocks and white cottas, giving more variety of color than the academic gowns.

The Service

If the feeling of reverence with which our Catholic friends enter their church edifices could be transferred to the congregations of Protestant churches, there would be distinct gain in the atmosphere and impressiveness of our worship. Then each worshiper would enter quietly, kneel or bow the head, and be in sympathy with the service from the first note of the organ, which should be the actual beginning of the service.

Let me make a plea for punctuality. The entire service can be materially weakened by the tardy assembling of the congregation. It is practically impossible to put vigor and spirit into the beginning of a service when only a comparative handful of people are present, to say nothing of the distraction caused by late arrivals. Nothing short of actual inability to arrive on time should make any one feel justified in being late to service.

Better results are obtained if the ushers seat the congregation as compactly as possible. No one can sing or take part heartily if isolated in a pew. Should he attempt to

so, he becomes conspicuous and eventually gives up the effort. This is a case where by standing shoulder to shoulder and taking part heartily, one and one makes much more than two.

The congregation should follow the lead of the choir and organ intelligently in the hymns and musical responses. The members of the choir should show a feeling of reverence both in deportment and singing and by their interest and cooperation aid in making the service a success. Present-day singers are apt to be less reverent

than those of former years, for general conditions tend more toward levity than reverence.

The organ postlude could well be included in the actual service, as is sometimes done, while the congregation sits quietly and listens, for the organ frequently has a message at this time supplementary to the sermon and service. At the conclusion of the postlude all are free to converse. Should the postlude be played after the service, there should be no loud talking, out of courtesy to the player if for no other reason, until the postlude has been finished.

The Picture Speaks

By HARRY S. MYERS

THE old Spanish proverb, "All roads lead to the bull ring," is now changed to "All roads lead to the movies," and this change in Spain is typical of the change everywhere. Picture writing was mankind's first attempt to use written characters. The picture spoke a language that was understood by all. There is no method of education that reaches so many people day by day and night by night as pictures. Some of the pictures are atrocious, some are false to ethical and artistic sense, but pathos, romance, humor and ideals are all pictured and the people learn.

Faith is an element of success, and imagination is an element of faith. It is its foundation. A picture touches the imagination and starts it working. The vast majority of people are ignorant of the fine literature that President Coolidge named to Bruce Barton as comprising the literature that had affected his life and thinking; but the picture rouses the imagination in these multitudes in whom imagination has been suppressed for centuries. The extent and significance of the use of the picture on human life is as yet unmeasured and it is not realized or appreciated by the majority of persons. The picture rouses the imagination, stimulates it and feeds it. No one has yet been able to calculate the response. Go to Superior, Syracuse, Salt Lake City, Calcutta, Rangoon, Shanghai, Manila, Tokyo, Matadi, Cairo, and the crowds jostle one another in an attempt to get to the pictures. The picture stirs the imagination.

As I was passing through the galleries of the art museum in Dresden to find the picture of the Sistine

Madonna, a friend from home accosted me saying that he knew where I was going and added that I should like the picture. As I stood before the adoring mother with the babe in her arms, the old man and woman with satisfaction in their faces, and the little cherubs watching, I realized that no matter where the eye happens to fall on the canvas, it goes directly to the babe. He is the center of the picture. The robes and mantles are painted in rich colors. The sky adds its charm and the cherubs their smiles. But one cannot see the picture by reading this. He must go to Dresden and let it speak to him as it does to the quiet and changing processions that pass through that room every day.

The *Ladies' Home Journal* has become noted for its many pictures. Some of America's greatest artists contribute their finest work to it. In a recent book, Mark Sullivan, whose daily news letters are found in many dailies, says: "A picture can tell more than a page of text."

Many educational and promotional agencies are ahead of the church in the use of curios, models, maps, charts, graphs, photographs, slides and movies. For many years New York City has had lecture courses in the public school buildings. In the fall of 1926 all these lectures except those using pictures were abolished and the money saved will be spent on additional pictures. This is the result of a test that has extended over many years. The pictures give the message better than the voice alone. The pictures speak effectively.

The Presence of God

By WALTER RAUSCHENBUSCH

*I*N the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.

When I enter in to God,
All life has a meaning.
Without asking, I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellow men are not far off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine as if a light were glowing within them.

So it is when my soul steps through the postern
gate
Into the presence of God.
Big things become small, and small things become
great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.



The Devotional Life



Does God Care?

BY EDGAR WHITAKER WORK

IF GOD does not care, this world is the loneliest place in all creation. The light has gone out. There is perpetual shadow. The earth is cold; the heavens are brass; life has lost its wings. A vast vacancy remains, a deep homesickness of soul. It is appalling to lose faith in the care and providence of God.

Does God Care? Nature is the first to answer, "Yes." The magnitudes of creation, do they seem to lack care? The cluster of the Pleiades, the bands of Orion, who but God is the Caretaker of them all? The infinitesimals of creation—molecules, atoms, electrons—not one of them can fall. Do living things lack care? Jesus gave two examples: the sparrow, "Not one of them shall fall on the ground," and men, "The very hairs of your head are all numbered." Eloquently nature proclaims the particular providence of God.

Experience Speaks

Human instincts and experiences unite to say, "He cares." Our knowledge of God as a living and loving Person strengthens this faith. We cannot think of God as not caring. Earthly parents, imperfect, care for their children. Shall not God, the Perfect One, give good things to his children? This was a beautiful argument of One who knew. If you tell me that my God does not care when I am in trouble, then I must change all my ideas of his character. I must think of him as far away and unconcerned. His arm is shortened, he cannot reach me. His will is weak, he cannot hold me up. His love is cold, he cannot warm me. If God does not care, everything is changed for me. Men and women do not care; they are far below God. Indifference sits at life's helm. God himself is changed.

Strange how men—even wicked men—cling to God's care. Sin and like a jewel in the dust. A story unbelief may mar it. Still it shines used to be told in the West of a

stranger who came to a mining camp. He was an atheist. The miners listened to him in silence. There came a day when one of them laid away his daughter—his one little ewe lamb. That evening there was serious talk in one of the saloons. The men were trying in their rude way to comfort the father. The atheist interrupted, "There is no God. If there be one he does not care." Then a strange thing occurred. Those godless men arose and thrust out the man who told them that God does not care.

We know God's care by experience. We have felt his everlasting arms beneath us. We have been conscious of a Presence nearer to us than hands and feet, closer than breathing. How many occasions have there been when our loneliness was cured, our fears scattered, by divine companionship. A single personal experience of God's care lights up the whole of life.

Does God care? In ten thousand places and ways the Bible says, "Yes." It is full to running over with God's care. Three books out of sixty-six describe it in story form: Ruth, Esther, Philemon. Add another life story, Job. The Proverbs is almost a manual on the subject. There are precepts, maxims, incidents, teachings, examples everywhere. Abraham, singled out for his great work, Joseph, guided through peril to power, Moses who might have died in infancy, are outstanding examples.

All-Surrounding Love

The New Testament magnifies, illuminates, the Old. With what winsomeness the Master speaks of God, Our Father. O the eloquence, the far reach, of two such words. "Why are ye fearful, O ye of little faith?" "One moving sentence out-reaches all the philosophies, 'God is love!'" Omit God's care and you would not recognize your Bible. It is saturated with providence. Here we see how near and tender our heavenly Father is, how minute and inexhaustible his love. No, says the book over and over again, we "cannot drift beyond his love and care".

Greatest of all answers is Christ

himself, beloved Son of his Father and ours. Enter with him the shadows of Gethsemane. Stand alongside his cross on Calvary. Linger at the open tomb in the garden. Climb to the hill where he ascended. Yes, God cares!

Nature, instinct, faith, life itself, the Bible, prayer, the Christian experience of God all tell us that God cares. From Bethlehem to Calvary, on to the resurrection and the ascension, the gospel proclaims that God cares.

All this is true. But why such bewilderment of sorrow? It is the man who has failed who speaks. It is the invalid on his bed with the world going by. It is another with shattered hopes lying at his feet. It is an agonized multitude who have lost loved ones. Why are such catastrophes, such "slings and arrows of outrageous fortune"?


Simply, lovingly, trustfully, let us believe that the "whys" of this earth, so difficult for us, are not unanswerable. If we could see and know all that God sees and knows, what revelations would come. The shadowed side of sorrow is toward us. On the other side must be light!

The Highway to Peace


More than ever God is a Father to souls in distress. Trust him! This is the highway to peace. Trust is better than explanation. More than ever Christ is Saviour, Companion, Elder Brother to burdened hearts. Our sufferings cannot be compared with his. Once even he asked, "Why?" How close he is to us in our blinding griefs, "touched with the feeling of our infirmities". More than ever to doubting spirits in their painful quests the Holy Spirit is Comforter, Teacher, Friend in the House of Interpreter. How rich toward God are the children of suffering.

Be quiet and search earnestly for the softened meanings of life's shadows. Rest deeply in "the patience of unanswered prayer". Walk much in company with the Great Sufferer. And carry life's perplexities bravely to the Bible and the altar of prayer.

This article won first prize in a recent contest under the auspices of the American Tract Society and copies in tract form may be secured from that organization.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for November 7

ARRANGING LIFE'S VALUES

(Note: These "helps" are built around the material given in *Young People's Leader*, the official magazine "For All Baptist Young People". Subscriptions to the *Leader* may be made through the B.Y.P.U. of America at \$1 per year.)

"Would you choose the good when you might have the best?"

The material as given in the *Leader* should be read over several times, as well as at least one of the books listed under "Further Reading". If you want a good, comprehensive and interesting account which lines up with this topic read Brown's "Where Do You Live?" which may be had for \$1.50 from the American Baptist Publication Society if your pastor does not have it.

If you want to make this meeting of lasting value, it might be well to have on hand several different articles which might be representative of things in life. For example, a purse may represent money; a tennis racquet, sports; a dish of fruit might represent food; a book might stand for education; a musical instrument for music; a Bible for religion; and any others you might wish to add.

In meeting, ask the young people to suggest an arrangement for these articles in order of their importance. Have them tell why they would give such places to these things. At their suggestion, arrange these articles on the desk or table. After such an arrangement, or during such an arrangement, bring in some of the thoughts as given in the *Leader* and in the other reading matter. If the articles have not been arranged in their proper order, probably during the presentation of the matter in the *Leader* you may rearrange them.

The thought should be impressed on the young people that since we have but one life to live, we should live that life in the best way rather than in a merely good way, by giving first things first place in our lives.



October 24 Topic
CHRISTIANIZING THE CITY
October 31 Topic
THE MATCHLESS DEEDS OF CHRIST

For full treatment of these topics, see *Young People's Leader*.

An Invitation

to American Friendship Dolls to go
to Japan for the Doll Festival



COME, dolls of America, you're
asked to go
To a festival quaint, and you'd
like it, I know;
So neatly and daintily dress in
your best,
And start on your travels with
gladness and zest.
O come by the hundreds and thou-
sands and more,
And journey along to a far dis-
tant shore
Where dear little children, with
joy and delight,
Will welcome and love you,
their eyes shining bright;
The words they will speak—very
strange will they be,
To dolls who have traveled from
over the sea.
You'll sit as their guests and watch
busy girls try
To learn how to keep their
homes tidy—Oh my!—
To make dainty dishes that you've
never seen
With bamboo and seaweed and
sweet pasty bean;
To bow to their guests in a low,
proper way,
And practice homemaking as
though it were play.
And often the neighbors and guests
who attend
The festivities gay, will all
praise and commend
The lovely American dolls who
have come
Over land, over sea, far away
from their home.
And they'll ask why it is that you
dolls have been sent,
Then for answer you'll say that
your coming was meant
To tell of the friendship and
interest true
Of children whose flag is the
red, white, and blue,
For those who are living in cherry-
bloom land,
To whom they would hold out a
child's friendly hand.
And the spirit of childhood shall
show us the way
To friendship that lasts, and to
peace that shall stay.

Bringing Friendship to Cherry-Blossom Land

Isn't it fun to help people when you yourself get a lot of pleasure and joy out of doing the helpful thing? Here is something which you can do to help bring friendship to the people of Japan, and at the same time there will be a lot of fun connected with it. The way in which you can help is by dressing at least one doll to send to Japan. Now don't think this is childish, for it isn't.

Every year for more than a thousand years, the people of Japan celebrate their romantic Festival of Dolls. On the third day of the third month, and continuing for three days, the women and girls dress in their best clothes, take their dolls out of the little white boxes, and place them in array. Then the girls serve their parents at mealtime, and visit with and entertain their friends. This festival has a deep significance, to these people. It is an expression of the ideal of Japanese womanhood—to be a good and true wife, a wise and loving mother.

Whenever possible, dolls are added to the family collections. Don't you think it is an offering of friendship for the young people (and older ones as well) to send to these Japanese families dolls to add to the families? This addition will show that we bear them good-will. It will show them what our American ideals of womanhood are, for we shall dress those dolls as nicely as possible. It may even help these younger girls to become good housekeepers. And it will add much joy to both our American missionaries and the families who receive the dolls.



Thousands of these dolls ought to go over. Won't you see to it that at least one goes? For directions as to the size of doll, shipping, etc., write to the Committee on World Friendship among Children, 289 Fourth ave., New York City. Write soon, because the dolls must be on their way before Dec. 20. You will also learn more about this beautiful festival time in Japan, as well as finding out ways in which you might make the preparation and sending of the dolls an interesting event. (Note: This will help you to make point IX (c) of the Christian Life Program.)



The Chimney Corner



God's Flowers

By MRS. L. T. REYNOLDS

EVERY house on the street was glorified by the pastel pinks and blues of early hyacinths, flaunting red and yellow and pink tulips, and other gay spring flowers that the warmth of the sun had awakened from their winter sleep. It was not until we came to the church, where I was going for an afternoon meeting of the woman's society, that there was a break in the lovely coloring that had entranced my little son, Junior, and myself all the way on the walk from our home. Junior always spoke of the church building as "God's house."

Now after his transports of delight before each new bed of blooms he stopped in front of "God's house," strangely silent and stared. Then he dropped my hand, which he had grasped to squeeze in ecstasy when some fresh beauty met his eye, and tiptoed across the velvet green of the new grass to the side of the church. He came back with a downcast expression on his round, rosy face and shook his head. "Poor God," he said, "he hasn't got any flowers around his house at all and everybody else on the street has some. Are flowers 'sensitive, muvver? Do you 'spose he can't 'ford to have them?"

The church grounds were not neglected, understand, but if a little child missed the flowers so, might they not have been used to give "God's house" as attractive a setting as had the houses of men along the street?

That night Junior brought me his china pig bank and said, "Could we buy God some flowers wiv my money? There's a lot in there, muvver."

Never had a more sincere offering been made to God, perhaps. It was not to be denied. That fall we bought bulbs of every description with the money from Junior's china pig and with other money that was given when people here and there heard of Junior's disappointment because "God had no flowers."

And the following spring—well, God's flowers had come back to him in the beautifying of the surroundings of his house so that people came from all parts of the town to see them and having come thus far, many of them entered the church and stayed for the service.

A Hallowe'en Frolic

By ELLA SCHULER

EVERY ONE enjoys a Hallowe'en affair, so if you're thinking of having any kind of "doings" some time in the near future and want something informal, why not a Hallowe'en frolic? No florist's bill for decorations—just cornstalks

and branches of bright autumn leaves—and perhaps the frost will not yet have finished the last of the golden-rod and late purple asters.

The refreshments are easy, too. There are any number of appropriate menus—such as baked beans, served with celery stalks, doughnuts and coffee. If the crowd is a big one, this can be served on one plate, minimizing the work. Another menu includes witch sandwiches (brown bread with a date and cheese filling), witches' brew (a punch of lemons, pineapples, oranges and purple grapes) and devil's food cake. If the number invited is small, an attractive salad can be prepared by making Jack-o-lanterns from apples as follows: Take red apples, cut a face, eyes, nose and mouth in the skin, which leaves the white exposed. Keep it from discoloring by coating with lemon juice. Scoop out the center and fill with diced celery, apple, nut meats mixed with salad dressing. Fill the cavity, top with a nut meat, place the apple on a paper doily on the salad plate and serve with hot cheese wafers. Pumpkin pie makes a good finish for this menu.

It makes it more of a frolic if the guests come disguised and retain their disguises for the best part of the evening. The guessing as to who's who provides constant entertainment.

For fun, there are fortunes to be hidden in nuts or in cake, there is the bobbing for apples—but better than bobbing in a tub of water is the game of having them tied by long strings to a short line. There is indeed considerable bobbing, on the part of the apple as well as the eater. Eating doughnuts in the same fashion is another feat.

The best part of our particular Hallowe'en frolic was suggested by one of the boys on our way home—for we went in a body.

"Let's fill old Mrs. Hathaway's woodshed with fuel," he said. And while the wood was being gathered, along came one of the boys with a great basket of potatoes and apples and cabbage. Which was really a lot more fun than tearing down gates and fences—and quite as much of a surprise for Mrs. Hathaway who had begun to think that young people were in the world for nothing but mischief.

Explaining Mary Luczak

TOTAL depravity of human nature has always been a hard thing to prove. The pessimist who tries to make out a case against human nature is stumped to explain a simple incident like the one reported below.

Mary Luczak lives in one of the towns of the Mohawk valley. Mary is twelve and was born in Lithuania. After school, she often plays along the banks of the New York state barge canal. She loves to watch the men work the locks. . .

Not long ago, a three-year-old boy fell in the canal. Nobody happened to be at hand but Mary. Mary is a girl scout and had learned to swim. There was nothing for her to do but jump into the deep waters of the lock and grab the drowning boy. Then she swam with him to the gate, held on to a bolt or bar, and called for help.

The people of the town thought Mary had done a brave deed. They spoke of a Carnegie award to the fearless and level-headed girl. They asked Mary why she had risked her life to save the lad. Was it in the scout ritual? Did she learn of her duty in the schools or at church? Mary's reply was simple: "My heart told me to do it."

Mary Luczak explained her deed. Now it is up to somebody to explain Mary.

Idleness

"WHO doesn't stop at the top of a long hill to allow the engine to cool?" questions Roe Fulerson in the *Kiwanis Magazine*. "Some of the best thoughts we ever have come when we seem to be most idle. More than one man has determined on a successful business change while sitting in seeming idleness waiting for a fish to bite."

"To pause to look back and then forward, often increases speed rather than causes delay! We run past more really good things than we catch up with. It was a baker idling at the zoo who first made animal crackers and got rich on them before his competitors woke up."

Rain at Night

*RAIN is a pauper
Shabby and old,
Huddling her shoulders,
Trembling with cold.*

*Night, in a frolic,
When the shades fall,
Lends her a misty,
Silver-gray shawl.*

*Jewels bedeck her
Down to her hem,
Each corner arc light
Pins on a gem.*

*Pit-a-pat-pat,
Her silly old feet
Dance in abandon
Down the wet street.*

GERTRUDE CALLAGHAN,
in the *Commonweal*.



BOYS and Girls



When Heavenly Blossoms Came to Town

BY MARGARET T. APPLGARTH

(Concluded from last week)

MISS Missionary clutched her arm: "Oh, but Mrs. Wang, I'm afraid that was dreadful mistake, for surely you know that smallpox is catching, and if Kom Loi slept with your neighbor's children when they will probably all get it, too! He ought to be kept in a room by himself, if the rest of you want to keep well."

Mrs. Wang laughed. "What curious notions you honorable foreigners have! Nobody here believes as you do! You see our ancestors before us all knew what we know, that it is the gods who send us smallpox because we have diseased them."

Miss Missionary groaned, and her heart felt as heavy as a ton of coal! For all that town there was only one other person who knew any better, and that was another Miss Missionary. But neither of them was a doctor, or understood how to treat such a dangerous disease. In fact there was no doctor anywhere for hundreds of miles around, she did quite the wisest thing: she hurried home and wrote, to the nearest doctor, asking what was to be done; then the two Miss Missionaries looked up smallpox in the encyclopedia, and waded through long, tiresome paragraphs trying to find some sensible suggestions for Mrs. Wang.

Toward evening Miss Missionary hurried over to the Wangs' home, and there in the street she saw something that made her throat feel as if she had swallowed a huge marble, for outside the front gate stood dear Mrs. Wang waving a tiny blue jacket which belonged to Kom Loi as she chanted: "Come back! Oh do come back! Come back, little lost soul, oh do come back!"

Over and over she wailed the words, for it was sunset time, and she firmly believed that her little son had lost one of his three souls, and that it was wandering around in a lonesome way looking for a home to spend the night. So she begged it to creep back into Kom Loi's little jacket, and make him well again. "Come back! Come back!" she wailed, waving the tiny coat enticingly, and the people who passed in the street shook their heads mournfully: "Call louder!" they said, "call louder!" So she called a little louder, until it seemed to Miss Missionary that as long as she lived she could hear those heartbreaking cries: "Come back, little lost soul, oh do come back!"

She gently led the exhausted mother inside the house, and began offering her suggestions.

"Oh, but we have had our village doctor since you were here last," Mrs. Wang explained, "and he has pierced Kom Loi in twenty places to let out the pain, and he has brewed a wonderful medicine made of grasshoppers' legs and tiger bones and coffin nails, so that he can grow stronger. You aren't a doctor, so how could you suggest anything wiser than this?"

So Miss Missionary trudged wearily back to her own home, praying that Kom Loi might recover and that heavenly blossoms might not spread through the town; but the day before when foolish Mrs. Wang had played her trick on the idols she had helped spread smallpox herself, for of course her neighbor's five little children all caught it, and before long grown-up people fell sick, too, until almost any evening you could have seen heartbroken mothers waving tiny jackets at sunset time, begging little lost souls to come back to their children. "Come back!" they would plead, "oh do come back!"

I know that the Friend of Little Children must have felt especially sorry for those anxious mothers and for our two Miss Missionaries, who had big black circles under their eyes from lack of sleep and overwork.

"Oh why aren't we doctors?" sighed the two schoolteacher missionaries — for what was the good of being teachers when all their pupils were so sick?

Yet all the time help was coming to them from over the hills. But 200 miles is 200 miles, and since there were no trains or automobiles the doctor and the nurse were being carried in sedan chairs

A Chinese Age Contest

(All the answers are words ending in "age." Correct answers will be given next week.)

1. In what age does the Chinese grandfather's house stand?
2. At what age did the Chinese grandfather marry the Chinese grandmother?
3. What age shows that he was brave?
4. What age did he worship in the gorgeous temple?
5. What age did he fear the evil spirits would inflict on him?
6. With what age are elderly persons revered in China?
7. What age does the poor little slave girl meekly endure?
8. What age do Chinese birds wear?
9. What age must the Chinese missionary travel around with?
10. What age was the house the villagers built for him to live in?
11. What age did he use to write to Baptists at home about his village?
12. What age will the Chinese grandfather reach if he lives long enough?

by coolies, hurrying as fast as they could.

After the doctors arrived and set to work, the people in town were worried enough to watch their strange new methods seriously, and you could have heard families talking things over: "These foreign devils treat heavenly blossoms in a strange way," they said, "they want to scratch us all on the arm! What nonsense! Yet they say there is a town just over the hill from us where almost everybody was scratched on the arm, and none of them ever had smallpox, while the people who refused to be scratched on the arm broke out all over with heavenly blossoms!"

"Then let us be scratched," said some families, while others said fiercely: "No, never, never! Why should we change and do things the foreigner's way?"

But sad Mrs. Wang marched all her children up to the doctor and rolled up their sleeves, saying: "You may try your strange scratching on them, honorable sir, for now that my precious little Kom Loi has slipped away to his ancestors I could not stand it to have another child die."

The next year when heavenly blossoms came to town again, of course it was the people who had been vaccinated who did not get sick, so one by one many of the others shamefacedly called on Miss Missionary and said: "The next time your honorable Dr. Scratch-on-the-Arm returns, remember to tell him that the sleeves of our jackets will be rolled up all ready for him!"

But you may be sure that when this "Dr. Scratch-on-the-Arm" rode his 200 miles home he found endless patients waiting for him, enough to keep him busy for years and years to come; so he never again got back to that faraway town; and this very minute, while you and I sit in Sunday school, it is sunset time over in China and you could see many a sad little mother waving a tiny jacket as she calls down the shadowy street, "Come back, little lost soul, oh do come back!"

And because you and I know there are no such things as little lost souls, why can't we answer those mothers' cries ourselves by giving and giving and giving until a doctor all their own could go to live in that town, and scratch them all on the arm and keep heavenly blossoms away forever?

A Good Companion

Life's Highest Loyalty, by James M. Campbell. New York: Abingdon Press. \$1.

A good companion volume, providing the reason and the "rousements" and centering the soul in Christ. A fine book to hand to the visiting lay evangelists.

—FRED E. DEAN.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

FURTHER COMMENT ON "THE STANDARD CHURCH"

The article, "Why Not a Standard Church?" published on this page, Oct. 2, brought forth the following interesting comment from Rev. F. A. Hayward, executive secretary of the Federated Baptist churches of Indianapolis. The plan discussed by Mr. Hayward was used by the Indianapolis city office in its planning commission. "A Commission of Baptist city planning was set up by the Federated Baptist churches of Indianapolis. It included plans for enlargement of Baptist enterprises. Incidentally it involved certain descriptive understandings regarding our own churches in operation. The commission searched in vain for a 'Baptist Church Measurement' and set up the following called 'The Rule of Seven'.

1. The church content.
 - Membership of the church
 - Average attendance at the church school
 - Types of membership and worshippers at church services
 2. Operating program, fourfold.
 - Evangelism
 - Religious education
 - Stewardship and missions
 - Recreational program and activities
 3. Property efficiency.
 - Location
 - Arrangement and outward upkeep
 - Appeal to the parish
 - Condition and furnishings
 4. The parish.
 - Estimated population and prospect
 - Area-boundary lines
 - Denominational competition
 - Community types of cooperation
 5. The organic church.
 - Department of religious education:
 - Work among men and boys
 - Work among young people
 - Music and musical grouping
 - Missionary instruction and expression
 - Social life and programs
 6. Finances and the church.
 - Current expense budget
 - Current missionary budget
 - Physical valuation of all property
 - Property indebtedness on church and parsonage
 7. Problem program of the church.
 - State frankly the problems not only as they indicate present conditions but anticipate the situation for the next five or ten years.
- Note: In any standard these needs under 'The Rule of Seven' must be con-

sidered. The plan of markings can be easily devised on the basis of this listings."

POPULAR OUTDOOR SERVICES

A novel feature was introduced on Sunday nights during August by Rev. S. W. Powell, pastor of First church, Anderson, Ind. The east lawn of the church was electrically lighted and a special platform arranged for outdoor services. The services attracted large congregations, many of whom were non-church attendants. It was an unusual gathering for a religious meeting. Three or four hundred chairs in the foreground were filled with worshippers. All about the edge of the lawn parking space was provided for automobiles and every available inch of space was taken up. Many of the people remained in their cars and participated in the services. Unable to find parking space, other machines were lined on both sides of the street and people stood on the sidewalks and in the open alley and others were turned away for lack of room. In addition to this great company of people, the number of auditors was greatly augmented by the numbers who sat on their porches and were within the range of the preacher's voice. Conversions took place at every service.

SOUND ADVICE

"There is a fine spiritual culture in weekly payment. The concrete act of signing a check, enclosing money and putting one's name on an envelope, makes one think in a tangible way of his church and its privileges at least once a week, and has a definite spiritual reaction upon the payer. But be not unloving or intolerant; some are situated so that they cannot get this weekly blessing, and because of necessary absences from the services, or other reasons, pay monthly, quarterly or semi-annually. If they pay one instalment in advance each time, without waiting for the treasurer to remind them, they do not contribute to the borrowing of money on interest chargeable to the whole church, or add to the labor and anxiety of treasurers who do business for others without remuneration."

The above is a bit of advice from one who has served many times as treasurer of current expense and mission funds of churches and has been embarrassed by slow and delinquent payment of pledges. The paragraph is reprinted from the bulletin of the College church, Hillsdale, Mich.

REAL PROGRESS

"At the recent meeting of the Bhamo Baptist Association in Burma, 5000 Kachins gathered. With splendid speeches they discussed their problems of church activities and industry and planned their work. These people did not even have a written language thirty-three years ago."—*The Baptist Record*.

A HELPFUL SUGGESTION

"Rev. Robert H. Pratt, pastor of the Evansville church, is planning a series of five-minute talks on various aspects of the denominational program to be given as preludes to his morning sermons. This is a fine suggestion and we pass it on to our brethren in the ministry, suggesting that this method should be helpful in the presentation of our missionary tasks. All the departments of Mr. Pratt's church have held up in fine shape during the summer."—Reprinted from the *Wisconsin Baptist*.

GOOD WORK

The Scarbro church, Raleigh Association, W. Va., Rev. R. B. Nelson, pastor, with not quite 200 members wins first place in the reading contest in the state. This is a church in a mining center, suffering under poor equipment and an unfortunate building location, yet achieving no mean place in Christ's kingdom. That information brings inspiration in seen in the acceptance of its share of the missionary task and more, and the payment each month of one-twelfth of the amount pledged.

A SIGNIFICANT YEAR.

Here is another church which gives more for others than for self. Last year the First church of Pasadena, Calif., Rev. John M. Dean, pastor, took in \$28,233 for current expenses and gave for benevolences \$36,832. Of the latter amount, over \$33,000 was given through the Northern Baptist Convention as distributable funds.

This church has just had the most significant year of its history. During the past twelve months, the stately new house of worship was completed and dedicated. The church also dedicated a handsome new Sunday-school unit known as the Washington Street chapel and organized and developed a splendid Sunday school at that point.

Two workers were added to the church staff during the year, and 26 new members were received into the church. The total membership is now above 1800.



Among Ourselves



West China Letter

By JOE TAYLOR

THIS letter, I shall be daring and give the readers of THE BAPTIST an opportunity to read what at least one Christian is thinking and saying on a subject that is in the fore in this country. It would make for mutual understanding between America and China if religious weeklies would print occasionally articles from the pens of thoughtful Chinese. In this way, the religious papers would in a small measure be doing for colleges and universities in the United States ought to be doing in a systematic fashion. What is needed is an exchange of thought among nations of the world. Thus misconceptions would be removed and the ground cleared for the building up of national good-will.

A Burning Question

Therefore give my space to Mr. Mark Lee, who in the May issue of the *Recorder* made some pertinent remarks on "Registration of Christian Schools." Remember that this is one of the burning public questions at present troubling the people of China, one of the heads of the anti-Christian movement, then read what Mr. Lee writes: "Mission schools should be registered if they be allowed to retain their distinctive Christian character, but not otherwise. Mission schools should as far as possible comply with requirements number four (If the school or college board of directors or managers, a majority should be Chinese.) by making a majority of the board of trustees Chinese."

Christian citizens should have the right to organize and establish educational institutions requiring the study of the Bible as a part of Christian education. Their conception of education, as it is, the development of Christian character, they should be as free to give their ideas of what constitutes an education as other groups are to follow their ideas. No one group of citizens should be allowed to dictate to any other what constitutes an education.

The ministry of education has simply set up standards that are academic in nature, and should not attempt to pass questions of religion.

The ministry of education should not attempt to promulgate any regulation the effect of which would interfere with complete religious liberty or place disabilities upon citizens who for conscientious reasons are unable to conform to the regulation. Such a regulation would be contrary to the letter and spirit of the constitutional provision which guarantees to all citizens of the

republic religious liberty, and would therefore be null and void.

"In the desire to place foreign supported and controlled institutions under Chinese law, we must not prejudice or jeopardize the religious rights of Chinese Christians. If one minister of education be held competent to say that voluntary religious instruction is permissible while required instruction is prohibited, what is to prevent the next minister of education from prohibiting voluntary instruction? Once concede the competency of a minister of education to pass on religious questions and you have made it possible for an official of the government by regulation to deprive citizens of their constitutional rights.

"Most nations have recognized the place of Christian schools in their educational systems. They have an important place in the promotion of education in China. As the government institutions become stronger and better supported, they will eventually take over the initiative and responsibility for the education of the people, but even then Christian institutions will have a distinct field of work. When Christian schools are managed and controlled by Chinese, much of the present opposition to them will be modified. It would be a mistake, in my opinion, to take any steps that might impair their Christian position."

Religious Education

This writer undoubtedly points out some weak spots in the regulations of the ministry of education that were promulgated last November. He is on safe ground in contending that no one group of citizens should be allowed to dictate to any other group what constitutes an education. The field of education should be left free and untrammelled in order that experiments may be made and new methods evolved. "Hands off!" should be the cry of all those who are interested in the progress of education. No country has arrived at the goal and there are stretches of ground yet to be covered. China will gain if its schools can be saved from the crippling hand of a bureaucracy. The value of religious instruction in a school should be tested before the course is ruled out. I have no brief for required religious instruction, yet a great deal of good has resulted from the courses that have hitherto been required in the Christian schools in West China. It is only fair to say that harm has resulted from obliging students to study some of the subjects that appear in the courses of study under the name of religious knowledge. But the fault is in the particular courses rather than in the whole scheme. The truth is that even the most advanced schools in this

country have much to learn about the whole subject of religious instruction, and they are learning.

The anti-Christian movement charges Christian schools with denationalizing the pupils because of the teaching in the courses in religious knowledge. They say that the teachings of Jesus tend to deaden patriotic feelings and thus pave the way for the entrance of the "imperialistic" nations. This smells of Russia, yet I do not undertake to lay it at the door of the bolsheviks. There is at present a wave of lawlessness spreading over and through China. Old, well-defined customs and sanctions are swept aside and "freedom" to do as one pleases is demanded. To bring about this era of so-called liberty all religion is set at naught and license rules. The anti-Christian movement is only part of a campaign to destroy religion and law and bring in an era of anarchy. In some parts of this country, judging from the reports of conditions, the campaign seems to have succeeded. What is needed is more religion, not less.

Chengtu, Aug. 31, 1926.

Pacific Coast Letter

By LEONARD W. RILEY

Opening at Linfield

LINFIELD college is in its seventieth year of continuous work and the registration of students is exactly equal to the total for the whole of the first semester of last year; 277 now, means over 300 for this year. A total of 291 last year was the record attendance at Linfield.

The opening address was delivered by Rev. Raymond B. Culver who graduated from Linfield college in 1914, later receiving his doctor's degree from Yale university. Doctor Culver was the student Y. M. C. A. secretary for the New England district for several years and this month began the same work in the Northwest, relieving Mr. Gale Seaman, another Baptist and graduate of Denison university, of a portion of the work which he has done on the Pacific coast for many years. Mr. W. Lester Adams, another Baptist, who graduated from Linfield college in 1912, is the executive secretary of the Y. M. C. A. for the Northwest.

The first chapel address was given by Rev. Kenneth Scott Latourette, professor of missions at Yale Divinity school. This was followed by an appropriate address by the pastor, Dr. W. E. Henry, on "The Investment of the Fighting Spirit." He declared that the aim of Linfield college is not to kill the fighting spirit which exists in all of us but to direct it against those things which tend to undermine

and destroy in our own lives and in the world in which we live.

Increase in Endowment

The endowment of the college has been increased by \$106,163.96 secured by the sale of one of the lots in Spokane deeded to the institution by Mrs. Frances E. R. Linfield. The lot netted \$70,775.97 and this amount brought from the General Education Board \$35,387.99 in accord with our contract with that organization. Mrs. Linfield surrendered her life interest in the proceeds of this sale. Three parcels of the Linfield gift remain unsold. They are valued at approximately \$300,000 with mortgages thereon amounting to \$65,000.

News Items

A regional conference on evangelism was held at White Temple, Portland, Ore., Sept. 21-22. A large number of state pastors were present and an excellent spirit prevailed throughout the sessions. Presiding officers were G. G. Laughlin, W. L. Riley, C. S. Tunnell, C. F. Mosher, W. P. Osgood and A. J. Ware. Devotional half hours of real value were conducted by R. B. Thomas, E. J. Dodson, J. E. Thomas and W. C. Driver. Various phases of evangelism were presented by W. H. Eaton, Neil J. Barnes, C. M. Cline, W. H. Robins, C. L. Trawin, E. H. Shanks, E. A. Gottberg, E. T. Starke, M. G. Bentley, G. H. Harrison, O. C. Wright, F. H. Beard, A. E. Davis, Frank B. Matthews, H. L. Kemp-ton, William M. Wilder, F. G. Leary and Dr. Thomas J. Villers.

Pastors of West Washington Convention held a conference at the Burton assembly grounds, Sept. 15-17. Each pastor was expected to bring two laymen with him.

On Saturday afternoon and evening, Sept. 25, Dr. A. M. Bailey and the officers of his church held a retreat at the Burton assembly grounds. This is the second year of a custom which has been found decidedly profitable in the life of the church. Doctor and Mrs. Bailey recently entertained the Baptist ministers of Seattle and their wives at luncheon, thus beginning the year's work of the ministers' association.

Rev. R. R. Mulholland has resigned at Riddle, Ore., to accept the pastorate of the church at Klamath Falls. His successor at Riddle is Rev. Earle L. Baker who is succeeded in his pastorate at Prineville by Rev. S. L. Boyce from Lacombe. Rev. A. J. Ware has moved from Helix, Ore., to Hermiston.

Rev. Frank B. Matthews is on his new field at Roseburg, Ore. He comes from University church, Seattle, Wash., where he erected the first unit of a new plant.

Rev. John S. Stump, church edifice secretary of the Home Mission Society, is touring the West in the interests of our new building enterprises. Sept. 20 he was in McMinnville in conference with Dr. W. E. Henry and the representatives of his church.

Series of Sermons

For the past four years Dr. C. Oscar Johnson, First church, Tacoma, Wash., upon returning from his vacation has

preached a series of sermons on phases of home and family life. This month he has begun a series on "Ancient Families and Modern Days." Subjects include: "Learning to Live Together," "The Family and the Neighborhood," "Family Prayer," "The Family and Business," "An Old-Fashioned Courtship," "The Boy Problem," "Matrimonial Mistakes," "Family Reunions."

Dr. A. M. Bailey, First church, Seattle, likewise begins the year with a series of sermons, designed to bring his hearers into the atmosphere of New Testament experience. He is preaching a three-months' series on the twelve apostles who walked and talked with Jesus in the days of his flesh.

California Letter

By GEORGE E. BURLINGAME

The Comforts of Home

CALIFORNIA has added two more splendid army and navy "Y" buildings to the great structure opened at San Diego two years ago for the thousands of service men stationed there. The edifice completed at San Pedro (Los Angeles) last month is said to be the handsomest and best-appointed building of its kind in America. It is five stories high, 162 by 220 feet, of South European architecture. I. W. Larimore is executive secretary, with a staff of forty-nine helpers. Nearly 600 men can be cared for overnight. San Francisco has also dedicated a fine new army and navy "Y" on the water front facing the dock where the ships debark their men.

A Late Arrival

Martinez, on the south shore of Carquinez straits at the mouth of the Sacramento river, is one of the oldest settlements in California. The first Baptist missionary who labored in the "golden state", Rev. Osgood C. Wheeler, must have trod its main street as he traveled from San Francisco to Sacramento and to other towns where he preached and organized churches. Yet as far as the writer knows, Martinez has never had a Baptist church until this year. The Thousand Oaks Baptist church of Berkeley (itself only five years old) has undertaken a mission in this important county-seat town of 7000 people. A provisional organization has been effected with twenty-five charter members, and thirty-five other Baptists are listed for prospective membership. It is planned to complete the organization of the church before Thanksgiving. Prof. John W. Johnson of the department of theology in the Berkeley Baptist Divinity school has accepted an invitation to serve as acting pastor. A statement given to the press by the church officers assures the community that "the Martinez Baptists expect to maintain a high type of reverent and helpful service, and invite all who wish, to worship with them."

Public Questions on the Ballot

California is facing a furious state-wide battle in the November elections in defense of the Wright law for the state enforcement of the federal Volstead law. The adoption of the Wright law by

popular vote on a referendum called by the liquor people was one of the greatest triumphs for reform ever achieved in the state. This year the "wets" have forced the issue of repeal on the ballot, relying on the prevailing agitation against prohibition to aid them in breaking down state enforcement thus discrediting the eighteenth amendment. The Anti-Saloon League, with an able and skilful Baptist minister, Rev. Creed W. Gawthrop among its executives, is planning thorough precinct organization and repeated canvasses of the electorate for the defeat of the pending measure and the retention of the Wright law. The Hearst press, which has quite a coterie of organs over the state, is aligned openly with the "wets". The most amazing political development in relation to the issue is the capture of the democratic state convention by the "drys" who, by the narrow margin of three votes, put through at 3 a. m. a resolution in defense of the Wright law and opposing its repeal. The victorious majority represents William J. McAdoo of Los Angeles who is fighting for his political life in his party in California this year. The republican nominee for governor, C. C. Young of Berkeley, is a "fighting dry" and is certain of election. A noisy and aggressive crowd of sports has placed on the ballot by initiative a proposal to legalize race-track gambling on the *pari-mutuel* system, but the vigor and strength of the organized opposition all over the state bids fair to head off this evil thing.

Doctor Brougher Goes East

A year ago the denomination was awaiting the launching of the "Play Ball" campaign which is now history, in which Dr. J. Whitcomb Brougher, then pastor of Temple church, Los Angeles, toured the country and talked cooperation and courtesy to 160,000 Baptists, preparing the way for the irenic and epochal meeting at Washington. Now, as president of the Northern Baptist Convention, Doctor Brougher is again preparing for a tour, less exacting and briefer. For the sake of the denomination, First church, Oakland, is releasing its pastor for two Sundays in November to attend the meeting of the executive committee and fulfill a series of speaking engagements. His itinerary as announced from the New York office is as follows: Pendleton, Ore., Nov. 9; Yakima, Wash., Nov. 10; Spokane, Wash., Nov. 11; Butte, Mont., Nov. 12; Minneapolis, Minn., Nov. 14; Chicago, Ill., Nov. 15, 17; Des Moines, Iowa, Nov. 16; Omaha, Neb., Nov. 19; Colorado Springs, Colo., Nov. 21; Denver, Colo., Nov. 22.

The Baptist White House

A two-story frame house, formerly a two-flat residence, at 530 Twenty-first St., Oakland, now serves as the busy office of the president of the Northern Baptist Convention who is also pastor of First church with 1300 members. Reorganization and expansion have been going on since August, and a well-correlated program of work embracing all lines of church activity is in operation. During September a continuous stream of accessions was received, and on Oct. 3 Doctor

rougher gave the hand of fellowship to forty-two new members, with five others approved for baptism. Thirty per cent of all the Baptists in the churches ofameda county are in First church, Oakland. In a survey of First church, made a year or more ago, it was revealed that while a large number of additions had come to the church in twelve months only 29 per cent were by confession of faith, the remainder coming from other churches. This fact is of general application and should not be overlooked in our plans for evangelism. While the conservation of Baptist church members of great importance, the real difference between hospitalization and regeneration is infinite; and no church should be content merely to report "additions" that will show on other church letters as losses by letter . . . by erasure". The additions which are most satisfying and creditable are those described in Acts 17, "Day by day the Lord added to their number those whom he was saving."

Gordon Lays Down His Load

After Dr. Charles F. Aked sailed on Lord's peace ship to get the boys out of the trenches before Christmas, leaving vacant the pulpit of the First Congregational church of San Francisco, a mediocre interval was ended when Dr. James L. Gordon came from Washington, D. C., in 1919. His ministry has been highly sensational, and he made his church famous for the clever advertising, the startling topics, the generous use of the printed sermon and the variety of

musical and other features attached to his services. It was here that the late Luther Burbank avowed his "infidelity" shortly before his death. The present secretary of the navy, Judge Wilbur, was long the teacher of a large Sunday class while on the state supreme bench, and he retains his membership in Doctor Gordon's church. No other church in the entire Bay region approximates the enormous amount of advertising done by this church, the Saturday display ads often running to thirty column inches in each of several papers.

Doctor Gordon took his congregation and his city by surprise when, on Sept. 12, he read his resignation, effective Dec. 1. He stated that after forty years in the ministry he felt that he had earned the opportunity to fulfil a dream of many years in a larger ministry of authorship and lecturing. He will continue to live in California and will devote a large portion of his time to writing. His retirement leaves this Bay cities community of a million people with but one active minister of national fame, and he, a Baptist.

Detroit Baptist Doings

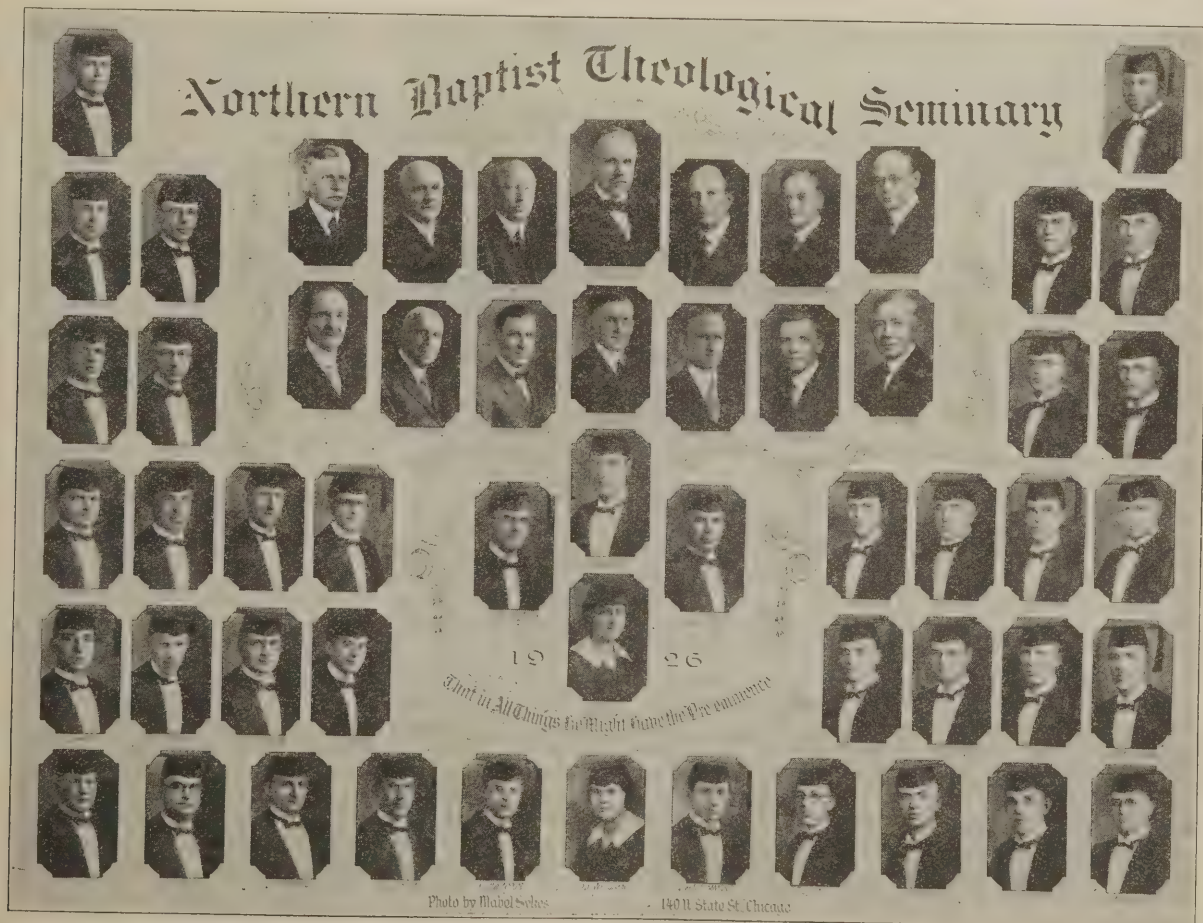
By ALBERT H. FINN

I FEAR I have neglected THE BAPTIST in the multiplicity of duties at home. Since Labor day and before, Baptists of the metropolitan area have been active.

Sept. 12 the beautiful new edifice of Dexter Boulevard church was dedicated. This church originated in a little mission

on Russell st. on the east side years ago. It developed into a feeble church known as Olivet Baptist. The Woodward Avenue church offered a beautiful site and building on Ferry ave. at Hastings st. which was gladly accepted, and the name was changed to Ferry Avenue Baptist church; there it developed into a real church. The neighborhood changed into a Jewish section, the property was sold for a synagogue and a new site purchased on East Grand boulevard, near Beaubien st. Here a tabernacle type of structure readily adapted into a business building was erected, and the name changed to the Maranatha Baptist church. Again a rapidly changing neighborhood, change of pastors, etc., brought about another move. A site was purchased in a new northwest residential district of the better type on Dexter boulevard at Davison and Rev. W. W. McMaster of Hamilton, Ont., was called as pastor. The new building is modernized Gothic, in brick and stone. It has a wonderful Bible school and social work plant, a pipe organ, and is artistic throughout. Dr. Daniel F. Rittenhouse of Columbus, Ohio, preached the dedication sermon. The weather was unpropitious but the audiences were large and enthusiastic. Dexter Boulevard church already is taking a prominent part in denominational life.

Sept. 13 Baptist ministers of greater Detroit assembled at Dexter Boulevard church for their first conference of the fall and winter. It was a joyous and helpful affair. Doctor Rittenhouse spoke



CLASS OF 1926 GRADUATED FROM NORTHERN THEOLOGICAL SEMINARY, AND FACULTY

with power. The ladies of the church served a delightful and generous luncheon.

In the evening Baptists of the city met in the church for denominational night, to inspect the new building and to rejoice with the brethren there in the happy consummation of their building enterprise. Doctor Rittenhouse again gave an inspiring message.

Tuesday evening, the new organ, a gift of Mr. and Mrs. Duryea, members of the church, was dedicated with an organ recital, largely attended by an appreciative audience. Mrs. Frederick Reinhart, organist and director of music, is developing one of the best choirs in the city.

Farmington, the oldest Baptist church in the Detroit Association, celebrated its centenary Sept. 15-16. This church has had a varied career. Several times the village nearly expired, but always there was a faithful remnant until today it is a rapidly growing suburb of Detroit, and the church reflects its environment. Rev. E. W. Palmer is pastor, and the church seems assured of continued growth and power.

Bethel Lays Corner Stone.

Sept. 12 Bethel church, over sixty years old, formerly First German-American Baptist church, laid the corner-stone of its new house of worship on Mack and Iroquois aves. The former meeting house has been sold and is now occupied by the New Hope church, negro. The new building will be one of the largest Baptist churches in Detroit. Frank Kaiser is pastor.

The Halsey church is in the midst of a building enterprise under the leadership of Pastor Sims. Halsey is a growing community north of Royal Oak and east of Birmingham. The new building will be ready for occupancy by Christmas.

The Blessed Hope church is a new congregation to be welcomed into our fellowship. It is located on Puritan ave. in the Fenkel ave. district.

Rev. H. R. Waldo of Indianapolis has accepted a call to the Carmel Avenue church and is already on the field.

Dr. F. H. Divine is leading the Highland Park church in a financial campaign for the purpose of building a greatly needed new edifice, which will be located on Second boulevard at Ford ave.

Building operations have begun on the new building, a first unit, for the Ferndale church, the new site being on Pinecrest drive.

Work will soon begin on the beautiful new house of worship for the Grand River Avenue church, located on Grand River ave. and Wells, near Monnier road. This is a rapidly developing residential community, inadequately served by a chapel which has been occupied for nearly three years.

The big event for Baptists of the metropolitan area is the centenary of the Michigan Association, now known as the Detroit Association. Dr. Mark F. Sanborn is moderator and First church, of which he is pastor, will be the entertain-

ing church. The program will cover three days. An exhibit of historical books, pamphlets, pictures, records, etc., will be given.

Cortland, N. Y., Association

BY G. A. FAIRBANK

The Annual Meeting

THE ninety-ninth meeting of Cortland Association was held with the Groton church Sept. 28-29. A kindly welcome was given to the delegates by the pastor, Mark Rich, and his people. Rev. G. L. Cutten, pastor of First church, Cortland, was moderator. Rev. W. B. McNinch, the new pastor of the Cincinnati and Pitcher churches, led the devotional periods. His general theme was "Footprints of Jesus." Various topics treated were: "Obedience," "Dependence," "Prayer," "Self-mastery" and "Consecration." The annual sermon was preached by Rev. A. H. McKnight of Homer on "Jesus' Test of Discipleship." It was a plain, practical sermon, showing how Jesus expects love to be shown by his disciples under all circumstances.

Tuesday afternoon, Rev. M. J. Congdon presented the work of the New York Civic League; Rev. L. P. Tucker, the work of the Anti-Saloon League. Following these, Rev. Russell Moore of Marathon led a discussion on associational problems and Rev. E. B. Russell presented a plea for a larger financial backing of the Upstate Baptist Home for Children near Oneonta—the home is just a little more than one year old and is already full, with a number of children on the waiting list. Rev. H. Clarke Colebrook, general director of the state convention, gave an inspirational address urging men to get into touch with the Source of all power. On Tuesday evening the boys and girls of the D. V. B. S. of Groton gave a dramatic sketch of "Queen Esther," under the direction of Mrs. F. R. Mangang and Mrs. Fred Long of Groton. Following this, Rev. Robert Beattie, associate pastor of First Presbyterian church of Ithaca, gave a thoughtful address on "Capitalization of Life."

Reports, business, open discussion of the state convention and the work of the association occupied the major part of Wednesday forenoon, the rest of the time being consumed with a report of the pastors' and laymen's conference held at Keuka college in August, by Rev. W. L. Barnes of Summer Hill, and "Impressions of the Northern Baptist Convention at Washington", by a number of the brethren who attended.

The woman's hour was at 2 p. m. Wednesday, Mrs. F. R. Mangang of Groton, vice-president of the woman's society, presiding in the absence of the president, Mrs. W. D. Shuler of McGraw. The speaker was Rev. J. H. Cope of Haka, Burma. After the intermission, Mr. Cope gave another address which was followed by Rev. W. E. Witter of Rochester, formerly of Assam, and Rev. G. M. Reid, pastor of First church of Auburn.

The evening session was divided into two parts, both parts being held around

the dinner table. Over eighty young people gathered around the table in the Methodist church where the banquet was served by the ladies of the Congregational church, Rev. W. E. Witter, speaker. About the same number of older folk gathered around the tables in the Baptist church and listened with interest to an address by Rev. G. M. Reid.

Rev. Mark Rich of Groton was elected moderator for the coming year, J. W. Livingston of Marathon reelected clerk, and Rev. Russell Moore of Marathon was chosen as preacher of the next annual sermon. The association plans to hold its 100th meeting with the Homer church in connection with the centennial of that church.

A Resignation and D. V. B. S.

Rev. Ward Lusk has resigned the Milan church at Lecke to accept the pastorate of the church at Venice. He will conclude his pastorate when he will have completed three years of service with the church Nov. 1. The spiritual life of the church has been enriched by both Mr. and Mrs. Lusk who have taught high standards of Christian living. The church property has also been improved during the past year at a cost of about \$1300, most of which has been paid. This church conducted a D. V. B. S. under the leadership of Mr. and Mrs. Lusk.

The church at Etna also conducted a D. V. B. S. under the auspices of the Sunday school. These, with the five mentioned in our last letter, make seven communities having D. V. B. S. with Baptist leadership.

A Virile Old Church Celebrates

First church of Cortland is getting old in years but is still strong and virile and observed its 125th anniversary Oct. 2-3. It started Saturday afternoon with an old-fashioned party in the parlors of the church in which a number of dresses of bygone days were on exhibition, some on living models. Old-fashioned songs were sung and old furniture, including the pulpit set used in the first church building, was out for inspection. Sunday morning, Rev. J. C. Hendrickson of Stamford, Conn., who was pastor of the church for about eight years prior to the present pastor, Rev. G. L. Cutten, was the preacher of the anniversary sermon on the theme, "The Changing World and the Unchanging Christ." At the close an informal reception was held at which many of the numerous friends of the former pastor gave him a cordial greeting. At the Sunday-school session a brief history of the church was read by Mrs. James Jenman, who has been a member of the church for seventy years. She said the church was organized in 1801 with sixteen charter members and had no regular pastor until 1807 when Alfred Bennett became pastor. The first building which was dedicated in 1811, was later moved about four miles south to Blodgett Mills and has been used as a Baptist church for many years. It is thus the oldest building in the county to be used as a church. In 1827 the church mutually divided into three groups, one remaining in Cortland, one organizing

The great task of the Red Cross, now that the period of emergency relief is about over, is to bring the 18,000 broken-down homes of the less fortunate back to normal, to see the sick and injured

restored to health by the best medical skill and care, to keep the children in school and the young people in college,

and to restore the homes of those who lost all. This is an exacting and technical work which will take several years.

Here, There and Everywhere

REV. F. E. DARK has closed an interim pastorate at Raymond, Wash., with great success, and Rev. F. R. Daehler, a graduate of Northern Baptist Theological seminary, is settled there as pastor.

REV. GORDON PALMER at South Park church, Los Angeles, finds his Wednesday evening meetings growing so that he looks for the attendance to reach 50 per cent of the membership.

PASTOR CHESTER H. HOWE of First church, New London, Conn., makes use of the stereopticon in the Sunday evening services.

TENTH ANNIVERSARY OF THE settlement of Pastor and Mrs. William R. McNutt at First church, Worcester, Mass., was celebrated by the people with a reception Oct. 14.

BIBLE-SCHOOL RECORD at White Temple, Los Angeles, showed 701 in attendance on a recent Sunday, and offerings of \$52.07. The men's class is starting a campaign to bring its average attendance up to 400.

AFTER FIVE SUCCESSFUL years at Clovis, Calif., Pastor Vernon H. Cowsert has tendered his resignation. He will be

available for some good church. This leaves an opening at Clovis for another good pastor.

WEDNESDAY EVENING church dinners are a regular feature at Billings, Mont., for thirty-five cents; Montana fare and Montana appetite guaranteed—both the best in the world.

LADIES' NIGHT, regular annual affair of the men's Bible class at Woodlawn, Chicago, was held Oct. 8, with a large attendance and more fun than a mule could carry. The women's class were guests. Both classes are planning for expansion.

MISS ELEANOR BLACKMORE, missionary in Nicaragua, gave an account of her field and her work at Marcy Avenue, Brooklyn, to an interested audience Oct. 10.

EVANGELIST AND MRS. J. W. HICKSON closed a series of meetings with Pastor J. F. Fuqua at Brandenburg, Ky., with twenty additions. Meetings followed at Wyaconda, Mo.

PASTOR C. R. OSBORN at Morgan Park, Chicago, has a young people's club which boosts the Sunday evening service and holds a meeting afterward in some home to discuss important phases of church work and Christian life problems. It numbers about thirty-five members. It puts on parties occasionally for special groups such as orphans from the children's home, Mexican children and others. It canvassed the whole church for registration and voting.

DURING OCTOBER, Dr. W. H. Geistweit gave to his church at Dayton, Ohio, a series of sermons on "Some Torch-Bearers of History".

FIRST CHURCH, La Grange, Ill., has appointed a committee on missionary specifics to consider the matter of apportioning a part of the missionary offerings to specific causes or workers.

"FACTS FOOLS FORGET" was the theme of the sermon of Pastor Wilfred Noble at Logan Square, Chicago, Oct. 3.

THE BIG BUSINESS MEN'S CLASS in First church, Kansas City, Mo., has enrolled eighty-eight new members in the last three weeks.

CHICAGO MINISTERS' CONFERENCE had a good attendance, Oct. 11, and discussed the subject of qualifications for ordination. A notable visitor was Dr. John McGuire of Rangoon, Burma. A snappy difference of opinion arose concerning the present political situation in Illinois, some thinking that temperance people ought to support Mr. Smith for the senate of the United States and others arguing for Mr. Magill. Smith is the republican nominee whose campaign contributions were investigated by the Reed committee. Magill is running as an independent republican as a protest against the manner of Smith's nomination. Mr.

Brennan, the democratic candidate, is wet. Smith is reputed to favor the Volstead law. Magill is uncompromisingly dry. The tangle is one of the worst in Illinois politics.

MR. R. F. JUDSON has been called to be director of young people's work and minister of education for First church, Kansas City, Mo.

TABERNACLE CHURCH, Milwaukee, has 365 members, of whom 165 came into the church during the present pastorate of Rev. Rollo C. Speer.

NORTH CHURCH, Camden, N. J., will hold its annual supper and business meeting Dec. 1. Pres. Clarence A. Barbour of Rochester Theological seminary preached for Pastor James D. Morrison Oct. 10.

PASTOR GEORGE W. CHESSMAN of First church, Peoria, Ill., is conducting a Wednesday evening series of studies on the life of Jesus.

MEN'S CLASS AT North Shore, Chicago, had 204 present Oct. 10.

YOUNG PEOPLE OF Prospect Avenue church, Buffalo, held their annual banquet Oct. 5, with fun, inspiration and a thoroughly enjoyable program.

DR. E. H. SHANKS, pastor of First church, Salem, Ore., provides neat button badges for the members of his church to wear. Within his pastorate of two years and eight months, 326 members have been added to the church, bringing the membership up to 903.

"WHAT YOU HAVE—USE IT OR LOSE IT," was the subject of the Sunday evening sermon of Pastor John E. Arblaster, Washington, Pa., Oct. 10.

SANDUSKY STREET CHURCH, Pittsburgh, has called but two pastors in the last fifty-six years. Dr. B. F. Woodburn served thirty-six years, and the present pastor, Dr. A. J. Bonsall, has served twenty years and still continues.

FIRST CHURCH, Portland, Me., celebrated its 125th anniversary by a rededication Oct. 17-24. Pastors of the church have served for the terms following: Benjamin Titcomb, 1801-1804; Josiah Con-

The Baptist

Chicago, October 23, 1926

Vol VII No. 38

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

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Baptist Churches in search of a pastor should write this office. We have several well-trained men listed. This service will cost you nothing. The Baptist Evangelistic Bureau, South Solon, Ohio.

Your **Collection Envelopes** at 25 per cent discount if ordered this month. Write now. Duford-Trifold Company, Trenton, N. J.

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se, 1807-1810; Caleb Blood, 1810-1814; Thomas B. Ripley, 1816-1828; Ebenezerresher, 1828-1830; George Leonard, 1830-1831; John S. Maginnis, 1832-1837; es T. Champlin, 1838-1841; Luther F. echer, 1842-1849; Jacob R. Scott, 1849-1853; William H. Shailer, 1854-1878; mas D. Anderson, 1878-1882; A. K. P. all, 1883-1891; William S. Ayres, 1891-1899; Bowley Green, 1900-1906; Joseph Twomey, 1906-1914; George Stair, 1914-1916; John N. McLean, 1917-1919; J. Harrison Thompson, 1920-1924; William S. Jacobs, 1925-1926.

WHILE PASTOR PIERCE ELLIS of Union ings, Ala., was on his vacation, his rch planned a surprise of a substan-increase of salary.

IRST CHURCH, Bellingham, Wash, pted resolutions recognizing and pering "wide individual difference of ion concerning the Bible", advising raint in dealing with questions of cur-controversy and the frank mutual gnition of Christian loyalty between ies who hold different views, declar-its purpose to fall in line with the thern Baptist Convention, and affirm-its adherence "to the historic Baptist ciple that it is not wise to impose a Christians any credal statement, anding only evidence of genuine con-ion, loyalty to Christ in the daily life, acceptance of the New Testament dard of church membership; church nization and church policy."

VICE HAS JUST COME TO THE BAPTIST e that the American Baptist Publica-Society has closed a contract, for econd floor of the Immanuel build-2328 South Michigan boulevard, ago, and will move its Chicago s from their present location on ash avenue to the new quarters in pping.

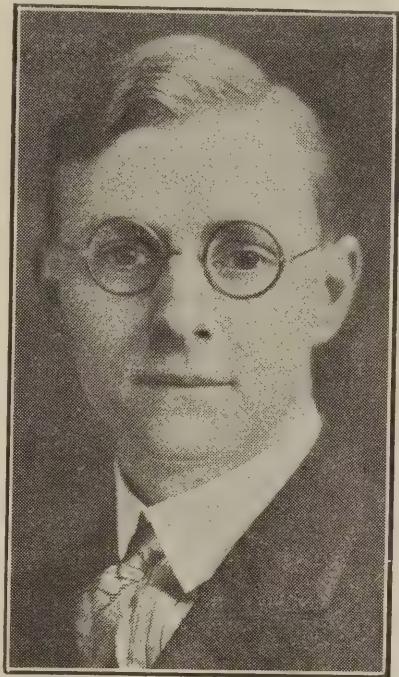
TRAL CHURCH, Bloomfield, N. J., wel-d nine new members at the last union.

URCHES OF PEORIA Association (Ill- received last year by baptism 184, y letter 112. Toulon church made argest gain in membership. Galva y only church in the association with- pastor.

SCHOOL OF MISSIONS is in progress at church, Lawrence, Kan.

F. E. BRAY of Downs, Kan., in addi- his pastoral duties is giving free arge a Bible history course in the

high school. This course is elective and the students receive credit toward gradu-ation.



ARTHUR E. COWLEY

REV. ARTHUR E. COWLEY of First church, Lebanon, Ind., is specially successful with young people. It is unusual, for the church not to be filled on Sunday, evenings, with young people making up more than 50 per cent of the audience. Referring to the "revolt of youth", Mr. Cowley said: "Adam and Eve were the only old couple who did not think that the young folks were worse than they were when they were children! Every generation feels that the oncoming one

is on the toboggan slide for a quick journey downward. Every generation has seen a revolt of youth, and in such an age as we are living in there are many aspects of the revolt that are encourag-ing. Many would feel that their preach-ing and teaching had failed if youth could live satisfied in the world as it is organ-ized today. Charles Jefferson has pointed out that 'it took the young men under twenty to get the world out of the mess that the men over twenty got it into in the last great war.' No wonder they are not enthusiastic about compulsory mili-tary drill."

MR. HERBERT W. GRANT, director of religious education for First church of Lansing, Mich., was ordained to the Christian ministry Oct. 1. Rev. Donald T. Grey of Olivet church, Lansing, was elected moderator of the council. Dr. M. P. Boynton of Woodlawn church, Chi-cago, preached the ordination sermon. The invocation was given by Rev. Warren Jackson, Tecumseh; charge to candidate, by Rev. Earl F. Adams, Hillsdale; charge to church, by Rev. M. F. Ashbrook, Adrian; ordination prayer, by Dr. Ralph W. Hobbs, First church, Lansing. Mr. Grant is a graduate of Rochester Theo-logical seminary, '26.

DELAWARE STREET CHURCH, Syracuse, N. Y., is conducting a school of missions Oct. 6-Nov. 10. The sessions are held on Wednesday night. Dr. Anna Otto, a medical missionary from India; Miss Elsa Oberg, director of religious educa-tion; and C. F. Banning, pastor, are the teachers in the school. The text book is "The Second Century of Baptist Foreign Missions". The attendance the first night was 159.

DR. O. P. GIFFORD brought the Rally day message to the church school of Im-manuel church, Long Beach, Calif.,

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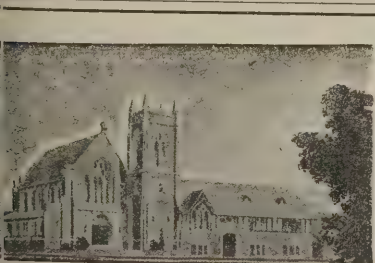
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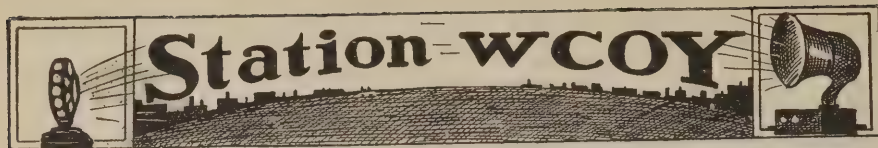
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"Tonight we have a little love-feast arranged. You can listen in without extra cost. Our friends are waiting here in the studio. The first is our iceman. His name is Mr. J. Frost White and he is a busy man as all the world knows. This is Mr. White:

'I usually climb about 479 flights of stairs every day and deliver from 15,000 to 25,000 pounds of ice. Then after I have watered and fed the horses, walked ten blocks home, spaded a little in the garden, watered the lawn and romped an hour with the kids, I am ready to sit down and enjoy THE BAPTIST. I find it restful.'

"And this is our friend Mrs. Grace Vaughan of Racine, Wis. Racine has a lot of boosters for the paper. Mrs. Vaughan: 'I enjoy THE BAPTIST very much. I not only read it for my own enjoyment but use many of its articles or parts of articles in our meetings to inform others.' This is highly commendable. The more information, the better. It is the basis of interest and fellowship.

"Mrs. Louis Gore of Beloit, Wis., says: 'I shall not delay sending in my subscription any longer by waiting to get a new subscriber. I am enclosing check for \$3 for THE BAPTIST and Missions. We appreciate the desire to get the new subscription and the prompt renewal. You know every renewal and new subscription means added service rendered by the paper.'

"Pastor A. L. Drake of Waukesha, Wis., is always boosting. He declares: 'To my way of thinking, we are getting a denominational paper full of news, peppy, and up to date in every particular. Nowhere else can we get so much for our money.' We think Brother Drake has good judgment and the long list of his church members who take THE BAPTIST seems to indicate that they agree with their pastor. Everybody wins and everybody is happy.

"Mrs. May Huntington of Rochester, N. Y., in asking to have her address changed, writes: 'I should hate to lose a single copy as I usually read it from cover to cover. I do not see how any good Baptist can do without our paper.' Well, come to think of it, she is right. How can he? People who try to get on without their denominational paper are likely to be provincial. Provincialism is not due to geographical location but to a state of mind. Mrs. Huntington enjoys a worldwide fellowship in THE BAPTIST while living in one of the most beautiful cities in the U. S. A.

"And here is a voice from Missouri. You know the Missouri slogan, 'Show Me'. Well, L. M. Short of Columbia says: 'Enclosed find check for \$2.50 for another year's subscription to THE BAPTIST. I have read all the issues of the past year with a great deal of pleasure and interest. The whole paper in all its departments appeals to a progressive forward-looking member of the Baptist denomination.' Thank you, Brother Short, for 'them kind words'. This is the key: 'I HAVE READ' and 'FORWARD-LOOKING'. Think it over.

"Edwin Phelps, general secretary of the B. Y. P. U. of A. taught a class of 300 at Ocean Park last summer. Eighty-five local units of B. Y. P. U. were represented. In the written survey of this group it was discovered that thirty-five of these units had THE BAPTIST and made some use of the special materials found on Mr. Phelps' page in the paper. Does the leader of your B. Y. P. U. take THE BAPTIST?

"The office boy will recite a little rhyme entitled 'Sunshine and Music'. He says that in his opinion people would have these golden qualities if they read THE BAPTIST more:

'A laugh is just like sunshine, it freshens all the day;
It tips the peak of life with light, and drives the clouds away;
The soul grows glad that hears it, and feels its courage strong;
A laugh is just like sunshine for cheering folks along.

'A laugh is just like music, it lingers in the heart,
And where its melody is heard, the ills of life depart;
And happy thoughts come crowding, its joyful notes to greet;
A laugh is just like music, for making living sweet.'

"WCOY now signs off. We're saying 'God night' with a smile."

Thomas B. Frizelle, pastor. During July there were 90 more per Sunday than in July of the preceding year.

CALVARY HEIGHTS CHURCH, Cleveland, has adopted a continuous Sunday morning program of religious education in which the pastor's message is incorporated, the

whole program occupying the time from 9:45 to 12:15.

GOALS OF PASTOR WALTER S. RYDER at First church, Oshkosh, Wis., include fifty new members added to the church, fifty in attendance at mid-week prayer meeting and 250 in Sunday school.

WOODWARD AVENUE CHURCH, Detroit, has organized an orchestra with Mr. Harmon Tanner as manager.

BAPTIST YOUNG PEOPLE of Tecumseh, Mich., took a moonlight hike together.

ELEVEN NEW MEMBERS received the hand of fellowship at Southwest church, St. Louis, Oct. 3. In the Sunday school the T. E. L. class was organized with Mrs. Dovie A. Doggett for president.

MRS. RUNDLETT is organizing a junior choir for the church at Newburyport, Mass.

FIRST CHURCH Sunday school, Terre Haute, Ind., had 575 in attendance Oct. 3.

FIFTEEN HAVE REGISTERED for the course in Pastor Carl A. Nissen's class for Bible-school workers at Barrington, Ill.

TAUNTON ASSOCIATION, MASSACHUSETTS, held its 91st annual meeting with First church, North Attleboro, Sept. 29. The pastor of the entertaining church, Rev. William H. Wakefield, Jr., was moderator, and J. Albert Vachon, clerk. The meetings were well attended and proved inspiring. Speakers included Dr. George A. Huntley of China, who spoke on "Educational Evangelism"; Miss Elizabeth M. Allport of Cuba, who spoke on "Christianity at Work in Cuba"; and Rev. James T. Rider, Jr., of Tremont Temple, Boston, who spoke on evangelism. Rev. Isaac Higginbotham, field secretary of the Massachusetts convention, and Rev. Willard L. Pratt, state councillor for the Royal Ambassadors, gave the proper missionary urge. A splendid program was put on at the supper table by the young people, six in number, followed by a fine address on "Youth's Contribution to the Church" by Rev. W. Douglas Swaffield of the Taunton church. During the noon hour the woman's missionary union of the association held an important meeting. The resolutions passed included one asking the people to uphold the national prohibition laws and all officials to strictly enforce these laws. Reference was made to the retirement of Rev. Nathan Bailey of New Bedford from a fourteen years' pastorate in North church there. A resolution was adopted concerning the leaving of Rev. E. C. Herrick of Fall River, congratulating him on having been elected to the presidency of Newton Theological institution.

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ve new pastors have come into the
society during the year: James W.
gnard, First church, Attleboro; Sam-
l A. MacDougall, Baptist Temple, Fall
ver; Herbert A. Francis, Third church,
ll River; Ralph M. Barker, First
urch, Mansfield; W. Douglas Swaf-
ld, Winthrop Street church, Taunton.
e association comprises twenty-two
urches with a membership of 6026.
ere were 203 baptisms during the year
ling Apr. 30, 1926. The total for benev-
ences was \$25,411.

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THE BARNSTABLE ASSOCIATION, Massa-
chusetts, held its ninety-fifth anniversary,
Sept. 30-Oct. 1, in Nantucket, island,
county and town all in one, quaint and
intensely interesting. Association meet-
ings were so full of interest and enthu-
siasm that all the delegates seemed to
attend all the sessions. In some respects
the reports were better than in previous
years. Special evangelistic services had
been held in nine of the fourteen churches
and good results were evident. The
number of baptisms was more than that
of any other year since 1917. The total
local expenses of the churches were
larger than for many years. The annual
sermon by Rev. F. M. Holt and all the
addresses were of a high order; special
emphasis was given to evangelism. Im-
pressive talks on Sunday-school work
were given by Mrs. A. T. Ringold on
"Supplemental Work with the Classes",
and Mrs. F. M. Holt on "Pageantry". A
sacred drama, "The Challenge of the
Cross", was presented by ladies of the
entertaining church. Speakers from out-
side the association were Rev. B. T.
Livingston, general secretary of the
evangelistic association of New England,
who conducted the devotional services of
all the sessions, and gave an address on
evangelism; Rev. Isaac Higginbotham,
field secretary of the Massachusetts con-
vention, who gave an address on "The De-
termining Factor," and spoke on religious
education in the churches; Sunday
schools and the association; Elizabeth
Allport, from Cuba, who gave an address on
"Pearls from the Pearl of the Antilles";
Rev. W. L. Pratt of Dorchester who spoke
on the work of the Royal Ambassadors;
and George Huntly, M. D., from China,
who spoke on the work of a physician and
surgeon in the foreign field, a noble mes-
sage, closing one of the most satisfying
associational meetings for many years.

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OAK PARK CHURCH, Illinois, is taking
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tional, social and recreational uses, to
cost about \$350,000.

CHURCHES OF WILMETTE, ILL., unite in a
community school of religious education.

PASTOR ALVIN J. LEE of Mankato, Minn.,
preached on "The Old-Time Religion",
and his sermon was published in the local
paper, the *Mankato Press*.

RALLY DAY at GREECE community church,
N. Y., brought an attendance of 250 in
the Sunday school.

FOURTEEN NEW MEMBERS received the
hand of fellowship at Galesburg, Ill.,
Oct. 3.

AFTER A HIGHLY successful pastorate of
nine years at First German church, Madi-
son, S. D., Pastor Willibald S. Argow
closes his work to go to Erie, Pa. During
(Continued on page 1138)

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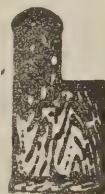
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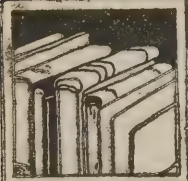
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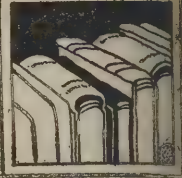
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New Books



The Psychology of Middle Adolescence, by Mary E. Moxcey. New York: Methodist Book Concern. 60 cents.

A booklet helpful to all who have to do with the nurture and training of boys and girls. Confessedly it is an age that perplexes home and church with respect to what is best to do for adolescents and how it can be done. This volume by an "expert" will prove helpful.

—H. O. ROWLANDS.

Religious Dramas, Vol. 2, selected by the committee on drama of the Federal Council of the Churches of Christ in America. New York: Century. \$3.

This book comes forth because of the special interest that was shown in the first volume prepared by the federal council in 1924. It contains the ten best plays that have appeared during the past year. They have been chosen with a view to the needs of the average group of players and can be produced under a variety of conditions. The authors have caught the deep spiritual significance of the truths they wish to depict and at the same time have made the characters interesting and the situations tense. The plays given in this volume are: "The Quest Divine", M. N. Gould; "The Two Thieves", Esther W. Bates; "The Sword

of the Samurai", T. D. Mygatt; "Two Sides of the Door", Margaret Cooper; "St. Claudia", M. N. Gould; "The Alabaster Box", A. J. Harnell; "Whither Goest Thou?", C. H. Currie; "At the Gate Beautiful", H. S. Mason; "Barabbas", Dorothy Leamon; "The Shepherd", by Marshall N. Gould.

—C. R. OSBORN.

Baptist City Planning, by Charles Hatch Sears. Philadelphia: the Judson Press. \$1.

Here is the latest, the most necessary, the most complete and the most authoritative word on a subject which Baptists must consider or else they will sidetrack and atrophy the Baptist movement. What gives it such a high degree of sufficiency is the fact that it is a product of expert knowledge combined with a broad view. Dr. Charles H. Sears is preeminently the Baptist expert on the subject of evangelizing, moralizing and socializing the city. In addition, he had the assistance of nearly 150 people who have actual experience in Christian work in the city in many lines and under a great variety of conditions. Each chapter is a special study by a committee selected for that

phase of the subject and it is signed by the committee. The whole is set forth as the authoritative finding of the city missions committee of the Northern Baptist Convention. A mere enumeration of the problems treated would be impossible in the space available for this review. But it is difficult to think of a problem that arises in all of the manifold and complex concerns of a city church or of a city neighborhood that needs a church, which is not here intelligently, comprehensively and concisely presented. A brief but admirably selected index adds to the value of the book, which is likely to become a denominational classic and may mark a definite expansion in the program of the Baptist denomination.

—U. M. MCGUIRE.

The Repression of Crime, by Harry Elmer Barnes. New York: Doran. \$2.50.

How is the crime wave to be reduced? How are the criminals to be treated? How is crime to be prevented? What should be done to revise our methods of criminal jurisprudence? What have we learned from our experience in dealing with criminals during the past century? These and many more questions are discussed by Prof. Harry Elmer Barnes in his recent book. After he has made a careful survey of the history of criminal jurisprudence and of the influence of our criminal institutions, the development of penal industry and modern theories of penology, he offers his own remedies. The historical portion of his book is splendid. The portion that sets forth the plan of behavioristic philosophy as the solution is inadequate, not because he has not presented it with vigor, for he has, but because behaviorism is incapable of offering an adequate solution. His statement that "Leopold was suffering from a compulsion neurosis on a homosexual basis which seemed headed toward a paranoid psychosis, while Loeb was in the initial stages of a dementia-praecox psychosis" does not, it seems, take into consideration all of the data, and his denial of freedom of choice allowed to the normal citizen and the criminal alike do not make for a solution of crime.

—HAL E. NORTON.

Progressive Christianity, by William A. Vrooman. New York: Macmillan. \$2.50.

A controversial discussion of the doctrines of evangelical Christianity. From a literary viewpoint it is well written in clear and strong English and in an at-

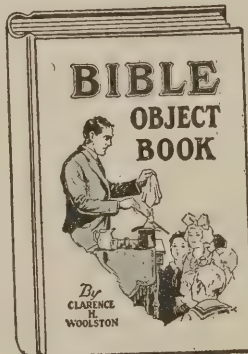
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itive style, and peppered with caustic criticisms sometimes amounting to cynicism. These do not detract from its tableness or add to its value as an apologetic. We demur to its title for "Christianity" it presents has throughout the whole history of Christianity been held as "another gospel" unknown to the inspired text-book of Christianity, the New Testament; it is "progressive," if by that term the word implies that it is a new development in the history of the divine religion. Instead of being that type of progressivism it is as old as Porphyry and was only dressed in a differentiating garb. Occasionally the author comes into conflict, like a famous character in fiction, with a windmill and fights it only to a brilliant triumph. This type of fighting is seen when he selects the discarded and ancient interpretation of scriptures or literal exegesis of the passages long relegated to the pile of the extravagances of bygone ages, but this brilliant writer exerts their scalps as those of "fresh men" reduced to that condition by his attacks.

—H. O. ROWLANDS.

Briggs, by Rollo Walter Brown. New York: Harper and Brothers. \$3.50.

One of the finest biographies ever written, that might well serve as a model of biographical writing. While the literary excellence is great, its chief virtue is clearness with which the reader knows the man, Dean Briggs. He dominates every page.

In Le Baron Briggs, of Harvard, we have called "the best-beloved college professor in America", "the most heroic figure in higher education", "the ham Lincoln of the university", "the living patron saint of American college men", "the finest example of American civilization". The justification for these extraordinary judgments is found in the careers of the men who were members of his English classes came under the stimulating influence of his strong and unique personality. The lives of his students who have won literary distinction and had a healthful influence is long and includes many of the best writers of our day. What did Dean Briggs do for these men? "He set them free", says Mr. Brown. To Dean Briggs education consisted not in learning what others have thought, not in reflective thinking, but in arousing to great activity the student's powers, opening his eyes to his own possibilities. To the last Dean Briggs kept stimulating hold on his students, because as Mr. Brown says, "He had not fallen into either a cynic or a pedagogue. He had kept himself in a constant state of renaissance."

—H. L. STETSON.

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After Death, What Then? by William Evans. New York: Revell. \$1.50.

A purely traditional work, with no attempt made to evaluate sources of information. Job, as an historical person, is quoted as authority. For method, you learn what the ideas on the subject have been in past ages, you assemble the sayings in which those ideas were expressed, you take the total impression thus gained to be true doctrine of the future existence, then you proceed to exhort people to prepare for eternity. There is nothing newer or truer. The whole argument from modern psychology seems not to have entered the field of the author's observation. The book will help those who find its method congenial to their mental habits.

—U. M. MCGUIRE.

Service Hymnal, by Samuel W. Beazley. Chicago: Samuel W. Beazley and Son. \$1.

We like the foreword in the "Service Hymnal", by Samuel Beazley, which closes with: "It is our prayer that 'Service Hymnal' may advance spiritual growth in our churches. 'Let all the people praise Him.'" There is an assurance that a book prepared in such a spirit must go to the very heart of spiritual life. The "Service Hymnal" is a "storehouse of great treasures" containing 745 numbers with additional pages of responsive readings and other helps. By much research the editor has brought forward many very old and useful hymns. About one hundred of the hymns are new. In the "Service Hymnal" is embodied in great variety the best in hymnody. No department of church work has been overlooked. Five tables of indices, covering twenty-five pages and printed in large, clear type, make it easy to find any desired selection. There is also a helpful summary of subject matter. "Service Hymnal" is printed on

the best grade of opacity English finish paper, strongly sewed and well bound. By using thin opaque paper the thickness of the book of 672 pages is reduced to a convenient size.

—D. C. ROBERTS.

Church Administration, by William H. Leach. New York: Doran. \$2.

A practical discussion of the philosophy and technique of church administration containing an abundance of illustrative material and up-to-date information on almost every phase of the church activity. Financial campaigns, publicity, official board meetings and special day programs are given a thorough treatment. Mr. Leach is a Presbyterian minister who for some years has given particular attention to the problems of church administration. He founded and edits *Church Management*, the minister's trade journal.

—C. R. OSBORN.

Introduction to the Textual Criticism of the New Testament (Greek), by A. T. Robertson. New York: Doran. \$2.50.

This is the twenty-eighth book to the credit of this Greek scholar of international fame, almost all of them on New Testament characters and literature. The author's name is the best introduction to anything he writes. He gives a résumé of the story of New Testament translations and resultant versions which is as instructive as it is interesting even to a lay reader. This occupies a third of the book. The remainder discusses the early manuscripts of the New Testament discovered among different nations and in different countries. It is a book for the classroom and for students of the Greek New Testament, but the lay reader and the studious pastor can glean a wealth of golden grain and the scholar will find it full of rich sheaves.

—H. O. ROWLANDS.

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Here, There and Everywhere

(Continued from page 1135)

his pastorate the use of the English language was introduced, the Sunday school graded, a new church built, a parsonage purchased, and funds amounting to \$140,000 raised.

IN ORDER TO MAKE the Sunday evening services both popular and evangelistic, Pastor Ray Starr, at Toulon, Ill., makes large use of special nights and special services representing various specific interests in the community. Services are largely attended and there are frequent conversions.

TEMPLE CHURCH, Charleston, W. Va., welcomed ten additions in September. One evening of the program of the state convention was given to memorializing great Baptist leaders of the state by dedicating the new organ to their memory and placing over it a memorial tablet bearing their names.

"WHAT HAS HAPPENED to the man who no longer counts?" is a question which Pastor G. Pitt Beers, of Park Memorial church, Springfield, Mass., asks in his church bulletin.

ASHLAND AVENUE CHURCH, Toledo, Ohio, pays the registration fee for all of its Sunday-school workers who will attend the local training school of the city.

AT THE FIRST SERVICE in the pastorate of Dr. Harry Emerson Fosdick at Park Avenue church, New York City, the crowd overflowed the auditorium long before the hour of beginning, and the overflow was provided for in the men's auditorium, where Doctor Woelfkin conducted the services. The order of services in both rooms was synchronized and a loud speaker carried Doctor Fosdick's sermon to both audiences. At the communion service in the afternoon two were baptized and thirty received the hand of fellowship.

CHURCH BULLETINS of many churches in all parts of the country are decorated with pictures of beautiful buildings. THE BAPTIST can use cuts accompanying news notes for these columns, providing such cuts are not more than four and one-half inches wide. Cuts will be returned as soon as possible after using.

PASTOR CHARLES F. HOLLER introduced variety at the Lord's Supper in Trinity church, Omaha, Neb. Careful preparation had been made for a covenant service. Deacons stood at the communion table holding the bread. While singing a hymn the people passed in procession receiving the bread. The same order was repeated for the cup. A third time the procession passed a chest provided for financial pledges, each dropping into it his pledge for the year. Results are said to have been highly gratifying.

PASTOR THOMAS J. HOPKINS of Tenth Avenue church, Columbus, Ohio, spoke Sunday morning, Oct. 3, on "If I Were" (Continued on page 1139)

The advertising columns of THE BAPTIST are one of its helpful features. Read them—and when writing to advertisers mention THE BAPTIST.

Notes on the Lesson for October 31

THE EVILS OF STRONG DRINK

Lesson Text: Prov. 23:29-35. Golden Text: Prov. 23:32

Again we come to a World's Temperance Sunday. We leave for the day the sequence of lessons in the Old Testament and turn to a topic of perennial interest.

Admitted.

Probably nobody in his right senses anywhere in the world would deny the argument of the lesson. The picture drawn so colorfully by the writer of Proverbs is in reality an end of argument for intoxication by strong drink. All the things enumerated have been seen in every generation since men began to distill the grains for their alcohol content and to make intoxicants in every other way known to brewing and to wine manufacture. Woes, sorrows, contentions, wounds, red eyes and noses, loss of equilibrium, soddenness and brain storms have been the marks of drunkenness from the earliest day of human history to the latest "drunk" hauled in the patrol bus to the lockup. Everybody admits it. The vote on the question of what strong drink does to the man who uses it to excess is so unanimous that it lacks the interest of other questions which offer a chance for debate. The evils of strong drink are admitted by the drunkard himself, by the man who sells him the drink, by society as a whole. And the evils of strong drink are not confined to the drunkard, as the lesson seems to limit the evils, but modern society has tabulated the evils economically, politically, socially, industrially, and still everybody admits the evils of strong drink to be unsupportable.

Approved.

In spite of the fact that the evils of strong drink in society are generally admitted without any attempt to defend them, a large part of society seems to feel that they are necessary evils and must be fostered under some form of regulation. The idea of stamping out the evils by going back to the causes and removing them as we do with typhoid fever and other diseases does not seem to appeal to a minority of our citizens. On the contrary these citizens stand for the regulation of the evils by some form of license or state control. Prohibition such as we have incorporated into the constitutional law of the United States is obnoxious to them. So while voting unanimously on the evils of strong drink, society splits on the methods of dealing with the evils. That is the feverish situation in America today. Prohibition as a national method of dealing with the traffic in strong drink is assailed as a failure by men who in their personal habits are strictly teetotalers as well as by men who would profit financially or politically by a return to the open saloon. Nevertheless, America, according to all the evidences, is set for the defense of national prohibition to the last ditch.

The Saving Sense

"The pain seems to shoot from
arm to my head."
"Naturally. It follows the line
of least resistance."

Final Boss: "And what's on your
mind, Tommy?"

Start Office Boy: "Nothin' but me
sir."

At the end of the service tonight the
will sing a special anthem composed
by the organist, after which the church
will be closed for a month for necessary
repairs.—*The Humorist*.

The *Christian Leader* quotes this from a
North Carolina paper: "Mr. C. B. Moody,
a dairyman, announces that he is now
in position to supply his patrons with
the milk they want and that he can
serve several more new customers since
he has just installed city water, and that
the milk is purer than when he had to use
well water."

"Heels three and one-half inches
long. What next?"
"Corn plasters!"

Baptist and Reflector gives the fol-
lowing epitaph as inscribed on a tomb-
stone in the cemetery of an Alabama

lies the body of Solomon Pease,
the daisies and under the trees;
he is not here, only the pod—
shelled out and went home to God."

a: "Too bad to keep you waiting
long, Oscar, but I had to have my
hat. It's the latest from Paris."

ar: "For the love of peaches!
Don't you have taken a hat that came
from a tailor instead of keeping me here
with the taxi meter climbing to the sky?"

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Company has successfully directed digni-
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advertisers. And add: "I saw it in THE
ST."

Here, There and Everywhere

(Continued from page 1138)

in College Again". The occasion was
"Come-to-Church Sunday" for students
of Ohio State university, which is held
by the students once a quarter.

FIRST CHURCH, SEYMOUR, IND., raised a
total budget last year of \$16,825.74, an
average of \$30.48 for every resident
member. Pastor A. A. Cohn is preaching
a series of morning sermons on the
Hebrew prophets.

WHILE REV. AND MRS. Clarence Bleakney
of Newark, N. J., were absent in Europe,
they received from their church a notice
that they were dismissed—from their

apartment rooms to enter a delightful
new parsonage.

A FIRE IN THE WEST half of science hall
at Des Moines university damaged the
roof and part of the pharmacy labora-
tory. The water did also considerable
damage.

FIRST CHURCH BULLETIN of Sioux City,
Iowa, carries on its title page this state-
ment: "This church is unitedly and
prayerfully supporting the missionary
program of the Northern Baptist Con-
vention."

REV. E. R. ALLEN, called from Bay City,
Mich., began work at Essex, Conn.,
Oct. 3.

Found at Last—

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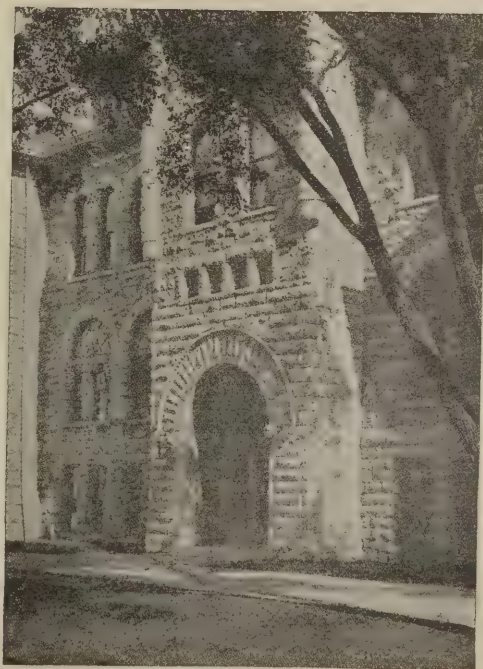
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YOUTH IN THE MINISTRY *and* THE BAPTIST

Some time ago **The Baptist** decided to find out what type of sermons were being preached by the young men in our pulpits. Therefore the presidents and deans of our colleges, seminaries and Bible institutes were requested to nominate men who had received their training in these schools and who had not been in the ministry more than ten years. Each of the nominees was asked to furnish a sermon for publication in **THE BAPTIST**.

YOUTH READILY RESPONDS

The response was prompt and gracious. More than two score of the young men in Baptist pulpits within the area of the Northern Convention have sent in sermon manuscripts or have promised to do so.

REPRESENTATIVE SERMONS

The sermons preached by these young men are samples of what the pews get every Sunday. No special sermon has been fixed up for publication in **The Baptist**. Each manuscript stands for a sermon preached recently. All types of schools are represented by the preachers and all kinds of ministers are among the nominees.

Now Is the Time to Subscribe

The publication of this special series of sermons by young Baptist preachers will begin in **THE BAPTIST** of December 4.

The sermons will run concurrently with

THE WORLD PULPIT

The high quality of THE BAPTIST will be maintained with feature articles by Bernard Clausen and H. Campbell-Duncan, with all the regular departments of the paper enriched, with special numbers including The World Survey Number and The Education Number appearing in due time, and with all the issues of January giving special emphasis and space to the aerial world tour.

Annual Subscription \$2.50, Church Clubs \$2.00, With Missions \$3.00

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The Baptist

Published Every Week by the Southern Baptist Convention

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OCT 28 1926



BOARD OF MANAGERS OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA



Folks, Facts and Opinion



From Shelby County Baptist Association, Kentucky, comes the report that "it was unanimously decided that no one but a Protestant or Baptist should be allowed to teach in any public school of the state or nation." Suppose that some Roman Catholic assembly had proposed to exclude all teachers from the public schools except Roman Catholics. What kind of a song would Shelby Association sing?

To the vast mixture of races in Hawaii is added an influx of laborers for work on the sugar plantations. Conditions aside from wages seem to be unusually humane. They include free transportation to and from Hawaii, free rent, water, fuel and medical attendance. There is a fixed scale of wages for men, women and children. Men receive \$20 a month of twenty-six days, women \$14 and children according to ability. But the hours per day are ten and twelve. This may be an improvement over labor conditions in the Philippines, but by all precedents there will be abuses, and the world may listen for a cry arising from the sugar plantations in Hawaii.

A negro bearing the eloquent Irish name of Charles O'Neil has a signed editorial in the *Record-Searchlight* in which he calls Attorney-General Sargent to account in the following fervid terms: "He can sit in Washington and look toward the South and see five million members of our race in bondage. He can see them burned at the stake, hanged to trees, cornered by mobs . . . and shot down like dogs. He sees inequality in the schools. He sees our farmers robbed of their products. He sees our women forced to live in concubinage . . . He sees us disfranchised . . . and abused on every hand—and by Americans." This is of course a cry rather than a philosophy, but when such lamentation is in the air the wise will listen.

Winnetka is an Illinois village. It has dedicated a town hall, as villages sometimes do. The building cost \$250,000 and is paid for. Where did Winnetka get the money? The village owns an electric plant costing \$435,000 that has paid for itself, and a water supply system worth nearly \$600,000 that has paid for itself. The profits from these two properties paid for the town hall. It still has the water plant, the electric plant and the town hall, has no bonded debt except for school purposes, and is still making money. These backward Winnetka villagers do not seem to have heard of the economic heresies and dangers that are said to lurk in the ownership and management by the community of its own utilities. Or is their bliss due to their wisdom?

Divorces in which children are involved seem to be decreasing in number in the United States. This decrease may be due to several causes not yet investigated, and partly to incomplete statistics. It would be interesting to know how far the presence of children in the home operates as a deterrent to divorce.

One discovery after another reveals new sources of wealth in Alaska. It has been known that the Tongass national forest is unsurpassed in the United States in the abundance of timber for paper pulp. But recent aerial surveys have revealed that the water power resources of that region may be easily and cheaply developed to supply not less than 450,000 horse-power. The problem will be to prevent the wasting of those resources by private exploitation.

Australians have rejected by a considerable majority proposed amendments to the constitution of the commonwealth designed to give the government more complete authority to control industry and to provide for the essential economic needs of the people through such control. Both proposals were rejected by nearly the same majorities. But New South Wales and Queensland voted in favor of both. When it is remembered that Australia is comparatively a new country with a highly developed individualism in the spirit of the people, the strength of the vote in favor of the amendments is surprising.

Gypsy Smith is going on with his remarkable work as an evangelist and greater results attend his ministry than ever before in his long career. For some time he has been in Australia. Recently he closed a mission in Sydney covering sixteen days only and 80,000 decision cards were signed.

Methodists regard the granting of an honorary degree by Northwestern university to Rev. Arthur F. Winnington-Ingram, Lord Bishop of London, as a "significant" incident. And probably it is so. At any rate, the time was when John Wesley and his revival meetings were barred from the Episcopal church to which he belonged. Now the Lord Bishop accepts a "D. D." from a Wesleyan school, and perhaps not less significant is the "Bishops' Crusade," a revival movement now in progress among Episcopal churches essentially similar to that of the Wesleys.

Surprise is expressed in certain governmental quarters at the possibility of a practice of selling arms and munitions to China. High officials in the state department even say that in their opinion such a thing is being done. The business is so obvious and well-known as to be far removed from the field of opinion. Not only Russia but the rest of the nations have been rushing the manufacture and sale of war materials. It is ordinary business with local restrictions here and there. Several leading nations agreed among themselves not to supply arms to the Chinese. Russia was not admitted to the agreement. Who imagined that she would not supply them?

Lodz in Poland had before the war the largest membership of any Baptist church on the continent of Europe. Recently it was the scene of one of the regional conferences being held in connection with the tour of President Mullins and Doctor Rushbrooke. White Russians, Ukrainians, Poles, Czechs and Germans assembled to the number of 2,000. The service required the use of five languages. People stood for hours and many were unable to gain entrance to the building. For numbers and enthusiasm the conference was a surprise to its promoters. Special credit for its success is given to Miss Wenske, Mr. Gutsche, and Pastors Kupsch, Lenz, Drews and Micksa who served as organizers and interpreters. A conference had been called for Moscow, but it was canceled because the Mullins party was unable to secure visas for the trip. Doctor Rushbrooke thinks that the difficulty is due not to any strain between the Baptists and the U. S. S. R. but to the general political situation.

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Dean Warren P. Behan of Ottawa university was also dean of the Kansas Baptist summer assembly. He resigned the latter position. THE BAPTIST erred by excess in reporting the matter. We stated that he has resigned the deanship of the university. We are happy to say that no such disaster has befallen the denomination. He is still the honored dean of Ottawa university.

The department of missionary education announces the appointment of Miss Mildred Davidson of Chicago, field secretary of the World Wide Guild and the Children's World Crusade. Miss Davidson has had several years of active work in her local guild chapter and for the past three years has been president of the Chicago guild union, including all



MISS MILDRED DAVIDSON

children in Chicago and its suburbs. She has also been active in the B. Y. P. U. work in Chicago and is a member of its city executive committee. She is a graduate of the University of Chicago and of a business college and has had a few years of actual business experience as secretary in a law office. She has already visited the Holy Land and the Near East and she sails with her family early in January for five months to the Orient where she hopes to visit some of our mission stations. In fact Miss Davidson is our guild and crusade envoy plenipotentiary carrying greetings from the guilders and crusaders of America to the guilds and crusades in India, Burma, China, Japan and Philippine Islands. While her active service to the present has been mostly with the W. W. G. she is equally enthusiastic over the C. W. C. and realizes that for all the child is the answer to the future missionary program of the church and the denomination.

On the cover page appears the picture of the board of managers of the B. Y. P. U. of A. First row: August Seibold, Illinois; George Martin, Illinois; Wilford Long, Rhode Island; George Grimm,

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New Jersey; Clarence Gilbert, Minnesota; Wm. E. Bowles, West Virginia. Second row: Margaret Clague, Illinois; Myrtle Love, Arizona; Cora Fleming, Colorado; Mabel Martin, Illinois; Frances Greenough, New York; Helen Wallace, New York; Gladys Riddle, Indiana; Edith Browning, Illinois; Laura Kinderman, Illinois; Anne Duha, Illinois; John Earl. Third row: U. M. McGuire; J. W. McCrossen, Pennsylvania; James Morrice, California; Clyde Ferguson, West Virginia; Edna Umstot, Illinois; John Singleton, Illinois; Edwin Phelps, Illinois; Milton Johnson, California; Ruth Palmer, Illinois; Francis Stiffler, Illinois; Richard Hoiland, Minnesota; Clayton Browne, Wisconsin. Fourth row: H. C. Rice, Iowa; Carl Jones, Pennsylvania; Stanley Gillet, Idaho; Claude Webb, Kansas; N. L. Haney, S. Dakota; W. L. Ripley, Colorado.

The *Christian Advocate* of New York has recently observed its centennial. Sept. 9 the centennial number of the paper was issued. It contains 168 pages with artistic covers. The history of this journal covering the period from September 1826 to September 1926, is digested and illustrated in the centennial number. James R. Joy, the editor, and his associates have reason to be proud of this achievement. American Methodism has no greater asset in its denominational literature than the *Christian Advocate*. Among all the able editors who have sustained the high standards of the papers none was greater than James M. Buckley. It is cheering to learn that the circulation of this centenary journal is in excess of any other denominational weekly newspaper published in the United States.

(Continued on page 1167)

Covers Were Laid for Twelve

A GROUP of Christian women were discussing the eighteenth amendment. They had come together from many different sections of the United States. They talked of the effects of the amendment, the charges often brought against it, and the difficulties placed in the way of its enforcement. The discussion brought to light many things. Since then other things have been brought to light. *The covers have been lifted from some truths.*

First cover: It is often stated that the eighteenth amendment was "put over" or "slipped through," presumably when those who would have seen its "peril" were engaged in patriotic business elsewhere. As a matter of fact, forty-six of the forty-eight states in the union ratified the eighteenth amendment, a record absolutely unapproached by any other amendment to our constitution.

Second cover: We are told that many congressmen who at first favored prohibition are now determined to secure repeal or modification. The results of the recent primaries held in various states show that "more than 75 per cent of the congressmen and 80 per cent of the senators nominated in those districts where the nomination ordinarily means an election are candidates who stand for the maintenance and enforcement of prohibition," according to Wayne B. Wheeler, attorney for Anti-Saloon League.

The following admission of conditions appeared in the columns of one of the "wettest" newspapers in the United States:

"The modificationists do not by any means expect that the next congress will be wet. They hope to make some gains in November in both the house and the senate. They realize that the dry majorities in both houses are at present so overwhelming as to make it impossible to overturn them in a single election."

That they are not relaxing efforts to "overturn them" eventually is evidenced by these extracts, said to be from a letter sent from the national headquarters of the association opposed to prohibition:

"It costs us, on an average, \$1500 to organize in a congressional district effectively enough to win a congressman there."

"Will you be one of three \$500 contributors to take care of one district, or will you be one of the fifteen \$100 contributors?"

While they are waiting for contributors to respond, some are proclaiming as already accomplished those results which the money is designed to help accomplish.

Third cover: We are constantly hearing and reading that there is more drinking now than in pre-prohibition days. Yet no less an authority than Irving Fisher, professor of economics at Yale

university, in a book just off the press, declares that present beverage consumption of alcohol is "certainly less than 16 per cent, probably less than 10 per cent of pre-prohibition consumption." This conclusion is based upon a careful study of United States treasury and other statistics.

The records of the secretary of state for New York are said to show that in that "state of great cities" last year arrests for intoxication fell off almost 10 per cent from the preceding year although the population had increased by at least 100,000.

"Every test shows that prohibition has enormously reduced the consumption of liquor in America. I should regard it as a terrible disaster to lose the great step that we have made," declared S. S. McClure, editor of *McClure's Magazine*.

Fourth cover: One says, "The newspapers contain so many more reports of drinking and drunkenness than they did before prohibition." Yes, the press takes care to give full publicity to the drinking there is now, for the violation of a law has news value. When no law was violated by the manufacture or sale of liquor no newspaper notice was taken of it. Although the amount of drinking was so much greater then, we read less about it.

Fifth cover: It is claimed that the eighteenth amendment is a curtailment of "personal liberty." In that same sense all law is a curtailment of personal liberty, for it places upon individual liberty of action those restraints which are necessary to the well being of society and of the state. Shall we then repeal all laws directed toward the control of individual conduct in order that there shall be no infringement of personal liberty? Who would be content to live in a state where this was tried? No foreign foe, however powerful, could present to us a menace comparable to this menace of anarchy.

"Our constitution was not adopted to secure absolute liberty. With the felicity of diction which marks this wonderful document, its aim is to secure 'the blessings of liberty.' If liberty is to be a blessing and not a curse it must be a liberty which subserves not the crude egotism of the individual but the general welfare," Prof. Henry W. Farnum declares in "Law, Liberty and Progress," in the *Yale Review*.

William Howard Taft, chief justice of the United States supreme court, says: "If a man thinks a law must suit him before he obeys it he is not a democrat but an anarchist. The basis of good government is obedience to law as the people have determined it to be."

When we are ready to grant full "personal liberty" to the druggist who fills our prescriptions, to the engineer who guides the train on which we ride, and to the driver of the automobile on the streets which our children must cross, then we are ready to talk of "personal liberty" for the liquor interests.

Sixth cover: It is repeatedly urged that the law cannot be a wise and just one because there are so many violations of it. However, the blame for law violation rests not upon the law but upon the law breaker. It would be quite as reasonable to denounce those laws which make murder a crime, for in spite of the law murders are still committed. Or to condemn all traffic laws because there are drivers who continually disregard them. The remedy for law violation lies in law enforcement and in prompt punishment of violators.

Seventh cover: We are assured that it is impossible to enforce the eighteenth amendment and the Volstead act, therefore it would be better to repeal them rather than to face the inevitable failure. To believe that it is impossible to enforce laws which by a large majority vote have been enacted and placed upon the statute books would be to strike a blow at the heart of the government under which we have been living for nearly 150 years. It would be to declare that our constitution is a worthless thing. It would be to admit that government "of the people, by the people and for the people" has been a failure. It would be to acknowledge that privately owned business can and does successfully defy the sovereignty of the citizens of the United States.

"Enforcement of law and obedience to law, by the very nature of our institutions, are not matters of choice in this republic," states President Coolidge, "but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance in which is revealed the life or the death of the American ideal of self government."

Eighth cover: The complaint is made that enforcement of the eighteenth amendment is costing the taxpayers of the country too much. This, in the face of official reports of taxes many times reduced! Hon. John Q. Tilson of Connecticut, speaking in the house of representatives July 3, stated that from 1921 to 1926 "taxes have been reduced from \$5,700,000,000 annually to approximately \$3,200,000,000 annually. The national debt has been reduced by nearly five billion dollars and the interest on the national obligation by more than two hundred million dollars a year."

Gen. Lincoln C. Andrews, prohibition enforcement chief, has informed the house appropriations committee that the cost of prohibition enforcement for the fiscal year 1927 will be \$29,120,122. The biggest item is \$15,553,427 for coast guard expansion, including the purchase of additional patrol ships and the cost of operating them in the campaign against rum runners. A deficiency appropriation of \$2,931,010 also is necessary, so that the cost of the prohibition force by itself is put at \$10,635,685.

Herbert M. Lord, director of the budget, has tentatively fixed the prohibition

(Continued on page 1168)

"Covers Were Laid for Twelve" is in pamphlet form and may be had in quantities by addressing Mrs. Clayton D. Eulette, 6342 Normal Blvd., Chicago, Ill.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879 Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Coming to Grips with Atheism

“SCIENCE is routing the gods.” Such is the recent triumphant shout of an adherent of the movement to revive atheism. And in the persuasion that the statement is true and ought to be true, atheists are organizing an effective propaganda. They have formed and incorporated the American Association for the Advancement of Atheism described by its followers as “a militant foe of the churches and the clergy”. They are organizing the Junior Atheist League for the purpose of enlisting school children. They propose to organize “Damned Souls Societies” (and to call them by that name) in the colleges and universities. They intend to supplant Sunday-school instruction with courses of study and inspiration built up from the atheistic point of view. Such courses are in preparation. They define atheism as doubt of, disbelief in, denial of, the existence of God, or supreme intelligent being. They stand for and will promote “morality based on the findings of modern science”, which “will supersede belief based on the speculations of ancient, Asiatic theology”.

How far they will be able to carry forward their ambitious program is yet to appear, but the practical question for believers in God is that of the right way to meet their program. It is, of course, obvious that the general Christian enterprise of giving the gospel to all mankind who will receive it must go right on. There ought to be no intolerance, no attempt to bar the atheist from the enjoyment of any civil right that Christians ask for themselves, no invoking of the social stigma, no misrepresenting the atheist as a bolshevist, an anarchist or some other hateful thing, no common social prejudice, no effort to awaken against him a suspicion of bad moral character, no distorting the meaning of what he says for the purpose of setting him in an unfavorable light. He is entitled to the same courtesy that the real Christian extends to any earnest seeker for light. Or if he should not be a sincere seeker for light, let him demonstrate his own character, which sooner or later he will do.

Meanwhile let nobody cry, “Fire”, and try to start alarm and panic among believers. Let everybody keep his head, his feet and his temper. There have always been atheists. The wonder is that they have not long ago undertaken an organized propaganda. That such a propaganda will endanger the faith of an indefinite number of half-believers in Christianity may be taken as a matter of course. But all discussion of vital religious problems carries that danger. It is inevitable wherever people think earnestly and differently on religion. But there are compensations. Such a controversy will shake a lot of half Christians out of their slumber. It will clarify a mass of foggy religious thinking. It will give to a multitude of people a more definite and true idea of what religion really means. It will force religious liberalism to more careful self-definition. It will correct a great deal of shallowness in religious teaching and preaching and compel a radical restudy of the grounds of religious faith. It will make common Christianity a more vital force in human life. Therefore the Christian can afford to meet this assault calmly, quietly, thoughtfully, confidently.

Moreover, science may be routing the gods, but it is far from abolishing God. We welcome the appeal to science. In choosing that field the atheist has chosen the field most favorable to faith and most fatal to his own cause. But since he invokes the name of science and renounces speculative theology, his cause must stand or fall by the testimony of science, of modern science, of critical science, of exact science. Never since religion began has faith found such an invincible reinforcement as it receives from modern science. And this statement is true, not merely because the facts of modern science supply some parables for religious teaching, but for a far more fundamental reason. The scientific hypothesis of a Spirit of the Universe, competent to think, will, effect and direct the universe in all-embracing, soul-awakening, socializing truth, rightness and good-will is also Jesus’ hypothesis of a personal heavenly Father who, most perfectly identified in

the passion of unselfish love, is the only hypothesis by which human reason can work its way through the labyrinth of the universe as discovered by modern science. Here, above all, is the very field in which Christian faith, rightly conceived, invites the most scrutinizing inquiry.

If the atheist can discover any beliefs among Christians which are falsely "based on the speculations of ancient Asiatic theology", whatever that phrase may mean, let him point them out. True religion seeks a foundation of universal truth. It is always trying to free itself from the speculations of anybody's theology and to find its interpretation in scientifically grounded right living. It knows by experience that as yet "we know in part" and can only approximate finalities in thinking. It knows that all of our churches and clergy are open to criticism, and that in their sincere moods they are keenly self-critical. Therefore he who in whatever temper points out remediable faults in theology, in church, or in clergy, renders to them and to humanity at large a real service. When, however, he frankly declares himself a "militant foe" of everything religious, the world is plainly advised as to the scientific value of his opposition.

For a final word, the most vulnerable point of atheism is its lack of scientific spirit and method. In almost every utterance of its spokesmen they reveal more of a sentimental animosity than of a regard for facts. There is a whole vast field of personal and social experience, rich in those special phenomena relevant to the subject of religion, which is as truly a legitimate field for scientific inquiry as any within the range of human knowledge. Generation after generation many of the most capable thinkers specialize in the study of this field and increasingly contribute to our rational knowledge of religious truth. But the atheist prefers to dismiss, disparage, avoid and ignore this field of investigation altogether, or if he enters it at all he enters it speculatively and refuses to make experimental test of the nature of its facts. One might as well deny electrical science because he neither knows nor cares enough about it to switch on the lights.

A Century of Theological Education

UNDER the heading, "A Century of Theological Education", an article appears in the July number of the *Journal of Religion*. The author is William Adams Brown of Union Theological seminary. The article was originally given as an address at the 100th anniversary of the theological seminary of the Reformed church, Lancaster, Pa. Beginning with a reference to the fact that all the theological schools of long standing in America are either just over or under one hundred years old, Doctor Brown proceeds to set forth the profound changes that have come upon theological education during the century and especially in the last twenty-five years. "The simple trust of our fathers" has been changed into "an attitude of questioning which reaches down to the very foundations of the Christian faith."

"Four great waves have swept the intellectual life of America" in much less than a hundred years. Physical science, historical criticism, modern sociology and the new psychology have washed in upon theological education with a serious inundation. And what have the seminaries done under these conditions? Some of them have built

sea walls against the flood; others have made a tardy and inadequate attempt to ride the waves. In the colleges, physics and chemistry have driven out Greek and Latin, consequently the student for the ministry who goes from college to the divinity school for his theological training is not prepared for the required classical lore that still exists in the curriculum of many seminaries. And when it comes to the wave of historical criticism it is still a moot question whether the student for the ministry should be subjected to the dangers of that wave and taught to harness it as an ally of his ministry, or should be protected from it behind the strong wall of traditional dogmatic. Modern sociology having lifted society out of its individualistic smugness and given it a consciousness of solidarity, the problem of the social gospel is thereby pushed to the front, but difficulty is experienced in getting students for the ministry to interpret human life in terms of Pittsburgh or Chicago. And while the new psychology is welcomed into the field of general knowledge, the cold shoulder is much in evidence when the psychological scientist enters "the citadel of religion, where the soul stands face to face with God," and attempts "with his dissecting knife to explain not only the beliefs of religion but its emotions and aspirations."

In discussing the resources available to the theological seminaries to meet the situation, Professor Brown mentions the social gospel, the movement for Christian unity, religious education and fundamentalism. "The social gospel is the attempt to draw the consequences for Christianity of the new conception of personality which is the result of the social studies of the last two generations."

For instance, "It is the attempt to restate the ideal of Christian missions in terms large enough to include all the relations of the Christian life." And with regard to Christian unity there is no longer any need for "the alternative of submission or revolt" because federation provides the necessary unity in variety. Religious education is still in its infancy. But it is an aggressive baby. It is an organized attempt to redeem the failure of American Protestantism in the education of the children of the church.

As to the fundamentalist movement as a resource of theological education we shall let Doctor Brown put it in his own significant words: "I realize keenly the limitations of this movement and the serious criticism to which it is open both from the point of view of intelligence and of spirit. Nevertheless, I believe that taken in the large it sounds a needed note of warning and recalls to our attention a phase of the religious experience that we have been tempted too often to neglect. I refer to the element of mystery in religion—the consciousness of standing in an august presence, where criticism is an impertinence and adoration alone in place. We miss this note in much of the newer theology. Christianity is reduced to a form of social ethics in which the service of man has pushed into the background the worship of God. We need to recover again the note of authority in the older religion—the sense of a 'needs must' that dominated the entire personality and made of the preaching of the gospel an inward necessity that could brook no denial. In reminding us of this neglected phase of our religion, the fundamentalists are rendering a needed service. They are summoning the church to reexamine its gospel to see whether it be indeed adequate to meet the need of a world in sin."

The World in Transit

An interpretation of significant events in the light of Christian ideals

The Peace Movement Is Beginning to Move

Armistice day this year will become the center of great peace campaigns in many places. Pittsburgh will "devote armistice week to a discussion of disarmament"—Pittsburgh, note, the gunmaker's paradise. A program of public agitation is announced with a strong corps of really great Americans as speakers. Chicago is preparing a similar observance. In fact, the Pittsburgh conference will be transferred almost bodily to Chicago. It is expected that the churches in those cities where conferences are held will throw open their doors and pulpits in welcome to the occasion and to special speakers. In all parts of the country the "war against war" will be carried to the people. The most encouraging feature of the movement in its present stage is that all over Europe and in Japan the peace propaganda is probably more extensive and earnest than even in the United States.

How Many Christian Graces Are Able to Cross the Color Line?

The race problem is no longer, if it ever was, a problem of the South. The color line is visible wherever the colors meet. Among pagans (the word is used in its respectful and best sense) this line may be expected to interpose obstacles to the adjustment of human relationships. But the problem is a more serious one. It affects Christianity. It invades the field in which neither race nor color count, in which love is the social bond and character the test of fellowship. How far is Christianity able to cross the color line? One group of pagans can consistently tell the members of another to keep their place. It may prescribe their place for them. It may even cultivate good-will toward those who meekly accept its dictum. But can Christianity go no farther in the direction of brotherhood? Christ clearly intends a true community life among his people. What benefits of such a life may any group claim in the name of Christ as its exclusive privilege? From what benefits of such association may it bar people who are not of its racial group?

Laying Hide and Seek Between Two Different Things

It is the *Christian Century*. THE BAPTIST said that Baptist conventions are not separated from one another into different denominations but are cooperating organizations within the denomination for convenience and efficiency. Our neighbor cannot clearly see the difference and submits this test question: "If the Baptist body, north and south, were today one organic body, and division were threatened, one wonders if our good neighbor, THE BAPTIST, would look complacently on the imminent rupture." Of course, if the case were one which calls for such terminology as "threatened" and "rupture", both implying contention and a sundering of cooperative fellowship, we should not look upon it complacently. But if some other grouping than that which now exists were proposed in the interest of general denominational effectiveness, THE BAPTIST would decline to become excited and would consider the proposal on its merits. The fallacy of reasoning in the *Christian Century* on the subject is betrayed in another test question which it propounds namely: "Has the time come for an eastern Baptist and a western Baptist denomination, as well as a northern and a southern?" Get this: There is no northern or southern Baptist denomination, or eastern or western one, or Canadian, British,

Swedish, Australian, Chinese, black or white. All of these are groupings voluntarily formed with full common consent on the principle of the right of every group to follow its own judgment as to method, all bound together by spiritual bonds in one denominational fellowship, and all cooperating in such ways as seem good to them in common. Once more, a Baptist convention is not a Baptist denomination.

"Clerical Trespassers in The Field of Economics"

A commercial journal has discovered them and would shoo them out. The canon in brief is that a preacher has no right to tell a banker how to run his business. Why? Of course it is possible for a preacher to be ignorant of both the methods and morals of business, and to express himself on the subject like a ninny. But suppose he happens to know, as most sensible preachers do. Must he keep silent about righteousness as soon as he arrives at the "Loop" or Fifth Avenue? One of the surest ways to start an avalanche would be to give the impression abroad that the ethics of Christianity are barred from the banks, factories and offices of the business district. No man who has an intelligent message of justice, humanity, goodwill, fraternity, equality, cooperation, and the general welfare is a trespasser anywhere. He goes by divine right wherever men are. Any circle which bars him brands itself as a den of thieves.

Would End War by Stopping Conscription

An anti-conscription manifesto, signed by seventy of the most widely known men and women in fifteen nations of Europe and Asia which adhere to the League of Nations, urges the abolition of conscription in time of war. The signers believe that the universal abolition of conscription would be "a decisive step toward peace and liberty". It would. But it is a step which nations will not take until they have taken certain preceding ones. No nation will submit to conscription except under a compelling sense of danger. The problem is to create conditions that produce a sense of security. For this purpose there are two possible arrangements, either effective national armament or effective international government. Under modern conditions the nation that depends for its security upon war must conscript. Under an effective international government none will conscript. But let the anti-conscription agitation go on; it will help to keep the subject alive.

A Negro State of The United States

An organization calling itself the American Negro Protective Association announces an ambitious project. The idea is to buy all the land and property in some particular state of the United States, settle it with negroes exclusively so that they may organize their own government, build up their own institutions, and thereby obtain their civic and economic rights. The proposal is at least interesting. There are two questions involved in it. The first is whether the negroes themselves will be willing to trust themselves under the leadership of their own race to undertake such an enterprise. The second is whether the whites would consent to it. Conceivably there would be great obstacles interposed and it is possible that the enterprise would be prevented by a decree of the United States court. In such an enterprise there is also, of course, the hazard of exploitation by unscrupulous leaders.

The Greater Miracle of Faith

Have faith in God and again miracles will be wrought.

BY FREDERIC C. SPURR

ALL the mighty works of Christ were wrought on behalf of human welfare: to relieve distress, to assuage sorrow, to satisfy legitimate hunger, to beget hope, to give fuller meaning to life. They were "signs", on the material plane, of the rich love of God for our race, and of his deeper redemptive purpose for us. There is, however, one apparent exception. It is what we know as the cursing of the fig tree and it seems to be, at first sight, a miracle of destruction.

It was Monday in Holy Week (an important thing to remember) when this happened. The date has a great deal to do with the meaning of the incident. The story, upon the face of it, presents serious difficulties for faith. An action of this kind was so unusual with Jesus, so utterly foreign to what we generally associate with him. It was a destructive act for which a reason is not immediately apparent. And the exhortation to have faith in God and to believe in the omnipotence of prayer seems to be irrelevant and puzzling, as if the Lord had said, "If you only have faith enough you can do as I have done and wither what offends you"—a thing he could not possibly have meant. The story has been to many a stumbling-block, a puzzle, or a weapon against the immaculate character of our Lord. What, then, happened? What does the story mean?

A Hasty Conclusion

We cannot and will not believe that under the very shadow of the cross, when he was going forward to offer himself for the salvation of mankind, our Lord, in ill humor, blasted a tree that had disappointed him, and then declared that faith in God could do things like that—that is, use spiritual forces to curse natural defects. It is not thus that God acts. Our Lord did not curse the tree at all. The disciples, in their hasty judgment, thought he had done so. But they were mistaken and the word which has been taken to mean that faith can also curse, means in reality something very different.

Roots of trees are of two main kinds. Some, like the oak, go deep into the soil. The deeper they go, the more firmly established they become and, all things being normal, the less likelihood is there of sudden removal by storm, or withering for want of nourishment. The deep-rooted trees generally have big seeds, they are often selfsown, but, as it has been pointed out by a keen observer, they are rarely carried by birds. The roots of some trees lie upon the surface of the soil and often wind themselves around rocks, flinging out their fibers which creep along until they find a suitable soil in which they start real upward growth. The seeds of such trees, being small, are frequently carried by birds and dropped upon the scanty, rocky soil where their career as trees begins. Sometimes it happens that a layer of rock juts out and upon this is spread a thin layer of soil, in which the seed, dropped by a passing bird, is deposited. In a hot country like Palestine that deceptive soil, so shallow and easily exhausted, becomes a veritable "forcing bed" and results in an extraordinarily rapid growth of the sapling which is rooted in it. But the forcing bed is also a death bed. The rapidity of the growth announces the doom of the young tree.

That fig tree on the roadside to which the eyes of Jesus were drawn was a tree of this kind. Matthew (21:19) writes that it was a solitary tree. Its very singularity drew the attention of Christ to it. It was growing in

shallow soil which hid from view the hot slab of rock beneath. The month was April. Already the days were hot (although, as the evangelist says, the nights were cold, necessitating the use of a brazier of fire). The growing heat of the sun, cooperating with the rock beneath, had forced the life of the fig tree until its leaves were all out, a sign in normal trees that the fruit was ready. In other words, this fig tree was falsely advertising itself as a fruitful tree at a time when no other fig tree was bearing. The life of the tree had gone to leaf and there was not enough nourishment left for the fruit. It said to the world, "I am exceptional, I am in advance of other fig trees. They are bare; I am clothed." And the onlooker—even as Christ—expected the fact to answer to the advertisement. But when he went up to it, the lie was apparent, there was no fruit. Its life was forced and unreal; the tree had reached its zenith; the soil was exhausted; the tree was dying. "None will ever eat fruit of you again," said Christ. And on the morning following when the disciples saw the tree with its drooping leaves and its general withered look, they knew he was right. I myself have seen in tropical countries these sudden witherings of trees which are startling enough to those who behold them for the first time. There is something uncanny about the process. Little wonder then that Peter thought Christ had cursed it. He had done nothing of the kind. His word was not the sentence of doom but an announcement of bare fact. The tree died a natural death for want of a generous soil.

The Penalty of Fruitlessness

Jesus immediately turned the incident to account. Remember, it was Monday before Good Friday. The most critical event in the history of mankind was rapidly approaching. The most favored people in the world had at length to decide whether they would fulfil their destiny by receiving their Messiah, or commit spiritual suicide by renouncing him. A few weeks earlier he had uttered in the ears of the rulers a solemn, parabolic warning: "A certain man had a fig tree planted in his vineyard and he came seeking fruit thereon and found none. And he said unto the vinedresser, 'Behold, these three years I come seeking fruit on this fig tree and find none. Cut it down. Why doth it also cumber the ground?' And he answering saith unto him, 'Lord, let it alone this year also till I shall dig about it and dung it. If it bear fruit thenceforth, well; but if not, thou shalt cut it down'" (Luke 13:6-9). The warning was pointed and unmistakable. The rulers knew what he meant. He meant them and their nation. Sheltered, privileged, tended by God, Israel was a fig tree planted in a vineyard. For three years they had with them to teach them and bless and love them, the Messiah himself. And they remained fruitless. Given to political intrigue, to graft, to mere forms of religion, their very soul was dying. And our Lord warned them in the parable, that unless they repented speedily the sands would run out and inevitable destruction overtake them. The tree would be cut down to make room for something worthier.

Now on this Monday in Holy Week when the dread tragedy is hastening to its climax, our Lord sees this fig tree dying by the roadside. His mind at once reverts to the parable he had spoken and in this physical tragedy of the roadside, he perceives the dramatization of the parable. The two things fuse in his mind. Here, in the natural world, is happening a like thing to that he predicted should

happen in the nation. And he addresses the tree, personalizing it, as it were, and making it stand for the nation. In reality, it is the nation he addresses, almost in soliloquy. 'Jerusalem, forward, pretentious, showy, putting yourself forward before the rest of the world as in advance of all others, boasting of your temple, your law, your privileges; you are dying as you are boasting. The sap has dried up within you. Your life is shallow and hollow. Your roots do not go deep down into the eternal soil. They touch rock a little below the surface. You have thrust from you the final opportunity God has given you for repentance. I came to save you, but you are planning to crucify me. No fruit shall ever grow on you henceforth. Your day is over. As this fig tree is curling up and withering, so are you and for the same cause, you are without the root and without sap.'

The principle at the heart of that dramatic parable is true everywhere. There are churches like that tree. They make a big profession and offer a striking advertisement. They have ceremonial and prestige but no fruit. They do not bear the thing they were made for. They offer nothing to satisfy the hunger of men. In the nature of things they must wither and pass away. And so with nations. A nation must vindicate its right to exist and develop by the moral life it produces. Wealth, noble buildings, a flourishing commerce are but the leaves upon the tree—pretentious, showy, conveying no nourishment to the true life of the people. A nation that does not bear the fruit of righteousness is rotten at the heart and in the nature of things

must wither and pass away as have all the nations of antiquity for that very reason. And so with individuals. Of what use is a showy life, the splendors of dress, the brilliance of education, the charm of culture, the outward advertisement, if the inner life be a sham and if there be an absence of that "fruit" which alone is worthy of us and for which we were created? The time must inevitably arrive when the hypocrisy will be manifest and the withered life appear in all its repulsiveness.

It is in view of the solemnity of these thoughts that we can best understand the word with which our Lord completed his story: "Have faith in God. Whosoever shall say unto a mountain, 'Be thou taken up and cast into the sea' and shall not doubt in his heart but shall believe . . . he shall have it." In this further image Christ expresses a word of infinite hope. When we see life wither, we may well despair. But our Lord forbids us to despair. He turns our heart to God whose power can renew all things and make of the desert a garden. If Israel withers and passes, religion does not die. The church is born and continues to complete the work to which Israel was recreant. If this tree fail, then fruit will be borne by another. The will of God shall be done, if not by this means, then by that. We must live by this faith else shall we perish through despair. For God can lift that which is down and make fruitful that which is barren. Barrenness need not be permanent. The living God can recreate at will. Have faith in God and once again miracles will be wrought. According to our faith will it be unto us.

Knowing Christ through Experience

BY OLIVER M. JOHNSTON

ALL human knowledge has come through experience. There are two ways of discovering truth. One is by reading about it and hearing others tell what they know about it. The other is by finding it through experience. Both methods are necessary, but the latter is by far the more effective. There are many valuable books dealing with the problems of teaching. But every real teacher knows that the most helpful knowledge that he gains comes through his own experience. Skill in any line comes through practice. We learn by doing. The same is true in the realm of the emotions. No one can know the power of love without loving. An appreciation of friendship comes through association with friends. To understand and appreciate the higher and finer qualities of character we must first develop them himself. Sorrow is best known to him who has experienced it. In like manner, by living a happy life one learns what happiness really means.

In the study of literature we have learned that the best part of any author's work is that which grows out of his experience. The things that he has actually thought, felt, and done are the things that distinguish him from other men of letters. Dante's "Divine Comedy" is one of the masterpieces of the world's literature. It is one of those life monuments that measure and test the creative power of the human mind. It is great because it is based on the great experience of the author. This immortal production grew out of the poet's love for Beatrice, his Christian experience, and the hardships of his exile. These are the three greatest experiences of his life and they are the chief sources of his inspiration as a poet. His undying affection for Beatrice is one of the tenderest and most touching love stories in all literature. It was a real experience and this is why it inspired him to write as he did. The "Divine

Comedy" was written while the author was in exile. Without his sorrow and the bitter experiences of his exile the poem would have been impossible. Wandering from land to land, he enriched the world's literature with poetic conceptions and episodes that will continue to be read as long as time lasts because they grew out of real life. Back of it all was a great Christian heart, a soul that knew Christ through experience. No wonder the "Divine Comedy" is a great poem. It is built on some of the greatest experiences that humanity has ever known.

Those who are interested in the higher intellectual life know that the real scholar is the one who has gained a knowledge of truth through experience. If one is to become an authority in any field, he must reach the point where he ceases to depend upon the intellectual middle man and come in contact with truth at first hand. Knowledge thus gained is power.

At Caesarea Philippi Jesus asked his disciples what men thought about him. Some said he was John the Baptist; others thought he was Elijah, Jeremiah, or one of the prophets. Their indefinite answer was based on second-hand information. When Jesus asked for the thought of his disciples, there was but one answer: "Thou art the Christ, the Son of the living God." This reply was based on first-hand knowledge. It was a matter of experience with Peter. He knew the Master personally. He had been associated with him and had felt the power of his presence in his life. The only way to know Jesus is through experience. One might read books about him all of his life without actually knowing him. On the other hand, if his relation to the Master is like that of the branch to the vine, he has knowledge that is definite and an acquaintance that creates a powerful force in his life.

Faith on a Hilltop

By H. CAMPBELL-DUNCAN

UNTIL recently I had labored under the delusion that the two Kansas cities—Kansas City, Kansas, and Kansas City, Missouri—were treeless places laid out flat upon the prairie like toy towns on a table top. I do not know how I got that notion, but there it was. I had passed through them several times, but at night and without leaving my pullman, so I had never really seen them.

My astonishment and delight, therefore, may be imagined when I made my first stop-off visit to see the Baptist Theological seminary at Kansas City, Kansas, and found it crowning the summit of a giant hill and surrounded by magnificent trees.

It was, I suppose, inevitable that, starting out from the Missouri side of the river, I should board the wrong streetcar and in consequence take the longest way round. Had I, however, taken the direct route most of the way would have been through grubby and uninteresting streets, whereas my trolley climbed hills, swept round tree-roofed curves which straightened out to disclose charming vistas and at last deposited me on the crest of a heavily-wooded bluff. A short walk brought me to the terminal of a spur line equipped with one car and a single man for crew. This wound down into a valley skirting the seminary grounds and I dropped off at the gate.

It was a misty, rainy morning. Masses of leaden clouds, split intermittently by snapping ribbons of lightning, surged across the sky. A clean, fresh wind swept the hill, carrying the smell of wet foliage and damp earth—a healthy smell, a stimulating smell, a fragrance to clear the nostrils of the smoky effluvia from cities intent upon the pursuit of perishable, profitless things.

As I mounted the pathway a lusty young squirrel leaped from a tree trunk and rioted across the wet grass to within a few feet of me, haunched himself and gazed with fearless questioning eyes. I passed him the time o'day, but he had already marked me as a stranger and with a sudden leap was gone.

At the top of the hill I turned about. I felt close to the city and yet aloof from it. No one was in sight, only myself, the squirrels and the silent seminary buildings under the wind-tossed trees. Here was a spot where one might feel near to the source of things eternal; a fitting place for prayer and study. And, as I discovered later, it is a devout, earnest and happy colony that lives on that hilltop preparing for work in the wide world beyond.



THE ADMINISTRATION BUILDING, KANSAS CITY THEOLOGICAL SEMINARY

There is a distinctly homey air about this hilltop campus. Even the architecture is friendly. There is that sensation of peace and fellowship which permeates the rural Christian home. Despite the modernity of the buildings and equipment, I felt a certain atmosphere of unsophistication and simplicity, of withdrawal, as it were, from the sordidness of a workaday world into contemplation and study of higher things, but a happy atmosphere, joyous with the joy of dedication and renunciation.

I do not want to give the impression that the hilltop is not a busy place, for it is, intensely so. In the twenty-five years since the seminary was founded it has gone a long way and accomplished great things. Nor is there any resting upon its laurels. Its field is huge and its ambition to cover it undaunted.

In his office in the administration building I found Dr. J. F. Wells, the field secretary. He greeted me warmly and hurried off to find Dr. Benjamin R. Downer, who has been acting executive and head of the seminary since the recent retirement through ill health of Dr. Philip Wendell Crannell, for twenty-three years the president.

It was quite a simple office, as all things about the seminary are simple. Filing cabinets, plain oak chairs, a steel-doored vault and a large flat-topped desk. On the desk, at which the secretary had been sitting, stood a portable typewriter. Beside it lay a Bible. Each showed signs of long and constant use. To me they told much, far more than I have space for here. One was the chief implement of his work; the other, its inspiration. It was a well-worn

book, that Bible, with its limp leather binding, cracked and brown at the edges. I guessed it to have been carried long and far in a coat pocket, always ready to cheer, refresh, stimulate and inspire. It was there on the desk as the typewriter was there, a part of the owner's daily life.

Thus I came upon the keynote of the whole institution. It is, I think, the simple and unquestioning acceptance and practical application of the great spiritual truths contained in the revealed Word of God. The metaphysical speculations and scriptural dissections of higher criticism have little place in the curriculum of the seminary. The Bible is accepted as trustworthy and forms the foundation of all the teaching. Yes, their faith is simple up there on the hilltop, as simple as that of the birds in the glorious campus elms and the squirrels that scamper along the eaves and perch upon the window sills to take the bounty of the students.

Presently came Doctor Downer, calm, quiet, scholarly, a man with gentle smile and direct speech. Accompanied by Doctor Wells, we visited the three buildings which so far constitute the seminary plant and from both men I learned something of the work being done apart from the usual instructional activities.

I heard, too, how the seminary by faith and courage had conquered unnumbered obstacles, and in its twenty-five years of existence had grown from an initial enrolment of four to 114 last year; how it was driven by a changing population from its original quarters in the city and how, through the unsought gifts of a few Christian friends and the boldness to accept heavy financial responsibility it was enabled to move to the hilltop where it now stands, its cupola visible for miles in all directions.

There was nothing spectacular about the seminary's growth. And, by the way, how we do love the spectacular!

How we love to be thrilled with headlines! There are no headlines here. But from its inception there has been no going back, no looking behind. Each year has seen the tides of its influence sweep further up the shore; each year has seen fresh accomplishments and a few more steps taken along the forward path. Kansas City, it must be remembered, was the first seminary west of the Mississippi. Even today its territory is enormous, covering fourteen or fifteen states. Its nearest seminary neighbors are to eastward, Chicago, 450 miles away; southward, Fort Worth, Texas, 500 miles away; westward, Berkeley, Calif., 2000 miles away, and northward—none.

Both my companions exhibited a quiet pride in the physical equipment of the new plant, as well they might. The administration building is a handsome structure containing living quarters for thirty-four men students, nine classrooms, the chapel and the refectory where all, men and women, meet for meals. There is, too, the Pratt-Journey cake library of 9000 volumes, named after the late Rev. John G. Pratt, a pioneer missionary, and the late Rev. Charles Journey cake, last chief of the Delaware Indians, in recognition of generous gifts from relatives and friends.

Across the campus where the engineer's cow crops and ruminates stand the first women's unit and the home for married students. In the former are living quarters for the unmarried women, a delightful parlor with, wonder of wonders for Kansas, an open fireplace, and several study rooms. There also is a combination kindergarten, nursery and playroom for the little folk, children of the married students across the way. The other building was the gift of Mrs. A. M. Auld of Wichita, and contains ten four-room apartments.

So much for the physical aspects of the seminary. They merely represent the vessel from which is poured out a great and far-reaching spiritual influence, for fully 75



FIRST WOMEN'S UNIT, KANSAS CITY THEOLOGICAL SEMINARY

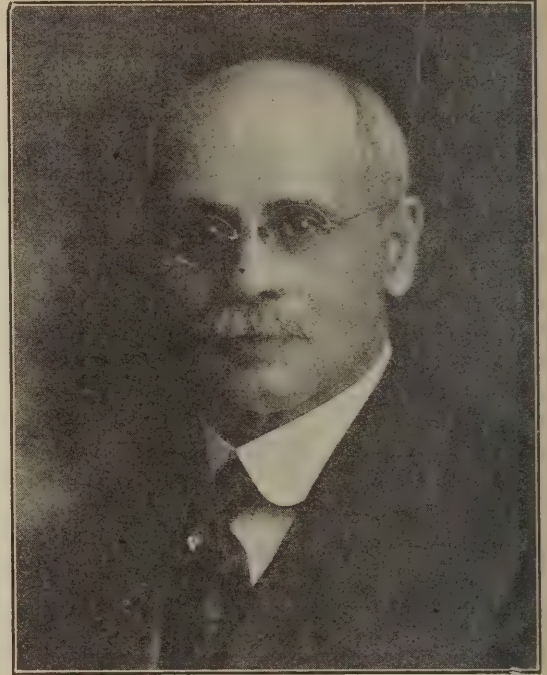
per cent of the students are actively engaged in church work, about 50 per cent being full time pastors, filling pulpits over a radius of 100 miles. Workers, too, are sent out into the city where they conduct religious studies among the school children. This is by arrangement with the civic school boards and the children are released at different hours on Wednesday to attend the classes held in various churches. In this work alone there is a field embracing 10,000 Protestant children.

The work of training women has been extensively developed and the presence of a number of married couples on the campus adds to the general homelike atmosphere of the hilltop. Studies calculated to fit ministers' wives to help their husbands in a practical way, such as stenography, church management, public speaking, church music, child welfare, kindergarten work and household economics, are included.

When it is taken into consideration that the seminary charges not one cent for tuition and that lodging is free and board furnished at, I should say, less than cost, it will be understood that the financial burden is heavy and the need for an adequate endowment pressing.

But, as in the past, those guiding the destiny of the institution are looking forward with hope, knowing that the burden will be lifted and that more buildings will rise—a library, a chapel and dormitories to house more students. And so, as I stood under the trees preparatory to saying farewell it was impossible to remain oblivious to this message of simple faith and spiritual courage emanating from every stick and stone, and I felt when, a few minutes later, I looked back from the bottom of the hill that if

the faith that lies within those walls had not in very truth



PHILIP WENDELL CRANNELL

moved mountains, it had at least moved the seminary to the hilltop.

Fighting for Peace

BY WINFRED ERNEST GARRISON

IN THE midst of all the divisive tendencies, conflicting interests and national fears and jealousies which were supposed to be buried with the hatchet at the end of the war, but were not, there is an amazing number of influences making for peace and constructive cooperation in Europe. We in America take peace for granted. We did not believe that we could ever be involved in another war until we were actually in it, and now most of us cannot imagine that we shall ever be involved in another. Even our preparedness enthusiasts—following the wrong plan as some of us believe—have no serious apprehensions about future wars. Europeans indulge in no such complacency. For them the problem of peace is much more urgent because the possibility of war seems more real.

The peace movements in Europe are bewildering in their number and variety. A week at Bierville and a considerable sojourn at Geneva have given a view of some of them, representing widely different types.

The Sixth International Democratic Congress for Peace, held the third week of August at Bierville, near Paris, was a joint assembly of the youth movements of a score of countries under the auspices of "La Jeune Republique." This is a French political party of liberal Catholics whose primary object is to demonstrate that Catholicism is not inconsistent with political and economic liberalism, and to give to the movement for social reform and international good-will the support of religious faith. Youth came by thousands. Half of them came from Germany. Most of them lived in tents furnished by the French war department. It was a camp meeting for the promotion of peace. Many, perhaps most, of those who attended spent the entire month at Bierville, for the two weeks before the

Congress and the week after it were filled with a variety of program including a school of international relations, excursions and recreation.

While the auspices, and perhaps a majority of those present, were Catholic (many priests had come with groups of their young people, two bishops were prominent on the program, and the pope sent his blessing by telegraph), there were also many Protestants and some who avowed "non-religious tendencies," and the spirit of cooperation and good-will among them all seemed genuine. It was not, in my judgment, Catholic propaganda under the guise of a peace movement but genuine peace propaganda utilizing the moral resources of the Catholic church. Much was said about the principles of brotherhood and peace in the gospel of Christ and little or nothing about the function or authority of the church. That was doubtless in the background in many minds, but it was not allowed to get into the foreground in the sessions.

The young people who constituted the bulk of the members of the Bierville congress would have gone to a length in making declarations against war and in making them as specific as any one could wish. They would have denounced the wars in Morocco and Syria as readily as they passed resolutions denouncing war in general. But as is often the case with youth movements, there were elderly gentlemen with influence and eloquence always ready to sound the more cautious note. The speeches of these more-than-mature spokesmen for youth (one of them was over eighty) always began with the most liberal sentiments but presently pivoted on a "but" (I think "but" is the most revealing word in the language). General disarmament would be a fine thing, *but* in the present state of the world, etc. Conscription should be abolished, but

so long as nations have armies, etc. The dignity of the individual conscience should be respected by governments in the case of persons who have scruples against war, *but* individuals also owe a duty to the state, etc. War should be outlawed, *but* not until a more perfect international organization, etc. Oppressed peoples should receive freedom and justice, *but* Morocco and Syria are internal questions which the congress ought not to discuss.

And so, youth made vigorous speeches against war, and the elders toned down their resolutions by introducing the factor of "some day, not yet, one step at a time." But for all that it was a great gathering. The international friendships that were formed, the spirit of enthusiasm, the evidence of vast companies of youth all over Europe who are without enmities and who are determined never to stretch out their hands toward each other except in friendship—these things made it worth while. After all, who cares what is said in resolutions passed by mass meetings? Resolutions at such gatherings are a necessary evil, useful but not to be taken too seriously. The world will not be saved from another war by the resolutions of a few thousand volunteer "congressists," but it may be saved by the spirit of Bierville.

The proposal for the outlawry of war could not be brought to a vote. There is little doubt but that the youth of the congress—that is, nine-tenths of the whole—would have been for it. The clearly expressed theory of the leaders was that two things must go together: the abolition of war, and the formation of more compact and efficient international organization for the maintenance of peace and justice. The first cannot come without the second. One speaker said that general disarmament would mean anarchy unless accompanied by perfected machinery for the judicial settlement of disputes. As no one was prepared off-hand to recommend a complete program to attain that end, there was a disposition to consider disarmament resolutions as questions still too hot to touch. Bierville had, therefore, the character of a great throng of radical pacifists whose formal utterances in resolutions were tempered to mildness by considerations of immediate practicability and by a lurking feeling (in the minds of the conservative elders) that, while war is a wasteful way of settling controversies, it had better be kept until we get something better.

At Geneva two weeks later was held the Twenty-Fifth Universal Peace Congress. The first congress in this series was held in 1867, followed almost immediately by the Franco-Prussian war. Here were no bare-legged youth, as at Bierville, but gentlemen and ladies of conventional attire and mature years, many representing peace societies of different countries. Though there were a few of the same faces, the contrasts were striking. There, were 6000; here, 100. There, meetings were held in field and tent and the "theatre de verdure"; here, in the over-ornate Victoria hall. There, they took place in a Catholic setting with a grotto of St. Francis, a tower of Santa Clara and a Calvary; here, three blocks from the reformation monument and close to a Protestant university. Here, thousands of enthusiastic youths manifested the spirit of good-will but had no particular program for ringing about the peace which their hearts desired; here, there was less "Vive la paix!" and more disposition to pass resolutions settling the world. One report of a single committee covered such items as a proposed economic union of the nations, international monetary reform, international control of international trusts.

There was the usual tension between those whose talent was for vague oratory and those who wished to discuss actualities. But even in the discussion of actualities there appeared a disposition to settle large and hard questions

with a wave of the hand. A French speaker regretted that the committee which had dealt with the rather ample topics mentioned just before did not also take up the question of interallied debts and thought that the only way to peace is to cancel them all. (Great applause.) An Englishman suggested, first, that war debts ought not to be cancelled until the creditor nations, especially England and the United States, have some assurance that the debtor nations will not spend the money which the cancellation saves them in preparation for more wars; and, second, that if interallied debts are cancelled German reparations ought also to be cancelled. (No applause.)

Parenthetically it may be said that one hears at every cross-road and in every railway compartment endless talk about the urgency and fairness of wiping out the war debts, especially that of France to America, but never a word about any readjustment of Germany's obligations. The argument for cancellation is always based upon the hypothesis that the allies, alike innocent of blame for beginning the war, were comrades in the common cause of repelling a wanton assault upon civilization by one guilty government, a theory which seems to be in need of revision. But few people outside of Germany appear to know that new light has been thrown on the causes of the war since 1918.

No other city within my knowledge has such an atmosphere of internationalism as Geneva. Whether or not the location of the seat of the League of Nations there makes it the capital of the world, it is the local point for the meeting of all sorts of lines of international influence and activity. One feels that as Washington is in the United States but not in any state, so Geneva is neutral ground and not in any nation. Of course it is in Switzerland, but it has been so for only a little more than a century. It still takes pride in calling itself "the republic of Geneva," and its personality is by no means submerged in the confederation. The Genevans are good enough Swiss; but in Switzerland, less perhaps than in any other country, does patriotism interfere with either local loyalties or the international spirit. Whether one deplores America's absence from the roster of the league, or whether one feels that absence is justified by the league's preoccupation with European problems and its entanglement with European politics, one cannot fail to be impressed by the spirit of internationalism which makes Geneva unique. One has there the sense of being circled by a broad horizon. The city is a perpetual peace conference. Doubtless there is plenty of politics played by the representatives of the powers, but it is good to have a place for conference where there are such traditions of liberty, fairness, and righteousness. Much good will come out of Geneva—and perhaps peace will come.

"LOVE is kind" seems such a small, such a trivial thing to say, but it represents the same quality and is of the same character as the love that gave the only begotten Son to die for us sinners on the cross of Calvary.

Standing by the seashore you may watch the tiny waves breaking on the sand in small ripples. Do you know the origin of those ripples, and whence they come? Far away off on the ocean has been a mighty storm. Many a great ship has been wrecked, many lives have been lost, but the only expression of the tossing sea that is left is that little ripple that just reaches your feet as it dies upon the sand.

So it is with love. Out there on the ocean, at Calvary, has been a mighty storm and conflict of love with the powers of sin and darkness; the Saviour has triumphed, and his love has been shed abroad in human hearts, until its tiniest ripple is expressed in some small deed of kindness, some smile of love.—A. T. Schofield in *Moody Monthly*.



The Devotional Life



The Narrow Way

For narrow is the gate and straitened the way which leadeth unto life, and few be there that find it.—Matthew 7:14.

BY JOHN A. HUTTON

THOSE of us who know anything about life know that every good thing comes to us by a strict and narrow way, and that it is folly to expect that we shall one day find ourselves full-minded, competent people, sure of God and happy in consequence, if we do not now follow the rules.

In fact, everything good that can come to us in this world comes to us on certain conditions to which we must conform.

No boy or man can expect to be able to play up to the end of a game if he never trains. If he does not harden his body with some severe discipline, if he indulges himself and takes no pains, he may do wonderfully for a little while because God may have given him great resources; but soon his "sin will find him out." When he meets men who have gone through the narrow door of training he will simply be beaten.

Success Means Work

No boy or man will expect to succeed in his business or profession if he does not give his heart to it.

If his mind is always on something frivolous, he may do wonderfully for a time because he may have more than average natural ability; but sooner or later his natural strength will wear out, and he will have to confess to himself that he is being beaten, it may even be by inferior men.

A student will never attain to the happiness of real scholarship unless he works. He may have unusual natural ability which enables him to overtake slower minds. But if he depends too much or too long merely on his natural quickness, one day he will find that his mind is not acting with its usual freedom and readiness. He will find, in fact, that he has trifled away something in his nature which was given him not for mere hasty and spasmodic recoveries,

but for the building up of his entire character.

We have, all of us, known men of whom we used to say: "So-and-so could be anything he liked." Yet Mr. So-and-so never became anything. He did not understand, or if he understood he did not act upon the understanding, that even our natural faculties forsake us, or act treacherously by us, if they do not compel us to go through the narrow door of industry and painstaking work.

A natural faculty or power is, at best, our *opportunity* for doing something; but it is the actual deed and performance of our life which proves our spirit—that we have not refused the chance God gave us.

Even when we know that the easy-going, self-indulgent life is a miserable life; even when we know that we are not happy, that on the contrary, we are unhappy; even when we know that we are becoming sour, or hard, or frivolous, or petty, or curious; even when we know that the kind of life on which we have set out is an empty, silly life for people like us; even then we will not turn back. We shall not say to ourselves, "Not another day of this sort of thing for me!" and, turning to Christ, ask, "Lord, is it too late?"

The Two Voices

There are only two voices in this world. There are only two rules for life, for happiness; and they contradict one another. The world says the way to be happy is to do what you like. Christ says, not so. With him agree the whole wisdom and experience of mankind.

There are many things in this life of ours about which it is permissible to have doubts or to keep an open mind. But I believe all the really essential things for character and for the true conduct of life are known beyond all doubt to be what they are. One thing which is quite beyond doubt is that

self-indulgence of any kind leads not to happiness but to dreariness, not to fulness but to emptiness, not to the bringing on of a cheerful temper, but to the bringing on of a profound discontent and melancholy; that the so-called life of pleasure simply does not work; that if we live with the one aim of pleasing ourselves we arrive at a day when we do not know what to do with ourselves.

All self-seeking, from the coarsest to the most refined, has one quality of result—to cut us off from the sources of happiness, to make us old before our time, to destroy within us that spring and resiliency of the soul which makes us abound in hope both for this present world and for the world to come.

In the teeth of that wisdom of the world the voice of Christ asserts itself, even as it was in the face of the world, and for a token of the truth unto all men, that God gave up his son to death for us all.

Luxury Destroys Imagination

"There is a way which seemeth good to a man—but at the end thereof are the ways of death." At the end thereof is absence of all natural feeling, absence of all moral enterprise, absence of all calmness and hope in the face of inevitable decay. "I hate luxury," Goethe protested, "it destroys the imagination!"

And there is another way. It is the way of Christ. It is the narrow way. It is the way of the cross; and it is to wayfarers by that holy way that all the promises of God are given. Nay, it is to such wayfarers that even in this world God's promises are fulfilled. For even in this world the way of self-denials is the way of peace. The *via crucis* is the *via lucis*, and they only who with deep intention of their souls follow that way have the promise both of this life and of that which is to come.—*The British Weekly*.



Churches at Work



TOUR THE WORLD IN JANUARY

Every church has been asked to appoint a world tour committee to organize a corps of booking agents for the purpose of securing enrollment. This committee will give personal supervision to the tour in the church. Make haste to get in touch with your committee or pastor and you will be assured of a ticket. The "sailing date" is Jan. 1 and every individual church member and family in the Northern Baptist Convention is invited to go on this extraordinary tour of the world. Around the world in thirty-one days! Make your bookings early.

A QUARTER OF A CENTURY OF CHURCH GROWTH

Dr. Henry K. Carroll, religious statistician of Washington, has made public figures concerning the various elements of church growth during the last quarter of a century. The following statements are interesting and encouraging. In the twenty-five years ending December, 1925, the number of church edifices has increased from 190,805 to 236,964, a net gain of 46,159, which is at the rate of 1846 every year. The total number of regular communicant church members has increased within the same period from 20,085,000 to 44,452,522, a gain of more than 100 per cent in twenty-five years. This is a good record especially since outside attractions are constantly combating regular church attendance.

A PROSPEROUS YEAR

The First church, Kokomo, Ind., reports a banner year, "numerically, spiritually and financially". The church had over \$400 on hand after all obligations had been met and every department reported a balance in the treasury. The balance in the missionary treasury was donated to the Howard county hospital. Over \$11,000 has been raised during the year and there are many tithers in the church membership.

A NEW HONOR ROLL

Nineteen states, which have turned in more to the unified budget during the present fiscal year than they did last year, constitute the new honor roll. Six states have been given no rank because of delayed reports, either this year or last year, which make comparison impracticable. The arrangement of the nineteen is based on the percentage by which the states surpassed their last year's record. West Washington leads with a gain of almost 50 per cent. The next in line are: North Dakota, New York Metropolitan Board, Missouri, South Dakota, Rhode Island, Delaware, West Virginia, New Jersey, New York

state, Wyoming, Michigan, Nebraska, Nevada, Idaho, Kansas, East Washington, Connecticut and South California.

THREE CORNER-STONES

Most churches have one corner-stone laid when erecting a new edifice. More than one is unusual, but the new house of worship now being built at Ocean City, N. J., is unique in having three. It was thought that a principal stone, a stone for the Bible school and one for the visitor's auxiliaries would be appropriate. It is hoped that the structure will be completed by Palm Sunday.

The Bible school is worthy of mention. Numbering about 100, the school undertook to raise \$200 a year for five years, a total of \$1000, taking an extra collection for this amount each Sunday. In the first year it has actually raised \$426, which is doing nobly.

INDEPENDENT MISSIONARIES.

A church recently wrote a denominational field worker saying that it had been solicited by letter for funds for a missionary who was working independently in China. The denominational worker wrote back to the church, giving the reasons why he believed that it was better to send funds through a mission board. Parts of his letter may be of interest to other churches, so we are quoting from it here.

"I am glad that you have referred to me the matter of sending mission funds to China. It is far better, in my judgment as a former missionary, to send funds through a regular board. Then if a missionary fails in health or dies, the board will continue to carry on the work which he began.

"The work of our Baptist board is conducted on the most economical scale consistent with efficiency. This fact is borne out in the new missionary atlas of the world, which shows that there are in India and Burma about two and one-quarter million Christians, nearly 200,000 of whom are related to the work of our society.

"Or to put it in another way: Of the ten leading missionary societies having the largest work in India, the American Baptist Foreign Mission Society is

Third in total expenditure in United States dollars;

First in total receipts from native sources;

First in number of missionaries;

First in number of schools;

Second in number of native workers;

First in number of communicants; and

First in number of converts baptized last year."

NOW "ON THEIR OWN"

It is always good to hear of churches which assume self-support, thus releasing the aid they receive to some other needy field. The Falls City church, Nebraska, under the leadership of Rev. M. McPherson, voted to become self-supporting beginning Oct. 1. The church took this step after a careful study of its ability and an every-member canvass. Congratulations also go to the church at Montrose, Colo., which assumes self-support Nov. 1.

PACEMAKERS

Enviably records are those indicating the adoption, the full payment and the over-payment of missionary quotas. For the first five months of the new fiscal year, the Judson church, Denver, has sent in more than one-twelfth of its quota each month. Minnesota has many banner churches. The church at Spring Valley is meeting its missionary apportionment and the First church of Alden has adopted the full quota for mission work this year. The church in West Duluth overpaid the missionary quota last year by one-third and this year its apportionment has been increased more than 100 per cent. What these churches have accomplished other churches could do readily if pastor and people gave the same earnest attention to the missionary cause.

MISSIONARY FACTS AVAILABLE

The excellent summary of the leading facts about Baptist missions which was prepared by Rev. Homer F. Yale, Whitney Point, N. Y., is now in mimeographed form for distribution. This concise statement can be used to good advantage as the outline of a sermon or for reference.

YOUR CHURCH WORK

IN BURMA

Here is a reminder of the results which are obtained when churches work in the interest of missions. The several hundred boys and girls of the Central Lahu school, formerly located at Kengtung, Burma, are now using the new plant at Loimwe. The change from the plain to the hills means better health for these children of hills people; 300 acres of land which are described as having been formerly "a howling wilderness and tiger camp" are being turned into fields of cultivated crops. Indian corn and potatoes are being raised for the use of the school by the boys. Rev. J. H. Telford is putting in a waterwheel to pound rice. This will mean the release to more profitable work of the forty boys whose services are required for the preparation of one day's supply of rice for the school.



The Chimney Corner



Beef Stew and Manliness

JUST why an unkind fate should designate the gentleman seated at my right, outfitted immaculately in a freshly cleaned and pressed Palm Beach suit, as the victim whose spotless lap should stop the descent of that plate of beef stew, is quite beyond me, for there were many other laps present, including my own, which would have suffered a less noticeable disfigurement than the lap of Palm Beach, writes J. M. R. in the *Expositor*.

The embarrassment and regret of the little lady of the starched white apron from whose busy hands the plate had slipped, was genuine. Big tears welded up as though to quench the flame of flush which had flared up over her cheeks.

Palm Beach suits and beef stews both function most satisfactorily in their own proper field and the encroachment of one upon the other has ever resulted disastrously. A moist towel removed the surplus. The Palm Beach suit absorbed the remainder. Nor could it be hidden, for the coat was single breasted.

The manager stepped up. "We are sorry that happened, sir," he said. "Have the suit cleaned and we shall pay the bill."

Instantly the patron replied, "If you give me your word that the company will pay the bill, I'll bring it in, but I won't if that girl has to pay it."

Murder, my friends, is not the only thing that will "out." Honest manhood, a Christian concern for the welfare of others, chivalry, though oft thought interred, will "out" even in a busy, bustling city, where neighbor is not supposed to know neighbor and where, 'tis said, man is so intent upon the quest for the almighty dollar that he has lost his sense of values other than monetary. That lie is nailed continuously as I saw it nailed yesterday. There had not been the half expected outburst of outraged dignity. No voice had been raised in harsh invectives. An unfortunate accident had happened, as is their wont, yet it was a blessing in disguise, for it brought in a forceful way, the fact to our attention who sat nearby, that faith in man is a faith well placed. There are exceptions, it is true, but such as he of the Palm Beach suit are legion and go their way through life adding much to the beauty and attractiveness of this old ball of clay. Often it calls for a misplaced platter of beef stew to show them up, yet they are all about us and it does one's heart good to find them. When the quiet spirit of such a one goes walking abroad through the heart and heat of a rushing city, I for one, must click my heels and stand at a salute.

My Epitaph

*I DO not want an epitaph upon my grave.
I know, full well, death levels all—
Wise, fool, king, slave.*

*But if you really think it well, when I am gone,
To note how I have lived on earth,
Say this alone:*

*"He fought a losing fight, until this truth he learned,
The life in Christ is God's free gift, and never earned."*

—MAX E. REICH in *Sunday School Times*.

Contacts

CONTACTS are vital things.

No one can escape them; or the result of the influence of his own contacts with life, not even though he be a hermit hiding in a woods.

No one can brush up against a man without to some extent affecting him.

The set of this man's shoulders may determine the set of another's; the frown on his face may darken another's outlook on life; the cheerfulness of his countenance may lead another again to laughter; the zest with which he tackles a job may inspire another with a stronger grip on his work. The "smile-and-then-another-smiles-until-there-are-miles-and-miles-of-smiles" principle will work as certainly in the opposite direction.

Conscious contacts count for something; but they do not begin to total the results that the unconscious contacts do. In the unconscious contacts the real

Thoughts

BY HENRY CROCKER.

FLEET are the feet of wandering thoughts.

*How fast, how far they run!
Swift as a frightened meteor's flight
And far as the farthest sun.*

Halting and slow thought feet may move—

*At rest they can never be—
Slow is their pace when they thread the path
Of some baffling mystery*

*Softly and still thought footsteps fall,
As a feathery flake of snow.
One listener only their steps can hear,
Wherever they may go.*

*Guard well the feet of thy restless thoughts;
Keep them in strict control;
For on thy secret thoughts depends
The safety of thy soul.*

man is giving himself; in the conscious it is often the mask of a man assumed for the occasion.

You cannot gaze at a mountain day after day, week after week, and year after year, without absorbing something of its stability and grandeur. You cannot make a habit of wandering through the solitude of great forests beneath majestic trees without absorbing as a part of your own nature the gift of pregnant silence. Communion with nature carries with it a gift the antithesis to the result of communion with a gabbling human.

As surely as the sun rises, so surely do ennobling contacts enrich the personality. That which stunts the soul should be avoided as a physical poison would be shunned.

What to Feed Little Children

AFTER the child reaches the age when he is old enough to eat at the table with the grown-ups and partake to some extent of their meals, it is often a puzzle to inexperienced mothers to know just what foods may safely constitute the child's heavy meal of the day—which should be at noon and never in the evening. The Philadelphia Health Society sends the following helpful dinner suggestions for children from two to six years old.

Soup: One-third to one cup vegetable soup (best if made with milk).

Meat, fish or egg: One to two tablespoonfuls of chicken, beef or lamb, finely cut, or one or two tablespoonfuls of white fish such as cod, flounder, haddock or oysters, baked, boiled or creamed. Do not give egg at noon if given at breakfast.

Potatoes: One to two tablespoonfuls baked, mashed or creamed—never fried; one to two tablespoonfuls of one or more vegetables besides potatoes. Mash or chop finely. Greens, such as spinach, Swiss chard, beet tops, cabbage or lettuce are especially valuable.

Bread: One or two slices—spread thinly with butter.

Milk: One cup or glass—eight ounces.
Desserts or fruit: One-half to one cup of any plain pudding, such as custard, junket, cornstarch, rice or tapioca. Ice cream may be given occasionally. Stewed or fresh fruit may be given in place of milk dessert.

Says Jimmy in a "composition" on water: "Sometimes water's fresh and sometimes it ain't. When it ain't it's salt or maybe it's just old. It ain't any color except when it's in the lake and then sometimes it's blue. If it's in a wash-bowl it's sort of whitish except after you wash your hands and then it's black."



BOYS and Girls



What Timmy Said to a Lady

By "PEGGY"

YEARS ago when little brother Timmy was even smaller than he is now, embarrassed us all dreadfully by saying something to a certain lady who came to call on our family. But we never knew what a remarkable thing Timmy's remark did to that lady until a little while ago. It is such fun to know the sequel to these stories, especially of true stories, that I thought you'd like to know about this one, and also to read the poem on this page "It Shows in Your Face."

You see, this lady had had a lot of trouble. She had been engaged to marry a wonderful man and he had been killed in the dreadful war. She was lonely and sad after this, so she decided the nicest thing in the world to do would be to find some people just as sad and cheer them up. So she adopted two French orphans whose parents had been killed in the war, the same dreadful war, bombs which exploded over their little village. Both these children were as pale as shadows when they reached America, afraid of every sound and afraid of everybody because of the terrors they had been through, which makes you see that a bad thing war is—scaring children and starving children and making them orphans. This lady tried to feed two little orphans and to love them to happiness; but one of them was too old to live any longer and died, and the other one was so frail that he never grew strong, but just lived on and on and was a big anxiety to our dear lady. She tried to try so hard to be gay and cheerful to encourage this poor little boy, and she has come to love her dearly. His big brown eyes follow her wherever she goes, and he himself has never been able to stand, he just sits in a cripple's chair. So our dear lady has only something sad, you can see.

One day a good many years ago she came to our house to call. All of a sudden Timmy began walking round and round her, in circles, as she sat in our armchair. It was too funny of him. We laughed!

"What in the world are you doing, you little fellow?" she asked.

"I'm looking for the word," Timmy

"the word? What word?"

"Why, mother said if ever anybody had a character written all over her face as you. But I can't see it anywhere!"

Our dear Timmy patted her lovely face just to show her it was quite all right. We were all much embarrassed about it. I remember yet how Uncle Timmy's eyes, just as if he had been

crying, only men really don't cry, you know.

None of us ever knew any more about this story until a few weeks ago when the lady sent Timmy a wonderful set of books for his birthday. "Dear Timmy," she wrote, "one day you gave me the loveliest compliment of my life. I was as blue as indigo that day and felt I was a miserable failure, but you cheered me up wonderfully, and since this is your birthday I want you to have this set of books with my very best love."

We were all thrilled over this present and have been enjoying the books a great deal. We learned our lesson from it, how kind it is to pass on something lovely to people, for you never know how lonely or discouraged they may be.

The Three Sieves

ONCE upon a time, there was a fairy.

And once upon the same time there was a girl. She was a bright girl who talked a great deal; in fact, she talked so much that she often told things much better left unsaid. So she went to the fairy about it. "I get into trouble when I talk," she complained.

"No wonder," said her good fairy, "I shall have to give you these three sieves. Take them and use them always before you speak."

Now the name of the first sieve was: "Is it true?" The name of the second sieve was: "Is it kind?" And the name of the third sieve was: "Is it necessary?" So after that the girl rarely had much trouble because she kept right on using the three sieves, and while she talked

It's in Your Face

You don't have to tell how you live each day;

You don't have to say if you work or you play;

A tried, true barometer serves in the place—

However you live, it will show in your face.

The false, the deceit that you bear in your heart

Will not stay inside where it first got a start;

For sinew and blood are a thin veil of lace—

What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,

For not what you get, but how much you can give;

If you live close to God in his infinite grace—

You don't have to tell it, it shows in your face.

—Church Chimes.

just as much she never said useless things.

They Worked in China— Do You Know Them?

(These are all well-known missionaries but their names have become terribly twisted. The corrected list will be given next week on our page.)

1. TROBRE SINORROM went to China the first of all missionaries, but was so unwanted that the poor man had to live in a veritable cellar, with closed shutters; he even wore Chinese clothes and had to bribe some one to teach him Chinese so that he could translate the entire Bible into Chinese. Do you know his name?

2. TREEP KPAPRE was the first medical missionary in China, in fact, it is said that "he opened China at the point of a lancet," because he operated on so many eyes that he actually made the blind see and became, of course, tremendously popular. Surely you know his name.

3. SHUDNO LYTORA had dreamed all his life of going to China, for even as a boy he used to read and hope and wish "China", the one magic word of his heart. When he finally reached China he had numerous adventures as he carried China inland, trusting God to help him every inch of the way; for he walked through dangers untold starting what is now called "the China Inland Mission." You ought to know his name—do you?

4. MESAJ MILGURO lived among the wildest people in all China, the Mongols. This particular hero of ours lived such a lonely life among these treacherous wild people that he has often been called "China's Robinson Crusoe," as day after day, alone, he trudged over hills blue with forget-me-nots to the dirty Mongolian villages in the next valley—then the next, the next, the next. For he was never content to be comfortable! He forded dangerous rivers and slept in vile places and won the hearts of wild people. You will be proud to know his name, won't you?

5. HONJ THENNEK ZACIMKEEN was "China's beloved physician"; but you must not suppose that he leaped into this love with ease, at once, for he had years of anxious waiting. Once, just after he had finished praying with some other Christians that God would make the great Li Hung-Chang favor Christian physicians, word came that the great viceroy's wife was dangerously ill and Dr. — was summoned. It was a true answer to the prayer, and he became exceedingly popular in his part of China. You can guess his name, can't you?

(Continued on page 1158)



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for November 14 RECREATIONS FOR YOUTH

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "For All Baptist Young People". Subscriptions to the "Leader" may be made through the B. Y. P. U. of America, at \$1 per year.)

This material as given in the *Leader* is quite complete and will afford you a basis for preparing your meeting in an interesting and impressive way.

One statement may here be emphasized: this material is merely *suggested* for your use. If you have your own ideas on the way this meeting should be lead, or if you prefer to work out another method of presentation, you are free to do so. This material does not bind you in your presentation. It is more a "point of departure" from which you may get your own ideas to working.

No matter what method you use, the material given in "Talking It Over" in the *Leader* will be helpful. This suggests points which should be brought out in the meeting and gives plenty of room for discussion.

If, during the "Hundred Yard Dash" suggested in the track meet idea, you want to find out how the different forms of recreation can be graded, score cards may be obtained at two cents each (plus postage) from Mr. Lynn Rohrbough, 510 Wellington ave., Chicago, Ill. From him you may also get "Leisure-time Activities" cards which could be used effectively in your meeting in order to find out where most of the young people present spend their leisure time. These cards may be had for one and a half cent each, plus postage.

Try to have as one of the outcomes of this meeting the formation of teams for organized play, and a good social program in addition. If your group has this already, perhaps you could interest all the young people of the church in these affairs.

Open House

The well-known Southern hospitality is displayed in the plans of the Columbia federation of B. Y. P. U. (Washington, D. C.), for their "open house".

All those who attend the thirty-sixth annual convention of Baptist young people in Philadelphia, July 6-10, are invited to visit Washington, D. C., either on the way to or from the convention city. The doors of the city and the hearts of the Baptist young people will be open to these delegates.

One of the large hotels in the city has been designated as the "house" at

October 31 Topic THE MATCHLESS DEEDS OF CHRIST

November 7 Topic ARRANGING LIFE'S VALUES

For a full treatment of these topics, see *Young People's Leader*.

which delegates are urged to stay. Reduced rates have been arranged for at the hotel and with bus companies.

Since Washington, D. C., is but two hours' ride from the convention city, many of the Baptist young people will want to stop off and visit the "pride of the nation". If you are planning to stop off in Washington, either by yourself or with a group, communicate with the president of Columbia federation, John Ruthven, 2-5 Center Market, Washington, D. C., and he will see to it that your visit is made enjoyable.

A New "Red Book"

Many of you are familiar with the "Red Book" of popular fiction and some of you may hurry to the news stand each month for your copy. Now there is on the market a new "Red Book" magazine for people to read. We hope you will hurry to get your copy of this, too.

The contents of this new "Red Book" are varied and of good reading value. In addition to that they are helpful and practical. This "Red Book" should be in the hands of all religious education workers of all local churches.

What is this "Red Book"? It is a new loose-leaf binder containing leaflets of suggestions on religious education for the local church. Because this is put out by the religious education department of the American Baptist Publication Society, and because the cover of this is red, the name is doubly fitting.

If you want the religious education work of your church to make great strides, and if you want modern ways of doing things, just get a copy of this latest "Red Book" for your files. It is fifty cents.

Readers in Assam

There is proof in the following letter that the "Meeting Helps" on this page are used. Here's a greeting from far-off Assam.

Kangpokpi, Imphal,
Manipur, Assam, India.

Dear Sir:

In regard to material in your first col-

umn on 760 of THE BAPTIST July 24, you may be interested to know how is done in my house and may be able to pass on the thought to the inspiration of some of your young folks. Besides the translations you there mention (except that we do not have Goodspeed's) we have seven others and the Greek, and are thus putting the New Testament in another of many languages of the world. There are about 150 in Assam alone. In this native state where we now have several thousand Christians there are no less than twelve in about half of which we are constantly working. Tell some of your boys if they want a good hard job and a great time to get ready and come along—yes, and girls, too, for we need a teacher and a nurse right now.

Sincerely yours,

(Signed)

G. C. CROZIER.

They Worked in China

(Continued from page 1157)

6. REGGOE SILLEE YAMAC went to the island of Formosa where he was known as their "Black-Bearded Barbarian" because of his big black beard. But he braved everything from fierce head-hunters to even fiercer persecution in order to teach the good news of Jesus. What was his name?

7. NEELOAR SETTUNCH is the misspelled name of a wonderful woman doctor, very young and beautiful. The Chinese in her town misunderstood her errand and the message of the Christian and killed them all, including this true marvelous doctor, whose last act on earth was binding up the wounds of a small boy hurt in the mob of excited grown-ups; she tore up part of her skirt to use as a bandage. You will love her name!

8. ARMY RILLORM was another heroine; for when the Boxer soldiers threatened to kill every Christian in the building, this slender, delicate little person actually went out the front doors to face the howling mob and to offer her own life as a substitute for all those in doors! Her's is a name to remember forever! China's greatest soldier today, General Feng (you often see his picture in the newspapers)—is a Christian because of his admiration for her brave stand.

Answers to Words Ending in "Age"

(Given last week.)

1—Village. 2—Marriage. 3—Courage. 4—Image. 5—Damage. 6—Homage. 7—Bondage. 8—Plumage. 9—Luggage. —Parsonage. 11—Postage. 12—Dotage.



Among Ourselves



Another Detroit Shock

By JOHN W. ELLIOTT

SECRETARY FOR RELIGIOUS AND RACIAL EDUCATION OF THE PUBLICATION SOCIETY.

DETROIT surpasses all other American cities in the production of shocks. A recent shock surprised and injured more people than all the shocks produced by an entire day's output of this great automobile city. When the Y. M. C. A. of Detroit recalled an invitation to William Green, president of the American Federation of Labor, to address a mass meeting under its auspices, the shock was felt by Christian leaders from coast to coast. Those who know Mr. Green recognize his sterling worth and rejoice in his Christian attitude and service. His conduct during the Detroit experience was a wonderful testimony to Christian training and faith. The Federal Council commission on churches and social service has for several years arranged for labor leaders and their own members to address the churches of the community in which the American Federation of Labor holds its annual sessions. Such an attempt was made in Detroit. The purpose of these efforts is to acquaint church members with labor ideals and to interpret Christian ideals and principles to labor leaders. The plan met with splendid success until this year. Only sixteen churches opened their doors to the speakers of the commission, of whom not more than five were labor men.

While nothing could be farther from the purpose of the writer than to condemn the unfortunate incivility of the Detroit Y. M. C. A., in all fairness it must be said that the local Y. M. C. A. and the pastors of the city found themselves in a difficult situation. The great automobile industry of Detroit, always opposed to labor unionism, has seen to it that its employees have never been organized. The board of commerce of Detroit, naturally reflecting the attitude of the capitalists of industry, loses no opportunity to oppose any attempt to organize Detroit labor. The board of commerce insured that the efforts of the Federal Council commission to place speakers in local pulpits constituted an attempt to aid in organizing the 700,000 employees of Detroit. The board of directors of the board of commerce issued an urgent appeal in the *Detroit* of Sept. 27 to the churches to close their doors against men who are admittedly attacking our government and our American plan of employment. Among the men so labeled were several consecrated and outstanding denominational secretaries. The appeal carried great force. It closed the pulpits of many of the churches. It left the board of managers of the Y. M.

C. A. promptly withdraw the invitation extended to Mr. Green by the general secretary and announce publicly that the invitation had been extended by an employee without the board's knowledge and consent.

The unfortunate part of the episode is the probable reaction of labor toward the churches. It will give comfort to that group which contends that we must look beyond the churches for the religion of Jesus. The Detroit Y. M. C. A. is in the midst of a building campaign. A large sum has been subscribed of which three millions came from five contributors. It is only natural for labor leaders to infer that the Y. M. C. A. was afraid of losing the support of these donors. Another unfortunate result is probable, labor leaders may interpret the attitude of the Detroit Y. M. C. A. and churches as the attitude of all Y. M. C. A.'s and churches. The members of the Federal Council commission assured the delegates to the American Federation of Labor that the Detroit attitude was by no means characteristic of the American Christianity. Mr. Green did not need this assurance, for he is a devout Christian gentleman, a member of a Baptist church. He has addressed the Presbyterian General Assembly and the Northern Baptist Convention and other great bodies of Christians. But the Detroit board of the Y. M. C. A. refused to let him speak on a Christian platform in their city. It's a shock.

District of Columbia

By HENRY W. O. MILLINGTON

PROBABLY the most interesting recent event in the Baptist life of the nation's capital was the opening for worship of the new edifice of the National Baptist Memorial to Religious Liberty.

A Challenge Answered

A WELL-KNOWN pastor in a message to his people spoke of the prayer-meeting as "the most important meeting of the church." The correctness of the statement being questioned, the pastor justified it in these words:

"The church prayer meeting is supremely important because everything to be desired as the result of the church's work is definitely promised in answer to united prayer: conversions; additions; holier living by members; influence for good in the community. All these and more, if not specifically conditioned on united prayer, are promised to follow it."

This church has been known as the Immanuel church but henceforth its name will be as given above. The new building has not been dedicated but the church is using it in its regular services, opening its doors to the public on Sunday, Oct. 3, with congregations that more than filled the building at both services. In the morning the pastor, Dr. Gove G. Johnson, preached on the theme "For Glory and for Beauty," and in the evening, on "A Crucified and Exalted Saviour." A special communion service was held at four. The new organ was played for the first time at these services by Percy S. Foster, well-known in religious circles, especially among Baptist congregations, as an inspiring leader of music.

The National Baptist Memorial to Religious Liberty, called also the Roger Williams memorial, was launched in 1917 by the Northern and Southern Conventions jointly, and two years later amounts were placed in the budgets of these conventions for its erection.

The site was dedicated when the Southern Convention met in Washington in 1920, and ground was broken by President Harding in 1921. Secretary of State Hughes laid the corner-stone in 1922. Since then the work has gone on, until now the interior is finished and furnished for occupancy. The property value of the present structure, including the old building, is more than \$500,000.

The old front will be changed to suit the stone and style of the new structure and the stone and concrete terracing and balustrading will complete the architect's exterior design. On the adjoining lot on Fifteenth street the erection of a modern Sunday-school building is planned.

The pews are being provided, in part, by the Baptist state conventions of the North and South, and each state is to have its pew marked with its name. The four main windows are to be permanent memorials of the home and foreign mission enterprise, two for the North and two for the South. The proposed statue of Roger Williams will be placed in the front of the exterior. The first contribution toward it was received from the late Oscar Straus. The memorial room at the base of the tower is to receive such memorials and documents of Baptist history as may fittingly commemorate its principles and its pioneers. Doctor Johnson and his people are to be congratulated on having carried this great enterprise so near to completion.

Rev. J. C. Killian recently visited Washington, rendering an excellent service to a number of our churches by developing a new financial and spiritual morale. His genial manner, hearty enthusiasm and convincing way of presenting matters commends him to all our people. He impressed our ministers by

an address which he delivered at the pastor's conference Oct. 11.

Revival meetings are being held at the West Washington church, Rev. C. B. Austin, pastor, assisted by Rev. H. C. Whitner. The Fountain Memorial church, Rev. W. J. Hubbard, pastor, is also in the midst of a revival. The pastor is being assisted by the Rev. G. H. Wiley, of Richmond, Va.

Wisconsin News Notes

By R. C. SPEER

DR. F. A. Agar and Miss Helen K. Wallace have finished a few days' engagement in Wisconsin, visiting Janesville, Green Bay and Milwaukee, Grace church. They will return for visits at Evansville and Neenah Nov. 18, 19.

Dr. John M. Moore, general secretary of the Federal Council of Churches of Christ in America has been secured as the annual speaker of the Milwaukee Council of Churches early in December. He will speak in Baptist pulpits on Sunday and at the council meeting on Monday night, meeting the ministers of all the denominations at Monday luncheon. Mr. E. J. Steinberg, Baptist layman, is president and Rev. R. C. Speer of Tabernacle church, chairman of the department of religious education of the Council of Churches.

Wisconsin Draws from Outside

Rev. G. F. Reichel, from Swope Park church, Kansas City, Mo., is happily located at Bay View church, Milwaukee.

A public reception given by his church Oct. 15 was attended by many Baptist ministers, officials of the state convention and friends of the church.

Rev. Frederick Donovan of Dell Rapids, S. D., begins his work with the church at Dodgeville, Wis., Nov. 1. This is a fine village field where real men are raised. One Milwaukee church has its leading tenor, deacon, and state president of B. Y. P. U. in Dr. C. M. Wilcox, and also the present president of its B. Y. P. U. from that little church. Other churches have been similarly blessed by the men who have been produced in Dodgeville church. Mrs. W. S. Lincoln, state worker for the Wisconsin Baptist Convention, is a member there. Rev. Mr. Donovan comes to a church with a good building, numerous young people and a splendid folk among whom to work.

Rev. Geo. B. Davis, South church, Milwaukee, has been made chairman of the Milwaukee Baptist Ministers' Association, Rev. Andrew Martin of West Allis, secretary. The association meets monthly, a guest of the pastors in turn. The next meeting will be held at Oconomowoc with Rev. W. L. Harms.

Work that Counts

Regardless of daily paper headlines or even notices in the denominational press, the work that counts for the kingdom is when pastors and churches study the needs of their fields and set about a program which will satisfy those needs. Some such fine work is being done at

Clinton where Rev. A. W. Stephens led his church at its annual meeting to change its fiscal year to coincide with the state and Northern Baptist Conventions, May 1-May 1. This church takes part in the week-day church school, the pastor teaching two grades on release time. It cooperates with the Presbyterian church, all children of both churches studying with both pastors teaching. The school is held in the Baptist church. This church has also recently provided for the reception of "associate members."

At Beloit, Rev. R. N. McDonald, pastor, has led the church in reducing its indebtedness \$24,000, in trebling its Sunday-school attendance in twelve months and in forming a men's club with fifty members. Mr. McDonald is in demand as outside speaker. He spoke recently at the Milwaukee Baptist Association young peoples' evening.

On the small and difficult field at Kendall great work is being done. Rev. J. MacOwan Wilson, pastor, recently visited Beaver Dam and was the preacher over the week end. His daughter, Dorothy, is a senior at Wayland academy there. When young people leave his church to go to the city he reports them to the nearest Baptist minister. What a blessing to our young people it would be if other pastors would follow his example.

Rev. Chas. W. Powell has become pastor at Knapp-Woodville-Cady Creek. Reports from the field indicate progress.

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET

Rank	States	1	2	3	4
		Amount paid to Aug. 31 Last year	Amount paid to Aug. 31 This year	Quota for This year	Amount Quota due to Aug. 31
1.	W. Washington	8,596.04	\$ 14,747.19	\$ 55,000.00	\$ 18,333.33
2.	N. Dakota	1,639.39	2,430.69	21,500.00	7,166.67
3.	N. Y. Metro	28,216.61	41,831.79	290,744.00	96,914.67
4.	Missouri	4,875.14	6,410.51	35,136.00	11,712.00
5.	S. Dakota	3,783.63	4,915.49	31,500.00	10,500.00
6.	Rhode Island	19,610.41	23,283.53	115,000.00	38,333.33
7.	Delaware	1,778.83	1,998.88	9,500.00	3,166.67
8.	West Virginia	18,479.52	20,561.67	140,000.00	46,666.67
9.	New Jersey	60,098.52	65,995.38	303,000.00	101,000.00
10.	N. Y. state	105,745.65	115,773.17	609,000.00	203,000.00
11.	Wyoming	1,029.42	1,118.67	8,700.00	2,900.00
12.	Michigan	33,939.26	36,757.03	200,000.00	66,666.67
13.	Nebraska	9,898.38	10,640.27	80,500.00	26,833.33
14.	Nevada	617.48	655.43	3,800.00	1,266.67
15.	Idaho	4,356.60	4,596.47	18,000.00	6,000.00
16.	Kansas	20,134.53	21,046.62	175,000.00	58,333.33
17.	E. Washington	3,763.34	3,858.98	34,000.00	11,333.33
18.	Connecticut	24,835.07	25,169.35	161,000.00	53,666.67
19.	S. California	67,724.49	68,566.25	330,756.00	110,252.00
20.	Massachusetts	57,759.43	57,619.04	480,500.00	160,166.67
21.	Wisconsin	12,159.16	12,115.74	72,000.00	24,000.00
22.	Illinois	56,393.22	54,364.65	320,500.00	106,833.33
23.	Ohio	57,074.00	54,450.59	355,500.00	118,500.00
24.	Pennsylvania	95,523.29	91,018.91	527,000.00	175,666.67
25.	Colorado	12,071.57	11,495.40	95,000.00	31,666.67
26.	Maine	14,603.31	13,023.34	110,000.00	36,666.67
27.	Vermont	7,689.23	6,746.41	45,000.00	15,000.00
28.	Montana	2,593.65	2,173.19	15,500.00	5,166.67
29.	New Hamp.	10,024.58	7,716.53	45,000.00	15,000.00
30.	Arizona	4,186.74	2,967.25	19,500.00	6,500.00
31.	Utah	1,089.83	617.91	5,000.00	1,666.67
32.	Not ranked on account of delayed reports*				
33.	N. California	15,861.91	21,521.88	121,000.00	40,333.33
34.	Dist. of Col.	142.00	3,062.67	30,000.00	10,000.00
35.	Indiana	15,967.75	34,734.51	165,000.00	55,000.00
36.	Iowa	11,668.11	15,016.09	90,000.00	30,000.00
37.	Minnesota	12,433.22	15,792.11	125,000.00	41,666.67
38.	Oregon	9,804.61	6,353.55	60,000.00	20,000.00
	Indiv. & Miscel.	4,488.66	135,402.17		
Total		\$820,656.77	\$1,016,544.31	\$5,303,636.00	\$1,767,878.67

* Delayed reports either last year or this year make comparisons with previous year impracticable. The order in which the states are listed is determined by the percentage relation of amounts paid this year (Column 2) to amounts paid last year (Column 1).

The church at Lancaster gave him a farewell and wished him Godspeed in his new work. This man and field should prove the value of three or more small churches uniting under a pastor who serves the entire field as a unit. Several smaller churches in Wisconsin are thus united in service.

Wisconsin in B. M. T. S.

There are five of our best young women studying at the Baptist Missionary Training school this year. These, with the number of young people in other schools and colleges who are preparing for Christian service, show that there is a constant line of recruits, many coming from unexpected places, to fill the ranks of leadership.

Mrs. N. Bowstead, formerly church sitor of First church, Milwaukee, has returned to that post again and is at work setting the parish in order. The church hopes soon to be able to locate the right man for pastor.

Rev. F. L. King from the Oklahoma Indian field was missionary speaker in Wisconsin associations this year. During the thirty-seven days in our territory he spoke frequently, each time arousing new interest in his work.

Mrs. E. C. Williams, charter member of South Baptist church forty years ago, and grandmother of Miss Elsie Appen, was buried in Milwaukee Oct.

Dr. D. W. Hulburt, lifelong friend, assisted Pastor R. C. Speer in the funeral services.

Rhode Island News

By LILLIAN M. CHACE

SEPTEMBER 13 the first of twenty-seven regional conferences on evangelism was held in First church, Providence. These conferences are being held from the Atlantic to the Pacific. Leading speakers of the denomination brought messages of inspiration and personal interpretation to the several hundred delegates representing Rhode Island and southeastern Massachusetts in connection with the program which will be developed in the churches between now and Easter.

The excellent program and the warm evangelistic spirit which awakened were due largely to the careful preparation made for the conference by Rev. William T. Green, of Natick, and his associate, Dr. E. Carlton Herrick, formerly of Fall River.

The state committee on evangelism promoting a strong program in the associations and churches. The hope is that every church in our convention will adopt at least one method of evangelism and prosecute it during the year.

Rhode Island Baptists will rejoice to learn that our state is on the honor list contributors to the denominational program. In the last report issued by the Board of Missionary Cooperation, Rhode Island ranks first among the New England conventions and ninth among thirty-six conventions of the Northern Baptist Convention. This is due largely to the fact that several churches have pledged their apportionment in full and are forwarding one-twelfth of it to

the state headquarters each month.

Rhode Island Baptists have been honored in the election of J. Willard Baker to the chairmanship of the Board of Missionary Cooperation of the Northern Baptist Convention. This is the central promotional agency of the denomination. To it is committed the gigantic task of informing people regarding our

Twenty Thousand or Twenty-five Thousand—Which Shall It Be?

By HERBERT W. VIRGIN

AS chairman of the publicity committee looking toward the entertainment of the Northern Baptist Convention, during the week May 31-June 5, 1927, I have raised the question which is the caption of this article. The first number, 20,000, was given by Dr. Johnston Myers, executive secretary of the entertainment committee; the second, by Dr. J. Whitcomb Brougher, president of the Northern Baptist convention. Both have reference to the possible attendance of such hosts of Baptists as the numbers represent. Dr. Johnston Myers started the slogan of 20,000 at the first meeting of the entertainment committee and insisted that there was not only the possibility but the probability that we might have 20,000 Baptists attending the convention in May. When he telegraphed to Doctor Brougher asking for suggestions, Doctor Brougher replied that he believed that 25,000 Baptists could be so impressed with the importance of the next convention that they would make all plans to be present.

Acting upon the suggestion made by these two splendid brethren, the committee on entertainment has already engaged the Chicago coliseum which can easily seat 20,000 and can be arranged to seat, if necessary, 32,000, for when the Republican national convention was held there 32,000 people were seated.

I cannot conceive of anything that would give greater impetus to the work of the denomination than for an army of 25,000 enthusiastic Baptists to come together and face with optimistic determination any problem of our denomination, and to determine to measure up to all of the opportunities which our conquering Lord is thrusting upon us.

The coliseum is one of the few buildings that can accommodate so vast a crowd, and it is a rare building in the sense that it is possible for an ordinary speaker to be heard by every one. In order to make this certain, amplifiers will be arranged throughout the building, so that without any effort whatsoever the individual farthest from the speaker will be able to hear as if he were but a few feet from him. Every conceivable accommodation is found in this building and perfect arrangements will be made to make the vast throng satisfied, as far as the meeting place is concerned.

What about you, my Baptist brother or sister? Won't you put down in your calendar the convention dates and arrange to be one of the 25,000 present at this great gathering of northern Baptists?

world program and raising six and a half million dollars a year to finance it. Mr. Baker is an executive of proved ability and has an intimate knowledge of denominational needs and resources. Wallace L. Pond, another Rhode Island Baptist has been appointed a member of the board of managers of the American Baptist Foreign Mission Society. No more interested and eager student of our missionary enterprise has been named for this important position. Mr. Pond will give his trained powers and consecrated abilities to the service of the board.

Miss Ethel L. Ryan of the Crow Indian mission, Montana, has completed a schedule of speaking appointments in our state. She has the passion of a Christian missionary and her words carry conviction. She is the first of a long line of strong missionaries whom we are planning to itinerate in Rhode Island during the present year.

The Minnesota State Convention

By KATHERINE K. GALE

THE sixty-seventh annual meeting of the Minnesota State Convention was held at Rochester Oct. 11-13. It was the largest convention in many years; people crowded the halls for every session. Since the regional evangelistic conference was combined with the convention, there were only three meetings of the convention proper. "To know Christ and reveal him to others" was the central theme of all the sessions.

The opening banquet was attended by over 400 persons; Doctor Fujii of Tokio Tabernacle offered grace. Gov. Theodore Christianson gave a magnificent address on the spirit of Christianity in its application to civic life. James L. Kraft of Chicago emphasized the same thought in his talk on "The Measure of a Man," stating that with one exception the heads of the largest legitimate businesses in the United States are active Christians. Miss Mable McVeigh, foreign secretary of the woman's foreign mission society, struck the same note in her talk, "The Christian Way of Life."

One of the outstanding addresses of the convention was given by Dr. Alonzo Petty of Los Angeles on "The Dynamic for Missions". Prof. A. Z. Mann of Hamline university illustrated his address on the rural problem with statistics which were the result of extensive research. He declared that only three rural churches out of ten are receiving efficient religious education, and plead for a rural ministry able to present a program of education and social interest which would hold the young people and challenge the interest of the older people of the community.

Miss Anna Hagquist, a trained nurse who was forced to return from the Congo because of ill health, read a letter from one of the native converts who wrote, "Every time we young people meet we pray God to restore you to health and bring you back to us." The first part of the prayer is answered. It is up to us to accomplish the rest.

Dr. J. C. Richardson of Burma de-

clared that ideals of the Baptist mission in Burma are absolute honesty, educational efficiency, and evangelism, first, last and always by both missionaries and students.

Owing to the crowded program, the women's meetings were confined to two short luncheon programs, and a fine report of the year's work by Mrs. Stewart.

The evangelistic conference began Tuesday evening. J. C. Massee delivered a gripping address from the text, "The glorious gospel of the blessed Lord which was committed to my trust". The convention keynote throbbed in this message and we were lifted to new heights of desire and purpose as ambassadors in the ministry of reconciliation. S. G. Neil of Philadelphia conducted the school of methods speaking on the Biblical authority for evangelism. He enjoined his hearers to keep everlastingly at it, and gave many helpful suggestions.

An unusual feature of the conference was an open forum followed by a period of prayer. R. W. Babcock led in the first discussion, "Preparing the Church for Evangelism". Ten sub-topics were suggested and discussed in two-minute talks from the floor. The second discussion, "How to Get Results," was led by John L. Barton, Sioux Falls, S. D.

Morning and afternoon hours of prayer were conducted by Earle V. Pierce and W. B. Riley. Specific requests were made and prayed for. The presence of God was deeply felt at these sessions. It was a touching and dramatic scene when, at the close of the second hour many parents, in tears, came forward asking prayers for their children.

The convention reached a high plane. Christ was exalted in every session. An earnest desire for a true revival, a deep sense of personal responsibility and a strengthened purpose to know Christ better and to reveal him to others in his saving power were the outstanding thoughts in the hearts of the delegates and visitors who attended.

South Dakota State Convention

By A. B. CLAYPOOLE

THE South Dakota Convention met with First church, Huron, S. D., Oct. 6-10. The attendance was large and representative and the sessions were filled with inspiration and instruction. There was no sign of dissension. The main objective and accomplishment of the convention was to equip the Baptists of South Dakota for better and more intensive service to the Lord. The motto was: "Youth for Christ, Christ for the World." The program was built around the idea of enlisting youth, during the tender and pliable years, in Christian service.

Those on the program were Rev. Joseph Cooper, pastor City Temple, Sioux Falls, S. D.; Dr. Alonzo Petty, California; Dr. Earl V. Pierce, Minneapolis, Minn.; Rev. Lewis Jacobson, pastor First church, Sioux City, Ia.; Attorney Coe I. Crawford, South Dakota; G. Clifford Cress, field editor of THE BAPTIST; Dr. J. C. Richardson, Burma, and several of the pastors and workers of the state.

One delegate said, "Each address seems to be a little better than its predecessor." The addresses of the missionaries, including Miss Hattie Petheram of Burma, were filled with soul-stirring facts and figures. The delegates were inspired to do greater and better things than ever before for their God and his Christ.

The report of the board of managers, prepared and presented by the general superintendent, Dr. John L. Barton, declared that besides the eight missionaries on the state staff, the convention has made it possible for forty-one fields to have the ministry of pastors. During the first nine months of the year these men served 1109 weeks, preached 2167 sermons, made 6342 calls and baptized 148 candidates. Their churches contributed \$5,246.06 for missions. The report also stated that our churches are rapidly getting the habit of making monthly payments and that the membership of the churches was increased almost 10 per cent by baptism.

A commission was appointed to make adequate plans for the golden anniversary of the South Dakota State Convention which will take place in five years. The plan is to adopt a suitable program with goals to be reached on or before the above-named date. The convention will aim to incorporate in the plan the meeting of the state convention in 1931 at Madison, S. D., the place of its organization forty-five years ago. This is a plan which will receive the hearty support of every South Dakota Baptist.

The president's address called the attention of the delegates to the duties and responsibilities of the members of the churches to kingdom advancement.

The convention went on record by a strong resolution against any effort on the part of the state tax commission, the state legislature or any person or persons, individually or collectively, to tax church and educational property.

Strong support and encouragement for Sioux Falls college was also declared. The college made a new departure this year in asking the state convention to nominate one-half of the candidates to fill the vacancies on the board of trustees of the college, said nominations, of course, to be considered in the regular way as to election.

It was the first full year on which John L. Barton reported as superintendent. His report showed that he is on the job and making good in his responsible position.

The spirit of evangelism was prevalent during the entire convention and was carried by the pastors and delegates back to their home fields. It is expected that this enthusiasm will make itself felt throughout the year.

The speakers mingled with the delegates between the sessions and dined with delegates, thus furthering acquaintance with them and making their addresses more effective. Another special commendation for the speakers was that they came to hear each other and appeared to receive as much benefit as those in the pews.

The convention elected for the ensuing year: President, Hon. J. M. Co. Sioux Falls; vice-presidents, E. H. B. of Brookings and C. S. Laugh Huron; clerk, Ansley B. Claypoole, Aberdeen; treasurer, E. A. Loomer, Mchell; historian, M. F. Martini, Sioux Falls.

Members of the board of managers are B. L. Carlton, Alcester; F. C. Fler, Madison; Joseph Swenson, Pierre; R. J. Lloyd, Hot Springs; A. W. Quet, Sioux Falls; Joseph Cooper, Sioux Falls. Representatives on the Federal Council of Churches are John L. Barton and A. Pierce Waltz. Representatives on the Anti-Saloon League include A. B. Claypoole and R. N. McCann; representatives on the Council of Religious Education, W. H. Bayles and E. Cloyd.

Nominees for trustees of Sioux Falls college are J. J. Allen, J. K. Cressey, H. Beatty, A. E. Godfrey, J. M. Gunn, A. B. Claypoole.

Boston Letter

By CHARLES H. WATSON
Many Happenings.

SOMETIMES events come on pell-mell and heap up, and one takes them by one off the pile and finds that the number compels brief mention if all included. This is such a time. Even high spots if fully noted would make too long a letter. Boston is wide awake. So are the churches in the regions round about as the unusual association meetings proved. Doubtless the brilliant October weather increased the attendance but the live and timely programs of report and discussion express something even more encouraging. The associations in and around Boston will average three churches apiece, embracing our largest bodies in their fellowship, attracting great assemblies and compelling programs as kindle and direct the vailing interest.

These meetings culminate in the state convention held this month in Dorchester, near Roselle's church, Malden. It is but a few miles from the heart of Boston, thus the meeting will surely fill the next "Boston Letter."

Ford Hall Forum.

We always look for the fall announcement of the forum meetings arranged and led by Dr. George W. Coleman, original forum man. They are certain to spring the unexpected as well as the expected. They handle only hot questions which always get hotter in handling. There is nothing conventional about the speakers. They are dug from every section where the social and political thermometer has mounted "blood-heat." And they have attracted Doctor Coleman because they beat things hard and say them strong. Some questions raised are: "Will Democracy Endure?", "Is Bolshevism in Retreat?", "Should the Philipinos have their Independence?", "What about the Theatre Today and Tomorrow?" Imagine questions handled without gloves, evoking an hour's pelting quiz after

ecture! Something happens at Ford all Sunday evenings.

Sherwood Eddy.

Doctor Eddy has been spending more than a week in Boston and vicinity, filling the days and nights with earnest and rousing addresses. He was the noon-day preacher at Kings chapel last week. The large congregations attested that a ve minister was discovered.

At the ministers' united meeting he gave an impression of present-day Russia that will stay. His fairness to the contending parties, even to the million communists who have been ruling the more than a hundred and forty millions with a rod of iron, was absolute. Not a good thing escaped him, or a bad one. Even the far-reaching plans of the million communists now wielding the power will not awaken the more than hundred millions of peasants and finally bring on the formidable and overwhelming judgment of the present tyrannical officials. Doctor Eddy made the occasion tense and vital. He knows how to travel, how to inspire and how to be a Christian sociologist on a world scale.

Important Events in the City.

The laying of the corner-stone of the new parish house of Dudley Street church, was a memorable event, and coming on Sunday afternoon attracted a large company. When you recall the strategic location of the noble old church standing where all the arteries of traffic converge, backed with its historic past, stimulated by its thrilling present under Pastor Brooks, and put a \$200,000 church workshop with all the convenient modern equipment alongside the fine Gothic sanctuary you get the significance of the ceremony on Sunday. A vigorous church, a live minister, a well-endowed Boston Baptist Social Union and the beneficence of John D. Rockefeller, Jr., together make this noble achievement possible.

What was the wise thing to do at Ruger's Street has been a question since fire over a year ago. Finally it was decided neither to rebuild nor to move to buy a neighboring church and add there the old field and the "fort." Out of the ample fund left by Daniel Ford for work on that field, the social union has bought the Swedish congregational meeting house close by the old church, and there will continue Christian service among the laboring people that Mr. Ford loved and made provisions for. There will be abundant funds to improve the property and vigorously push the work under the new plan when he is found. This seems a happy solution of a difficult problem.

The Boston Baptist Workers' Union held its October meeting with an attendance of 223. This is not a mass meeting, but a students' and workers' union, drawn from the whole region. Every one present as a student seeking for a more diligent and consecrated service.

First Dorchester.

Pastor Robert Lee Webb has been inspiring his people in a rousing celebration of the ninetieth anniversary of the

planting of First church, Dorchester. Coming after Doctor Webb's most prosperous year there, the feast was jubilant with a well-balanced program. The mayor of the city was represented. Speakers were Dr. A. A. Forshee; Hon. L. J. Fosdick; Rev. John B. Wilson; Rev. A. Barnard Webber; Rev. Miles W. Smith. Few of us realized that "old First" was the banyan tree from whose branches the roots of much stronger churches in the district have grown.

First Church, Salem.

Rev. Ralph A. Sherwood has also had the best of his nine years in the pastorate of the historic First church at Salem. That has long been a solid and admirably situated sanctuary and has enjoyed a succession of strong ministers and laymen. After extensive redecoration, and rebuilding of the organ, the church held a large community vesper service Oct. 10. Rev. Walter E. Woodbury of Melrose preached the sermon. In the morning the pastor preached, and the members of the large church family rejoiced together in the beautified sanctuary and the glad fellowship they were sharing. The warm response of the people to Pastor Sherwood's leadership is giving the old church experiences as rich as any in its history.

Two Social Union Meetings.

October brings the opening meeting of the season which is always a happy reunion after the long vacation period and draws a full house. President Easton brought as speaker his former pastor at Tremont Temple, Dr. Cortland Myers, who received a cordial greeting and a hearty response to an address on "The Holy Spirit."

The November meeting comes on the first and is the annual "Ladies Night." The social feature being more pronounced, the spread and the music exceeding the ordinary, the attendance nearly doubled, the speaker always one of acceptability, the occasion takes on an air of peculiar festivity, and is much anticipated. This year Dr. John Snape of Cleveland is the speaker, doubtless selected in part because of his popularity as a summer preacher at Tremont Temple. Doctor Snape combines many high qualities in platform mastery, and is easily persuasive.

A Young Man at Somerville.

He is at First church, the slightly landmark on Spring Hill. In the more than two years of his service there he has lifted every part of the work into prosperity. It is one more instance where a capable leader brings to pass all that a church can wish and more than it dare expect. Financially it has "cleaned house", improved the church property, populated the prayer meeting, built a men's class into a roster of 300, expanded the Bible school, and generated and distributed good cheer. The young pastor is W. T. Murphy, Jr., a real leader.

Mid-October Days.

Uncommonly welcome has been the autumnal picture around Boston and suburbs and we regretfully part with it. All the joyousness of spring and the

glory of the summer seem to flame in the October salutation. Perhaps we best retain it as we seek the diviner beauties to which the wide open doors of our churches beckon us. "Nothing stabilizes joy like faith."

North Dakota Convention

BY FRED E. STOCKTON

A WONDERFUL convention. These words accurately describe the meeting of North Dakota Baptists held at Minot, Oct. 6-10. The spirit of the convention was wonderful in its unity, harmony and optimism, with no word of criticism or pessimism. The messages brought by the speakers were inspiring and informing. The hospitality was generous and truly western. The weather was ideal. Controversy was absent. At no point was there theological discussion; instead, there was theological demonstration from start to finish.

Sunday morning when delegates came down to breakfast at the home of one of the friends of the church, their host remarked, "Have you noticed that I have put the flag up?" When his guests inquired why, he answered, "It has been so pleasant to have you in our home and there has been such peace and harmony in the convention that I thought I would put the flag up this morning." And Old Glory floated to the breeze in Minot, not as a symbol of war but as a tribute to peace and good-will.

At the business sessions of the convention and the state board all actions were hearty and unanimous. Mr. J. N. Jenson of Fargo was elected convention president; Rev. W. E. Pool of Minot president of the ministers' conference; Mrs. F. E. Stockton of Fargo president of the North Dakota woman's mission society. The council called to examine Pastor O. H. Hallgrimson of Ellendale voted unanimously for his ordination which will be held with the Ellendale church Nov. 1.

The convention was peculiarly favored this year in its out-of-state speakers. Dr. Frank A. Smith, secretary of missions of the Home Mission Society was present for one day and delivered two helpful addresses. Rev. J. C. Richardson of Burma attended one day. Miss Mabelle Rae McVeigh, foreign and candidate secretary of the Woman's Baptist Foreign Mission Society, delivered several addresses. Dr. York A. King of Chicago spent one day at Minot and delivered two addresses. Dr. M. P. Boynton of Chicago was the special convention preacher, delivering an address each evening. He spoke on such subjects as "The Will to Stay," "The Majesty of the Ministry," "The Church Organized for Work" and "The Sort of Church Members Jesus Wants." Doctor Boynton preached an evangelistic sermon Sunday evening, and at the close of the service a large number of people went forward to accept Christ as their personal Saviour. During the testimony meeting a young man told how he had traveled with a group of young people 100 miles to attend the service and three

of the party were among those who had just confessed Christ.

The Minot convention was a "singing convention." The song services each evening were in charge of Evangelist and Mrs. E. G. Aldridge. One evening several songs were sung in the Norwegian language and another evening a Swedish choir and string band furnished the music. Sunday afternoon a choir of Russian young people sang several Russian hymns and anthems. The Minot church choir contributed several selections during the convention. The harmony of the music found a fitting response in the harmony of the spirit of the convention.

A feature of the convention was the banquet given to Rev. C. J. Hill who is retiring from the work as convention missionary at seventy years of age. Mr. Hill has given over thirty years to the work of the denomination. The board voted to give him the month of November on full salary for his vacation. Mr. Hill will spend part of the month hunting deer in the woods of northern Minnesota.

The report of Fred E. Stockton, general superintendent, showed that the number of baptisms during the year exceeded that of any of the past six years. The increase over the report of last year is over 100 per cent.

The convention enters heartily with the denomination upon the evangelistic program for the present year.

The invitation of the First church of Bismark was accepted for the meeting of the convention in 1927.

Connecticut Anniversaries

By HORACE B. SLOAT

THE Connecticut Baptist anniversaries were held with the Union church, Mystic, Oct. 11-13.

A special session was called at eleven a. m. Monday, at which Rev. W. N. Donovan of Newton Theological institution delivered a thoughtful address on "The Morals of the Law and Wisdom." The forty-fifth annual conference of the Baptist ministers of Connecticut met at two p. m., Rev. George R. Atha, Groton, presiding. After the usual routine business Professor Donovan again addressed the ministers, taking for his subject "The Morals of the Seers and Singers," after which Rev. John B. Pharr, New Haven, read an essay on "The Lost Chord in Preaching." While the ministers were in session an informal reception was given to the ministers' wives and widows at the home of Mrs. L. P. Allyn, Mystic, with Mrs. L. J. Shepler as assistant hostess. Mrs. D. A. Pitt of Norwich had charge of the program.

The young people's banquet was held at six-fifteen. The program was furnished by the young people themselves. Following the young people's "get together" there was a joint meeting of the Connecticut Baptist Education Society and the Baptist young people of Connecticut in the main auditorium of the church at eight fifteen. Two addresses constituted the program of the evening, one by Rev. Milton G. Evans, president of Crozer seminary, on "Youth—the

Wealth of the Church," the other by Miss Edna Umstot, Chicago, life work secretary of the B. Y. P. U. of A., on "A World Tour."

Tuesday dawned fair and Baptists came from all parts of the state to meet in the 103rd annual gathering of the Connecticut Baptist Convention which opened at nine forty-five a. m. Rev. L. J. Shepler cordially welcomed the delegates, after which Rev. David A. Pitt, president of the convention, responded and delivered his annual message. Reports of the board of managers, of the committee of missionary cooperation, of the committee on religious education and the finance committee were made by the secretaries, E. E. Gates, H. B. Sloat, O. P. Campbell, and Chairman H. H. Dickinson, respectively. Charles Edward Prior, treasurer of the convention, then presented his report. Rev. R. W. Ferguson of Rockville preached the annual sermon, taking for his text John 20:21. The second session opened at two p. m. with a packed house and a growing interest on the part of all. Miss Margaret Suman, of the Philippine Islands, vividly described her work in that far-away field. At this point in the program an innovation was introduced in the form of a forum on field, force and finances. Secy. E. E. Gates introduced thirty workers who are engaged within the state. This feature was followed by two addresses, the first by Rev. I. H. Benedict, Hartford, on "Shall We Aid the Church at X?"; the second by Mrs. J. E. Parrella, wife of the Italian pastor, New Haven, on "New Americans—Our Responsibility." A carefully prepared questionnaire covering all vital matters having to do with our task as Baptists was distributed throughout the audience. Dr. W. H. Bowler proved the "man of the hour" with his ready answers to the various questions having to do with the larger aspects of our denominational activities. This proved an interesting and informing half hour. Rev. William A. Reid, general secretary of the Rhode Island Convention, delivered an address on "The Task of a State Convention," emphasizing the fact that state conventions should give especial attention to rural and suburban needs, as well as increased attention to the work among the foreign-speaking.

The women held their annual banquet at five thirty p. m., serving a second table at six thirty, after which they adjourned to the auditorium of the church where a public session was held at seven forty-five. Mrs. A. M. Brown, Mrs. J.

If you must judge us, then judge us by what we strive for. If we are weak, be tolerant; if we are strong, pray that we become not arrogant; if our mistakes injure you, tell us of them, and trust in our sense of justice to make reparation. If we cannot agree on details, such as politics and religion, let us agree on the broad, fundamental principles of human kindness, for when we put aside the accumulation of opinions that are the children of self-interest, we shall find a family resemblance in the faces of all men.

—Satinettes.

R. Holley and Mrs. G. C. Lauden conducted a symposium on women's work. Mrs. Adah H. Boyce, general missionary of the central division of the W. B. H. M. S. gave an address on the general work of that society. She was followed by Dr. W. H. Bowler of New York. The session closed with the pleasant, "Our Inheritance," under the direction of the author, Mrs. C. H. Barrett, Hartford.

At seven p. m. the laymen held the banquet in the Hotel Mystic. The speakers were Dr. W. H. Bowler and Captain J. F. Laughton.

The Wednesday morning session was divided between routine affairs and platform addresses. Speakers were Miss Mary L. Howard, president of the state woman's mission society, J. F. Laughton, captain of the gospel ship, Inland sea, Japan, and Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation. Two addresses, one "The Ministers' and Missionaries' Benefit Board" by Rev. E. T. Tomlinson, New York, and the other on "Law Enforcement" by Rev. Ellis Gilbert, West Hartford, took the major part of the afternoon session. These were followed by the report of the evangelistic committee by Rev. P. F. Wolfenden, Bristol, after which Dr. David A. Pitt conducted a conference on evangelism. The closing address of the convention was delivered by Rev. Harold B. Camp, pastor of the Calvary church, New Haven on "What Are Churches For?"

The devotional periods of the anniversaries were conducted by Rev. E. Weise, Noank; Rev. C. H. Heimsa, Bridgeport; Rev. John W. Brush, New Haven; Rev. E. C. Dunbar, Norwich; Rev. J. C. Hendrickson, Stamford; Rev. F. P. Freeman, Ansonia. The motto of the convention was the same as that of the national convention, "Victory through Our Lord Jesus Christ." The attendance was unusually large, the program markedly strong and the atmosphere of high spiritual tone. The general comment was, "the finest convention yet."

Officers elected for the ensuing year for the Baptist ministers conference were: president, E. C. Bunbar, Norwich; secretary, E. E. Scates, Jewett City; for the ministers' wives' association, president, Mrs. I. H. Benedict, Hartford; secretary, Mrs. L. T. Mallery, S. Norwalk; chairman program committee, Mrs. Ellis Gilbert, West Hartford; for the laymen's council, president, A. L. Muller, Waterbury; vice-president, James Case, Norwich; secretary, Horace Sloat, Hartford; for the education society, president, Rev. B. N. Timmerman, Meriden; vice-president, Rev. H. Thompson, Stonington; vice-president, Rev. J. G. Osborne, Danbury; secretary, Rev. E. E. Sundt, S. Willington; treasurer, Chapel S. Carter, Ansonia; auditor, Mr. J. Buckley, Ansonia; for the convention, Rev. David A. Pitt, Norwich; first vice-president, H. H. Dickinson, Hartford; second vice-president, Mrs. Allen W. Brown, West Hartford; general secretary, Rev. Elbert E. Gatt, Hartford; treasurer, Chas. E. Priester, Hartford.

Here, There and Everywhere

SECOND CHURCH, Newark, Ohio, at the recent business meeting passed a resolution affirming belief in believers' baptism by immersion only, prerequisite to church membership.

EVANGELIST MORDECAI FOWLER HAM, Anchorage, Ky., head of the Ham-Ramsay evangelistic party, inaugurated his fall schedule of work at Mayfield, Ky., Sunday, Oct. 17. A large tobacco warehouse has been remodeled into an ideal campaign tabernacle with a seating capacity of 5000 and it is reported that interest is evident throughout the entire section and large crowds are attending the services. Mr. Ham has returned to America from London, England, where he was a lecturer at the recent World-Wide Bible Conference held there.

FIRST CHURCH, PORTLAND, ME., rededicated its building Oct. 17. On this day also Pastor William S. Jacobs gave notice of his resignation.

THE SUNDAY-SCHOOL attendance at First Church, Phoenix, Ariz., is near 700.

TWO CANDIDATES WERE baptized at Washington Heights church, New York City, Oct. 24.

MR. ARTHUR E. ANDERSON of Cannon Falls, Minn., brother of Dr. Frank L. Anderson of East Orange, N. J., died in a hospital at Rochester, Minn., Monday, Oct. 18.

MR. HADDON ILSLEY and Miss Della Day (McPherson, Kan.), were married Sept. 17. Rev. C. T. Ilsley of Augusta, father of the groom, officiated.

YOUTH ASSOCIATION, PENNSYLVANIA, adopted resolutions declaring the New Testament to be the sole guide of faith and practice, and immersion to be the scriptural mode of baptism and prerequisite to membership in a Baptist church.

MISS MARION ELIZABETH SNETHEN arrived at the parsonage of Memorial church, Middlebury, Vt., Sept. 13. She weighed 140 pounds and one ounce. The parents, Mr. and Mrs. R. Emerson Snethen, have hopes of her becoming a great singer, the hope being based on her ascertained lung power.

SEVEN POINT, WIS., raised more than \$1000 last year, paid all expenses and is now looking for a young lady to take charge of the young people's work and the church.

FIRST CHURCH, East Orange, N. J., main services at the Baptist Home for the aged. Honorary Deacon A. K. DeLemos and Mrs. Windsor conducted the service Oct. 13.

Rev. C. T. ILSLEY, pastor at Augusta, Ga., has received 323 new members into the church during the past fifteen months.

PASTOR CHARLES DURDEN of First church, Springfield, Ill., is planning to erect an electric sign.

THE RALLY DAY SERVICES at Downers Grove, Ill., there were fifty-seven promulgated fourteen confessions of faith and thirty were baptized the following Sunday.

The auditorium has been refinished, lighting fixtures installed and more room added.

THE PUBLICATION SOCIETY team of religious educational leaders has arranged for training schools in Kansas City, Boston, Charleston (W. Va.), and Milwaukee.

WOOD RIVER, ILL., entertained the Alton Association Sept. 28-30. The pastor, Rev. John W. Patterson, came to this field, Sept. 26. Seventeen new members have united with the church during the past three Sundays.

REV. W. W. SEARCY of Blue Rapids, Kan., is seeing his church crowded and witnessing many confessions in the special meetings led by Evangelist E. S. Stucker of Ottawa, Kan.

REV. E. R. ALLEN goes from Bay City, Mich., to First church, Mystic, Conn. Mr. Allen has four sons in the ministry: William V., Deep River, Conn.; Frederick, Troy, N. Y.; Joseph J., Pittsburgh, and Arthur V., Detroit.

REV. HARVEY R. TRAVER, graduate of Colgate and four years president of Leland university, New Orleans, died at his home in Hartford, Conn., at the age of eighty-three.

DR. JOHNSTON MYERS, who has published for many years the *Temple Advocate* at Immanuel church, Chicago, has issued the last number and published his valedictory.

THE BARACAS AT FIRST CHURCH, Malden, Mass., have eighty-one young men in their class and are campaigning to make it 200.

FIRST CHURCH, ADRIAN, MICH., has organized a men's double quartet which is doing fine work under the direction of Mr. Harry Cole.

A PARISH SUPPER for all members of the church and congregation was held Oct. 28, at First church, Franklin, N. H.

THE BROTHERHOOD OF First church, Aberdeen, S. D., entertained the choir of the church at a banquet. Forty people sat down to the tables.

CALVARY CHURCH, Minneapolis, extends to its new pastor, Rev. H. Walker Vincent, an earnest and devout welcome.

REV. W. F. HARPER delivered an address on world evangelism at Temple church, Los Angeles, Oct. 17.

REV. WILLIAM S. ABERNETHY of Calvary church, Washington, D. C., preached to 550 students at Mercersburg academy, Oct. 10, in the new building of the academy which cost \$700,000.

SPECIAL REVIVAL MEETINGS begin at North Shore church, Chicago, Nov. 7.

ONE O'CLOCK LUNCHEONS held on successive days in the homes of members of the church are a feature of the women's work at Wilmette, Ill.

PASTOR ROBERT I. WILSON at First church, Jamestown, N. Y., discussed, on a

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recent evening, the question "Should the kaiser be allowed to return to Germany?"

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

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\$100.00 for your Church or Sunday School

12 ADDITIONAL AWARDS \$50.00 RANGING DOWN FROM

You can make big money for your church or its organizations by selling our beautiful colored

Christmas Seals at 10c per asst.

Any child can easily sell a dollar's worth. We send 100 assts., easily sold for \$10.00, without any advance payment, to any responsible adult in your church. When sold, send us only \$5 and put \$5 in your church or S. S. treasury. In addition we give a cash award of \$100 to the church selling the most before Christmas, and 12 other awards as explained in circular sent with seals. Get started at once. SEND NO MONEY. We trust you till seals are sold.

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surveys of educational and missionary work of the denomination. These surveys are followed by inspirational addresses on Sunday evenings by representatives of different societies and boards interested.

B. Y. P. U., OF BERWYN, ILL., held a hard times party Oct. 26.

VOCAL SOLOS, PIANO SOLOS, trumpet solos, harmonic trumpeters and a quartet enlivened the Sunday evening service at Immanuel church, Scranton, Pa., Oct. 17.

ON THE OCCASION OF Rev. W. R. Jewell's closing his work at Chicago to take up that of director of religious education at Euclid Avenue church, Cleveland, the religious education committee of the Baptist executive council of Chicago passed warm resolutions of regret at his leaving and of commendation of his character and qualifications for his work.

PASTOR LEOPOLD H. R. HASS of First church, Waterville, Me., introduced his evening sermon on a recent Sunday with a four-minute editorial on the subject, "What should be the Christian attitude towards the modernist-fundamentalist controversy?"

MORE THAN 1300 PEOPLE attended services during rally week at Immanuel church, Omaha.

SINCE EASTER TWENTY-FIVE members have been received into First church, Hempstead, N. Y., by Pastor Benjamin B. Abbitt. An every-member canvass secured subscriptions enough to cover the budget and double gifts to missions. Mrs. George S. Kilby has given the pastor a car in memory of her deceased husband who was deacon of the church.

EVERY SUNDAY MORNING Miss Florence Cave gives an organ recital at First church, Lincoln, Neb., which is broadcast along with the sermon of Pastor C. H. Walcott.

ON SUNDAY, OCT. 24, Pastor Henry G. Weston Smith of Calvary church, Norristown, Pa., preached an illustrated sermon church built entirely from one tree.

FIRST CHURCH, READING, PA., is making preparations for evangelistic services to be held during January.

A PROPOSAL IS UNDER consideration to merge South church and Clinton Avenue church, Newark, N. J.

BETHANY CLASS AT Central church, Bloomfield, N. J., held a white elephant and hallowe'en social Friday evening, Oct. 29.

PASTOR ARTHUR M. SPILLER of Essexville, Mich., baptized seven candidates in the Saginaw river Oct. 17. About fifty members and friends of the church went by auto to the place of baptism.

THE MEN'S LEAGUE of Creston Avenue church, New York City, held a smoker and social Oct. 22 to which it invited all men who were friendly and also all who were hostile to hear an address by Edward F. Loomis on the subject "Is it farewell to train and trolley?"

FIRST CHURCH, OTTAWA, KAN., will spend November in a community campaign of evangelism.

THE BAPTISTS OF Eldorado, Kan., where the state convention was held, are said to have the largest church building in the state.

THE QUAINANCE CLUB of the college church, Hillsdale, Mich., debated the question "Can a Christian Believe in Evolution?"

PASTOR A. O. BROYLES has closed a prosperous year at Ontario, Ore., and enters his second year with excellent prospects. He has just closed a series of sermons on present day problems of social life.

PASTOR STEWART B. CRANDELL developed the problem of miracles on a Sunday evening at the First church, Battle Creek, Mich., asking, "Can the modern world believe them?"

BATES COLLEGE HAS five new members of its faculty. They are Profs. Edwin M. Wright, A. A. Hovey, Carl A. Mendum, George S. Getchev and Charles E. Packard. A two-story addition is being added to the chemical laboratory. Work is progressing rapidly on the four units of the physical education plant. The Clifton Daggett Gray athletic building is finished and the men's and the women's locker buildings will probably be ready about Christmas time. The gymnasium which is the fourth unit, will be finished as far as funds will permit.

REV. HECTOR C. LELAND, pastor ad interim at McComb, Ill., and Miss Estella Evans of Dewitt, Iowa, were married Oct. 5 by Dr. J. W. Weddell, acting pastor at McComb, Ill.

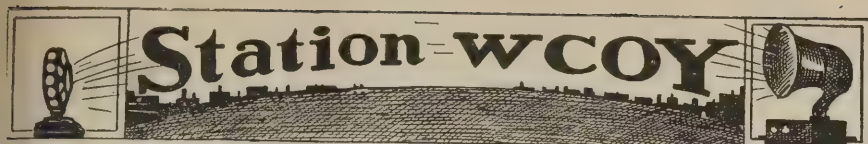
THE BAPTIST CHURCH of Mauston, Wis., invited the sister churches of the La Crosse Valley Association to meet June 17 for the purpose of ordaining their pastor, E. A. Spees, for the gospel ministry. Rev. W. S. Stewart acted as moderator; Rev. C. E. Bowen, as clerk. Mr. Spees having passed a satisfactory examination, the evening was set aside for the ordination service, Rev. W. S. Stewart preaching the ordination sermon. Rev. J. M. Wilson, Rev. J. J. Johnson and Rev. C. E. O'Beirne took other part.

AUSTIN FIRST CHURCH, Chicago, is making large plans for the fall and winter. Mrs. F. C. Gardiner has been secured as church visitor. The new director of music is Mr. J. E. Peterson. The church has loaned its pastor, Dr. York A. King, for service in the great denominational evangelistic campaign. He conducted conferences on evangelism at the state conventions of North Dakota, at Minnesota and of Kansas, at Eldorado, and spoke at the Illinois State Convention.

REV. F. ERNEST BRAY, pastor at Down Center church, Kan., closed fine meetings with the Smith Center church Oct. 3. The meetings continued for three weeks, a great spiritual uplift was experienced by the church and twenty-four new members were added to the church, fifteen by baptism. Rev. H. A. Welch, pastor of the Smith Center church, supplied the pulpit of the Down church while Mr. Bray conducted meetings with the Smith Center church.

REV. H. A. WELCH, pastor of the Smith Center, Kan., church, is in meetings with Pastor E. A. Sloan and people at Afton, Kan.

WITHIN THE PAST eleven months Pastor E. L. Mullins has welcomed sixty-eight new members at Immanuel, Ft. Wayne, Ind.



THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel bldg., Chicago.

"Now what do you think of this? A man says he sent \$2.50 to a concern which diverted an appliance for keeping down gas bills. He says when the thing arrived was only a ten-cent paperweight. Can you beat it? The same amount of money invested in his denominational paper might not have kept down his gas bill (in fact, seems to work the other way with some people), but at least he would have had copies of the—

"Honestly, we're not joshing. It doesn't work after the fashion of a certain restaurant. The guest inquired of the waiter, 'This is a good restaurant, isn't it?' 'Yes,' replied George, 'If you order a fresh egg you will get the freshest egg in the world. If you order a good cup of coffee you will get the best cup of coffee in the world, and—' 'I believe it!' shouted the irate guest, 'I ordered a small steak and—' 'No, no, nothing like that. \$2.50 invested in THE BAPTIST brings the world to your door. What more do you want? We aim to give good measure, heaped and pressed down, shaken together and running over.

"Yes, surely. We've been criticised a little. It reminds us of the family that just returned from the morning service. Dad said the sermon was on the son; mother was sure the music was punk; sister thought the ushers were awfully plain. Then Tommy, who had observed what his relatives had put on the collection plate, piped up and said, 'Well, I thought the whole show wasn't so worse for a sickle apiece.' Those who are loudest in their criticisms are usually those who have never tried to help the editors improve the paper. Just get this:

"Enclosed find \$2.50 for renewal, and in addition will add that I appreciate THE BAPTIST more each year.' So writes Mrs. C. A. Davis of Rochester, N. H. It is a little phrase, 'And in addition,' that makes all the difference in the world. Mrs. Davis didn't have to do that. It just came out of her heart and it lightened the load for us. It is such a contrast to those who are always singing the well-known song: 'Fight in the corner where you are.'

"We asked a pastor the other day if he wouldn't make a special effort to enlist more people as readers of the paper. 'Ah, brother,' sadly quoth he, 'I have my nose to the grindstone too long and too hard now.' We saw our quest was hopeless. Reminded us of the rube who drove his old tin can down Michigan avenue. He attempted to turn into Jackson boulevard. 'Kin I turn here?' he yelled to a policeman. 'I think maybe you can,' said the officer politely, 'If you've got a steering wheel.' That was the rub. Our depressed pastor with his nasal protuberance against the grindstone lacked a steering wheel. He was not running the machine. It was running him. This is tragedy triumphant. Everybody suffers along with the flat-nosed proboscis.

"Pep up," says Pastor Ray McCann of Mitchell, S. D. 'THE BAPTIST is getting better and better. The section on "Churches at Work" is especially helpful. I'm trying out an experiment. I get three copies of the paper every week and place them on a table in the rear of the church and they sell themselves. I am planning on putting on a series of four-minute speeches in the morning services during articles in the paper. I am also arranging to get the \$2 rate by increasing our list to 10 per cent of our membership. A non-reading pew makes the work of the pulpit just about twice as hard. Why this extra hard sledding?' Pastor McCann has the right idea. No war was ever won by General Apathy. A non-reading church is nearly always an apathetic church.

"The office boy says that in his opinion all church members may be divided in the following groups: workers, jerkers and shirkers. The workers are a'ways at it. The workers read THE BAPTIST and pay for it cheerfully. The jerkers move by hand and starts. They are busy by streaks but you never can tell whether they are coming or going. The shirkers are the perpetually tired people who never do anything but rest. For them a suitable collect is 'From such, Good Lord, deliver us, O Lord.'

"WCOY now signs off. Sweet dreams if your sub. is in advance. If otherwise, how could they be? Good night."

Adults except eight, and thirty-eight were baptized. An orchestra has been organized for the Sunday school. Sunday-school attendance has reached 100. Church attendance has more than doubled in recent months.

Want Ad

Evangelist E. S. Stucker, Ottawa, Kansas. Preaches at church or union meetings, with or without singer. Open dates.

REV. R. A. SCHMIDT has decided to terminate his work as pastor of the Miller Memorial church, Baltimore, Md., after a pastorate of four years. His resignation took effect the last Sunday in September. He is available for another pastorate and as a supply in the meantime.

PASTOR ERNEST A. MAIN of University church, Los Angeles, has completed a

series of sermons on "How Do You Spell Your Religion?" And he developed different ways of spelling it, such as "L-O-V-E", "L-I-F-T", and "O-T-H-E-R-S".

"IN COLUMBUS' BOOTS" was the subject of the Columbus day message of Pastor Frank B. Fagenburg at First church, Springfield, Mass.

Obituary

Anna Hamilton Meredith, born in County Cavan, Ireland, 1839, died in Polk, Neb., Aug. 24, 1926. She was married to Robert P. Meredith, 1862, in Cincinnati, moving thence to Champaign, Ill., and Arborville, Mich. Mrs. Meredith was an active leader and worker in church activities until age prevented. Her reading of "THE BAPTIST" and predecessors dates back to "The Christian Times". Her sterling Christian character is the rich legacy she left to family and friends. A daughter, Mrs. Allie Tenney, Polk, Neb., and two sons, Harry S., Omaha, and David E., Colorado, survive her. Few women have served the Master and the church more faithfully.

Folks, Facts and Opinion

(Continued from page 1143)

Miss Meme Brockway, general director of children's work for the American Baptist Publication Society, will devote one year to Sunday-school work on the foreign

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FREE SAMPLES TO SUPT., PASTOR or COM.

Sample of 6 Services, 96 pages, Music, etc., free to Pastors, Superintendents, and Committees.

Not Free Samples, but sent for examination, are the following new publications:

"Christmas in Cherryland," 35 cents, \$3.60 the dozen. A charming cantata, Japanese in part with snap and go in words and music.

"A Trip to Santa Claus Land," 35 cents, \$3.60 the dozen. Very easy, for younger folk.

"The Word Fulfilled," Dr. Geibel's story cantata. For Sunday service if desired. 30 cents each, \$3.00 the dozen.

These new publications not sent for examination:

Christmas Helper, No. 14—25 cents. More than 100 selections in one book—6 songs included.

Christmas Specials, No. 3—25 cents. 5 Special Numbers in one book.

"Come Any Time." A play, 25 cents. They come all at once to spend Christmas. Very funny.

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"Bring People to Church"
Write today for catalog and special proposition—new low prices and liberal terms.
THE JOHN B. MORRIS FOUNDRY CO.,
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Electric Organ blowing suits for organs of any make.
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Ask for Catalogue and Special Donation Plan No. 10
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

mission field. The Publication Society, together with a generous private donor, is making this service possible. She has been appointed to deputation work among workers with children by the World's Sunday-School Association. The American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society will cooperate. She will work in Egypt, Ceylon, India, Assam, Burma, China, Korea, Japan and the Philippines. She sails Nov. 6 from New York and expects to reach San Francisco one year later.

On the eve of the election, the political tangle in Illinois among the candidates for United States senator is significant. The democratic candidate, Mr. George Brennan, is uncompromisingly "wet." Mr. Frank L. Smith, the choice of the republican party is politically and, his friends say, personally "dry." Mr. Hugh S. Magill, running independently, is unquestionably "bone dry." The Anti-Saloon League has endorsed Smith. A revolt against Smith developed several weeks ago due to the fact that Smith's campaign has been financed heavily by great corporate interests. Magill is in the race as a practical protest against alleged corruption in politics represented by both Smith and Brennan. The Anti-Saloon League steadily refusing to withdraw its endorsement of Smith is the target for the indignant criticism of many former friends and supporters of the league. In the meantime the world's greatest newspaper and the Hearst papers are supporting Brennan on his "wet" platform and Magill on his "dry"

platform. It is a triangular tangle which only the voters can straighten out on election day. The game of politics is a difficult game for an idealist to learn and to play with skill and the game is on in Illinois with a vengeance.

Editor and Mrs. John Earl were the first guests to enjoy the hospitality of President and Mrs. W. P. McKee in their new home on the beautiful campus of Frances Shimer school when the editor conducted the vesper services in the college chapel Oct. 17. The president's house is the gift of Mrs. Winona Branch Sawyer, Lincoln, Neb., and is named in her honor, the Winona Branch Sawyer house. Mrs. Sawyer was graduated in 1873 from the Mt. Carroll seminary which was founded in 1853 by Frances Shimer. The memorial which her gift has made possible is all that a college president's house should be. As the school will appear in the near future in THE BAPTIST in a feature article written by H. Campbell-Duncan the description of the house will be deferred until then. In the meantime we are giving our readers the opportunity of looking on the fine face of the woman to whom Frances Shimer school is indebted for the new home of the president.

Covers Were Laid for Twelve

(Continued from page 1144)

enforcement budget for the year starting July 1, 1927, at thirty million dollars.

"Enforcement would be worth a billion dollars as an economic investment,"

says Irving Fisher, professor of economics at Yale university.

Thirty million dollars placed against one billion dollars does not loom large. And this concerns only the economic effect. The social, industrial and moral benefits are not included.

Ninth cover: It is stated that the eighteenth amendment should be peeled out of consideration for the boring men, upon whom it is said to work hardship. We quote from an editorial headed "Prosperity Will Last" which appeared recently in *Collier's Weekly*: "Business is good beyond expectation and prosperity gives every promise of long continuance. . . . The biggest single factor in our continuing prosperity is the upward tendency of wages. . . . Prohibition is another undoubted cause of our unprecedented prosperity."

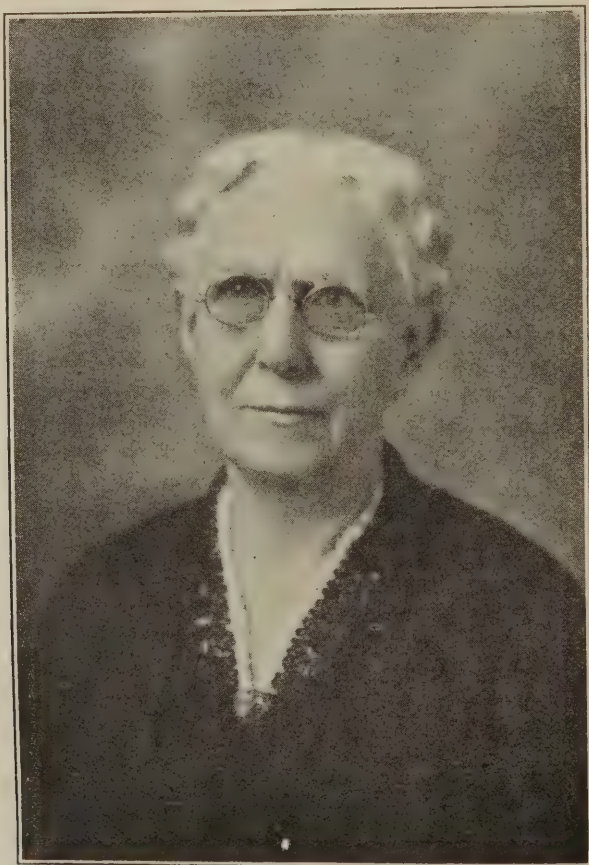
"We find that the 'real' wages of employed workers in American industry after making all due allowance for changes in the purchasing power of the dollar, increased 22 per cent between 1914 and 1925; also that most of the sudden improvement came immediately after prohibition," writes Irving Fisher in "Prohibition at Its Worst."

Louis J. Taber of Ohio, master of the national grange, is reported to have told President Coolidge that the farmer is stronger for law enforcement now than ever before. To newspaper men according to one of them in the *Chicago Daily News* he stated that he had returned from a recent trip to Europe a lot drier than he went over. The low wages, low standard of living and long working hours in Europe had convinced him, he asserted, that America must stay dry.

John G. Shedd, chairman of the board of Marshall Field and Co., is quoted in the *Economist* as saying: "The benefits from prohibition which have occurred to working men and their families in the last seven years cannot be stressed too strongly. . . . Savings have been growing steadily from year to year, and the growth in the accumulations of the labor classes has been notable since prohibition closed the corner saloon."

Whiting Williams, who left an executive position to work in the ranks of labor in many sections, that he might be qualified to write "What's on the Worker's Mind?" says from his wide experience: "As to the great mass of self-respecting workers, these, I say, know well already, the peril of John Barleycorn as a social companion. They are feeling daily less and less need of ministrations because they are not only enjoying better homes, better wages, better recognition generally, but because they are finding so much more satisfaction in what these new betterments permit—the movies, the radio, the respectable dance hall and, of course, the club. Hardly one of this great group would vote either for the old saloon again or for whiskey."

Tenth cover: One method often



MRS. WINONA BRANCH SAWYER

Recently recommended to us for holding liquor traffic in check should it be stored, is that of government control of the manufacture and sale of liquor, such as is practiced in some of the provinces of Canada. Recently one of the well-known publications of this country sent a staff correspondent to Canada to investigate and report conditions resulting from this government control. To quote from one section of the published report:

"British Columbia" decided some five years ago to adopt 'moderation' with government control of liquor. Today it finds itself with something approaching liquor control of government. . . . Everywhere in British Columbia today is the public conviction that liquor plays too prominent a part in public affairs; that the politics of the province is hopelessly entangled with the liquor interests; and that the province's efforts are being devoted not to temperance, but to the sale of liquor in ever increasing quantities."

A. M. Manson, the attorney general in charge of the liquor business in the province, is quoted as saying: "There never has been a day when the brewers have spent every minute of it doing their utmost to contravene the will of the people, to defy the government of the province and to tear down the law of the land."

The "Vancouver Province" is quoted: "The situation is disturbing, for the uneasy alliance of liquor and politics never looked anything but evil for British Columbia."

In the light of such an experience are we in the United States prepared to advocate the restoration of the liquor traffic even under government control?

Eleventh cover: Much is said and written of the dangers from the bad liquor dispensed by the bootlegger. The claim is made that if the liquor business is restored and regulated by law, bootlegging will be discontinued, the drinker can be sure of the "pure article" and will not run the risk of being poisoned by the bootlegger's product. Bootlegging is not a by-product of prohibition, but its evils, including poison moonshine, unknown in pre-prohibition days.

When the American saloon was in vogue under license, there existed in every town and village and big city a professional bootlegger and joint-ventures states the *Christian Herald*. Would it seem to justify the belief or the argument that repeal of the eighteenth amendment and restoration of the liquor traffic would abolish bootlegging?

Twelfth cover: The statement is repeatedly made that the eighteenth amendment is corrupting the youth of the country; that since it was adopted

drinking has very largely increased in our colleges. However, a poll of 213 college institutions in forty-four states conducted by the *Literary Digest* has disclosed that drinking in our colleges is decreasing.

"Prohibition is winning in the colleges, according to the almost unanimous testimony of more than 200 college and university heads who have replied to a questionnaire. . . . The repeated charges that college students and the youth of the land at large have been debauched by prohibition are refuted by this great array of witnesses."

Frederick S. Jones, outgoing dean of Yale college, reports that "there is decidedly less drinking than before prohibition."

Pres. Daniel L. Marsh of Boston university says: "The fact of the matter is that there is no comparison between conditions today and conditions as they were before prohibition. . . . It happens that I am now president of the university where I was a student eighteen or nineteen years ago. I speak the words of conservative truth when I say there is by no means as much drinking today in the city of Boston or among the students of this student center as there was a score of years ago."

"The majority of these young editors agree with the majority opinion expressed by the college heads . . . that drinking among students has declined in recent years."

"The proportion of drinkers has certainly decreased."

"Drinking has greatly decreased."

"There is less drinking than before prohibition."

"Drinking has decreased remarkably during the last six years."

"The majority of students, male and co-eds, are against drinking."

"Prohibition has been a success."

"It is significant that the majority of replies from New York state, where enforcement is said to be an uphill battle all the way, express the opinion that drinking is on the decrease."

Such are the truths revealed when some of the covers are lifted. There are other covers which might be lifted, revealing other truths.

We have not attempted here to list all of the benefits which have resulted from prohibition. Nor have we endeavored to refute every ingenious argument put forth by those who are deliberately and determinedly attempting to bring back into our country the licensed drink menace. We have merely presented some of the facts.

The temptation to remain silent when statements are made in our presence attacking the eighteenth amendment and undermining the cause of prohibition is a natural one. We shrink from debate or discussion. We are desirous of peaceful relations. Let us not overlook the fact, however, that our silence is construed as approval and agreement. It becomes, then, a form of actual treachery to the truth and to our convictions. It is time for us to speak on this subject fearlessly, authoritatively, and at every opportunity. We have no need to apologize for being advocates of a righteous cause. A movement which is directed against the foundations of our government, which threatens to destroy the happiness of our homes, which would help to degrade and debauch our citizens and to pollute the atmosphere breathed by our children, cannot but challenge Christian womanhood to determined resistance.

What shall we do about it?

Let us not minimize or disregard our personal responsibility.

Two Questions and One Answer

THE QUESTIONS

1. How can I safeguard my bequests for benevolent causes?
A will is fraught with legal technicalities involving the possibility of contest and waste of money in execution.
2. How can I leave an assured income for my heirs?
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You can solve both problems by making yourself your own executor as provided in the annuity plan. Our new booklet explains the annuity plan fully. We shall be glad to send it to you on request. Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for complete information. All correspondence will be treated in strictest confidence.

American Baptist Foreign Mission Society
Have you made your will? Read it again and see that the full corporate legal name of the Society is written as above.

AY,
AD!

CHUMMY TALKS BETWEEN
FATHER AND SON
By Wallace Dunbar Vincent

Talks between father and son on
games, sports, duties, habits, qual-
ities and aims. Sixty chapters of
entertainment, interesting, helpful, informing.

Illustrated by Deputy Chief Scout Executive Fisher. \$1.50

REVELL CO., 158 5th Ave., N. Y.; 17 N. Wabash Ave., Chicago

Let us speak frankly and with conviction to our friends and associates at club, at church, in social gatherings and in our homes, of the facts appearing here or gathered elsewhere. They need to know some of these things. They need to know that we believe in prohibition.

Let us not fail to vote at all elections.

Let us vote only for candidates of character, who declare themselves in favor of law enforcement and who are active supporters of the eighteenth amendment.

Let us use our influence to induce others to vote.

Let us not underestimate the accomplishing power of a strong righteous conviction.

Let us pray that all Christian people may be true to the responsibility which rests upon them.

—Civic committee, Woman's American Baptist Foreign Mission Society; Woman's American Baptist Home Mission Society: Mrs. Charles Gauger; Mrs. Frank M. Goodchild; Mrs. R. L. Jones; Mrs. Curtis Lee Laws; Mrs. W. H. Mount; Mrs. H. H. Skerrett; Mrs. Clayton D. Eulette, chairman.

Lesson Notes for Nov. 7

THE FALL OF JERICHO
Lesson Text: Josh. 6:12-20. Golden Text: I. John 5:4

Some things fall down without the application of force from the outside. They carry within themselves the seeds of their own dissolution. Such was the case with ancient Jericho.

The Foolishness of God

It is Paul who uses the phrase, "the foolishness of God," with reference to the preaching of the cross which to the Greeks was folly and to the Jews a stumbling-block. But Paul proceeds to add that the foolishness of God is wiser than man. The fall of the walls of Jericho is a striking illustration of the same truth. It must have been a strange sight to the citizens of the fortified city of Jericho to watch a peaceful parade of religious enthusiasts proceeding around the walls once a day for six consecutive days and seven times around the wall on the seventh day. It must have looked like a peace of organized absurdity. The parade was timed to the minute with the march of the years, and when the hour of destiny struck, the walls of Jericho fell because disintegration sapped their strength, and destruction was inevitable. To all appearance the walls may have looked as formidable as ever, and it must have required faith of a courageous kind to compel the marchers to walk around the city in the belief that the procession itself would eventuate in the fall of Jericho. For like that is always the inspiration of progress. Slavery was entrenched in America for generations, and when abolitionists began their organized efforts to make the United States the land of the free in reality, they were regarded by the vested interests with as much cynicism as the Israelites were regarded by the overconfident people of Jericho. But the long and apparently fruitless march of events with abolitionist defeat more numerous than victories, produced a Lincoln who signed the declaration of emancipation. Hardly anybody dreamed twenty-five years ago that the liquor traffic would be outlawed in America the first quarter of the twentieth century. It was a discouraging round of political defeats that met the old prohibition party year after year as its candidates were placed on the ballots; prohibitionists kept on marching. The liquor traffic laughed at the feeble efforts of the Woman's Christian Temperance Union with its slow-moving educational program and with its members helpless in politics because they were denied the ballot. But the W. T. U. never allowed the parade to stop until women were enfranchised and the walls of the protected liquor traffic came down. The movement against war, the organized efforts for international good-will and permanent peace are regarded today in many quarters as absurd. But wars will cease because they will be outlawed, and the march of progress will go on unbroken because we have faith in the ultimate victory of right against might, and because of faith they will carry on a fight for which seems to be less than a forlorn hope.

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good lesson to every pastor; but whatever he adopts of the prayer meeting plan he had better leave untouched the notion of advertising the nostrums of Paine and Ingersoll. A Clausen might make the scheme profitable, but not the average good preacher in even a good church. In summing up the merits of Doctor Clausen's "technique" we are obsessed with the conclusion that it is the "man behind the gun" that does the execution.

—H. O. ROWLANDS.

Mary the Mother and All Mothers, by George MacAdams. New York: Abingdon Press. \$1.50.

A book that will be welcomed especially by those who desire more religion and less "handkerchief display" on Mother's day. Here is beauty without sentimentality, and reverence without superstition.

—FRED E. DEAN.

American Villagers, by C. Luther Fry of the Institute of Social and Religious Research. New York: Doran. \$2.50.

The present condition of the rural population presents one of the greatest problems in American life. An American village is defined as one having a population of 250-2500 people. Doctor Fry tells us that there are 18,000 American villages comprising one-eighth of the population of the United States. He tabulates the population of these villages as to race, sex, profession, the percentage married and the number of children in each family. He also gives school and church statistics. There is an introduction by Dr. Esmund des Brunner, sociologist, and a chapter on the social composition of the United States by Luther Sheeliegh Cressman. To those interested in rural life, the book should prove valuable.

—O. P. LOVIK.

The Saving Sense

Jimmy, spending the night with George, tumbled into bed without saying his prayers, while George knelt and said his prayers earnestly.

"I don't ever say any prayers at home," boasted Jimmy.

"Well, you better say them here because this is a folding bed," said George.

She: "What animal would you say is the most stupid, Thomas?"

He: "The sheep, my lamb."

He had called to take his girl friend to church and was enthusing about the new minister.

"Why, he moves every one to tears! You should have been there this morning—there wasn't a dry eye in the house."

"I can't go then," said the girl friend, taking off her hat. "I've got the wrong kind of make-up on."

"There's more than one road leading to heaven," said Bishop Manning, in depreciation of religious differences. "Most of these religious quarrels remind me of

little Egbert Jones.

"Egbert," said his teacher, 'how much is six and four?'

"Twelve," said little Egbert.

"No. Try again."

"Nineteen."

"No."

"Seventy-seven."

"Egbert, Egbert," said the teacher, 'why not guess, while you're about a smaller number—ten, for instance?'

"Oh, no," said little Egbert; 'six and four couldn't be ten.'

"Why couldn't it?" cried the teacher.

"Because," said Egbert triumphantly, 'five and five are ten.'

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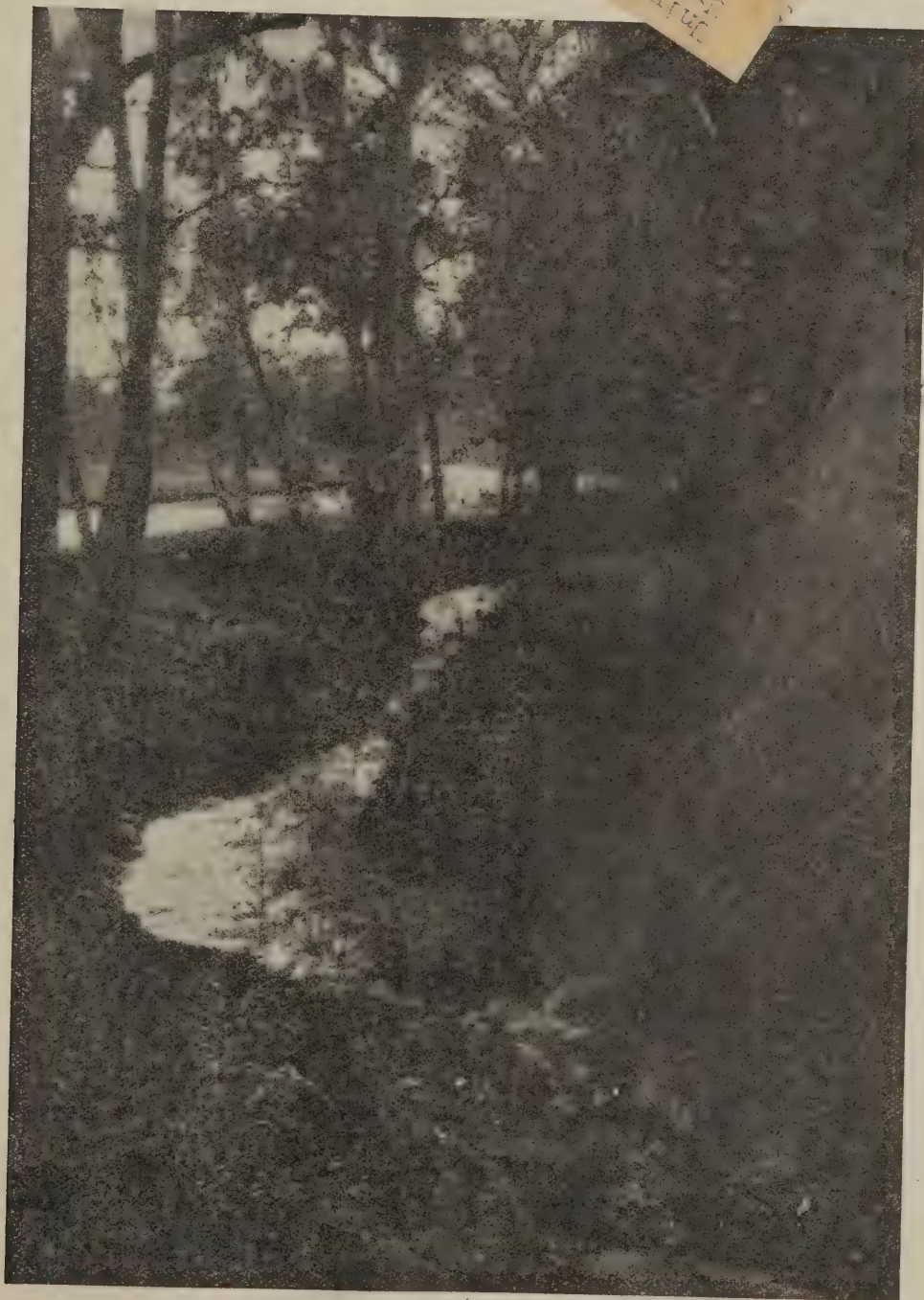
Volume VII

November 6, 1926

No. 40

The Baptist

Published Every Week by the Baptist Convention



THE ZANJA AS IT FLOWS THROUGH THE UNIVERSITY OF REDLANDS CAMPUS

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Folks, Facts and Opinion



This topsy-turvy society of ours has been sending its women into the office; will it end by putting its men into the kitchen? Men of Providence, R. I., at least some of them, are making arrangements to take cooking lessons.

For several years the W. C. T. U. has been thrown to some degree into the shade by the leadership of the Anti-Saloon League. But it has never ceased to enlist a considerable body of earnest women in its broad program of reform. Recently it has entered upon a new phase of activity and prominence, and in the last eleven months it has enrolled 55,000 new members.

Once more the "Nordic myth" has been exploded, this time by Dr. Nathaniel M. Hirsch. He tested more than 5000 New England school children and found their intelligence to run in the following order from the highest down: Polish Jews, Swedes, English, Russian Jews, Germans, Americans, Lithuanians, Irish, British Canadians, Russians, Poles, Greeks, Italians, French Canadians, negroes and Portuguese. This proves what it proves, if anything.

Sherwood Eddy looks forward to a new religious reformation as vital and far-reaching as that of Luther's day. He finds the Protestant reformation in a state of arrested development, that it gave to the world an individualism that does not fit the social needs of this age, that our inheritance through it is a patchwork of Greek, Roman, Teuton, Lutheran and Calvinist elements in a semi-pagan civilization. In the *Central Christian Advocate* he sketches a needed and coming reformation that "will be true to the spirit and genius of the age; will combine vital personal religion with social application; and will have the dynamic of spiritual passion."

"Thou shalt not upset the apple cart" is a new commandment discovered by the editors of the Methodist church papers. And they reject it with gusto. It grows out of a situation described by them in these words: "Like the pressure of the atmosphere of fifteen pounds to the square inch on all of us, there is the ever-present pressure of the ruling ideas of the masters of the economic and business world and the situation of the church itself. That situation is complicated in thousands of instances by the fact that the church has given large hostages to the business world to further a building program. Millions of dollars of mortgages are held over churches. There are unpaid pledges of other millions of dollars. It is for the temporal interest of the church to avoid any disturbance in the placid calm of business prosperity."

It is reported that the Soviet government is promoting the establishment of a Jewish land colony of 100,000 people on the coast of the Azov sea.

The use of passenger airplanes with sleeping accommodations has begun in Europe. And a hydroplane is about to be launched at Friedrichshaven, Germany, that will carry twenty-five people.

We have this interesting information from Pres. V. L. Duke concerning the Zanja, which is pictured on our cover page: The Zanja is a small stream which flows through the University of Redlands campus. Tradition says that it is an artificial stream built by the Indians in the very early years. The water which flows through this stream comes from the mountains just east of Redlands, the highest peak of which is Mt. San Geronio, commonly known as Old Gray Back. It has an elevation of something over 11,000 feet and is the highest peak in Southern California.

In Nineteen Seventeen

BY RALPH M. JONES

*I CAME upon the name an hour ago
Of Silas Drew, just half-way down
the list
Of soldiers killed in action. Well, I
know
That he'll be missed.*

*He was so commonplace, and prone to
thrive
On little-village life, it doesn't seem
He could be dead that way. He used to
drive
Peck's order team.*

*And even now his eyes look into mine,
The order-book poised deftly on his
palm:
"Well, what's today? Our grapes are
extra-fine—
I thank you ma'am."*

*The little church will miss his freckled
face
Beside the shrill soprano's; and the
queer
Abrupt explosions of his cautious bass
Still haunt my ear.*

*And now he's dead in France, like some
old knight
Who fought with paynims in the long
ago
For his fair lady. And it seemeth right
To have it so.*

*Ah, dear Democracy, how many brave
And strong and wise, who left a shin-
ing name
In storied verse, have gone into the
grave
For your true fame!*

*But yet to me there lies some special
gleam
Of finer grace in this: that Silas Drew
Should clamber down from his old order
team
To die for you.*

An Armistice day message of the Federal Council of Churches presents this alternative: "Either the creation of effective agencies for the settlement of every dispute by the arbitrament of reason, law and conciliation, with general agreements to use those agencies and solemn undertakings not to resort to war; or ever-increasing competitive preparation for war and recurring wars."

Five hundred Jewish rabbis are reported to be under investigation on the charge of having diverted sacramental wine to secular uses, that is, having used it or sold it for beverage purposes. The *American Israelite* expresses the hope that any such practice may be stopped. It says that no Jewish law requires the use of wine with alcoholic content in religious services, but that unfermented grape juice is just as allowable.

Rev. F. J. Peters, who for four years has served as general evangelist in Cuba, Porto Rico and Central America, has recently accepted a call to be American secretary for the South American Evangelical Union. This is an undenominational English mission which has heretofore maintained a branch office in Canada. It carries on missionary operations in Argentine and Peru where it is the successor of the Regions Beyond mission founded by Dr. H. Grattan Guinness. Mr. Peters rendered valuable service to the Home Mission Society by his special capacity as evangelist, but the field and opportunities for these intensive campaigns being limited, it was not possible to continue him in this service every year. It is hoped that after a period of service in this country the work may be opened again for Mr. Peters to give himself to special evangelistic service under denominational auspices.

The American Institute of Sacred Literature, Hyde Park, Chicago, Ill., is rendering a significant and valuable service to the churches in the publication of a Bible series of popular religion leaflets. "The Sermon on the Mount" from the translation by Edgar J. Goodspeed with a historical introduction by Ernest F. Scott is the latest of the series. Professor Scott calls the sermon on the Mount the fundamental document of the Christian religion. And it is fundamental because its message deals with the spirit rather than the forms of religion and reaches down deep beneath the surface of things to the hidden motives of the heart. The translation by Goodspeed in modern newspaper English which the man on the street can read with interest and understand. The American Institute of Sacred Literature conducts non-study courses in the Bible and religion and 10,000 register for its courses every year.

A gigantic program for the development of the resources of the great West is taking definite form. At an all-western conference held in Los Angeles in October a "winning of the West" league was formed. It will undertake to bring to service under one comprehensive plan the vast power resources of the Rocky mountains and of the region westward to the coast.

Back to the custom of the fathers seems to be the tendency of education with reference to the community use of school buildings. In many localities such buildings are used by local groups of citizens for recreation, discussion and research under various restrictions. Discrimination against unpopular minorities is to be expected in granting the use of the buildings, but even so their use for community service will make a valuable contribution to the community life.

The Chamber of Horrors is suggested in the *Living Church* as the appropriate repository for the following account of the worship of God as described in the *Kansas Gazette*: "At the Majestic theater at nine-thirty a. m. tomorrow the Harry G. Knowles Bible class will observe its second annual Ford Sunday. All Ford dealers will be special guests. Main street, from Seventh to Ninth, will be reserved as parking space for Fords only. Three-pound box of chocolates will be given to the man driving the oldest Ford in the class, and a two-pound box of chocolates will be given to the man who owns the largest number of men to the class in his Ford. Mr. Knowles will teach the class."

Dr. Herbert Lee Stetson, president emeritus of Kalamazoo college, was seventy-nine years old Saturday, Oct. 16. Since 1900 he has been a member of the Kalamazoo faculty, first as professor of psychology and pedagogy, then as acting president, 1911-1913, then for nine years president of the college. Since 1922 he has served as president emeritus and professor of psychology and education; and finally he resigned his active part in the work of his department to become the plain of the college. He was graduated from the Baptist Union Theological seminary in 1878; he had already been ordained a Baptist minister. Eight years later he received the M. A. degree from Franklin college, Indiana. For three years following he was editor of the *Indiana Baptist*. In 1888 he went to Des Moines, Iowa, as pastor of the First church; a year later he became president of Des Moines college. He left to join the faculty of Kalamazoo college. In 1900 he received the D. D. degree was bestowed on him in 1889 by Franklin college in recognition of his services there. Des Moines college later bestowed on him the degree of Doctor of Laws. During the term of his residence in Kalamazoo he has also lectured on psychology and religion at the University of Chicago and Rochester Theological seminary. Although a New Englander by birth he has devoted almost his entire life to the cause of the religious and educational development of the Middle West.

Women all over the world are expected to join in a movement to make Mar. 4, 1927, a day of prayer for missions.

Georgia Baptists are not excessively timid about claiming what belongs to them. They are numerous and they can vote. Hence they would have the world observe that the next senator from that state, Hon. Walter F. George, the next governor of the state, Dr. L. G. Hardaman, and the next mayor of Atlanta, are all Baptists.

The bold pioneering of the Y. W. C. A. in religious and social thinking that has characterized this organization in the last few years seems to gather momentum. Under its initiative a "pioneer student conference" has been called to meet at Milwaukee, Dec. 28. From the Atlantic coast to the Pacific 2000 students are expected, to consider some of the topics that "are up-to-date or beyond," with a list of speakers that includes Miss Maude Royden and Dr. Harry Emerson Fosdick.

Rev. John A. Howard, Baptist missionary at Contai, Bengal, India, attended recently a jungle heathen festival which he says "was as near to hell as anything can be." Here is what he saw: "According to good authority the fifteen or sixteen devotees had spent the night in drunkenness and adultery. When day broke, countless drums were beaten. Such a deafening uproar I never heard before. Men danced among coals of fire, stood on swords, measured their way along the road by prostrations in the dust, put hooks in their backs and swung from swinging poles in the air. Groups of six each, with double cords through their arms, danced in wild drunken frenzy. Bloody arms, bloody backs, deathly heat and the sickening stench from human blood made one feel how unspeakably great is India's need of a Saviour."

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"Missionary Adventures of a New American", a thirty page pocket booklet written by Rev. A. Di Domenica, contains a thrilling story of the conversion of his family in Italy, besides additional interesting stories of Christian experience. It would be good reading for an evening in the prayer meeting or for a missionary meeting. Free copies may be secured by addressing the author at 1414 Castle Avenue, Philadelphia.

Miss Dorothy Campbell, daughter of Rev. and Mrs. George Campbell (many years engaged in mission work among the Hakkas of China), writes home to her parents at Los Angeles, Calif., a racy account of her arrival at Swatow in September to enter upon missionary service. Just before she left America a reunion of the family was held at the parental home, with four sons and four daughters present.

Samuel R. Guard of Chicago talked one Sunday evening over W L S, the radio station of the Sears-Roebuck Agricultural Foundation. His subject was "Rugged Religion." He received 10,341 letters of appreciation.

There has been a considerable agitation concerning the report that in certain colleges and universities in the United States there is discrimination against Jewish students. An investigation by the *Jewish Daily Bulletin* puts a quietus on the report. There seems to be no official discrimination, and social attitudes in the schools are about the same as those in the community generally.

One of the most pleasing achievements in the production of contemporaneous denominational records is an exhibit of the Los Angeles convention of the B. Y. P. U. A. for 1926. It is put up in magazine form on excellent paper, with first-class type work profusely illustrated with photographic cuts of persons, places, buildings and natural scenery, and contains a complete syllabus of the organized work of the young people and of the convention proceedings. It is fragrant with the spirit of Baptist youth and sets a new standard for the quality of denominational documents.

Dr. John R. Sampey with his new wife has returned from an evangelistic campaign in Brazil to his work in the Southern Baptist Theological seminary. His story of his campaign is a wonderful one of constant preaching under all sorts of conditions and in many places to hungry hearers and with 500 converts. He told in a missionary address of "missionaries using their meager salaries to build up their mission stations while their homes go neglected, of seeing through a father's eyes his own daughter with hardly a home in which to live, of missionaries in need of change and rest but afraid to come home for fear Baptist selfishness would prohibit their return."

Light upon war is steadily streaming into the minds of men. An alumnus of Yale university supplies a recent instance. Concerning a war memorial to be erected at Yale, the *Yale Alumni Weekly* had said editorially: "The war memorial will strike a note on the deepest plane of all, that of the general sacrifice of Yale lives for the saving of civilization in a dire world extremity." One of its readers, an alumnus, reins up the editor thus: "Isn't this rather thick? Is the high spiritual value to continue to be found in glorifying those who (unsuccessfully) tried to slaughter others? Are we all to continue to play into the hands of the army generals and the militarists? And, in the year of our Lord 1926, do even the unintellectual alumni of Yale believe that in fighting with France and Italy (!) and England and Roumania (!) and against Germany and Austria, we were 'saving civilization in a dire world of extremity'? I know you have to conform to the sacred phrases of the tribe (as do the leaders among my friends the Australian aborigines), but after all, isn't there a limit?"

Autumnal gifts of fruits and vegetables to the poor are suggested by the National Plant, Flower and Fruit Guild, 70 Fifth Ave., New York. Local church festivals at which such gifts may be assembled and distributed are a feature of the suggestion.

Seventeen million members of cooperative societies are reported from Russia, consumers' cooperatives having 10,000,000 members and producers' and farmers' cooperatives 7,000,000. And the leaders of the Eddy-Page party, lately returned from that country, say that the movement is growing fast.

The Baptist Bible institute of New Orleans specializes in training for gospel singers and musicians. It offers about a dozen different courses from a faculty of highly-trained teachers, all intent upon the varied ministries of sacred music whether of voice or of instruments. Expenses are low. In some of the courses tuition is free.

Some deacons may be interested in a question raised by H. P. Andrews of South Bend, Wash.: "Why does a church without a pastor give up its prayer meetings and Sunday services? Does not a layman enjoy the indwelling of the same Spirit who empowers and works through an ordained minister? When a church is pastorless, why do not the deacons take charge of the flock and keep them together in study, in intercession and soul-winning?"

According to the Canadian daily papers the threatened controversy in the Canadian Baptist Convention materialized with explosive energy. As reported, T. T. Shields and his group opened an attack upon McMaster university, on the alleged ground that there are heretics on its faculty, special objection being made to Prof. L. A. Marshall. Debate was "hectic." It resulted in a resolution to support the board of governors of the university by a vote of 708 to 258, and the passage of a motion introduced by A. J. Vining demanding an apology from Doctor Shields as a condition of future membership in the convention. According to the report, he declined to apologize. In the latter vote no doctrinal question was involved. Doctor Vining, the mover, is a pronounced conservative. So is Dr. John MacNeill who spoke against Doctor Shields. The ground announced for the motion of censure was "unjust attacks" on the university management "despite votes of confidence by the convention." The vote of censure passed by "a large majority." It called also for the expulsion of Doctor Shields from the board of governors of the university.

Detroit, contemplating its citizens' league, is disposed to "strut its stuff" measurably. For the league exists for the purpose of promoting among the people of Detroit an understanding of municipal affairs and general cooperation with all agencies of community service and progress. It has existed thirteen years and exhibits a proud record of quiet deeds. And its value may be judged by the fact that it has at the present time 3000 members.

Extension lectures in religion and leadership training have become an important adjunct to the work of the divinity school of the University of Chicago. This fall the Tuesday evening lecture courses deal with subjects of supreme current and vital interest. Under the heading of "Christian Doctrine in Modern Thought," Dean Shailer Mathews and Prof. Gerald Birney Smith "will discuss the transformation which with almost terrifying rapidity, has taken place in the last fifty years, in the conceptions of God, of nature, of man, of sin and redemption." Prof. H. L. Wiatt will offer six lectures on the Old Testament, and Prof. W. C. Bower on religion and education. Prof. C. T. Hoeman of the divinity school will give further information concerning the course. Courses open Tuesday evening, Nov.

Evolution and Religion in Education

By

Henry Fairfield Osborn

The most illuminating and timely of Professor OSBORN's recent essays and addresses on evolution and religion in their relationship to education are here presented, together with new statements of his views on the subject. The question of evolution and its religious significance becomes more and more a matter of concern to teachers and students of religion as well as to well-informed persons everywhere.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Sky Is Clearing

DURING the recent years of contention, of leanness in our missionary treasuries, of retrenchment and withdrawals, of discouragements and disheartenings, many prayer has risen to the throne of God for the dawning of a better day. Thousands have longed for good understanding and cooperation and for the time to come when the whole denomination, rising up in its united strength, could face its united task and should unite in the cry, "Lead on, O King Eternal!" But no thoughtful one among us has imagined that such a happy outcome would emerge from some trifling and superficial modification of sentimental attitudes. Divisive and fundamental convictions have been too deep for the mere conjurations of artful leadership. Nothing could efface them and only some brighter common conviction of duty and experience of grace could so far subordinate them as to bind us together in a common task. Only God could so unite us.

Signs appear and multiply that such a day is at hand. Even in Washington at the very height and crisis of despair, a trained observer of assemblies could begin to discern that the comparative skill of disputants, the relative merits of hypothetical opinions and the strategy of parties are not the controlling factors of decision. A new spirit had begun to stir in the convention and it had manifestly moved into the convention from a tidal purpose just beginning to exert its pressure across a continent.

Indications more concrete, if not more convincing, appeared in the response to the masterful appeal of J. C. Bussee for an armistice and for a great cooperative evangelistic undertaking. Not merely the assembled delegates, but the constituency of the convention from ocean to ocean came to that appeal with a burst of enthusiasm. Preparation for such a campaign did not wait for direction from official headquarters. The churches themselves on their own initiative took up the work of evangelism in their own local fields in their own way. State conferences and pastors' retreats talked of little else and planned as they had not done for many years for the enlistment of the people in winning souls for Christ. The pulpits began to concentrate on the vital messages of the gospel. At the same time receipts of the missionary treasuries began to register the new spirit and from month to month to show gain over the corresponding months of last year.

One of the last places to catch a new note of encour-

agement is, naturally, official headquarters, because the last place for a new movement to register its meaning and value is where the grind of general administration is carried on. When more than a hundred official leaders of the Northern Baptist Convention assembled at Chicago Beach hotel in September to study the pros and cons of all things, the budget, they met in an atmosphere of gloom. But before the conference ended these burdened and jaded officials themselves began to sense a new day, caught the new spirit and departed to their specific tasks with a new enthusiasm.

Associational meetings and state conventions all over the country tell the same story. When the convention at Washington adjourned there was much talk of utilizing the opportunity for a referendum which under Baptist policy is always open to any who wish to invoke it. What has come of it? Certainly there has been no controversy raging across the field of the convention. A few churches, a few associations and a few state conventions have taken up the question of the conditions of church membership which was under discussion at Washington, and expressed themselves, generally without rancor, with little debate, without schism, in most cases unanimously, usually endorsing the prevalent custom of the churches, and without any interruption of the denominational program of evangelism and missions. And from all parts of the field come reports of large, harmonious and enthusiastic associations and state conventions.

Sometimes a single incident throws light on a general situation. One such incident occurred at the Illinois convention. University of Chicago men, as the custom is at conventions, held a banquet. Sixty persons were present. The expected speaker failed to arrive, whereupon the banquet was converted into an evangelistic conference marked by the spiritual intensity of a revival meeting. Much the same spirit was shown by the Louisville men at South Bend, Ind., and by Rochester men at Adrian, Mich. These are not isolated instances.

This happy augury grows out of something far apart from any surrender of doctrinal convictions on the part of anybody, and from the triumph of any faction. It grows out of a common awakening of our people to a common fellowship in truths, experiences and calls to life and service that lie deeper than all of our debates. And

this awakening has come to be such a majestic experience that in its presence the voice of debate spontaneously subsides into silence. This interpretation is confirmed by many personal letters coming from all parts of the country to the office of *THE BAPTIST*, and by the personal testimony of visitors from many localities who stop in Chicago. At this time we seem to be witnessing a new muster of the Baptist hosts for a new and united march with God.

The State Convention Executive Secretary

IN THE days preceding the organization of the Board of Promotion and the launching of the New World Movement at Denver, Colo., in 1919, the executive secretary of the state convention was known as the superintendent of state missions. But with the development of the cooperative plan of denominational work by which all denominational agencies function through a board of the Northern Convention, the one who was the superintendent of state missions now assumes responsibility for a much larger area than his own state covers. The executive secretary of a state convention is also the legally appointed agent of the Board of Missionary Cooperation of the Northern Baptist Convention to represent in his state all the organized work of the denomination. This means that the promotion of foreign missions, for instance, is as much a corporate part of the work of a state executive secretary as the promotion of state missions. In other words, the state executive secretary is in reality a national secretary functioning in one state for the express purpose of developing the churches in that limited area to the fullest extent in harmony with the missionary, educational and philanthropic program of the denomination in its organized endeavor to evangelize and Christianize the whole world.

Presumably all executive secretaries of state conventions are fully aware of the big responsibilities attached to the office. Indeed, some of them are overburdened with the tremendous load as they attempt to bring all the churches of their states up to standard in support of the whole program of the denomination. It is a big task, and the task is not made easier by the provincial attitude of certain officials of state conventions who persist in fostering and propagating the idea that it is the sole business of the executive secretary to confine his work and interests to the state convention exclusively. Evidently it has not yet dawned on them that the state is only part of that larger unit which we call the Northern Baptist Convention and that the executive secretary of the state convention has been nationalized. The old day has gone never to return. The new day is here with its efficient cooperation and its larger horizons. Instead of going back we must go forward and make the unity between the states and the Northern Convention more complete.

In the present arrangement the Board of Cooperation without initiative accepts what the states offer. The state convention usually elects its own executive secretary without conference with or reference to the Board of Cooperation. The Board of Cooperation is therefore forced to rubber-stamp an official which it has had no part in choosing and which it has no power to dismiss. This unsatisfactory arrangement is partly responsible for the failure of state convention officials to appreciate the fact that the state executive secretary is the legal representative of the

Northern Baptist Convention through his appointment by the administrative committee of the Board of Cooperation as its agent in a particular state. Possibly if the contact between the state convention and the Board of Cooperation were closer, and if the state executive secretary could sit in more frequently with the administrative committee where it meets in regular sessions in New York, his burden would not seem so heavy and he would lose that sense of limitation which state boundaries impose upon him while the president and members of the board of managers of the state convention regard him as a strictly local official.

Queen Marie and the Liberty Bell

THE 4000 miles that lie between Roumania and Pennsylvania were annihilated the other day when Queen Marie sat under the liberty bell. Philadelphia and Bucharest shook hands under the symbol of that freedom which was wrested from kings and queens only 150 years ago. The fact that a real queen visited Philadelphia where the signing of the Declaration of Independence is being celebrated in the sesquicentennial exposition stirs the imagination. What changes fifteen decades have wrought! John Hancock could not possibly have dreamed of the granddaughter of a British queen, herself a queen, even paying homage to the bell which rang out the political independence of the American colonies and thereby announced the beginning of an unprecedented experiment in democratic government. And yet in the comparatively short time that has passed since John Hancock affixed his bold signature to the magna charta of American liberty the whole world has moved in the direction of the principles embodied in the Declaration of Independence. Even Roumania has a very limited monarchy, and the people through their elected representatives administer the affairs of the government. Therefore when the queen of Roumania comes to America and visits the shrines of political, civil and religious freedom, she is simply giving expression to the spirit which is moving the whole world toward international fellowship based upon brotherhood, equality and the right of every man "to life, liberty and the pursuit of happiness."

We write this with a full appreciation of the restrictions placed upon Baptists in Roumania. Next to Russia, no European state has less religious liberty than Roumania. The state church of Roumania is the Greek Orthodox and there seems to be a disposition on the part of the government to give that church a monopoly in caring for the religious needs of the people. Consequently dissenters, and especially Baptists, are not free to worship God according to the dictates of conscience, but must conform their worship and religious activities to the annoying and restrictive regulations imposed upon them by the state. Again and again the Baptist commissioner for Europe, Dr. J. A. Rushbrooke, has petitioned Roumanian government officials to lift the embargo on Baptists and allow them the liberty which Baptists enjoy in almost every other progressive country, but for one reason and another full religious liberty is still withheld in Roumania.

Is it too much to hope that when Queen Marie returns to her own land and people she will carry with her much of the atmosphere and spirit of '76 that Roumania will catch the radiance of her influence and at once begin to extend to all its people the fullest measure of religious liberty consistent with justice, equality and inherent rights?

The World in Transit

An interpretation of significant events in the light of Christian ideals

The United States of Europe May Be Nearer than We Think

This page has harped considerably upon the necessity and hope of a federation of European nations. It is, therefore, gratifying to read from Henry A. Atkinson, general secretary of the American branch of the World Alliance for International Friendship through the Churches, who has toured and studied Europe for years, a statement that "every thinking man in Europe today recognizes that the only hope of Europe is in the formation of some kind of a United States of Europe." "Everything at present," he says, "is moving in this direction . . . The situation in Europe is decidedly improving . . . I have been impressed with the better attitude of the people toward the various problems, the lessening of the spirit of hate and a new determination to find the better way in international affairs . . . The League of Nations has readily gained the respect and confidence of all the nations." The United States may be open to serious criticism for its isolationism during recent years, but if its example of the union of states shall inspire in other nations practical faith in the principle of the international federation of commonwealths, many of its own fears and failings may be forgiven.

Mahmoud Essad Bey Talks Like a Propagandist or a Statesman

The new republic of Turkey comes as near as anything in history to being a nation born in a day. It seems yesterday that "the unspeakable Turk" was an orthodox phrase. Now, Turkey has laid the foundations of a modern republic, which, in the words of Mahmoud Essad Bey, Turkish minister of justice, is engaged in an endeavor to obtain for our country the best that western civilization has to offer in its varied domain of activities. Gone is the imperial khalifat and the everlasting threat of holy war of Islam. Gone are the atrocities of political and racial hate and of arbitrary power. Gone, if we may believe Mahmoud, are the Christian slave girls in Turkish harems. Even the harems are gone. He says, "There are no Christian women in Turkish harems and there are no Turkish harems." For a legal basis of administration the nation has adopted the German commercial code, the Italian penal code and—as if to top all the marvels of this unique revolution—the Swiss civil code. Permit us to believe that this representation is not propaganda but an expression of a nation's sincerity and a new contribution to the advance of civilization.

Debs' Voice Is Now Silenced Forever

To say the friendly notices in the papers, in style funeral and elegiac. What an error! Think of the long line of men before him who for conscience went to prison or to the stake. Are the voices of Wycliffe, Huss, Savonarola, and Roger Williams, William Lloyd Garrison and Elijah McCoy "silenced forever"? On the contrary, they speak ever. In recent years the public has begun to understand that Debs was not an anarchist, a bolshevist, a thing to be feared and damned, but that according to his light he was a patriot and a pleader for human brotherhood. One who knew him best knew the sweet gentleness of his spirit. And it is surprising how far, since the famous campaign of the "Red Special," the world has moved in the direction in which the finger of Debs was pointing. The world will probably never be all that he dreamed but

it will become a world that would have satisfied his hunger for human kindness. And his cry will not cease. Love will rear a monument to his memory. Pilgrim feet from the ends of the earth will visit the shrine of his ashes. And some time, when more light and understanding shall have come among men, he will be remembered in the full significance of his name, Eugene Victor Debs.

The Student "Scab" Takes Account of Himself

The first general conference of students who spend their summers as manual laborers was held at Richmond, Ind., in September. Among the problems considered was that of competition with other workers in industry. The conference was unanimous in condemning the use of students as "scabs" in industrial conflicts, and also the practice of underbidding local wage rates. It called for a more vital presentation of the social sciences by the faculty and suggested that professors, college pastors and religious workers seek experience by going into industry as manual workers. Students present had been employed in a large variety of industries. Distinguished specialists, such as W. P. Hapgood, Powers Hapgood, Miss Sadie Goodman, James Myers, Tom Tippet and Kate Richards O'Hare, participated in the conference. Eleven evils of the existing industrial order were listed for discussion, and one whole session was devoted to the profit motive which was "unanimously condemned as un-Christian and the root of many evils".

Cats Assemble to Promote Program of Vegetarianism

The conceit is borrowed from that peculiar genius, Dhan Gopal Mukerji, who, when contemplating the League of Nations assembly, compared it to a herd of cats discussing vegetarianism. Like most metaphors, this one is smart rather than just. Of course, most if not all of the nations both in the league and out of it are plutocratic and predaceous to a greater or less degree. Of course, peace is not possible in a predatory and plutocratic civilization. But the league was created under the pressure of a higher ideal and of the conscious need for a different sort of civilization. And it was framed with a view to the building of a political order which would be neither plutocratic nor imperialistic. In fact, it was so built that it could endure and succeed only by eliminating those elements in existing society, predatory, autocratic, plutocratic or imperialistic which interfere with the achievement of true and universal democracy. The proper course is not to break up the meeting but to hold the cats to the program.

Can Any Good Thing Come out of Le Zoute?

What is born in a town may be its only and sufficient claim to greatness. This may prove to be so with the little town of Le Zoute in Belgium. In September nearly 250 persons white and black, representing thirteen countries and sixty-three missionary societies, met there to consider Africa. Both African and American negroes had their say and said it. Racial contacts, health, native welfare, protection of the natives in the rights of land and labor, government, church problems, cooperation, evangelization, education and all the rest came under review. The program was like an epic poem. It cannot be even sketched here. But it resulted in understandings and in formulated findings that will mark a new day for Africa. The world will be hearing about them for a generation to come.

Fares, Please

"I am debtor both to the Greeks and the barbarians; both to the wise and unwise."—Paul the Apostle.

BY BERNARD C. CLAUSEN

IT IS always an advantage to be able to reduce your philosophy to two words.

Once you have arrived at your point of view, you have not finished your task. It still remains for you to hammer your truth down into recognizable and rememberable phrases.

It is not easy to determine whether correct thinking or clever phrasing is the more important. Many a vital truth has been thwarted for centuries because it was poorly expressed. And many a half-truth has passed currency for generations merely because it was so glibly phrased that it stayed long in the mind and leaped often to the lips.

No wonder then that philosophers have spent much of their time in a conscientious effort with words. Over the gate of Apollo's temple at Delhi was inscribed that stimulating Greek challenge, "Know thyself." Epicurus coined the injunction, "Enjoy thyself." The stoics replied with a curt, "Restrain thyself." Buddha summed up his advice in "Extinguish thyself."

And I say, "Fares, please!" As fresh as paint, as persistent as a chestnut burr, as meaningful as a baby's cry, it represents the superdistillation of modern civilization's frank demand upon the individual: "Fares, please!"

One of the most interesting experiences in a preacher's life occurs when he watches a congregation in the process of realizing that pledges are about to be taken. It is a unique test of the quality of the gospel which he has previously been preaching to them. When the missionary hymns are announced, a vague uneasiness creeps into the atmosphere. When the scripture is read, its message confirms the general suspicion. When the cards are noticed in the pews and the waiting pencils with freshly sharpened points are discovered near each worshiper, the expectation is absolute. And when the preacher begins on his sermon, he can almost always detect at least one man in the congregation who is frankly and openly regretful that he happened to attend on this occasion.

Money, Money, Money!

The victim in question is shifting nervously in his seat. He eyes, with some resentment, his wife, who is sitting next him, and he penetrates her oblivion with a look which seems to say, "Well, this is a pretty mess you have hooked me into!" He is trying to look as small as he can in his pew, and back in his mind a cynical whisper is arising, "Oh, they are going to ask for money again. I never come to church without hearing this eternal ding-donging for money. It is always money, money, money, money! Can't I ever find a place where I won't be asked for money?"

There was one such man in the congregation on a certain Sunday when pledges were invited. He grew almost apoplectic in his rage, and I decided to follow him, at least imaginatively, as he left the church. He waited on the corner for a streetcar to roll up, and when it arrived, he started to board it. But his eyes confronted a gold-lettered sign: "Pay as you enter!" and the conductor said quietly, "Fares, please." My angry friend, hearing, in this commonplace demand, only an echo of the sermon of the morning, turned angrily, muttered, "Asking for money again!" and alighted from the car, leaving the conductor somewhat puzzled and greatly amused.

That afternoon he started up his automobile and hurried off for a ride. He pulled up alongside a filling station and prepared to fill his tank with gasoline. But before the hose could be inserted, his eyes glanced at a sign hanging above the gas pump, quoting the current price, twenty-four cents a gallon. In a rage, he opened the throttle, jerked in his gears and sped away, taking with him his thundercloud of anger as he muttered, "Money again! Isn't there any place where a man can be spared from that eternal brazen demand?"

The next morning he found it necessary to visit the grocer's for some household supplies, and when he mentioned the list he had in mind, the grocer was rude and brutal enough to state that butter was forty-five cents a pound. Our infuriated friend stormed out of the store like a miniature reproduction of the wrath of Jove, and as he slammed the door, I heard him say, "That's all you hear, nowadays! Everywhere you go, you find people who are interested in you only for your money!"

The tax bill lay on his desk as he arrived at the office. This was the last straw. He was wild with suppressed fury. I wanted to help him. So I hurried to his side, and said, "Do you really want to live in a place where nobody will ever ask you for money? If you really want to free yourself entirely from these demands, come with me."

He ran his distracted fingers through his hair, and whispered hoarsely, "Yes, I want to find such a place! I should like to go there right now. But you are deceiving me. There is no such place. Why, even in church—"

Where Financial Responsibility Ceases

"Listen, my friend," I interrupted, "there are two places near here where you could live from one year's end to another without ever being asked for a cent of money. One is a cell in our jail; the other is a padded ward in our insane asylum."

He turned on me, thought for a moment, caught the point, shuddered as he glanced toward the barred window of our prison and the gaunt walls of our asylum, then said, "You're right. I was a fool to want to escape that way. Of course the world has a right to ask me for money."

Certainly the church asks for money! There is nothing shameful about our purpose. We are proud of our insistence. The only shame should be felt by those who are unreasonable enough to resent it. Fares, please!

The most natural reply in the world is that which is already rising in many minds at this moment. Men are saying, "Of course, I am willing to pay my own fare. I shall not even hunch down in my seat and try to see if I am smaller than I am, so that the conductor will pass me on a half-ticket. I shall do my full duty. But let it end there. I refuse to pay for anybody else. Count me out when it comes to fares for Africa and India and China and orphans and blind men and crippled children. I have enough to do to pay my own fare."

At first glance, the logic of this position seems unassailable. Nothing disarms us quite so effectively as this immediate and frank willingness with which men profess to pay their own way, if the transaction can end there.

But that is precisely what you cannot do. Nobody in all the world has ever succeeded in paying his own fare.

it cannot be done. The organization of civilized life prevents it.

You plan a railroad journey. You buy a ticket for your destination. The ticket-seller names a price. You put down your money at the ticket-window, the clerk delivers your ticket and the change, and you hurry toward the tracks with a comfortable sense that you have completely paid your exact fare. But have you?

Your money which you have just exchanged for that ticket did nothing toward laying these gleaming rails. They were purchased and put in place months before you ever began to plan the purchase of your ticket today. Your money did not help to cut these ties and build this crushed-one right-of-way. Your fare had no part in building this huge locomotive, designing and constructing these passenger cars, mining and transporting this coal, or training this engineer who is to guide you over these rails to your destination. Even your cardboard ticket was planned and printed long before they knew that you were planning to travel that way.

All these things were done without help from your fare. They were done out of other people's fares. Somebody else paid for your journey. If you insist upon paying for exactly what you yourself enjoy, no more and no less, you cannot ride at all.

The best you can do is to pay enough for your ticket without complaining, so that somebody else may have the chance to ride as comfortably and as safely some future

day. You can pass on the blessings of swift transportation, intact, or improved, to some one in the future. But this is the only way in which you can be said to pay your fare. Such is railroading. Such is life.

Hundreds of years ago an ardent Christian wrote a sentence which has puzzled me ever since I first read it. Paul wrote, "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise. So . . . I am ready to preach the gospel to you that are at Rome also." It seems like an absurd way for a man to pay debts. He confesses that he owes much to Greeks and Barbarians. Yet he does not attempt to pay *them*. He knows that he cannot. The only recourse he has is to make his payments to the Romans. So far as we know, he owes the Romans nothing. But he really owes it to them to pay them for what he has received from the Greeks and barbarians. It is the only way to pay debts after all. Fares, please!

The only way to be truly grateful for the America which we inherit is to pass on a better America to our children. The only way to pay for the gospel is to scatter the gospel gladly over all the world. The greatest mistake in the world of economics is made by the man who insists that he will enjoy nothing for which he does not directly pay and will pay for nothing that he himself does not enjoy. He could not conscientiously ride a mile on a railroad, buy a single copy of a newspaper, or eat a slice of bread, or come to church. The thing cannot be done. We are irrevocably bound together. Fares, please!

The Power of Friendship

BY EDWIN E. SUNDT

SOME years ago a son of the old world was admitted to the United States of America. He came here godless, penniless and friendless, but with many ambitions and aspirations. Experience shattered his dreams. Life was hard. Acquiring a new language was trying. He had no friends. He traveled a lonely road. A loving Father understood though the lad did not understand him. A young American girl offered to teach the immigrant. Her influence was revolutionary. Quietly she imparted to her student a new vision and a sense of God. The power of friendship rescued the agnostic. He became a member of a church, taught in Sunday school and finally entered a theological seminary. Today he serves a rural community. And the girl rules the manse.

In his parish this pastor found a man reputed to be endless. A friendship founded upon the same love that rescued the immigrant changed the unhappy, lonely, despairing man into a useful citizen and an efficient officer of the church. Down in the valley lived an old couple. They were feeble and neglected. Twice a day the reborn man walked miles to this home. He cared for their needs; he provided the necessary wood and furnished financial aid without mentioning it to any one save his friend, the immigrant-pastor. Today he is one of the most loved and useful citizens as well as a loyal supporter of a church he once refused to enter. Friendship won him.

Last winter after a terrible snow storm word came to the parsonage that a woman was seriously ill. Roads were impassable. The town physician could not reach the suffering one. The same love that had won the immigrant helped him through four miles of deep snow to that distant home in the woods. Here he spent many dark hours. A few days after the funeral a letter came containing two snap-shots. They showed the footprints of the

pastor in the white snow! Beneath the picture the woman's daughter had written: "The foot prints of a friend!" A man was troubled with rheumatism. It was suggested that massage would be of benefit. Years before, this same pastor had done work in athletics and learned some of the principles of massaging, so he promptly applied his knowledge. The "parson" became the masseur, and won the family's everlasting gratitude. One Sunday he told this story from the pulpit. "I've found a family in need. They must have their winter's supply of wood, which means about \$20. I want you to send it to them." The "plates" were passed and this rural congregation responded with \$20.41. Last winter he carried his stereopticon lantern into several private homes where invalid, or aged parishioners live and there, in the presence of a few, sometimes ten, often less, he flashed the story of Christian missions upon improvised screens. In his church vacation school last summer he had thirty-five children of which fully 75 per cent came from non-American homes. He tries to let no case of need or sickness escape his attention. He is a friend of man.

An Autumn Garden

HOW different, and yet the same, this place
Hidden by hedges that the frost has licked
With scorching, scarlet tongue. 'Tis here were picked
The first faint May-buds. In the selfsame place
Now zinnias sway, and the pale tentative
Narcissus-blooms have yielded place to phlox
In purple hosts. The marigold now mocks
The tawny dahlia that must flaunt to live.

—Jessie Storrs Butler, in the *Commonweal*.

Children and Their Books

Let us open all the doors that books can unlock.

BY LOUISE SEAMAN

THE great book is the lucky accident, the gift from the skies, the unforeseen, the words that were put down inevitably because the hand that wrote them had to write.

We all believe that, and repeat that such books are the only ones worth keeping before children. We turn them into so-called "children's books"—the Bible, Homer, Shakespeare, the Mabinogion, Gulliver, with broad margins and lovely pictures, because the children do not like our own homely editions which hurt their eyes and do not lure their imaginations swiftly enough. Sometimes we overdo our faith in the pictorial, but generally today the greatest of old enduring writings come to the children in the loveliest form.

The young people could live on Milton and Blake, Bach and Beethoven, Durer and Botticelli more contentedly than most of their elders suspect. But there are doors and windows in this modern world opening on so many vistas, coloring so brightly the picture of the past, awakening such

children. Her husband, Herbert Asquith, has written delightful poetry in his new book, "Pillicock Hill." They are verses which grew for his children, just as Mr. Milne grew for Christopher Robin.

And when will Walter de la Mare tell us the whole story of the children for whom he wrote each book of poems each play? "A Child's Day" seems to have grown about some lovely photographs of a small child not his own; and the poems in "Flora" were written for the child Pamela Bianco's pictures. But his own children must have heard them first, and must have listened to "Peacock Pie." There is magic and nonsense and a quick tossing of fine English words, fully as important as Mother Goose and Shakespeare, and for some the only step between.

Besides this imaginative original writing, the child of today can be carried away to strange lands through true folk lore. The John Newbery medal in 1925 went to Charles Finger's "Tales of the Silver Lands," a book of South American Indian legends. In 1926 this distinguished award was given to "The Shen of the Sea," by Arthur Chrisman, a book of Chinese fairy tales. Younger children can go to South America with a real Indian boy of their own age, nicknamed for his pet, "Red Howling Monkey." He is sketched and his story is told by Helen Damrosch Tee-Van, artist for Mr. Beebe's expeditions to Guiana. These younger readers have simple tales of real Chinese children in Dorothy Rowe's "The Rabbit Lantern."

The greatest contribution to children's literature in this field is that of Padraic Colum, the Irish poet and dramatist now living in America. Mr. Colum has so arranged this great epic material that young people reading it are close to the actual words and spirit of the original, yet are held by the progress of the plot and carried through the complete story as swiftly as a child needs to be. His "Children's Homer," "The Golden Fleece," "The Children of Odin," "The King of Ireland's Son," "The Island



From "The Rose and the Ring," Macmillan

varied powers and talents, that their reflection in books cannot be resisted.

And of all these new books it is not astonishing to think how many came into being with the help of the children themselves. There was "Alice," told by a real Alice, by a real rabbit-hole. There was "The Rose and the Ring," done as a Christmas present for lonely Londoners in Paris. There was Hans Andersen, talking and making his cut-outs for no end of children in Denmark.

Today we have the Biancos, that talented family whose children are almost grown; their own toys gave us such masterpieces as "The Velveteen Rabbit," "The Little Wooden Doll," "Poor Cecco," written by their mother, Margery Williams Bianco. These are the perfect stories of inanimate things given character and life. They have strength and simplicity, poetic beauty, wit and kindness, the ending that is clearly right to the child mind.

Then there are the Bowens. In that family, a rather solemn lawyer father stuck thin manuscripts into the Christmas stockings. Those that were saved made some of the most unusual children's books of our time: "The Enchanted Forest," "The Old Tobacco Shop," "Solario the Tailor," "Merrimeg." These are literature for the slightly older boy or girl with a turn for fantasy, a quick wit, a love of plot. As Mrs. Bianco's hark back to the English nursery and to the Italy which is her adopted home, not for scene but for mood, so Mr. Bowen's go back to the English tradition; to the older person there is a richness of humor, pathos, symbolism here which the child passes over for the story and realizes suddenly long after the books have been read and reread.

Another family where love of children and of books has made more books inevitable, is that of Lady Cynthia Asquith. "The Flying Carpet" was her charming treasure hunt for the best among present-day English writing for



From "Pillicock Hill," Macmillan

the Mighty," "The Voyagers," make a shelf of key-books for any child's library. Only a true poet could have done this so beautifully without "speaking down" to children and with sufficient sense of excitement and suspense; or a scholar could do it so thoroughly and honestly.

These are all "gift books" in the sense that they have a colorful make-up; they appeal to the eye at once as apart from the routine of life; they have the magic touch with and without they demand bright wrappings and ribbons all are finding their places on hard-worked library shelves but they are also the "special" books that literary people demand at Christmas and read aloud with equal delight themselves and to the small person squatting on a cushion close by. The doors to which they give the key are most of the fancy; they brighten those facets of the mind that

will turn soon with deeper understanding to philosophy and satire, the great wits and the great poets.

There is a different sort of book, peculiarly American, made even more definitely by the aid and demand of the children themselves. It is the "bread and butter book," seldom seen on the gift-book tables, closest of all to our modern world, and so far, entirely too humble in its pretensions. I mean, such books as Hawsworth's "The Story of a Pebble," Abbott's "Everyday Mysteries," Lafarge's "Alice in Orchestralia," Hill and Maxwell's "Charlie books," "The History of Everyday Things in England," Darrow's "Boy's Own Book of Great Inventions," Renfell's "Yourself and Your Body," Plimpton's "Your Workshop."

Take "Buried Cities," by Jennie Hall. For that book, a teacher traveled in Greece and Italy, used her stories of digging for these cities, of life as it used to be lived in them, with her classes. It was the children who shaped their final form. And for them, the pictures were grouped at the end of each story, with their full, talkative captions, not interrupting the stories themselves. This is a practical book in the sense that it goes under the arm to museums, inspires other teachers to similar use of their own material, gives a modern travel background to mythology, and through its own charm and spirit, gives one a quickened sense of the making of history. You or I may find the stone, the helmet, the arrowhead, on which some whole great story hangs.

There are many who think that we overemphasize the

emotional response in our children by too much romance and poetry. There are many who think the imaginative poetic side of a child's life suffers in an age of mechanics, handicrafts, athletics. The lucky child lives where balance in these things is his natural heritage. Power over his own small world, discipline of himself, strength and skill in his hands and feet is his first right. Then if those about him love books, talk of them, quote them, leave them about, books too will find their inevitable place, not out of proportion, in his happiest days, and his imagination will grow to stir his will to greater deeds.

But some children do not even guess at this balance of living until books picture it for them. Their doors and windows are few. They pass by the wild, the strange, the multi-colored, the grandly morose, with a sense of antagonism, even of fear. This only happens when things dull, cheap, usual, repetitious, have surrounded them; the same bedtime stories, the same comics, the same "series." Let us open all the doors that books can unlock. These books so briefly mentioned are but a beginning.

*"But, at the falling of the tide,
The golden birds still sing and gleam,
The Atlanteans have not died,
Immortal things still give us dream.
"The dream that fires man's heart to make,
To build, to do, to sing or say
A beauty death can never take,
An Adam from the crumbled clay."*

—John Masefield.

Books, the Home and the Nation*

By SARAH BYRD ASKEW

BOOKS are a factor in everything that makes the home happy and the nation prosperous.

Good character on the part of the people is essential to the success of both. Nothing builds character so much as a book whose hero or heroine measures up to the standards of Christianity. It need not be a book of sermons. It may make a far deeper impression if it is a story where character is translated into action. Many books of adventure have taught honor, responsibility, courage and patriotism.

A good book gives a delightful, wholesome occupation for idle time. No matter how busy the family in a home may be, such a time does arrive, especially with the children. What we do with our busy time does not count much as what we do with our idle time. Boys and girls who have been taught to read for pleasure have a powerful safeguard against evil, the more powerful in that it is pleasure which keeps them in the family circle. Anything which promotes family life does much to promote the life of the nation.

One mother said: "My children are contented to stay home now that we have something to read, and they are willing to help me about the work so that we can get time to finish the new book together. It is such fun to talk it over. Night before last Jack became quite excited because he thought the man he liked so much in the book was going to do the wrong thing; so he hustled us all through dinner so we could find out what he did." That is comradeship. A book read together, a story told and shared creates a bond that is not easily broken. Best of all, in binding this bond does not enslave.

We all want our boys and girls to be efficient, for efficiency means success in life. Every man and woman who is in any line today reads and studies; therefore, the

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children should acquire the habit of using books in their work.

One boy who gets his fun through reading Western stories, plastered the house through the aid of a book on plastering; and a girl who says she has traveled to the far corners of the earth through books, baked the prize loaf of bread for the exhibit at her rural school through the aid of a book on baking.

Many books and poems tell of the beautiful things around us, and appreciation of these things makes us more happy and contented. A scowling, sulky boy said, "There's nothing on a farm that anybody could write about." He was surprised to learn that Bobbie Burns was a farmer, and that one of his finest poems was to a field mouse that he had turned up in plowing. It adds romance even to potatoes to know that a whole nation was once saved from famine by them. Almost every one of our everyday commonplace things was at one time strange and wonderful, and through books we can make them so again.

We want the children to live the Bible. The child who reads Bible stories, and learns about Palestine, and loves to read poetry, can appreciate more fully the Bible and him who walked in beauty among the lilies across the sea.

We talk much of old things and old ways, and about returning to the ways of our fathers. Many of the leaders of our nation were country boys, but they read and studied. Abraham Lincoln did without sufficient food and clothes, fire and shoes, and walked twenty miles barefooted to get books, and he said, "He who lends me a book is truly my friend." Benjamin Franklin, who started the first free lending library, said that by the means of those books he was enabled to get the education that his father had not been able to give him.

In order to build our nation we must give our children

books about our country and its great men to teach them so to love this country that they will give it the best that is in them. Patriotism is not jingoism; it is not doffing the hat as the flag goes by; it is living up to our responsibilities toward nation, state, county, and town. This kind of patriotism comes to one only from a knowledge of the great traditions of a country. The child who through books has learned that this country was first settled under great privation and danger by those who sought religious and civic liberty and sacrificed themselves that we might have this freedom, will be far more prone to keep those laws, which are really our Bill of Rights. This does not refer so much to textbooks as to stories that make these people real living beings.

We talk peace, but the only way to win peace is by education. We can teach our children through the books they read of the great things that have come to us through other countries. Take them up on a high mountain and show them all peoples of the earth so that they may understand them.

We may say that we have not time to read; but the mother who puts aside reading to her children so that she may sew or cook is often putting aside the greater thing for the less. Our motto should be, "Sane minds in sound bodies." As a man reads, so he thinks, and as a man thinks, so he is.

We are a product of heredity, environment and the grace that God has planted within us. No child ever chose its parents, no child ever chose its surroundings and many a child has had to fan that spark of grace himself in order to keep alive the fire of ambition. What food is to the body, books are to the mind: without food the body dies, without books the mind fails to grow. We are now in the year of our sesquicentennial. We want to see that our boys and girls have the books within their reach which will teach them to be true citizens of this great nation. Memorials may be built of wood and stone; but they will not last so long, or so greatly reward those who have shed their blood to establish and maintain this nation, as the memorial we may develop of the boys and girls of the coming generation, making a nation worthy of the price at which it was bought and its liberties preserved.

What One Booklover Did

In an old book store on Broadway stood a woman who had been a country girl in the far South behind the dark pines. Through many states, by many ways, she had come to New York and won what she called success. The years were long since she had been seen in the old home, but she went back through memory's trail called out by the magic of a dog-eared book. Just a novel, but it was one her father had read aloud to her while they were sitting on a weather-beaten porch one summer afternoon; and just as on that summer afternoon she had slipped from reality into the great old days of romance, so now she lived again that summer afternoon. The father had gone to his eternal home many years before, but through that book the old place called.

She went back to find another generation growing up. Many had left who formerly held the valley in great affection. Some were newcomers and did not hold the old things in high esteem. Into that valley which had seemed to her Arcadia had come a spirit of unrest, and the young people longed for the cities. Remembering what the old Sunday-school library and her father's books had meant to her, she journeyed back and forth, gathering ten cents here, and a quarter there, like Benjamin Franklin, until she had enough money to buy a few books for the school and some for the Sunday school she had loved. Some of the people wanted to read and some did not; but here a boy, there a girl, here

a mother and there a father became interested. She held reading circles and story hours to which some came from miles around.

At first she planned to go back to the position she had left in the North, but the day came when she said, "They are my people; I belong to them, and here I shall stay." She took the school and built up a library. There were many ups and downs, and sometimes she wondered where the road would lead; but finally, as she watched the boys and girls of the valley growing up to be real citizens in the true definition of the word, which is: "The man or woman who does his job in the world in the best way possible from the highest motive possible," she felt that she had built far better than she knew. Out of that valley went men and women who have made their mark in the world and the world is the better for them.

One man said to me, "Why should my children have more than I had?" Why, that is the way civilization is built. Our fathers who came to this country would probably have been far happier in the old country, but for the sake of their children they made the break and so the torch has been handed down to us. Let us see that we put the world a little forward and help this generation to be not only more prosperous, but wiser, better and happier.

Knowledge Is Safety

For this we need books, books in the home, books in the schoolroom, town libraries, county libraries, to give adequate book service to all the citizens of our nation.

Libraries and books are not new things. They are as old as civilization. It was only when the printing press was invented and books began to come within the reach of the people, that civilization really began, liberty came into the world and true Christianity came into its own. Books bring down to us from the past man's discoveries that we may build on them the highest ideals, the best thoughts and the greatest endeavors of all ages.

Even if libraries and books were new things, we should give them to our children, for we are not training them for yesterday or even for today; we are training them for tomorrow. The security and well-being of tomorrow must be founded upon a knowledge of today and of the yesterday. Knowledge is safety.

In 1848 a senator said that he would not vote one dollar to help build a trail to Oregon because Oregon could not really become part of the union since it took a year to get a message there and a year to get an answer; the other night, sitting in a New Jersey town, I heard a chorus in Portland, Ore., singing, "America the Beautiful." The success of the future depends on our grafting the new on the best of the old.

If we do without some things, it does not matter to us long—a new hat, a new dress, a visit to the city—but if these boys and girls do without the books they need, the days in school that they need, it will matter to them in the day they go down into their graves, and that may be seventy-five years from now. For the sake of a little more comfort for ourselves we have handicapped them for life. It is not an entirely unselfish matter either, because our happiness and prosperity depend on these boys and girls, our future citizens and rulers.

Some of the same stock that gave us Washington, Boone, Jefferson, Marshall, Lincoln and many other statesmen, ministers, teachers, and leaders, went back into the mountains to live, shut off from the world. As time went by they gave their children no books and no schools; today we are sending money to reeducate these people, so that they may come into their own again and do their part in furthering the growth of this nation.

Then and Now

BY MARY J. THOMAS

WHAT would be the reaction of the favored child of today with books, Books, BOOKS—dozens of them, sometimes hundreds of them—poetry, drama, nature stories, fairy stories, and just stories—illustrated by the best artists, put out in style de luxe—were he taken back to the dearth of the day of the Rev. Cotton Mather whose "Token" for children bore this unalluring title: "Token for the Children of New England, or Some Examples of Children in Whom the Fear of God was Remarkably Budding When They Died, in Several Parts of New England."

And for a choice sample of the poems that the children of that day read, here is one:

"I in the burial place may see

Graves shorter far than I;
From death's arrest no age is free.

Young children, too, may die."

In the "Meddlesome Matty and other Poems for Infant Minds" by the Taylor sisters, published about 125 years ago, recently reissued by the Viking Press) here are such moralizing bits as this:

The ducks, I perceived, began loudly to quack

When they saw the poor fowl floating dead on its back.

And by their grave gestures and looks in discoursing

Obedience to parents were plainly enforcing."

Contrast with that:

"I want to think of you, dear God,

A million times a day—

At home, and when I am in school,

And when I am at play!

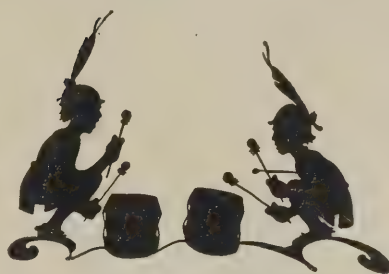
No matter who is by or where

I am, or what I do,

I know that I can always send a thought, God, to you."

("A Child on His Knees," Macmillan)

Volume after volume of beautiful, up-to-date picture-word poems are now published for children. No child's life should be without poetry any more than it could be without music.



From "Sons of Kai," Macmillan

Brinker or the Silver Skates," by Mary Mapes Dodge and "The Last Days of Pompeii," by Bulwer Lytton, (each \$2.50). It would be stupid reading matter indeed that any child could resist when put up in such fashion—the best of paper, large print, and exquisite illustrations in colors. What would a "token" child have said had such a treasure come into his possession?

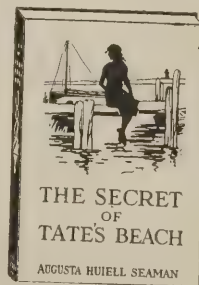
"The Dove in the Eagle's Nest," by Charlotte M. Yonge and "The Alhambra," by Washington Irving (Macmillan, each \$1.75), two classics for children put out in the most readable form with both colored and black-and-white illustrations, are books that will enthral children twelve to fifteen years old (and considerably older, the writer will guarantee) and set their minds toward the right goal in reading. Another story of Charlotte Yonge's, illustrated in colors and in black and white, is "The Chaplet of Pearls" (Page, \$2), a wholesome story with a historical background and a fascinating tale for boys and girls from twelve years up. We have yet to read anything from the pen of Johanna Spyri that does not have in it the elements that make for permanence. "Eveli and Beni," another of her stories of Swiss child life (Thomas Y. Crowell Co. 60 cents, net), attractively printed, has just appeared. And even the "littlest people" are remembered with a classic—none other than J. M. Barrie's "Peter Pan and Wendy," retold by May Byron in big print and delightfully illustrated. (Charles Scribner's Sons, \$1.) In planning children's reading, remember the classics. Why give them the froth of trash when they can have the bread of real literature?

If there is a child, big or little, who does not love animal stories we have not met him. An animal book—and much more, as its title indicates, is "Sully Joins the Circus," by Allen Chaffee (Century Co., \$1.75), beautifully printed and illustrated. This book and real boys from twelve years up belong together. "Our Friends at the Zoo," by Julia T. E. Stoddart, (Thomas Y. Crowell Co., \$1.50 net) attractively illustrated in colors and in black and white, printed in most readable type, is a book that will give boys and girls a visit to the zoo every day in the year if they wish—for the book almost seems to

be the zoo. Another zoo book is "Mr. Possum Visits the Zoo," by Frances Joyce Farnsworth (Abingdon Press, 75 cents) which takes children most enjoyably and intimately on a round of the zoo. "Animal Tales of the Rockies," by Albert B. Cunningham (Abingdon Press, \$1) is no zoo book, but it is the story of wild life in the Rocky mountains told by a man who knows from intimate contact the life of which he writes. Another "real wild animal" book is "Red Howling Monkey," by Helen Damrosch Tee-Van (Macmillan, \$2), which transports the reader right into the heart of a South American jungle—it is the true story of a South American Indian boy. Frequent illustrations expand the text.

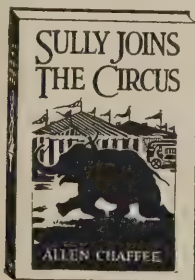
"Knowledge" books—the books of history, biography, travel—ought to be in every child's library. A good biography of this year's publication is "A Magician of Science," by John Winthrop Hammond (Century Co., \$1.75), "the boys' life of Steinmetz." It is a fascinating record of achievement. Nothing better for boys has come to our notice than "A Boy's-eye View of the Arctic," by Kennett Rawson (Macmillan, \$1.75), a book by a boy for other boys, for Kennett Rawson is the fourteen-year-old boy who went with Macmillan on his 1925 Arctic expedition. It is illustrated from photographs. A real story book based on history, by Lucy Fitch Perkins, also fetchingly illustrated by her, is "The American Twins of the Revolution" (Houghton, Mifflin Co., \$1.75). It is for slightly younger readers than the two preceding books noted, and is one of the feature books issued for children this year.

We never pick up what we call a "treasure book," without thinking of the barrenness of the book-shelves of those



From "The Secret of Tate's Beach," Century Co.

little "token book" children of long ago. By a "treasure book" we mean one of those fat, running-over-with-pictures volumes of delightful miscellany such as the annual "Chatterbox" which the Page company of Boston (\$1.75) gets out. The 1927 "Chatterbox" is a little bit the best of any yet. You'll say so when you see it. Another "treasure book" (such a joyous one!) for this year is "The Treasure Ship," prepared by no less a person than Lady Cynthia As-



From "Sully Joins the Circus," Century Co.

Nor should a child's life be without volumes of prose that can carry facts to worlds that make for him a new thing of life. Among the most attractive editions of this season are two published by Scribner's Sons of New York which should be in the library of every child over ten years old—"Hans

quith (Scribner's, \$2.50). It is a real treasure ship because it has aboard gems from such great writers as John Galsworthy, J. M. Barrie, Hilaire Belloc, Walter De La Mare and many others who have minds that are treasure mines. It has exquisite colored "tipped" pictures, and delightful black and whites.

Just Stories

BY SUSAN WILMOTT

"WHAT kind of books do you like best?" I asked a ten-year-old young niece.

"Oh, juth thories," was her illuminating reply.

I watched and discovered that "juth thories" were the realistic sort of tale that she could follow easily because it touched upon the familiar. This is a common preference among children. Such a book is "Joan Morse," by Eliza Orne White (Houghton Mifflin Co., \$1.75), the story of a little girl who lives with her grandmother in New England and has the best of times with two kittens and a doll—and she also goes a-visiting.

A good story for boys twelve to fifteen is "The White Leader," by Constance Lindsay Skinner (Macmillan, \$1.75)—good because it is a tale that deals with real adventure in a worthwhile cause. It is a story of the moun-



From "The Alhambra," Macmillan

tain pioneers of Kentucky and Tennessee following the War of the Revolution.

If they like a bit of mystery in their stories concerning hidden treasure and so on, then "The Secret of Tate's Beach," by Augusta Huiell Seaman (Century Co., \$1.75) is the book for them. It is attractively printed and illustrated and will give its readers some thrilling hours.

"May and Marcia, Partners," by Helen Cady Forbes (Macmillan, \$2) is a very real story, for girls of ten to thirteen, of May who had money and Marcia who had none—and together they make a "go" of it. When the story's finished, the reader will feel that he's been living in New England for awhile.

Perhaps it's the child who likes the plain, matter-of-fact tale who should be given stories that especially draw on the imagination, for a matter-of-fact person never can realize the joys of life as can one who has the imaginative faculty highly developed. "Children's Stories," by Evaleen Stein (Page, \$1.65) makes the

child find a personality in trees, animals and birds, and listen to the letters in the mailbag talking. Attractively illustrated. "Eliza and the Elves," by R. Rachel Field (Macmillan, \$2) with its amusing illustrations by Elizabeth MacKinstry, would almost put imagination into a stone. The elfish poems and the story about elfland will give the child a great deal of valuable information about the fairy world! In these stories of the imagination we must mention one of the



From "The Light Princess," Macmillan

gems—a children's classic, in fact, "The Princess and the Goblin," by George MacDonald (Macmillan, \$1.75). The publishers have planned it for children ten to twelve years of age—perhaps, only we find it hard to wrest it from some who are looking backward at their teens. Well-illustrated and attractive in get-up.

Books for "the Littlest Ones"

BY MARY A. ASHMORE

THERE is always a tender tug at the heart when one examines these books for the very little boys and girls, to whom the world is just opening up so surprisingly. There's one about a little boy, "Gordon," by Sara Cone Bryant, (Houghton Mifflin Co., \$1) that will bring delightful "ohs" and "ahs"—the pictures are so understandable and the printing is so big and clear and the stories about Gordon's summer on a farm are so fascinating.

"Mr. Chick" is going to make many children happy in the months to come by "his travels and adventures," partly because he is so very interesting and partly because Lucy Fitch Perkins, who wrote these adventures, has made the loveliest sort of pictures that children will look at and look at and never tire of. (Houghton Mifflin Co., \$2.)

"The Tale of the Good Cat Jupie," by Neely McCoy (Macmillan, \$1.75), is another story with the most understandable colored, and also black-and-white, pictures, made by the author. Children of eight can read the tale for themselves and children of five will love having it read to them. Jupie lived in a little red house by the river, and it was very lonely in winter and then along came the little girl Jean—that's a hint as to the story.

"Gray Moon Tales," by Minnie Bell

Mitchell (Bobbs-Merrill)—don't they just sound like the kind of stories children would like to have read them, especially when it's a black mammy that's "a-tellin' ob de tales" And then there are always the lovely pictures to show just what it is that black mammy's "tellin' ob." The same publishers have another new book that little children will like. It is called "Skitter Cat and Little Boy," by Eleanor Youmans and has the most "speaking" pictures. It tells about a lovely Persian cat and about a mountain trip on which are met some animals not so well known as Skitter Cat.

Three New Books

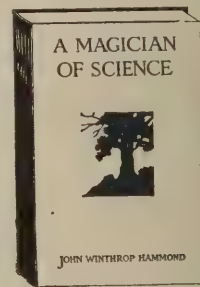
REVIEWED BY RAYMOND SETTLE

The Beautiful Childhood, by E. Francis Boulting. New York: Harcourt, Brace and Co. Illustrated.

A charming story of the first thirteen years of the life of Christ in which the customs, manners of the time and the surroundings in which he lived are carefully reproduced. It represents a decision on the part of the author to portray the early life of our Lord as that of a normal, healthy boy. The story closely follows the gospel narrative and a genuine spirit of reverence prevails. An excellent volume for use in home or school.

The Beauty of Strength, by Henry Howard. New York: Doran. \$1.50.

A series of fifteen expository children's sermons on Ephesians 6:10-18. They are a distinct departure from the usual stock



From "A Magician of Science, Century Co.

type of sermon with which children have been inflicted of late years. The author evidently believes, and rightly so, that the "children's portion" ought to consist of a goodly helping of the "meat of the Word." Some of the illustrations are hardly well taken, but on the whole the volume is well worth reading, either by children or by their pastor.

Forest Friends, by Hubert R. Evans. Philadelphia: Judson Press. Illustrated. \$1.

Fifty-three stories of furred, feathered or finned creatures which make the homes west of the Rockies. They are well written by a man who knows what he writes. To a child who has become bored with the stereotyped, Un-Remus bed-time story this little volume will afford many happy hours. To a lover of the great out-of-doors, these stories will prove fascinating for they what the author has observed in the woods, beside the streams and in the mountains.



The Devotional Life



The Tactfulness of Love

*"And this I pray, that your love may abound . . . in all judgment."—
Philippians 1:9*

By GEORGE H. MORRISON

THE word that is here used for judgment is an interesting word. It occurs nowhere else in the New Testament. Its primary signification was perception by any of the senses, but gradually it became specialized into perception by the sense of touch. And so, rising into higher spheres (for words have their own moral history), it came to mean what we describe as tact. Tact is the same word as touch. Tact is the kind of way in which we touch things. The difference is that what we touch now is not material like wood or stone. It is the unseen substance of which life is made, with its sensibilities and shrinkings, its strange and instantaneous reactions. Such contacts we are forced to make in every period of life. Our years are spent in ceaseless interaction with the lives of other people. And whenever we learn to touch these other lives delicately and understandingly, we possess the charming grace of tact.

The Blossoming of Love

It is notable that Paul connects this grace with the growth and deepening of love. When love abounds it inevitably blossoms into all kinds of delicate perception. These Philippians to whom he wrote seem, happily, to have been ignorant of heresy. But they were ready to misunderstand each other; there was much social bitterness in Philippi. The grace they lacked was that interior delicacy which would not hurt or irritate another, sometimes without ever meaning it. There are many people who mean well, yet are always rubbing others the wrong way. Often they are quite unconscious of it, and never dream of the hurt that they are causing. One can gather from this letter that in Philippi, for all its orthodoxy, there was a good deal of that social unpleasantness. Paul was perfectly aware of that. He had his hand on the pulse of all his churches. He saw how it spoiled the joy and peace and harmony

that ought to reign and rule among the saints. And the notable thing is he does not waste his time in exhorting his children to a greater tactfulness; he prays that they may have a greater love. He goes down to the heart of things. He fixes his attention on the center. Let love have a controlling place, and the touch will become infinitely delicate. What to avoid, what not to say or do, is not a secret of the intellect; it is always a secret of the heart.

The Roughened Touch

This tactfulness of love is apparent in many different spheres. Watch a botanist handling a flower; you can tell that he loves it by the way he touches it. Look at a mother with her little baby; her very touch reveals the mother-heart. I can often tell if a young fellow loves books, not by the clever way in which he talks of them, but by the kind of way in which he handles them. Let a rough, coarse man love a woman, and it is amazing how tactful he becomes. He begins to define, by the genius of the heart, the delicate attentions she is longing for. For there are little actions of courtesy and grace that mean far more than any gold or silver to such as may be sensitively fashioned. It is always a sure mark that love is dying when tact takes to itself wings and flies away. When the delicate perceptions disappear, it is a token that the heart is hardening. And that is the tragedy of many lives, not the blighting touch of infidelity, but the roughened touch (so rough that it may hurt) which betrays the decadence of love.

A Spurious Tact

In its roots as well as in its fruits true tact differs from diplomacy. I venture to say that tact is always spurious when it is not rooted in the soil of love. There is a kind of tact that springs from fear, though no one ever may suspect its origin. It shuns offense,

not for the sake of love, but because offending might prove perilous. The eye may be fixed, not on the other person, but on one's own quietness or prosperity, either of which may be endangered by the rough or ill-considered touch. True tact is different from that. It owns no kinship with cowardice. It is one of the finest flowerings of love; it is the exquisite perception of the heart. That is why Christian tact so far surpasses anything the world had ever known in any of the religions of antiquity. The gospel has done tremendous service in the education of the heart. Giving it at last a worthy motive, it has released the hidden capacities of loving, and so doing has poured a wealth of meaning, for common and undistinguished people, into the gracious tactfulness of love.

Fuller Love and Finer Tact

Nowhere do we find this tactfulness of love so perfectly revealed as in our Lord. The infinite delicacy of his touch is the measure of his loving heart. When the leper cried for healing we read that the Lord touched him; it was not alone his hand that touched him, it was a yearning and redeeming love. That lonely, isolated soul got far more than the cleansing of his leprosy; he got the glad assurance of a friend. Christ had an exquisite way of understanding people, of handling them with unexampled delicacy, of avoiding what might vex or irritate and so close the avenues against him. And all this sprang, not from a quick intellect, priding itself on knowing human nature, but from the depth and wonder of his love. That was where Paul learned his lesson. That taught him what to pray for. It was no use praying for a finer tact unless first there was a fuller love. First come the roots, and then the fruits. First, the deepening, and then the delicacy. First, the dew of heaven on the heart, and tactfulness blossoms as the rose.



The Chimney Corner



Have You a Book?

ONE big New York publisher of long experience estimates that only about 200,000 of the 24,000,000 American households buy books regularly; in other words, only about one out of each 120 American households considers books as necessary as breakfast foods, radio sets, chewing gum, or flivvers.

Ellis W. Myers, executive secretary of the American Booksellers' Association, informed that body recently: "The vast majority of the public does not buy books. In fact, I think the vast majority does not read."

Pondering these statistics, estimates and opinions, one is brought to question whether the current vaudeville story about the man who replied to the suggestion that he take a book as a present to his wife, "Oh, she has a book," belongs in the realm of fancy or in the realm of actual fact!

There is another story about the chorus girl who, several mornings after her wedding, finding her new husband reading the sporting page, cried in an anguished tone, "I've married a book-worm!"

In some of the outlying sections of the states which have few or no bookstores, we fear many a young bride would feel that her husband moved in some strange and remote realm if she found him reading anything at all.

Books last a long time. Even if few are bought each year, the general accumulations may be large. In 1924 the local libraries undertook to investigate the question of the ownership of books in the city of Cincinnati and the surrounding rural sections. School children were asked to report the total number of books in their homes. If the total number was less than fifteen, the titles were asked for. If there were no books at all in the home, this fact was reported. The proportion of answers received was comparatively small considering the large number of children asked to report. This fact might indicate that a great many homes had no books whatsoever.

Reports were received from 2662 families, about 2000 through the city branches and 600 through the rural schools. Statistics based upon these reports showed an average of 120 volumes per family for the entire county. But it must be understood that these statistics are based on the relatively small number of reports received. Six and one-half per cent of the total reports showed no books in the home; 16 per cent showed less than fifteen books; 63 per cent showed less than 100 books.

Before growing too enthusiastic about

this relatively high showing, however, one must consider a number of related facts. Ohio in addition to being the breeding place for presidents is, of course, one of the wealthiest states. Figures taken in such a city as Cincinnati cannot, perhaps, be regarded as typical. Among the books listed, moreover, were appalling numbers of the works of Mary J. Holmes, Bertha M. Clay and Gene Stratton-Porter. There was an "amazing number of cook books." This fact causes us to digress sufficiently long to wonder why it is, in view of the prodigious number of cook books everywhere to be found, that Count Witte and so many other Europeans have complained that American food is "altogether unfit for human consumption."

A list of eight books possessed by one Cincinnati family consisted of the Bible, a dictionary, "David Copperfield" and five cook books!

A report of 200 books had "eighteen books on behavior such as how to overcome timidity, etc." Where, now, is the stalwart American freeman of the middle west?

Another report read: "Nine cyclopaedias, nine histories for reverence (*sic*) and topical reading, and fifty books and authors." This family obviously did not share Henry Ford's opinion that history is all bunk.

A list of nineteen titles included four hymn books, one sonatina album, "Oranges from Florida," "I'm from Missouri. You Can't Steer Me" and a cook book. A little girl who had recently come from Kentucky carefully explained that father had so many potatoes to bring that he had to leave the books!

The report of the investigation states



Big Sister

that "objectionable books are conspicuous by their absence." This state of affairs may indicate either that the middle west is chemically pure or that father discreetly locks up his objectionable books. Your temperament will decide your opinion on the subject. "There was little scientific and technical material." What! Is the middle west not realistic and rationalistic? Meredith once claimed, "Your sentimentalist is the inevitable product of a fat soil." Does this insight into the mental life of Cincinnati and its environs endorse that epigram?

One hundred books per family might indicate the purchase of four books per year for twenty-five years. May Lamberton Becker, whose highly specialized literary work in answering questions concerning books on every sort of topic is well known to American libraries, bookstores, and women's clubs, has stated that in her opinion her most successful article, during a career of more than twenty years, was one suggesting the purchase of four books a year by the average intelligent American household.

Considering the fact that there are probably five million illiterate adults in the country and that most of the books sold are probably sold to less than half a million households, it is likely that the average American household does not yet purchase four books a year.

—JESSE LEE BENNETT in the *Bookman*

Who Was to Blame?

THE boy was standing before the judge of a juvenile court charged with a crime that had shocked the entire community and brought grief and misery to his parents.

"Where did you get the idea of committing such a deed?" asked the judge.

"I read it," replied the lad simply.

The judge hesitated a moment, then turned and addressed the boy's father: "Did you ever take the pains to examine the literature your boy was reading?"

"Why-er, no—that is, it never occurred to me," responded the man, cut to the quick by such a question.

Who was to blame?

Do you—teacher, mother, father—realize the tremendous influence on character building which is represented by the literature which is falling into the hands of your boys and girls?

Are you seriously and sympathetically trying to guide your boys and girls toward literature which you are certain will create clean and healthy attitudes?

Don't ever put yourself in the position of the father who had to acknowledge that such matters had never occurred to him.

—The *Expositor*.



BOYS and Girls



Friends on the Shelf

PETER and Polly had
 Moved to a
 new town.
 They did not know
 a single soul.
 And nobody knew them!
 So they were very
 lonely.
 They helped their
 mother unpack.
 They helped their mother settle:
 They put chairs here
 and chairs there.
 They put tables here
 and tables there.
 They hung pictures here
 and pictures there.
 They put books here
 on a shelf,
 and books there
 on a shelf.
 Until every single thing
 was in place,
 and it was like
 the other house
 in the other city.
 But yet not quite, for
 Polly said: "We
 now have no friends.
 And in the other city
 we had lots of them."
 She sighed.
 Peter sighed.
 And it was November—
 No sun! No stars! No moon! No friends!
 November!!
 Exactly at midnight
 there was a curious
 sound in that house.
 David Copperfield nudged
 over Twist, and he in
 turn nudged little Dorrit.
 Three of them put their
 heads together: "How
 necessary for
 Peter and Polly to sigh
 when we are here!"
 And they
 arranged a surprise. A Plot!
 Quite without knowing
 that a Plot (with a big P)
 was about to be
 hatched, some
 little women went
 over the lilacs only
 to find Hans Brinker and the
 skating skates. "What
 are we do with these
 lonely children?" they
 asked. And they too
 arranged a surprise.
 Robinson Crusoe
 had taken some recent
 traveler's travels on
 a treasure island
 containing many exciting Arabian

Nights had an
 Idea, too, and told
 His man Friday all
 About it, to Friday's
 Great delight. "I have
 Great expectations, sir,"
 He said, for pride and
 Prejudice had made
 Him the autocrat of
 The breakfast
 Table. "That is as *you*
 Like it then," said
 Robinson Crusoe, the pirate,
 And laid the
 Talisman on top
 Of the bow of
 Orange ribbon which
 The water babies always
 Wore. Of these babies
 The child Harold
 Had once been kidnapped
 By all sorts and
 Conditions of men, so he,
 Of course, refused to be
 Drawn into the Plot: "I
 Prefer to stay quietly by the
 Cloister and the hearth,"
 He said. But the other
 Baby cried: "Let me be the
 Spy, for I am the last of the
 Mohicans and I am so
 Tired of this bleak house
 I shall be glad to help
 The black dwarf slide down
 The lightning conductor
 Into the promised land,
 For he's our mutual friend
 And both sense and sensibility
 Tell me to give him measure

For measure in these hard
 Times!"
 Whereupon both of Helen's
 Babies fell into a midsummer
 Night's dream; while
 They dreamed their eyes got
 Terribly pricked beside
 The bonnie brier bush in
 The days
 Of auld lang syne,
 And the boy baby lost
 The Pickwick papers,
 While the girl baby
 Was made an Egyptian princess
 So that her part
 In the Plot
 Was not of much use
 To anybody in
 Particular—for the
 Princess who sits in the seat
 Of the mighty dwells far
 From the maddening crowd, of
 Course!
 Now all this time
 Peter and Polly
 Were asleep in bed,
 Without realizing that
 The light that
 Failed had left
 Their house very
 Dark, but the Plot
 Went merrily on
 Downstairs, just
 As plots used to do
 When *we* were very
 Young, you and I!
 Suddenly there was a
 Terrific crash!
 Bang! Bang! Bang!
 Bang!!

Explorers—Attention!!

Dear Boys and Girls,

I have had lots of fun working
 the titles of well-known books into
 this dream of "Friends on the
 Shelf," in order that you may have
 just as much fun discovering the
 titles of these would-be friends! So
 will you not take pencil and paper,
 write a series of numbers in a
 column, then opposite the numbers
 list in their proper order the titles
 of the books you can discover?
 And then, to add spice to the
 search, please explore further
 (either inside your own head, or
 on your library shelves) in order to
 write the author's name opposite
 the title of each book. When your
 list is made, mail it to Miss
 Margaret T. Applegarth, 14 Arnold
 Park, Rochester, N. Y., and some-
 thing nice will happen to the best
 guessers!

Said Peter: "Something
 Has broken through the
 Looking-glass, I'm afraid!"
 Said Polly: "It sounds
 As if the marble faun
 Had smashed into a
 Thousand pieces!"
 So they both jumped
 Out of bed
 And scampered downstairs,
 Into the blackness.
 They struck a match,
 And there, on the floor,
 Face-downward,
 Lay every single book
 Which had entered
 Into the Plot!!
 "What a misfortune!" cried Polly,
 Who realized she would
 Have to put them back!
 "What a comedy of errors!" cried Peter,
 Who realized there was
 More in this than met the eye!
 And then they began
 To listen.
 The books rustled their
 Leaves "I hear
 (Continued on page 1203)



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for Nov. 21

THE THANKFUL HEART

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "For All Young People." Subscription to the "Leader" may be made through the B.Y.P.U. of America at \$1 per year.)

Read over the material given in the *Leader*, then put down for your own information the names of the most popular persons in your acquaintance. See whether or not these persons express their thanks. Write opposite their names the form their appreciation takes, as for example, one person may express his thanks by helping others.

In meeting you may tell the story of the scripture lesson and bring in the thoughts expressed in the *Leader*. Ask the young people to think about the most popular people in their acquaintance, and see if these are not the ones who express their thanks. Tell also of your own experiment with popular persons, mentioning no names.

As the *Leader* suggests, this is a family day. Most of you are familiar with the thought that "home is where we vent our wrath." One of the results of this meeting should be the desire of every person present to make his family or home life the sweetest; to give expression to his thanks for what is done in the home. And since the church is also a home—God's house—it might be well to determine to express appreciation for what God has done by doing whatever we can, large or small, to help the kingdom cause.

If you have not already had "Home-coming" in your young people's society, this might be a good time to have it. If you care to decorate the room, autumn leaves, cornstalks, pumpkins, fruit, etc., could be placed around the meeting room. Perhaps light refreshments could be prepared and served before the meeting, thus the young people could become better acquainted. The singing of old songs, both secular and sacred, would help the occasion. A number of young people could quietly greet any strangers who might attend and introduce them to the other young people.

The meeting itself could be informal, with the people grouped about the room in a circle. The leader could be seated with the group rather than at a table in front of it. The songs might be suggested by those within the circle. The topic presentation, while it should be clear and to the point, should be a heart-

to-heart talk, bringing out the points suggested above. Perhaps those in the meeting could tell of their experiences with the thankful heart of others, or in their own lives. The meeting should end with a quiet prayer of thanksgiving.

A Practical Outcome

Many of you remember the student conference held last December in Evans-ton. You will remember that one of the questions raised by these students concerned the foreign student in America.

In September there was held in Princeton, N. J., a conference to study the relationship of foreign students to the Christian church and its missionary enterprise. There were ninety-three students present, representing twenty-three colleges in fourteen states and sixteen denominations. Thirty-eight of this number were foreigners—Chinese, Indian, Japanese, Korean, and Philippino.

After the unity of purpose of those present had been stressed, and something of the cultural background and heritage of the nations represented, the students grouped themselves according to nationality, believing that they could best express for themselves what was involved in Christianizing their own nation. "It is significant that the reports from these groups were remarkably similar. Unanimously they agreed that there must be a progressive dimming of denominational lines until a real spiritual unity obtains. They were further agreed that Christianity can best be interpreted to a country by its own people, and that the mission agencies must recognize more and more the necessity for an increasing degree of control in the mission work by the nationals—even to the control of funds. The group commended the mission boards whose policy left the return of missionaries after their first furlough to the option of the people with whom they had been working. Some of the Oriental groups suggested that the West must come to a more sympathetic understanding of other cultures and

other religions than its own, and recognize their great contributions to human progress. Another group suggested an international center for missionary activity in order to denationalize and internationalize all missionary thereby avoiding superiority complex. The American group felt that much work must be done in developing interracial amity before the nation could be spoken of as being in harmony with the principles of Jesus. All groups emphasized the great need of personal religion and individual consecration."

The program of the missionary enterprise was traced briefly and its future trend outlined. The students were shown that most of the missionary agencies have already adopted programs much advanced in policy, and that many of the policies favored by the conference are already in operation on the mission fields in some places. The problems now facing mission boards were outlined: denominationalism; revolution; relation of missionary coworker to national Christian leader; financing mission campaign on its new basis (much aversion voiced by the conference to financial appeals on an unbalanced presentation of conditions on mission field); education in other cultures and religions; making Christianity indigenous; restating policies of educational and medical missions; the standard of living of the missionary (in the discussion of this point the group concluded that the difference in the standard of living between missionary and the people whom he serves is of less importance than his attitude toward them); the future need for international cooperation; recruiting qualifications of the new missionary.

The group felt the need of able men with specialized training who would serve for short terms abroad. It explored the tendency of some agencies to estimate results by mere statistics. In discussing the qualifications, the students listed the following: a deep personal experience of the Christ he strives to share; willingness to play "second fiddle"; to work with, not for, the national; teachableness; sympathy with country which he goes; cheerful temperament; refinement, culture, and education; good standing character and personality; good health; broadmindedness; a sense of justice; an understanding of, and conviction about, the major social, economic and political problems; tact.

The conference passed no formal resolutions and adopted no official findings; hence the suggestions listed are those which came out during the course of the meeting.

November 7 Topic
ARRANGING LIFE'S VALUES

November 14 Topic
RECREATIONS FOR YOUTH

For a full treatment of these topics
see *Young People's Leader*.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

INTEREST IN

STEWARDSHIP ESSAYS

Directors of religious education in a number of states are actively interesting themselves in the stewardship essay contest for the current year. Everything points to a marked increase in the number of contestants for the prizes that are offered to young people. Essays may be sent in at any time after Nov. 15 prior to Feb. 15, the closing date of the contest. Your state office or the Board of Missionary Cooperation will give full information.

GOOD WORK

Under the leadership of Rev. H. B. Fox, First church, Benton, Ill., has paid \$4,000 during the last fourteen months of indebtedness on its new building. All local expenses are paid to date. The Baptist church at Rantoul, Ill., Rev. W. Patterson, pastor, had seven delegates and eleven visitors who drove a distance of two hundred and sixteen miles to attend the Alton Assembly this year.

THE SUBURBAN PROBLEM

In speaking of the suburban problem, William Reid of Rhode Island said: "We have been told that there are more than 8000 suburban communities adjacent to the great cities of our land and that these 8000 communities comprise more than 15 per cent of the population of the United States. The state conventions are responsible for thousands of suburbs near 125 cities of 50,000 to 100,000 population. There are three states in our territory that have seventeen cities of 100,000 to 500,000 population, all of which have from two to seventeen great suburban centers with little or no provision for the religious life of the children and young people who dwell in these centers." Doctor Reid observed that in a New England town every child and 80 per cent of the officers of the Baptist church were not living in the town where the church was located but in suburbs from five to fifteen miles away—a not uncommon condition.

CHURCHES THAT GET

CONVENTION AID

"I recently made a study of Kansas," said J. T. Crawford reporting on convention work for the aid of churches, and found from our records that eleven of twelve best churches were planted through missionary effort and received denominational aid. In the next fifty, thirty-five were helped. Kansas is in the middle of this continent, not out West,

and doubtless what has been done in Kansas has been done in other places. We recognize that there are still great opportunities to aid a church in its planting and in the maintenance of its pastor through a struggling period so that it may become efficient in denominational work." H. Q. Morton says that he has been in Nebraska for seven months and has discovered over forty pastorless churches of which thirty-five may never have a pastor again unless they are helped by the convention.

WILL JOURNEY THROUGH

THE WEST

Dr. James Whitcomb Brougner, president of the Northern Baptist Convention, and Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation, will make an autumn journey together from Chicago to the Pacific coast. En route they will meet state Baptist leaders in a succession of conferences called to discuss denominational work in its widest aspect, the evangelistic campaign, the missionary program and plans for the coming year. Doctor Bowler has attended a number of state conventions and found them exceptional both in attendance and interest. West Virginia, for example, had an attendance that set a new record for that state. The conventions have been remarkable for the hearty and unanimous support given to the cooperative plans for the year.

PACE-SETTERS

One Sunday, some time ago, 100 men on fifty teams of two each went on their appointed rounds for the every-member canvass of the Fifth Avenue church, Huntington, W. Va., Dr. M. L. Wood, pastor. The budget called for almost an even \$36,000. The pastor reported that a bit over the denominational quota for world missions was subscribed and that while every dollar for current expense was not on the dotted line, there was no cause for concern and that his people were rejoicing in the results obtained; that the current fund needs, by a follow-up, were assured of being met. This church, by the way, had \$1960 in the special Easter bank offering last spring.

The Broadway church, Providence, R. I., recently held a successful every-member canvass. Approximately 300 new pledges were secured which increased the missions budget of the church by \$3500 and that for local expenses by \$3000. The entire budget for the year was practically underwritten by the canvass.

HAVE YOU A TICKET?

All those who are going to circle the globe in the airship "Evangel" should be completing their preparations, for January is not far distant. It is only necessary to give your name to the tour committee of your church and you will receive a ticket. Book now!

CROWDED OUT

The congregations at Glassell Avenue church, Los Angeles, are increasing steadily. An interesting feature is that the building is not large enough to accommodate the number of children who wish to attend Sunday school. There is one boy's class which is forced, because of lack of room, to meet in an automobile, placed beside the church.

A NOVEL CHALLENGE

A member of the Baptist church at Whittier, Calif., has offered a new \$15,000 pipe organ to the church on condition that the rest of the members raise the \$19,000 debt on the new church building. The church has unanimously voted to meet this challenge. October is the time set to raise the \$19,000 and at the same time the current expense and missionary budget will be subscribed.

A STEP IN THE

RIGHT DIRECTION

The church at Grinnell, Iowa, is working out a five-year program of advancement. It was decided in July that the first step in the program should be to free the church entirely of debt. The last Sunday in November was set as the final day for the raising of the money. The last note on the parsonage of the Seaview church has been paid, and on Aug. 26 Seaview Baptists gathered to watch the treasurer burn the note.

A RED-LETTER DAY

Sunday, Oct. 10, proved to be a "red-letter day" for the Baptist church, Lake City, Iowa, Rev. Harry Throckmorton, pastor. The congregation was told of the struggles of the church to keep out of the debt column and of how the trustees had labored to find a way to erase all obligations. It was announced that at a meeting of the young folk of the church, it was decided to take over a debt of \$330, and the young people succeeded in raising this amount. At a meeting of the ladies' aid, the women made a decision to construct a mile of pennies. With the mile of pennies indebtedness of eight hundred dollars was wiped out. These announcements were followed by the burning of the note which indicated that all debts had been cleared.



Among Ourselves



Letter from India

By W. L. FERGUSON

THESE are stirring days in India for the general and provincial elections are drawing on apace. The country has not yet come to a sharp and clear alignment of parties such as obtains in England and America for democracy is a new thing in Oriental government; therefore there is much floundering among legislators, politicians and would-be statesmen in their efforts to form and establish a party system. The chief obstacle in the way of such formation is that there are too many who desire to lead and too few who wish to follow. The result is that new parties are being born rapidly. These live for a little while and then disintegrate and pass away. At present the break-up of the Swarajists as represented by Mr. Gandhi in his most popular days is apparent. One would have to seek far to find any one of prominence who stands for the program of the great leader of five years ago. Gandhi-ism is dead, and Gandhi is deserted as a political leader. None has arisen to take his place, for there is none other with his picturesqueness and power of appeal to the masses as well as to the classes and the bosses. As matters now stand the chances seem to favor a party which will adopt a policy of co-operation with the government both in the provinces and in the central legislative assembly. It is becoming clear that a merely negative and obstructive attitude has been all but fruitless, and that if in 1929 when the review of India's progress in self-government takes place a further instalment of power is desired, the only way to obtain it is to fall in and do constructive work. The party which will do this, however, is not yet fully fledged, but signs of its formation are evident. Meantime there is much confusion and shifting from one political group to another, and the groups are small and many.

Riots Still Frequent

Communal riots are still frequent. It seems a bit monotonous to a scribe for THE BAPTIST to report these month after month, and so no mention has been made of several sizeable conflicts which have taken place, most of them in large cities and populous centers. Almost always there is some loss of life and invariably numbers are injured. Each conflict, instead of settling anything, makes matters worse. Whereunto this will grow one cannot foresee further than to say that Hindu-Muslim unity is impossible as long as religio-political animosities exist in these acute forms.

The Mohammedans in India are exercised over the question of the khila-

fat. As long as Turkey was unmodernized and had a sultan in Constantinople, as in pre-war days, the followers of Islam in India were content. There was a titular head for the religion and some one, theoretically at least, to guard the holy places of the faith. Now there is no one; and the bitterness of the situation is that not Christians but Muslims have been the destroyers of the old headships, and that outside of India there seems to be little interest in having it restored. Turkey does not want a khalifa; Egypt is afraid to have one; Persia does not aspire to have the shah assume the office and honor; and Afghanistan seems indifferent so far as its ruler is concerned. Ibn Saud, the Wahabi, is sultan of Nejd and king of the Hedjaz. He is the most likely one to assume the title and exercise the power for he is rapidly becoming the master of Arabia, holding the holy places in his grasp, and able by military strength to keep them. Loud are the complaints in India concerning the vandalism which he has permitted at Mecca and Medina, and deep is the resentment of the hardships which pilgrims to these shrines experience. Many protest meetings have been held, especially in northern India where Muslims are most numerous, in expression of Mussalman grievances. An attempt is being made to hold a conference of leading Muslims of India to see whether some definite plan cannot be evolved for creating a new khilafat, one having headquarters in the Hedjaz, which might be made a free republic with an elected president, who as khalifa would be responsive because responsible to those who had elected him. Since the Sunnis and the Shiahhs greatly outnumber the Wahabis, a scheme of this sort providing for an elected head of Islam would easily oust Ibn Saud and his followers. That is the theory; but the practical part is that the Wahabis are in strong possession. Who is going to make war against them and put them out? The Indian Mussalmans have not the power to do it; and as yet there are no signs of a Pan-Islamic movement which has the cohesion and sinews needed for the task, for Turkey, Egypt, Afghanistan, Persia are each going a separate way toward the goal of nationhood and show no signs of getting together on the subject of the khilafat. And there the matter hangs.

Religious Endowments Bill

Frequently India or certain parts thereof is put into violent agitation owing to various proposed legislations. Madras has been going through such a period over the religious endowments bill. This has twice been before the local legislature and each time has encountered

fierce opposition. Its scope and intent are to regulate the administration of Hindu temples and religious foundations established for charitable and other purposes. Vested interests, wherever touched, become alarmed at the prospect of reform legislation; and those who see a chance for making inroads against hoary customs to their own advantage are not slow to become radicals and oppose the vested interests. There were 475 amendments to the bill offered during the twenty-days' discussion of its merits. Finally, however, the bill was passed and it has gone to the governor and to the governor-general for approval.

A number of non-official members of the legislative assembly are said to have written to the finance member of the government of India regarding the high cost of running a motor-car in this land, comparing or contrasting it with the costs in other regions of the earth. On a car costing about \$1200, they say, the annual taxes amount to \$200, whereas in England a car of this type would go off with about \$65. Taxes are numerous to be sure. First, there is import duty on the car and all "spares"; next comes a registration fee; then follow license fees every half year, drivers' license toll-gate fees and a tax on each gallon of gasoline used. When the score is complete, the figures are near the luxury column; but the motor-car is fast displacing carriages and horses, rickshaws and carts and other means of travel beside the railway. It is a necessity and ought not to be regarded otherwise. There is a movement afoot to cheapen the cost of operation.

The New Andhra University

Aug. 30 the new Andhra university was formally opened by the governor of Madras at Bezwada. The new institution, which is in the heart of the Telugu area, starts off well. One ruler, the maharaja of Bobbili, who is pro-chancellor, has contributed Rs. 100,000 to the funds of the university; another has contributed a library worth twice that amount. It is hoped to use the Telugu language as a medium of instruction much more than has been the custom heretofore in the University of Madras, Andhra now being separated from the control of the old seat of learning in which English has been all but universally used for teaching in other than elementary schools.

The high cost of missions is a theme to dilate upon these days. The financial and currency commission which has been investigating on behalf of the government regarding the best methods of stabilizing moneys and exchange has reported in favor of fixing the rupee at a shilling and six pence. This means for American missions a loss of \$11

every \$100 sold. The old par value was Rs. 308 to each \$100. This new rating will fix it at about Rs. 275. In order to overcome this adverse ratio there is "screaming need for pecuniary lifting" among Baptists and others having missions in India.

Now comes a man advertising a talisman, by which, if one will purchase it and wear it about his neck, he will be delivered from all troubles, law-suits, diseases, financial difficulties and early decrepitude. It will ward off lightning from churches, temples and mosques, and will ensure success in civil service and other examinations. It will make its possessor sweet-tempered, happy and rich. Its price is fifty cents, but I am not attracted by the offer for it seems to me we should need several thousand gross in order to accomplish the re-making of our Baptist world. This being so, we plod on in the same old way.

The West Virginia State Convention

BY CLARENCE W. KEMPER

THIS convention met for its sixty-second annual session in the new Baptist Temple buildings of Charleston. The five Baptist churches of the city joined in its entertainment. From many standpoints this was considered the best meeting in the convention's history. The five Temple buildings furnished ideal quarters and diversity of program attracted people of different interests. The total attendance exceeded 1000 and the evening sessions averaged 800 people.

A feature of the convention was the music provided by the choirs of the Charleston churches for the evening sessions. The Temple choir, under the direction of Louis A. Potter, gave a program Wednesday evening marking the dedication of the Temple pipe organ to the state pioneer Baptist leaders of yesterday.

Conferences for children's work, young people's work, adult and administrative work and stewardships occupied the various afternoon sessions. The last afternoon the convention went by motor to visit the five Baptist church buildings of Charleston. This city houses its five churches in modern buildings worth one million dollars. It was a good demonstration of modern equipment for a city of 65,000 population. The last evening play, "The High Calling," given at Washington, was presented by members of the Baptist Temple. At the conclusion of this play an appropriate coronation message was brought by Charles Henry Pinchbeck, pastor of First church, Parkersburg.

The convention, following precedent, elected a layman, Prof. W. W. Trent of Charleston, as president, and Mrs. S. Glasscock of Morgantown as first vice-president.

At the noon hour expository messages were brought by Vernon L. Schontz, Gabriel Maguire, W. E. Abrams and Walter S. Dunlap. Doctor Kelley and state workers presented a rich program Tuesday evening demonstrating the different types of work carried on within the

state. Thursday evening Gov. Howard M. Gore of West Virginia entertained the convention in the governor's mansion. Since this included local Baptists, more than 2,000 guests were present.

The convention had several prominent denominational leaders as speakers such as J. H. Franklin, W. H. Bowler, F. W. Padelford, Frank A. Smith, David Lee Jamison, W. C. Taylor, Robert L. Kelley, Miss Alma Noble and Miss Janet McKay. They brought inspiration to the convention.

The convention was characterized by wide participation on the part of pastors and laymen from city and country. The program of the denomination for evangelism had right of way. Secy. A. S. Kelley and his organization are to be congratulated on the high level to which the convention came. The local pastors and churches, consisting of the Baptist Temple, Clarence W. Kemper; Calvary, Charles H. Harrington; Emmanuel, James F. Frame; South Charleston, Earl L. Grose; and Mt. Calvary, H. A. Jackson, heartily cooperated in the entertainment of the convention.

New Hampshire Anniversaries

BY WINFIELD G. HUBBARD

THE New Hampshire Baptist Convention held its first meeting as an incorporated body June 27, 1826, in New London at the home of Joseph Colby whose son, Anthony, was the father of Mrs. James Colgate. (These are well-known names in the history of Colgate university, Hamilton, N. Y., and Colby academy, New London, N. H.) Sixteen churches were represented at that convention.

October 4-6, representatives from the 145 churches which now make up the convention met at New London to celebrate its centennial. C. W. Tobey presided at the convention sessions and W. C. Meyers at the meetings of the ministers' conference. J. K. Romeyn, pastor at New London, gave the address of welcome. The annual sermon was preached by J. L. Clark of Exeter on "Christ Magnified" (Philippians 1:20). Winfield G. Hubbard of Meriden gave the centennial address.

An outdoor service was held at the Colby homestead. At this time addresses were given by C. W. Tobey, convention president; by Daniel S. Jenks, secretary; and by Miss Mary E. Colgate, daughter of Mrs. Susan F. (Colby) Colgate. A. J. Archibald offered the centennial prayer after which the members of the convention visited the room where the meeting was held 100 years ago. Out-of-state speakers included: E. C. Herrick, president of Newton; J. C. Robbins; Floyd H. Adams; Prof. John M. English; J. C. Massee; Charles L. White; F. W. Padelford; W. H. Main; H. I. Marshall, president of the Kaven Theological seminary, Burma; A. W. Cleaves; and Mrs. Orin R. Judd who represented the Baptist women's missionary work.

The general banquet Monday evening and the separate banquets for men and

women Tuesday evening were enjoyable. Reports were given by Lewis E. Staples, treasurer; by D. S. Jenks, secretary; by Miss Ella B. Weaver, director of young people's work. H. L. Sawyer, headmaster of Colby academy, gave an address at the laymen's banquet. The Temple quartet sang several times during the sessions; George Philbrick was soloist. The next session of the convention will be held at Portsmouth.

Centenary Michigan (Detroit) Association

BY ALBERT H. FINN

BAPTIST beginnings in Michigan were reviewed at Detroit during the 100th anniversary of the organization of the Michigan Baptist Association now known as the Detroit Baptist Association. The association was entertained by First church, Oct. 6-8.

The Michigan Association was the first effort made in Michigan in territorial days to cooperate as churches in kingdom advancement. There were four existing churches in the territory—Pontiac, Stoney Creek, Troy and Farmington—when a call went out to gather in Pontiac early in 1827 to organize an association. Rev. Elon Galusha was the first resident Baptist clergyman, having been sent as a missionary into the territory by the New York Domestic Missionary Society. Rev. Elkanah Comstock later came from New York to become pastor of the Pontiac church and led in the organization of the association. Detroit at that time had no duly organized church, but First church was organized later in the same year, 1827. Of the four organized churches, Pontiac still remains vigorous but is now a member of the Wayne Association. Stoney Creek and Troy have gone out of existence and Farmington is the lone member of the original association. In September that old, but reborn, church celebrated its centennial with two days of addresses and rejoicing.

The centenary program opened Wednesday evening with C. J. Netting, president of the Detroit Baptist Union, chairman. Ralph Calder gave an organ recital followed by a devotional service conducted by Rev. W. G. Colman at which Mrs. H. H. Bingham sang. Dr. Mark F. Sanborn, pastor of First church and moderator of the association, gave an address on the "Scope of the Centennial Celebration." Following this came a pageant, "Highways of Faith," illustrating various phases of Baptist development during the century, prepared and directed by Mrs. B. T. Leonard and supported by the chorus choir of First church. The descriptive reading was done by Rev. A. V. Allen; closing prayer, by Rev. W. W. McMaster. Although the weather was unpropitious the great church was crowded with loyal Baptists.

Thursday morning Doctor Sanborn, moderator, called the association to order. After a devotional period led by E. W. Palmer the usual business was transacted, committees appointed, and the centenary program taken up. The

first address was by Albert H. Finn who covered "The First Fifty Years," reciting interesting facts concerning this early formative period of Baptist work in Detroit and Michigan. He was followed by Mrs. Edward Wilson who gave a comprehensive resume of the last quarter of the nineteenth century. Rev. Geo. L. Wittet followed with engaging reminiscences of the last quarter of the century. The centenary sermon was delivered by Rev. J. W. Hoag, pastor of the Woodard Avenue church. He spoke appreciatively of the heroes and heroines of the past but emphasized the hindrances and difficulties of kingdom advancement in these days, declaring that progress only came through great cost and sacrifice. The closing prayer was offered by Rev. George W. Johnson.

During the noon hour the women's missionary union gathered around the dining tables to hold its interesting meeting.

Outstanding Laymen

Rev. Albert G. Johnson presided at the afternoon session which opened with a devotional service led by Mrs. Herman Lang. The centenary program was again taken up with an address by Rev. E. Bond Griffith on "Ministers of the Past." He did not attempt to go back of his own memory and acquaintance but with one exception referred only to those who have gone before. T. T. Leete, Jr., covered the whole century in his review of "Outstanding Laymen." It was bright galaxy in which only two of the living were mentioned. A valuable paper on the "Development of Women's Work" was given by Miss Florence E. Grant. "Religious Education in the Making" was discussed from two angles by Rev. A. V. Allen and Rev. B. T. Leonard, the first treating of the historical constructive element and the second telling of present tendencies and future probabilities of development. E. Elmer Staub followed with the history and development of the Baptist Children's Home, the newest denominational enterprise, and the need for the new building, a campaign to raise \$50,000 for this institution being on now.

The evening service was presided over by Judge Pliny W. Marsh. The organ recital was given by Mrs. Bertha Freeman and the devotional period was led by Rev. B. F. McAllister. The feature of the evening program was a chorus from the combined choirs of the Baptist churches, under the direction of Lloyd Holtz. They sang with power "Send Out Thy Light," by Gounod and "Praise the Lord, O Jerusalem," by Maunder. Rev. M. C. Pearson as executive secretary brought the greetings of the Detroit Council of Churches in cordial and appreciative address. The address of the evening was by Rev. Allen Hoben on "Baptists and Social Progress." He was pastor of First church, 1904-1909, and so it was much like coming home for him. As president of Kalamazoo college he is closely identified with our denominational life in Michigan. This address was an able one and in it he took no particular credit to Bap-

tists as a denomination. "We have only kept pace with the social consciousness with other leading Protestant denominations but we have had men in our communion that have been real leaders," but gave deserving tribute to Dr. C. R. Henderson, Dr. Walter Rauchenbusch, Doctor Batten, Dr. H. C. Vedder, Dr. Albion W. Small, also Dr. Shailer Mathews, as outstanding leaders in the interpretation of the ethics of Jesus Christ. His concluding thought was: "If we can be of no class, but of all, inter-national, inter-racial and Christlike, we may indeed help the world in the next great step of social progress that leads toward the brotherhood of man."

Friday morning William Moore, a leading layman, presided. The devotional period was led by Rev. R. L. Bradby, pastor of Second church, negro. This old church was organized in 1836 and today is the largest Baptist church in the state. The first paper of the morning was "The Negro in Detroit," given by Rev. A. H. Pace, superintendent of the advisory council for negro work. It was a fine historical statement. Dr. H. C. Gleiss, general superintendent of the Detroit Baptist Union, gave a review of the organization forty-eight years ago of the union, following its varied experiences and developments to 1916 when he came to the leadership and then abruptly left the story he was so deeply concerned with the past ten years, declaring that these later years are of common knowledge. An interesting presentation of "Work Among Our New Americans," by Rev. Frank Kaiser, was supplemented by brief statements from pastors from the various nationalistic groups with whom we Baptists have implanted a successful work: German, Rev. B. Graf; Swedish, Rev. O. W. Johnson; Polish, Rev. Jos. Rzepecki; Roumanian, Rev. C. R. Igrisan; Russian, Rev. N. Nesdoly; Czecho-Slovak, Rev. John Fort; Hungarian, Rev. N. Dulitz; Serbian, Rev. T. M. Tepsich; Mexican, Rev. W. G. Birch; a student who is temporarily with our Italian mission also asked to speak for his people.

During the noon hour various groups met about the dining tables, the most important being the board of trustees of the Detroit Baptist Union. This was the regular monthly meeting and reports from the several departments were read and important steps taken in the various building projects now pressing for consummation.

Rev. T. J. Edwards presided at the afternoon session. The devotional period was conducted by Rev. Geo. E. Bernard. The first address of the session was a world-wide survey given by Rev. Jos. C. Robbins of New York, foreign secretary American Baptist Eoreign Missionary Society. He was followed by Rev. John E. Smith, of Lansing, executive secretary of the Michigan Baptist Convention, on "The Home Base."

Election of Officers

Doctor Sanborn presided at the concluding session of the association which included reports, election of officers, etc. Rev. W. G. Coltman, pastor of the High-

land Park church, was elected moderator; Rev. H. P. Klyver, vice-moderator; Rev. E. W. Palmer, clerk; and C. J. Netting, Jr., treasurer. The association will be entertained by the Farmington church next year.

The evening session was the concluding meeting of the centenary. Robert Manogg, president of the Detroit city B. Y. P. U., presided. Herbert Koppin gave an organ recital and the great chorus, directed by Lloyd Holtz, sang "Sanctus," by Gounod and "Ye Shall Dwell in the Land," by Stainer. It was wonderful music and presages the organization of a great Baptist choir for future occasions.

The devotional period was led by Rev. Calvin F. Hamilton. The first address of this young people's session was given by Earl Batty, past president of the Detroit city B. Y. P. U. and president of the Michigan B. Y. P. U. His theme "Our Baptist Young People," was a historical sketch of thirty-five years of remarkable history and a look into the future. Following came the address of the evening by Dr. Wm. Gear Spencer, president of the Michigan Baptist Convention and also of Hillsdale college, on "Look Ahead." Doctor Spencer is deservedly popular with Baptist young people. He said he desired to take his audience through three cemeteries, the black, the gray and the white, and from the scriptures read "tombstone records of Absalom, Jezebel and Judas in the black cemetery, several records in the Old Testament where the persons named only lived and died, in the gray and the turning to Hebrews II he read the epitaphs in the white. Then he made his "observations," pointing to Jesus as the only example in our "Look Ahead." It was a fitting climax to a great event.

The proceedings and messages of the centenary will be published in book form that its spirit and inspiration may carry on to future generations.

There was an exhibit of historic book pamphlets, denominational publication pictures and other relics. This was separate from the Baptist collection at the public library and beyond the knowledge of most of our Baptist constituency but they are coming to know of it and have been encouraged to augment it.

The centenary has greatly strengthened Baptist solidarity and its proceedings have informed the public of Baptist history and achievements. The centenary committee was composed of C. Netting, Sr., chairman; Mrs. Herman Lang, vice-chairman; Albert H. Finn, secretary; E. E. Staub, treasurer; H. C. Gleiss, superintendent; and M. F. Sanborn; Mangus Burgess; Ralph Caldwell; Mrs. T. T. Leete, Jr.; Mrs. B. T. Leonard; W. P. Lovett; Dr. W. F. Northrup.

Colorado State Convention

BY WALTER I. FOWLE

THE thirty-eighth annual convention of Colorado Baptists was held in the new building of First church, Boulder, Oct. 18-21. A spirit of genuine hospitality and fraternal love prevailed throughout the sessions.

The pastors' conference convened, Oct. 19, at nine a. m. Walter I. Fowle led in the church program conference and with the aid of Revs. Eden, Atkinson and Hall discussed the elements vital for the program of an aggressive church today. This topic was continued in the afternoon session when Jay J. Cook, new pastor at Ft. Collins, considered the question of the prayer meeting. Pres. C. Arlin Heydon, First church, Pueblo, stressed the need of definite goals as aids to progress. Franklin Fenner was elected president; C. M. Benight, Pueblo, secretary.

Dr. J. C. Massee, Tremont Temple, Boston, addressed the conference on "Methods in Evangelism" and the convention on "Our Present Evangelistic Emphasis as Baptists." The fire, energy and appeal of his talks will long remain. He emphasized the need of pastoral and personal evangelism but declared that there is no substitute for passionate public preaching.

Dr. S. G. Neil and Dr. George T. White brought earnest messages from the denomination at large. We have seldom heard a more sincere appeal for the M. and M. Benefit Board than that by Doctor White.

Attendance at the women's meetings was the largest ever recorded, and the reports of achievements through the state and associational organizations, encouraging. Miss Alice Brimson, president of the Baptist training school, gave an address on "Our Americanization Work." Mrs. Chas. E. Emery of Denver spoke on "Our State Work." The women outlined an aggressive program for the coming year.

Monday afternoon, Doctor Evans, dean of the state university law school, gave the address of welcome, reminding the delegates that the Boulder church was in peculiar sense their church since 180 Baptist students looked to it for spiritual help. Wm. H. Fowle, Trinidad, vice-president of the convention, responded in happy and appreciative vein.

The seventh annual address of President Freeman was an eloquent sermon on the greatness of Baptist history and the obligation it lays upon us today to carry out Baptist ideals. He declared that service is the greatest law of life and that workers must be trained. When Baptists are willing to take second place in education, they invite the withdrawal of the approval of God and may fear the removal of their candlestick. What we must do quickly.

The banquet Wednesday evening brought together 300 men and women. The addresses of Miss Brimson and of Dr. J. A. Curtis of India left the hearers with a desire to hear more, to do more and to give more.

"Education and Religion"

At the evening session, Doctor Norlin of the state university, speaking on "Education and Religion" said, "Many of us have a feeling that civilization may have lost its way and be approaching other dark age. No truer test of a civilization can be found than the extent

to which we project ourselves into the future. The optimism of the Victorian age was blasted by the war. We now see there is no cosmic law driving us inevitably upward to perfection. Pessimism has resulted in many quarters. We are disenchanted with our civilization. In this hour education and religion are striving for the same goal, a new humanity, and working together may yet save the day. The large-minded men of education and the church stand on the same platform, saying, 'It is the truth that will make us free.'"

President Vaughn of Colorado Woman's college gave the second address of the evening. Our college, situated in the mile high city of Denver, in the only woman's college in the Rocky mountain and Pacific coast area. President Vaughn has already brought the attendance up to the largest number in many years and has created a new spirit of helpfulness.

The report of Secy. Fred E. Palmer on Thursday showed sixty-four paid workers aiding in the work of sixty fields. Six new churches have been organized in new and promising fields. Nineteen churches have been engaged in building enterprises with an outlay over \$400,000. The state board has helped in seven of these, contributing \$3100. During the fourteen years of Doctor Palmer's leadership, the board has never been a day late in sending out salaries, or borrowed a dollar to carry on its work. Colorado was asked to raise \$96,000 last year. It raised 90 per cent of this in distributable funds and exceeded this amount in actual giving to denomination enterprises.

Dr. W. F. Ripley, director of religious education, reported two inspiring summer assemblies held in the state, one at Cedaredge for the western slope and the other at Palmer lake for the eastern part of the state. Every department of the work for Baptist schools and young people's societies showed advance. Regret was expressed by the convention at the resignation of Mrs. C. M. Philbrick, director of children's work, who becomes director of religious education for Broadway church, Denver.

The convention raised over \$500 to pay hospital expenses for W. A. Goudie who was seriously injured when he saved the life of a little boy on his field.

The evangelistic program of the denomination presented by Dr. Frank E. Eden, Denver, was enthusiastically endorsed by the convention. Dr. J. A. Curtis gave the closing address on his work in India.

No recent convention has recorded greater advance, with 5000 baptisms and all departments of the work going forward aggressively. Under the leadership of Doctor Palmer, the convention faces the future with confidence. Officers elected are Joshua A. Gravett, president; E. M. Dodd and T. F. Kelley, vice-presidents; E. B. Hart, clerk; C. M. Benight, assistant clerk; and F. I. Smith, treasurer.

The next meeting will be held in the

East Side church, Pueblo, with John Skein as preacher of the annual sermon and William H. Fowle, alternate.

Nebraska Baptist Convention

By R. R. Coon

THE fifty-ninth anniversary of the Nebraska Baptist Convention was held Oct. 13-17 with the First church of Omaha, A. A. De Larme, pastor. Here more than twenty years ago was held the national convention of B. Y. P. U. in the new house of worship. Now the convention found the enlarged structure with its spacious parish house well fitted for such gatherings. Both here and in the parish homes, the guests were made welcome.

Pastoral Conference

In the pastoral conference, as in the convention, the note of evangelism dominated. The question of preparing the church for evangelism was discussed by four speakers who emphasized the spirituality of the work and its preparatory organization. The veteran evangelist of the state, called upon to give testimony, spoke of the urgent need to have first a back-door revival, a cutting off of worldly and unworthy members, and gave a thrilling recital of his own experience in this line when a pastor.

Women's Meeting

"Victorious Evangelism," gained through prayer, efficiency, faith, love, knowledge and service, culminating in the golden anniversary banquet, was the key-note of the women's meetings. The stirring words of Miss Alice Brimson, president of the Chicago training school; of Mrs. Frank Miner, president of West Central district; of Mrs. E. S. Gunn, general secretary in the state; and of Mrs. R. Richards, reelected state president, were inspiring in view of the brief time in which to complete the golden jubilee offering.

Reviews of the Year

Secretary Morton stated that the numerical increase of Baptists the last year was the third largest in the history of the convention. In thirty years property holdings increased 400 per cent. While the number of churches had declined, the number of church members had increased 40 per cent.

Thirty-two missionary pastors have served thirty-one churches reporting 391 baptisms; total number of baptisms in the state, 1575. Dr. George Sutherland presented names of religious workers sent out by Grand Island college and scattered in nearly every state and in foreign lands. For the most part these received their training during his nineteen-years' presidency. Pres. Oak Davis gave a hopeful outlook for the future and an earnest word of advice to make the Bible the object of greater study and practice. Mention of the departed during the year included two names long to be remembered, Dr. J. W. Conley and I. W. Carpenter, foremost among ministers and laymen for efficiency.

Unity of Belief

One of the few good things the city dailies said in their scant notices was: "Avoiding contentious debates, the Bap-

tists agreed to combine this year on evangelism." A resolution was unanimously voted and requested for publication in the *Watchman-Examiner* and THE BAPTIST as follows: "The Nebraska Baptist Convention records its unequalled belief in the inspiration and integrity of the Bible, the divine authority, supernatural character and deity of Christ, his vicarious death on the cross and his actual resurrection. We further believe in the baptism of the New Testament, the immersion of the believer in water, and that this is necessary to church membership."

Expression of endorsement of this resolution by the speakers was frequent. One of the two women on the convention program—few were more attentively heard—laid special and repeated emphasis on the need of Bible study with a thrilling appeal to make the Bible the object of study and practice.

The speech of Rev. G. Clifford Cress of THE BAPTIST was informing, partial and impersonal. He proposed that papers now existing cooperate to secure subscriptions for some denominational periodical, since such a large majority of Baptists take none at all.

Pertinent Advice

Among the good things thundered out by Dr. S. G. Neil was this: "A speaker should show three things: have something to say clearly, say it, and stop when it is said." Doctor Masee's re-

marks on "read" sermons, on the weakness of a personal evangelism without preaching evangelism, and on the dead formality of the same "order of service" from the beginning to the end of the year were well worth studying.

National Leaders

The convention was particularly fortunate in its outside speakers. The address of Doctor Masee, Friday evening, brought the large audience to its feet in response to the appeal to work to win souls. Drs. S. L. Roberts, A. M. Petty, P. C. Wright, S. G. Neil, John A. Curtis and Floyd Carr will long be remembered for their messages of hope and inspiration.

Officers elected for the following year were H. D. Rhoades, Omaha, president; R. B. Elrod, Lincoln, first vice-president; E. F. Jordan, Tilden, second vice-president; Mrs. Jeff Yelton, Lincoln, third vice-president; A. B. Newell, Grand Island, treasurer; Charles Firth, Grand Island, recording secretary; R. R. Coon, Grand Island, historian.

The next anniversary will be held in Hastings with A. A. De Larme of Omaha as preacher of the annual sermon.

Michigan State Convention

By J. C. AUSTIN

THE ninety-first annual meeting of the Michigan State Convention was held at Adrian, Oct. 18-21. The convention was preceded by the forty-first annual meeting of the Michigan Baptist Ministers' Conference, with Rev. Henry P. Klyver, its president, presiding. In addition to speakers from the state, Rev. W. H. Geistweit's address on "The Harnessing Power" will long be remembered. Said Dr. Geistweit, "Power was never given for felicity but for efficiency. Power is either static or dynamic." Many Christians have the former but the kingdom needs the latter.

President W. G. Spencer of Hillsdale opened the convention by calling attention to the strength of Michigan Baptists as demonstrated by man-power, 55,000 in number; organized power, nearly 500 churches; economic power as shown by the value of its properties; spiritual power, by the addition of over 3500 people by baptism within the last year to its membership. Rev. Floyd Carr of New York gave an address on "Developing the Missionary Church." Dr. Frank W. Padelford of Massachusetts quoted that the president of a large state university showed that drunkenness and dissipation in our state institutions is much less than in years before the nation went dry. Doctor Padelford's address was followed by an equally encouraging one by Dr. Frank Smith of New York. Doctor Smith spoke of "The Second Generation" and showed from many angles that the second generation is being moulded into American life in Christian citizenship. Dr. A. W. Beaven of Rochester, N. Y., in his two addresses showed himself familiar with both subjects, "Putting Your Church on the World Map" and "The Challenge of Youth to the Church of Today." In one address Doctor Beaven said, "It is crim-

inal to take the spiritual enthusiasm awakened by a world vision and exhaust that enthusiasm on your local church. A man is either larger or smaller after he has made his gift." In the address "The Challenge of Youth to the Church of Today" Doctor Beaven scored the people who pay for large playhouses and leave their children in "cellars and holes in the ground for Sunday-school classes and pay no heed to proper facilities for religious educational purposes." Doctor Beaven said that the best denomination education is procured by reading the denominational papers. Mrs. Mary J. Bloomer, treasurer of the Woman's Home Mission Society, appealed for increased cooperation with and sacrifice for the missionary work under the woman's society.

At the laymen's banquet 231 men gathered to hear Dr. Joseph C. Robbins and Dr. Frederick A. Agar on Wednesday night; 290 women met at the women's banquet at the same hour. Music was furnished for these occasions by the

The Baptist

Chicago, November 6, 1926

Vol. VII

No. 1

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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girls' glee club of Hillsdale college and the ladies' quartet from Gaynor club, Calamazoo college. Thirty-one men drove from Lansing to Adrian for the banquet, covering a mileage of 5580 miles, but they were amply repaid by hearing Doctor Robbins speak of the need of the world, the universality of God's sympathy and the adequacy of Christ for the world's need; while Doctor Agar in discussing "Courage or Cowardice" sent many a pastor home determined to have the courage of his convictions in planning that every member of his church be regarded as justifying the interest and activities of the pastor. Dr. Johnston, of Chicago convinced every one here that there will be 25,000 in the Northern Baptist Convention to be held in the Coliseum next year. Dr. J. S. Kirtley, acting pastor of the Ashland Avenue church, Toledo, convincingly showed that the Baptist objective is as much in vogue today as when our forefathers pronounced it and were banished for it. The B. Y. P. U. rally at which Mr. Edwin Phelps, secretary of the B. Y. P. U. of A. and Rev. Francis Stifler of Chicago spoke, was attended by over 100 young people. The work of Executive Secretary John E. Smith was heartily commended as he reported that over 100 churches are remitting one-twelfth of their quotas each month, although some borrow the money to do so. There were 612 delegates from outside Adrian. A spirit of harmony and encouragement prevailed throughout the five session.

Kansas

By J. T. CRAWFORD

THE Baptists of Kansas held their sixty-seventh annual convention with the First church of Eldorado, M. O. Immons, pastor, Oct. 12-14. Heavy rains preceding the meeting reduced the attendance below an earlier expectation, but still there were registered approximately 450 delegates and visitors. The hospitality of the entertaining church was generous. It had just entered a new house of worship, which has a larger floor space than any other Baptist church building in the state. Its beautiful auditorium accommodated the convention adequately while the gymnasium and apartments of the educational plant made it possible to carry on all group meetings simultaneously. The State Ministers' Association met Monday evening with the annual session by Pastor J. R. Stuckey, First church, Kansas City. His theme, "Has the Church a Message for Today?" was read on Matt. 16:16, 18. The essential message of the church is the crucified Christ. It has power and meets the world's urgent needs. On Tuesday the ministers were in an interesting program. "Men's Classes" and "The Essentials of a Prosperous Church" were among the subjects of special consideration. "Moral and Mental Requirements for the Minister" by Dr. T. P. Stafford of the Kansas Baptist Seminary, and "When is Education a Sin?" by President Erdmann Smith

of Ottawa, were among the outstanding messages.

The women had a varied and profitable program in their all-day session. Their keynote was "Work." They had a key verse and a slogan to fit the keyword. When the busy day closed with its addresses and conferences, they insisted that it was "the best ever."

For some years it has been the practice to have reports of the convention board and all standing committees printed in advance, stitched and ready for distribution at the annual meeting. Each delegate and visitor was presented with this leaflet of forty pages. The plan proved satisfactory. These reports are not read verbatim, but are sketched briefly with emphasis upon the vital themes.

The report of the board of directors was so arranged as to set forth the work of the seven departments. The consideration of these departmental reports constituted a vital factor of the program and continued in an orderly way through the entire convention meeting.

In the missionary department, a summary was presented showing a total of seventy-six workers. Sixty-two of these were pastors serving nearly 100 churches and out-stations in cities, county seat towns, villages and the open country. Statement was made that with but one exception, every church where aid had been given in pastoral support reported additions by baptism or otherwise. The field staff and working forces of the convention for the twelve months, covered in the report were about 76 per cent of the working forces in some former years; and the results in work done were also only about 76 per cent. This is regrettable, but reduction in income has made necessary a corresponding reduction in work attempted.

The convention program from Tuesday night to Thursday night was crowded and vital. The annual sermon was preached by Pastor W. H. Rogers, First church, Wichita. He stressed the Great Commission. With remarkable clearness and passion he appealed for revived loyalty to Jesus Christ and increased devotion to the work of carrying his message to the ends of the world. It was a stirring sermon that sounded a worthy keynote for the days that should follow.

The team furnished Kansas by the Board of Missionary Cooperation consisted of Dr. Peter C. Wright, New York City; Miss Elsie Kappen, Milwaukee; and Missionary J. C. Richardson on furlough from Burma. Because of the death of her grandmother, Miss Kappen could not be present. Her place was acceptably filled by Miss R. Grace Lewison, missionary from Jorhat, Assam. Doctor Wright was at his best. His message and conference on the M. & M. Board at the ministers' meeting were unusually illuminating. His presentation of "The Denominational Outlook" consisted of a sweeping review of achievements described as a "pageant of victory through our Lord Jesus Christ." Seldom have we listened to such a recital of

sacrifice and triumphs. Missionary Richardson brought a statesman-like review of the constructive, aggressive work done by the Foreign Mission Society in Burma. His message was effective, lifting in all a new confidence regarding the permanent values of the missionary enterprise.

Dr. York A. King, of Austin, Chicago, Ill., was present throughout the convention, bringing a series of fervent messages on evangelism. His themes were "The Witnessing Church," "Church Evangelism," "A Proposed State-Wide Campaign of Evangelism," "An Illustration of Church Evangelism" with a closing special message to young people. Not in years has the convention been so lifted with evangelistic fervor. A new consecration to personal work was felt. Many returned to their home tasks feeling as if they had been attending a great revival meeting.

The educational hour set before the hearers anew the value of the growing work in the Kansas City Theological seminary with its training school. It outlined also the character and reach of Ottawa university, our Baptist college in the state, and enlisted our constituency in behalf of its present campaign for equipment and endowment. C. W. Thomas, university pastor at Kansas university, Lawrence, and W. P. Halbert, pastor at Manhattan, where the state agricultural college is located, set forth the successful plans in operation to

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STATION WCOY

"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we shall hear from several of our friends. None is more welcome than a dear old lady in Kalispell, Mont., who writes: 'I want to write and thank you for sending me THE BAPTIST. I never knew what it was to be without a Baptist paper while I had a home and do not see now how I could get along without THE BAPTIST. Please receive my heartfelt thanks.' This woman is well past eighty. Her husband was a missionary on the frontiers of the Dakotas in early days. Her son died in the service as a missionary in Montana. Her subscription is a gift from a reader of the paper. There are hundreds of others who, like her, will never see the paper unless as a gift. Will you send in your check today for a gift-subscription to some aged soldier of the cross?

"THE BAPTIST is surely the best paper in the world for Baptist people. Our extreme modesty would not allow us to claim so much but when a man like Dr. Pierce S. Ellis, First church, Union Springs, Ala., writes that it is, what can we poor editors do but believe it? This is his deliberate judgment: 'Enclosed find check for \$2.50 for renewal of THE BAPTIST, the greatest denominational paper published anywhere. It gets better all the time.' Now that is what he said. Who are we to deny it?

"These Illinois pastors believe in THE BAPTIST. They just naturally cannot keep house without it. Rev. C. W. Webb, Madison, Ill., sends in his cheerful check for \$3 'for Missions and THE BAPTIST. I cannot keep my work going without them.' He knows that they are the best and most useful sort of assistant pastors a minister can have around. One Illinois pastor down state is planning to put both periodicals into his budget next year. And he is planning a new \$50,000 meeting house, too. He is endowed with an unusual bump of wisdom.

To economize on denominational periodicals, even when engaged in a building campaign, is mighty poor strategy.

'Denominational literature of the highest standard of excellence is available,' says Dr. E. H. Shanks, First church, Salem, Ore. 'THE BAPTIST, the *Watchman-Examiner* and *Missions* are to be found on the reading tables of the Salem public library.' And with wholesome words in his bulletin he urges his people to put these papers into their own homes. How about the public library in your home town? Has it been supplied with subscriptions to your denominational journals? It is a fruitful method of spreading wholesome truth. Do it today? Hurry!

"EUREKA! (I have found it.) This is the state motto of California but it can be used with truth and honesty by the friends of THE BAPTIST. We made a discovery up at Huron, S. D., during the sessions of the state convention. Pres. J. M. Coon seemed to face some real difficulties. He had tried to remove a wheel from an auto by turning the nut the wrong way. It was a left-handed nut. So thoughtful friends chipped in and bought him a left-handed monkey-wrench. He carried the wrench throughout the sessions and on several occasions he unscrewed the inscrutable. The convention voted unanimously to double the list of subscriptions for THE BAPTIST. President Coon will carry the left-handed wrench with him and any community that does not come across with its quota is likely to get a vigorous twist of the wrench. Other convention secretaries please copy.

"The office boy says that in his opinion now is the time for all good men to come to the help of their denominational periodicals. He says that if eventually, why not now, seeing that THE BAPTIST and the eighteenth amendment seem to be unshaken by the mighty winds that have swirled about them?"

"WCOY now signs off. Get a left-handed wrench. Good night."

assist students at these state institutions. Every aspect of our educational work in the state is promising, but calls urgently for enlarged resources.

"Reaching Our Missionary Goals" was presented effectively by Alpha Ingle, secretary of promotion, with eight helpers. These brought five-minute, rapid-fire messages on "The Spirit to Win," "Team Work," "As We See It," "Plans for Coming Weeks," "Our Lord's Command," "The World's Need," "We Are Able," "Let's Do It." The financial goals of the missionary year were clearly presented and a new enthusiasm for reaching them was definitely created.

In keeping with recent enlargement of plans, an increased number of choice young people were present and took active part on the programs of the last afternoon and night. Their presence and enthusiasm gave token of fine recruits for the future.

Mr. W. C. Simons of Lawrence, one of the leading editors of the state, showed great devotion as president of the convention. He is succeeded by Hon. Frank Nighswonger of Wichita, formerly state senator and now mayor in his home city. His statement that he regarded it a higher honor to be chosen president of the Kansas Convention than to have been elected governor of the state, indicates his interest in the work.

Delightful harmony prevailed throughout all sessions.

The next convention will be held in

Hutchinson where Baptist people are just completing a commodious church plant.

Illinois Baptist State Convention

By CHARLES A. CARMAN

ILLINOIS Baptists held their eighty-second annual session, said by many to be a "peak" convention in spiritual power and fervor, in the new edifice of the Mattoon church, James M. Lively, pastor. The cordiality of the church and entire community, the hearty co-operation of the local press, a carefully prepared program, and a representation of over 700 delegates from the churches, who stayed on the job from beginning to close, made this gathering stand out as one among many in the experience of convention-goers. The convention motto was "Winning Men to Christ" and furnished the theme for a consistent program.

Young People's Session

Three pre-convention sessions were held. The department of religious education conducted afternoon and evening sessions with an enthusiastic banquet of young people intervening. The relation of youth to the church, the larger forms of B. Y. P. U. organization, and the leadership of youth were discussed by Harry Shewhart, Villa Grove, Herbert Hines, Springfield, Director L. H. Koehler. At the banquet four young people discussed young people and their study

life, friendships, recreational life and service activities. After a conference hour Fred Baldus brought the session to a climax in an address on "Stand Up to Life."

State Pastors' Union

At the pastoral union session in the evening the annual sermon was by F. Criminger of Mt. Vernon whose thought centered about "the kingdom of God, the reign of Jesus." After the obituary report by Pres. G. W. Taft, Secy. Jar H. Franklin of New York gave the closing address. Speaking of the new enlarged world of today with its necessity for an enlarged conception of God, he emphasized the revelation of God, Jesus and the fact that the field is the world and the need of the world is at home and abroad.

Women's Sessions

The Woman's Baptist Mission Society held afternoon and evening sessions with 275 registrations representing every association, with responses for each on the standard of efficiency. A silver anniversary banquet was held Tuesday evening. Officers elected were Mrs. W. P. Topping, Elgin, president; first vice-president, Mrs. G. M. Potter, Alton; second vice-president, Mrs. Ernest Ridgeway, Chicago; recording secretary, Mrs. E. L. Robinson, Chicago; treasurer, Mrs. F. R. C. Rich, Decatur. The reading contest awards presented by Mrs. Foreman were the loving cup of the Ottawa Association; the Topping

chiele library to the Peoria Association; the board library to the Blooming-
ton Association; the banner to the
aomi church in the Springfield Asso-
ciation; 152 churches reported 7542 read-
ers of 32,377 books, making 297,802
points in all. Mrs. Topping, who has
been state president for fourteen years,
featured in her address the twenty-five
years of progress of woman's work, not-
ing the achievements of the year in the
election of Miss Brimson to head the
training school, Miss Davidson as na-
tional W. W. G. secretary, Miss Bailey
missionary worker among the cos-
mopolitans of southern Illinois. The
woman's speakers on the convention
program were Mrs. G. W. Taft, who
spoke on "Ways of Winning" showing
the different types of approach in mis-
sion fields to the central task of evan-
gelism; and Mrs. Edwin H. Kinney, New
York, who gave effective demonstration
of Americanization opportunities in the
same task.

Convention Proper

In the regular sessions F. M. Dunk
and L. J. Kindig alternated in direct-
ing the stirring song services, while de-
votional Bible messages were brought by
pastors J. H. Carstens; H. Lee Mc-
Donald; Harland F. Tuttle; J. M. Brink-
man; A. S. Kellie; J. W. Merrill; S. D.
Kenney; F. C. Schute; W. C. Hart,
and Henry Clay Miller. Pres. T. Harley
challenged the church in his
opening address to immediately engage
the enemy in the battle of the kingdom.
Robert Van Meigs in the key-note ad-
dress sounded the call to evangelism be-
cause of the sin in the world, our duty
to God our Father, our gratitude for
our lost condition without Christ.
Edward Babcock reminded us of the fun-
damental laws of the revival for
which all Christians are praying. The
final sermon by Ralph M. Jones of El
 Paso was on "The Failures of Jesus" re-
ferring to Judas and the Pharisees and
contrasting them with the disciples in
whom Jesus implanted the seed of the
kingdom of God. Ralph A. Jensen of
Chicago brought out that Jesus never de-
fied crowds, but preached to the indi-
vidual in the crowd, appealing to the
best in man with a compassionate
word of love. The opportunity of Bap-
tists to render real Christian service
through their hospitals was the message
of B. A. Wilkes of St. Louis. York
stated that the "witnessing church"
is the intention of Jesus, the prere-
quisite and normal expression of evan-
gelism. A. W. Beaven of Rochester,
forcefully depicted the church as
the center of a local circle and a world
circle and the demand of evangelism that
it can be saved both for himself and for
the world. It's not an "either-or"
but a "both-and." Alonzo M.
brought out of his wide experience told of
opportunities and success in win-
ning the American Indians.

One of the fascinating parts of the
program came in the brief but touching
personal messages from the workers
among the foreign-speaking people in
the state. It is impossible to reproduce

the realistic human touches of these
stories of Mexican, Lithuanian, Rou-
manian, Hungarian, Bohemian, Pole,
Russian, Jew, Slovak, Chinese, German
and Swede.

Charles A. Garman spoke Wednesday
evening on the "Evangelism of Youth,"
followed by Secy. F. W. Padelford, New
York, in a masterful address on "Evan-
gelism and Education" which are insepa-
rable and have been throughout the his-
tory of the Christian church. He paid
a fine tribute to our youth in colleges
today and issued a call to the church to
stand by the Christian college in this, a
most critical time. L. K. Williams of
Chicago, president of the National Bap-
tist Convention (negro), was heard with
interest as he told of the growing work
of that body. G. A. Huntley, M. D.,
gave two splendid addresses on "Christ
in the Out-of-the-Way Places of the
World" which gave a birds-eye view of
the ten mission fields of our denomina-
tion.

Here, There and Everywhere

REAL ROTARIANS are the men of Auburn-
dale church, Springfield, Mass. They
announce: "If you want to be grouchy,
or if you don't like good food, or if you
do not care to hear a live speaker, better
stay away from the monthly meeting."
On Sundays they study "Christianity and
Present Day Issues".

FIRST CHURCH, Oakland, Calif., received
in September eighteen new members by
letter, three by experience and four by
baptism.

MRS. E. B. ROWLEY is mustering players
for a Sunday-school orchestra at White
Temple, Mitchell, S. D.

REV. WALLACE WOOD has served Smith-
land and Coan churches near Heathsville,
Va., nearly eight years. He has built a
new church building at Smithland, and is
manager of the Kirkland Grove camp meet-
ings. He baptized twenty-four converts
Oct. 2.

MISS PEARL BAUGHER of Columbia, Mo.,
has been engaged as Sunday-school
worker, assisting Pastor George W.
Johnson at Birket Memorial church,
Detroit.

REV. W. F. BOSTICK of Rochester, Pa., is
preaching a series of sermons on "Shades
of Men", meaning not their ghosts but
their character tones, as green, red,
yellow, white and "true blue".

THE HAND OF FELLOWSHIP was given to
seventeen new members at First church,
Salem, Ore., Oct. 3.

CENTRAL CHURCH, DETROIT, H. R. Waldo,
pastor, had 300 present on Rally day at
Sunday school, and a collection of \$127.50.

REV. ARTHUR SCHADE has recovered his
health and has resumed his work at
Temple church, Pittsburgh.

A "BIG FALL MEET" at First church, Red
Bank, N. J., brought together 200 mem-
bers and friends Oct. 7. With enthu-
siasm, fellowship, refreshments and what-
ever goes into the best kind of a time,

A. E. Peterson, state superintendent,
in his report made an interesting com-
parison of the years 1919 and 1925. Mem-
bership grew from 86,748 to 88,228; cur-
rent expense items, from \$872,272 to
\$2,033,551; baptisms, from 2873 to 4564;
total gifts, from \$1,254,678 to \$2,412,549;
but benevolence giving slumped from
\$382,405 to \$378,998 in 1925, although in
1921 it had reached \$612,860. A large
proportion of the increase in home ex-
penses is for new buildings, but it is evi-
dent that we need to give added support
to the world-wide cause of missions.
Evangelism is the center of this year's
program in the state.

T. Harley Marsh was reelected pres-
ident of the convention, and Murphys-
boro chosen as the next place of meet-
ing with a goal of 1000 delegates in at-
tendance. James M. Lively was elected
president of the pastoral union and Eu-
gene Trowbridge of Springfield, presi-
dent of the Baptist Young People's
Union of Illinois.

the several working groups of the church
spent the evening in conference and
recreation and listened to an address
from Rev. E. L. Dakin of Brooklyn. A
bouquet prize offered by Pastor Wm. E.
Braisted for the best attendance was
taken by the junior choir, 100 per cent
present.

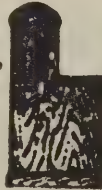
THE ORDINATION of Rev. M. F. Brethen
was revoked upon the advice of a council

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at Arlington Street church, Akron, Ohio. Rev. R. W. Edmondson was chairman and Rev. G. E. Enterline secretary. At the subsequent meeting of the church the recommendation was accepted and the church voted unanimously to revoke, annul and withdraw Mr. Brethen's ordination.

HOLLYWOOD CHURCH observed father and son week with an elaborate program Oct. 31-Nov. 7.

THE INTERMEDIATE DEPARTMENT of First church, Detroit, has enrolled 105 pupils.

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"A Trip to Santa Claus Land," 35 cents, \$3.60 the dozen. Very easy, for younger folk.

"The Word Fulfilled," Dr. Geibel's story cantata. For Sunday service if desired. 30 cents each, \$3.00 the dozen.

These new publications not sent for examination:

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Christmas Specials, No. 3—25 cents. Special Numbers in one book.

"Come Any Time," A play, 25 cents. They come all at once to spend Christmas. Very funny.

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REV. BRUCE KINNEY spoke at First church, Mt. Vernon, N. Y., on a recent week evening.

WALES CENTER, N. Y., community church has closed a successful series of evangelistic meetings. The average attendance was larger than that of any single meeting recalled by the oldest member of the church.

REV. C. L. HAMMOND is preaching a series of Sunday evening sermons to young people with great interest and drawing crowds at Petersburg, Ind.

REV. S. A. HAYWORTH and Miss Ola C. May were married in Detroit, Oct. 10.

PASTOR ROBINSON gives up the work at Fallon, Nev., to take charge of the Indian Mission at Keams Canyon, Ariz., under the American Baptist Home Mission Society.

REV. F. A. MANDERSON has resigned at Las Vegas, Nev.

EMMANUEL CHURCH, Sparks, Nev., has secured Rev. E. C. Sloan as pastor.

MOUNT OLIVET CHURCH, Rhode Island, has called Rev. L. B. Jeffries of Westport, Va.

STRATFIELD CHURCH, Bridgeport, Conn., recently observed its 175th anniversary with an address by Rev. Franklin P. Lynch, a former pastor.

REV. ARTHUR R. MERCER, pastor of First church, Niagara Falls, has accepted a call to Fourth church, Providence, R. I.

GARFIELD PARK CHURCH, CHICAGO, rejoices in the going forth of workers into denominational life. Miss Helen Benjamin is now enroute to Nellore, South India, as a surgical nurse in our hospital there. Miss Mildred Davidson is assuming the duties of field secretary of the national W. W. G., with headquarters in New York City. Mrs. A. W. Charles is entering upon her second term as president of the Chicago missionary union, and Mrs. J. T. Browning is the literature secretary of that organization. The church also recently licensed to the ministry two of its young men who are of the Hebrew race and are preparing for work among their own people. These brethren are devoting much of their time to Jewish mission work under the auspices of the Chicago executive council. Rev. E. Augustus Shulls is pastor.

AMONG THE MISSIONARIES enrolled in Southwestern seminary during the current session are Mrs. W. H. Duff, Burma; Mr. and Mrs. J. G. Chapman, Japan; Mr. and Mrs. Wilson Fielder, Mr. and Mrs. J. W. Moore and Miss Minnie Alexander, China; Mr. and Mrs. E. G. Wilcox, Brazil. Among the foreign students enrolled are Sylvester Lazuk, Russia; Dick Vandervalk, Holland; E. B. Brooks, Canada; Atsuko Haneda, Japan; S. W. Girgis, Egypt; Ludovica Christea, Roumania; Pedro Dimaposac, Philippine Islands; Miss Gregoria Garcia, Mexico; Victor M. Cano, Peru; Miss Olga Strahlneed, Latvia; Mr. and Mrs. A. L. Hoy, England; Miss Ruth Tipton, China; Miss Elizabeth Jackson, Brazil. Miss Tipton and Miss Jackson are the daughters of missionaries.

THE IDAHO CONVENTION, just held at Pocatello, was one of the best annual meetings in its history. About 250 delegates and visitors were present. There was deep

interest in and enthusiasm for the worldwide work of the denomination and not a word of pessimism or contention.

SIXTEEN BOYS AND girls of the Knox Children's Home were baptized by Past J. G. Whiten of Piqua, Ohio, Oct. 3. Members of the Piqua church have been holding Sunday school at the home.

FIRST CHURCH, Oakland, Calif., is conducting a caravan tour of the Moslem world on Sunday evenings through October and November.

THROUGH THE COURTESY of the Fil Avenue Coach Co., two busses are provided for members desiring to attend services. Park Avenue church, New York City.

FIRST CHURCH, Paterson, N. J., held concert and entertainment one evening for the benefit of the radio broadcasting fund.

PASTOR JOHN SHADE FRANKLIN of Medford, Mass., for the benefit of the Protestants who are concerned about the power of the pope in America, asked several faithful Catholics the name of the present pope but they were unable to tell him.

REV. L. C. TRENT of Woodruff Place church, Indianapolis, addressed the young people's banquet one evening recently. First church, Terre Haute.

THE INITIAL PARISH supper of First church, Akron, Iowa, was a great success. Receipts from the dining-room and a cozy corner amounted to \$55.50 to be applied toward the painting of the church.

FIRST CHURCH, New London, Conn., announces the death of Mrs. Elizabeth W. who has been a member of the church fifty-eight years. The church held a service a few weeks ago in memory of F. Valentine Wightman, pastor from 1771-1747. A reception for all of his descendants was held.

THE DEPARTMENT of promotion of Colorado gave a dinner in honor of Dr. J. M. Masee, Oct. 18. He addressed the meeting at Calvary church on that occasion, the meeting being preliminary to the state convention.

PASTOR FRED YOUNG at Kankakee, has started a young men's class. For of room in the church the class meets the Y. M. C. A. building. The membership is now more than sixty. If it reaches 100 by Nov. 14, some one has offered a beautiful flag.

REV. B. J. LEHIGH of Barre, Vt., made use of an orchestra in his Sunday evening services. The Baptist church has unfolded for the second year with other Protestant churches of the city in maintaining a school of religious education. Mrs. Adele D. Tipton, our missionary to the Italians, member of the faculty.

DR. WM. P. PEARCE of Bay City, Mich., closed a successful pastorate Oct.

"FOR CHRIST AND THE KINGDOM"

Crowds of Souls

By CLINTON WUNDER

PASTOR BAPTIST TEMPLE, ROCHESTER

"Promotion, advertising, financing, publicity and generally 'running' a three million dollar church is a job. The preacher-manager tells us how he does it."

—Boston Transcript

Introduction by Clarence A. Barbour. \$1.00

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the vesper service of Vermont academy in the evening.

REV. SAMUEL G. NEIL, Bible and field secretary of the Publication Society, has returned from his fourth visit to Porto Rico. He left almost immediately for a series of evangelistic conferences in Minnesota, Nebraska, Colorado, Iowa, and Ohio, as running mate with Dr. J. C. Masee of Boston, Mass.

REV. H. A. CHILDS of Montpelier, Vt., maintains a thriving prayer meeting each Sunday morning a half hour before the morning worship. He also conducts a growing work in an out station at Wrightsville.

MAY 1-SEPT. 30, THE colporter and chapel-car missionaries of the American Baptist Publication Society and the Home Mission Society report 485 conversions and 225 baptisms. They organized five churches and twenty-three Sunday schools and visited 49,840 families; 4476 Testaments and Gospels were given away and 340,963 pages of tracts distributed.

EMMANUEL CHURCH, Brooklyn, Avery A. Shaw, pastor, rejoices in the raising of pledges amounting to \$123,866 for the new educational building and for the remodelling of the chapel.

WHEN DR. JOHNSTON MEYERS of Immanuel church, Chicago, preached on the significance of the coming Northern Baptist Convention at Lorimer Memorial church, Chicago, Oct. 24, 250 people pledged loyalty to the convention. Lorimer church,

C. B. Althoff, pastor, held a harvest home social, Oct. 22, to which members of the church brought gifts which will be sent to the orphans' home. Dr. Charles W. Gilkey of Hyde Park church, Chicago, was speaker.

CHAPLAIN FRANK M. WELLS, soldier evangelist, is holding a revival meeting in Sherman, Tex., after which he will conduct a similar meeting in Illinois. He has a few open dates for fall and winter campaigns.

STANDING ROOM was at a premium the opening night of the mission study classes at Stanton Park church, Detroit, Mich., L. D. Ballingall, pastor. The classes have for their slogan, "Social, Study, Spiritual." The schedule occupies two hours and includes dinner, a thirty-minute lecture study touching the life work of some well-known missionary, and a fellowship period.

RALLY DAY attendance at Midway church, Pittsburgh, S. L. Cobb, pastor, was 95 per cent of the enrolment. The church has paid its missionary quota in full to date.

SALTSBURG CHURCH, Pittsburgh, L. S. Erb, pastor, recently welcomed four new members.

FELLOWSHIP DAY was observed by Temple church, Mitchell, S. D., Ray N. McCann, pastor, Oct. 17, with a large congregation of whom 173 sat down to a pheasant dinner at noon served without cost by the woman's society of the church. At the afternoon meeting, special committees for church work were appointed and six people dedicated themselves to life work.

Notes on the Lesson for November 14

CALEB'S FAITHFULNESS REWARDED

Lesson Text: Josh. 14:6-15
Golden Text: Josh. 14:8

Caleb and Joshua had a good deal in common. They were marked by the same spirit of courage and faith, and enriched by a common experience. More than forty years before in the face of an overwhelming majority they stood their ground and boldly proclaimed their conviction that the hope and opportunity had arrived for the Israelites to enter Canaan. At this time they were both old men and Caleb was about to claim his reward so long deferred.

Promises Unrealized

The writer of the epistle to the Hebrews in the New Testament gives expression to a significant word when he says, "These all died not having received the promise." They lived by faith looking forward to the realization of the messianic hope which they cherished. Joshua and Caleb were in this hopeful company for forty-five years. The hope of entering the promised land was deferred for more than a generation but their hearts never grew sick. Faith in the ultimate triumph of their original idea never waned. They both believed that they would live to see their faith rewarded, and it was this faith that made them leaders among their people. As we write, the newspapers are telling of the funeral of Eugene Debs and one of the papers has this poetic phrase, "Eugene Debs has found the brotherhood of man for which he lived and served." But, of course, he found the brotherhood of death where all distinctions of race and class are at an end. His hope was never realized in this life. He was one of the great company of idealists who live ahead of their age and never realize their promise. He was more of a poet than a politician, more of an idealist than an economist. Like Caleb he urged an immediate conquest when as yet the people whom he urged were wholly unfit for the Utopia which he pictured with such rare eloquence.

Years Defied

Eighty-five and still claiming honor of conquest is a fine comment on the undying courage of Caleb. He wanted no soft place already prepared. "Give me this hill country," said he, "I still longed to make good his faith being able to drive the giants out of their fortifications. Forty-five years before he had said, "Let us go up and possess it for we are well able to overcome it," and he had not changed his mind on that point. It is inspiring to see a man refusing to allow old age to dominate his mind and heart. "I am eighty-five," said Caleb, "but I am as strong as the day that Moses sent me to spy out the land. Allowing, of course, for the optimism in such words we are still compelled to admit that whatever may have been the actual physical condition of Caleb, his heart was all right. True faith never grows old and never dies.

A Service for Christmas

Joyful Voices

This service presents the Christmas Story in a most attractive manner. Six tableaux are provided for in the Pageant, but are not necessary if merely a service of song and recitation is desired, though they add greatly to the attractive features and are easily prepared. The music is most charming, though not difficult.

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Boys and Girls

(Continued from page 1189)

"Something!" said Polly,
 startled. "So do
 I" whispered Peter,
 thrilled.
 They listened and this
 was what they heard: "He
 who loves books is really
 never lonely, or alone.
 He has friends on the shelf!!
 You may never
 be rich, or
 popular, or
 beautiful, or
 famous, or even
 important!
 But if you love
 books,
 you can always be
 happy, and
 contented, and
 interested, and
 engrossed, and
 entertained and

Educated! You can
 Have a special little
 World of your own! A
 Set of friends you choose yourself!
 Heroes who have made
 History will show
 You how you, too,
 can help mankind
 And bring
 The kingdom of heaven
 On earth.
 So open your eyes, and
 Watch! Look! Listen!"
 You will not be surprised
 To hear
 That Peter and Polly
 Discovered
 That that particular
 Week in November was
 Children's book week,
 The one special time
 When books
 Get a chance to
 Speak for themselves, telling
 Boys and girls
 Everywhere

Not to forget their
 Friends on the shelf.
 So—all's well that ends well!

Answers to Chinese Missionary Heroes

(Given last week)

1. Robert Morrison. 2. Peter Parker.
3. Hudson Taylor. 4. James Gilmour.
5. John Kenneth MacKenzie. 6. George Leslie Mackay. 7. Eleanor Chestnut. 8. Mary Morrill.

"Doors That Swing Open" is the title of a new booklet issued jointly by the B. Y. P. U. A. and the Board of Missionary Cooperation of the Northern Baptist Convention. It deals with four projects in which the young people propose to contribute their efforts towards denominational efficiency, namely, a stewardship essay contest, promotion of the world tour, use of the "Book of Remembrance" and enlistment in the Christmas offering.

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Dr. W. T. Connor, of the Southwestern Baptist Theological seminary of Ft. Worth, Tex., visited Ottawa university to confer with the ministerial students.

THE SECOND quarter of the Southern Baptist Theological seminary opens Nov. 15. Doctor Mullins is expected back to resume his work as president. There is still time for students to register and rooms are still available. Registration has reached 366.

OTTAWA UNIVERSITY was represented at the Kansas State Convention in El Dorado by Pres. Erdmann Smith; Prof. R. H. Ritchie, head of the department of English; and Arthur Ryan '28, El Dorado. The delegation at the men's banquet at the convention was strongly an Ottawa university one; three-fifths of those present were either attending Ottawa university or had children attending.

MISS CAROLYN HUNT, daughter of Dr. and Mrs. Emory Hunt, and William Mahaffey were married, Oct. 12, at First church, Lewisburg, Pa. Doctor Hunt, president of Bucknell university and a Baptist minister, officiated, assisted by Dr. R. M. West, pastor. Mr. and Mrs. Mahaffey were graduated from Bucknell university in 1925. They will make their home in Pittsburgh where Mr. Mahaffey is employed as department manager in one of the large stores.

BETHEL INSTITUTE, St. Paul, Minn., G. Arvid Hagstrom, president, is conducting a department for new Americans who desire to learn the English language speedily and accurately. This department is under the charge of Mrs. Anna M. Swedberg, who has had many years of experience in this line of work. At present there are six nationalities represented in Bethel institute, among which is Czecho-Slovakia with four students.

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YOUTH IN THE MINISTRY and THE BAPTIST

Some time ago **The Baptist** decided to find out what type of sermons were being preached by the young men in our pulpits. Therefore the presidents and deans of our colleges, seminaries and Bible institutes were requested to nominate men who had received their training in these schools and who had not been in the ministry more than ten years. Each of the nominees was asked to furnish a sermon for publication in **THE BAPTIST**.

YOUTH READILY RESPONDS

The response was prompt and gracious. More than two score of the young men in Baptist pulpits within the area of the Northern Convention have sent in sermon manuscripts or have promised to do so.

REPRESENTATIVE SERMONS

The sermons preached by these young men are samples of what the pews get every Sunday. No special sermon has been fixed up for publication in **The Baptist**. Each manuscript stands for a sermon preached recently. All types of schools are represented by the preachers and all kinds of ministers are among the nominees.

Now Is the Time to Subscribe

The publication of this special series of sermons by young Baptist preachers will begin in **THE BAPTIST** of December 4.

The sermons will run concurrently with

THE WORLD PULPIT

The high quality of THE BAPTIST will be maintained with feature articles by Bernard Clausen and H. Campbell-Duncan, with all the regular departments of the paper enriched, with special numbers including The World Survey Number and The Education Number appearing in due time, and with all the issues of January giving special emphasis and space to the aerial world tour.

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The Baptist

Published Every Week by the Baptist Convention



Courtesy of Near East Colleges

AMERICAN TEACHERS OF CONSTANTINOPLE COLLEGES VISITING THE WALLS OF STAMBOUL, STORMED AND TAKEN BY THE TURKS IN 1453



Folks, Facts and Opinion



The American Legion in its campaign against the slacker at the ballot box is beginning to work towards the foundations of the evil. It is arranging meetings for study and discussion of such topics as "Direct Nomination vs. the Convention System"; "Party Government vs. Independent Voting"; "The Short Ballot"; and "Obstacles Besetting Voters".

Japan may get a new angle of view upon the American exclusion policy. Korean coolies are said to be crowding into Japan. They can live more cheaply than Japanese laborers, will work for lower wages and are crowding the latter out of employment. What to do about the matter is puzzling the Japanese government, for Korea belongs to Japan. Thus the man at the bottom always crowds into a seat at the table.

For the first time in its history the executive committee of the Federal Council of Churches will hold its annual meeting this year in the West. The meeting will be held in Minneapolis, Dec. 8-10. The agenda will deal with major questions of policy now confronting the Federal Council. One of the interesting personalities will be Miss Lucy who was the organizing genius of the British Conference on Christian Politics, Economics and Citizenship.

Parks, fountains and trees to take the place of the slum tenements in New York City, are in the vision of August Heckscher, a wealthy philanthropist. He proposes that he and other wealthy citizens contribute \$50,000,000 a year, and the city an equal sum to be spent within a period of five years to realize his vision. If he lives long enough, he will see the thing done. Civilization has almost reached the point where slum dwellings will not be permitted to exist in a self-respecting community.

Why should the back page of so many church calendars be filled with stereotyped matter consisting of long lists of officers and committees? It seems like a waste of good space that might be used profitably for current items of news or a fresh message from the minister each Sunday. P. H. McDowell, pastor at Glen Falls, N. Y., utilizes the back page of his church bulletin for tabloid sayings which carry a "punch." In a recent number of the bulletin an open letter from the pastor appears. It is headed "More Appreciation than Instruction," and is aimed at a better brand of ushering. Without offense the pastor makes some telling remarks about ushering which all church ushers might read with profit. Ushers well-groomed, prompt, cheerful, courteous and reverent are appreciated, but they are urged to seat the people.

Slavery and the slave trade are at last headed for extinction if a new convention of the League of Nations is carried into effect. It proposes the definite outlawry of both practices, and binds the member nations to the abolition of slavery and to the suppression of the slave trade.

Baptist leaders in Great Britain are concerned about an apparent decline in the religious life of their people. Pres. J. H. Rushbrooke and Secy. M. E. Aubrey of the Baptist Union have issued a message to the churches in which they say that for years the total church membership has almost ceased to grow, that the Sunday-school enrolment has fallen off by 3000 and that 80 per cent of the scholars do not confess Christ in baptism. They plan to hold conferences in the churches to consider the state of religion.

The Baptist Bible Union of North America, of which Rev. T. T. Shields of Toronto is president, Rev. W. B. Riley of Minneapolis, vice-president for the Northern Convention territory and Rev. J. Frank Norris of Dallas vice-president for the Southern Convention territory, has called Rev. W. E. Atkinson of Toronto to be field secretary for the organization. Mr. Atkinson spent four years as a missionary in Africa and has a wide acquaintance in the United States and Canada. "Much of his time will be spent in bringing Bible Unionists together in unorganized territories and in arranging conferences to be addressed by local speakers."

Henry Ford's five-day week has cordial support of the *Jewish Daily Bulletin*, which says that the Jewish Sabbath Alliance has advocated such a week some time. It notes also that the Croley Shipbuilding Co. has introduced the five-day week in its yards at Oakland, Calif.

Make smokeless powder feed people rather than kill them, seems to be an appropriate slogan. The government has on hand three million pounds of smokeless powder which, because of change in guns, has become obsolete. It proposes to sell this powder for use as fertilizer. The high nitrogen content of the powder makes it valuable for such use.

One of the most serviceable little things that has been done lately is the publication of a pamphlet of thirty-two pages by Samuel S. Wyer on "Science, Evolution, Religion and the Bible." It has an introduction by William Thompson, president emeritus of Ohio State university and moderator of the Presbyterian General Assembly of United States. The purpose of the pamphlet is to give a series of classified quotations from recognized authorities so selected and arranged as to facilitate clear definition. For an understanding of the current disputes about these subjects it is better than a library.

That remarkable interpreter of the current movement in China, the *Chinese Recorder*, in an electrifying editorial in the September number, calls for a new creative conception of missions. At the heart of its plea is this declaration of tremendous import: "Now the Great Commission must become the pan-Christian task of salvaging all civilizations, if civilizations can or should be salvaged. all civilizations now stand at the bar of an alert humanity. Once western Christians pointed to their civilizations as the crown of Christian effort. Now that the Oriental is burning them full of holes with acid criticism, it is becoming customary for western Christians to disavow so-called 'Christian' civilizations. The change is in the Christians, not in the civilizations. Western Christians have given generously of their knowledge, means and life to Oriental peoples. In addition to hearing western civilizations discounted, the western Christian hears with amazement the criticism of the chalice of religious and philanthropic blessings he offers is bitter with non-Christian ingredients. And hearing that the Oriental thinks about them, many western Christians hardly know what to think about themselves. There seems to be only one thing to do. They must begin over again."

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It seems probable that a general dis-
armament conference will be called for
an early date in the year 1927 under the
auspices of the League of Nations. It is
announced that the program for such a
conference will be ready by the first of
the year.

A Pennsylvania court decision may
have important bearing upon the open-
ing of the sesquicentennial exposition
on Sunday. It is reported that Judge
Wm. M. Hargest of the Dauphin county
court ruled, Sept. 16, that the opening is
contrary to law, that it is punishable un-
der the criminal code and that it is also
subject to *quo warranto* proceedings. But
the "sesqui" seems still to be running
on Sunday.

Creditable mention is due to the for-
eign mission board of the National Bap-
tist Convention (negro), for the high
quality of the *Mission Herald*, the offi-
cial magazine published by the conven-
tion in the interests of foreign missions.
Print, paper and pictures are good.
The survey of the field of news is com-
prehensive and judicious. The editorials
are well conceived. It is interesting to
note that the missionary receipts re-
ported in the *Herald* for August amount-
ed to a little more than \$3000.

Shall poison gas be used hereafter in
war? The question is coming up for set-
tlement through a protocol, drafted at
Geneva more than a year ago and now
awaiting ratification by the senate of the
United States. The Association of Mil-
itary Surgeons, having about 3500 mem-
bers, has passed resolutions declaring the
use of gas a comparatively humane
method of warfare. So also have the
Military Order of the World War and
the American Legion. But the depart-
ments of state, of war and of the navy
in Washington are definitely opposed to
the use of gas as being inhumane and
barbarous.

All the way from Jaro, Iloilo, Philip-
pines, comes this interesting clipping
from the *Extension Magazine* of Chicago:
"Philippine Catholics are wrought up
generally because of the Protestant pros-
elytizing activities of the Silliman insti-
tute, Dumaguete, P. I. Evidently the in-
stitute is well named. . . . American
printed tracts of lies are distributed to
the pupils as a matter of routine. . . .
This situation brings out a peculiarity
of Protestant missionary work in the
Philippines, namely, that it is confined
entirely to efforts to lead Catholic youth
away from their traditional faith." And
Fred Holman, a trustee of the Carnegie
Foundation for international peace, is
quoted in these words: "The Roman
Catholic countries are naturally resentful
of attempts by Protestant churches to
convert their communicants. It would
be better if we brought back all these
missionaries." The remedy would seem
to be either to drive out those mission-
aries by law or other form of coercion
(a method not unknown to Catholics),
or to outdo them in the winsomeness of
the Christian gospel. Whenever the
church gets into a position in which peo-
ple must choose between it and Christ,
it is in trouble.

Resentment in Japan over the exclu-
sion law is not diminishing. The Japan
mission of the M. E. church is authority
for this statement. And in a series of
resolutions given out in July it declares
that the continuance of such resentment
is due not to any organized efforts of
agitation either for or against exclusion,
but to a sense of the inherent unfairness
of the law. The resolutions recommend
"such amendment of our naturalization
law as will open American citizenship,
under the safeguard of high qualifica-
tions, without national or racial discrimi-
nation."

At Helsingfors, Finland, the Y. M. C.
A. has raised more problems than it has
solved. The occasion was the nineteenth
world conference of the organization,
held last August. What shall be the at-
titude of the Y. M. C. A. toward the
churches, toward the national move-
ments in such countries as India and
China, toward the radical movements in
many countries? How shall its program
be adapted to the great variety of condi-
tions under which its work is to be done
in all parts of the world? Under what
conditions and how far shall it function
as a church, as, for instance, in adminis-
tering the communion at its meetings?
What shall be the relative emphasis
placed by it upon the activities of evan-
gelism, education and social ministry?
What shall be its relation to similar so-
cieties organized in some countries un-
der the auspices of other than the Chris-
tian religion? With what understanding
of the psychology of youth at the pres-
ent time shall it build its program of
approach? These are only a few of the
questions raised at Helsingfors for solu-
tion of which the Y. M. C. A. will re-
quire all of the resources of leadership
it can command.

If anything could exceed in pathos the
story of retrenchment and privation on
the part of missionaries told by the
American Baptist Foreign Mission So-
ciety, it is that of the foreign mission
board of the Southern Baptist Con-
vention. Receipts, amounting in the year
1921 to more than \$2,500,000, fell to less
than \$1,500,000 in the last year. And
the board has outstanding obligations
amounting to more than \$1,700,000. Mis-
sionaries are returning to the board
twenty-two and two-thirds cents on
every dollar of their salaries to apply
on the debt. And if the appeal of the
board to the missionaries on the field
does not bring tears to one's eyes, what
will? Read it: "We gratefully and
warmly appreciate the heroic and un-
complaining way in which these mission-
aries and beloved brethren in other lands
have, for four years, taken disappoint-
ment at retrenchment and have striven
to cooperate with the board in its mis-
fortune; we admonish them all to do
their best to hold the lines which have
been broken by death and weakened by
reduced appropriations; we shall do our
utmost to persuade southern Baptists to
come to their relief, and, as soon as our
resources make it possible for us to do
so, we shall lift some of the burden of
their distress."

"The Church in the Wildwood"



Beds of bright blossoms—a
carpet of green flung from
mountain top over Yucca—
flowered canyon side—shadowy,
hoary oaks—sturdy sycamores
—all a wildwood setting for the
rustic auditorium in which mem-
bers of the Pacific Palisades
Community Church hold their
happy and distinctive church
service each Sunday morning.

And after church an armful
of flowers from your own gar-
den! Or a picnic lunch on the
sandy beach! Or perhaps din-
ner with congenial neighbors
who, like yourself, have been at-
tracted by the high ideals of
this unique resort, and who have
decided to live in an educational
and residential community,
founded by Methodism for
Christians of all denominations.

To secure a copy of our new folder,
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tear out this ad, write your name and
address on it and mail to the Pacific
Palisades Association, Pacific Palis-
ades, California.

Pacific Palisades

CALIFORNIA
"God's Garden by the Sea"

Infant baptism by immersion as prac-
ticed by the Greek Orthodox church is
described by Rev. J. M. Rife in the
United Presbyterian as he actually wit-
nessed it. If his dramatization is true
to life, it is not surprising that if one
must administer something called bap-
tism to infants, he should prefer sprink-
ling.

The general impression that white
women in the South are in constant peril
from black men is challenged by Mrs.
Carrie Bartlett, who used to share that
impression, but who, from long experi-
ence in the South finds that neither she
nor other southern women of her ac-
quaintance find occasion for it. She says
significantly, "It seems to me that it is
the colored, not the white, women of the
South for whose safety we should be
concerned," because of immoral white
men.

BOOK FOR JANUARY WORLD TOUR

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Family Enrolling for Tour

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THIS CERTIFIES THAT

(Name of Passenger)

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Without foregoing a single comfort of home and fireside, you and all your family may follow the paths of Judson and Livingstone in Asia and Africa, and view the panorama of American life as the Baptist missionary sees it.

The Tour Committee or pastor of your church will arrange passage for you.

The Board of Missionary Cooperation

of the

Northern Baptist Convention

276 Fifth Avenue

New York City

Chicago Baptists have maintained a social union fifty years, that is, they are making preparations for the observance in February of its semi-centennial celebration. The first banquet of the season was held in the LaSalle hotel, Nov. 2, with Dr. J. C. Massee as the speaker. More than fifty new members were adopted. The attendance was about 450. Doctor Massee's address was in line with his evangelistic campaign across the continent.

Tithing is one thing. Many have found it a good thing. The cult of tithing is another and different thing. One of the leading religious papers argues that religion today has largely lost its old adventurous faith and its great mystical experiences and that tithing brings back those lost values, the radiance, the faith, the courage and the mystical discovery of God which belonged to the great saints and revivalists of the past. Doubtless if conscientiously done tithing exhibits spiritual values. But so does any act of devotion to God. Arguments for tithing may be drawn from many sources, but the urge for it comes from the treasury of the church.

The J. C. Massee meetings in Chicago were manifestly wholesome, evangelistic, stimulating and unifying. Doctor Massee spoke at the Baptist Social Union, at the Northern Baptist Theological seminary, and at an afternoon conference and an evening mass meeting at the Immanuel building. His reception was most cordial at all of these meetings; especially in the closing mass meeting he was in the best of his moods for a happy, passionate and flaming appeal.

Rev. T. W. Goodspeed, D.D., former pastor in Chicago and later a teacher in the Chicago Baptist Theological seminary and in the University of Chicago, has been for sixty-seven years one of the Baptist builders of Chicago. His memory is still crystal clear. At a recent meeting of the T club, composed of prominent ministers of Chicago and vicinity, he entertained the club with reminiscences of early Baptist history in Chicago. The members found the story so interesting that they voted to invite him to continue it at the next meeting.

Two hundred business and professional men, with some ministers, recently met

in Chicago to consider evangelism. They discussed not theology but personal experiences. They closed with an appointed common purpose "to seek to share with others as individuals their experience with Jesus Christ; to call together pastors and laymen in their local communities and ask what they propose to do about the question of evangelism; reproduce whenever possible their own experiences through such means as 'united witnessing' campaigns."

A pleasing variation in convention programs was introduced in Indiana last year. Instead of the usual "devotional service" at the opening of every session operated as a sort of spiritual pulchritude to keep the early arrivals breathing, the crowd assembles for business, carefully prepared liturgical order of worship built as a connected series and utilizing the best of the church hymns, was conducted with a different leader for every service. And instead of using the service to cover the tardy assembling of the people, doors were closed at the opening of service, and for the half-hour of worship nobody was admitted. The services were remarkably impressive and helpful.

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879 Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Preach Christ

THE range of preaching is as wide as the universe, but the focus of preaching must be confined within the limited circle of human need and the provision of the gospel to meet that need. When ministers are so often exhorted to preach Christ, it is probably the focus of the sermon which the exhorter has in mind and not the range of preaching. So many good phrases become shibboleths that it is necessary at times to rescue them from the slavish service they are forced to perform. "Preach Christ" is one of the shibboleths current among evangelicals, and especially among the good people who stress evangelism as the exclusive mission of the churches. We fully agree with all who emphasize evangelism as the primary and permanent work of Christians as individuals or as members of the institution called the church of Christ. Moreover, we heartily join with those who insist that "preaching Christ" is paramount in the ministry of evangelism. But we must be permitted to explain what we mean by this pregnant phrase.

In the first place, preaching Christ is infinitely greater than any phraseology in which the preaching may be clothed. Some people are so enslaved by certain words sacred to them that sermons, however evangelical, which do not speak these words are painfully disappointing. Some of the younger preachers in our pulpits speak a language in their sermons which is an unknown tongue to many of the earnest Christian people in the pews. For instance, the phrase "spiritual reality," so often heard these days in sermons, means nothing to many people who have been used to something more concrete. We heard a sermon some time ago which did not once mention the cross, and yet the various love and suffering and service of the cross of Christ were woven into the very texture of the message. At we wondered as we listened if a goodly number of the hearers would not be pained by the omission. This is the situation which every preacher has to meet, and the copy is the man who meets it more than half-way by taking in the words which have become a universal language among evangelical, Bible Christians. But, of

course, we must always remember that "preaching Christ" is not confined to words that have become sacred because of their scriptural and doctrinal setting.

The first preaching with Christ as the theme was heard at Pentecost. A casual study of that event will reveal the fact that the Christ, central in the sermon of Peter, was the Messiah whom the Jews had long expected. He was strictly a Jewish Messiah. And the awful indictment of the sermon which went to the hearts of 3000 penitents was that they had murdered their own Messiah. That was "preaching Christ." But when Paul eclipsed Peter as the incomparable preacher of the apostolic church, the gospel had to meet Greek culture and Roman jurisprudence, and the simple rabbinical ideas of the Messiah with which provincial Jews were acquainted had to be enriched with a new content and new words. This explains the prologue of John's Gospel and the legal phraseology of Paul's letter to the Romans. But both John and Paul preached Christ, even if they had to depart from the standards of Peter. So on down through the history of preaching we find the sermons colored with the peculiar tints of the atmosphere and landscape of the times. Sometimes it is the Christ of theology, again it is the Christ of sacrament, and still again it is the Christ of the reformers or the Christ of the Puritans. But all tried to preach Christ as they saw him or as he was conceived by the particular age which embodied him in sculpture, architecture, painting, literature and music.

We are the heirs of all the preaching preceding us. And because we are heirs of such a rich inheritance, our temptation is to rest in our inheritance and guard it with such jealous care as shall prevent us from making our own contribution to the wealth of gospel preaching which has grown with the slow progress of the Christian era. The Christ of the first century A.D. as he was preached by the men who knew him best, was necessarily adapted to the conditions of the first century. But the Christ of the twentieth century is no less adaptable to the conditions of the twentieth century. This does not mean that Christ changes, for he

is the same yesterday, today and forever, but it means that our conception of him changes with the increase of knowledge and experience. For instance, the cosmic Christ, revealed in part in Paul's letters to the Ephesians and Colossians, is an infinitely greater cosmic Christ to us because the universe is known today as it was never known before in the history of the world.

But amidst all the changes that mark the preaching of Christ by his ministers who have exalted him throughout the Christian era, there are certain marks which have never been effaced. Christ as the sole redeemer of men and as the perfect example for his followers has always been preached. The need of redemption from sin and death and the cry for guidance in the way of life never change. And because these basic needs haunt every generation, the Christ who alone can meet and supply these needs is the Christ of every generation. However presented, in doctrine, in liturgy, in rites, in song, in pageantry, in art, by Catholic and by Protestant, Jesus as Saviour and as Lord is the outstanding figure in the thrilling story of Christianity from its dawn in Bethlehem to the present hour. No man really preaches Christ who fails to appreciate the hunger of the human heart for something which the world does not offer, the longing for the sense of forgiveness which comes with an awakened conscience, the eagerness for some certainty of a life beyond the grave, the inarticulate desire for the daily spiritual help which only a personal experience of the power of prayer can bring, and the yearning idealism which seeks expression in bringing all the institutions of society into harmony with the principles of the kingdom of God. But with a sincere appreciation of these things in his heart, with a real acquaintance with the Lord Jesus in his experience, with a deep sense of the eternal value of the cross in his soul, and with an abounding faith in the gospel as the power of God unto salvation, any man is qualified to preach Christ in his own way.

Tackling the Modern City

BUT a few years ago it was thought by most people that Baptist organization and culture were adapted specially to the rural community. Many seriously doubted whether the denomination would ever be able to adjust itself to the conditions of the modern city so as to function effectively in cities. Our philosophy had been largely that of individualism and separateness and our whole denominational psychology seemed to be set to that type of thinking. There was even a question whether we could produce a type of leadership capable of an intelligent approach to the religious problem of the city and of forming and putting into effect an adequate urban program. Finally, even if leaders could be found, our separatism seemed to delay such a measure of cooperation as might be required for an effective city program for Baptists.

Time has tried us. We have met in actual experience the conditions of city life. We have not hesitated to take up the problem of adjusting our denominational machinery to those conditions. We have not failed. We have made the important discovery that our fluid polity, under the stress of necessity and with sufficient motivation, is not only flexible enough to fit into the new conditions but is

also tenacious enough to hold us together cooperatively in spite of the novelty, variety and difficulty of those conditions. Is a ministry needed for a variety of races and languages? We are ministering to a score of races in the same city. Is an administrative agency with executive powers required? We have created such agencies in a number of the largest cities and they are in smooth and efficient operation at the present time. Are community establishments needed among foreign and industrial populations? We have founded and conducted such establishments with distinguished success. Are the Baptist people willing to accept the city as a new field of missionary endeavor and eager to contribute for the support of city missions? In few denominational enterprises have there manifested greater willingness and enthusiasm.

Our denominational experiment in ministering to the city has progressed to the point of producing a distinctive literature of unusual interpretative and directive value. It is only four or five years since Samuel Zane Batten gave to the public his stirring book, "Building a Community." But that was the message of a prophet rather than of a social engineer. It left the reader feeling the necessity for a ministry to the modern urban community, but wondering how the thing was to be done. It paved the way for a classic study of the whole subject which has now appeared in a book edited by Charles H. Sears and recently issued by the Judson Press with the practical title, "Baptist City Planning."

This book is of statesmanlike conception. It is "the outcome of a study undertaken by a committee of 150 Baptists—representatives of national, state and city home mission organizations as well as pastors and laymen in the churches." The method was that of collaboration. Subcommittees prosecuted specific lines of research. Then the "presented their findings at a general conference of the whole group" so that the results presented were subject to general review and amendment. The result is a manual which covers the field of ascertained fact concerning the subject, assembles the net values of collective experience in city work and presents a matured statement of associated findings.

Nevertheless, the enterprise of city missions has hardly yet passed its initial stage. The book is rather an index of things to be done than of things done. A full muster of the forces for all of the functions of a complete program yet to come. Indeed, all Protestantism, including the Baptist denomination, is yet to discover fully the dimension and method of the missionary task presented by the modern city. Baptists in particular have yet to meet the test of cooperation in this task. They have yet to prove whether they can so far set voluntary limits upon the self-interest and autonomy of local churches as to subordinate local advantage to the larger denominational and community welfare. Perhaps it will be even more difficult for them to achieve a legitimate subordination of denominational interests to the larger interests of the kingdom of God. If they shall succeed in committing themselves to a theoretical subordination of local and denominational interests to the greater community and kingdom interests, it will remain for them to prove how far they are able to give effect to that subordination by actual cooperation among themselves and with other denominations in city-wide plans for evangelism, education and humanitarian service.

The World in Transit

An interpretation of significant events in the light of Christian ideals.

What Is the Background

Whence Emerges This Page?

This page is not a mere weekly collection of casual remarks. It is the expression of a definite religious faith, that Jesus is the Social Creator and Saviour. Socially, the world is not static. It is "in transit." Whatever may be true in the biological realm, there is a manifest evolution in the social realm. But how, by whom and to what end shall that evolution be directed? The factors of society are biological, economic, political, scientific and religious. The last is first. It gives meaning, direction, legitimacy and impetus to the others. Jesus is the normal leader of social progress. His ideals are those of a normal society. His spirit is the social spirit. His social goal is the perfect community. His teaching and influence are socially creative. His very personality is incarnate passion for liberty, justice, peace, brotherhood, neighborliness, equality, good-will, the common good and unselfish human service. He is the Pioneer of true democracy. He is engaged in the enterprise of recreating the world to his type. So recreated, it will be the true realm of God, a community of spiritually and socially competent people, cooperating in democratic and brotherly fashion for the common good. This is the ground of judgment which this page passes upon current events.

Why the Horse Is Behind the Cart, but Still There Is Progress

In connection with Armistice day, the Federal Council of Churches announced eight fundamental principles in national policy for justice, security and peace. They are (1) treaties of complete arbitration, (2) full utilization of the Permanent Court of International Justice, (3) commissions of inquiry and boards of conciliation, (4) treating as an aggressor any nation that refuses to submit its dispute to peaceful international settlement, (5) refusing to help the aggressor by supplying munitions, (6) making aggressive war a crime under international law, (7) cooperating in the reduction of armaments, and (8) "cooperating with other nations in securing better adjustment of the world's economic conditions and thereby lessening the causes of international friction." The program is a big one and altogether worthy. But the hardest item is the last one and all the others depend upon it. Americans in their present mood have no dream of cooperating with anybody for a pacific adjustment of economic conditions, and that fact accounts for a good many queer things in the international policy of the United States. Turn the prophets loose on that item, and the rest will naturally follow.

What the Way to Discovering

What Is Wrong with Democracy

Senatorial investigations go merrily on in Pennsylvania, Illinois, Indiana, Oregon, Arizona and elsewhere. And people are waking up—slightly. Independent candidates for the senate have made some audible moral professions about political corruption in Illinois. President Coolidge is said to have discovered that the appropriation of campaign money for past benefits is worse than for expected ones, and is indignant thereat. By and by somebody may stumble upon the fact that the whole bustle is largely superficial. Americans have, and have had, plutocracy. But under a plutocracy, government

is necessarily a thing of the market. Wealthy corporations want government favors and are willing to pay for them, or they want protection against adverse governmental action and are willing to pay for that. So it comes about that in the United States, the more important elections are usually abundantly financed by men of wealth who have financial interests at stake. And public officials, from the president down, are as wise as the ox who knows his owner and as the ass who needs no escort to his master's crib. This does not mean that they are worse than other Christians. It is simply the American way. But the problem is far deeper than the mere question of some specifically excessive or misdirected campaign contribution. The present agitation may jostle the people into the discovery that democratic ideals can never be realized on a plutocratic basis. Unless it does so, it will be about as useful as a swarm of gnats on a summer evening.

Cecil De Mille Will Try to Produce "The King of Kings"

Friends of clean and cultural moving pictures will read with more than usual interest the announcement that Cecil De Mille is now engaged in preparing the story of Jesus for the screen. The thing was not lightly begun, and it is far removed from the ordinary sordid enterprises of "the commercial movies." There has been long conference and preparation. The religious leaders have been taken into counsel. On the day when the work of filming began, a religious service was held in which, at the invitation of Mr. De Mille, prominent representatives of the Federal Council of Churches, the Salvation Army, Christian Science, and of the Presbyterian, Jewish, Roman Catholic, Episcopalian and Baptist bodies participated. Pastor Birney S. Hudson of Temple Baptist church, Los Angeles, was one of the number. The prayer used is fit to take its place in the great historic liturgies of religion. To take the enterprise in good faith, every church and synagogue in the nation may well offer publicly the prayer that was offered that day: "Give insight and patience to the director and his associates, and may the actor's art, the workman's skill and the writer's pen all alike be consecrated to make known anew to the multitudes Jesus of Nazareth."

What if All the Worms Should Begin to Turn?

In the course of the Passaic strike, public meetings of strikers or of their sympathizers were forbidden. Norman Thomas, prominent New York clergyman and social reformer, attempted to hold a meeting. He was arrested and placed under bond of \$10,000—which ought to be sufficient bond to keep an ordinary preacher quiet. His case went to the grand jury which refused to return an indictment against him. Now he is free and is bringing suit for damages. The case may have interesting consequences. Suppose that all of the people who were victims of lawless procedure on the part of police and other officers of the courts during and since the war should bring suits for damages. Suppose further that when the police take sides in a strike they should be subject to the same legal penalty as any other disturber of the peace or performer of a criminal act against person or property. There are many possible angles to be considered. Why are such suits not more frequent? For answer imagine the case of a suit by a man without money, with no influential friends and in a court and community prejudiced against him.

Understanding and Protest

Jesus' followers should lead in intelligent comprehension of God's doings in the every-day world

BY ROBERT WHITAKER

THE current effort to shut off discussion in the Christian pulpit of everything that does not fall within a certain theological and emotional interpretation of religion is easily answered either from the viewpoint of the Christian spirit or the practical necessities of the Christian life.

One cannot be a healthy Christian and utterly ignore the place of honest indignation and vigorous dissent in the moral mood. "I think every Christian man ought to get good and mad at least once a year," wrote the famous author of one of the best-known devotional books in the world. On the other hand, Lincoln Steffens, who years ago was inclined to regard the philippics of Jesus as reported in the twenty-third chapter of Matthew as indicating a moral lapse on the part of Jesus, has of recent years come to a much more appreciative attitude toward that sort of manifestation of a virile moral life. I venture to say that the man who is wholly out of sympathy even with the "vindictive psalms," is a good deal less of a man than he thinks himself. Whoever can be unmoved, or altogether deliberate and serene of speech in the presence of oppression and outrage, is millions of miles away from the prophetic spirit. Men need the heats of moral indignation as truly as they need the tendernesses of the personally forgiving spirit. And, generally speaking, the man who knows not how to be righteously wrathful knows not how to forgive.

Effective Wrath Against Wrong

Beyond the relation of protest—wrathful, impassioned protest against wrong—to the individual moral health of men, there is the further justification for the open and outright condemnation of evil that only so is Christianity able to validate itself in the social life of men. No one is complaining now that the abolitionists condemned chattel slavery and insisted upon its inconsistency with the religion of Jesus. The thing we like to forget now is that men ever justified slavery in Jesus' name, and that the protest against it was so feeble and belated on the part of his followers. The same may be said of the fight against the exploitation of child life in the early days of the factory system in England—when too many professed Christians were dumb or apologetic until the wiser and more Christian wrath of the prophetic few prevailed. So also we rejoice now, not in the silence or the acquiescence of those who delayed the outlawing of the liquor traffic, but in the effective wrath of those who could not be stilled. Later we shall claim the prophetic protest against war and the present competitive order as part of the glory of the Christian achievement in building a really Christian world.

Therefore those who would silence us now have an unhappy fellowship with the condoners of social iniquities in all the ages of the past, even to the unclean spirits with whose complaint against Jesus Mark begins his story of the work and ministry of the Christ. "Let us alone," they cried out, "what have we to do with Thee?" It is indeed an unhappy alliance when any man today echoes this complaint against whoever would cast out the unclean spirits from the body of our generation.

Yet there is something more than protest wherever real protest is involved. "The more excellent way," in this instance, is not to be limited to a loving spirit behind the protest, important as that must always be. There is need of something further, namely, understanding.

It is not without justice that business men sometimes complain that ministers who seek to set forth the social gospel are void of understanding. The trouble with such complaint on the part of the business man is that his own understanding is also infantile. So great a business authority as Judge Gary confessed, not long ago, that the business man of today rarely knows anything beyond his immediate contacts with commercial life and could not in the nature of the case know more. One whose standing in business in England is hardly less than Judge Gary's here, admitted, on a visit to America some years ago, that such was his experience. Business is so exacting at the point of the individual business man's contact with it that he is like the soldier in action who may know almost nothing of how the battle as a whole is going, or how it is designed to go. It is the rarest thing in the world to find an active business man who has any understanding of economics as a whole, rarer even than to find such understanding in the ministry.

"If Light Be Darkness"

Yet it is precisely this broad and deep understanding that we need if we are to "walk with God" in the affairs of society as a whole. God does not walk with any one of us to the exclusion of his walk with all of us, or does any one of us really walk alone with him. I cannot, for myself, call into question the fact that many a slaveholder of the South had a real personal fellowship with God. Old John Hawkins, with slaves packed like sardines under his feet, professed to have had rare communion with his Maker. So had Henry Havelock in the midst of England's fearful suppression of the Sepoy rebellion. One need not deny the reality of this personal experience to insist that however God may have walked with Havelock or Hawkins his walk with humanity as a whole was away from war and slavery, not with it. Social judgment did not stay for individual ecstasy. No, the very possibility of having personal fellowship with God in the midst of social practices which are driving toward the pit of community disaster, is one of the most portentous warnings as to the limitations of individual piety. "If the light that is in thee be darkness," said Jesus, "how great is that darkness."

Walking with God is no private *tete-a-tete*. He is the God of all the earth, and our walk with him is apt to prove a disappointing, possibly a disastrous thing, if we confine our fellowship to our own emotionalism and do not harmonize that emotionalism with the drive of the universe as a whole.

There would have been no great war in Europe if the Christians of Europe as a whole had been as anxious to walk with the major steps of the Almighty as they were to feel their fellowship with the minor steps of the Almighty. Perhaps that is not the best way of putting it, for all our analogies fail when we are trying to state God in terms of man. But at least that way of putting it will make plain what I mean. Even business men today are coming to feel that they must get their individual business into harmony with their prayer-meeting and Bible-reading life. But that is not enough. God is no more to be cabined, cribbed, and confined to *your* counting room or office than he is to *your* heart and *your* home. To keep step with him you must take *all that is* into account. An

especially must you study to know the world process as a whole as it is revealed in the life of your generation.

No lonely Israelite, creeping off into a cactus-shielded corner of the desert for his communion with God at night could afford to continue that retirement and isolation into the days and weeks of the march from Egypt to Canaan. He could only walk with God as he walked with the whole mass of his fellows, nor could he follow with his fellows to best advantage except as he caught some inkling of where and how God was leading them.

Beyond our need of the moral quickening of protest to-

day, beyond the immediate improvement of social conditions through this or that revolution or reform is the yet greater call of a protest which is based upon a sense of the direction in which the ages move. "Henceforth I call you not servants, but friends, for the servant knoweth not what his master doeth." Here is the commission of Jesus, following which we shall not leave social understanding and economic science to the outsiders, but shall claim for his followers the leadership which ought to be theirs in intelligent comprehension of God's doings in the every-day world.

Evangelistic Music

BY ERNEST O. SELLERS

A STUDY of great revivals reveals the fact that the simple gospel hymn type of song has always been prominent, but with the progress of the church in culture, ritualism and ornateness there has been a diminution of evangelistic fervor and a dying out of these songs. There have been revivals with little or no preaching but none without an outburst of song.

Some critics condemn evangelistic songs because of their strong emotional appeal, their frequent lack of adaptation to various ages and differing degrees of educational attainments and because of inappropriateness in their selection and use.

The evangelistic song is a special type and for a particular purpose, namely, to lead men to think upon spiritual affairs, to accept Christ as a personal Saviour and to enroll in his kingdom enterprise. Evangelistic music must be selected and judged by the results obtained. Good, bright, attractive gospel songs will act as a magnet; they are not, however, to be used with vaudeville methods, stunts or buffoonery.

Some of the songs are exceedingly simple, but they are superior to the more chaste chorals, oratorios or even the classical hymns. This is because they are not restricted to one or two emotions, such as worship and praise, but express other aspirations and experiences and are a motivating agency, causing men to act in spiritual matters. Music is a servant, and gospel songs are not chosen solely by artistic criteria—"art for art's sake." Let us also remember that there are grades of gospel songs just as there are grades among other sorts of musical composition.

One of the great values in the use of gospel songs, the tabernacle choir, orchestra, children's choir, the program interspersed by suitable and attractive solo, duet or quartet sections, is that the people will come to listen to the music and will come repeatedly in greater numbers than will attend the high grade concerts. We are convinced the reason for this is psychological, the feelings are enjoyably affected, the emotions are played upon, the music is more simply, the crowd can easily understand and appreciate to a greater degree these songs than other kinds of music. Then there is also the attractive power of the simple gospel message.

Once the crowd is present we have our opportunity to make the spiritual appeal and impression. The very fact that people are present voluntarily is evidence of their willingness to listen and be impressed. It is also true that they will go away with the simple gospel message attached to an easily sung melody humming in their memory when the more formal and spoken word is forgotten.

The gospel song, simple in structure, direct in appeal, uncluttered by intricate music, avoiding idle and often needless repetition of words or phrases, does the work

directly and effectively where the more ornate and perhaps aesthetic music appeals only as a passing moment of entertainment and is soon forgotten.

Evangelism ought not to be an orgy, but an honest effort to enlist every resource of the church in a united effort of the whole church to one great end. The music of evangelism ought to enlist musical resources and be a permanent contribution, an asset, by inspiring and developing the congregation.

Every detail needs careful attention. It is generally best to begin a service by using a familiar hymn. Let the choir sing the new songs before the congregation is asked to take part. Judiciously use special, attractive numbers. Let the leader avoid too much "talk" and as quietly and as quickly as possible let the congregation get out of its mind any idea that it is present to be entertained; rather the leader should emphasize that it is a privilege, opportunity and obligation to take part by singing or else prayerfully and sympathetically to listen.

Leadership, such as we have in mind, is rare and few there be who will not be criticized for some fault, real or imaginary. But one who does succeed will soon learn that his work is appreciated and his reward will far outweigh the few flea bites of captious critics who are ever ready to hinder rather than to help.

The music after the sermon is highly important. Simple invitation songs, reverently and prayerfully sung, seem to be an essential in all modern evangelistic appeals. Do not change the hymn too frequently during the invitation; it does no harm to sing the same hymn through several times. The frequent singing of the same hymn will avoid the element of curiosity and quickly fix the minds of those present upon the desired action.

Many a man, who otherwise would have remained untouched, has had his feet set into motion, his will moved to action and his lips opened in confession of faith by the winsomeness of song.

Evangelistic fires are most often kindled by prayer and the voice of testimony expressed in song. The chief asset of the spoken work is the atmosphere created by song. Let us prayerfully and persistently capitalize our great evangelistic agency—the gospel in song.

If one has not his peace within, it is useless to seek it otherwise.—*La Rochefoucauld.*

All the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—*J. Brierley.*

The first test of a successful manager is to manage himself.—*J. S. Kirtley.*

The Service of Killing

By C. R. MANLEY, M. D.

Doctor Manley is always different. Never before has THE BAPTIST published such a missionary story. It reminds one of David Livingstone in Africa among the lions. Paul fought with beasts at Ephesus and Manley kills tigers in India. Evidently the doctor is in the direct line of apostolic succession.

IT SEEMS a paradox that any "doc" should ever render a missionary service by killing. But, strange as it may seem, it is sometimes true. It has come true here in Hanamakonda and in my personal experience. In fact, I am the guilty person.

But when a man comes crying that a panther has killed his two pet goats and begs you to come and shoot the panther, what would you do? You'd grab your gun and go and see what you could do. The beautiful little rifle you see in the picture was given me by the young married people's class in Freeport, Ill. It has a nice



DOCTOR MANLEY SETTING A BROKEN RIB CAUSED BY A BROKEN AXLE

way of downing tigers in their tracks that I like. Be it ever thus with that gun!

In January a panther took possession of a two-story house in a section of the town that had been desolated by plague. Very few people were left in that part of the town. Twice I was called to see the panther sleeping on the veranda of the house at midday but each time it had slipped inside as the curious crowd gathered. It was easy enough to find how it got into the house but somehow I couldn't work up any enthusiasm over the idea of following it over the defective wall which led into the dark interior.

When the man asked me to shoot the panther, we planned to sit up that night on the roof of a little mosque near by and wait for the animal to come back to finish his meal. But at the last moment the Mohammedans refused to allow us to climb up on the mosque. It looked as though we were out of it for that night, but when I was about to give up and start for home a big, black-bearded Sikh invited me to join him in his *machan*. He had tied his *machan* (a little wooden frame about two by four feet, with strings stretched across the frame for one to sit on), in a tree near the front of the house. He said he believed that if we should tie a live goat out in the road in front of the house that the panther would come and get it. So we procured a goat and tied it in the bazaar road in front of the house and then climbed into the tree to await the panther's arrival. Our Sikh friend is a man of noble proportions, as one

may readily see by the picture, so I took a higher limb for my perch and let him occupy the *machan*. For an hour and a half we sat like the proverbial bump on a log waiting for the panther to come. And in the meantime my legs went to sleep and my back ached and I wished and wished that there were a little more upholstery on my bones. When you sit in a *machan* you don't move. A panther stalking his prey would instantly detect the slightest movement or noise and be off. So I sat and let piece after piece of me become paralyzed, until most of me had passed into a blissfully comatose condition. And then, with a roar that tore the silence of the night to ribbons and did much the same thing to my nerves, the panther leaped upon the goat, scaring me so badly that I nearly fell out of the tree. And yet I managed to hang on somehow.

Then came the job of administering the lethal dose of lead. How could I shoot a thing I couldn't see when my hands wobbled as if I were scared to death! But the panther was there, big as life, and we could see the black shadow of him. That is to say, there was a big black shadow-mass and part of it had to be the panther and part of it the goat. I figured out which part of it ought to be the panther and then, with the light of a nearby street lamp to help me see the sights of my gun and by dint of bracing myself to eliminate the wobble caused by the breeze (or whatever it was), I took a long careful aim and blazed away. Another roar! But this one didn't have the zest to it the first one did. Then came a thrashing about and a scuffling noise. I couldn't see a thing that was going on, whether he was getting up to come and chew off one of my sleeping nethe limbs, or what he might be up to. But they had told me before hand, "Keep shooting as long as there is a



DOCTOR AND MRS. MANLEY WITH ONE OF THE TIGERS THEY SHOT

sign of motion." So I did. And the big Sikh joined in with his old Martini musket. It sounded like some major naval engagement—Dewey shooting up the Spanish Main or whatever it was he did. Finally our guns got too hot to hold and the shuffling stopped, so we did, too. The panther was dead, thoroughly dead

for my first shot had hit him in the brain. So, after allowing time for all nine of his feline lives to leave, we descended and examined our prize. He certainly was a beauty. Now he hangs on the wall and snarls at the world like some pessimists I know. But the man whose goats had been killed won't lose any more.

Last month a panther went stalking through the main street of a little village near here and snatched a dimpled little brown baby out of its sleeping mother's arms and ate it. And the mother did not even know it was gone



DOCTOR MANLEY WITH HIS SIKH POLICE FRIEND, AND THE PANTHER THAT LIVED IN A HOUSE

at some time later. They wanted me to come and shoot that panther. I certainly wanted to do it but other duties prevented.

Last April Mrs. Manley and I went into the jungle north of us. It was in the midst of the tiger-infested area. Across the Godavari river from us there are whole villages and districts that are absolutely abandoned and deserted because of the tigers. They have killed the inhabitants and their cattle until those who were left fled to avoid extermination and ruin.

Every morning I held a clinic and talked with the people. Such ignorance and degradation I have found nowhere else in India. There were whole villages in which there was not a single man or woman who could read or write. The name of Jesus Christ had never been heard of there. And such pitiful poverty and hardship, trying to wrest a living out of the jungle.

While we were in the first village a tiger killed one of the village cows. That night I sat up in a *machan* over the kill and waited for the tiger to come back and finish his job. I must have dropped asleep, for I was weary, and waked up when the shikari (native hunter) poked me in the ribs. His eyes were as big as saucers and he was pointing frantically over my head toward the body of the cow. I looked and there was the tiger. I just kept on looking while he stalked, silent as a shadow, across the intervening space and, seizing the cow by the neck, dragged it back into the black shadows of the underbrush. Caesar, but he looked big to me! I trotted off that cow that it had taken four men to drag out into the open as though it were an empty meal can. By the time he had melted into the blackness and

there was nothing to shoot at, I came to and realized that I had come there to render another service of killing. While I rehearsed in English, French and German and Telugu all the names that pertain to or have any bearing on the term "fool," "simp," etc., the old boy began his meal. How those great teeth sheared through the flesh and cracked the bones of that cow! It was enough to make the shivers run up and down my spine. It got the shikari's goat, all right. He trembled so violently that the *machan* and even the tree top began to shake and creak. I reached over and laid my hand on him to steady him but for some reason it failed to have that effect. He trembled all the more. Finally, in desperation, I decided to try a shot before the tiger should discover us and scoot. Holding the gun with one hand I used the other to focus the flashlight on the tiger with gleaming yellow orbs, great teeth, dripping blood. It was a diabolically evil, snarling face which glared at me. Something must have ailed that gun or perhaps the shikari gave an extra big shake. I missed, anyway. As he bounded away I fired again. I didn't raise my batting average or throw him out on second with that shot either. But two days later I did kill that tiger. He had killed another cow and that time he came back before the sun set and though my heart was hitting about a million a minute and my tongue clave most cohesively to the roof of my mouth, I managed to place a leaden pellet where it would do a lot of good, and his day's work was done.

One night a panther sneaked up behind where we were sitting in front of the bungalow and killed a pig and carried it off. The next night Ruth and I waited for him to come back for another pork chop and I managed to trephine his skull with a bit of lead, and his day's work was done.

A Different Set of Stripes

Another night we sat over another cow and waited for the tiger to come back. Ghostly footsteps rustling in the dead leaves circled the kill, then came to rest directly below our tree. I leaned over the edge of the *machan* and while one of our Christian boys flashed the light, I tried a shot. Gleaming yellow eyes again! And stripes! Blowey! He lay dead right in his tracks. And what do you think? My tiger was a dirty, old, disreputable scavenger of a hyena. Well, there were eighty children killed by hyenas in India last year. So possibly I did some doting mother a service in killing the hyena, even if I did mistake him for another set of stripes.

Then there was another tiger who came stalking up through the jungle toward us and the kill we were sitting over. We watched it for fully ten minutes before it came into a clear enough place so that I could be sure no twigs would deflect my bullet. It was a wonderful sight to see that great striped beast steal through the jungle. The sun was still high and the black stripes on their background of brilliant orange were as beautiful as the owner was terrible. I put a bullet in his brain and great was the rejoicing in the village which it had been terrifying for the past five years.

Early one morning we went with the villagers to shoot a tiger that refused to be driven away from the buffalo it had killed. It slipped into the jungle when we came up so we got no chance at it. But the men tied up a *machan* and we climbed into it and sat there all day in the blazing sun, waiting for the tiger to return. The men had promised to return for us at twilight as we were not prepared to stay all night. In fact we had neither food nor water sufficient for the day. But the tiger did not come till it had begun to get dark and it was completely dark by the time

it had got under our tree. We had no flash-light with us and a black storm cloud hid the moon. There was no chance to get a shot as I could not make out the faintest outline of the beast, strain as I would. And we were actually famishing for water. So I decided that the best thing to do was to frighten that tiger away and get down before it had gotten another taste of meat. So we yelled and fired off a load of buckshot through the underbrush and then shinnied down from our perch. We lit a fire and got some firebrands burning and then set off up the trail to find some water. And we drank plenty when we found it, even if it wasn't boiled! Then we struck out to find our way out of the jungle. Of course we got lost. For hours we wandered around through those spooky jungle glades. Thunder rolled and lightening flicked its angry lash across the sky. Oh, to get out of the jungle before the deluge should come and put out our poor little

firebrands and make it impossible for us to have any fire at all. Yelling and singing to keep the tigers at a distance and to keep up our courage, we kept on and on. At last we broke out into the open fields. Safe! And there not far away was a watch fire where a herdsman was guarding his little flock. How good it seemed to be where we felt sure there was no tiger dodging along behind us, ready perhaps to leap onto some of us when the storm should extinguish our firebrands and leave us in blackness and at the mercy of any prowling beasts. But God was good to us and we eventually got home safe. It must be that he has other service for us to render, other men he wants us to rescue, either from sickness or from prowling beast, other souls to whom he wants us to show his light and love. After that experience our lives are rededicated and offered with a renewed intensity in the service he has entrusted to us.

Sunset's Promise

By P. G. VAN ZANDT

*T*HERE were clouds in the sky today,
 With patches of blue;
 There were showers of rain with the storm,
 But the sun broke through.
 What a marvel, that sunset hour,
 With its brilliance there!
 Better still, the promise it gives
 Of a morrow fair.
 Now the tints have faded to shades,
 The pinks to old golds;
 Yet the hope of a cloudless morn
 The beauty still holds.

There were clouds in my life today
 With moments of peace;
 There were storms that broke over my soul,
 Yet there came release.
 For the promise of God's great grace
 And of deathless morn,
 Broke through the clouds in my heart,
 And peace was born.
 Thank God that the clouds of life
 Give sunset peace!
 Thank God that his promise of love
 Makes fears to cease!



CORINTH GIRLS CARRYING WATER FOR SATURDAY "CLEAN-UP," NEAR EAST RELIEF



The Devotional Life



Knowing One's Self

BY OWEN PHILIPS EACHES

AT the national gathering of the American Legion a few days ago in Philadelphia at which 50,000 people were present, a pitiful and tragic incident occurred. Standing on the platform in the presence of 5000 comrades, a man asked their help in finding out who he was. During the war he had lost all remembrance of his name and his past life. His appeal was, "Help me to find out who I am!" There was the consciousness that he was a person, but he did not know what person. He had lost the sense of personal identity.

There comes a time in the lives of most men when there is a desire to know one's self, to find out who one really is, what, one's character and limitations.

Paul Discovers Himself.

For the first twenty years or more of his life, Paul's estimate of himself is found in Philipians 3:4-6: "Though I myself might have confidence even in the flesh; if any man think to have confidence in the flesh, I yet more; circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." He took a census of his moral and spiritual condition. He found a life beyond reproach, an unquestioned orthodoxy, an intense earnestness, a blameless righteousness. He was a self-satisfied soul until he met Jesus, the Christ. A light shone about him and a light shone within him revealing to him his real condition. For the first time he had a consciousness of the real self. He had found himself out. His judgment now was that he had been deceived, that the soul with whom he had been acquainted was an unreal soul.

A Scottish writer has said that in every man are four distinct men: the outer man as seen by the pub-



lic at large; the second man seen by the intimate friends; the third man as known to himself; and the innermost man, the real man as known to the judgment of God. Paul got a sight of Jesus' conception of his nature. Concerning his newly discovered self he wrote: "Though I was before a blasphem-

er, and a persecutor and injurious; howbeit, I obtained mercy because I did it ignorantly and in unbelief" (I Timothy 1:13). "For I am least of the apostles, that am not meet to be called an apostle because I persecuted the church of God" (I Corinthians 15:9).

A marked instance of a man not knowing himself is found in the case of David. If one had asked David the question, "Who are you?" the answer would have been, "I am David, the conqueror and ruler, the head of God's outward kingdom, leading in public worship, writing the hymns of the temple. Sometimes my conscience has accused me of complicity in the death of Uriah, but I brush this aside saying that he would have been killed at any rate."

The Real David

The seeming David had never met the real David until a brave man, Nathan, showed him who he really was. And then David saw his weakened moral nature: his hands, touched with blood, raised in prayer; the nation's moral life injured; a home broken up; a friend traitorously killed. For 3000 years the world has seen him on his knees uttering the fifty-first psalm. It was a great blessing when David discovered, with Nathan's courageous and tactful help, who he was on the inside of his life.

Dr. Henry G. Weston said publicly near the end of his life that he had two things for which he was especially thankful: the gift of friends who had enriched and enlarged his life and God's gift of the sense of his sins. Through this revelation, Weston the sinful man, became Weston the forgiven man, Weston a twentieth century saint.

The difficulty of truly knowing ones' self and the importance of this knowledge was seen in the inscription in gold letters in a Greek temple, "Know Thyself." A friendly Nathan and a friendly Holy Spirit may assist us in getting a just estimate of ourselves.

LIVE CHRIST—and though the way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ—and though thy path may be
The narrow street of poverty,
He had not where to lay his head
Yet lived in largest liberty.

Live Christ—and though thy life may be
The straight way of humility,
He who first trod that way of God,
Will clothe thee with his dignity.

Live Christ—and though thy life may be
In such a valedictory,
The heavy cross brings seeming loss
But wins the crown of victory.

Live Christ—and all thy life shall be
A highway of delivery—
A royal road of goodly deeds,
God paved with sweetest charity.

Live Christ—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—JOHN OXENHAM.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for Nov. 28 FOLLOWING THE FRONTIER

(Note: These "helps" are built around the material given in "Young People's Leader" the official magazine "For All Baptist Young People." Subscriptions to the "Leader" may be made through the B.Y.P.U. of America, at \$1 per year.)

If you will read the material as presented in the *Leader* and the leaflets suggested for further reading, you will learn some astounding facts about the frontier as it is today—that part of the country which we think is completely conquered. In addition to this reading, if you have time (and it would be well to find the time), read "We Must March" and "Pith and Pathos of Frontier Missions." Both of these books are on the national missionary reading contest, so by reading them you will be helping both the meeting and the efforts of your church in the contest. These books may be had from the literature department of the Board of Missionary Cooperation if your pastor or other church members do not have them.

Several stories in "Pith and Pathos of Frontier Missions" are especially good for this meeting. Those beginning on the following pages will make good examples for your meeting: pages 18, 23, 26, 37, 49, 61, 70, 73, 81, 117.

In presenting the topic, tell first of the early pioneer days as told in "We Must March." Several of the incidents showing the hardships to be encountered and the problems confronting the missionaries may be told in an interesting way.

Then show that although the missionaries today do not have quite as hard a time as the early missionaries, they have many problems to face and many disagreeable tasks to perform. As many as possible of the stories as given in the leaflets and in "Pith and Pathos of Frontier Missions" should be told. Bring out the fact that although we live in comparative ease amid many modern improvements, the missionaries must face some of their difficulties with few tools or conveniences.

Point out that even though many young people are volunteering to take the Christ to these frontier fields, the denomination does not have the money, and unless every one gives something, the work will have to remain unexpanded. The story given on page 66 of "Pith and Pathos of Frontier Missions" is a good one to tell in this connection.

Although the article "Unsung Heroes I Have Known" in the November, 1926,

issue of the *American Magazine* speaks especially of foreign missionaries, the same points would be applicable to home missionaries. It might be a good idea to read part or all of this article at this meeting in order to show the young people that our missionaries are really accomplishing many worth-while things, and that people are beginning to appreciate their efforts.

A "Year Round" Convention

For four days each year, thousands of Baptist young people gather to learn of Christ and his kingdom; to become acquainted with the best methods of training; and to receive inspiration for that training. Many look forward to the Baptist Young People's Convention.

It occupies four days out of a year—not much time. Is it enough, you may ask, to make any impression on these young people? Are they able to learn enough in these few days to last them even a short time? Here's an answer:

As you know, the key-note of the Los Angeles Convention was "Adventure for Christ" and the convention hymn, "Lead On, O King Eternal."

At a recent meeting of the West Washington B. Y. P. U., the motto for the year was chosen—"Adventuring with Christ," in Evangelism (every member a Christian), in service (every member a worker) and in education (every member trained). The aim is to have all unions, senior, intermediate and junior, adopt and use the Christian Life Program. The hymn for the year is "Lead On, O King Eternal" and the scripture, Exodus 14:15 and Matthew 28:20.

Here the convention will last a whole year—and possibly longer—for we never know how far influence extends. Not only will those who attended the convention profit by the experience, but others, too, will have a share in the profit. Throughout one whole year the inspiration of that convention will be kept clearly before the young people, and by the light of that inspiration they will be able to go forward as never before. In other words, although the convention actually lasted only four days, it will last

much longer than that theoretically; how long, we cannot know. Surely the convention is worth while.

Suggestions

"That the spirit of good fellowship now shown to foreign students as group be extended to them as individuals; that the denominational system be not imposed upon mission countries since the desire a united Christian church; that considering the fitness of any candidate the mission boards seek the advice of some national from the country to which he desires to go; that the emphasis of missionary agencies must be on meeting human needs in the spirit of Christ rather than on building an organization for the propagation of Christianity; that a national movement of the churches be made to open representative American homes to the foreign students; that Christians make a more personal application of Christian principles in their own lives before they call themselves followers of Christ; that the movement for exchange of students and professors between countries be encouraged, especially the sending of American students abroad and the bringing of foreign professors to this country; that students themselves make request for courses in their colleges giving them a sympathetic understanding of other cultures; that more use be made of the foreign students on the campuses in interpreting foreign cultures; that the record of a missionary candidate's relationship to the foreign students on his campus be investigated before he is accepted."

Theodore Roosevelt, the American, by Edward H. Cotton. Boston: Beacon Press, \$2.

The author has caught the enthusiastic, daring, battling spirit of the man and has given a readable account of Roosevelt's main achievements. Facts and incidents have been honored but have been kept subordinate to personality. The book in size is less than one half of the usual biography, but the work has been so well done that one gets an admirable view of the man who was declared by Baron Rossetti to be "one of the most powerful personalities . . . in the whole world." A peculiarity of this book is the Italian translation opposite each page of English. One of the purposes of the book is to help Italians understand America through a knowledge of the man who said of himself: "I am an American and nothing else. . . . I am straight United States." I wish all our young people could and would read this book.

—H. L. STETSON

November 14 Topic
RECREATIONS FOR YOUTH

November 21 Topic
THE THANKFUL HEART

For a full treatment of these topics
see *Young People's Leader*.



BOYS and Girls



Won't You Please Give Me a Shower of Stamps?

BY MARGARET T. APPEGARTH

OF COURSE I might come asking you for something difficult; suppose I wanted Russian sables or Alaskan seal-skins or Pierce Arrow automobiles or phonographic victrolas or Chinese rugs or oakwood chests or Carrara marbles! You could then shrug your shoulders in a hopeless way as if to say: "Of all impossible persons! She doesn't want much, does she?"

Whereas I really want something justly bigger! *I want a postage stamp—* a nice jolly little red postage stamp which can work the biggest kind of a fairy tale for somebody I know, many somebodies, in fact. So couldn't you send me a stamp, every one of you who is reading these words? If one red stamp looks a mite lonesome in the envelope, remember that three is said to be quite a crowd; don't send three if you can send six; and don't send six, if you can send ten. I don't care at all how many you send, I'm becoming with a tremendous Beggar, with a capital B. I stand with my hands held out, waiting, for you *will* send me a shower of stamps, won't you? You see, it's the first begging I've ever done, and I should like to feel I was a success at my new trade.

But as for waiting, I haven't waited as long as some one about whom I want to tell you, or another some one. They've been waiting so long. It makes a simply long to shine like Mr. Wilton Shakespeare's little candle: "How that little candle throws its light! It shines a good deed in a naughty world." I, I'd love to shine that way! I'm going to. So are you. Oh, I know you are, when you realize that a boy, a brown boy. He's been at school. It's our school, too, yours and mine. For every single Sunday morning when we go to church and lay an envelope on the offering plate, part of the money in that envelope goes to the world to support that particular school which teaches that particular boy. That brown boy thought that he was *never* going to learn to read; not a single person in his family could read, and it was a tremendous adventure for him to go to school. His teachers were overwhelmed with the importance of having a scholar in the family, even an A B C scholar who had learned his alphabet in the sand with his finger. But he did learn to read, by and by—thin school books and fat school books and the Bible. He wanted to read more books, stories! But there

The Explorers' Club

CONDUCTED BY MARGARET T. APPEGARTH

wasn't another book for him. School books, fat and thin, and the Bible—enough in one way, but not nearly enough in another way. For if you multiply him by a million other bookless boys and then add a million bookless girls, you can see how sad it must be to have all these would-be-readers with nothing to read.

Suppose it were with us as with that boy, year in, year out, arithmetics, grammars, geographies, Bibles. It really makes each of us feel quite rich, doesn't it?

Children's book week in America is such a marvelous week: hundreds and thousands of books are recommended to American boys and girls. And the brown boys and girls of the Orient have nothing. They are waiting for a book, for they have no library with a special children's room where the shelves are brimful of fairy tales and adventure tales and hero tales.

We need books to help us grow, to put new ideas into our heads. That brown boy is not getting what he needs to help him grow. But I know how he *can* get it. He can get it through stamps—stamps from every Baptist boy and girl who reads these words, stamps from your mothers and fathers, stamps from your neighbors. So now you see why I'm turning into a beggar. It's for that boy, and a million other boys in India, a million girls in India, a million other boys in every one of those lands tinted pink, green, yellow, lavender and brown on the maps, where other children are bookless.

Suggestions for Sending Stamps.

1. Put them loose in an envelope addressed to Miss Margaret Applegarth, 14 Arnold Park, Rochester, N. Y. This envelope must be sealed and stamped with a two-cent stamp. Please do not attach the stamps inside the envelope to the letter, however. Each envelope will be opened carefully so that none will be lost or overlooked.
2. Please give your name and address. Acknowledgments will be made in this column.
3. Those who prefer to send checks or money orders will, of course, confer a favor.

Even this is only half my idea; now is the time to tell you the other half. A certain committee has asked me to write a book and a set of programs for all the denominations to use with the juniors in their churches next year. I'm going to suggest that every denomination set its own boys and girls to collecting money to translate a book into some foreign language, so that each denomination can give that one book as a present on Christmas day, 1927, to some country where boys and girls are bookless.

Now you know as well as I do that those other boys and girls may not get thrilled over the idea. They don't know me quite as well as you know me! But suppose I could write in that book: "This is a perfectly workable plan, all you Presbyterian and Methodist and Lutheran boys and girls, because on Christmas day, 1926, Baptist boys and girls gave enough money to translate a book! And if they could do it a year ago, surely you can do it in 1927!"

Don't you think it would be great fun to be held up as a model to all the other denominations? Think how proud I should be of you! "They did it so eagerly and willingly! Every mail brought a perfect avalanche of envelopes, and out of those envelopes came the reddest two-cent stamps! The postman smiled all over his face; I smiled all over my face; and as for the faces of the brown boys and girls, well—!!!"

It costs about \$300 to translate a children's book into a foreign language. There is a special (interdenominational) committee on Christian literature to which the money will be given, for this committee attends to all the details and knows where and when and how books should be translated and distributed.

Again I ask you to read the rules, and please give a shower of stamps to

Your very hopeful friend,

M. T. A.

The Christ of the Children

The Christ of the Children, by J. G. Stevenson. New York: Doran.

In language simple and clear, the author interestingly paints pictures of the important incidents in the life of Jesus. Portions of the Sermon on the Mount are given in plain words, easily comprehended by children. "Blessed are the poor in spirit" is explained: "Blessed are those who are never proud, but always think little of themselves, for they belong to that kingdom of heaven over which Jesus is King."

—F. H. FAHRINGER



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

WORLD TOUR ATTRACTS

WIDE INTEREST

Churches in every part of the country report keen interest in the January world tour, and a record registration for this novel journey to Northern Baptist mission fields is confidently expected. The good airship Evangel will carry on this voyage as many Northern Baptists as are willing to enroll for the tour—the only instance, we believe, of an airship or any other kind of ship which does not limit the number of people who can be accommodated. It is true that the Evangel can be seen only with the eye of the imagination, but it is a stanch craft nevertheless, safe beyond any other method of transportation and positively certain to return its passengers to their homes on time. Every church has been asked to appoint a tour committee, which in turn designates booking agents who will issue tickets to all who enroll. All you have to do to engage passage is to put down your name, receive a ticket and exchange the ticket coupon for a copy of the log. This log, it must be owned, is the substance of the world tour, and reading a section of it every day in January will carry one on the pinions of thought to every part of the world where Northern Baptist missionaries are at work. It is hoped that families will carry on the reading together and that the Bible references which are provided for each day will be read faithfully also.

During January, THE BAPTIST will publish each week interesting supplemental material touching the different mission fields that are to be visited, and the January number of *Missions* will also have special articles which should be read by those who make the tour.

THE HONOR ROLL

The New York Metropolitan board leads the Northern Baptist Convention in the percentage of gain shown in the report of missionary receipts to Sept. 30. For the first five months of the current fiscal year Metropolitan's increase over the corresponding period last year exceeded 100 per cent. There are no other percentages of gain so large as this, but many evidences of healthy growth. Twenty organizations are on the honor roll, an increase of one for the month, the list in the order of rank being as follows: New York Metropolitan, West Washington, Illinois, Iowa, Delaware, Rhode Island, North Dakota, Michigan, Nevada, New Jersey, Idaho, Nebraska, Massachusetts, Missouri,

Pennsylvania, New York state, Northern California, West Virginia and Vermont. On the basis of returns received Indiana and South Dakota are ahead of last year, but definite rank cannot be given them because of delayed reports.

Taking the five months' period as a whole, the report is a cheering one, for total receipts from donation sources show a gain over last year of \$170,587.77, or \$1,332,298.95 against \$1,161,711.18. There is still room for improvement, as nothing less than "one-twelfth on time, every time" should satisfy us, but there is encouragement in the moderate gain we have made during the early months of the fiscal year.

Why not have every state on the honor roll Dec. 31 or sooner?

CREDIT DUE

Some time ago we commended Washington Avenue church, Huntington, W. Va., for borrowing from the bank when necessary to pay one-twelfth each month, even during the lean months. We also wish to congratulate First church, Springfield, Ohio, J. S. Braker, pastor, for following a similar policy.

AN INTERESTING SERIES

At Roxborough church, Philadelphia, Rev. James Foster Wilcox has popularized missionary education in a way that strongly appeals to his congregation. Mr. Wilcox has been giving a series of Sunday evening sermons on missionary heroes. Pictures of the missionaries chosen for his subjects—Judson, Carey, Moffat, Paton, Grenfell and Livingstone—appear in advance notices in the church bulletin and Mr. Wilcox also makes a lantern slide of each portrait. In addition, he uses appropriate hymn slides.

A LADDER OF SUCCESS

- 100 per cent—I did
- 90 per cent—I will
- 80 per cent—I can
- 70 per cent—I think I can
- 60 per cent—I might
- 50 per cent—I think I might
- 40 per cent—What is it?
- 30 per cent—I wish I could
- 20 per cent—I don't know how
- 10 per cent—I can't
- 0 per cent—I won't

—Reprinted from calendar of First Presbyterian church, Sioux City, Ia.

INTERESTING DEVELOPMENTS

A tithe's league was recently started by Oakland Park church, Kansas City, and all deacons and trustees have adopted the program. The income for current accounts has increased 35 per cent. Olivet church, also in Kansas City, almost doubled its income for current accounts by a thorough every-member canvass.

ANOTHER STANDARD CHURCH

There has been further comment on the question of a standard church, discussed several times on this page. Cambridge Association, Ohio, has endorsed the plan and is making an effort to lift the membership of the churches in the whole association up to the standard set. Cards are printed with spaces to record attendance at Bible school, morning and evening Sunday attendance, prayer meeting and to indicate whether a contribution was made. Other churches have raised their standards; the Lawrence, Kan., church has 97 per cent standard membership.

WHAT DOES A DISTRICT SUPERINTENDENT DO?

There appeared on this page a paragraph on how a pastor spends his time. Many people also ask, "What does a district superintendent do?" Rev. Norton J. Hilton, superintendent of the Southern district of Illinois, reports, "During the year we traveled over 25,000 miles nearly 14,000 in our Ford coupe. We visited either once or more 287 churches attended seventy-three conferences and associations; delivered 162 sermons and addresses; baptized two, and administered the communion service once. We assisted in the two summer assemblies. One of our most important duties is to assist pastors to locate and also to help churches to find pastors. These are just a few of the things which occupy the time of a district superintendent."

DEDICATE CHURCH

The dedication services of the Jordan Grove church, Jordans Grove, Iowa, were the climax of nearly a week of activities to which the surrounding community was invited and in which it had part. "Music night," "fellowship night," "home church night," and "home-coming day" led up to Sunday, Oct. 3, when the dedication services were held. This is a rural church, situated five miles from the nearest railroad town, doing a fine piece of work ministering to the community in which it is located.



Among Ourselves



A British Causerie

BY FREDERIC C. SPURR

Dr. Carnegie Simpson and Lambeth

NO finer utterance has been given by any public man upon the subject of church union than that delivered by Dr. Carnegie Simpson before the Federal Council of the Free Churches. In the simplest manner he reviewed the progress of the conversations which have been held during the last few years between representatives of Free and Anglican churches. He regards these as having accomplished much good both in clearing away misunderstanding and in creating a new spirit of friendliness and understanding. Whatever happens in the future there can be no going back upon the kindly spirit of the Lambeth atmosphere. But it has become clear that for the present these conversations have reached their term and they therefore cease. The final conclusion reached by Doctor Simpson will commend itself to all men of good-will. He said that unity is not an end in itself, nor is the church an end in itself. The great thing is the kingdom of God.

Let us turn our attention to the problems of the kingdom of God for it is just these churches feel the common burden of these problems that they will be drawn together to meet them. The common Christian conscience about the kingdom of God is what will make intolerable any separations which impede the reach of the gospel, that sole hope of the world. These noble, Christian words find an echo in all Christian hearts. It would be treason for any church to be recreant to the truth committed to it. But it is increasingly evident that the way must be found to meet the urgent needs of the world, and it is in cooperative service that this can be done. In service lies the solution.

A Soul Tragedy

I have finished reading the remarkable book, told by himself, of a French priest, Albert Houtin, who, commencing as a Benedictine monk ended as a complete agnostic, and renounced everything that is fairly be called Christian faith. His biography, "*Une vie de pretre*," is a rare document which all who would understand the trend of things in France should read. I have read few things so sad as this story, which is told without rancor and with perfect frankness. M. Houtin devoted himself to Biblical criticism, but of a "wrong kind. He set upon a wrong track by concluding the so-called miracles of the New Testament church with the miracles recorded in the gospels. He failed to distinguish between the two and came to regard them as alike legendary. It seems

to me that his point of departure was entirely wrong, and therefore his conclusions were false. In the end he threw off his *soutane* and became a writer and lecturer. The value of his life story, however, does not lie in the account of his opinions, which in England as in France can never win acceptance because they are quite unscientific, but in the revelation it gives of the training given to the Roman priest. In this it is illuminating. A jumble of legend and theology and philosophy can only result, when the sorting out comes, either in skepticism, or in a divided mind, the one part of which refuses commerce with the other. In the case of M. Houtin, it was skepticism. Had he only encountered a first-class scholarly evangelical, such as we could have found him by the score in England, he might have become a great Christian force. His life seems to me to have been a tragedy from this point of view. According to M. Houtin's story the training of a Roman priest leaves much to be desired. Enquiry is taboo. The alternatives seem to be the closing of the mind to truth, other than that which Rome officially teaches, or a break away sooner or later. I do not suppose that this life will be translated into English for its subject is not sufficiently well known in England to warrant that; but those who read the original well should peruse these pages which convey a great deal of enlightenment. I am sorry for these priests who, knowing nothing whatever of evangelical religion, drift from Romanism into skepticism. M. Houtin's book will show why.

What Youth Is Thinking

It is the day of the *questionnaire*. Some think the thing is becoming a nuisance. I must plead guilty to joining in the fray to the extent of issuing a series of questions relative to the thinking of youth about some of the things that matter. The questions first appeared in my own church manual. The press copied them and so gave me a wide constituency. There were six questions: What are young men and women known to you thinking and saying about, first, religion in general; second, Christianity in particular; third, Jesus Christ; fourth, the church; fifth, the Bible; sixth, the meaning of their lives? Replies have poured in from all over the country and from all classes in the community. In most cases they are courteous; in a few cases, rude; in one or two cases, insulting. Still I do not complain since I asked for complete frankness. If these replies are at all representative, then it means that we shall have a great deal of missionary work to do. They reveal a colossal ignorance about the elementary things of our faith. One wonders

who is to blame for this. Somebody has badly blundered. Scarcely a single person who has replied gives the true place to our Lord. He is a "good man," or "an impractical idealist," or "too far away from us to be of use," but there is no mention of him as the world's Redeemer. A number of my correspondents say frankly that if they play the game and live a decent moral life they can well do without religion, and as to any future life, they will take their chance. I find that the war has soured many men. They gave up all for their country and now find it difficult to obtain a decent job. This has naturally embittered them. On the other hand, many frankly state that they have no interests in life beyond sport, pleasure and gambling. A single reply stresses the glory of service. One writer sends me a full report of a court case as typical for his district. If it be really typical, then it is lust and indiscipline that are responsible for the present indifference to religion more than anything else. It is difficult to fix responsibility for the paganism that is recrudescing in Europe (and elsewhere), but the situation calls for the most careful and prayerful thought on the part of the church.

The Church Congress

The Anglican Church Congress has been held at Southport. The main subject for consideration was "The Eternal Spirit," an indication of the trend of thought among earnest people on this side. Some of the most notable contributions were made by high churchmen who are showing an increasing interest in all theological subjects. The key-note was struck when the statement was made that a general confusion reigns as to the person and work of the Spirit of God. The average Christian, I am afraid, could not give a coherent account of his belief in the Holy Ghost, although he professes it as part of his creed. It was therefore a timely topic to introduce to the congress, although, strangely enough, the attendance fell far below that of last year at Liverpool. One church paper thinks this may be due to the topic, which promised little excitement. One scarcely likes to take this view, which if true reflects upon the intelligence of the absentees. A great point was made in insisting upon the word of our Lord that the Spirit is given to guide into all truth, and that progressively. A courageous acceptance of this word would save us from many controversies and help to bring to a synthesis certain truths which now are separated in many minds. At the same time, this truth needs guarding from the use made of it by Newman who could make it cover all the accretions which have degraded Christian doctrine

in the Roman church, and which some advanced Anglicans seem so anxious to incorporate into the English church.

Church Visitation

The Baptist Union is now in the full tide of its great visitation of the churches. A number of men have been appointed as messengers with a view to deepening the spiritual life of the Christian people. A static membership, a decreasing Sunday-school attendance and a lack of apostolic zeal have so impressed the council of the union, that it has appointed a day of prayer for the churches and also sent out a number of messengers for the purpose I have indicated. A wiser step could not be imagined. Judgment must begin at the house of God. Many reasons have contributed to the present lukewarmness, but nothing can excuse a continuance of it. If intense desire is the first step toward revival, then a revival is imminent, for the desire is undoubtedly intense. It has been my privilege to visit three centers and in each case the response has been remarkable. I hope that other denominations will follow the example of the Baptist Union. The result could not be other than great.

The Industrial Situation

As I write, the coal situation, due to the miners' strike, has taken a turn for the worse. The strike has lasted six months and the leaders on both sides are obdurate. Meanwhile the nation is suffering. Trade is badly hit and the do-

mestic promise for the winter is unhappy. In certain districts the men are returning to work, driven by hunger. But in this there is no real settlement of the dispute. At present we have no statesmen capable of handling the situation.

Pacific Coast Letter

BY LEONARD W. RILEY
The Way to Do It

IF THERE were more congregations like that of the Davis Memorial church, Mount Vernon, Wash., the average pastorate would be materially lengthened. Perhaps, on the other hand, the same result would be secured if there were more pastors like Rev. J. E. Noft-singer, who is now entering upon the thirteenth year of his work with this particular church.

Sept. 12, a special home-coming service was held celebrating the twelfth anniversary of Doctor Noft-singer; evidently the people remembered that "he can't read his tombstone when he's dead." They passed resolutions so gracious and commendatory that when I began to read them my heart almost stopped beating. But as I read on I discovered that Doctor Noft-singer was alive and doubtless happier than any other pastor in the state of Washington. He has reason to be. His people thank God for a pastor who has been "a friend to the friendless, a helper to the needy, a sympathizer with

those that sorrowed, a comforter to the bereaved and an adviser, leader and assistant in the many phases of the work, and who has been kind, pleasant and agreeable but firm in his trust in an obedience to the Master." They assure him of their heartfelt love and confidence and pledge to him and his family their zealous and whole-hearted support in carrying forward the work of the kingdom. The present membership of the church is 447. The net gain for the twelve years is 295. Such splendid co-operation should guarantee another twelve years of fellowship with even larger results achieved.

Interesting Comparisons

The Methodist annual conference has been held recently and the shifting about of their pastors has taken place. At the reception given to the new pastor at McMinnville, an address of welcome called forth some interesting facts as to the four leading churches in this community.

The Methodist church during the past twenty-five years has had eleven past-
torates. The average term of service is two and one-half years. The membership during the quarter of a century has increased from 150 to 280. The Christian church has likewise had ten past-
ors and the membership has grown from about 200 to 342. The Presbyterian church has had eight pastors and two supplies with an average term of service of approximately three and one-half

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET

Rank	States	1	2	3	4
		Amount paid to Sept. 30 Last year	Amount paid to Sept. 30 This year	Quota for This year	Amount Quota due to Sept. 30
1.	N. Y. Metro.	\$ 28,992.60	\$ 60,777.28	\$ 290,744.00	\$ 121,143.3
2.	W. Washington	12,109.64	18,295.97	55,000.00	22,916.0
3.	Illinois	56,077.83	72,627.26	320,500.00	133,541.0
4.	Iowa	15,674.65	20,066.39	90,000.00	37,500.0
5.	Delaware	2,211.74	2,609.00	9,500.00	3,958.3
6.	Rhode Island	25,528.56	29,877.62	115,000.00	47,916.0
7.	North Dakota	3,066.24	3,531.25	21,500.00	8,958.3
8.	Michigan	46,992.32	53,576.82	200,000.00	83,333.3
9.	Nevada	884.59	962.08	3,800.00	1,583.3
10.	New Jersey	84,426.25	91,463.87	303,000.00	126,250.0
11.	Idaho	5,845.84	6,168.18	18,000.00	7,500.0
12.	Nebraska	13,679.54	14,365.55	80,500.00	33,541.0
13.	Kansas	28,489.28	29,889.45	175,000.00	72,916.0
14.	Massachusetts	84,610.31	88,064.43	480,500.00	200,208.3
15.	Missouri	7,581.33	7,793.92	35,136.00	14,640.0
16.	Pennsylvania	127,772.06	129,383.63	527,000.00	219,583.3
17.	New York State	147,460.67	149,324.95	609,000.00	253,750.0
18.	N. Calif.	27,852.34	28,128.14	121,000.00	50,416.0
19.	West Virginia	25,970.34	26,142.49	140,000.00	58,333.3
20.	Vermont	10,742.19	10,770.13	45,000.00	18,750.0
21.	S. Calif.	84,939.92	83,894.18	330,756.00	137,815.0
22.	Montana	2,933.65	2,878.73	15,500.00	6,458.3
23.	New Hampshire	13,011.66	12,667.86	45,000.00	18,750.0
24.	Minnesota	22,151.39	21,491.10	125,000.00	52,083.3
25.	Maine	19,383.50	18,724.48	110,000.00	45,833.3
26.	Ohio	75,948.26	72,668.02	355,500.00	148,125.0
27.	Colorado	17,002.09	16,220.92	95,000.00	39,583.3
28.	Wyoming	1,523.69	1,456.61	8,700.00	3,625.0
29.	Connecticut	32,788.79	31,160.60	161,000.00	67,083.3
30.	Wisconsin	17,057.43	15,744.22	72,000.00	30,000.0
31.	E. Washington	6,786.64	5,204.56	34,000.00	14,166.0
32.	Arizona	5,915.40	4,200.46	19,500.00	8,125.0
		1,362.76	807.57	5,000.00	2,083.3
33.	Utah				
Not ranked on account of delayed reports*					
	Dist. of Col.	4,642.00	3,070.67	30,000.00	12,500.0
	Indiana	42,850.84	45,485.82	165,000.00	68,750.0
	Oregon	9,804.61	8,182.28	60,000.00	25,000.0
	S. Dakota	3,809.21	6,352.39	31,500.00	13,125.0
	Individual and Miscellaneous	43,837.02	138,270.07		
Total		\$1,161,711.18	\$1,332,298.95	\$5,308,636.00	\$2,209,848.3

* Delayed reports either last year or this year make comparison with previous year impracticable. The order in which the states are listed is determined by the percentage relation of amounts paid this year (Column 3) to amounts paid last year (Column 1).

ears. The present membership is 207. The Baptist church in the twenty-five years has had seven men including an acting pastor of one year and not including the present pastor whose work has recently begun. Here again the average term of service is about three and one-half years. This membership has increased from 208 to 815. The average term of service for the whole group is slightly over three years.

The Methodist system, according to his study, works out near the general average. Its chief advantage seems to be that the church has never been without a man in charge. The judgment of the bishop and the presiding elder seems also to compare favorably with that of the pulpits and committees of the other churches. The influence of Lincoln College in the community is seen in the fact that whereas a quarter of a century ago the Baptist church was about equal in strength to the others it is now reporting a membership equal to the total of the other three churches.

Dr. H. F. Stilwell Honored

MEMBERS of the board of managers and officers and secretaries of the American Baptist Home Mission Society joined with representatives of eight national and local boards, the Federal Council of Churches and Home Missions Council in paying deserved tribute to Dr. H. F. Stilwell, at a special meeting of the board of the Home Mission Society, Monday, Oct. 18. Doctor Stilwell, in retiring as superintendent of evangelism, continues active participation in the work of the denomination in his position as a member of the faculty of the Eastern Theological seminary at Philadelphia. Among many messages from friends unable to be present, conveying to Doctor Stilwell expressions of appreciation for the service he has rendered in the field of evangelism, were communications from C. L. Goodell of the Federal Council of Churches and F. P. Beaver, Dayton, Ohio, president of the Home Mission Society. In referring to the work of evangelism with which Doctor Stilwell especially has been connected both in denominational and interdenominational capacity, the speakers mentioned the personal fellowship and inspiration which Doctor Stilwell in his helpful contacts has brought to them. This thought was carried farther when one of the speakers expressed his gratitude that Doctor Stilwell's influence had not been merely within a home constituency. He told how often he had heard missionaries about to go for their appointed fields abroad express the hope that they might carry back to their work the earnest enthusiasm for the hearts of men that they had not fail to catch from the many contacts with Doctor Stilwell during his various speaking tours here.

At a testimonial dinner given Oct. 18, the following tribute to Doctor Stilwell was voted by the board of managers of the American Baptist Home Mission Society:

Dr. Herbert F. Stilwell came to the American Baptist Home Mission Society ten years ago, when plans for aggressive evangelistic work long contemplated were approaching their conclusion. His interest in evangelism dated from his youth when from the plow he was called to the gospel ministry. His struggles for an education had so hardened his body and so strengthened the pinions of his Christian faith, that he began his ministry with a burning desire to win souls to a life-long and world-wide devotion to Christ. From the first his services as a pastor and preacher were fruitful. He built well his part of the wall. His patient labors and tireless devotion to his Master brought their spiritual aftermath. He served faithfully several of our strongest churches and wisely taught them the way of the Lord. His interest in the evangelization of the world was unflagging and the spiritual harvests of his pastorates always encouraged his fellow pastors to labor with increasing devotion.

Into the service of the society, first as general evangelist for the central division and two years later as its superintendent of evangelism, he came as one whom the entire denomination honored as a faithful minister of Christ. The decade of his unceasing labors has seen a rising tide of evangelism sweep through our churches, and the conferences he has promoted in every state throughout the area of the Northern Baptist Convention have resulted in such an improved spiritual vision among our pastors and laymen, that their standards and methods of Christian service have been widely revised. Doctor Stilwell's acquaintance among the ministry gave him his immediate and happy entrance into his ever-expanding work and his contacts were so wisely made with our state conventions and city mission organizations, whose leaders have always welcomed him as

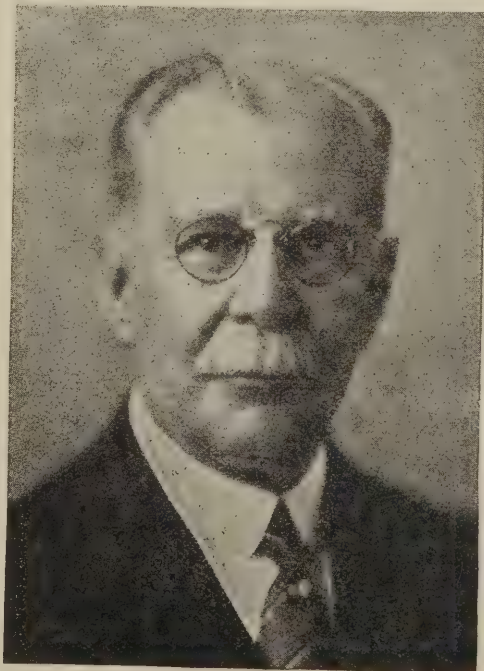
their fellow worker, that his constructive plans have borne gratifying spiritual fruitage.

During these eventful years the admissions by baptism into our denomination have been greatly increased and it is not too much to believe that there are many thousands of people in fellowship with our churches at the present time who might never have known the joy of the Lord had it not been for the ministry of our beloved brother and friend.

A great company of men in our own and other denominations could probably say, as did Dr. Charles L. Goodell, secretary of the commission of evangelism of the Federal Council of the Churches of Christ in America, in a recent address at a Baptist gathering in this city, that the outstanding quality of Doctor Stilwell's life has been that spiritual gentleness that has made him great and which has knit their hearts to him as the heart of Jonathan was knit to the heart of David.

During his years as a pastor, Doctor Stilwell lived at home but during the years of his service with our society he has been seldom at home. These sacrifices attending his new work were, however, borne cheerfully by our superintendent and his devoted wife, who, in the midst of his years of wandering service in the vineyard of our Lord, passed to another room in her Father's house.

The board of managers and officers of the American Baptist Home Mission Society are deeply moved today as we contemplate Doctor Stilwell's retirement from our work, but, like Doctor Morehouse when he reached the goodly age of three score years and ten, he can sing his Song at Seventy, and looks forward with us all to enlarging years of service until he shall hear the summons of the Master to join the faithful company of those whose lives have been devoted to the extension of the kingdom of God.



H. F. STILWELL

Montana News and Notes

By ROBERT W. SHAW

A YEAR ago last summer the little Baptist church building at Manhattan was badly damaged by the earthquake, as were many of the other public buildings in the village. This summer the state convention sent Rev. E. Clutterbuck on the field and for a month he labored to secure funds with which to make the necessary repairs. These have all been made and the church building was reopened Oct. 10. Rev. Thos. Huxley, moderator of the association, presided; the building was filled, not only with people of Manhattan, but representatives of all the churches of the association. Rev. Robert W. Shaw of Bozeman preached the sermon, and Dr. E. R. Curry presented the matter of the finances. These were not much stressed since the people had given so generously in the earlier campaign. Enough was secured so that less than \$80 remains unpaid. The total expense was over \$650. Rev. Wayne Dalton has come from Iowa, and is working on these fields with zest and earnestness.

New Faces

The October bulletin presents the faces of Rev. G. Elton Harris, recently settled as pastor of First church, Billings; Rev. B. F. Jones, who came to Miles City last summer; and Rev. and Mrs. Wm. Dawson, who have come to the church at Lewistown. Besides these Rev. Edward Derbyshire has come from Ohio to Roundup. There are so few churches in Montana that the pastors are close to each other. We are always sorry when a man feels that he must move, and we are always glad to welcome new faces.

The Associations

In many localities the association has come to be a problem. The question of continuing or abandoning it has been debated frequently. Some are saying that in many places all the service it renders is to give the state workers a chance to be heard. But be that as it may the churches in this great state are organized into associations and during October are holding their meetings. Dr. E. R. Curry, the executive secretary, reports good attendance at all of them. Mrs. Carrie Robinson is speaking in behalf of the Board of Missionary Cooperation.

Other Notes

Rev. H. Van Engelen, pastor of the church at Missoula, gave several addresses at the Idaho convention. He was formerly pastor in that state.

Good word comes from the Timber Creek district, Hardin and Lodge Grass, where there have been baptisms in recent weeks. The churches and pastors go forward hopefully.

The ministers' retreat and evangelistic conference will be held in Billings the middle of November. Pastors of Wyoming and Montana will hold meetings together. Each group will probably hold one session together.

Montana is facing the question of prohibition enforcement. It is proposed to

wipe all the liquor laws off the statute books except the one which relates to the sale of liquor to minors. Temperance and church people are putting forth every effort to defeat the proposed amendment.

Rev. Robert W. Shaw is giving a series of sermons on the general subject "Ancient Messages to Modern Churches," using the churches of Revelations as the background. Several members were received at the October communion.

Idaho Convention

By HENRY JACOBS

THE eighteenth annual session of the Idaho State Convention, held with First church of Pocatello, Oct. 11-14, was in many respects the best gathering of Idaho Baptists since the organization of the convention. The attendance at the evening meetings taxed the building to its capacity, while at the day meetings the church was comfortably filled. The spirit of prayer prevailed at every meeting and manifested itself repeatedly in calls for special seasons of prayer. The discussions were entered into heartily, with a frankness and earnestness which revealed a determination to find the right solution to the problems which confronted the denomination.

Ministers' Conference

The ministers' conference, occupying the morning and afternoon of the first day of the convention, was voted the best and most profitable conference of its kind ever held in the state. The addresses were of a high order, deeply spiritual and constructive. In the address of Rev. Henry Van Engelen, Missoula, Mont., the program of evangelism was presented. The discussion which followed showed that the message had gripped the hearts of those present and had aroused in them a passion for soul saving. It was clearly seen that the program of evangelism should not be confined to a sporadic effort once a year but should be the program of the church during the entire year.

The address of Dr. J. D. Springston was a passionate appeal to present the claims of a personal Saviour at every opportunity. The weakness of much present-day preaching is due to the failure to hold up Jesus Christ in a personal way. Dr. Geo. L. White made a plea for higher educational standards for the ministry, declaring that much of the failure among ministers is due to lack of proper training.

Women's Session

The meetings of the Women's Baptist Missionary Society of Idaho were held in the First Methodist church while the ministers conference was in session in the First Baptist church. Idaho Baptists owe much of their progress to the work of their women. The program of the women revealed careful preparation and consecrated effort. Reports from the churches of the state indicated that this work is well organized and fruitful in results. The discussion of goals revealed a determination to achieve greater things during the coming year.

The Convention Proper

The convention proper began Tuesday evening, Oct. 12, with the address of welcome by Judge R. M. Terrell, Pocatello. Following the response by Rev. A. F. Colver, Boise, the work of the Ministers' and Missionaries' Beneficial Board was presented by Dr. Geo. L. White, whose remarks were introductory to the showing of the moving picture, "Soldiers of the Cross," which made an appeal for the support of retired ministers and missionaries.

The daily sessions began with a devotional period conducted by Rev. Geo. L. Barton, Blackfoot, whose messages were deeply spiritual, making fitting preparation for the addresses which followed. In practically every address, evangelism was emphasized, revealing a deep conviction that soul saving should be the chief business of the church.

Acting upon recommendation of the board of managers, the convention voted to amend the articles of incorporation in order to provide for gifts on the annuity plan. At the close of the session, a gift of \$1000 was received on the plan from Rev. W. F. R. Hartley, pastor at Rupert. The recommendation for repayment of contingent gift loans was heartily approved. Thirty churches have been recipients of contingent gift loans from the Home Mission Society, gifts ranging from \$100 to \$2000 and reaching a total sum of \$17,000. The churches will be asked to repay the loans in small monthly sums which will become a part of a sinking fund for aiding Idaho Baptist churches in the erection and improvement of their church buildings.

Young People's Rally

The young people's rally was held the last evening of the convention. With characteristic enthusiasm, the young people came with their songs and yells, but these soon gave way to prayer at the opening of the devotional period. The topics presented for consideration revealed a deep insight into the needs of the young people and offered helpful suggestions for meeting those needs. The closing address of the convention was delivered by Dr. M. D. Eubank of Missouri.

Pennsylvania Baptist General Convention

By HENRY W. STRINGER

THE outstanding features of the Pennsylvania state meetings this year were the fine "get together spirit," unmarred by "crash or slash," the spirit sessions full of "pep and purpose," the high level and inspirational eloquence of all of the addresses; the complete carrying out of one of the best, if overcrowded, programs ever arranged for a Pennsylvania convention; the delight in meeting with Pastor O. C. Horsman and his gracious people in the beautiful "White Temple" in which the First church, Erie, worships; and the adoption of a plan to raise \$100,000 in Pennsylvania the coming convention year to mark the celebration of the 100th anniversary of the organization of the state mission society and the

Twenty-fifth anniversary of the administration of General Secretary C. A. Soars, which will be jointly observed in October, 1927, in the Chestnut Street church, Philadelphia, where the next annual meeting of the convention will be held.

Pastor Ivan Murray Rose, First Church, Philadelphia, was appointed head of the committee on ways and means to carry the project across. The committee includes Ralph L. Mayberry, Williamsport; Max C. Wiant, Harrisburg; Joseph S. Wilds, Philadelphia; Mrs. C. C. Hodgins, Philadelphia; W. H. Minis, Bradford; Walter S. Bauer, Philadelphia; with the secretaries, C. A. Soars, W. G. Russell, F. W. Tomlinson, T. Steward and W. C. Chappell, as officio members.

The convention proper was preceded by the third annual convention of the Pennsylvania B. Y. P. U. held, Oct. 16-17, in First church, Erie, at which the principal speakers were Miss Edna M. Umstot of Chicago; J. Sherman Wallace, for young people's publications of the B. P. S.; and Education Secretary, F. W. Tomlinson. Special stress was laid on the coming national convention of the B. Y. P. U. in Philadelphia in 1927. A large banner was prominently displayed. The women workers' conference on Monday afternoon and evening was crowded with reports, discussions and speeches, a missionary education pageant and a delightful, informal supper over which the president, Mrs. H. C. Hodgins, presided.

Sixtieth Anniversary of Ministers' Union
The sixtieth anniversary of the ministers' union of Pennsylvania was held on Monday evening with Pres. P. C. McKeesport, presiding. Austin Blois, new president of the Eastern theological seminary, Philadelphia, gave the address of the evening on "A Changing World and a Changing Task." Executive Secretary C. A. Soars introduced a group of new ministers in the East and Pastor C. W. MacGeorge of Good City presented the report of the committee on necrology in which tribute was paid to a long list of ministers and men who had died during the year. Those elected were Burton C. Barrett, Erie, City, president; first vice-president, George E. Boddie, Marcus Hook; second vice-president, M. C. Wiant, Harrisburg; secretary and treasurer, H. W. Stringer, Pottsville.

The convention proper opened on Tuesday with Pres. Arthur L. Bates, of United States congressman of Pottsville, in the chair. A stranger to most of the delegates, he soon won the attention by his fine personality, genial manner and fair rulings. He was re-elected president for another year. After a stirring devotional service conducted by S. Brownlee, addresses of welcome were delivered by O. C. Horsman, pastor of the entertaining church and Mayor E. C. Williams of Erie. The convention sermon was preached by Max C. Soars of Harrisburg on "Christ, the Everlasting Image of God."

On the report made last year of the commission of nine appointed in

1924 "to make a study of the form of organization and the methods of work of the Pennsylvania Convention," was forestalled by a statement made by Raymond M. West of Lewisburg, chairman of the commission, to the effect that the committee believed a better and more comprehensive report, making for greater efficiency, could be prepared, and requested the permanent withdrawal of the report of last year. The report, on motion, was withdrawn from further consideration, and the following resolution adopted: "Resolved that the commission of nine be continued and that it be requested to present to the convention at the next annual meeting a suggested form of organization such as will in its judgment enable the convention to function most effectively in carrying on the great and increasing work to which it is committed. And, further, that this convention express itself as eager for the progress of this enterprise and express its unqualified conviction as to the desirability of the same. And, further, that all necessary expenses of the commission be met by the convention."

Lack of space prevents a detailed story of the convention sessions but the "high spots" fairly bristling with good things must include the Bible studies by John Snape, famous pastor of Euclid Avenue church, Cleveland, Ohio, which held the delegates spellbound by their searching truth; the evening addresses of Ivan Murray Rose, Philadelphia, on "What Price Victory?" and of Mrs. Clayton D. Eulette, Chicago, on "Heritage and Horizon;" the stirring speeches on "Week-End Evangelism" by C. H. Stull, Ohio, C. W. Sheriff and John Crosby, in connection with the ninetieth anniversary of the state mission society; by Johnston Myers, Chicago, boosting the Northern Convention at Chicago in 1927, and by W. H. Bowler, in connection with the report of W. G. Russell for the Board of Missionary Cooperation; the introduction of the new secretary of the board of education, F. W. Tomlinson; and the addresses by Miss Edna M. Umstot and Thos. S. Young. The splendid program

in connection with the annual meeting of the Woman's Baptist Missionary Society of Pennsylvania, culminated in the introduction of a group of visiting missionaries, followed by the World Wide Guild banquet and the evening pageant, "A Dream with a Mission," splendidly presented by a group of World Wide Guild girls from Williamsport. The laymen's conference and the evening banquet were held in the dining hall of the beautiful new Wayne Park church, where John Snape and William Travers Jerome of New York made ringing speeches. A symposium on Baptist schools in Pennsylvania was conducted at which Pres. Milton G. Evans spoke for Crozer seminary, Bucknell university and Keystone academy; Ralph L. Mayberry for Eastern Theological seminary and Ivan Murray Rose for the Baptist Institute for Christian Workers.

Erie is in the far northwestern corner of the state. This accounted for the reduced registration of delegates and the general exodus at noon on Thursday. Those remaining heard four of the best addresses of the convention from Arthur D. Harris of New York, treasurer of the Ministers and Missionaries Benefit Board; Fred F. Shields, Bellevue, on "An Eight Cylinder Church;" H. W. Funk, Greenville, on "Royal Ambassadors;" C. H. Sisson of Wilkesburg on "Missionary Cooperation."

Officers Elected.

The music at all of the convention services was in charge of Rufus Sam Raborn, southern gospel singer and evangelist, who caught the heart of the convention with his fine voice, genial personality, inspiring leadership. He received a substantial offering in recognition of his splendid work. By courtesy of the American Baptist Publication Society copies of "The New Baptist Hymnal" were used at the convention with great appreciation.

A number of resolutions were adopted, those opposing the repeal, or modification, of the Volstead act and the candidacy of William S. Vare for senator being adopted with general applause.

The officers elected by the convention, are: President, Arthur L. Bates of Meadville; first vice-president, Mrs. Joseph S. Wilds, Philadelphia; second vice-president, G. M. Walker, Philadelphia; third vice-president, Mrs. W. E. Geil, Doylestown; secretary, Henry W. Stringer, Coatesville; treasurer, Joseph W. Hill, Philadelphia; executive secretary and general secretary of state mission board, C. A. Soars; director, Board of Missionary Cooperation, Wm. G. Russell; general secretary, Board of Education, F. W. Tomlinson. The usual list of associational and special members on the various boards and the full list of officers, secretaries, and directors of the state B. Y. P. U., laymen's council and women's missionary society were elected at the annual meetings of these organizations.

Royal W. Jessup, Pittsburgh, was chosen to preach the convention sermon, with O. S. Roush, Wilkes-Barre, alternate. The Erie convention, in spirit and

To the Trees in Autumn

BY MRS. J. H. CHAPMAN

*In golden heaps they pile the leaves
That formed thy springtime glory,
While bare and brown thy branches
stand*

*Like watch guards bald and hoary.
Softly the sunbeams peer between
Where now thy veil is lifted,
And deep blue spaces of the sky
Thy shadowy depths have rifted.*

*Yet though they rob thee of the gift
With which gay youth adorned thee,
Thy greater beauty stands revealed
With strength of age around thee.*

*For lifted upward toward the sky
Thine arms in wide-flung splendor
Make us to long like thee to stand
In storm-born strength and grandeur.*

*Oh soul of mine, that wind that steals
The springtime joys you cherish,
May hold the gift of heaven's strength
That never more shall perish.*

action, was a fine preparation for the 1927 convention to be held in the Chestnut Street church, Philadelphia, which, because of the state mission centennial and important matters to be considered, will doubtless prove the greatest Baptist convention in attendance, interest and importance ever held in the Keystone state.

Iowa State Convention

By JAY A. LAPHAM

THE new building of First church, Waterloo, commanded the admiration of every one. For beauty, good taste, comfort and convenience, it is not surpassed in the state. Pastor W. E. Williamson and his people may thank God for such a temple in which to worship. A hearty welcome was extended to the delegates and visitors. Walnut Street church and Burton Avenue church helped royally in caring for the large attendance, as did others in the city.

Pastors Warren L. Steeves, Waterloo, George E. Dawkins, Muscatine, A. C. Wickenden, Mason City, and H. C. Rice, Grinnell, made the seasons of worship refreshing and uplifting.

Peter C. Wright of New York gave a picture of what the denomination is doing in a "Pageant of Triumph." It was a review of the way in which God has blessed us the past year. Evangelism was treated in a masterly way by J. C. Massee of Boston, who stirred the great audiences to the depths and paved the way for heartier efforts to win souls in many of our churches. G. A. Huntley, medical missionary, and Samuel G. Neil of the Publication Society, added much to the interest. Doctor Massee declared in his conference on evangelism that the way to start the revival for the six months' campaign is to get at it. Methods may vary. Have men confess Christ publicly. Stress genuine conversion.

John Elliott of Philadelphia, who succeeds Doctor Batten, gave a stirring message on religious education. Vacation Bible schools were enthusiastically discussed. The need is great on every hand. Ignorance of the Bible is appalling. Out of a half million people in Chicago 400,000 have had no religious training whatever. All who have had experience in the schools urge pastors and Sunday-school workers to provide for such schools. Teachers can be found if we pray for them sincerely and then look for them. Iowa is making rapid progress in this direction under the competent leadership of Director Victor N. Witter.

C. R. Parker of Cedar Rapids gave a hearty welcome to the new executive secretary, Frank I. Anderson, and to Mrs. Anderson, to whom a bouquet was given in behalf of the convention. Secretary Anderson gave a good report for the board of managers, touching achievements, plans, and programs for the new year. He has been heartily received by our pastors and people. Reports from the field workers, A. W. Caul, A. G. Lagerquist, and H. F. Moore, showed much useful service.

A long and interesting discussion centered around Des Moines university. A detailed report on behalf of the university board was given by A. M. Piper, touching financial conditions. The board asked the convention to share more largely in the financial support of the university. At the laymen's banquet the men voted to raise \$50,000 for the current expenses of the university for 1926-27. Matthew Westrate, convention president, urged prompt and united action to this end. During the convention Frank W. Padelford, executive secretary of the Board of Education, visited Des Moines campus in order to see the fine new building for physical education that is nearing completion. Doctor Padelford gave unstinted praise to Dr. Frank E. Foulk whose untiring efforts in the herculean task have been so richly rewarded. Doctor Padelford also met the executive committee of the university board to consider the interests of the institution. The board is facing serious problems that must be met, problems of interest to the whole denomination. The school year has opened with a large body of students and an excellent spirit prevails. The long list of missionaries on the foreign field, on the home field, and in the pastorate of our Baptist churches, is one of which any Christian college might well be proud. And this does not include the thousands of fine Christian men and women in other walks of life.

The young people enjoyed hearing E. Leroy Dakin, Brooklyn, N. Y., whose plain, practical and inspiring addresses called upon them to serve our Lord in every walk of life.

The women's sessions were largely attended, and Miss Ina Burton was heard with interest. Enthusiasm was manifested over the "Golden Trees" and the success attending the plans for

Mabel H. Parsons

AN APPRECIATION BY THE W. A.
B. H. M. S.

FOR twenty-eight years Mabel H. Parsons had served the negro race and the Baptist denomination to the time of her death, Oct. 23, at Wolfville, Nova Scotia, after a few months' illness.

Miss Parsons received her education in Halifax and the Acadia seminary of Wolfville. Later she studied at Columbia university and abroad. For six years she attended the summer school at Chautauqua.

After her graduation, Miss Parsons entered her work under the appointment of the Woman's American Baptist Home Mission Society. In the pioneer days of 1899 she was commissioned as a teacher at Spelman college. As traveling secretary and finally as principal, she served that school for twenty-four years. Three years ago she accepted a call to become dean of Hartshorn Memorial college in Richmond.

Her earnestness and sincerity combined with enthusiasm made her career one of marked success. Her magnetic individuality and stimulating teaching left its mark upon her pupils.

the golden jubilee of the Women's Home Mission Society. Mrs. F. R. Asquit Waterloo, president, met a large number of the women and the W. W. G. girls at the joint banquet. Mrs. S. E. Wilcox is proving a capable leader in raising Iowa's share of the \$100,000.

I do not recall another time in fifty years when a note was sounded for hearty working together of all of our Baptist papers. G. Clifford Cress, financial editor, spoke for THE BAPTIST and state papers generally. He showed the function of the state paper and the large place for THE BAPTIST as our national organ.

A resolution was passed endorsing our new enterprise, the Baptist Orphanage and Home for the Aged, with the understanding that a report is to be made annually to the convention.

The attendance was the largest in recent years and every session held the close attention of delegates and visitors. The keynote sounded at Washington, D. C., was welcomed by all and plans for revivals are being made by many pastors and churches.

St. Louis

By W. E. DARROW

BAPTISTS of Missouri were guests at St. Louis Baptists, Oct. 18-22, at the annual meeting of the Missouri Baptist General Association, preceded by meetings of the pastors' conference and the women's missionary union of the state. The total enrolment was 772. Deacons A. W. Payne and his local committee of 100 workers worked faithfully for the success of the meeting. Walter C. Goodson, Macon, was elected moderator. Judge David W. Hill, St. Louis, assistant moderator; Dr. S. E. Ewing, St. Louis, recording and statistical secretary. Resolutions opposing the adoption of proposition No. four, to be voted on Nov. 2, which would nullify all temperance legislation in Missouri, were unanimously adopted. The proposal to change the constitution and by-laws of the association failed of adoption, and was referred to the executive board of the association for further consideration and report. Provision was made for Hardin college and LaGrange college to change their charters, and to become more closely identified with the association. There is a hope on the part of many in the state that Baptist schools in Missouri may have the largest freedom consistent with proper superintendence and direction on the part of Missouri Baptists. A fine spirit of fellowship and good-will prevailed during the association meeting, despite all differences of judgment in regard to particular action. The introductory sermon by Dr. H. Porter of Third church, brought to a vision of Baptist heritage and possibility. Other sermons and addresses were of high character and import. The next annual meeting will be with First church, Kansas City, with J. B. Trotter of Hannibal as the preacher of the annual sermon.

St. Louis Association met with Euclid church, Oct. 14-15. Harold L. Read

Webster Groves preached the introductory sermon and D. F. Risk of Waverly Tower church, the missionary sermon. An important change in the constitution of the association, permitting representation on the part of the churches, especially in respect to the organizations of the churches such as Sunday school, B. Y. P. U. and women's missionary unions, was unanimously adopted. Dr. R. B. Whiteside, Euclid church, was reelected moderator; W. L. Smith, Maplewood, assistant moderator; E. Ewing, clerk-treasurer; W. E. Darby, assistant clerk, and L. E. Gieding, auditor.

Some Changes

F. Breen, formerly pastor of Tabernacle church, is now pastor in Illinois. Watson has retired from the pastorate of Grand Avenue church. Both churches hope to have pastors soon. A. Pegg, for some time assistant pastor of Lower Grove church, is at school for ministerial training. A new pastor has come to Temple church.

New Buildings

West Park people are in their new building, which will be dedicated, Nov. 17. The educational building of Delmar church is in process of erection. The addition to Lafayette Park church is under construction. A chapel for a Baptist interest northwest of our city has been erected. It houses a devoted and earnest people.

Annexation Defeated

The question of the annexation of St. Louis county to make it part of our city was voted on, Sept. 26. It was favored by one by city voters, but defeated by one by county voters. Under the provisions of the state law, it cannot be voted on again for five years. In the meantime, it is hoped that both city and county will see more fully the need of closer relationship.

Ministerial Alliance

At the last meeting of the ministerial alliance, held at Second church, Gerald Smith of the University of Chicago was the guest and speaker. He spoke to the pastors of the city a message of considerable interest and value. T. Ashby Jones, at a recent meeting of our ministers' conference, spoke fully on the subject of race relationships, members of the Negro Baptist ministers' Conference being in attendance.

Indianapolis News Letter

BY FREDERIC ARTHUR HAYWARD

The Signs of the Times

ENTERPRISING gasoline merchant nearby has a sign where the drivers may easily see it. It reads, "In and gas with us awhile." It is a beautiful thing or a correct bit of wit but it has a happy familiarity that catches the eye. When I think of McBee of Bluff Avenue church, I realize he has advertised in some such way. His church has recently published a regular bulletin for the Sunday and it has an easy, happy way of writing. This church (with a question before its future) now has a com-

fortable building, a steady congregation and the pastor baptized one person, Oct. 24, and five, Oct. 10.

Pastor George C. Chandler of Memorial church is in the midst of meetings. D. K. MacGregor is assisting him. Memorial is a growing church and the spirit is always spiritually directed. A fine parsonage next to the church with the grounds well cared for makes an attractive church center. Chandler has always done this type of work. His ministry in Indiana over many years is a trail of consecrated good sense. Everybody loves him and Mrs. Chandler.

Emerson Avenue church has completed a series of successful meetings with Evangelist and Mrs. A. W. Miller in charge. Several members have been added to the church. This church is without a pastor. In a growing section of the city, with an incomplete building program, it is an opportunity of a lifetime for some consecrated man who would like to invest his life in the things of God. Dr. J. W. Webb, Banker's Trust Building, is chairman of the pulpit committee.

Perhaps the names of other churches looking for pastors should be given at this time. Second church is located in an old residence section of the city; has a good equipment and needs a pastor looking for a real task. Crooked Creek church, "the church in the wildwood," wants to call a leader soon. This church is in the midst of a fine residence district and can easily build a \$40,000 church one of these days and pay a pastor a good salary. It needs the constructive work of a year or two first. W. J. Fink, New Augusta, Ind., is chairman of the committee. The Thirty-first Street church, with its fine gymnasium and model educational plant, is without a pastor. The new church building has been delayed but the present one has been redecorated and is a pleasant place to meet God. J. W. Hutchinson, 608 State Life Bldg., is a good man to communicate with regarding this pulpit. Garden church, near the old military park, is without a pastor. Supplies have been obtained but W. T. David, 225 Minerva St., will be glad to receive inquiries. Indianapolis is a good city in which to work and we pray that God may bring into these vacant churches men of vision and deep spirituality.

Evangelism

Evangelism has taken hold of the city. Many of the churches are engaged in meetings or will begin them soon. First church, under the leadership of Dr. F. E. Taylor, has crowded Sunday evening services. It is the leading service of any denomination in the city.

Colorado Letter

BY F. B. PALMER

Pastoral Changes

CHARLES R. STEPHENS has closed his work at Vona and has accepted a call to Steamboat Springs.—W. Harley Smith of Clay Center, Kan., is located at Sterling.—J. R. Pennington of McPherson, Kan., has been called to Monte Vista.—W. C. Pinson has closed his work

at Olathe.—George W. Bird, after seven years at Lafayette, will move soon to Lander, Wyo.—James McPhail of Ohio has accepted a call to Bethany church, Colorado Springs.—Emra Coltrin of the Northern Baptist Theological seminary, Chicago, is located at Briggsdale.—J. Walter Field has moved from Colorado Springs to Lamar.—C. L. Flanders closes his work, Nov. 1, at Dolores.—P. E. Mundy closes his work, Nov. 1, at La Junta to accept a pastorate in Canada.—Fred Chambers, a graduate of Dennison, is now university pastor at Boulder.

Ordinations

Emra Coltrin was recently ordained at Briggsdale.—Ernest Klein, a missionary from Assam home on furlough, was ordained in September at Greeley.—W. J. Peterson is to be ordained, Nov. 17, at Vona.

Dedications

The new Boulevard church, worth \$75,000, was dedicated Sunday, Oct. 17. Secretary Palmer raised \$3000 in the morning to apply on the indebtedness. Dr. C. B. Miller preached the dedicatory sermon in the afternoon, while Dr. W. J. Bingham, a former pastor and a recently returned medical missionary from old Mexico, spoke in the evening. This new church is located at a strategic point in north Denver on Federal Boulevard and was formerly known as the Bethany church. R. O. McCray recently came to this field from Sterling. Revival meetings are now in progress, the pastor being assisted by Dr. C. B. Miller.

Secretary Palmer will dedicate the new edifice at Ordway, Sunday, Nov. 7. This field has made remarkable progress under the pastoral care of James M. Bennett.

Deputation Work

Dr. M. D. Eubank is making a tour of the churches of the Southern and Gunnison Associations for two weeks beginning Nov. 14. Secretaries Palmer and Ripley will visit the churches in the Southeastern Association and a small group in the Southern Association for two weeks beginning Nov. 7. Dr. Bruce E. Jackson, director of field activities, held conferences with a large group of pastors at First church, Pueblo, Nov. 1, and in Denver, Nov. 2. Dr. J. Whitcomb Brougher of Oakland, Calif., will be a guest of the pastors of the Rocky Mountain Association in Denver, Nov. 22, and will occupy the pulpit of First church, Colorado Springs, Sunday morning, Nov. 21.

Chicago Letter

BY C. T. HOLMAN
"Wasted Votes"

THE expected has happened and Frank L. Smith's \$200,000, received from the Public Utility Corporation which, as chairman of the state commerce commission, he was supposed to regulate, plus the backing of the Anti-Saloon League, has elected him to the United States senate from Illinois. Whether or not he will be seated is another matter. Should he not be seated, Governor Len Small, he of the missing million-dollar interest on state funds, will nominate a substitute. What a pretty mess we are

in! Meanwhile, we are being told that more than 100,000 votes were wasted on Hugh S. Magill, independent Republican candidate, a man of unquestioned integrity, recently general secretary of the International Council of Religious Education, former state senator with a record as author of progressive legislation and leader in the fight on the corrupt Lorimer combine in former years, and a leading educator. But was a vote for decency in public affairs ever wasted? The only effective protest against the scandalous practices in politics in Illinois is the absolute refusal to condone them. No votes cast and no efforts or sacrifices made for the right are ever "wasted." There are some things that matter more than apparent success. The kingdoms of this world were once offered to One if he would bow down and worship the god of political expediency but he chose rather to "waste" his life upon a cross.

"Say It with Machine Guns"

Such seems to be the slogan of Chicago gangsters. The rival beer-running gangs have been shooting it out again on a magnificent scale. Our sensibilities were a bit shocked a few months ago when a machine gun was used in a Cicero killing. Now it is said that gangland has eighteen such guns; two were in the nest in a second-story window from which four beer barons and an attorney were shot, Oct. 11; another machine gun nest was discovered a bit farther up the street to be used, no doubt, if the first attempt failed to attain its objective. The chief beer baron, who is reported to have made \$1,800,000 bootlegging, was killed. The killings occurred almost under the spire of Holy Name cathedral. Indeed the inscription on the corner-stone of the cathedral—

"In the name of Jesus every knee should bow—those that are in heaven and those on earth"—

is scarcely decipherable as a result of scars received in the rain of bullets. It is now over twenty days since the killings occurred, but nothing observable on the surface has been done about it. It is generally believed that nothing effective will be done about it until some group shows the courage and resolution necessary to drag out into the clear light and expose the exact nature of the relationships that exist between organized crime, bootlegging, and politics, and to make known the names of the persons, the politicians particularly, who are involved and are the beneficiaries of the system. "It is," as an editorial in the *Chicago Daily News* said, "incredible that little gangs of savage lawbreakers should find themselves free to go on killing one another as an incident to amassing wealth through traffic in booze and commercialized vice, if they were not able to command protection in high quarters."

Come to Chicago Anyway.

We are hoping that the kind of toys used by our playful gangsters will not keep any good Baptist from coming to Chicago for the Northern Convention next May 31-June 5. We have never

heard of a delegate or visitor to a religious convention being shot down in our city; not even when one million attended the eucharistic congress! These gentlemen shoot it out with on another, and we cannot conceive of church members being involved. Johnston Myers, executive secretary of the general committee of arrangements, is pushing forward with characteristic vigor plans for an attendance of 20,000. J. L. Kraft, chairman, and other members of the committee are leaving nothing undone to assure a great and successful convention.

Chicago Losses

I have not attended a meeting of the ministers' conference this fall in which I have not felt keenly the absence of brethren who have recently gone from us. Robert N. VanDoren, who passed away, Aug. 31, almost never missed a meeting until his fatal illness seized him. He was a brother beloved and respected.

Smith Thomas Ford, retiring from the active ministry and taking up residence in Sycamore, N. Y., leaves a gap in our ranks which no one can fill. Both Doctor and Mrs. Ford will be greatly missed in Chicago Baptist gatherings.

Willard R. Jewell, until recently director of religious education for the Executive Council, leaves a position in which he has rendered distinguished service to take up work in a local church which is more in accord with his heart's desire. He has accepted the associate pastorate and the directorship of religious education of Euclid Avenue church, Cleveland, Ohio.

Dedication of Bond Chapel.

The beautiful Joseph Bond chapel of the divinity school of the University of Chicago was dedicated, Oct. 21. The presentation was made in Mrs. Bond's behalf by Prof. Edgar J. Goodspeed. President Mason, President Emeritus Judson, Dean Mathews, Professor Soares and President Hunt of Bucknell university participated in the impressive dedication service. This Gothic chapel dedicated, as the order of service said, "to be a shrine set in the midst of the busy ways of scholars and the passing feet of youth, that it may bear its silent witness to the ever-present God and those realities that are unseen and eternal" is a noble memorial to a great and far-visioned Christian layman.

The chapel has been in use for part of the summer and all of the autumn quarter. The opening exercises of the divinity school were held in the chapel, Oct. 5, with an address by Prof. Edgar J. Goodspeed, closing with a memorable communion service conducted by Prof. Charles W. Gilkey.

The autumn quarter of the extension lectures in religion began Tuesday evening, Nov. 2, and are being given in the chapel. There has been a large registration for these lectures which are open to people of all churches. Dean Mathews and Prof. G. B. Smith discuss "Christian Doctrine in Modern Thought"; Prof. H. L. Willett is conducting a class in "The Old Testament in the Light of Today"; and Prof. W. C. Bower has a class in

"Religion and the Education of the American Child."

Notes.

Miss Alice W. S. Brimson has taken over the presidency of the Missionary Training school in a masterly way. Every one speaks in the highest terms of her work in the short time that she has held this office. It was my privilege to attend the inaugural services of the new president and to listen to an admirable address by F. W. Padelford. An unusually large number of ministers and lay delegates from Chicago attended the state convention in Mattoon, one of the best conventions in recent years. The Chicago Church Federation conducted a profitable conference on church publicity, Oct. 25. William H. Lea, editor of *Church Management*, and Charles L. Stelzle, well-known church publicity expert, were speakers.—The Northern Baptist Theological seminary reports increased enrolment this fall. Stiansen of Tromso, Norway, has been elected Dean of the Norwegian seminary to succeed Dean Gunderson. William Rice, formerly of Wheaton college, William F. Privett and W. E. Loucks have been added to the faculty.—Morris Park church has demonstrated its missionary spirit once more by opening extension work in North Mt. Greenwood. The chapel and furnishings were provided by the Executive Council. Money and an abundance of service contributed by the members of the Morgan Park church. The divinity school of the University of Chicago is providing Daniel L. Eckert, a missionary student in the divinity school, as acting pastor. This helping hand reached out to a new community promises to render a great service.—Perry J. Stackhouse, pastor of the First church, was featured on the editorial page of a Sunday edition of the *Chicago Tribune* in an article entitled "Drama in the Church." Doctor Stackhouse has a question box in his church and among the questions which have been recently propounded are: "Should a voter who believes in the eighteenth amendment ignore the anti-Volstead referendum now being submitted in Illinois?" "Do you think the church should permit dancing in our community houses?" "Is modern youth going to the devil?"

Clark's Famous Cruises

By CUNARD-ANCHOR LINES new oil burners at rates including hotels, guides, drinks and fees.

62 days, \$600 to \$1700 MEDITERRANEAN

ss "Transylvania" sailing Jan. 29 23rd cruise, including Madeira, Lisbon, Spain (Madrid—Cordova—Granada), Algiers, Tunis, Carthage, Athens, Constantinople, 15 days Palestine and Egypt, Italy the Riviera. Europe stop-overs.

7th Round the World Cruise

Jan. 19; 121 days, \$1250 to \$2900.

3d Norway—Mediterranean Cruise

July 2; 52 days, \$600 to \$1300.

FRANK C. CLARK, Times Bldg., N.

Here, There and Everywhere

AT A MEETING of the board of directors of the Minneapolis Baptist Union, Oct. 29, J. Runyan, executive secretary, tendered his resignation to take effect, Dec. 1. He resigns to become associate pastor, First church, St. Louis, Mo. A committee was appointed to draft resolutions expressing appreciation of Mr. Runyan's faithful and efficient work as director of the union.

W. POWELL CLOSED HIS work at Lancaster, Wis., Oct. 3. During the nearly ten years of his Lancaster pastorate, twenty new members were welcomed and \$100 was paid on the church debt. He has begun his pastorate at Woodville, Wis.

A. STEPHENS, formerly of Lead, S. D., accepted the call of First church, Bisbee, N. D., beginning his work there, Oct. 1.

CLINTON AVENUE CHURCH, Trenton, N. J., recalled as pastor, Wayland Zwyer of Clarion, Pa., church. Judson Conklin ended his pastorate of forty-one years with Clinton Avenue church when he resigned, Oct. 1, and the church has elected him pastor emeritus. Under his leadership Clinton Avenue has become one of the city's outstanding churches with a membership of 800.

THE CHICAGO BAPTIST MINISTERS' conference held an unusually interesting meeting, Oct. 1, Nov. 1. The special feature was the address by York A. King on evangelism, which was followed by a lively discussion, proposing a great variety of views, but all the utmost harmony of spirit. Evangelism broadly conceived is the dominant theme among the Baptists of Chicago. Wm. Bill of Rochester, Minn., spoke of his unique hospital ministry which he is carrying on in that city. Melville E. Eidson, who has just come to Macomb, Ill., from San Antonio, Tex.; Anthony Lipinski, formerly of Cleveland, but settled within the last two weeks with the First Polish church, Chicago; Elias Revy of East Chicago Hungarian church; E. R. Hyde of Racine, Wis., and other visiting ministers were welcomed. A new president for the current term is Arthur Shulls and the secretary is Daniel Griffin.

A. D. CASE has received a call to the pastorate of Central church, Quincy, Ill.

THE NORWEGIAN BAPTIST of Minnesota held a conference of the executive committee in Minneapolis, declared themselves in full sympathy with the plan of evangelism as adopted by the evangelistic department of the Northern Baptist Convention and recommended it to all of their churches. Their declaration is communicated to Fredmund, chairman, and Harold Griffin, secretary.

CLINTON AVENUE CHURCH, Binghamton, N. Y., celebrated its thirty-fifth anniversary Oct. 1. Organized in 1891 with forty members, 800 are now enrolled; the Bible class is the largest in the city and 933 persons attended the rally day service, Oct. 6. F. N. Darling, pastor, teaches

the senior Baraca class which has an active membership of 260.

C. H. LOUCKS WAS ORDAINED at St. Albans, Vt., Oct. 22. W. A. Davison was moderator; W. W. White, clerk. R. E. Snethen, Middlebury, preached the sermon. Other parts were taken by Grace Brooks, C. J. Oxley, and George Russell.

WILLIAM T. DORWARD, who has been occupying the pulpit of First church, Milwaukee, Wis., since the close of the vacation period, has been engaged as stated supply. As a result of his series of sermons on prayer, the mid-week prayer meeting is largely attended.

A. H. NEWMAN, MERCER university, and Daniel Evans, Harvard university, have been appointed professors in the divinity school of the University of Chicago for the fall quarter.

DURING THE FIRST YEAR of M. J. McPike's pastorate at First church, Gooding, Ida., eighteen new members have been received into the church. M. D. Eubank, Kansas City, held a week's meeting with the church during October, giving lectures at evening services on the life of Christ and upon Baptist and world-wide missionary work.

TWENTY PERSONS HAVE registered for the three-year teacher training course at First church, Newark, Ohio, Harvard Griffith, pastor.

DR. SMITH THOMAS FORD, who recently resigned the pastorate of First church, Wheaton, Ill., has been secured as permanent supply of First church, Penn Yan, N. Y. W. H. Wheatley, former pastor of this church, is suffering from a nervous breakdown.

AT A RECENT BUSINESS meeting of First church, Robinson, Ill., it was voted to ask that the pastor, W. B. Morris, be released from his position as field secretary of the Illinois Baptist Sanitarium in order that he might devote his entire time to the church. A new \$60,000 building has been dedicated by the church.

WILLIAM CLARK WILKINS was ordained, Oct. 28, by request of the United church, Auburn, Me. Parts were taken by N. G. French, Auburn; C. Harry Atkinson, Livermore Falls; A. D. Paul, Saco; G. F. Finnie, Lewiston; G. H. Hamlen, Lewiston. Mr. Wilkins is a graduate of Tufts college and Newton Theological institution, 1926. He has been pastor of the United church since June.

NORMAN F. HOUGH passed away at his home in Fenton, Mich., at nearly ninety-three years of age. In early manhood he had been deacon of the Hadley, Mich., church. For fifty years prior to his death he served as deacon of the Fenton church, attending services regularly until his ninety-second birthday.

THE YOUNG PEOPLE OF THE Bennington, Vt., church staged a mock trial, Oct. 17, before a large audience of young people and adults. Youth was charged with the crimes of irreverence, disrespect, misconduct, disobedience and laziness. In the

opinion of the judge, Pastor W. G. Towart, the defense had the best argument although he could not give youth a clear slate. The sentence was a year on probation during which time youth should be responsible to the church, the school and the Y. M. C. A. for good behavior.

MEMORIAL CHURCH, BRIDGEPORT, Conn., unanimously adopted resolutions, Oct. 24, granting a preacher's license to William H. Jones, a member of the church who has served the church for several months during the illness of the pastor, J. W. Grainger. Mr. Jones has been elected assistant pastor and will continue in that position until the pastor's recovery.

C. J. HILL, MCINTOSH, MINN., resigned his position as convention missionary, Oct. 29, when he reached the age of seventy. The convention board granted him November as a vacation with full salary. He has served the denomination for more than thirty years and is one of the veteran colporters of the Publication Society. When he first entered upon his work as colporter, he received a \$400 a year salary and paid expenses for himself and his horses. He will continue to serve as supply pastor.

HOME-COMING AT WAYLAND academy, Wisconsin, Oct. 23, was a great success; in the football game against St. Albans academy, Sycamore, Ill., the score mounted to 29-0 in favor of Wayland. R. C. Speer of Tabernacle church, Milwaukee, spoke twice at the academy on Friday, at the banquet on Saturday, and at both services in the Baptist church on Sunday.

FIRST CHURCH, DES MOINES, IOWA, Harold N. Geistweit, pastor, reports large attendance at Sunday services. October was devoted to a series of sermons on "The Message of the Colors." The week is well filled in this church. Monday evenings the young women's class with about 100 members meets; Tuesday is men's day and a fellowship luncheon is held; Tuesday evening, Dr. Frank E. Foulk has charge of the boys' program; Wednesday night is for church worship; Thursday evening is devoted to special events; Friday evening is given to young people's recreation.

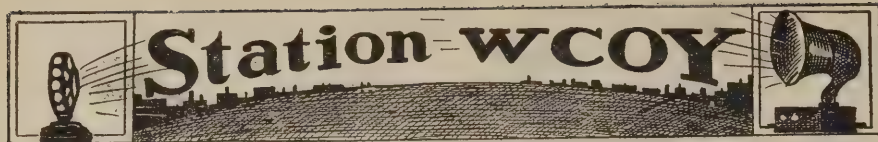
C. T. HOLMAN OF THE divinity school of the University of Chicago, spoke at Tabernacle church, Milwaukee, Oct. 24.

LONE STAR, AN INDIAN, held meetings with Immanuel church, Springfield Association, Ill., resulting in forty professions of faith, culminating in thirty-seven baptisms.

SINCE TAKING UP WORK at Mt. Airy, Iowa, last April, Wm. J. Coulston has received forty new members, twenty-five by baptism.

FRANKLIN COLLEGE EXPECTS to have a new science building soon. Of the \$200,000 needed, \$150,000 has been subscribed and the Indiana Baptist Convention has undertaken to raise the rest. C. M. Dinsmore and S. G. Huntington have been appointed to lead the campaign for funds.

COWLITZ ASSOCIATION, West Washington, met with Centralia church, Oct. 4-6. F. E. Dark was moderator. Evangelism was stressed; plans were made for the organization of laymen's leagues in each church. The association will meet at South Bend



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we have some interesting suggestions for our radio fans. Our radio family is out to win. It believes in the power of printers' ink. It believes in the value of team-work. All our fans who tune in on WCOY show thereby that they have the spirit of youth. And youth finds a way to win.

"This is the time of the year when you ought to have a table somewhere in the vestibule of your church for the display of the current issue of THE BAPTIST, Missions and your local state and city bulletins. Subscribe at once for a bundle of five, ten or twenty-five and sell them at 5 cents per copy. Special rates upon request. Distribute the unused copies each week when you call on the shut-ins, sick and the strangers within your gates. DO IT NOW. Procrastination never shocked any corn or gathered any golden grain.

"The men's class is getting under way again for the winter season. What better investment could you make than to have the secretary of the Sunday school instructed to place an order for as many copies of THE BAPTIST as could be advantageously used in the class for free distribution at the close of the discussion period every Sunday? It would add zest to any Bible class to spend fifteen minutes every week discussing the items under 'The World in Transit.' If you think those items are dry, just start considering the principles involved and you will have a hard time closing on time.

"Henry Alexander is the genial agent for THE BAPTIST in Ninth Street church, Cincinnati, Ohio. He and Pastor John Herget make a fine team. They keep the subscriptions coming along, since the pastor stirs up the pure minds of the brethren and sisters and Brother Alexander collects the shekels and sends them in.

"Mrs. E. Chesney of Adrian, Mich., sends in a list for THE BAPTIST, Missions and the Michigan Baptist. This is the ideal combination. It ought to be the goal in every church. Enlist the maximum number of members to read this minimum list of periodicals. The state bulletin for the local programs and news items, Missions for that intimate presentation of our varied world-wide task in missionary service, and THE BAPTIST for a faithful reflection of the programs, policies and achievements of our world fellowship. How can any Baptist feel that he is treating himself on the square with less than these three sources of information at his disposal?

"Dr. Herbert W. Hines of the Central church, Springfield, Ill., writes: 'Enclosed find \$3 for one year's subscription for THE BAPTIST and Missions for the Kings Daughter's Home for Women of our city. This subscription is donated by the young mothers class of our Sunday School.' In every community there are institutions where THE BAPTIST would be more than welcome. It would carry its wholesome contents to hungry hearts that would be fed by it. Have you supplied the institutions in your community? And what finer service can you render than that of tying up a Sunday-school class to such a service 'in His name?' Do it now.

"Memorial gifts for our loved ones who have slipped away! What could be more beautiful? Mrs. Louis J. Goux, of First church, Detroit, Mich., has again sent in annual subscriptions for THE BAPTIST and Missions for twenty-two public libraries in that city. She has been doing this for a number of years. But we did not know until this year that this service was in memory of a loved one. Mrs. Goux concluded her letter: 'This is a memorial gift in memory of my husband, Dr. Louis James Goux, who was born Nov. 2, 1871, and who died Dec. 1, 1919.'

"The office boy will now recite a stanza from one of Edgar A. Guest's poems:
 'There are thousands to tell you it cannot be done;
 There are thousands to prophesy failure;
 There are thousands to point out to you, one by one,
 The dangers that wait to assail you.
 But just buckle in with a bit of a grin;
 Just take off your coat and go to it;
 Just start to sing as you tackle the thing
 That "cannot be done"—and you'll do it.'

"WCOY now signs off. Doer or deadhead? It is up to you. Good night."

next year with B. M. Godwin, Chehalis, as preacher of the annual sermon and Hugh P. Andrews, South Bend, moderator.

IRENE CAIN OSBORN, wife of Rev. Willard Osborn, Bancroft, Iowa, gave a sacred song recital in Tabernacle church, Minneapolis, Oct. 22, before an appreciative audience.

MR. AND MRS. JOHN IMRIE, evangelistic singers of Springfield, Mo., have taken part in successful evangelistic meetings at

Sterling, Kan.; Adrian, Mo., and Medicine Lodge, Kan.

FIRST CHURCH, SPOKANE, WASH., John Newton Garst, pastor, held "Pay-up" Sundays, Oct. 24, 31, and Nov. 7, at which time it was hoped to raise indebtedness for current expenses and missions amounting to \$1028 and for bills, salaries and missions, \$968.

THE TEMPLE, LOGANSPOUT, IND., reports

230 additions during the present pastorate. The church held a series of "good news" meetings, Oct. 17-31. During the week of Oct. 3-9, nine Protestant churches, under the leadership of Dr. Guy Black, Graceland, cooperated in a campaign of personal evangelism with over 200 additions.

ALVA J. BRASTED, who has been divinity student and post chaplain of Fort Sam Houston, Tex., since June, 1922, will sail for Mexico on March 31, to serve two years in the Philippines. Mrs. Brasted and their three children will accompany him. Mr. and Mrs. Brasted still retain their membership in the church of Lisbon, N. D.

NEARLY 500 DELEGATES OF FRAMINGHAM Association, Massachusetts, met at First Street church, Framingham, S. Paul, Mass., Oct. 12, for the fifty-fourth anniversary of the association. The meeting centered around evangelism. Addresses were given by H. A. Spinney, Hugh Heath, Miss E. M. Allport, Denton Neilly, Charles L. Page, and George Huntley of China. Conferences were held by I. W. Williamson, Helen W. Murray and Charles L. Page. Officers are Al C. Comey, Holliston, moderator; George E. Ladd, Southville, clerk; Fred MacLaughlin, Marlboro, treasurer; L. Bragdon, Milford, Bible-school director. New ministers welcomed by S. James C. were A. A. Morrison, Natick; A. Murray, Bellingham; L. W. Blackburn, Ashland; R. F. Palmer, West Medford. The association will meet with Framingham church, E. M. Hand, pastor, next year.

FIRST CHURCH, Pittston, Pa., is in the midst of a revival campaign under the direction of the Crabill evangelistic party. Twenty churches of different denominations joined in the campaign. The tabernacle built for the occasion seats 3000. Pastor Jones is beginning his twelfth year at the church.

PASTOR HERBERT W. HINES of Central church, Springfield, Ill., and about fifty of his members went to Chatham church, N. C., to hold a planning conference. The conference was in the nature of a retreat. Chatham people provided a fried chicken supper.

ROCKY MOUNTAIN association at its session passed a resolution declaring that baptism was instituted by our Lord for churches, that it is not optional but obligatory upon all who accept Christ as a personal Saviour and that only such churches as make baptism by immersion a prerequisite shall receive the hand of fellowship in the association.

SINCE PASTOR J. E. Dillard began work at Southside church, Birmingham, Ala.,

Want Ads

Pentecostalism. Scriptures analyzed and divided. Thirty-page pamphlet ten cents. Wallace Pence, San Miguel, Calif.

Collection Envelopes at 25 per cent discount if ordered this month. Samples furnished. Dufold-Trifold Co., Trenton, N. J.

Chaplain Frank M. Wells, "The Soldier's Evangelist," National Military H. Leavenworth, Kan. Twenty-fifth session open for fall and winter meetings with pastor wanting Bible evangelists. **Terms:** Entertainment and \$50 up according to financial strength of church.

years ago, there have been 3133 additions to the church. The average Sunday-school attendance has increased from 5 to 1211; the grand total of money raised for all purposes is \$791,549.

EV. ALFORD ROBERT GEORGE, a leading minister of England, preached at Marcy Avenue church, Brooklyn, Oct. 17.

DURING THE SUMMER the building at Mt. Lebanon, Pa., was redecorated and renovated at a cost of \$3000. On a recent Sunday Pastor R. G. Pierson baptized two persons and gave the hand of fellowship to fifteen.

HOMESTEAD, PA., Pastor H. E. Shade presided at prayer meeting by 109 people present.

W. W. H. BARRETT has closed a three-year pastorate with Derry and Latrobe churches in Pennsylvania.

SUNDAY AFTERNOON vesper music hours were held in the First church, Worcester, Mass., and it is hoped this season that the churches may fill the 1400 seats in the auditorium.

FIRST CHURCH, White Plains, N. Y., dedicated a new house with an elaborate program, noted speakers and much enthusiasm. The baptistry was dedicated with a musical service.

FIRST CHURCH, Chicago, held a "rainbow" service in the community building, Oct. 22. At 11:18 at the men's club dinner, to which guests were invited, Mr. Wensel Morava presented motion pictures taken in various parts of the world.

GOOD PROGRESS is reported in the construction of the new building for Immanuel church, Brooklyn.

A RECENT REPORT of the Federal Government, Ottawa university is classed as one of the three schools in Kansas in the A.

FIRST CHURCH, Hutchinson, Kan., maintains a mission on West Second street, the Friendly Cottage Mission, with Mrs. Ryan as superintendent. The mission church dedicated its new building Nov. 7. It will entertain the state convention next year.

BIRNEY HUDSON, associate pastor of Temple church, Los Angeles, has been elected president of the Los Angeles association.

CLIFFORD CRESS, field editor of THE BAPTIST, is spending several weeks on the west coast, where he is being cordially received.

R. P. POPE of Pomona, Calif., now in California, visited his old home in the Middle West a few weeks ago and preached a series of sermons where he was formerly a boy. There were many conversions, and among them a family of eleven.

ACCOUNT of the rapid growth of Los Angeles there are now seventeen districts with at least 10,000 people where no work of any sort is done.

A BUDDHIST TEMPLE has been erected in Los Angeles at a cost of \$150,000, and is costing \$250,000.

FOURTY-FOUR CONVERTS were baptized at the same ceremony by five preachers following a recent successful evangelistic campaign at the Priceville

schoolhouse, Morgan county, Alabama. There were eighty-three additions to this rural church, seventy-eight by baptism.

LAST DECEMBER the Holly Grove church near Wisner, La., G. H. Couch, pastor, organized with ten members. The membership has already increased sevenfold and now numbers seventy-one. Forty additions were the result of a revival.

H. WYSE JONES, who served the Home Mission Society for seven years as general evangelist, and New York state as director of evangelism for seven years, has been appointed by the Home Mission Society and the Pennsylvania State Convention as superintendent of evangelism for Pennsylvania with headquarters at 1710 Chestnut street, Philadelphia, Pa.

JOSEPH H. BEAVEN, former pastor at Rochester, Minn., took up his work, Oct. 15, as acting assistant pastor of First church, Cleveland, Ohio. After leaving the Rochester church, Mr. and Mrs. Beaven took a trip to England, Egypt and Palestine where Mr. Beaven was taken ill, remaining a patient for a month in the American hospital at Constantinople.

H. SCHUYLER FOSTER, formerly of First church, Cleveland, Ohio, has become pastor at Delaware, Ohio.

E. A. FRIDELL, back from Europe, Egypt, Palestine and Syria, is giving a series of Sunday evening talks at First church, Fresno, Calif.

SECOND CHURCH, Holyoke, Mass., John Sycamore, pastor, reports a bright outlook for the year; 230 people attended the first "church night" for the season. Miss Ellen S. Daniels who graduated from Newton last spring is assistant to the pastor.

KANSAS CITY THEOLOGICAL seminary reports an enrolment of 118, the largest in its history; seventy-six men and forty-two women are registered.

HAROLD L. PROFFE began a Sunday evening series of eight sermons Oct. 3, on the beatitudes, or "The Secret of Happiness," at College Avenue church, Indianapolis, Ind. Dr. Peter C. Wright of New York City, secretary of the Minister's and Missionaries' Benefit Board, preached in the church, Oct. 10.

JEFFERSON AVENUE church Detroit, Mich., A. V. Allen, pastor, cooperated with several other churches of the city in an interdenominational rally, Oct. 11-16. The church also participates in the interdenominational Tuesday evening training courses for church work which are given at five community training schools.

C. A. SALYER, formerly of Three Rivers, Mich., has accepted a call to Montpelier, Ind.

EUCLID AVENUE CHURCH, Cleveland, Ohio, John Snape, pastor, celebrated its seventy-fifth anniversary, Oct. 15, with C. Wallace Petty of First church, Pittsburgh, as speaker. The church reports a thriving men's brotherhood class; 156 were in attendance on a recent Sunday.

F. A. MAIER has declined an invitation to become pastor of Immanuel church, Marietta, Ohio.

BRANDON AND MARTINSBURG CHURCHES in

Mt. Vernon Association, Ohio, are pastorless.

THE BOARD OF MANAGERS of the Ohio State Convention will hold its quarterly meeting at Columbus, Nov. 16.

R. H. TRACY of Hubbard, Ohio, was re-elected moderator of the Trumbull Association, Ohio, at its annual meeting. The 1927 session will be held with First church, Youngstown, in May.

NORTH SHORE CHURCH, Chicago, Herbert Whiting Virgin, pastor, carries in its bulletin for Oct. 10 approximately 350 names of paid-up subscribers to the unified budget.

HOMEWOOD CHURCH, Lima, Ohio, Amos Oyer, pastor, was organized May 13, 1925, as the outgrowth of a small Sunday school held in a schoolhouse near Lima. Before the end of the first year, fifty-two persons were added to its membership. Oct. 3, it dedicated its new building, valued at \$4000. Pledges and cash contributions practically cover the indebtedness. Dr. Warren Steeves, Waterloo, Iowa; Robert Hughes, Bucyrus; and Dr. J. H. Deere took part in the services.

RESOLUTIONS ADOPTED at the eighty-third annual meeting of Auglaize Association, Ohio, reaffirm loyalty to the principle of believers' baptism and immersion as a prerequisite to church membership and "repudiate any attempt within the Auglaize Association, the Ohio State Convention or the Northern Baptist Convention to permit baptism to become an optional matter on

(Continued on page 1234)

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New Books

The Child in the Temple, by Marion Gérard Gosselink. New York: Doran. \$1.50.

Fifty-two four-minute sermons for children of the junior age emphasize the thoughts that are uppermost in the child's mind at each season of the year, including the national holidays, April Fool's day, Children's day, vacation time, Hallowe'en, etc. Each scriptural text makes its practical appeal direct to the heart of the child.

—F. H. FAHRINGER.

The Best Sermons, 1926, by Joseph Fort Newton. New York: Harcourt, Brace and Company. \$2.50.

In the selection of the best sermons, as they are euphemistically called, the one making the selection was unhampered by any limitation of race or creed. Here are found sermons by twenty-four white men and by one negro, and all types of creed are represented from Methodist to ethical culture. The sermons, therefore, are typical of the kind of preaching at its best which is heard in the pulpits of America today. A wide range of subjects gives the volume a value above the ordinary book of sermons. From "Christianity and War," by Fosdick, the sermons run the whole gamut of themes usually covered in pul-

pit ministrations. Edgar Y. Mullins, a theologian, furnishes one of the best sermons on "Faith and Science," while Bishop Brent gives a superlative message on "The Authority of Christ." "Prophets False and True" is the characteristic offering of that militant fundamentalist, J. Gresham Machen. And so they run, each sermon revealing the mind of the preacher and expressing the dominant thought by which he was controlled when the sermon was in course of preparation. Perhaps it is due to the age in which we live, but one misses in most of these sermons the note of appeal which has always been one of the distinct marks of gospel preaching. There is no end of intellectualism, but the passion of a dying man preaching to dying men is largely absent.

—JOHN EARL.

Jesus a Myth, by Georg Brandes. New York: Albert and Charles Boni. \$2.

From a critic of such note as Georg Brandes one expects a critic's discrimination, and is disappointed. The writer has committed himself to a theory and writes in the spirit of an indiscriminating partisan. For the sake of maintaining the credit of Mr. Brandes as a re-

liable theorist, Jesus must not exist. In instance, he finds no authentic evidence to Jesus or to the main facts of the gospel in either Hebrew or Palestinian literature of the times outside of the New Testament. But Rabbi Jos. Klausner of Jerusalem has recently written a scholarly book on "Jesus Nazareth," in which he finds such evidence in ample measure. He devotes forty-four pages to a critical discussion of the external sources, and concludes by enumerating eight determining factors about Jesus and the beginning of Christianity which are imbedded in Jewish history even if we had no New Testament records. The book is recommended to anybody who wants to find the truth in the New Testament which he has put in such a light as to make the look silly, and who needs an ingenious writer to help him.

—U. M. McGUIN.

Chinese Culture and Christianity, by J. Livingston Stewart. New York: Rev. \$2.50.

The professor of philosophy and comparative religions in West China University has presented a comprehensive and semi-popular survey of the elements which compose the cultural heritage of China. The work is an admirable endeavor to minister to the need of understanding China, a need so expressed in John Hay's words: "The world's peace rests with China, and whoever understands China socially, politically, economically, religiously, has the key to world politics during the next five centuries."

The only negative criticism which occurs to the reviewer is that the place which Christianity plays in China is largely taken for granted. There is the slightest indication of the origin and development of the Christian movement and its interaction with the other longstanding factors which in their turn have been so fully and carefully treated.

—GEORGE EMERSON HAYN.

Christian Song, by Louis F. Benson. New York: Century. \$2.

Doctor Benson has unusual ability as editor and author of hymn books. His quotation from the preface to "Christian Song" is suggestive and luminous: "The editor's aim has been to rid our hymns of the burden of sorrow and disillusion."

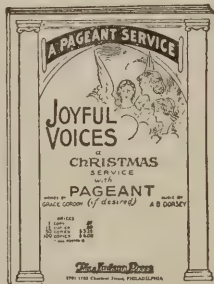
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Here, There and Everywhere

(Continued from page 1231)

the part of any affiliated church." The resolutions also discourage any church which sets aside the requirement of immersion as a prerequisite to church membership.

FIRST CHURCH, Seattle, Wash., A. M. Bailey, pastor, prints in its bulletin for Oct. 17 answers to a well-rounded questionnaire on giving, taking as authority first, second and third Corinthians.

AT THE RALLY DAY SERVICES of First church, Riverton, Wyo., Arthur Hodgson, pastor, a postcard size kodak with accessories was presented to the superintendent of the Sunday school, C. M. Jack, in appreciation of his seven years' service with the school. During his term of service, Mr. Jack has built up the school to such an extent that Miss Mary E. Balch, director of religious education for Wyoming, declares it the best equipped Baptist Sunday school in the state.

A. P. HOWELLS, formerly pastor at Jacksonville, Ill., is now interim pastor at Gardenia church, Los Angeles, Calif. During his two months there, twenty-one have united with the church, Sunday school attendance has tripled and church finances have taken an upward trend.

CHARLES H. HEIMATH, pastor at First church, Bridgeport, Conn., is concentrating attention during the fall on the Sunday evening services. He plans to make the

various major organizations of the church responsible for the services. Oct. 17 the women had charge of the service. Howard M. Freas, medical missionary sent by the church to Banza Manteke, Congo Belge, West Africa, reports that he has performed eight operations recently.

SUNDAY-SCHOOL attendance reached 210 on rally day, Sept. 26, at First church, Oelwein, Iowa, C. E. Hillis, pastor. Thirty are enrolled in the men's class and attendance is increasing.

GREECE CHURCH, Rochester, N. Y., held its first church night, Oct. 13, with a fellowship dinner, a program of three-minute talks by various members of the congregation, old-fashioned songs and games.

IMMANUEL CHURCH, Scranton, Pa., Harold R. Husted, pastor, held its third annual negro program, Oct. 10, with Mrs. Drusella Porter, director of the colored playground and recreational work in the city, in charge. A special program of music was furnished by Miss Alyce Anderson, Philadelphia, Mr. Johnson, New York City, the negro girl scouts, the ladies' sextet and Mrs. Porter.

PROSPECT AVENUE CHURCH, Buffalo, N. Y., G. A. Leichter, pastor, holds a fellowship hour every Sunday at noon in the Sunday-school rooms to which every one who has worshiped at the morning service is invited.

FIRST CHURCH, Carbondale, Ill., J. Scott Ebersole, pastor, celebrated its sixty-fifth anniversary, Oct. 10. Special honor was given to five persons who had been members of the church for over fifty years. The fellowship dinner was attended by 300 people.

SIX MONTHS' special effort in evangelism has been begun by Calvary church, Norristown, Pa., Henry G. Weston Smith, pastor, with stress on the twenty-seven prayer meetings to be held during that time. The church will hold a special two weeks' effort at personal evangelism, Mar. 27-Apr. 10, ending with Palm Sunday. Seventy-five church members attended a recent prayer meeting.

BEULAH BROTHERHOOD, Detroit, has challenged Jefferson Avenue brotherhood, Detroit, to a thirteen weeks' attendance contest Oct. 24-Jan. 9. The losing class will entertain the winners at a chicken dinner.

SUNDAY-SCHOOL attendance at Jefferson Avenue church, Detroit, Mich., A. V. Allen, pastor, reached 584, Oct. 17.

"THE LARGEST CROWD ever gathered for a religious service in Centralia" was the newspaper reporter's verdict on the Sunday evening service held by H. Lee McLendon,

(Continued on page 1235)

Notes on the Lesson for November 21

JOSHUA RENEWING THE COVENANT
Lesson Text: Josh. 24:14-25. Golden Text: Josh. 24:15

Having arrived at a point in the conquest of Canaan where he could stand and take stock, Joshua brought the people face to face with the duty of loyalty to the God of Israel.

God on Our Side

The argument that Joshua used to prompt action on the part of his people to pledge their loyalty to Jehovah was a utilitarian argument. In these days, it would be called the Rotarian argument, namely, boost for them that boost for you. But in the days of Joshua the argument had no distinctive name. It was just the old method of appealing to service and worship on the basis of having been prospered by the one who commanded service and worship. The success which had accompanied the Israelites because they had forsaken the gods of Mesopotamia when Abraham became an emigrant, and because they had followed Moses away from all the Egyptian gods, and because they had far refused to be entangled in the lascivious worship of the gods of the Amorites, and because they believed that the God of Success was on their side, was the dominant motive in their pledge to Joshua to serve Jehovah. Do we blame them? Considering the times in which they lived and their lack of knowledge of the universal God revealed in Jesus Christ, they did what was natural. There are millions of people today in so-called Christian countries who worship God because they believe him to be on their side, and who fear that if they did not worship and serve God, he would turn against them with consequent disaster to their prosperity. The question about all questions during the world war was "Whose side is God on?" No one dares to face the question, "Who is on the Lord's side?"

We on God's Side

When Lincoln was asked if he thought God was on the side of the North, he replied that he was more anxious always to be sure that the North was on God's side. No covenant is worth much if it is not based upon the recognition of truth that God is sovereign, that sovereignty rests upon holy love, that his holy love never errs. That the side all men ought to be on, whether it brings prosperity or adversity. And not the heart of Christianity just that men take the side which God revealed in Jesus Christ as his side—side of spirit as against form, of integrity as against pride, of mercy as against judgment, of love as against selfishness. Who is on the Lord's side?

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THE BAPTIST

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Here, There and Everywhere

(Continued from page 1234)

tor of First church, Centralia, Ill., Oct. in the largest down-town theater of the city. His subject was, "Is Mussolini to Be the Coming Anti-Christ?"

FRANK LINDEN, Chicago, was the principal speaker at the sixth annual fellowship dinner of the twin city Swedish Brotherhood held, Oct. 18, at Bethel institute. Others on the program were Albin Tiner, Topeka; Dr. J. C. Oster and Eric Lindholm, St. Paul; N. W. Nelson, Minneapolis; G. Arvid Hagstrom, president, Bethel institute; Alvin S. Pearson, independent candidate for congress; and Dr. Frank Peterson. A. J. Wingblade, president of the brotherhood, presided.

CALVARY CHURCH, Davenport, Iowa, celebrated rally day and the first-anniversary of E. Codd's pastorate there, Oct. 3, with 100 people present during the day. At the Thursday evening prayer meeting following rally day 110 were present. The time covenant meeting has been repeated and all business matters are brought before the church for approval or rejection.

ALBERT H. GAGE, pastor of First church, Brattleboro, Vt., was one of the principal speakers at the regional evangelistic conference held in New York City. Henry E. Tralle declares that Doctor Gage is "the practicing, heralding prophet of the new evangelism that embodies all the values of the old, and he ought to be used in every community in our land."

BERNARD C. CLAUSEN, First church, Syracuse, N. Y., advises college students to "eager service in definite church work" at the college course if they would reap the greatest benefit.

WOMING AND MONTANA will hold their evangelistic conference in Billings, Mont., Oct. 16-17. The Billings church will furnish lodging and breakfast for all who attend the conference. George Elton Harris has been pastor of the church for a little over a month. During this time there have been additions to the church every day while the growing congregation necessitated the placing of extra seats in the auditorium. The church has decided to proceed with work on its educational unit.

WILLIAM J. DAY began the fourteenth year of his pastorate at First church, Winthrop, Mass., Oct. 3.

SUNDAY SERVICES will be conducted on weekdays from 12:20 to 12:50 during the fall and winter at Calvary church, Lawrence, Mass., by Arthur T. Fowler, pastor. "The Method of the Master."

BETH CHURCH was host at the 137th annual meeting of the Hartford Baptist Association, Connecticut. J. C. Worden, pastor, gave the address of welcome, and Wm. Ross was moderator. A mission-institute and young people's banquet were features of the program.

BETH CHURCH, Sacramento, Calif., Bryn Williams, pastor, hopes to raise \$10,000 between Oct. 1 and Mar. 1 so that building operations may begin Mar. 1. From

When writing to advertisers please mention "The Baptist".

Oct. 24 the church bulletin will publish weekly the contributions made and the amount still to be raised.

FIRST SWEDISH BAPTIST CHURCH, Minneapolis, Minn., Eric Carlson, pastor, conducted a Bible conference Oct. 26-Oct. 31 with Dr. Olof Hedeon and V. E. Hedberg of Chicago as speakers. Sessions were held in the afternoons and evenings each day, with three sessions on Sunday.

PRES. ERDMANN SMITH, Ottawa university, attended the Colorado State Baptist Convention at Pueblo, Oct. 19-21.

MISS GENEVIEVE SHARP, Ottawa university, '25, is now in the Chicago Training School for Women, preparing for missionary work. She will also take work in the University of Chicago with a view to securing her A.M. before going abroad.

The Saving Sense

Never look for a broad mind in a big head—*alias*, swelled.

Don't pray cream, and live skim-milk. —*Spurgeon*.

Fashionable dogs who are taken out for an airing on Piccadilly or Rotten Row in London now have dainty little handkerchiefs tucked in their collars. Their mistresses argue that if men and women carry handkerchiefs, why shouldn't Hector or Rover?—*The Outlook*. At that we've known dogs to carry worse things than handkerchiefs.

FOR SALE

One Ford car, with a piston ring, Two rear wheels and one front spring. Has no fender, seat, or plank; Burns lots of gas and hard to crank. Carburetor busted half-way through, Engine missing—hits on two. Three years old—four in the spring. Has shock absorbers and everything. Radiator busted, sure does leak. Differential dry, you can hear it squeak. Ten spokes missing, front all bent; Tires all blown out, not worth a cent, Has lots of speed, runs like a moose; Burns either gas or any old juice. Tires all off, been run on the rim, But it's all a dandy Ford for the shape it's in!

—*Indian Witness*.

A school teacher relates that she was giving her small pupils a lesson on birds, and after telling about the hatching of the eggs, the care of the mother bird and the first lessons in flying, she said: "Now, children, I am the mother bird and you are the little birds nestled in your cozy nest. I want you all to spread your wings and fly away."

Each child, waving arms to the music she beat, skipped to the dressing room, with the exception of one little fellow who remained motionless in his seat. Turning to him she said: "Donald, why didn't you fly away with all the other little birds?"

"'Cause," came the prompt and un-

expected reply, "'Cause I was a bad egg."—*Boston Transcript*.

Rastus and his wife, driving to town in their decrepit flivver, had parked it casually in the first available space. While they were away, a traffic officer attached a number tag to the vehicle for parking in a prohibited zone. On their return, Rastus noticed the tag and was for throwing it into the street, but Rebecca restrained him. "Sabe de ticket, Honey," she said. "Dat number might win something'."—*Life*.

"Mother," said a little girl, "why can't the candy shop man and the toy shop man call for orders every morning the same as the butcher and grocer do?"

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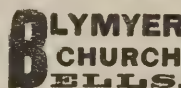
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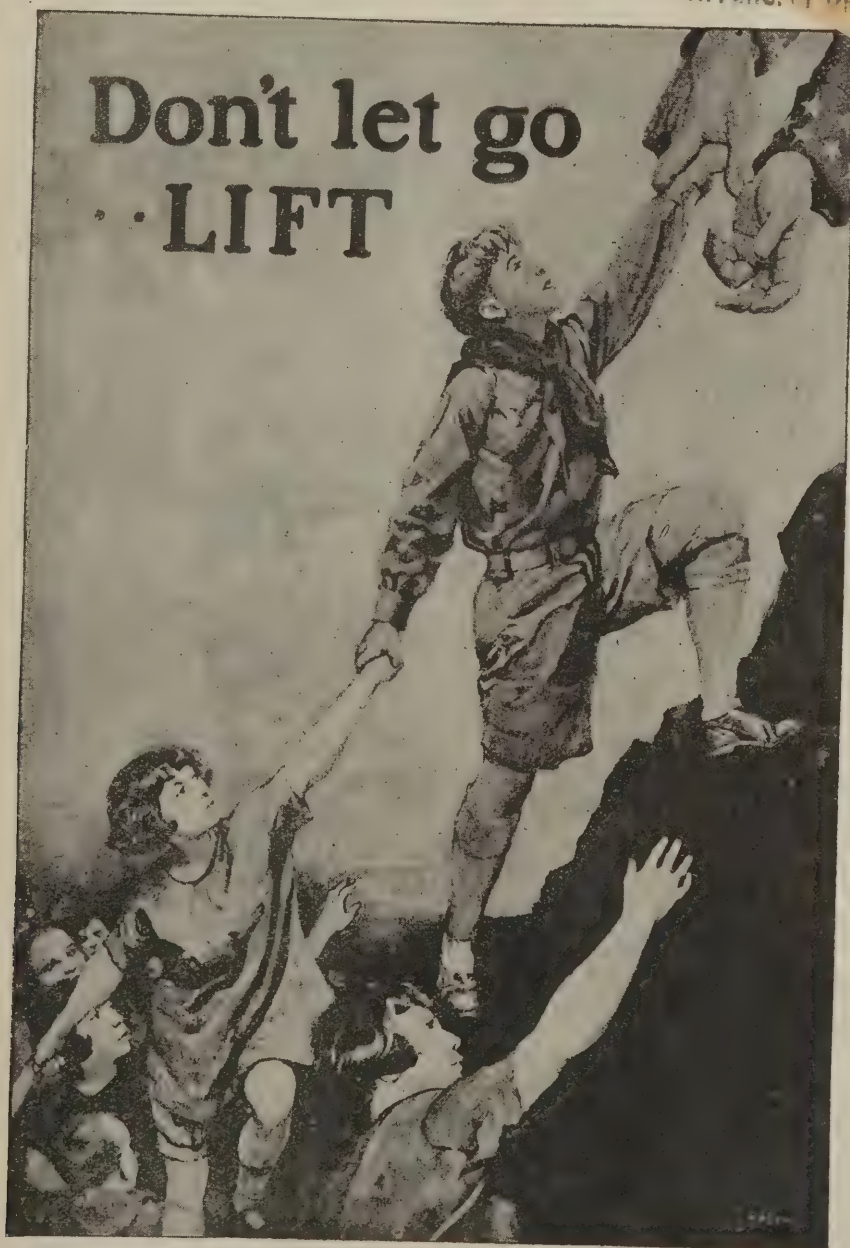
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Folks, Facts and Opinion



The earthquake in Armenia devastated Leninakan, Erivan and thirty-seven towns in that region. A blizzard following caught 50,000 people homeless, with 9000 scantily clad orphans huddled in tents. In one village 105 blind and crippled persons were buried alive by the earthquake.

One of the most fearful indictments of our civilization appeared in an editorial in the *Baptist and Reflector* for Oct. 28. If Editor John D. Freeman would change it slightly so as to eliminate its sectional reference and would print it in leaflet form for wide distribution, he would be rendering a public service. He uses black ink for the picture, but that is the only appropriate color.

Thanks are due to the *American Israelite* for calling attention to "the fact that of all the orthodox Christian sects, the Lutherans and the Baptists are the strongest advocates of the absolute severance of church and state." Whether in view of the history of the Lutheran state churches in Europe, the Lutherans would join the Baptists in appreciation of this friendly Jewish compliment, may be a matter for further inquiry.

English Congregationalists are moving with rather unusual radicalism against war. At Wyclif church, which at considerable sacrifice maintained a pacifist attitude throughout the world war, 100 ministers enlisted in a "crusade" against war, to the following sentiments voiced by Rev. Stanley Russell who supported the war: "We have come to believe that there is no allegiance that can be entertained the moment it conflicts with the Lord we serve and the gospel we preach." And 116 ministers, after communion, signed an out-and-out covenant of refusal to participate in another war.

The European tour of President Mullins of the Baptist World Alliance closed in a blaze of enthusiasm. After speaking to crowds in several of the continental countries the party in addition to President Mullins, composed of Messrs. Gill, Lewis, Rushbrooke, Franklin, Aubrey and Major Town, returned to England where at Bloomsbury, Oct. 21, representatives of several general organizations of the British Baptists were assembled for conference and promotional activity. Addresses from President Mullins and a number of the most noted British Baptists, including Lloyd George, emphasized anew the growth, principles, tasks and problems of the denomination. A general impression which the party has received from the tour is that the Baptist cause is distinctly advancing in Europe. It is significant that the growth

Scotch Te Deum

BY WILLIAM KETHE, 1560

*ALL people that on earth do well,
Sing to the Lord with cheerful voice;
Him serve with mirth, his praise
forth tell,
Come ye before him and rejoice.*

*The Lord ye know is God indeed,
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.*

*O enter then his gates of praise,
Approach with joy his courts unto;
Praise, laud and bless his name always,
For it is seemly so to do.*

*For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood
And shall from age to age endure.*

—From Macmillan's "The World's Great Religious Poetry."

of the denomination is most conspicuous in that country in which Baptists are subject to the most bitter persecution, namely, Roumania.

IN response to many requests THE BAPTIST begins this week an experiment devoting some space in "Folks, Facts, and Opinion" to a kind of Who's Who.

No contributions are read with more interest than those of Robert Gordon, pastor of the First Baptist church of Fond du Lac, Wis. This week his offering on "Paths to the Place of Praise" is in true thanksgiving mood heightened by a fine note of reasonable optimism. During the past summer Dr. Winfred Ernest Garrison, dean of the Divinity School of the Disciples of Christ, which is affiliated with the University of Chicago, left the beaten paths of tourist travel in Europe, and sought the less frequented ways. His valuable observations have appeared in a series of six articles published in THE BAPTIST. The article in this issue is the final one of the series. Dr. Thomas Hull, state biologist, physician, layman of Central church, Springfield, Ill., writes out of a rich professional as well as a deep Christian experience on "Malnutrition." Other outstanding articles of interest in this number are Joe Taylor's letter from West China, and Dr. Watson's interpretation of things going on in and around Boston.

Pres. F. J. White of Shanghai Baptist college reports an enrolment for the current year of 435 in the college and 310 in the middle school. This compares with 400 in the college and 265 in the middle school, a total gain of 12 per cent. Notwithstanding the unsettled condition throughout China, there appears to be no diminution in the popularity of this Baptist institution, in the maintenance of which northern and southern Baptists in the United States cooperate.

Rev. Arthur Driver Gee of Pittsburgh, Pa., contributes to the vocabulary the word, "pulpitudes." The occasion was the installation of a colored minister. The speaker was thinking of the attitude of mind toward his hearers which the preacher has when he stands in the pulpit. These "pulpitudes" as named by Mr. Gee are preaching "at the people," criticizing or scolding them; "to the people, to teach, console, enlighten and edify," "for the people," as when in the evangelistic sermon he appeals invitingly to their name; and "through the people seeking through their character and enlistment to make them witnesses of Christ to the world. He would make use of all of these "pulpitudes."

Is the tariff a moral issue? THE *Christian World* raises the question again and says, "We have always insisted that economic freedom (free trade) is a moral even more than it is an economic issue." And it is moved to this reiteration by the recent manifesto of a group of international bankers who say, "There can be no recovery in Europe till politicians in all territories, old and new, realize that trade is not war, but a process of exchange." How far has the world gone since the not distant past when business men generally spoke of trade as war and discussed calmly the "conquest" of the world's markets? In the way, how far has such language ceased to be spoken by business men?

Prof. Jerome Davis of Yale headed a commission of prominent Americans who visited Russia a few months ago on a tour of observation. Having returned he communicates some findings to the press. Facts reported are about as the public generally knows them. But the group is unanimous in recommending that the government of the United States enter into conference with the soviet government with a view to recognition. Mr. Davis recalls the fact that President Coolidge in 1923 offered to reach an agreement with the soviet government that the soviet authorities immediately accepted his offer and asked for a conference which up to this time our government has refused.

Among noteworthy achievements in Baptist journalism mention is due the Baptist Messenger of Oklahoma for its jubilee convention number issued Oct. It has forty-eight pages, well printed on good paper and profusely illustrated. It ought to be, and doubtless is, a source of pride to the Baptists of Oklahoma.

A request for a "brief audience to a small official delegation of American Baptists on behalf of their Baptist brethren in Roumania who suffer persecution and religious disability in that country," has been refused by Queen Marie, it is announced by Dr. George W. McDaniel, president of the Southern Baptist Convention.

Armenian and Russian refugees, numbering 1,500,000, are reported to be in exile from their native countries and scattered among twenty-six countries. Of this number 250,000 are without employment. The League of Nations has a commission at work trying to devise plans for identifying them, ascertaining their number and situation, and by a tax on the self-supporting refugees to provide a revolving fund to take care of the less fortunate.

A Baptist exchange appeals to editors of religious papers to join in a crusade against the present fashion of short skirts for women. Let us listen and react. Why is the visibility of a woman's skirt worse than of her wrist; of her arm worse than of her elbow; of either the color of her face? Why are knickers worse than skirts of whatsoever length? Why can a woman be modest and virtuous, otherwise, and can show the kind of woman she is, however amply or modestly clad. What is the matter with a man who finds himself disturbed over these particulars?

An international committee of 1000 members is being organized to be composed of Christians, Jews, Mohammedans, Buddhists, Confucians, Shintoists, Hindus, Parsees, Jains and others, to bring together adherents of the world's living religions to discuss questions of international justice and goodwill, to make known the content of each religion relating to these questions and to compare the ideals of human brotherhood and world peace. Dean Shailer Mathews is chairman of the committee preliminary organization.

A debate between Clarence Darrow and Clinton Wunder, pastor of the Baptist Temple, Rochester, N. Y., was held at the Temple, Friday evening, Oct. 30. The subject was, "Has Life a Purpose?" Wunder took the affirmative side, Darrow the negative. By a vote of three to three the judges gave the victory to Mr. Darrow. Thus one of the human problems was at last settled. But local ministers continued the discussion on the following Sunday evening. Some of them scored Mr. Wunder for consenting to hold the debate in his church. Nobody seems to have checked up on the gains accruing to our knowledge from the series of discussions.

Trustees of Brookline, Mass., public library refused to accept as a gift a copy of Professor Barnes' book, "The Genesis of the World War." That such library trustees exist is hardly a novel discovery, but that they exist in Brookline, Mass.!

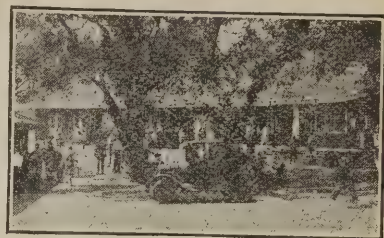
Plainfield, N. J., has a war memorial. On it are inscribed the words of Isaiah: "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." A local military organization protested against such pacifism. The reader, according to his mood, is permitted in view of such patriotic exaltation of militarism to indulge in laughter, disgust or alarm.

A revolution is said to be in progress in church buildings and in plans for church work in Brooklyn and Manhattan. The tendency is for the little congregational plant to give way to great metropolitan buildings and community projects of service. The value of congregational properties worth \$200,000,000 are affected by the tendency. The smaller congregations are alarmed and a conference is under way to consider the situation. Methodists, Presbyterians, Episcopalians, Congregationalists and Baptists are considering the practicability and the problems of the new policy.

Mothers' pensions as administered in Canada have a provision that the continuation of a pension depends upon the maintenance of satisfactory home conditions. Administrators hold a sort of friendly guardianship over recipients. Results reported are that "homes are kept together and improved, and children are kept in school until they have something beyond the bare minimum enforced by law. Moreover, when they do leave school, it is not a matter of necessity for them to take the first job which offers, regardless of its possibilities. On the contrary, it is often possible to place them at work suited to their tastes and capacities, in which they have a good prospect of advancement."

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THE DINING HALL

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Those persons who find decisive results on prohibition in the elections are invited to consider Chicago. Mr. Brennan, uncompromisingly and actively wet, running for senator, carried the city by 100,000 majority. Mr. Yates, uncompromisingly, actively and notably dry, running for congressman-at-large, received a majority in Chicago of more than 100,000.

Are the universities saturated with liquor? Here is the latest answer. The University of Illinois has just expelled four students for drinking. Dean Clark, commenting, says that there is not as much drinking among the students as before prohibition. President Mason of the University of Chicago says there is little drinking among students—"decidedly less drinking now among college men and women than before prohibition."

Race adjustment proceeds here and there in places and ways to a large extent unobserved. For instance, it is in the news that Rev. H. H. Proctor, a negro and the son of slave parents, was elected moderator of the New York Association of Congregational Churches at its last meeting by the unanimous vote of 400 delegates, mostly white.

Educational economy is coming up for air. Miscellaneous herds of students have been rushing into the colleges and universities, drawn by every lure from the love of learning to the love of pleasure. In the rush the university has lost its bearings if not its soul. But a new reckoning is at hand. There is a tendency to restore scholarship to the school and to eliminate the slothful, the defective and the mercenary, and to organize education for life.

The story of First Baptist church, Phoenix, Ariz., under the leadership of Pastor Richard E. Day, reads like romance. Among the most recent events affecting its work is the opening through Phoenix of a new branch of the Southern Pacific railroad, and "Phoenix has the dash of Los Angeles." Coincidentally or consequently First church held a "main-line service" with a sermon by the pastor to an audience that packed the house to the doors. The annual church dinner was held in the local armory with 1000 at the tables. Three hundred new members were added last year.

Within half a century Denmark has been transformed from a nation of peasant farmers to a nation of prosperous independent freeholders. The *Ohio Farmer* tells how it was done: "First, of course, came the breaking up of the large estates and the settlement of these on easy terms by the farmers of the nation. Then under the leadership of a far-seeing, patriotic leader, community high schools were established. Here for fifty years has been the nucleus of Danish life and agriculture. Here is the basis of the widespread cooperation in Denmark. Here all the social and religious life of the community centers. The educational system of Denmark is the key to the transformation that has taken place."

Baptist progress has been remarkable in New Mexico. In 1900, there were three associations, twenty-four churches, thirteen ministers, thirty-four baptisms and 882 members; in 1925, ten associations, 175 churches, 128 ministers, 1128 baptisms and 11,469 members.

Texas Baptists may scan with pride the convention number of the *Baptist Standard* of that state. It comes with forty-eight pages of live matter, illustrated with a host of cuts, and on better paper than usual. Incidentally, so multitudinous are Texas Baptists that a table of their contributions fills more than five pages, printed in six-point type.

Here is a gem from the *Alabama Baptist* which shines best in its own light without any additional setting: "So, trust your own soul. After you have read all the law of Moses and have studied all the sayings of Jesus, the soul is still susceptible of a continuous revelation of the divine. The law was a pedagogue to lead to the Christ, and the teaching of the Galilean is both amplified and enriched by the Holy Spirit whose office it is to make known truth to the soul."

G. Clifford Cress, field editor of THE BAPTIST, is doing a fine bit of kingdom service in California in conjunction with P. A. McDiarmid, one of our missionaries from the Congo, and with C. W. Brinstad, executive secretary of the Northern California Convention. Under the direction of Doctor Brinstad a series of missionary conferences are being held at such points in Northern California as are accessible to all the churches in certain districts. The following telegram from J. Whitcomb Brouger, pastor of First church, Oakland, Calif., and president of the Northern Baptist Convention, speaks for itself. "Fine crowd of San Francisco Bay Baptist churches heard Cress and McDiarmid last night. (Nov. 7) All were gripped and inspired, and went home enthusiastic for missionary program and for THE BAPTIST. Their addresses are really great. Never heard any better. They are rendering a great service. Boost them, they are worth hearing."

Southern Baptists having cast about for a man of outstanding fitness for the position of director for the southern Baptist cooperative work, have settled upon Dr. A. J. Barton, and he has accepted. He is known throughout the South and will be welcomed everywhere.

The first meeting of the new Australian Baptist Union have been held at Sydney. All of the denominational interests and activities are provided for in the organization. The union stands for spiritual rather than formal oneness among Christians and while maintaining the historic Baptist witness will cooperate with other denominations. It is formally affiliated with the Baptist World Alliance. The president is Rev. J. H. Goble of Victoria.

"The Great Commission," by Prof. Frederick L. Anderson, which first appeared in the *Crozer Quarterly* is now issued in pamphlet form. It is a successful attempt to put into words that any layman can understand, a scholarly argument for the authenticity of what has come to be called "The Great Commission." Professor Anderson in his own clear and penetrating style faces all the arguments designed to prove that the words found in Matt. 28:18-20 are not the words of Jesus, and with painstaking care he adduces the arguments on the other side. We quote his concluding paragraph: "There is, then, no valid argument which makes it impossible that we have in the Great Commission the very words of Jesus. Still, when we reflect that these words were spoken by our Lord in Aramaic and were then after some years, perhaps, translated into Greek; when we find in them some of the stylistic peculiarities of Matthew; when we have long accustomed ourselves to the constant variations of the Lord's words found in parallel passages in Mark, Matthew and Luke, . . . truth will not allow us to say that the Great Commission surely gives us the very words of Jesus; but our whole paper has proved that in these verses as they stand on the pages of our Bibles we have not only the mind of the Master and the very spirit of Christianity, but for substance the Great Commission of our Lord."

The President's Thanksgiving Proclamation

FOLLOWING custom, President Coolidge on Oct. 30 issued a formal Thanksgiving proclamation setting Thursday, Nov. 25, as the date on which all Americans should give thanks for a prosperous year. The proclamation reads:

"As a nation and as individuals, we have passed another twelve months in the favor of the Almighty. He has smiled upon our fields and they have brought forth plentifully; business has prospered; industries have flourished; labor has been well employed. While sections of our country have been visited by disaster, we have been spared any great national calamity or pestilential visitation. We are blessed among the nations of the earth.

"Our moral and spiritual life has kept measure with our material prosperity. We are not unmindful of the gratitude we owe to God for his watchful care which has

pointed out to us the ways of peace and happiness. We should not fail in our acknowledgment of his divine favor which has bestowed upon us so many blessings. Neither should we be forgetful of those among us who, through stress of circumstances, are less fortunately placed, but by deeds of charity make our acknowledgment more acceptable in his sight.

"Wherefore, I, Calvin Coolidge, president of the United States, do hereby set apart Thursday, Nov. 25, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work, and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek his guidance that through good deeds and brotherly love they may deserve a continuance of his favor."

The Baptist

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red as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

LISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Our Annual Attempt at Appreciation

OW quickly some words, especially when spelled with a capital letter and nationalized by custom and law, lose their simple significance and become burdened with the accumulated weight of institutionalism! Thanksgiving is no exception. The Anglo-Saxon terms which make up the compound structure of the word were primarily simple and direct for the expression of worthy emotions. The giving of thanks from time immemorial has been a mark of a progressive culture of the race. But it remained for America to lift this natural personal acknowledgment into a calendar and officially recognize the custom followed by the Puritans of New England as worthy of national status. So Thanksgiving day is set apart legally on the last Thursday of November each year as a national day, and the people are urged in messages issued by the president of the country and by the governors of each state, to observe the day religiously by offering to God in places of public worship the thanks due to him for the blessings of the seasons. These official messages vary a little from year to year because they necessarily deal, for the most part, in generalities. Hence the tendency is to follow the established custom a bit slavishly and thereby to lose the keen enjoyment that comes from the turning of old things to new uses.

Thanksgiving, after all, is nothing more or less than an annual attempt of the American people under government sanction to emphasize and express their sense of appreciation. Business firms take stock at the close of each calendar year in order to determine the current value of their business. Assets and liabilities are made to face each other at the hands of a relentless audit with the sole object of arriving at a true balance. Indeed, in business does not wait for twelve months to pass before it discovers the actual state of affairs. By improved methods of what has come to be loosely called "cost accounting," the gain or loss may be known at the close of every day. Without some such system no adequate system of appreciation could be established. Appreciation is a sense of values. Carried up to the spiritual values of Thanksgiving day, our annual attempt at the true expression of appreciation ought to have behind it revealing reports of spiritual cost engineers who speak with as much authority in that realm as the industrial cost engineers speak in the realm of business. Appreciation feeds on facts correctly interpreted.

Therefore, if we are to continue to observe Thanksgiving day in perpetuity as a national institution, does it not seem increasingly necessary that some wise system should be devised by the government to provide the citizens of the United States with such quotations of spiritual stocks as shall enable the people to arrive at some honest judgment with regard to their real value? Is it not somewhat of an anachronism for the government to appoint one day in the year for the official recognition of God and then leave the people without authoritative information about the moral and spiritual values which lie implicitly in the words "Almighty God"? It is a fancy with us that the eternal assets of the kingdom of God are as tangible and real as the assets of the business world. The state need not break over into the preserves of the church and thus violate the principle of the separation of church and state in order to speak with the authority of truth on the value of spiritual realities. Is not character as real as crops, manhood as tangible as money, goodness as genuine as gold? Does the state leave its function and trespass on the function of the church when it speaks in clear and definite language on the virtues and graces which constitute the character of its citizens? Character is not sectarian, manhood is not ecclesiastical, goodness is not peculiar to Baptists. All the fundamental elements of spiritual values are universal and because they are universal, they may be appraised by the state as well as by the church.

To this end the president of the United States in conference with a reasonable number of men and women known for their spiritual leadership, might prepare a Thanksgiving message for 1927 which would appraise the great spiritual values of life in a form brief enough to be read without weariness and in words that the average citizen could understand. This one official message should be sufficient for the whole country, and the custom of individual governors issuing Thanksgiving messages should be discontinued. The governors of the various states might affix their signatures to this unified message and let it go out to the people as the one great spiritual utterance of the nation speaking through its highest officials. We can see inestimable good in something like this. No religious sect need feel nervous over such a departure from the usual custom of dealing in the jejune platitudes which have marked official Thanksgiving messages, because the new message would deal only with the appraisal of

the vital spiritual values common to all mankind. With such a message in his hand to read and digest, would not the average citizen look forward to Thanksgiving as a day of intelligent appreciation of those eternal values which enrich personal character, ennoble the social order and establish the state upon a foundation which neither material prosperity nor adversity can shake?

The Aim of Evangelism

EVANGELISM is in the air. With other great Christian communions, Baptists are giving preferential treatment to evangelism this year in the program of organized denominational activities. The phrases common to evangelistic effort are heard on every hand—"soul-winning," "seeking the lost," "conversions," "regeneration," "conviction of sin," "repentance," "decisions," and all the other terms that have come to be associated with a revival of religion. Possibly the aim of evangelism is described in part by the words that have been used in the past to express the objective of a revival effort. But all the terms hitherto used need to be reminded before they can become current in society at par value. The content of a phrase heard yesterday may not be its content today. For instance, take the phrase, "conviction of sin," and study its history. One will not proceed far in the study until he discovers that the conviction of sin in any particular period depended upon the standards which determined sin and the customs that governed conscience. The conviction of sin in any individual at the present time will be something different, no doubt, from the personal experience expressed by that phrase fifty years ago. Fifty years ago sin was determined largely on a theological basis, but today the theology of sin has been greatly modified by the biology of sin. David in his expression of the conviction of sin named his mother as the primary cause of his fall; but had he lived in the twentieth century, he might have involved in his confession of personal sin a faulty social order and an imperfect human race.

We are simply pointing out the necessity of approaching the evangelistic objective with a clear apprehension of what is involved in the terms we use, if we are to continue to use the terms associated with evangelism. If the aim of evangelism is to save the lost, we shall not get far on the right road unless we agree on what is meant by the word "lost" when used to classify the people we seek to save. If we can get together on the basis of the three parables of Jesus in the fifteenth chapter of Luke's Gospel without reading into them more than he had in mind, we shall discover that sheep and silver and sons are lost when they are not in the place where they belong. The aim of the shepherd in his heroic effort was to find the sheep that was not with the ninety and nine in the fold and bring it back where it belonged; the aim of the woman in her anxiety was to find the coin which had dropped from her necklace and put it back where it belonged; the yearning of the father was to have his son come back home where he belonged. So the aim of any worthy evangelistic effort today is to find the estranged children of the Father, bring them into sweet and joyful reconciliation with the Father and restore them to the place where they belong in happy fellowship with the Father.

In reaching this definite and difficult aim a wide range of method and a large variety of agencies may be em-

ployed. But the methods and the agencies are only means to an end. Paul became all things to all men that by means he might win some. More important than method or agency is the passion of personal sympathy, enthusiasm and responsibility which must possess those who would accompany Jesus in his sacrificial mission of seeking and saving the lost. We grant that there is a theology of evangelism and a technique of evangelism; but the things indispensable in the present evangelistic campaign being pushed by Northern Baptists, are a clear understanding of what we are seeking to realize and the spiritual power, persuasion and persistence to bring it to pass.

The Dog and the Passenger Train

WITH tremendous speed and energy the collier dog rushes along by the side of the fence that separates the field from the railroad track in a mad effort to overtake the train. This is a familiar sight to all traveler and doubtless many of them have wondered what the dog would do with the train if he happened to catch it. The parable is not without point when applied to the organized effort of Chicago Baptists to bring 25,000 delegates and visitors to the Northern Baptist Convention next May. It already begins to look as though the goal will be reached and that when the convention opens in the coliseum which easily seats 17,000, standing room will be at a premium. Under the efficient and enthusiastic generalship of John H. Myers, executive secretary of the local committee of arrangements, there is little doubt among the most conservative of our leaders who have canvassed the plans that the next Northern Convention will be the largest gathering of Baptists ever assembled in one place and at one time in the history of the denomination.

But we cannot help wondering what is to be done with such an unwieldy mass of delegates and visitors when they come together in Chicago next May. When a million Catholics met in Chicago last June for the eucharistic congress, one motive only drew such an unprecedented crowd, namely, worship. No deliberations were needed, no business was transacted, no debate was permitted, few speeches were delivered. The one great object of the congress was just what its name signified, eucharistic. But Baptists see no such magical elements in the Lord's Supper as Catholics recognize in the eucharist. We are a democratic people who, next to the Quakers, stand for spiritual religion and put slight emphasis upon form. What, then, shall we do with 25,000 delegates and visitors in a great convention which hitherto has been largely a deliberative body, a free parliament, an executive assembly? Debate is out of the question, the reading of printed reports will not hold the crowd, business from the floor will be next to impossible. Therefore, inspirational elements must predominate in the program and one mighty objective should be realized. Music must be utilized. Bands, organ, orchestras, choirs, and above all, worshipful congregational singing under the direction of an able inspirational leader should enrich every session of the convention. And in an atmosphere charged with the harmony of sound and song, masters of assemblies should be released to tell the story of God's grace in sermon, missionary address and in gospel appeal. The one great object of the convention should be the exaltation of Jesus as the only Saviour of men, as the one Lord of life, as the sole Unifier of his people.

The World in Transit

An interpretation of significant events in the light of Christian ideals.

Dove of Peace

Finding Her Wings

If any man has persuaded himself that permanent pessimism is the normal mood for a practical citizen of the world today, he is invited to peruse the story of the post-war European treaties as told by the information service of the Foreign Policy Association. The leading treaties of the years 1919, 1920 and 1921 were treaties bringing down the *status quo*, built around the maintenance and enforcement of the Versailles settlement. Then they can to be overlapped from 1921 onward by treaties of security and of neutrality. From 1922 and especially from 1924 onward came a series of treaties of conciliation and arbitration. Finally, beginning in 1924, but especially in 1925 and 1926, came a series of treaties culminating at Locarno for mutual collaboration embodying all the great international principles of security, conciliation arbitration, adjudication and cooperation. If Europe can find a way to harmonize and at the same time to conserve all her racial, linguistic and cultural groups, she will become the richest area in social value in the world.

Five-Day Week and the Fate of Unemployed

The statement is made that 25 per cent of the members of trade unions in this country are at present unemployed. The number sounds large. If not exaggerated, it is enormous. It may mean several things. Some union workers are on strike. Some industries are perfecting processes which let out men without reducing the output. Other industries, for instance, coal mining, are overdeveloped, and have a surplus of workers. President Green of the A. F. L. suggests as a remedy the Ford idea of a five-day week at a full week's wage. This promises to be a popular proposal but it does not touch the bottom of the problem. The problem at the bottom of the well is how to compete in competition with all nations, a foreign market sufficient to consume the surplus of our products.

Reactionary, Conservative, Progressive, Radical

The reactionary reacts—of course—with a pronounced opposition against proposals for progress; he wants to keep things as they are, or perhaps preferably, to return to what they used to be. The conservative may admit the desirability, or even the desirability of some progress, but wants to be sure that it be made without serious disturbance to the present order of things. The progressive desires some changes and is willing to make some disturbance in order to secure them. He may or may not have any fundamental reason for wanting them. He is on the way but seldom knows where he is going. The radical desires fundamental changes for fundamental reasons. He may or may not be wise in his method. He knows where he is going but may or may not be on the way. Where the progressive seeks reform the radical seeks reconstruction or revolution. The radical holds the compass; the conservative stirs the fire; the conservative steers the ship; the reactionary manipulates the anchor. They are a motley crew.

Nothing Worse Than the Weevil in Cotton Fields

There was when they burned cotton in the South in order to lift the price. They talk of resorting again to the same device. If they should do so, there would be a outcry at their folly. But would it be justified?

Consider the economic habit of the country. Things are definitely arranged so that, as an inevitable sequence of cause and effect, if the farmers produce an abundance of cotton, corn, wheat or other staple commodity, the market price withers on them. The more they produce collectively, the poorer they are individually. And the blow which thus falls upon them is supposed to come from some cosmic necessity, from the sacred law of supply and demand, from the ordering of an all-wise Creator. It comes from no such source. It comes from economic idiocy on the part of society as a whole. It is a consequence of a competitive market. In any normal and decent family the blessings of abundance are shared by all. Some sweet day, when cooperation has grown from an apologetic and partial experiment to be the principle of the whole economic organization, the nation will quit penalizing its producers for their efficiency.

Can Passaic Teach the World Anything New?

At any time in the last nine months, while one of the most significant strikes in the history of American industry has been in progress at Passaic, N. J., it would have been easy to write a hasty and foolish paragraph about the struggle. But can the world gather from it any items of wisdom? Sixteen thousand working people of many nationalities, races (including negroes) and languages, living near the economic and cultural bottom of American society, have united and stood together in poverty for nine months in a refusal to work longer under conditions which careful outside observers pronounce inhuman. If we can trust reports that seem reliable, they have carefully refrained from violating the law or breaking the peace, although themselves harassed, persecuted and brutally manhandled by officers of the law. With the public press mostly closed against them, they are getting their story to the people on the moving-picture screen, with films of the actual strike. Whatever else their story may teach, it demonstrates by a remarkably difficult test the potential democracy which lies latent in the common people.

A Long Vanished Bridge of the Gods

Recent discovery in the far north has revived the theory that the original Americans came by way of Alaska from the continent of Asia. The roadway of their migration is thought to have been a land passage at Behring strait, which since that early migration has sunk beneath the sea. The theory is highly fascinating. What a weirdly splendid, fruitful and perilous world was that into which the men and women of that primitive day pressed their urgent march! And how many millenniums must have passed away before the descendants of those first fishermen and hunters developed such divergent physical and social types of men as the Esquimaux, the Mohawks, the Aztecs and the towering and wild Patagonians! Were they not, as well as we, children of our heavenly Father? Had he not built that vanished bridge for their feet? Was he not with them in the wilderness as truly as with the Hebrews on the way to the land of promise? Sometime, when the progress of discovery shall have opened to modern men the story of those primitive peoples, we shall be able to trace in their vast racial movement one of the marches of God. And it will be a drama of thrilling sublimity.

Paths to the Place of Praise

Sacrificial service sets one's feet in paths that lead to the place of praise

BY ROBERT GORDON

DRIVING along a rough, cobbled street in that old port city, Brest, France, I saw standing on the curb a fine-looking young soldier in American uniform. Amid hundreds, he got my special attention because the insignia he wore made it clear he belonged in a camp whither I was then bound. Applying the brakes, I offered a ride. He accepted and by the story he thus let me learn, paid full fare, I think, for the trip.

He seemed the most disconsolate man of all the thousands I had met in the camps at home and abroad. There was some real occasion for gloom. Several months had passed since the armistice. He had been two years overseas and, like every other soldier, he had expected that immediately after the order, "Cease firing" they would be marched off toward a ship homeward bound. Instead, his regiment was ordered into Germany. Every day there seemed an age in a bondage sorely resented. Finally, by slow stages, they were maneuvered back to Brest and there he was subjected to the hard necessity of watching his mates go up the gang plank for home while he was compelled to remain in France.

The occasion was this. He had been chauffeur for a major who had grossly violated regulations and was held for court martial. The unoffending driver was detained as a witness. Even in the army, trials could be trials in more ways than one. Red tape often unwound very slowly. At the long last, a verdict was reached and the major found guilty. Then our soldier friend actually held in his hand a paper that meant a berth in a boat for home. When four hours out on the Atlantic, with the prow finely cutting a way toward New York, a wireless message from Camp Pontanezen instructed the captain to put our soldier friend under arrest and send him back to Brest. The transport slowed up. Alongside came a tug. A dangling rope ladder was thrown down. He had to descend and go back to France. The major, it seemed, had influence enough to secure a new trial. The witness would be needed again. All this he told me and then said, "Now they have put my name in a book, locked the book in a safe, and thrown the key away." He cursed the army, the major and the general. He cursed France, the war and the weather. He cursed his luck and the prospects. He was the bluest man on that side of the sea. Words, no matter how cheerful, utterly failed to puncture the gloom in which he was enshrouded.

The Man Transformed

Some time later I was again in Brest. And, lo there he was!—my soldier friend, the exile lost in army statistics. But he had amazingly brightened up and looked like a different man. Again we rode out to the camp together and I learned the secret of this altered appearance. A few days before, he had place in a long line slowly entering Flag Hut where Y workers served some 5000 men at a meal. Looking ahead, he caught a glimpse of one in red cross uniform about whom there seemed to be something familiar. Could it be? Was it she? It was! He had not seen her for two years. He had not heard from her for twelve months. He had not dreamed she was in France. Letters had gone astray. Each had concluded the other had chosen to forget. It did not take long to discover that the old fires still were burning. How his eyes danced as he told of his sweet Highland Mary! He

put it all into a sentence when he said, "It is settled now and forever. Today I gave her a diamond."

Maybe you'll think I neglected my duty. I did not preach to him then. But to many another bewildered soul, there and here I have given that page from life as illustrative of the reality of that Providence whose ways are better than whose thoughts are higher than our own poor best ever can be. It is my faith, fixed as the North Star, that "all things work together for good to them that love," *really love*. There is a Superintendent in the skies, ultimately the universe is friendly, at the center of all the mystery and the unimaginable immensities, there is a beating heart of love that really cares for me and means me well. That conviction sustains and cheers when all else fails. Who can plant his feet on a faith like that and not find himself on a path that leads to some place of praise?

"Progress and Joy"

But what of my brother? Do the generations fall like the season's leaves to moulder into meaningless dust? Is this earth adrift upon an uncharted sea bound no whither? How could one sing with that fear in his heart? Turn to the story of another soldier. Read again one of those old letters he wrote while he too was a prisoner. Even yet they shine as the most radiant pages in all epistolary communication. In that first chapter to the church at Philippi, Paul linked together two golden words, "progress and joy." Clouds hang thick above his head but along the eastern horizon there is a rosy line. It is dawn. Despite deep-rooted paganism and age-old superstition Christ's cause will yet prevail. Though only a little group their "fellowship in the furtherance of the gospel" cannot be frustrated, for in their midst is One who already has conquered sin and the grave. How can one find his way to the place of praise if he does not believe that righteousness shall cover the earth as waters cover the sea?

Yet even in the Christian pulpit there are men who have thrown away that glorious Pauline word, "progress." They deem it a duty to prove the idea of progress a pestiferous postulate. Alas, there is at hand dismal data enough. From the literature of despair, take a chapter at random. Here is a writer of high-sounding name who sets out to establish the thrilling thesis that advanced races are all going backward. He piles up mountainous figures to prove that weaklings, paupers, hoboes and fools are increasing while those responsible for their welfare are decreasing. Our eyes cannot be closed to unpleasant facts. But let us strive to get all the facts. On every one of these disputed fields, there is also a prophet of hope. Hear him to! Don't be dismayed by those who poke fun at Sunny Jim or gay Pollyanna. Better far be their kin than relate even remotely to Miss Much Afraid or Johnny the Doleful. Take it as settled that many peddlers of gloom are as much mistaken as was the freshman who defined an optimist as "a sea monster with a nucleus and any number of long waving legs."

When tried by the times, look back. For a cheering page from our own history, read the life of Augustus Baldwin Longstreet by Wade. For fifty years before the Civil war, Longstreet was a leader in the public life of the South. Are you troubled by school conditions? You will be amazed to learn that in Longstreet's time teachers untrained and unfit, brutal, dishonest, habitual

self-drunken, were engaged and paid to sway the minds of little Georgians whither they would. Has some one tried to persuade you that student drinking is purely a post-prohibition pastime? Then note that in the colleges of the South in those days whisky was freely drunk with effective restraint. Are you distressed that so many are so slow to attack social injustice? Read how southern preachers not only used the Bible to justify slavery but used texts to prove abolitionists arch-criminals and traitors. "We are fighting," they cried, "to drive away the devil rationalistic principles which are sweeping over our land!" Are you grieved at the energy wasted in debate about matters that have no practical bearing on the conduct of life? Read of three Baptist congregations torn by life over the following momentous concerns: (1) a girl member bought a parasol, (2) a matron invested in a gig, (3) a preacher appeared in a coat having lapels! Do any of you long for the good old days and the old-time religion? Let me tell them of persons joining the church while under the influence of whisky and of honest men who joining did not limit themselves to less than a quart of whisky a day for to do more they knew would have been stark raving.

One publicly declared the church had at last fully qualified for the museum. Next week with others we raised \$10,000 from those dead churches for our Y. Our own church raised \$7000 more and paid off its debt. Then I went on a trip to the coast. At Seattle I found the Baptist laying the corner-stone of a Sunday-school building that cost \$75,000. At Whittier I preached in the new Baptist church that cost \$65,000. That evening I saw the Baptist temple at Pasadena representing an investment

of over \$200,000. I stopped in Topeka and found our First church had pledges in hand for a five-story Sunday-school plant costing \$90,000. At Kansas City I saw going on the enlargement of the First church at an expenditure of over half a million. And soon they expect to put up another great building. In Chicago, high above all the temples of trade, I saw against the night sky an illuminated cross and learned that the Methodists had given seven and a half million to erect that shining symbol. Rounding out my trip, I landed on an island in northern Lake Michigan and found that the handful of Baptists there had raised enough to paint their meeting house inside and out. Yet some say the churches are dying or dead. In "The Everlasting Man," Chesterton records five deaths of the faith. "At least five times," he writes, "with the Adrian and the Albigensian, with the Humanist Sceptic, after Voltaire and after Darwin, the faith has to all appearance gone to the dogs. In each of these five cases it was the dog that died."

All this does not mean we are going to drift into the desired haven. This is a grim and disappointing world. Paul knew his life must be poured out as a libation, yet he was persuaded labor is never in vain in the Lord. Outstanding leaders like Doctor Cadman declare, "We are now on the verge of a religious ascent." Hopeful participation in sacrificial service for the coming of a better day will surely set one's feet in a path leading to the place of praise. At this most promising hour of the decade put your hand to the plough and, face forward.

*Let every broken furrow run:
The strength you sweat
Shall blossom yet
In golden glory to the sun."*

Malnutrition

BY THOMAS G. HULL, M.D.

THE local church, as an entity, is composed of many members. To replace the constant loss of members through death and removals, to furnish materials for normal growth and to supply energy for work, the church must be properly nourished. Malnutrition brings on rickets, pellagra, beri-beri, poor teeth and bow-legs or knock-knees. It often impairs the general health so that a person affected is more susceptible to infectious diseases. In the church it is evidenced by an unbalanced program: The Bible school is unable to hold its young people after high school age; the so-called "young people's" society is dominated by adults; there is no men's organization; the missionary committee functions in name only; fellowship is lacking and the church is cold. The vitality of the church may be so impaired that an infectious "disease" is contracted, or the church may break out in the scarlet rash of discord and a high temperature of dissension, recovering only after severe emaciation of the membership roll.

Among the important components of the nutrition of the church are the two vitamins, foreign missions and home missions. Lack of these bring on a multitude of spiritual ills, some unsuspected until too late. Has the church become afflicted with "xerophthalmia"? Is it losing its vision? The missionary committee is advised to adopt "foreign missions" in constant and repeated doses for a considerable period of time. Is the church suffering from "night blindness"? Just because it is night on the other side of the world when the sun shines here, is no reason to ignore those who live and labor there. A consistent administration of foreign missions in increasing

doses is necessary to cure this serious eye trouble and restore to the church its normal vision and perspective.

Has the church developed scurvy? Are there a large number of people about town who have been allowed to "scale" away from contact with all things religious? It is a distressing condition and must not be allowed to go too far because severe emaciation of the membership roll is sure to follow. The remedy is a well planned program of home missions, opening mission stations if necessary for those sections which cannot be reached otherwise. Has the church contracted a case of beri-beri? Is it afflicted with a general weakness and with numbness of its extremities? The missionary committee must change the diet. A one-sided diet of polished rice over a long period of time has the same effect upon a Japanese child as a monotonous, unvarying, neglected program for missions has on the church.

Foreign missions must be "brought home" by a few rapid-fire missionaries from the foreign field, while home missions must be emphasized by actual visits to some of the stations. Just as human life, given all the elements necessary for the production of tissue, of bone, of energy, cannot exist without vitamins, so the church, no matter how elaborate its other organizations, will not develop to its greatest usefulness without a missionary program.

Is the church "underweight"? Something has interfered with attendance at the regular preaching services. Members are not receiving a sufficient number of "calories" for heat and energy to perform properly their religious duties. Is it because of poverty that the church is unable to hire a minister to preach only at intervals, or is it because

of "too many sweets between meals" that the members neglect the preaching service and refuse to take the nourishment set before them? Take note of the dietary habits of the church so that they may be corrected.

Is the church bow-legged or knock-kneed? Growing bones need the proper mineral elements and plenty of them. If the Bible school has been furnishing insufficient calcium in its program to build strong and upright characters and to hold the youth through the 'teen years into maturity, the abnormal condition of only babies and bald heads in the church, without the staunchness and power of young manhood and young womanhood, can be expected.

The Poor's Lunch

BY HENRY STRONG HUNTINGTON

A YEAR ago in their report of the tea which Mr. Morgenthau gave at the "little palace" in honor of Harry Emerson Fosdick, the Athens papers recounted: "Mr. Fosdick explained the Golden Rule Sunday. This is a Sunday fixed every year in the early part of December, in which all take a 'poor's lunch.' The amount realized through this economical meal is offered to a special fund for the benefit of philanthropy."

For three years people of good-will have been taking this "poor's lunch" on the first Sunday in December, midway between Thanksgiving and Christmas. The world has grown enthusiastic over it. People find it digests uncommonly well, sits lightly on the stomach and agrees well with the soul.

It seems as though people of all nations have tried it—Koreans, Costa Ricans, Hawaiians, Filipinos, Czechs, Singalese, Brazilians and even Thibetans, as well as English, Welsh, Irish, Danes, French, Germans and Americans.

From India 135 boys in the training school for village teachers at Moga in the Punjab, sent 109 rupees as their part of the Golden Rule fund, money that they had earned themselves and that left many of them with nothing to jingle in their pockets for a month or more.

When the students in the girls' college in Santiago, Chile, heard of the idea, a committee went to the "directora" and asked to go without desert and send the money thus saved to help the orphans. "Are all the girls willing?" asked the "directora." The committee withdrew to find out. Soon it brought in the report, "Yes, every one of them." And for a month 300 girls gave up cake, pudding and the other goodies which usually ended the meal, and went out to play as cheerfully as ever, despite the "more-ish" feeling that they took away from the table with them.

Circle around to Japan. There Prince Tokugawa saw to it that literature about Golden Rule Sunday went to every member of the house of peers, and Viscount Fukuoka put 1000 copies of the Golden Rule appeal in the hands of the peers' club.

Jump to America. The grateful daughter of an eighty-nine-year-old mother sent the Near East Relief \$6 as a thank offering. "Mother fell and didn't break any bones," she explained, "and so didn't have any expense for a doctor." If all the money that might have had to go to the doctors, but didn't, went to Near East Relief instead! Well, we don't want to have to organize a relief society for doctors without practice!

The children in a state school for the blind gave up their candy for a week and put the \$2 into the Near East treasury to help give rice to orphans.

So it goes around the world. Out in the Levant the needy orphans themselves catch a double dose of the

Has the church pellagra? Possibly the young people's society has not functioned properly in furnishing the right amount of "proteins" for growth. Instead of training leaders to be deacons and church workers and Bible-school teachers, it has degenerated into a small clique bent on having a good time.

Is the church suffering from digestive troubles? Possibly the diet has been too concentrated and needs some of the "roughage" of good fellowship. Has the church halitosis? Horrors! Gargle out that impious old hygienic crite from the official board. Whatever the cause of the trouble, the sooner it is corrected, the sooner will the church return to a normal condition.

One Golden Rule Sunday the director of the Polygon Orphanage at Alexandropol wrote, "It is warm tonight—only twenty-five degrees below zero. There are ten feet of snow on the ground, and the wolves can be heard. The children have no way to dry their wet feet. Under these conditions, can you imagine what it means for them to give up voluntarily, as they have done, nearly 50 per cent of their bread ration for use among needy children in refugee camps?"

When Doctor Fosdick brought his report from the Near East this fall, he told fellow diners at the Golden Rule dinner in New York: "A man who stands in the presence of those (Near East) children and sees what they think of America, what they suppose America is like, the emotion in which they hold our generosity, comes home and gets down on his knees and prays that they may never have cause to be disappointed in us. We have a great reputation to live up to, at least in one place in the world and that is in the hearts of those children of the Near East. They think we are the embodiment of generosity. God help us." Yes, may he help us.

Most of us know already how to observe Golden Rule Sunday. It is simple enough. Here are the specifications:

1. On the first Sunday in December, instead of an ordinary dinner, eat a "poor's lunch": rice, with a little tomato; bread without butter; drink: chocolate; dessert: prunes or dried apricots. Change the meal as you wish so long as it has the flavor of economy.

2. Send the difference between the cost of that "poor's lunch" and an ordinary Sunday meal to Near East Relief, 151 Fifth Ave., New York, N. Y.

3. Discover that it is more blessed to give than to receive.

You will probably discover as an incidental blessing that you don't feel quite so sleepy that day as usual on a Sunday afternoon. So maybe you'll have energy enough to pull out some anthology or other and turn to John Hay's "Little Breeches." After you've read it to the family the children may want to learn four lines:

I think that saving a little child
And bringing him to his own
Is a big sight better business
Than loafing around the throne.

"O SPIRIT of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of truth to bear,
And love and reverent fear to make
Our daily lives a prayer."

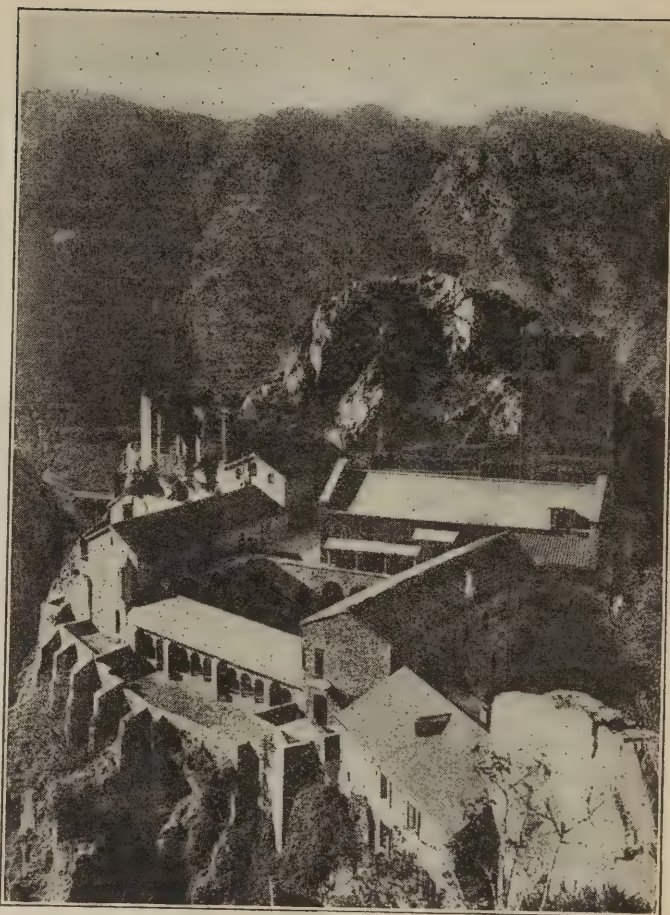
On the Trails of the Protestant Martyrs

BY WINFRED ERNEST GARRISON

FOLLOWING the trails of the Protestant martyrs is both physically and spiritually stimulating. They were no weaklings. They moved freely in regions that wild goats shrank from as too steep and rugged. Given from the lowlands, they looked to the hills whence came their help. They had trial of bonds and imprisonment; they were stoned, slain with the sword, destitute, afflicted, tormented; they wandered in deserts and in mountains, in dens and caves of the earth, of whom the world was not worthy. The writer of the Epistle to the Hebrews was sketching in advance the history of the Waldensians. No longer persecuted, many of them still dwell in their mountain villages, and the caves of their former hiding may be seen by one who is willing and able to climb—and hunt. Once before I had come up to these valleys from the Italian side; this time the approach was from the French side (as I told you a few weeks ago) over the lofty Alpine barrier on foot by a little-used trail that led down into the valley of the Pellice at its head. The impression is different this way. One gets a keener sense of the courage and virility of men who could build their homes like eagles' nests on crags, protect themselves from their enemies by sheer inaccessibility, make a living God knows how, and still nourish both a faith and a culture.

From the *Col Lacroix*—with its refuge hut built from the legacy left by Napoleon for the purpose—the trail comes down 2000 feet into a valley which lies low between its lofty walls yet stands nearly a mile above the plain of Lombardy to which it leads. The valley widens to a field or two; it narrows for a cascade beside which the trail winds corkscrew-wise; it flattens to a fertile terrace; it plunges downward in a gorge. But always there are the mountain-walls rising to vast heights, and here and there, half-way to the top and apparently approachable only by wings, a tiny gray village perfectly matching the gray cliff behind it—protective coloration added to its protective location. One can understand why they built their villages where and as they are in the days of danger, why does any one stay in them now? One cannot live there any more than one can live in the cities of the world. Scenery twelve months in the year. But, for that matter, why do men still live on Umbrian hilltops where towns are located for defense rather than for convenience? Why do the Indians still live on their mesa at Acoma? Why do men everywhere spend their lives and sacrifice their happiness in various kinds of slavery to habit, to custom, or supposed economic necessity? There is no final answer. There is time for many such reflections when one comes to Bebbie, where the trail becomes a

Bebbie begins to be something of a summer-resort, and one can wonder when one considers the beauty and charm of this valley. Terre Pellice, ten miles below, is even more popular and populous with tourists. These places seem remote when one has tramped over the Alps and into the mountains from above, but they are accessible enough from Bebbie by rail and road. It is this combination of accessibility and ruggedness that made this region so admirable for the persecuted. When the followers of Peter Waldo in the thirteenth century began to be harried by ecclesiastical authorities which they at first ignored and defied in their zeal for a simple evangelical religion



THE ABBEY OF ST. MARTIN DE CANIGOU

drawn largely from the Sermon on the Mount, it was to these mountains that they fled. From high points of outlook they could see when their enemies approached far over the plain of Lombardy and flee to the remoter valleys or the loftier ranges. Sometimes, with a blending of caution and courage, they hid in a cave on the mountain overlooking Terre and watched their persecutors go by searching for them.

I spent a day looking for this cave. It is not so easy to find even with a trail going right past it. That is just the trouble; the trail goes right past. I gave it up, turned back, became ashamed of my failure, climbed up again, and, by an inch-by-inch search, found the way into it. It is not really a cave, but a ledge on the face of the cliff 2000 feet above the valley. You find it by dropping over the edge of a higher ledge to a yard-wide shelf, creeping along this for a few rods, and slipping down thirty feet through a crevice to a narrow and uneven bench hidden from above by the overhanging cliff and protected from below by a dizzy drop. It was a good hiding-place, but it was found once and became the scene of a massacre.

The Waldensians of today, equally heroic descendants of their heroic ancestors, are the most important Protestant group in Italy, still dwelling in their villages in these mountains, having their church headquarters and institutions at Terre Pellice, and maintaining flourishing missions in all the principal cities even as far south as Sicily. I visited again, as I did three years ago, my friend, Dr. A. C. Tron, the veteran pastor who has not only done a great work in this region but has perhaps done more than any one else to make the Waldensians known in England and America.

There are Huguenot as well as Waldensian trails and cities of refuge in these mountains. After a journey by

rail down to Turin, an interesting evening there with an Italian army aviator and a French soprano opera singer, and a seventy-mile automobile ride back to Briançon over Mont Genevre pass, by which Hannibal (perhaps), Caesar, Charlemagne, Charles VIII and Napoleon crossed the Alps, I set forth encumbered only by a knapsack to visit what is said to be the highest village in France and a famous haunt of persecuted Huguenots. I traveled twenty miles by rail down the valley of the Durance, then on foot up into the high hanging valley of Froissoniers. Several hundred level acres are stretched between walls like Yosemite. The valley narrows, climbs, curves, flattens again. We pass through a straggling village of rugged stone and weathered timber, Froissoniers, once all Huguenot, now half Protestant and half Catholic. Then come more miles of stony valley with a fascinating stream. A deep pellucid pool issues an invitation for a swim. An invitation from such a stream is, like a king's, a command, even though its glacier sources are in sight. The road dwindles to a rocky trail. Feathery waterfalls leap from cliffs but never reach the valley. They dissolve in mist midway and float upward again like silver plumes or wind-blown veils of white chiffon, so sheer that they are visible only when the sun shines through them. Pass them and look back with the light behind you, and they are gone, their places marked only by streaks of black wetness on the face of the cliff. The trail winds upwards to a ledge 1000 feet above the stream and passes through the spray of two slender cataracts whose fall is checked and broken by the shelf. Still upward in steep zigzags, and the trail comes out upon a sloping grassy bench at a sharp bend of the valley. There is the village of Dormilleuse. (Pronounce it *Dormi-yuze*). Whether or not it is the highest village in France, it is high enough.

Tourists talk glibly about getting "off the beaten track." Here is a town that is off any track—a town without an inn, without a shop, without a postoffice, without a place where picture postcards may be bought, without a cafe. I wonder if it is not the only town in France which has no cafe. The reason is obvious. Cafes are usually on the sidewalk. Dormilleuse has no cafe because it has no sidewalk, and it has no sidewalk because it has no street. It is a town reached by no road, a town into which no wheel ever rolled. Two or three dozen heavily built stone houses sheltering men and animals under the same roofs, and a Protestant church—that is all. The village looks across the canyon at a glacier almost level with it. The houses are built to resist avalanches, so far as anything of human construction can resist them, but there are traditions of harrowing experiences when mountainous masses of snow have come crashing down from the slopes above. Half of the houses are empty and some are falling into ruin, for the population has dwindled by emigration, chiefly to Algeria. I found lodging with a hospitable resident who explained his remaining on the ground that he owned so much property that he could not afford to leave. It is impossible to sell, for no one wants to buy, and those who go must simply abandon their property.

In the earliest days of the reformation in France, early in the sixteenth century, these mountaineers of Dauphiné became largely Protestant, and a large proportion of their descendants and successors have remained so. At the time of the dragonades, following the revocation of the Edict of Nantes, when a systematic effort was made to exterminate the French Protestants, many fled from the regions farther west into this district. The trail which leads down to Dormilleuse from the west became known as a "Huguenot trail." I wanted to see that trail. It seemed to me that, even apart from its historic interest, any trail which came down to Dormilleuse would be worth seeing from

the scenic standpoint. And it was. Following it in the reverse direction, one goes up 3000 feet, ascending a beautiful but desolate valley, over boulder fields and snow fields to a wind-swept pass from which most of the world seems to be visible. As to the trail, it may have been a famous trail 200 years ago, but it is near the vanishing point now. I went up on one side of the stream and come down on the other without being able to decide which side the trail was really on or which was the harder going. For it required no great effort of the imagination to see that stony path—or upon the stones where there was no path—the foot-prints of those who had kept nothing but the faith. "How beautiful upon the mountains are the feet of those who bring good tidings."

Others besides persecuted Protestants have sought safety or peace in the mountains. The monks, fleeing the snares of the world and the wiles of the devil, often built their monasteries in remote and sightly spots. The *Grande Chartreuse*, famous alike for its sanctity and its distilleries, occupies a marvellously beautiful site twenty-five miles north of Grenoble. It must have been inaccessible enough to satisfy the most monkish soul till good roads were built through these mountains and it became the object of Grenoble's favorite half-day excursion by auto-bus.

But up in the Pyrenees there is an ancient abbey, *Martin de Canigou*, which meets every requirement of most florid imagination. In location as in architecture it is exactly right. It was built in the year 1001, on a crag which projects from Mt. Canigou like a thumb of a mountain's clenched fist. For 600 years it was occupied as an abbey. Then it was abandoned and fell into decay. Twenty-five years ago the bishop of Perpignan, then new to the episcopate, bought the ruin and began its restoration. Working with loving and careful study of the plans, he has rebuilt it exactly as it was and has made his summer residence and a place of retreat for priests. One climbs to it, as everywhere in the Pyrenees through forests of magnolias, chestnuts, linden and oak, through deep beds of ferns and banks of flowers—wild rose, wild artichoke, *bon homme*, *mil portuis*, and scores of others whose names I do not know in either English or French. And from this fragrant trail one emerges, 1500 feet above the valley, upon the tiny top of the crag, where occupied by the irregular quadrangle of the abbey's Romanesque buildings. The bishop himself was there, and he is even better than the abbey—a man over eighty with the face of a saint and an ascetic, the mind of a scholar, the soul of a Christian, and the manners of a courtier. He received me with both hands outstretched as though to greet a dear invited guest. The bishop had read of the hospitality which the eucharistic congress had enjoyed in my city. Must not he, a Catholic of France, give equal welcome to a Chicago Protestant? We had an hour or more of conversation—for the most part he talked while I listened eloquently or asked questions—of the growth of religious liberty, of mutual understanding among Christians of divergent views, of France after the war, of the abbey itself and his work of restoration, of the view of mountains and valley from his terrace. People had called him a crazy visionary when he began to rebuild the ruin, but now the work speaks for itself. It is almost done, but there is no money with which to finish. It was not time, but men, that had ruined the original buildings. "*Tempus edax, edacior homo.*" And, if sometimes time heals the wounds that time has made and later years restore in fairer form what passing years have carried away, so sometimes the patient and loving workman rebuilds what the avarice and vindictiveness of man has destroyed. The bishop is a builder—in every sense—as it seemed to me.



The Devotional Life



The Grace of Appreciation

"She hath done what she could."—Mark 14:8.

BY GEORGE H. MORRISON

FEW GIFTS are more helpful than the gift of appreciation. It is like rain on the mown grass, or sunshine falling on the flowers. When one of our Scots ministers died, a beautiful thing was said of him. It was said that there was no one left to appreciate the little triumphs of little men. A recent essayist has divided people into minus and plus people. The minus people are those who leave us poorer, and the plus, those who leave us richer. Among the latter, in the common ways of life, where there is little applause and many a weary hour, are those who have appreciating grace. It helps folk wonderfully when things are difficult, to know that somebody appreciates. It is always easier to march to music. A word of appreciation now and then would make all the difference to thousands whose day's round is largely drudgery.

When All Geese Are Swans.

One must distinguish true appreciation from flattery or praise. Flattery is veiled insult, and praise may be condescension in disguise. Newman has said that people shrink from praise because the right to praise implies the right to blame, and scripture warns us with no uncertain voice against coveting the praise of man. But genuine appreciation is different from praise or flattery, and for it every heart hungers. The story is told of Robert Browning that once at Oxford he was given a great ovation, and when some one hinted that he must hate all that, he said, "Why, I've been waiting for it all my life." Men of genius, who would scorn to stoop to the passing fashions of the hour, are as eager for appreciation as the rest of us. Just as everybody yearns for love, so everybody yearns to be appreciated. The drudgeries of life are lightened when there is somebody who understands. There are few nobler heroisms in the world than that of those who toil for years without a single appreciative word.

This gift of appreciation is always the mark of a noble, gener-



ous nature, just as the constant habit of depreciating is the sign-manual of littleness. To depreciate is not to criticize, for true criticism has an eye for beauty. To depreciate is to betray an uneasy feeling of inferiority. But generous natures are always self-forgetful, and are touched with a certain sweet serenity, and so have the heart at leisure from itself. "See," said Nelson, "how that gallant fellow Collingwood takes his ship into action." There is nothing harder than to appreciate richly the men who are doing the same work as we are. The noble nature of Sir Walter Scott is never more beautifully evident than in the appreciation which he lavished on the efforts of his inferior fellow-craftsmen. When I went as assistant to Dr. Alexander Whyte, Professor Lindsay laid his hand upon my shoulder. "Never forget," he said to me, "that all Whyte's geese are swans." It was a playful warning not to lose my head when I found that the least service I could render was appreciated with amazing generosity. Little souls delight in fault-finding; big ones in appreciating. Mean folk are always minus folk; it is the great hearts who are the plus ones. They add to life

and make it richer; they call out all that is best within us by the sunshine of their appreciation.

The Beauty of the Commonplace.

Then one turns to the story of the Master, and sees how gloriously Christ appreciated. That was why life blossomed in his company. When the woman broke the alabaster box, he alone appreciated what it meant. When the widow cast her mite into the treasury, he saw in a flash the splendor of her giving. Others appreciated a cup of wine; he, a cup of water, and that was characteristic of his life. Hating sin as no man ever hated it, because he knew the Father with such perfect intimacy, the wonderful thing about our Lord is how he appreciated the common heart. He saw the worshiping woman in the harlot, the disciple in the despised tax-gatherer, the rock in the unstable will of Simon. Common things were beautiful to him—the lily was more wonderful than Solomon. Sparrows, a drug upon the market, were in his eyes fed by the catering of God. The love of woman, the wonder of the child, the fine things lurking in the pagan breast, our Lord appreciated them all.

It only remains to add that love is the secret of appreciation. Love is not really blind; it has the most generous of eyes. Prof. Henry Drummond used to say that if you buy a box, it must be flawless. But if your little son with his rough tools makes you a box, probably it has a hundred faults. Yet you appreciate that clumsy workmanship far more than what you purchased in the market, because it's the work of the little chap you love. Love wild flowers, and you come to appreciate what to other people are but weeds. Love the hills, and you find beauties in them that other eyes are powerless to see. When love reigns, as it is going to reign when God's kingdom is established on the earth, there will be such appreciative grace abroad that life and labor will be set to music.

—The British Weekly.



The Chimney Corner



Thanksgiving Jane

WE ANTICIPATE a sermon when we attend church, but we do not expect to find a sermon in the kitchen—at least ordinarily we do not. But the day came when Robert and I *knew* that every time we entered the kitchen—or it might be the steamy, sudsy laundry room or the dust-filmed furnace room—there would loom up before us a powerful sermon—five feet, eight inches tall and two feet wide—in the form of Jane, our maid-of-all-work. It beamed from her sparkling summer-sea blue eyes, and spilled over in laughter from a wide mouth ornamented by two rows of large, even and meticulously scrubbed white teeth. Even her crisp, crinkly red hair which, like a Mexican firebush, topped off Jane's great height, seemed to signal a message of good cheer.

Now what had Jane to beam over? Why should she personify the spirit of all-thankfulness?

When we sent for Jane upon the recommendation of a friend who had briefly sketched to us Jane's story without commenting upon Jane's reaction to the ways of life with her, we looked for a somewhat dolorous human being. As a deserted baby of shamed parents, Jane had been placed on some one's doorstep and thence in a foundlings' home. When she was twenty years old she was married to a young farmer of the neighborhood who had become acquainted with her through bringing vegetables to the orphanage.

Just to see the bliss spread over Jane's face when she, on better acquaintance, told of the joy of love coming to her, and of being taken away through this love into a home of her own—she who had never known the meaning of mother or father or home ties—gave us a vision of the glorified bride that Jane must have been.

Two boys were born to Jane and her husband, and again the radiance of Jane as she told us of it, gave us to understand something of the welcome that awaited those babies. When the younger boy was two years old the father was killed by a runaway team. Four months later another son was born, but he was a cripple and when eleven years old left Jane for the Summerland of little children.

Working during these years as both mother and father to her children, Jane brought them up as though she were three persons instead of one. After the little crippled boy had been taken from her, she devoted herself still more whole-heartedly, if that were possible, to Bert and Jim. She even sent them to college, supplementing their earnings

with her own. And then came the world war, and as bravely as she had done everything in her life, she sent these two boys across the seas to help end war.

The boys were just ready to take their places in the business world when they answered the call. Before they sailed, clutching at whatever good life might have to offer them and heart hungry to carry with them the possessive love of the girls they had anticipated making their wives several years later, the boys were married. And again it was with Jane's richest blessing, although she knew that if the boys did not come back, whatever recompense might be given by the government for sacrificed or injured life would go to these young wives and not to the mother of the boys. Bert and Jim were killed in action exactly ten days apart.

Thus Jane, forty-eight years old, was again alone in the world, and dependent on the labor of her hands for food and shelter.

Did Jane complain?

Never!

She sang, and continues to sing, psalms of praise.

Whenever you approach the kitchen or the basement or whatever place Jane's lowly tasks may have called her to, rolling forth in Jane's rich, untrained voice, you will hear, sung from the first line to the last, such hymns as "I thank thee, O God," "Praise him, praise him, Lord of the earth and the sky," "Love, love, wonderful love," "My blessings are numberless," "The King of Love my Shepherd is," "Glory to God on high," "O could I speak the matchless worth," "Awake, glad soul, awake," "Awake and sing the song"—if there's a praise or adoration song it is doubtless in Jane's repertoire.

One day I asked her why she always sang songs of thanksgiving and praise.

"Could I sing anything else?" she asked, turning from the pantry shelves she was cleaning to look down at me, her blue eyes shining. "Think of what

I've had—love, my home, my husband, my sons—why, could I do anything else but sing songs of thanksgiving all the days of my life?"

Eating for Health

BY ELIZABETH COLE

"NOW, Johnny," said the teacher, "there is an argument, what do you call the winner?"

"Ma!" answered Johnny.

"Ma" is certainly called the winner in most families; it is usually the mother or wife who has the final word on questions that arise in the home. Especially does she decide upon questions of food and diet.

The housewife has a great responsibility in planning meals for the family. Intelligence in the choosing of nourishing diet and the proper cooking of food can make or mar the health of the father and the growing boys and girls. It is a big item in the health budget as well as in the family expense budget, for from the food that is taken into the stomach we absorb our nourishment through the blood vessels. If the right foods are selected, we should be healthy people. Nature cannot always do her part; well balanced meals are not eaten, and while the serious results of improper foods may not be seen until later in life they will surely appear some time.

Every normal man, woman and child needs milk, vegetables (both root and leafy), fresh fruit and products from grains, such as breads and cereals. Fat, eggs, meats and sweets may appear in the normal diet in small amounts, depending on whether one is leading an active or a fairly inactive life.

Foods provide heat and energy for the body. They build and repair broken down tissues, and give the mineral elements and vitamins necessary to build strong bodies to resist disease.

Fuel foods are fats, such as butter, oil and milk with the cream not removed. Carbohydrates, sugar and starchy food also produce heat.

The energy or pep-creating foods are breads, cereals, potatoes, rice, butter, cream, fat meats, which all active persons need. To get strong bodies and keep them in repair, eat milk, egg, cheese, meats, fish, beans, peas and nuts. The mineral foods are found in milk, vegetables, whole grain cereals and fruit. In the spring when some people take a tonic for that listless, tired feeling, sensible ones add more of the mineral foods to their diet and get the calcium, phosphorus and iron contained in the tonic. There are four necessary vitamins scattered throughout our varied diet.

(Continued on page 1251)





BOYS and Girls



More About Those Stamps You Are Each Going to Send Me!

BY MARGARET T. APPLEGARTH

IF YOU haven't read already last week's page for boys and girls, please do so now, so that you may be sure to fill in line with my new plan for you to give a book to the boys and girls of the Orient who are bookless. Fancy how absurd it must be to have had your B C's, your grammar, your geography, your scrap of history, and then not another single thing to read, suitable to your years—not a story book, not one, in your own language. Yet in India, China, Japan, and other lands where our missionaries work, this was happening to all the boys and girls in our mission schools. The magic of learning was put in their power, and they would so love to have read *something* besides school-books. So then you know what happened! Those busy missionaries spent their spare moments hunting up stories and translating them; but it costs money to print books, lots of money. And missionaries are none! And the churches in America did not back them up in this new idea. So even now, several years later, there are only a few books for children; and you know yourself that you can't go on reading one book forever and ever and ever.

Therefore, I now come to you and give you jolly red stamps! Also to an exciting tour I beg you to take at once, over to a bookcase in your own home or to one in your public library. There are to be counted the books you have read and liked. Tick them off on your fingers: one favorite, two favorites, three, four, five; and then why not, in that high gratitude for the wonderful kinds of books are to you, send one stamp for each of the books you have read off, as *your own special Thanksgiving present?*

Every person who reads this page could do that, I am sure we could easily raise the \$300 which it costs to translate and print a book.

It has always seemed to me that at Thanksgiving time we aren't quite thankful enough in definite ways! We are in church and feed thankful; but things are often so cheap and so easy. We don't give thanks this year? And give it in the form of gay red two-cent stamps which can say to the bookless children of the Orient: "I, John Jones, have enjoyed reading five books more than I can possibly tell you, want you to have a book too." And send a stamp for each book.

Who will be the first?

The names of donors will appear in this column, with the city and state.

It will be fun to rope in your friends, too. Suppose some day you should all begin talking about books—you say: "What are your favorite books, anyhow?" They say: "This, and this, and this, and this, and this." You say: "Would you be willing to give a two-cent stamp for each book, because I know of the most splendid scheme," etc., etc. And half the time people will gladly help in a simple way like this.

Of course I told you before how much it matters to me, personally, to have Baptist boys and girls make a success of this scheme, because then next year it will be possible for me to point with pride at Baptists: "If they did it, giving a book to bookless children in the Orient just through stamps, why can't you do it, too? Come now, own up, why not?"

And of course there won't be one solitary reason why Presbyterian boys and girls can't be just as generous as Baptist boys and girls. It has always seemed to me it would be fun to be held up as a model child to somebody somewhere! Here's your chance, and my chance, although the nicer motive is the thanksgiving one. I can't help hoping my postman is going to leave such piles of mail on my porch that he will wonder what in the world is happening.

The Book Box

TURN a letter paper box into a book by making mock covers of lightweight, colored cardboard, folded around three sides, and pasted. Paste a white label on the narrow back where the title usually comes; print on the label in a column eight words deep:

MY
BOOK
FOR
BOOKLESS
CHILDREN
IN

SEND STAMPS AS FOLLOWS:

1. Send them loose in an envelope stamped and sealed, addressed to Miss Margaret Applegarth, 14 Arnold Park, Rochester, N. Y. Please do not paste any stamps to your letter; each letter will be opened carefully so that no stamps are lost.
2. For larger amounts, it may be more convenient for all concerned to have checks or money orders sent. Nothing will be too high! Nothing, too small!

THE ORIENT

Perhaps you would enjoy adding a ninth line in smaller letters reading: "by" and a tenth line giving your own name. On the top of the box make a slit deep enough for a fifty-cent piece where money can be collected for "My Book." In the home, when any one is seen reading a book, you can march up jingling your book: "Two cents for such blissfulness, if you please!"

One family I know has a "spot box" into which each member of the family who makes a spot on the table has to put a penny. You might try this!

Or a Sunday-school class might use such a box as a class tax on late-comers, or for those who "forgot" this or that, or for birthday collections, a penny a year. Other ideas will suggest themselves, especially the Thanksgiving side of the plan.

"He who gives a child a book, gives that child wings! A ship! To sail . . ."

(Continued from page 1250)

ous foods. They help to build up resistance to disease, overcome fatigue and prevent such sicknesses as scurvy, and rickets in children.

It is important for the mother to see that her family eats regularly. A good breakfast is necessary and enough time should be allowed so that it is not eaten hurriedly. Cheerful talk at the table will go far toward aiding digestion and the habit of eating fast can be discouraged by the mother. "Like father, like son" is seen in many families where the head of the home signifies distaste for certain foods. The children think they can say of milk, or spinach, fish or rice pudding, "But daddy doesn't like it!" The mother, in this case, may feel that she is not receiving the support of her helpmate, but if she is a tactful and clever person she may succeed in being a "winner" with him and convince him of the need for taking the lead in enjoying a well-balanced diet.

Proper nourishment has so much to do with the prevention of sickness that every housewife should feel her responsibility in planning the meals. The National Tuberculosis Association with its 1500 state and local associations has found that food plays an important part in the prevention as well as the cure of tuberculosis. Its agencies will be glad to help mothers in meal planning and will recommend books that explain food values and give well-balanced menus. In other words, it will help you to "Eat for Health." The educational campaign to control tuberculosis is supported by the annual sale of Christmas seals in December.



Young People and the Kingdom



"Meeting Helps" for Dec. 5 THE UNIVERSAL SYMPATHY OF CHRIST

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "For All Baptist Young People." Subscriptions to the "Leader" may be made through the B. Y. P. U. of A., at \$1 per year.)

The material given in the *Leader* is complete and of much interest. The topic presentation may be made in about the same order given there: The information about the book of Luke, the appreciation of this gospel, and the "skill in living" what is learned. When reference is made to scripture passages, be sure to understand these passages and tell those present the stories of the passages if you do not read them. Mere mention of the scripture references is not enough, for they will probably not convey the point which the writer wishes to bring out.

Perhaps there is one point which may be added to "Skill in Living" as given in the *Leader*. Dec. 5 is Golden Rule Sunday, when every family is asked to eat a frugal meal and give the difference in cost between this and the usual meal to the Near East Relief. If this project has not been presented to your church, one good outcome of your meeting might be the practice of Golden Rule day some time the following week. All the young people could be urged to have bread and milk for one meal during the week, this meal to be representative of what the people in the Near East have as a regular diet. The money saved should be turned over to the treasurer of the society, who can send it on to the Near East Relief, 151 Fifth avenue, New York City. From this organization material can be obtained giving further suggestions for Golden Rule day and telling something of the work being done for the needy of the Near East.

Try to show the young people that no matter what they do through the regular channels of the society and church, they are helping in the sympathetic way of Christ. Bring in the giving of baskets to the poor, the giving of money through the benevolent budget of the church to missions, the holding of services at hospitals and homes and for shut-ins, the teaching of Sunday-school classes, the sponsoring of junior or intermediate societies, the attending of church services, the following of daily Bible reading and prayer, the study of missions—all of these will help to make the individual sympathetic with his fellow man. Incidentally, in doing these things they will follow the Christian Life Program.

*Whom the heart of man shuts out,
Sometimes the heart of God takes in,*

November 21 Topic THE THANKFUL HEART

November 28 Topic
FOLLOWING THE FRONTIER
For a full treatment of these topics see *Young People's Leader*.

*And fences them all 'round about
With silence 'mid the world's loud din.*

Practicing the Golden Rule

As is suggested in "Meeting Helps" on this page, the young people are asked to cooperate in the matter of "Golden Rule Sunday." Here is a time when the Golden Rule about which we so often speak, may be put to practical application. Briefly stated, we are asked to eat the sort of a meal which the people in the Near East eat regularly and to give the difference in cost between this and our regular meal to the Near East Relief to help provide food for those who do not have it.

Last year the Tacoma (Washington) young people of all denominations led in the amount of money raised by 76 per cent of the city's population. This is the way they did it: Financial appeals were made and pledge cards passed out by special speakers going to every church (Protestant, Catholic, Jewish, Mormon, Greek Orthodox, and Buddhist), every Sunday school and young people's society, every public and private school, every club or society of whatever nature, and through special dinners, teas and luncheons. Golden Rule packets containing leaflets telling of the purpose, the work and the results of the Near East Relief work, were distributed to every home in the city, through some of the groups mentioned above. The newspapers gave space liberally to the cause. Pictures, stories, and other announcements were made through the daily papers, and also through special papers of business organizations, churches, schools and clubs.

The result was that \$15,516 was raised for the Near East Relief. One of the Tacoma young people was sent to the Near East to make personal observations of the conditions and the work which the Near East Relief is doing there. Your group has a chance for some award this year. Send for a packet of materials to the Near East Relief, 151 Fifth avenue, New York City.

Let the Young People Speak

In answer to the question, "What is your idea of a live Bible school?" the following replies were made by young people of the Pittsburgh Association.

1. "One with peppy and varied opening exercises and plenty of Sunday-

school socials for different departments during the year."

2. "A peppy session with a good, live orchestra and teachers who know what they are talking about and are able to apply the truth of the Bible to young people's lives in this modern scientific age. Young people are interested in service more than doctrine."

3. "A school which is well organized; one in which every person in the school has a job and is on the job, be it great or small, under the leadership of a consecrated, live, wide-awake superintendent and pastor, all working together for the good of the kingdom of God."

4. "Have all of the offices held by members of the school, and if possible by young people, and have stunts at least once a month. Start all meetings at appointed time."

5. "One that is ready to try anything once. One that is trying to hold its young people's interest and enthusiasm by being up and ready to accept the new things and not holding to the old cut and dried methods entirely. A Bible school that is willing to let the young people take an active part."

6. "The young people want the truth presented in an interesting and practical way so it can be understood. They want the school conducted in a way that will give them an active part in the work. They want instructors whose lives conform to their teachings."

7. "If the teacher would study her lesson at home instead of coming and reading to us the notes in her quarterly, it would help matters considerably. We can read for ourselves and we expect her to give us something besides second-hand information. Why not eliminate all the quarterlies and use the Bible? I consider it more interesting."

8. a. "A business-like organization of departments. b. Class organizations and outside activities. c. Four big times a year: Children's day, the picnic, rally day, and Christmas. d. Teachers who want to teach. e. A monthly teachers conference. f. A definite program or aim throughout the year. In short—guided action!"

9. "Don't have too much routine! It's uninteresting!"

10. a. "Studying Bible, more consecration to the work. b. Missionary study, teachers' training class. c. Teaching of reverence, how to worship, to the younger ones, and training of leaders. d. As many workers in the Sunday school as you can possibly get. e. A vision, a desire to bring in more. f. A school conducted along social, mental, physical, and spiritual lines to take care of all. g. A workers' library, up-to-date in constant use. h. Cooperations."



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to give an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

MORE ABOUT

THE WORLD TOUR

People are inquiring about the much talked of Northern Baptist airship, "Evangel." They want to know whether there is to be an airship and if they could make preparations to be absent from home during the month of January. They don't pack any trunks for this voyage or neglect to order coal enough, although you are going around the world. The only thing necessary is to buy a ticket which will entitle you to a berth on the log. Then settle down and enjoy a more comfortable trip around the world than the most alluring of the travel posters advertise.

RESULTS OF THE

EVERY-MEMBER PLAN

We have cited on this page many instances illustrating the every-member plan in operation. Other examples of churches which use the plan with beneficial results have been brought to our attention. After the adoption of the plan at Tabernacle church, Utica, N. Y., the number of leaders was increased from eleven to sixty-five. The work was multiplied proportionately and the tasks assigned were not too great for any one. Many who had been irregular in attendance came back to the church services. The inactive list was greatly reduced. There was a great gain financially. During the every-member canvass pledges increased about \$2200, with about 100 new subscribers. There was an awakened interest in the financial situation and for the first time the church was able to meet its missionary quota in

The pastor of Baptist Temple, Charles-ville, Va., heartily endorses the plan and calls it an absolute necessity. From 80 per cent to 90 per cent of the members of this church are subscribers of record in the unified current budget.

As a result of the plan, the number of members at Tioga church, Philadelphia, was almost identical with the number of members.

The budget of First church, Dayton, was oversubscribed by between \$1000 and \$2000 and it is hoped that the next year will reach \$5000.

At Chestnut Street church, Philadelphia, the fact that it uses the every-member plan and that practically 100 per cent of the membership is contributing.

After the adoption of the plan in First church, Bloomington, Ill., the current ex-

pense budget was raised from \$5000 to \$10,000 and the money was contributed more cheerfully than ever before. As a further result the church's allotment for missions was oversubscribed, congregations are filling the church, and membership has increased 15 per cent.

First church, Sacramento, Calif., and First church, Visalia, Calif., report that since using the plan they are in a better financial condition than ever before.

Gove G. Johnson, pastor of Immanuel church, Washington, D. C., declares that the plan has been and is a blessing, and that it has developed a sense of responsibility and unity in his church.

Since adopting the plan, First church, Sioux City, Iowa, is in better financial condition than it ever has been and in spite of a financial depression, the church morale and expectancy are much better. It had a fine year due to the plan.

These are only a few of the many churches which have used the every-member plan with beneficial results, but facts such as the above are hard to dispute and the success of the plan is undeniable.

FACTS TO CONSIDER

F. A. Agar reported at the Chicago conference that 27 per cent of Baptist churches have less than fifty members each; 24 per cent have between 50 and 100 members; 36 per cent have between 100 and 300 members; while only 13 per cent of churches in the Northern Con-

vention have more than 300 members. Doctor Agar also stated that out of every dollar contributed by Northern Baptists, eighty-five cents is devoted to local expenses and only fifteen cents to missions and benevolence. In the last five years contributions for local church expenses increased 130 per cent whereas contributions for missions increased only 50 per cent.

A GOOD SUGGESTION

In the weekly paper of Rutherford church, the pastor urges, "Shall we not strive, by example and service, to make this the goal of our church: 'Every member a worshiper, every worshiper a giver, every giver a worker, every worker a spiritual force.'"

LIVE SPIRIT

IN STATE CONVENTIONS

All field workers report exceptional interest in state convention meetings this fall. Attendance has been larger than usual and in all parts of the country the work has been planned on lines that attract the attention of the community. The suburban work which had prominent place in the discussions at the September conference in Chicago is an example. The state convention not only brings into mutually helpful relations all the members of a family of churches, but it is the organization that links the individual church with the nation-wide and world-wide activities of the denomination. The state secretary is the friend of every Baptist minister and the state office is a service bureau for the local church. Every imaginable problem that arises in church life, from the case of the young man who needs help in preparing for the ministry, to the erection of a new church building, comes up for consideration in the state convention headquarters. Missionary effort, evangelism and religious education are promoted, stewardship developed, conferences are arranged and led, summer assemblies managed, missionary speakers engaged and supplied and literature distributed by the state secretary. In practically all of these activities the state conventions and the national societies cooperate. The state office is the collecting agency for all denominational missionary funds, receiving and transmitting the money contributed for every form of Baptist work. In short, the thirty-six state conventions are the channels through which flow the life currents of the denomination.

Jesus

*NEARER than the dearest brother,
Father true, or saintly mother,
Lovelier than any other
Is Christ Jesus.*

*From the morning's first awaking,
Through each daily undertaking,
Christ with me his home is making—
My Friend, Jesus.*

*Sympathy he gives in sorrow,
Needed strength from him I borrow;
Yesterday, today, tomorrow,
The same Jesus.*

*Blessed peace comes with believing,
From his hand all things receiving,
Life and love through him achieving—
My Lord, Jesus.*

*When I reach the realms so vernal,
Dwelling safe mid joys supernal,
There I'll laud, through years eternal,
My King, Jesus.*



Among Ourselves



World Tour of the Airship Evangel

By M. E. McINTOSH

AWAY from the beaten track of tourists, those who take the January cruise around the world with Northern Baptists will experience a stimulation of interest that the usual traveler does not know. The first stop will be in a part of Europe that most of us know little about and which is perhaps farthest from our thoughts when we relate mission work in distant fields to that of the churches at home. Yet the brief stay at this out-of-the-way place in Europe will prove how closely connected in reality are all denominational activities, and will afford a fresh demonstration of the fact that all our neighbors are not in view from the front window of the house in which we live.

As the journey around the world is to be made in the thirty-one days of January, it is necessary to have an airship. It is also evident that no existing ship built to navigate either air or water could possibly carry all the Baptists who will want to go, and therefore a new type of aircraft had to be invented for the occasion. In advance of the sailing date it will be best not to describe too fully this extraordinary ship, which, in truth, will vary in design, capacity and appointments, according to the state of mind of the passenger. It is sufficient to say that the airship Evangel will not be crowded, even though every Northern Baptist and all his relatives take passage. Really, all other inducements to travel seem to lack interest when one considers all that the Evangel has to offer in the way of accommodations. Think of a ship that does not for a moment deprive the passengers of the comforts of home, which is safe beyond any other means of transportation and yet so swift that it can carry you across the sea as quickly as imagination can waft one to the land of his dreams. Imagination, it should be pointed out, is more important than baggage for the full enjoyment of this cruise and a frame of mind not too matter-of-fact will tend to make all the passengers contented.

It is probable that this is the only important cruise announced for the winter that may be enjoyed by every person who reads about it. Neither age, condition of the pocketbook nor any other consideration will bar a single person who wants to go. It is necessary only to give in your name for passage on the trip. This will entitle you to receive a ticket and a little later the ticket coupon should be exchanged for a copy of the log of the airship Evangel. The log, in more ways than one, is the substance of the Northern Baptist World Tour. As

its name indicates, it is a journal of the voyage, and the promise is made that those who read each day in January the brief chapter set down for that day will at the end of the month have seen with the mind's eye every part of the world where Baptist missionaries are preaching and living Christ. Not only places and a swiftly unrolled panorama of the world, but missionary activities in all the regions seen will pass in review.

The denomination has received with every manifestation of interest the announcement of plans for this world tour and the indications are that it will prove an unusually effective method of presenting the Northern Baptist task as a whole. Supplementary reading will add much to the enjoyment of the log and to meet the expected demand for more detailed information regarding different fields, THE BAPTIST will publish in each January issue special articles bearing on the itinerary for the current week. For the occasion a special price is made of five cents per copy when ordered in bundles of ten or more copies to one address, money accompanying order.

West China Letter

By JOE TAYLOR

JUST now we are in the midst of anxious times. Political conditions have changed as a result of the success of the anti-northern campaign engineered by Jiang Kai Shek of Canton. His troops have gotten as far as the Yangtze river after a campaign in the province of Hunan; it is rumored that they have reached Hankow and utterly routed Wu Pei Fu from that important center. Their getting this far into central China must, of course, affect the military and political situation in Szechuan. The question now discussed among the military leaders in this province is, which side shall they choose? If Wu Pei Fu has been driven out of the Wuhan center, and the national army is now in

The Golden Rule Children

By MARY CAROLYN DAVIES

*A tattered wistful child peers now
In your lighted window shine.
You turn away, "Well, anyhow,
He is not mine."*

*"I did not make the war which brought
Such ruin to his curly head.
If nations did as nations ought,
No child would lack for bread."*

*You turn away, and you forget.
Your little ones romp through the door.
They will not see, nor you—and yet
Forevermore*

*Dead children on your step will lie,
Dead faces at your window wait.
Oh, let us help them, you and I,
Before it is too late!*

control, his adherents in Szechuan have to find shelter somewhere. As far as one can learn, some of them are declining for the southern cause. Our difficulty comes when some of them refrain from doing this. If all the militia leaders in this province go over to either the North or the South, there is little likelihood of there being any fighting in our neighborhood; but if part of the flop one way and the remainder take the other side, there is possibility of revolutions. In addition, we hear that a Chinese general—our old-time friend, Yang Sen—fired on British steamers at Wanhsie a city in eastern Szechuen. The British returned the fire. The steamers were held by General Yang; the British sent a party of marines to rescue the officers, the steamers who were virtually held prisoners on the bridges of their vessels. In the attempt at rescue several British officers were killed or wounded. They started a boycott at Chungking and a number of British subjects have been sent down river. The Friends' boys' school at Chungking has been looted as the Chinese principal maimed. The latest we hear is that Yang Sen has handed over the two British steamers to a third neutral party. On the top of this we learn that Wu Pei Fu has "come back" and has driven the southern forces out of Wuchang; while Sun Chuang-fang has gone over into Hunan from Kiangsi to get at the rear of Jiang Kai Shek's forces and thus get them into nut crackers.

All this has its repercussion in this city. We have been regaled with news and rumors—mostly the latter, which do much harm. Representatives of several missions working in Cheng have met at the British consulate to discuss the situation and see what should be done. The Chinese have had meetings this week to try to decide what should be their attitude to the foreigners. Lots of bad talk can be heard on the streets. It was proposed to hold a parade tomorrow (Sunday) and oblige our servants to attend. So far as I can learn, the project seems to be "petering out."

One cause of this is said to be the request on the part of the president, Chengtu university (a Chinese institution lately opened) to Gen. Den Shi Hui that the foreigners be not sent away from the city (the principal) wants some of them to teach English in the university! General Den is friendly to the foreigners and has sent his representative more than once to assure them that he is willing and able to protect them. Nevertheless, one mission has decided to send some of the missionaries home. The British consul has urged that the women and children be gotten out of the province,

cannot hope that things will improve in the near future.

What to do in the face of these circumstances is the question that mission executives face. We never had a better group of students in West China university. The registration is 250 with over 220 in the union middle school. Are we to tell these young men and boys to go back home, and then pack our trunks and get to Shanghai as best we can? For the going is anything but good. In fact, it is recognized by all of us that we cannot go now. We are bottled up in Szechuan and might just as well decide to carry on for the time being. We shall see what we shall see.

Fundamentally the cause of all this trouble is the self-seeking of the militarists; there is no great difference between them in this respect. They all want to get hold of more territory, to raise bigger armies, to mulct the already impoverished people and to drive back the opposition to their unrighteous rule (misrule). In this connection, I quote from an article (one of a series) which appears in the *North China Herald* for Aug. 28. The writer heads this series with this caption: "What Is Wrong with China?" He is a Chinese who thinks below the surface and reaches to foundation causes. This is one of his conclusions: "China today needs, above everything else, a spiritual regeneration. There is a great deal of good teaching in our ancient sages; much of our moral and religious wisdom must be preserved. But there is needed a new life, a new motive, a new evaluation of things. Religion alone can do this, for it gives the fighting edge to life. . . . Today many men do not need religion to enable him to be successful in raising crops or securing food supply, but he needs a faith—faith in the eternal justice and righteousness, faith in unchanging truth and goodness and faith in the possibility of making life a worthier thing and the world a better place. It is only on such a foundation that we may hope not only to make China rich and strong, but to build a new Chinese civilization more glorious and more enduring than the one before."

He is right. Above and beyond the pressing needs of this country she needs a deep-rooted faith in justice, mercy and righteousness. That is, she needs a religion adequate to the cure of her social and political evils. She needs regeneration. She needs to be born from above. She has tried nearly every other way of salvation and has broken her shins at the cisterns of this world.

Sooner or later she will come to see that Jesus Christ is the Way out of her political morass; that he is the Truth beyond all speculation and philosophizing; that he is the Life of the soul of a nation even as he is of the individual. And, it is but fair to say, those nations of the West who have done despite to this land and people need this same experience in their corporate life. I sometimes wonder which nation of the world will first become Christian. What is the name of that people that will absolutely abandon itself to the dictates and teachings of Jesus Christ? Will it be of the West or the East? Will it be "Nordic" or of another breed? I am not much concerned either as to its geographical location or as to its racial allegiance. Once there is one nation that acts and lives under the influence of the Spirit of God this old world will have made a leap forward toward complete redemption.

Chengtu, Sept. 25, 1926.

Boston Letter

BY CHARLES H. WATSON
State Meetings at Malden

Our Massachusetts convention was a Boston event. Everything favored a complete success. Weather was salubrious and brilliant. The spacious meeting house at Malden, so complete in its appointments, seemed built for holding conventions. The program so perfectly balanced and so expressive of our aims and interests, was strongly attractive and awakened expectation. But back of all this, there was a pervasive atmosphere of spiritual unity and agreement that prepared the hearers and animated the speakers. Not a moment was given to the thought, or the waste, of contention; everything was helpful.

The First Day

Tuesday was ministers' day. The "old guard" of ministers arrives early, and often the ministers' annual address strikes the keynote of the whole convention. This was true of the address of Pres. N. R. Wood of Gordon college on "The Preacher, a Prophet or an Apostle." He convinced us that the real preacher is both—wisely interpretive, and authoritative in his proclamation of truth and grace of temper. The entire convention seemed but an enrichment and variation of this opening note.

This year, departing from custom, the devotional addresses were given by pastors within the convention rather than by an outside speaker imported for the occasion. The powerful addresses on "The Christ of Personal Experience," "The Great Intimacy," "Christ in Experi-

ence," and "Christ Our Motive Power," by G. D. Feagan of Lowell, W. R. McNutt of Worcester, C. T. Brownell of Haverhill and W. D. Goble of Cambridge, four of the younger ministers, made us ask ourselves why we had not utilized our resources in this manner in previous conventions.

Educational

Tuesday afternoon the anniversary proper began. Doctor Main of the Publication Society gave pungent and practical information in his address on the intimate problems of the society. When he had finished, we felt as fully acquainted with our publication work as we ought to be and were fascinated by the teacher and the education.

The evening session given over to the Education Society, brought out the actual work and scope of that organization. Dr. Austen K. de Blois closed his presidency with a masterly address on "The Working Pastor and the Coming Ministry." Dr. Otis W. Foye of Dorchester Temple was elected to succeed Doctor de Blois. The report of Dr. R. L. Webb, our educational secretary, is always intelligent and thorough. His unique position as pastor and instructor of Baptist students in Boston university, gives him such rich and varied contacts and educational opportunities as greatly to magnify his office of usefulness. Rev. Denton J. Neily of Medford, looking through the eyes of a working pastor, gave a realistic view of modern ministry.

Two Banquets

Dr. Everett C. Herrick, new president of Newton Theological institution, was honored by two banquets. The first was held at the Boston city club where 100 ministers attested their affection and confident expectation for Doctor Herrick. The second, was given by 600 Baptist laymen in the heart of the convention anniversary at Malden. The addresses of the new president at both meetings were quietly winsome and kindling, showing a firm grasp upon the possibilities of his task and a brotherly faith in the cooperation of both ministers and laymen in a large plan of achievement for Newton. These meetings proved that there is a solidly growing confidence in Newton's new president.

Wednesday

Wednesday was convention day proper, and drew the largest attendance, filling all available space. Our Baptist governor, Alvan T. Fuller, was a shining addition to the other attractions, and in a warm and semi-humorous greeting, welcomed us to his own church, and al-

BLESS the Lord, O my soul:

And forget not all his benefits:

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with loving kindness and

tender mercies;

Who satisfieth thy mouth with good things;

So that thy youth is renewed like the eagles.

Bless the Lord, all his works

In all places of his dominions;

Bless the Lord, O my soul.

Psalm 103

lowed us to share his felicity in being a governor, and a Baptist. He captured Baptists that day, and the following Tuesday took his second term by 180,000 majority. This "well done, good and faithful servant!" was inevitable.

Dr. Ray W. Greene of Worcester, also reelected, presided with genial grace and promptness. The sessions of the convention combine necessary business with all the practical lines of our endeavor, and explain and illustrate a many-sided, yet comprehensive plan of work from "Our Foreign - Born Neighbors" to "Various Activities in Religious Education." During the woman's hour, Miss Margaret Suman, in her gripping speech on "Our Adopted Philippine children," took us to the archipelago.

Our Staff of Leaders

In the demonstrating features of the program, attention is called to the able efficiency of our leaders in the state work. By many successful campaigns Dr. H. A. Heath is a proved and veteran general. But he has in the unusual devotion and industry of his associate secretaries—E. D. Dolan, Isaac Higginbotham, Miles W. Smith and Gertrude Hartley—a staff that makes the leadership felt through the commonwealth. Their contact with the churches is not merely professional, but warm, vital, kindling at every opportunity. And they are at their best in the convention meeting, because welcoming the opportunity to prove the quality of the service that enlists their hearts. They all bring a welcome flavor to our annual gatherings. They seem to come "hot from the oar."

Wednesday afternoon's session was of marked strength and variety. The masterful address of Professor Erb of Rochester Theological seminary on "The New World of Youth" showed a grasp of modern youth and its outreachings that compelled attention. Also Secy. Frank A. Smith of New York added other youth to the movement as he discussed the "Second Generation of the Foreign Born." Evidently both our schools and our mission leaders are sensitive to the modern situation, and are studying it.

Thursday

The general verdict was that the last day brought us to the peak of the convention. It was a spiritual culmination in which all the high lights and evangelistic fervors reached the pinnacle. Field Secretary Dolan opened the session with thrilling messages from a representative group of missionaries. Their brief and incisive addresses touched the heart of the great assembly, and brought a hungry readiness for the remarkable addresses of Dr. Frank W. Padelford and Dr. J. C. Masee on "Education and Evangelism," and "The Unfailing Passion." In masterful strength and warmth of Christian unction they seemed to complete a memorable convention. At the young people's session in the evening, Rev. Charles L. Seasholes, the able young pastor of Watertown, put himself in full sympathy with the ardor of our Baptist youth and the prevailing spiritual note

of the meetings in his vigorous address on "Adventure in Religion." Another young pastor, Rev. Thomas S. Roy of Brockton, was the chorister of the convention, and with his rousing leadership and devotional chorals selected from our New Baptist Hymnal, kept the service of praise hearty and worshipful. When the people sing because they love to sing, and know their hymn is worth singing, you get something in praise altogether beyond the quartets and the soloists.

Now the notable concourse of people scatters refreshed and uplifted after the "feast of days," the churches to carry forward their shining standards, and their heartened ministers to be again confronted by a "king's task."

Pacific Coast Letter

BY LEONARD W. RILEY

Arnold Bennett Hall

The University of Oregon, at Eugene, celebrated the fiftieth anniversary of its founding and inaugurated its fifth president, Oct. 18-22. The occasion had a double interest for Baptists, for the first of these presidents, Dr. John W. Johnson, father of Dr. Herbert S. Johnson, was a Baptist, as is the newly installed leader, Dr. Arnold Bennett Hall. Another of the five presidents was a Baptist, Dr. Frank Strong, later chancellor of the University of Nebraska, and well known in the Northern Convention. It is of interest also to know that Doctor Johnson was called from the presidency of McMinnville college to take charge of the new university. The addresses delivered at the recent inauguration would indicate that Doctor Johnson and late Pres. Prince L. Campbell are regarded as the two great leaders of the first half century of the university's career.

The new president, Arnold Bennett Hall, is forty-five years of age and graduated from Franklin college in 1904. While a student at Franklin, he was baptized by Prof. Eugene Stark Gardiner now of Linfield college. He holds also the degree, Doctor of Jurisprudence, *cum laude*, from the University of Chicago and an LL.D. from Franklin college, conferred in 1924. His teaching has been done in the University of Chicago, Northwestern university and the University of Wisconsin. He has written several books, one being "An Outline of International Law."

The inauguration was an auspicious affair. The procession included the leading educators of the Pacific coast. The installation address was delivered by Pres. C. C. Little of the University of Michigan and was a strong presentation of truth concerning education. Doctor Hall's inaugural address was well received, especially the emphasis which he placed upon religion in education. Approximately 800 persons attended the inaugural banquet in the evening when Gov. Walter M. Pierce and Pres. W. W. Campbell of the University of California were among those who brought greetings to the new president. Dr. Claiborne M. Hill, Dr. Herbert S. Johnson and Dr. Frank B. Matthews, all of whom are

graduates of the University of Oregon took part in the program during the week.

Henry Suzzalo

While the constituency of the University of Oregon is rejoicing over the coming of a new chief, that of the University of Washington is in turmoil over the action of the regents in removing Pres. Henry Suzzalo. No charges were brought against the president, and was given no chance to defend himself. The first action gave him indefinite leave of absence on salary. Later this was withdrawn, and the relations severed completely. Reports generally credit Doctor Suzzalo with having done a remarkably good work for the university. The sympathy of the students, alumni, educators and others seems to be with the president. The trouble seems to grow out of personal differences between Doctor Suzzalo and Roland H. Hartley, governor of the state. The dismissal was accomplished through the governor's use of his authority to dismiss and appoint regents of the university. The movement which is now on to recall the governor seems to be popular at present. Whatever the merits of the case may be, no right thinking man can approve the method by which this dismissal was accomplished. Perhaps this incident, regrettable as it is, may lead to a removal of the university from the immediate realm of politics.

Phil S. Sheridan

As one travels through New England he observes along the highways marked for historic spots. These serve to keep alive events which otherwise would be forgotten. The western states have not yet formed the habit of placing the markers, but are making a beginning. Oct. 20th, the McMinnville chapter of the Daughters of the American Revolution unveiled a monument on the Tillamook highway west of McMinnville bearing the statement: "This monument was erected to mark the site of old Fort Yamhill, and the house of Gen. Phil S. Sheridan, 1855-1861, 300 yards east of this spot." Some years ago the old fort was removed to the park at Dayton, Ore., where it still stands. It was built in 1856 by General Sheridan. Gen. U. S. Grant was also once stationed there. The presiding officer on this occasion was Mrs. William J. Sly. The address was delivered by Prof. J. J. Horner of Corvallis, Ore. In the audience of more than 500 people, were many Indians from the Grande Ronde reservation near by. They are the descendants of the Coquilles, Modocs, Klamaths and Chinooks who were the original inhabitants of this reservation. In this region of the then "far West" General Sheridan gained much of the experience which made him so valuable in the civil war. This four-ton basalt rock will henceforth keep this fact in the minds of coming generations.

Idaho State Convention

It was my privilege to attend the annual meeting of the Idaho State Convention at Pocatello, as I have done

many times before. Another will report the details of this gathering. I cannot refrain, however, from expressing satisfaction with what I saw and heard there. Our brethren in Idaho are working together in a spirit of unity which promises well for the new year. The executive secretary, Rev. W. A. Shanks, has his work fully in hand and has the confidence of his constituency. The program was planned along unusual lines and held the interest of the delegates from start to finish. Idaho Baptists may be expected to put forth their best efforts to measure up to denominational expectations of them. Charles B. Hall, leader in Linfield college building campaign, is at work among these brethren and is meeting with a cordial support from every church and pastor.

New Jersey Convention

UNDER beautiful October skies Baptist churches of New Jersey gathered at Asbury Park in their annual convention. All the glories of Indian summer were reflected in the spirit, fellowship and addresses at the convention.

This state has never known the interference of theological disputes in its deliberations. By common consent all seem to have agreed a long time ago that the convention was a place for discussion of the things of the kingdom of Jesus Christ. With deep spiritual fervor and warm Christian friendliness all met to discuss the "New Day" of Baptist endeavor. Over and over again this note was sounded. All the delegates seemed to feel that now is the moment to stop marking time and to advance in the interests of Christ's kingdom. This major optimistic note was struck frequently. It was a happy, helpful and hopeful convention. The very peaks of our church and denominational life were sealed. The basic things of spirituality, evangelism, mission and education were exalted. "Empowered to Evangelize" was the slogan of the convention, and all felt that the slogan had been sounded in no uncertain tones. At the close of the convention all agreed that the delegates had been empowered to evangelize.

The following speakers took part in the three days' program: John M. Moore, Harold C. Phillips, A. H. Gage, Newton C. Fetter, F. A. Smith, Mrs. George Caleb Moor, P. H. J. Lerrigo, H. Gleiss, E. T. Tomlinson, John C. Hillian, R. M. West.

The following officers were elected for the ensuing year: President, H. Theodore Sorg; first vice-president, Mrs. E. J. Roos; second vice-president, F. J. Laventa; third vice-president, Harry A. Marshall; recording secretary, L. J. Beynon; treasurer, Charles D. Brady.

Reports by chairmen of all the committees showed decided progress in the year's work.

Preceding the regular convention, Otto Laegeler, superintendent of young people and religious education of New Jersey, set up for the first time a young people's conference. It was a success beyond all expectations. Over 100 young people gathered on Friday evening and

remained until Sunday evening, discussing vital things in young people's work. In this way Mr. Laegeler hopes to build up units of young people in every association organized for definite Christian service.

H. Theodore Sorg, convention president, entertained the ministers at luncheon, Monday, at which time W. H. Bowler spoke. At the same hour Mrs. W. W. Fry, a daughter of the late F. W. Ayer, entertained the ministers' wives at a special luncheon. Mrs. Orrin R. Judd, a minister's daughter, was the speaker. Mrs. Fry, recognizing the value of having the ministers' wives meet more closely in fellowship at the state convention, plans to entertain them each year at the convention.

Mr. Sorg proved himself a great leader. Charles E. Goodall, state executive secretary, received full tribute for his excellent leadership.

The Women's Sessions of the New York State Convention

AT THE women's sessions, between 300 and 400 women, representing the New York district, crowded the lecture room of First church, Rochester, N. Y. Mrs. William Gurley of Troy, president of the Women's Foreign Society of New York district, presided.

One's reverence and respect are enlisted when such women as Miss Lillian H. Eastman, who has given thirty-seven years to work in Burma, speaks. For ten years she labored in the hills with the Kachins, then was transferred to the Kemendine school, Rangoon. As the women of New York district gave a building to Kemendine school as their jubilee gift, it was especially interesting to hear of the enjoyment of the girls and faculty of the school in that building. Miss Eastman inspired her listeners to do more in the future.

Miss Norcutt gave a graphic account of the work at home among foreign-speaking peoples, with North American Indians and with negroes. She cited instances of the work in Christian centers where people of all nations are given not only temporal blessings, clubs and classes, but spiritual teaching that develops the Christian character and brings men, women and children into the Christian church. Miss Norcutt has visited our home mission stations throughout the country and gave firsthand information.

Other missionaries presented were Miss Gertrude Taft of the Americanization department of the Woman's Home Society; Miss Edna Stever, missionary nurse from Gauhati, Assam; and Miss Annie S. Magilton, Nellore, South India. The atmosphere was tense with interest and hearty response to all that was said.

Miss Blackmore from Nicaragua told of her struggles with Roman Catholic domination, how the priests tried to thwart her efforts and persecuted the evangelicals, as the Baptists are called. She cited incidents of desperate illness where the sick who were grudgingly admitted to the government hospital were ill-treated and finally disappeared.

The need for a Christian hospital and a Christian doctor is imperative.

Mrs. St. John, World-Wide Guild secretary, gave a glowing account of the house party held in August at Keuka college, and forecast the fall rally to be held at Albany soon. Miss Alma Noble, national executive secretary for the World-Wide Guild, sounded an urgent call for continued cooperation on the part of the women with the guild and gave encouraging reports of the success of the girls' organization.

At the women's banquet, served by the women of First church, Miss Nellie Prescott was toastmistress. Miss Margarita Moran of Nellore, South India, in a vivid report of the Bible Women's Training school in Nellore, described the types of students, displaying samples of their work. She illustrated her report with stories of individual achievement, and asked in closing, "Does it pay?"

Those who attended the state convention feel that they received an impulse for more devoted service, deeper consecration to the Master and heartier effort to bring in the kingdom of God.

Philadelphia Letter

BY ARTHUR C. BALDWIN

NAAMAN and Nicodemus are neglected characters. They ought to be canonized by the church today. They knew how to live. They avoided extremes. They did not do too much or take too great risks. Christians today who love to play safe ought to have churches dedicated to St. Naaman and St. Nicodemus. This pleasant suggestion was made to our ministers' conference by Norman Thomas of New York. Pleasantly, but with a sarcasm that was biting and an estimate of present-day conditions that was a reflection on the sincerity of our devotion to the principles and spirit that Jesus set before men, Mr. Thomas gave the conference much to think about. He admitted frankly that on the constructive side he had no program to present, but the contrast between the spirit of brotherhood and the actual life, political and social, which we permit and defend was apparent. What is the answer? Shall we play safe like Naaman, or become revolutionists, accepting martyrdom, or shall we see that the kingdom of heaven comes not with observation, that it is a leaven buried in the midst of the meal, a tree whose growth is not apparent from day to day, a social structure that alters with the centuries as individuals more and more accept the mind of Christ?

It is too long since the meeting of the Philadelphia Association to say more about it. There were great sessions, the outstanding moments being a mighty address of J. C. Massee of Boston on evangelism and a sermon by Avery Shaw of Brooklyn that prepared us for an impressive communion service. Next year the association will meet at Grace Temple.

The work of evangelism, stressed at the association, will be emphasized in an afternoon and evening retreat and conference at Grace temple, Nov. 12. George

W. McDaniel of Richmond, Va., will be leader. The committee of twenty which is preparing for the day, hopes to see one of the most significant gatherings of the year.

The sesquicentennial draws to a close. It has been a costly affair. A debt of between five and six million dollars must be paid immediately by the city. Resentment has been aroused among some elements of the religious forces of the city because of the open Sunday policy. Patronage from abroad has been limited, probably because of poor advertising. However, this exposition is undoubtedly the greatest since that in Chicago in 1893. It is regrettable that it was opened prematurely, that visitors in the first month saw everything so incomplete that they broadcast a testimony that there was nothing to see. The result of this was calamitous. Since then, the aggregate of finished buildings and exhibits from all over the world has made an exposition that the whole world should see. Perhaps the world may see it, for there is a movement to reopen the exposition next year.

In Mexico the ban was placed on religious services by the church because of governmental policies. At the "sesqui" a similar ban was placed upon exposition affairs by prominent Protestant churchmen because of its open Sunday policy. The working of the ban in each case was similar—no bell book or candle, no worship or leadership until there was repentance. None the less, the religious meetings went on every Sunday. I had the privilege of attending and preaching at the eighteenth Sunday afternoon service of worship, and found the great organ, a reverent choir and audience ready to assist and listen to my message. The attendance at these meetings ranged from a few hundred to eight or nine thousand, according to the weather.

The Social Union held its first meeting, Oct. 28. Harold Philips of Mt. Vernon was the guest of the evening, and gave a challenging talk on "Is our religion adequate?" After a clever introduction he took us back to the time when Assyria invaded Israel and the question of the adequacy of their religion pressed upon the people. It was Isaiah, enlarging the conception of God from a tribal deity to a God of the whole earth in whose hand Assyria was only an instrument, who proved that religion could be adequate for the new and trying moment. The Assyria of today is science, sweeping over the minds of men with mighty materialistic claims. We must have a larger religion for these days. It is not a new God we need, but a larger conception of God. The God of the scriptures is adequate. Some of the theological conceptions of our forefathers are inadequate. We must not get away from the Bible, but must give the Bible thought opportunity to grow in our minds, even as the seed grows. The oak is not unfaithful to the acorn, it merely gives it larger expression.

Among the guests welcomed were Austen K. deBlois, new president of the Eastern Theological seminary, and H. F.

Stilwell, who has come to the seminary to give the students the benefit of his experience in evangelism. Besides these the faculty of both the Eastern Theological seminary and Crozer were seated at the guest table. Some one remarked that the theology of that table looked Mosaic. Others suggested that if they would only say what they thought, it would belong to Revelation.

Herbert Haslem, a graduate of Newton Theological institution last year and assistant at the Newton Center church, was ordained to the ministry in the Gethsemane church, Oct. 20.

Memorial church has called J. Ellson of Baldwinsville, N. Y., as pastor. Mr. Ellson is a young man, a graduate of Colgate, I believe, and a son of B. I. Ellson, pastor of South Broad street. He comes back, therefore, to familiar ground. The friends of Memorial church are prepared to give him a royal welcome. They feel that the needs there are critical, but the condition is not hopeless. He will have a splendid people to work with.

In Roxborough three churches of different denominations are engaged in building operations. The church under the leadership of J. Foster Wilcox is putting up a \$150,000 building for Sunday-school and social purposes. Mr. Wilcox reports an encouraging and stimulating atmosphere in the community.

Calvary church, Norristown, Henry G. Weston Smith, pastor, is always putting on new and attractive programs. The latest I have observed was the presentation on two successive Sunday evenings of Channing Pollock's plays, "The Fool" and "The Enemy." These were given with the aid of the stereopticon and attracted a large audience. Mr. Smith is making a great place for himself at Norristown.

In the sesquicentennial exposition there is an interesting exhibit of Devitt's camp for the treatment of tuberculosis, Allenwood, Pa. Some years ago a youth, William Devitt, fired with the ambition to become a foreign missionary, attended Bucknell university and later the medical school of the University of Pennsylvania. However, Doctor Devitt found his sphere of service in Philadelphia. Here he found cases of tuberculosis, and did not consider the treatment given at that time sufficient. Hence he started a camp for tubercular patients at Allenwood, in the mountains of Union county, near Bucknell. One of the features that Doctor Devitt has insisted on is the use of small cottages rather than a big building. Today, less than fifteen years after its founding, an up-to-the-minute sanatorium with accommodation for 130 patients, with a plant worth more than \$200,000, is performing miracles for suffering humanity. The entire institution has been built from the contributions of public spirited people who were anxious to help the work, and under its charter no one can ever make any profit from it.

Doctor and Mrs. Devitt are members of Manayunk church, Philadelphia, G. Morton Walker pastor.

Dr. Robert Harper

IRELAND in the "eviction days" 1885 was seething with turmoil. At the center of this turmoil were the royal Irish constabulary. Robert Harper, then a lad of nineteen, seeking the "great adventure" as was his nature, joined the R. I. C. secret service. After seven years he was transferred to Canada as an officer of the northwestern mounted police. Then he heard the call to Christian work. This carried him through Woodstock to the Detroit College of Medicine, then out, still seeking the great adventure, finding it on the Shan plateaus, Burma, northeastern frontier.

When Doctor Harper first went to Kengtung, it was six weeks' journey from Rangoon. At Namkham his hospital was the medical outpost. Yet like his Master, the healing of bodies was for him mainly an opportunity to win men. Having won them, he was interested in anything that would help them into a larger life. The building of two hospitals and many school buildings and the bringing of greater economic independence through the introduction of an improved loom, were part of his work.

For several years before he came home on furlough, he had worked at Namkham, a frontier station two miles from the Chinese border. In this trading center and important military post, he treated each year about 8000 patients in the mission hospital and town dispensary and visited several hundred patients in their homes, proving by the results he obtained that medical work is a strong evangelizing agency.

Because of its location in such an unsettled region, Namkham has been the scene of several rebellions. In the Doctor Harper was often the "preserver of the peace." In March, 1922, he rendered definite service to the government when a prince of the dethroned royal family of Burma who had been living in Indo-China suddenly appeared with his followers near the Namkham station. Only a handful of Indian troops were at hand. Doctor Harper warned the military authorities of the danger by his messages. A fellow missionary thus describes Doctor Harper's part in what followed: "Our own Doctor Harper took command of this small native band and meeting the 'army' outside the town called a parley. Time was the big thing until help could come up from the plains, and Doctor Harper got it. He found the demands of the attackers written in Chinese and insisted that he could not deal with them until they were translated into Shan—not the shortest task in the world! Before it was finished the reinforcements arrived. Doctor Harper has received honorable mention from the government for his creditable part in the affair and a gold Kaisar-i-Hind medal which is no doubt in part a result of his action."

Doctor Harper had heart trouble a year ago which forced him to return to America, but he kept on fighting and he just agreed to do extensive deputizing work when Sunday, Oct. 10, he died. True to Ireland, he sought the heat

conflict. He found his soul's satisfaction in the forefront of his Master's "far-flung little line." A good soldier has been promoted.

Lucius E. Ford

An Appreciation

By HARLAND K. TUTTLE

Rev. Lucius E. Ford, pastor of the First church, Salamanca, N. Y., for the past three years, died suddenly of heart disease at the home of his brother-in-law, Dr. George R. Turk, in Buffalo, N. Y., Sept. 1. He was sixty-four years old. The first sign of illness came to him Sunday morning, Aug. 29, while he was in Charleston, Ill., where he had come to lecture on stewardship. He was seized with a heart attack on Sunday morning on the platform of First church just before he was to lecture. Acting on the advice of his physician, he cancelled all engagements and started homeward. He arrived in Buffalo Wednesday noon and was apparently improved in health, but about eight-thirty that evening he suffered another heart attack ending in death.

Mr. Ford was born, May 10, 1862, at Aron, N. Y. He received his college and seminary training at Colgate university. During his course there, he was pastor of First church, Clinton, N. Y., two years. His first pastorate after leaving Colgate was at Williamsville, N. Y. He found that church practically closed, but after four years of labor made it a going concern and it has been ever since. His next pastorate was at Glenwood church, Buffalo, where he remained ten years. He next became pastor of First church, Brockport, N. Y., where he remained eight years. From there he went, in 1915, to Johnson City, N. Y., where he remained until December 1922, when he left to take up the work at Salamanca where he was living at the time of his death.

While he was pastor in Brockport, that the writer became converted to Christ under his ministry. It was because of the great encouragement and leadership which his pastor gave at that time that he was led to give his life to the ministry. At least a half dozen men are in the ministry today because they were led by Mr. Ford to take up the work. He advised every one who felt called to the ministry to the best possible preparation. He led the men who had gone into the ministry under him my "boys." No man is more proud of his own sons than he is of his spiritual sons, and they loved him in return. When he went to Brockport, he found that the church there had been divided some time before but he was blessed in seeing the factions again united in a strong church.

At Johnson City Mr. Ford accomplished another great work. The membership of the church was doubled and a \$10,000 educational building erected. He also organized a teacher's training school and for some time his church received more graduates from that class than any other church in the Northern Baptist Convention. A storehouse tithers' association was also organized at

Johnson City, the first of its kind to be organized in a Baptist church in the state.

In his pastorate at Salamanca he was blessed in seeing a decided increase in church membership, and a big debt which had been hanging over the church for years lifted. There he also organized a teacher's training class and a tithers' association.

Mr. Ford did considerable lecturing. Stewardship was the subject of greatest interest to him during the last years of his life. He lectured on this subject in many churches in the Northern Baptist Convention and also organized many storehouse tithers' associations. Last summer Mr. Ford served as instructor in stewardship in the summer sessions at Cook academy, Colgate university, and at the pastors' conference at Keuka assembly.

At the time of his death Mr. Ford was president of the Cattaraugus County Ministerial Association and head of the department of stewardship of the state of New York.

In 1884 Mr. Ford married Elizabeth Lester and to them were born two children, Julia Ford, Buffalo, N. Y.; and Mary Ford who died in 1916. Mrs. Ford died in 1890. Four years later he married Ivetta Main who survives him with their three children, Harrison, Milwaukee; Paul, Easton, Pa.; and Elizabeth, who lives at home.

James Jackson Bristow

By HENRY G. SMITH

JAMES Jackson Bristow was born in Shelbyville, Ky., Jan. 11, 1848. He was of revolutionary ancestry and was a relative of Pres. Andrew Jackson. In early childhood he moved with his parents to Girard, Ill. At the age of fourteen he was converted and united with the Baptist church. Later he entered Shurtleff college, taking his academic, collegiate and theological training in that institution. He graduated in 1881 and began active pastoral work.

After service in Goshen and Waverly, Kan., New Berlin and other points in Illinois, he held pastorates at Fairview, Kan., Superior, Plainview and Plattsmouth, Neb. In 1908 he took up his residence in Lincoln, uniting with the Second church. He was strongly evangelistic in his ministry, and, as a result of his efforts, 1500 converts accepted Christ and were baptized.

Mr. Bristow was married to Miss Sarah F. Douglass of New Berlin, Ill., Jan. 5, 1887. Two daughters were born to them, Mrs. O. E. Kingery and Mrs. Parker Wickstrum, both of Lincoln.

He was chaplain of the Nebraska senate, 1915-1919. He was an active and enthusiastic worker in the temperance cause from his early manhood until his death.

The last sixteen years of his life were given in devoted service to the inmates of Lancaster where for sixteen years he taught a large Sunday-school class of men and labored for their welfare throughout the week, giving practically all his time to them without compensation and at his own charge.

The Hope of Hungary

By E. H. DUTTON

THE Baptists are the hope of Hungary. Our three days' visit with Baptist leaders of Hungary comprised a succession of experiences of the rarest Christian fellowship.

On the arrival of our train at Venice and at Budapest, we were met by Rev. Attila Kopjak, "the grand old man" of Hungarian Baptists, his son and an interpreter. These friends brought us to the home of Mr. Udvarnoki, president of the Baptist Theological seminary of Hungary. His home is in the seminary building, beautifully situated facing the Danube river and the parliament buildings stretching along the opposite banks. Brother Udvarnoki also carries the responsibility of the pastorate of the First church in Budapest. Like Brother Kopjak, he is the head of a large family of young people, who are devoted and talented helpers in the work of the church. One of the boys in each of these families is an intimate friend of the other and both are fine musicians. Since our visit, these two have come to America to complete their training for life work.

On the second day, we were guests with several brethren at lunch in the home of the pastor of the First German church which is a strong, well established congregation with an attractive house of worship. This pastor and his wife are great souls and gracious hosts.

The same afternoon we journeyed to Kiskoros, a typical Hungarian village of 15,000 inhabitants where the largest Baptist church in Hungary is located. Our companion on this journey and guide throughout the following day was the beloved pastor of this church, Rev. Mr. Baranayay, who completed his training in the Southern Baptist seminary at Louisville and is one of the three or four outstanding leaders among the Baptists of the land. They have completed a new house of worship, a handsome structure of tinted stucco within a court surrounded like most of the dwellings by a high stone wall.

It was harvest time and the people had to work in the fields until dark, but approximately 200 people attended the regular midweek meeting that night. The women wore quaint, peasant costumes with figured kerchiefs about their heads and the men appeared in plain homespun. Many of the men and women were barefoot, but the faces of all I could see revealed the inner joy of transformed, triumphant souls. To hear them sing lifted one into the heavens. It was a privilege to address them, but a greater privilege to meet many of them afterward, even though we had to depend upon an interpreter for conversation. They were not satisfied with one address, but kept calling for answers to certain questions such as: "What makes America great?"

This splendid church maintains regular preaching stations in several neighboring villages as do all of the seventy Bap-

tist churches of Hungary that are fortunate enough to have pastors. Each of them maintains services in from three or four to more than twenty outstations and in many cases the total number of baptized members in these surrounding villages is greater than that in the church of the center. They reported last year 390 outstations. All members are expected to witness for Christ, and the consequence is shown by the rapid increase of Hungarian Baptists, especially since the dismemberment of the empire by the Versailles conference.

On the last night of our visit, we attended another such meeting in the First church in Budapest. Here we found nearly 300 people present, most of them humble city dwellers but exhibiting the same spiritual qualities as we had found in the faces and the voices of the villagers at Kiskoros. At this meeting an orchestra of young men made a fine contribution to the service and the choir of fifty voices sang several anthems with musical skill and spiritual power. They told me that on Sundays this church is unable to accommodate in the auditorium the people who attend and is obliged to conduct an overflow service.

In both of these churches young people predominate, and their numbers and spirit constitute a basis for the expectation of a continued growth in numbers and power of the Baptists of Hungary.

In the countries cut off from the motherland, amazing growth also is recorded; for instance, in Roumania there were less than 200 Baptists in 1920, but

today there are 15,000; 9000 of this number were brought under Roumanian rule by changes in boundary lines, and more than 1000 have been added by baptism each year since despite severe persecution.

Baptist Old People's Home

By L. T. FOREMAN, EXECUTIVE SECRETARY

THE annual meeting of the Baptist Old People's Home was held at the home in Maywood, Ill., Oct. 11. The building was attractively decorated and illuminated to welcome the large number of church delegates and visitors who attended. After an excellent dinner, prepared by Mrs. F. W. Whitehouse and Mrs. W. H. Rosecrans and served in the crowded dining-room, George A. Critton, president of the board of directors, called the meeting to order and welcomed the guests, remarking that this was the best annual meeting held in the history of the institution. Instrumental and vocal selections were rendered by the Mathews sisters and Mrs. Walter Bett.

A resumé of the accomplishments of the women's board of managers was given by Mrs. J. F. Keefe, treasurer; Mrs. L. Hyatt, superintendent; Miss Caroline Patterson, president; and Mrs. J. C. Hale, former president. There were three deaths last year at the average age of eighty-three years. During the year applications were received from seventy-nine persons of whom only seventeen could be placed on the waiting list. Eight new members were admitted. The serious need of more room and more funds to carry on the work was evident. A letter of sympathy for her illness was sent to Mrs. P. R. King through whose efforts the furnishings of the assembly room were secured.

Reelected members of the board of directors are L. H. Turner; Dr. J. H. Byrne; Miss C. Patterson; A. Barge; A. E. Wells. L. T. Foreman, executive secretary, reported gifts received during the year, the steady progress of the home, and appealed for the support of the public in a larger way for both the building and endowment funds. John A. Earl, editor of THE BAPTIST, urged the necessity of getting under the burden to provide for the sixty-two aged people who could not be admitted to the home.

George A. Critton gave the statement of receipts and expenditures of the treasurer, L. A. Turner, as verified by the auditor, A. T. Bacon. The total assets, including property, investments and cash on hand, have passed \$300,000 with no indebtedness.

H. S. Stewart, pastor of First church, Oak Park, gave the principal address, describing the successful effort of Philadelphia Baptists in raising over half a

million dollars for the new plant at their old people's home and stressing the inspiration of such an accomplishment for our present task.

Dr. Mullins in Koenigsberg

By EVERETT GILL

AT Koenigsberg we reached the high water mark in our regional conference tour. We had not had anything quite like it up to this time. The large and magnificent city hall, with a seating capacity of 3000, was crowded with local and visiting Baptists and representatives of all the Christian bodies of the city. It was a distinguished body of Christians.

The choir of 300 voices sang with sweetness and power. The simple dignity was worthy of the occasion. Doctor Mullins' powerful sermon, "The Centrality of Christ" was transmitted forcefully by his interpreter. Speaker and congregation were in perfect rapport. I doubt if our Baptist World Alliance president ever rendered more effective service to the kingdom of God in a single address.

We are on historic ground in more than one sense. This is the home of Immanuel Kant whose memory still broods over the place. This is, likewise, the home city of the Hohenzollerns. The castle where Frederick the Great used to review his body guard of giants is just around the corner. We are in the birthplace of Prussian militarism. This is also the strongest Baptist center of Germany. In this city alone there are 4400 Baptists with six churches, while all East Prussia there are 16,000 Baptists—one-fourth of the Baptists in Germany.

This part of Germany is cut off from the fatherland by a strip of land running up to the Baltic, called the Polish corridor. These Baptists as well as all Prussians, feel keenly the disabilities of

The Baptist

Chicago, November 20, 1926

Vol. VII

No. 42

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label.

Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

Advertising: Display: Per agate line, 30 cents; full page, \$125. No time or space discounts. Classified: 6 cents per word. Obituaries: 100 words free; 4 cents per word for additional; resolutions printed verbatim, 4 cents per word; cash to accompany order.

Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.

Want Ads

Chaplain Frank M. Wells, "The Soldier Evangelist", National Military Home, Leavenworth, Kan. Twenty-fifth season. Time open for fall and winter meetings with pastor wanting Bible evangelist. Terms: Entertainment and \$50 up weekly according to financial strength of church.

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situation. They mention it in private and public. It is as if we in America after losing a war were forced to have Texas cut off from the union by a strip of non-American land. It is hoped that through

the League of Nations, or otherwise, a peaceable adjustment may be made by which East Prussia may be joined to Germany and yet Poland have free access to a seaport and national safety.

operated the first week in November with other churches in simultaneous house-to-house personal evangelism.

FIRST CHURCH, South Bend, Ind., H. P. Andrews, pastor, began protracted meetings Oct. 31. Mrs. Andrews, pianist, assists.

ENGLISH BAPTIST ASSOCIATIONS report good attendance, and some of them enthusiasm, in the current meetings. Especially, they are giving serious attention to the recent appeal of the British Baptist Union for a religious awakening.

AMERICAN CHRISTIANS are starting a fund to aid in the relief of five million starving Jews of eastern and central Europe.

THE HOME MISSIONS COUNCIL and Council of Women for Home Missions will hold their annual meeting in Philadelphia, Jan. 4-7, 1927. The board of home missions of the reformed church in the United States, Race and Fifteenth streets, has offered its facilities as headquarters for this meeting.

C. L. KLEIN was ordained at First church, Greeley, Colo., Sept. 2. Joshua Gravett of Denver preached the sermon. Horace W. Cole was moderator of the council. Mr. Klein has been for five years a missionary of the Foreign Society in Burma and is highly commended by the society. He is now in Chicago studying, his furlough having been extended for one year's post-graduate work.

Here, There and Everywhere

J. CLARK ORANGER begins his sixth year as pastor of First church, Hammond, Ind. During his five years there, he has welcomed 620 new members, 314 by baptism, bringing the membership from 670 to 1060.

OWEN T. DAY, pastor of Grace church, Spokane, Wash., will assist Edker Burton, pastor at Moscow, Ida., in a two weeks' enlistment campaign. W. H. Fowler and J. Whitcomb Brouger will address a mass meeting of Baptists in the church on the evening of Armistice day.

FORTY-ONE MEMBERS have joined Walnut Street church, Waterloo, Iowa, since Warren L. Steeves began his pastorate there in July. The church is cooperating with the tabernacle meeting held by evangelist Bob Jones.

HOWARD A. VERNON, pastor of Judson Memorial church, Minneapolis, spent eight days the first part of November conducting a special mission with Broadway church, Winnipeg. In his absence, O. Elbert Parker Fitch of Carleton college supplied the pulpit. The church has been conducting a campaign to raise funds to enlarge its building. More than the necessary amount has been raised by selling \$100 bonds to church members.

BURT BOUWMAN, pastor of First church, South Bend, Ind., has been

elected president of South Bend Mishawaka council of religious education, an organization which has served the South Bend churches for five years, employing a director of religious education and promoting a vacation Bible school, week-day religious education and a training school for Sunday-school workers. Mr. Bouwman was delegate from the South Bend ministerial association to the World Alliance for International Friendship at Pittsburgh, Nov. 10-12.

FIRST CHURCH, Hamilton, N. Y., numbers 100 affiliate members among Colgate university students. The church gave a supper in their honor, and at a mass meeting held in the auditorium of the church, student speakers discussed "At School with Christ."

REVIVAL MEETINGS at Arlington Street church, Akron, Ohio, resulted in thirty-seven additions, and \$4019 was pledged toward various church enterprises. Charles E. Hamric, pastor, was assisted in the two weeks' campaign by D. L. Moody, evangelistic singer of Springfield, Mo.

REDEDICATION WAS THE THEME of the 125th anniversary of First church, Portland, Me. The former pastors, Dr. M. J. Twomey, Newark, N. J., and J. H. Thompson, Wollaston, gave addresses. Other speakers were Executive Secretary J. S. Pendleton, of the state convention; Dr. W. H. Jones, Immanuel; Doctor Bradley of State Street Congregational church, Hon. Carl E. Milliken, Sen. Frederick W. Hinckley, Councillor N. W. Allen, representing Portland; Judge Geo. H. Hinckley of the Sunday school and Dr. E. C. Whittemore of the mission board. William S. Jacobs, pastor, closes his work in Portland to enter a pastorate at Cleveland, Ohio.

DR. HENRY CLARKE died at Benton Harbor, Mich., Nov. 3. He was born in Cornwall, England, in 1858, and was a graduate of Rochester university and Rochester Theological seminary. He held pastorates at First church, Stonington, Conn.; Bristol, Conn.; and Racine, Wis.

THE NEW BUILDING of Emmanuel church, Brooklyn, N. Y., Avery A. Shaw, pastor, is under construction. Pledges amounting to \$125,161, more than the sum necessary to complete the work, have been subscribed. A new heating system for the entire church plant will be installed.

FIRST CHURCH, Rochester, Pa., W. F. Bostick, pastor, holds church nights with dinners, classes on Baptist history, religious teaching and the "twelve tests of character." F. Andrews of Coraopolis, closes the evening program with addresses on Christian origins. The church co-

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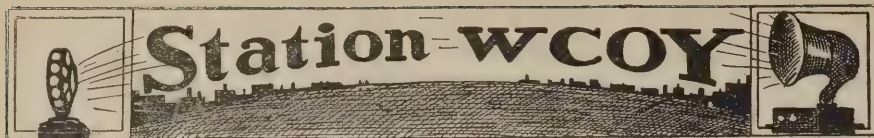
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Good evening, friends. Tonight we are asking a friend to read you a parable, entitled, 'The White Calf and the Motor Truck.' Here it is:

'Now it came to pass on our journey that we arrived at a certain city. It was early in the morning. As we were leaving the station, another passenger was doing likewise. He was a young calf as white as milk. His bovine countenance showed painfully that he was an inexperienced traveler. He laid hold on our sympathy, for we recalled certain sallies in our own verdant youth that had been fraught with sorrows.

'Rudely released from a shipping crate, he was unceremoniously launched head-first into a waiting motor truck. The truck was walled about to restrict his migratory habits. Otherwise he would have gone elsewhere under his own power at once. Before he could take a mental inventory of his tormenting environment, the vehicle coughed ominously, then proceeded slowly up a long incline lined with cobblestones. Thereupon our unhappy fellow-traveler began to wobble about after the manner of men who respect not the eighteenth amendment.

'At this juncture he suddenly evinced a more than ordinary power of adaptation. After the first few bumps and thumps on ribs and nose, he slowly spread his front legs. This steadied his forward gear, but the aft rigging still wobbled sadly. He then spread his hind legs so that with head up and tail a-rising, he passed to his destination braced in all directions. He had provided a defense in time of trouble against a new and hostile environment.

'As we pondered this fleeting observation, it suddenly dawned on us that it would be better for much of human kind if it could develop the power of quick adaptation as this calf did. Without his knowledge or consent he was inelegantly thrust forward to meet an ordeal. Under such surly and harsh treatment he could have let out two grunts and a sad and raucous bawl and collapsed on the spot. We remembered that we had seen and heard humans act thusly.

'But the white calf used self-reliance to meet an emergency. He had no time to consult precedent or ask how other white calves solved similar problems. He was broad-minded. He spread out and was not afraid to cover a larger base. He was a progressive. He refused to be narrow-minded. He gave capital illustration of a primitive and elemental pragmatic instinct. Like an ancient Melchisedek he was suddenly alone, without mother or father, herd defense or the protection of home environment, in a universe of vast energies, deafening noises and infernal smells. So he faced his problem. He projected a program of self-preservation and won the day because he had the wisdom to act on his commendable decisions in a prompt and aggressive manner.'

"The office boy says that if the Baptists of our Northern Convention worked as hard to get subscriptions for THE BAPTIST as the wets over the country work to get names on petitions for the submission of wet and dry referendums, we should soon have 100,000 on the list. But he says the wets are working for something they want—wine and beer—whereas many of our people are only working for the kingdom of God."

"WCOY now signs off. Stop, Look, Listen. Then ACT."

MISS OLIVE ANNETT of First church, Greeley, Colo., has taken charge of the Chinese kindergarten in Seattle. She has had experience teaching among the Russian people in Colorado. She is the seventh young woman to enter religious work since the pastorate of Walter I. Fowle began four years ago.

G. CAMPBELL MORGAN, after a season of notably successful preaching and lecturing in Great Britain, is returning to America. Arriving at New York City from London, Nov. 16, he will speak in Knoxville and Chattanooga, Tenn., Nov. 21-Dec. 3; Harrisburg Pa., Dec. 5-10; Charlotte, N. C., Dec. 12-17; in southern California, Jan. 2-Feb. 25; northern California, Feb. 27-March 11; and for two weeks thereafter at Seattle.

A WEEK OF PRAYER for young men and boys is designated for Nov. 14-20 by the

national council of the Y. M. C. A. The leading thought for the week is "Consider Jesus."

A HUNDRED THOUSAND DOLLS will soon be on their way to Japan as a friendship offering from the girls of America to the girls of Japan. Here is one of the beautiful pieces of idealism in a more or less sordid world.

THE NATIONAL PARK SERVICE recognizes a board of seven people of different religious affiliations, Protestant and Catholic, who are in charge of all religious work in the Yosemite valley. Catholic services are conducted from six to nine o'clock Sunday mornings; Protestant services from nine-thirty to twelve-thirty; others follow in the afternoon. The attendance throughout the past summer was always larger at the church services on Sunday than at entertainments given during the week in the one

theater which is permitted in the Park, and the loose collections at church service were always larger than the door receipts of the theater. The Yosemite valley becoming a place of worship as well as a pleasure.

FROM MISS CORA C. POWELL, Glendale, Calif., comes an interesting note of appreciation for THE BAPTIST. Her grandfather, Rev. Thomas Powell, was sent by American Baptist Home Mission Society to Illinois in 1836 as "exploring agent." With his wife and family, leaving Saratoga Springs, N. Y., he traveled by the Erie canal and the Great Lakes to Chicago, and then by stage to Ottawa. Finding at Vermillionville, a grist mill and a sawmill, the place located at that place.

ANY CHURCH THAT PURCHASES A STEREOPTICON during the next few weeks from the stereopticon department of the Board of Missionary Cooperation will be loaned free the set of New Testament slides made from the paintings of William Hole, the church to pay the carriage each week. There is no manuscript and none will be needed by the pastor. This is a rare offering for Christmas is coming. The stereopticon depositories do not have enough sets of the nativity stereopticon lecture or the Christmas hymn sets to supply the requests. There is no way of providing more. Churches are therefore availing themselves of the opportunity to purchase these sets of colored slides. They may be used at other times as well as Christmas. To have them for Christmas, orders must be sent soon to H. S. Myers, 276 Fifth Ave., New York City.

LAWRENCE A. SMITH, new pastor of the Laingsburg, Mich., church, was ordained Oct. 26. Officers of the council include Moderator, E. D. Wright, Elsie; clerk, A. K. Scott, Ovid; questioner, H. Morgan, Mt. Pleasant.

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FOLLOWING A CUSTOM OF several years, the conferences were conducted simultaneously in Elim church, Minneapolis; A. Arlander, pastor, and in First Swedish church, St. Paul, J. G. Oster, pastor, Oct. 19-24. Speakers were Frank Linden, Chicago; Ellis Eklof, Stromsberg, Neb.; Min Holmer, Topeka, Kan.; P. G. Nelson, Cokato, Minn.

FIRST CHURCH, Grants Pass, Ore., Claude Mosher, pastor, presented its yearly report, Oct. 7, by means of a chart twelve feet on which the reports of the various departments of the church were placed. A picture of the church building, occupied the center of the chart, and from it flowed rivers of living water, culminating in the reports. The church has 230 members.

EVANGELIST AND MRS. L. D. LAMKIN have been conducting a successful revival at Howard Park church, Springfield, Ill.

DURING THE FIRST six months of his pastorate at Puyallup church, Western Washington Association, H. W. Arthur, formerly of Vancouver, B. C., has given the hand fellowship to thirty-four members, ten baptisms; Sunday-school and B. Y. P. U. membership has increased; forty members have been added to the B. Y. P. U.; the man's missionary society has been reorganized; and improvements have been made on the church. A strong missionary and evangelistic spirit prevails.

H. BAYLES, HURON, S. D., who has for number of years served as director of religious education for South Dakota, began his work in October as director of religious education for both North and South Dakota.

THE RECENT STATE Christian Endeavor convention held at Bellows Falls, Vt., proved almost like a Baptist gathering. For John M. Maxwell and his people of the church were much in evidence. For B. Glynn, president of the Vermont Convention and of the Bellows Falls Convention of commerce, extended the welcome. J. J. Fowler of Bristol gave a series of helpful addresses. Horace O. Tatum of Chester held a young people's conference. H. B. Rankin of Ludlow, state publisher, gave helpful advice. Paul Morris, director of religious education and evangelism for the Vermont Convention, conducted conferences on personal religion and Christian vocation. E. W. Brown, pastor of the Main Street church, Portland, and Mrs. Rex. A. Fullam of the church at Montpelier, state field worker, were selected as officers.

I. HALLGRIMSON, pastor at Ellendale, was unanimously approved for ordination by a council of the South Dakota Convention; his ordination took place Nov. 1.

BABCOCK has declined an invitation to his second pastorate with the First church, Chicago, Ill., and will remain with Temple church, Minneapolis, Minn. J. W. Weddell continues as acting pastor at Moline.

ROYAL AND UNITED church membership, and a magnificent church building, and a good "big," reports Robert H. Byler of his first field at Carthage, Ill. Mr. Byler came to Missouri, Sept. 1, to enter upon his

Illinois pastorate. He is a graduate of William Jewell, Kansas City seminary and the Southern Baptist seminary.

EVANGELIST AND MRS. E. G. ALDRIDGE conducted a series of meetings at Ellendale, N. D., during October.

TEN PEOPLE were received into the membership of South Park church, Los Angeles, Calif., Gordon Palmer, pastor, Oct. 20, two by baptism. The junior department of the church reports 132 pupils enrolled and an 85 per cent average attendance of pupils, teachers and officers.

JOHN FISHER, REPUBLICAN candidate for governor of Pennsylvania, has been made a member of Iota chapter of Kappa Delta Rho at Bucknell university.

(Continued on page 1266)

The Saving Sense

"Father, what does apprenticing mean?"

"It means the binding of one person to another by agreement and that the person so bound has to teach the other all he can of his trade or profession, while the other has to watch and learn how things are done and to make himself useful in any way that he can."

"Then I suppose you're apprenticed to mother, aren't you, father?"

Busy Magnate: "Don't you realize that my time is valuable? State what you want. Be short."

Spendshrift Son: "I do. I will. I am."

As we continue our deep study of our international relations in this grave crisis the question sometimes seems to simmer down to this: Shall we cancel the debts or just not get the money?—Ohio State Journal.

Although she has an assortment of hats, she wants a new one.

(That's the woman of it.)

He says he thinks she can get along without it.

We Raise Money

For sixteen years the Ward Systems Company has successfully directed dignified fund-raising campaigns of the higher order. During these years it has raised millions of dollars for Colleges, Churches, Hospitals and Charitable Institutions.

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(That's the man of it.)

She insists that she can't, and she's going to get it.

(That's the woman of it.)

He says, not if he knows it.

(That's the man of it.)

She breaks down and weeps.

(That's the woman of it.)

He gives in.

(That's the end of it.)

—Judge.

Certainly advertising pays! From an exchange the *Boston Transcript* quotes: "One satisfied advertiser writes: 'I had a gas stove to sell and sent an ad to your paper. The stove was sold several hours before the paper was printed.'"

A Tennessee paper takes the prize for mixed metaphor: "The pale hand of death stalked into our midst last week and fastened its cruel eyes on little Mary Pudley."

Madam Melba tells this story concerning a home concert she attended: "The host was nervous and inexperienced and at the end of a song which one of the guests sang, he rose hurriedly. 'Ladies and gentlemen,' he began. 'Before Mrs. Smith started to sing she—ah—told me her—ah—voice was not in the best condition and—ah—asked me to apologize for it, but I neglected to do so and—ah—I apologize now.'"

A GRATIFYING INCOME

Missionary Annuities have been attractive to hundreds of Baptists. Constant inquiries are made concerning them. Have you the facts?

When making wills please remember the corporate names of your national missionary organizations:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer, (re wills); 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

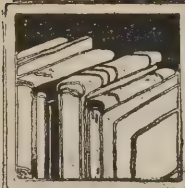
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On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

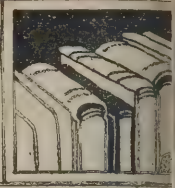
On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."



New Books



The Heroes of Smokeover, by L. P. Jacks.
New York: Doran. \$3.

Everything Doctor Jacks writes has a charm and a grip which hold the reader's interest to the last word. This collection of essays is no exception. "To the Stars through Struggle" is the motto of Smokeover, a modern industrial city of a million souls. The motto is clear enough, but in the smoke of the city no one but the heroes seem to see the stars. It is the purpose of the writer to introduce some of the heroes of Smokeover. And the heroes and heroines are real people and not shadowy figures born out of legend and easily lost in the haze that hangs over the city. The lim-

its of this review forbid the mention of names but here are the men and women representative of every industrial center who lead their fellows in thinking, in serving and in good-will. The book is designed on the principle of revealing the fact that prejudice, whether of class or religion, is based upon lack of knowledge. Even the Jesuit is not such a bad sort when seen in the light of acquaintance.
—JOHN EARL.

Music in Work and Worship, by Edmund S. Lorenz. New York: Revell. \$3.

From the standpoint of the psychology of the order of service, Mr. Lorenz shows how the organist, congregation, choir, special and incidental church mu-

sic may enrich true worship. There is no attempt to give technical instruction to experts but rather a sincere, clear presentation of the part music should play in the church worship, in a manner in which those who have had little or no training in the leading of music will find inspiration and assistance.

—F. H. FAHRINGER.

Prohibition at Its Worst, by Irving Fisher. New York: Macmillan. \$1.75.

Professor Fisher has been long known as one of America's foremost social statisticians and interpreters. He has brought to this study the training acquired and the material assembled through years of investigation. Under the pressure of the facts brought under review, he has been compelled to change his own attitude toward prohibition. Admitting the imperfect enforcement of the prohibition law, and declaring frankly that the present situation is intolerable, he nevertheless concludes that the policy of prohibition is right and necessary that it has already proved largely effective and beneficial, that the existing law can be enforced and that it ought to be enforced. He faces the opponents of prohibition on their own ground. He meets argument with argument and statistics with statistics. His history of war-time prohibition, which never existed, gives a luminous insight into the reasons why it never existed. He was a member of the official group that tried to secure it, and he knows. This book leaves the Moderation League without a foot of ground to stand on in the field of fact.

—U. M. MCGUIRE

The Monroe Doctrine, Its Importance in the International Life of the New World, by Alejandro Alvarez. New York: Oxford University Press. Probable price, \$4.50.

Publication by the Russell Sage foundation is sufficient guaranty that the subject receives thorough consideration, and the author is an international authority on international law. It is a book to be read by thoughtful patriots throughout the American continent. Apparently all possible phases of the subject are treated: its history and practice, meaning carefully and authoritatively defined, attitudes of European and South American states expressed in official utterance, full documentation, comment of representative Americans of nationalities from one end of the American

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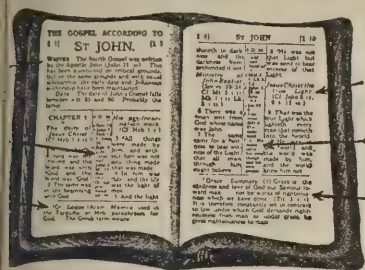
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ment to the other. It is interesting to see how clear are the conceptions of the representatives of the Latin American countries on the subject of government and how perfect is their grasp into both the merits and the faults of the Monroe doctrine. In fact the discussion raises not directly but by inference the question how far the principles of free government must look to their preservation in the future to the peoples south of the Rio Grande. One of 100 luminous comments is that Simon Planas Suarez, that from now the Monroe declaration of 1823 must be understood to be supplemented by Woodrow Wilson in 1913: "The United States will never again seek one foot of territory by conquest."

—U. M. MCGUIRE.

Islands of Peru, by Robert Cushman Murphy. New York: G. P. Putnam's Sons. Probable price, \$4.
A man who can see so much, observe so intelligently, interpret with insight and write with such pleasurable and dramatic interest ought to have all of his time traveling and writing as a descriptive geographer. To

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most of us, the Pacific shore of Peru is a silent, unknown region. But here is unrolled before the reader a chart of life teeming and varied as if a new world had suddenly come from the Creator's hand, completed to the evening of the fifth day. Who ever gives a thought to the guanay, or perhaps ever heard of it? But here it is introduced to one, covering the expanse of the Humboldt current in great rafts like islands in pursuit of fish and rolling in clouds of flight as the myriads of pigeons used to do in the forests of the Ohio valley. And after a careful survey of the 18,000 species of birds, the author pronounces the guanay the most valuable bird, whether wild or domestic, in the world. This notice is written with the purpose in mind of directing the lover of nature to a source of happiness. Come and travel with Doctor Murphy in Peru, and let the Putnams pay the cost of the trip.

—U. M. MCGUIRE.

Radio Talks to Young People, by Daniel Poling. New York: Doran. \$1.60.

In this volume of twenty addresses Doctor Poling discusses in his forceful way the things which he believes are foremost in the minds of the religious, thinking youth of America today. These addresses were given Sunday afternoons at the young people's conference in Marble Collegiate church, New York City, and broadcast by several stations throughout the land.

At the close of each address, opportunity was given the listeners to send in their questions and Doctor Poling en-

deavored to answer them. The questions and the answers are also given in connection with each address making it a very thought-provoking and useful book for young people and a fine reference book for those who are interested in young people's work.

—C. R. OSBORN.

Tarbell's Teacher's Guide, New York: Revell. \$2.

Among all the Sunday-school helps that come to our desk, we know of none better than this. It is admirably adapted to the numerous instructors in our Sunday schools all over America who teach the international lessons. The author, Martha Tarbell, has done for the busy man and woman what they have not time to do for themselves, namely, looked up a mass of geographical, historical, pedagogical matter and sifted it for the benefit of the teacher. There it is in the pages of the guide like cream skimmed off innumerable crocks of milk, waiting the churning skill of the teacher to turn it into the finest of butter.

—JOHN A. EARL.

Points for Emphasis, by Hight C. Moore, Baptist Sunday-School Board, Nashville, Tenn.

The tenth vest pocket edition of notes on the international lessons for 1927. Doctor Moore is a master of analysis. His homiletical skill is remarkable. He has the rare gift of saying much in little space and what he says is usually marked by common sense and inspired by a rich spiritual experience.

—JOHN A. EARL.

A Service for Christmas

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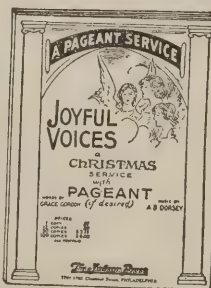
This service presents the Christmas Story in a most attractive manner. Six tableaux are provided for in the Pageant, but are not necessary if merely a service of song and recitation is desired, though they add greatly to the attractive features and are easily prepared. The music is most charming, though not difficult.

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Here, There and Everywhere

(Continued from page 1263)

P. O. EKSTROM has closed his work at Drayton, N. D., and accepted a pastorate at Port Arthur, Ontario, Canada. The Drayton church has extended a call to E. B. Peterson, Eveleth, Minn.

WILLIAM S. DIXON, preaching and singing evangelist of Kansas City, Mo., has been holding successful revival meetings at First church, Sweet Springs, Mo., and First church, Kingsville, Mo.

BUCKNELL UNIVERSITY will have a chemical museum under the direction of Dr. S. C. Osburn, a member of the faculty of the engineering college. Requests have been sent to more than 300 leading chemical industries for samples of raw materials and finished products.

BETHEL CHURCH, CARRICK, PITTSBURGH, Pa., will soon occupy its new building. The new structure of tapestry brick with stone trimming is modern in every respect; the Sunday-school will have fourteen classrooms, each seating thirty people; the auditorium will seat more than 300. This room can be opened to supplement the main

church auditorium, giving the combined room a seating capacity of 1200. In addition to the social room downstairs, with a seating capacity of 500, there is a large gymnasium. The building and lot are valued at \$150,000. Since the beginning of Dr. E. L. Krumreig's three years' pastorate with this church, 200 new members have been added.

TEN PERSONS WERE BAPTIZED into the membership of Calvary church, Fargo, N. D., by Pastor C. W. Finwall, Oct. 24. The church is at present engaged in a campaign to raise money for a much needed new building. The pastor reports that if the plans are to become a reality \$20,000 more must be raised in addition to the money already subscribed.

BUCKNELL UNIVERSITY's new program of "physical education for all" is proving popular with the students. Under this plan, all students will take part in athletics of some kind under the direction of Prof. John Plant. Physical examinations are given to all the men.

W. H. GIBSON REPORTS progress at First church, Salinas, Calif. At the end of the teacher training course in October, thirteen certificates were awarded. Pastor Gibson is preaching a series of sermons on "Watch Your Step."

SEVENTY-NINE NEW MEMBERS, most of them by baptism, were added to Temple church, Chicago, as the result of a recent evangelistic campaign. J. H. Hughes, pastor, was assisted by Evangelist J. W. Kramer, Denver, Colo. During the seventeen months Mr. Hughes has been pastor of Temple church, there have been 162 additions to the membership.

GEORGE D. KNIGHTS, who has been pastor of First church, Long Beach, Calif., for fifteen years, has handed in his resignation, effective Jan. 1. He will act as a financial agent for Redlands university.

F. E. WEBB, FORMERLY of Indianapolis, but more recently of Portland, Ore., is spending a few weeks in Southern California.

DR. J. J. WICKER TOOK a large "Christian cruise" to the Mediterranean, Palestine and Egypt, with European extension, during the past summer. He has taken many parties to Bible lands, and lays emphasis on a "Christian cruise." The members of the party speak in highest appreciation of the cruise last summer. Doctor Wicker is planning for another big "Christian cruise," sailing in June, 1927, which is the ideal time to go. During the past summer the cruisers met with not a day of unpleasant weather. Full information concerning a tour to the Holy Land may be obtained by addressing the Wicker Tours, Richmond, Va.

A BOOK OF SERMONS by Dr. James A. Francis is being published. It will doubtless be welcomed by thousands of Baptists.

IN HIS ANSWERS to a questionnaire on giving, Dr. A. M. Bailey, pastor of First church, Seattle, Wash., did not use as his authority any passages from *Third Corinthians* as reported in our Nov. 13 issue but he did base it on three passages from the *Corinthians* namely, 1 Cor. 16:2 and 2 Cor. 8:1-15; 9:7.

Notes on the Lesson for November 28

GIDEON AND THE THREE HUNDRED

Lesson Text: Judges 7:1-25.

Golden Text: Eph. 6:10

"I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God, I will do." This might well have been Gideon's motto.

Gideon

In dealing with Gideon, we are dealing with the human factor in every moral victory and in every human advance. "The man's the gold, for 'a the Gideon had all the elements that combine to make a real leader: caution, courage, patience and swiftness, common sense and the spirit of adventure, dependence on God and independence to men, modesty and the sense of duty. He was a balanced man. His war cry was one evidence of his position. "The sword of the Lord and of Gideon mixed the enterprise in right proportion and put Gideon in league with the Almighty. There are Gideons all along the line of history. Names come spontaneously to mind. To begin no farther back than Luther we should mention quickly David Livingstone, Lloyd Garrison, William Boothe, and to these could be added, if space permitted, scores of others before and after Luther who wrought a great work, not by might, by power, but by the Spirit of God. It must be borne in mind always that God works through Gideon. No one ever yet proved that God works among men directly without the agency of real like Gideon. Ideals are beautiful to look at and admire, but only iridescent dreams until embodied and vitalized by personality. Missions and evangelism and social betterment and education are words to conjure with; but the legions of words will never take the place of a Judson in missions, a Moody in evangelism, a Jane Addams in community welfare, a Horace Mann in education.

God

God can always be depended upon to cooperate with men of courage who have high ends to serve. It is not necessary to tease God by pagan prayers to do part in wielding the sword of the Lord and of Gideon. In every good cause God is a guarantor. The stars in their courses fought against Sisera. Evil is doomed in the very nature of things. All the universe seems to be on the side of what is good and true and beautiful. We say this soberly in the face of our pessimistic philosophy which paints the universe as "red in tooth and claw." Love never faileth. In the long run, right wins. Gideon with God and 300 faithful followers is greater than the hosts of Midian. It is Gideon's churches need today—leaders who do not trust in organization and number but are essential to victory, but who will trust in God and use the reliable human resources at their command in the hope of ultimate triumph.

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These new publications not sent for examination: "Christmas Helper, No. 14—25 cents. More than 100 selections in one book—6 songs included.

Christmas Specials, No. 3—25 cents. 5 Special Numbers in one book.

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News Notes

Evangelists are constantly at work in the Sibsagor district of Assam and are reporting baptisms. There were seventy-five between February and the middle of the summer. One new village has been opened to the gospel during this period.

At a recent Government Educational Association fair held in Yachow, West China, Baptist schools were granted first rank by the highest official, according to Mr. S. S. Clark. The fair consisted of a three-day contest in examinations and field sports, and competition among the various schools was keen. The fair is aimed both to promote education and to test efficiency.

Many children of Buddhist parents are in the Sunday school at the Japanese center, Los Angeles. There is a Buddhist temple erected at a cost of \$150,000 within four blocks of the center. A day school of one and one-half hours is conducted at the center for Japanese children after the public schools close. There are 16,000 Japanese in the section of the city where the center is located.

One of the engrossing objectives in Iloilo, Philippine Islands, just now, according to Dr. R. C. Thomas, is a "Friendly Corner" which has been established near the water-front where sailors may be reached. Doctor Thomas writes: "The fine rented building will also be used for classes for the illiterate, for kindergarten in the morning (thirty-five are already enrolled), for students and for a free clinic."

Two Garo boys from Tura, Assam, have gone to Serampore college, Bengal, and four have gone to Cotton college, Gauhati, Assam. Rev. R. H. Ewing writes: "We are proud of these boys. Fifty years ago their fathers were without a written language, were animistic worshippers and cut off the heads of people. We hope that from among these boys will come the first Garo with an A. B. degree."

June 28, at the annual graduating exercises of Wayland academy, East China, eighty-one graduates received diplomas from the senior and junior high school departments. Mr. E. H. Clayton wrote: "A pleasing feature of the annual sermon before the graduates was the draping together, purely on student initiative, of the American and Chinese flags over the pulpit—gratifying because of its silent and compelling testimony to the feeling of mutual respect, confidence and good-will existing here between the missionaries and the Chinese."

A Russian converted in Buffalo went back to work among his people at home and through his efforts 150 persons were baptized last year. Two Roumanians were converted in Philadelphia and went back to their country before they were baptized. Doctor Rushbrooke visited their village and baptized thirty. The first two who went down into the water were these two Roumanians. There are thirty Japanese adults converted in Los Angeles working for Christ in Japan.

Our Societies and How to Reach Them.

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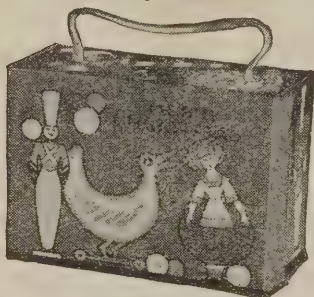
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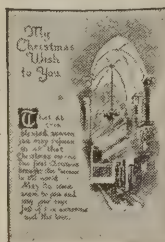
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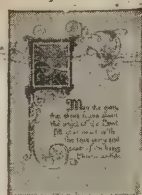
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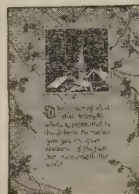
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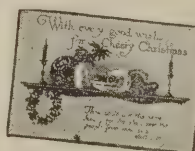
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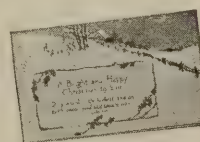


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Folks, Facts and Opinion



Wyoming Baptists return the salute of Georgia with boast for boast. For Wyoming, small as its Baptist population is, can boast that the new governor of the state, Hon. Frank C. Emerson, and Mrs. Emerson also, are active and enthusiastic members of the First church, Cheyenne.

Rev. Ola Hanson, Baptist missionary to the Karens in Burma, finished August 11 the translation of the whole Bible in Karen, a work of which the *News*, of Rangoon, reports him as saying, "For over thirty years this has been on my heart and mind, and I feel grateful to the Giver of all good gifts for the privilege of seeing this work through."

The board of managers of the Home Mission Society announces that it has appointed by unanimous vote Rev. B. T. Livingston as superintendent of evangelism in the place of Dr. H. F. Stilwell who recently retired. Mr. Livingston will be remembered as the former secretary of the Rhode Island State Convention. He will discharge all the functions of the division of evangelism as Doctor Stilwell has previously done. It is expected that he will assume charge of the work January 1. The permanent office of evangelism will be Room 1006, 23 East 26th St., New York City.

Chicago Baptists had a few lively days beginning with Nov. 14. On that day J. Whitcomb Brougher addressed the ministers' conference in the Immanuel building on evangelism. Later he spoke to the students of the Northern Baptist Theological seminary and addressed a mass meeting on Wednesday evening at the Immanuel building. Throughout his stay in the city he rang the changes on personal evangelism. On Wednesday evening Secy. W. H. Bowler and Johnston Myers also spoke, the former upon our great denominational opportunity, and the latter upon his favorite topic, "Twenty-five Thousand Baptists at the Next Convention."

Rev. F. W. Norwood, who, at the invitation of the united churches, is touring Great Britain in the interest of the peace movement, tells in the *Christian World* his net impression of the movement up to the close of October. While crowds attend his meetings and thousands of people are enrolling in the League of Nations Union he writes: "More than one of my hosts have withdrawn their hospitality; more than one of the newspapers—and some of them religious—have imposed their taboo; and many stay away from my meetings on this account. The impression grows upon me that my crusade will be sacrificial rather than triumphal, but as

this was what I expected from the first I am not disappointed."

THE leading article this week is the first sermon of the World Pulpit. F. W. Boreham is pastor of the Baptist church, Armadale, Victoria, Australia. Mr. Boreham is known and loved by thousands of people in every land who have read his stimulating books. He is an Englishman by birth and a graduate of Spurgeon's college, London; but for a number of years he has ministered in Australia. The sermon published in this number is characteristic of the preacher, truly poetic in thought and language, fervently evangelical in spirit and doctrine, and constructively progressive in vision and purpose. Mr. Boreham in this introductory sermon sets up a high standard of preaching.

"Catholic Toleration" is contributed by one who writes with the authority of first-hand knowledge and experience. John Crosby, pastor of the First Baptist church, Glen Campbell, Philadelphia, Pa., was a special student of Roman Catholic doctrine and practice for a quarter of a century. He is a recognized scholar, a Doctor of Philosophy of Heidelberg, Germany, and as the temper of his article shows, a fine Christian gentleman.

J. Wesley Esveld, who writes on "Evangelism Essential to the Life of the Church," is pastor of the Immanuel Baptist church, Omaha, Neb. The address was given at the Nebraska Convention and is published by request of the delegates who heard it.

The leading editorial by the assistant editor was occasioned by a recent attack of the *Christian Century* on the Federal Council of Churches for what the *Christian Century* conceived to be an abandonment by the Federal Council of the principle of the outlawry of war in its recently published program for the promotion of international peace.

Other articles of more than ordinary interest are "A Letter from Japan," by O. B. Sarber, pastor of the First Baptist church of Gary, Ind., "LaBar of the Adirondacks" by the popular pastor of the Greece Baptist church, N. Y., and a report of the "Regional Conferences in Europe" by Doctor Rushbrooke.

Latest statistics of Baptists in North America give the total membership 8,474,582, a gain over the previous year of nearly 110,000. There were 362,000 baptisms against 336,808 for last year. The gain of 700 Sunday schools represents a corresponding gain of 500,000 enrolment. The value of church property has increased from \$343,540,300 to \$391,981,700. The amount of money raised for current expenses rose from \$58,084,602 to \$61,986,436, but for benevolence it fell from \$19,140,669 to \$18,877,800.

One of the best meetings in the history of the executive committee of the Northern Baptist Convention was held at the La Salle hotel, Chicago, Nov. 18. In the absence of W. C. Biting who is in Europe, Maurice Levy acted as corresponding secretary. At Mrs. C. J. Eulette's suggestion which seemed to be in harmony with the mind of the whole committee, it was decided to build a distinctly inspirational program for the next meeting of the convention, with Christ at the center. There was perfect unity and fine enthusiasm, in keeping with the spirit reported from all parts of the convention field. J. C. Massee was selected to preach the next convention sermon.

Wherever Mr. Cress, the field editor, goes along the Pacific coast he is welcomed in the most fraternal spirit, with assurances from the pastors and churches of cordial cooperation. He and P. A. McDiarmid, in cooperation with Secretaries Brinstad and Harper of California, have held a series of conferences which have roused and unified Baptists on the coast in most encouraging fashion. In this effort they have the assistance of J. Whitcomb Brougher, president of the Northern Baptist Convention, as well as that of scores of excellent pastors.

The cooperative committee of evangelism has sent to every pastor a Christmas poster printed on light paper, two colors, having in the upper left hand corner the star shining on the messiah; and below the wondering shepherds and their flock in shadow. The message: "God's unspeakable gift is his son. Your supreme gift is yourself, your life, your service. The time to make the gift is Christmas time.—Now is the day of salvation." There is an accompanying letter which every pastor will enjoy reading. This poster is sent with hope and prayer that in every church there may be a great Christmas evangelistic appeal and that many hearts may be filled with great joy because they have received the "Saviour who is Christ the Lord."

Mr. K. I. Tai, Ph. D., has become the general secretary of the Ling Tong Baptist Council of South China. Mr. Tai studied at Shanghai college in East China, and at Newton Theological institution and the University of Chicago in America.

The American Tract Society is engaged in a campaign for a centennial fund of \$200,000. During the past months, over a half-million tracts in thirty languages have been distributed. The society can furnish scripture tracts free in fifteen languages. Churches needing them for foreign work will receive packages posted. The generosity of Mrs. Helen Gould Shepard makes this offer possible.

Physicians have been urging Dr. E. T. Tomlinson, executive secretary of the Ministers' and Missionaries' Benefit Fund, to lessen his strenuous life and leave himself from care in the interest of his health. It has become evident that Doctor Tomlinson and the board that his helpful services may be longer continued if he can be relieved of much of his administrative duties. With this purpose in view the board at its meeting Nov. 9 relieved Doctor Tomlinson of his duties as executive secretary and elected him advisory secretary. Administrative responsibilities were placed on Dr. P. C. Wright who was elected to succeed Doctor Tomlinson as executive secretary.

The new buildings in the medical department on the Midway at the University of Chicago, which will provide laboratories in medicine, surgery and pathology, physiology, physiological chemistry and pharmacology, as well as the Albert Merritt hospital and the Max Epstein clinic, will constitute the nucleus of a much larger program projected by the university which, it is hoped, may be completed during the next decade. This program calls for a children's clinic, with provision for hospital care for 100 or more children, for a lying-in-hospital and a neurological clinic, for a psychiatric clinic, for an infectious disease hospital, for an orthopedic clinic, for the treatment of bone and joint disorders, particularly in children, and for other projects of lesser magnitude.

The Universal Christian Conference on Faith and Work held last year at Stockholm, is in a fair way to proving more fruitful than at first seemed likely. The continuation committee is to major in the field of social and economic problems. It has set up an institute of social and industrial research. Not less significant of its virility is its declaration on the subject of war guilt. Keeping the fields of the church and the state strictly separated, and repudiating in advance any use of its report for political purposes, it asserted that the right cannot be established by war, and that a confession of commission of guilt extorted by force has no moral value. It recommended that all archives and other sources of information be opened up for an investigation of this question by an impartial

Prof. A. N. Carman writes that probably the largest audience ever assembled at the weekly lecture of the Northern Theological seminary greeted Dr. J. C. Massee on his recent visit to Chicago. "Dr. Massee was at his best before this large and sympathetic band of students. His inspiring incitations to an evangelistic ministry, his practical advice as to the achievement of it, and the moving pathos of illustration from his own and others' experience all made the occasion one which will have its reverberation in the lives of many a minister and many a church."

Illinois went dry by about 250,000 majority, according to data supplied by Rev. M. P. Boynton, a member of the national executive committee of the Anti-Saloon League. This is the showing for an election in which about 50 per cent of the lawful vote of the state was cast. A modification referendum was submitted at the same election. For a similar proposition, in a possible total vote of about 2,500,000, there were cast four years ago 522,000. But this year after an intense and persevering wet propaganda and an organized effort to muster the whole wet vote the number cast for the proposition was about 450,000. That is, only one voter in five in the state was sufficiently opposed to the Volstead law to cast a vote against it.

Baptist losses in the Florida storms have been approximately ascertained. The Baptist Council of Greater Miami has compiled and C. M. Brittain, secretary of the Florida Baptist mission board, has given to the public, a list of twenty-six churches in the Miami area with the condition of each in a repetitious story of "complete wreck," "blown down," "ruined," "blown away," and, especially at Hialeah, "total loss and every member, save one, left homeless." These are mostly new and weak churches. "Not only is the loss heavy on church property, but the pathetic part is, that almost all members have suffered great personal loss, and many of them everything they possessed."

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When the Day is Done



Sunset at Pacific Palisades

IN the late afternoon of their lives, hundreds of elderly church people of many different religious denominations are taking up their year-round residence at Pacific Palisades—the resort, educational and residential community that has been founded by Methodism and Christians of all denominations.

They know that the sunshine and the healthful, equable Southern California climate will prolong their days, and the atmosphere of Christian culture, the beauty of surroundings and the friendship of congenial neighbors will make them happy.

If not interested yourself just at present, perhaps you can send us the name and address of a friend or relative or neighbor who would be interested in our new folder, "Winter at Pacific Palisades". Address Pacific Palisades Association, Pacific Palisades, California.

Pacific Palisades

CALIFORNIA

"God's Garden By The Sea"

If ingenuity, money and propaganda can embroil the United States with Mexico, the thing is to be done. One fact is a sufficient index of the prospect, namely, it is reported that the Knights of Columbus will spend \$1,000,000 "to inform the American people of conditions in Mexico." They are adepts in the art of propaganda. Get ready for the flood.

Lincoln C. Andrews, at the head of the nation's forces for the enforcement of prohibition, has appealed to the committee of one thousand; and that body through its chairman has appealed to the big business men of the nation, to adopt a general policy of refusing to authorize so-called "expense money" used by salesmen for the purchase of liquor at conventions and other business gatherings. Try to imagine the civic virtue of a firm that needs or refuses to heed this appeal.

According to Dr. William Frederick Bigelow, in *Good Housekeeping*, diphtheria is so far preventable and curable that "the time will soon come when every case of diphtheria will be an indictment against the intelligence of the parents; nor will it be many years before every death from diphtheria will be referred to a coroner's jury for investigation to fix criminal responsibility."

Judson high school for boys, in Moulmein, Burma, sent sixteen delegates to the Maymyo Bible assembly. These boys met an emergency by efficiently serving at table and proved their ability both in the games and in the meetings. Since returning to Moulmein they have organized a Maymyo circle, which Mr. P. R. Hackett regards as the backbone of his Christian influence in the school.



NEW ENGLAND MEMORIAL CHAPEL CAR AUTO NO. 5.

The New England Memorial Chapel Car Auto, No. Five, dedicated in September to work in Porto Rico, has been received with great favor and awakened intense interest. Rev. Daniel Echavarria is the missionary in charge of it. In meetings at Palmer fifty-one persons professed faith in Christ, two new Sunday schools were organized, and at a clinic held by Dr. Frederico Trilla and a nurse fifty patients came. The latest reports place the car at Hato-Puercos.

A few weeks ago THE BAPTIST ventured to suggest that wet England in its present economic embarrassment might well take account of the advantages of prohibition in international competition. Rev. Samuel Horton, a British clergyman, has been investigating prohibition in the United States, and upon returning home he is reported as declaring in a public address that something must be done to arouse England in this matter, otherwise in ten years she will be industrially "swept off the map."

The *Central Christian Advocate* has this to say: "And now, suppose for one exciting moment that the fighting instinct, instead of applying itself to the destruction of human wealth and human life, should apply itself to the destruction of everything that now jeopardizes the welfare of mankind. Imagine the young men of a nation mobilized to fight—prostitution! Imagine the scientists of a nation mobilized to fight—disease! Imagine the women of a nation mobilized to fight—poor housing conditions! Imagine the educators of a nation mobilized to fight—ignorance! Imagine the statesmen of all nations mobilized to fight—war!"

H. B. Benninghoff reports that Christian work for the fall quarter at Waseda university, Tokio, began with an enthusiastic opening at the University church, Mr. K. Fujii, pastor of the church, who studied in America, has returned from a tour of churches in the north of Japan, which he visited with a couple of students. Churches and pastors who were visited are asking that the experiment be repeated.

Joyful and almost novel among Baptists these days is the note issued from the British Baptist Mission House, Furnival street, London. It exclaims: "The deficit is disappearing." And notice appears under the page-caption, "*Te Deum Laudamus!*"

In order that there may be a general and common understanding of the nature and functions of the Baptist World Alliance and of its relations to other Baptist bodies. Presidents Mullins, Rushbrooke unite in giving to the world the following official statement: "The Baptist World Alliance is a voluntary and fraternal organization for promoting fellowship and cooperation among Baptists. It is not an administrative body, carrying on mission work or appointing missionaries. It is not a legislative body, prescribing regulations binding on Baptists. It is not a judicial body, handing down decisions governing Baptist organizations. It is not an authoritative body, controlling churches or other organizations. Such authority as it possesses extends only to its own activities—is in accordance with the principles of the denomination—free, autonomous, and eternal in all its relationships. It is responsible for financial obligations incurred by other Baptist bodies, or controversies concerning matters of policy, doctrine and practice. It is prepared at any time to help by counsel and advice on matters properly pertaining to its aims and purposes; but always with careful regard to the rights of other Baptist boards, unions and conventions. The aims of the alliance are moral, spiritual. It seeks to express and promote unity and fellowship among Baptists of the world; to secure and defend religious freedom; and to proclaim the great principles of our common faith."

The New Way—

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Over \$125,000,000 has been raised for religious enterprises by members of our Associated Organizations.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Finding a Way to End War

IF THE wish for peace could prevent war, there would be no more war. Except as a measure of protection against worse evils no nation wants war. All peoples hate it, dread it, wish to avoid it. Among civilized peoples it is coming to be regarded as in its nature wicked and criminal, the supreme folly of the world. Even the militarist of today does not glorify war. He has shifted his admiration to the beauties and virtues of military training. He concedes that fighting is bad, but thinks that the cultivation of patriotism and of all the high and heroic virtues is achieved in getting ready to fight. War as such, seems to have no friends left in the world.

But in trying to find a way to end war, difficulty lies in the fact that the world is organized politically in some scores of independent states, nearly all of them born in war, with national patriotisms, conflicting interests, misunderstandings, estrangements, jealousies, wars, hatreds; organized for war and with an almost unbroken habit of depending upon war for national self-protection or self-aggrandizement. The practical problem, made more difficult by its very novelty, is to find a way to overcome these complicated obstacles and to effect a common understanding that will provide for peaceable adjustment of international disputes and for the protection of all peoples against military aggression. Proposals for the solution of this problem vary. The League of Nations, the Permanent Court of International Justice, the Hague Tribunal, arbitration treaties, the limitation of armaments, the condemnation of aggressive war, the outlawry of war, the promotion of international friendship, and personal refusals to perform military service, are all proposals for effective action with a view to the elimination of war from the political system of the world. By presumption, each of these proposals has some principle of value to contribute toward a solution of the problem. Each has merits and weaknesses. Each has advocates and opponents. But they have one thing in common, namely, a purpose to end war. Among their advocates there is general agreement that a compact or an instrument in some form is necessary by which, in terms of war, nations shall be bound to settle their disputes without a resort to war.

The Federal Council of Churches of America advo-

cates at present a program that includes treaties of complete arbitration, full utilization of the Permanent Court of International Justice, commissions of inquiry and boards of conciliation, defining as an aggressor any nation that refuses to submit its dispute to peaceful international settlement, refusing to supply munitions of war to the aggressor, making aggressive war a crime under international law, cooperating in the reduction of armaments, and "cooperating with other nations in securing better adjustment of the world's economic conditions and thereby lessening the causes of international friction."

The *Christian Century* stands for the direct and complete outlawry of war, of preparation for war and of the war-making power. Because the Federal Council program does not provide for such absolute outlawry, that paper keenly criticizes this program and accuses the Federal Council of having resorted to a futile and time-serving policy. The criticism is worthy of consideration, but the accusation seems to be unwarranted. Of course the element of accommodation is manifest in the Federal council program. But points of view must be taken into account. The position of the *Christian Century* is that of the independent critic, idealist and prophet; that of the Federal Council is limited strictly to the mediation of the average opinion of more than thirty different denominations. If in this case it has issued an official statement that is not in harmony with the common judgment of these denominations, any of them is competent to speak for itself, or any individual or paper is free to point out the error, as the *Christian Century* undertakes to do. But the standard of pure idealism is not applicable to the case. The question is whether the statement of the Federal Council fairly represents the best program attainable under the circumstances.

Even from the high standpoint which the *Christian Century* sets for itself, the standpoint of the idealist, the prophet and the moral critic, its criticism seems hardly justifiable. For the Federal Council program is in effect one of utter outlawry so far as war is concerned. Under it war simply could not exist. For if there is recognized machinery for the peaceable settlement of international disputes, if any nation refusing to accept such settlement and going to war becomes an

international outlaw, what is such a program but a workable plan for the outlawry of war? Can the outlawry of war be achieved on any other basis? Does anybody even propose it on any other basis?

The *Christian Century* keenly criticizes the recommendation of the Federal Council that full use be made of the Permanent Court of International Justice for the settlement of disputes, and calls attention to the fact that the Hague Tribunal is also available, and from the point of view of the editor of the paper, the only tribunal to be considered for the settlement of disputes to which the United States is a party. The criticism is the more surprising from the fact that the Hague court cannot take a single step toward the outlawry of war, while the league court is itself a step, though not a long one, in that direction. Either court fully utilized would end war, the Hague court by elimination, the league court by outlawry. No reason is apparent why either should not be utilized as fully as possible, but one would naturally expect advocates of the outlawry of war to favor specially the league court.

War may be outlawed by the consequence of some provision of law that falls short of the ideal of outlawry. On this point the United States is able to contribute the results of a striking experiment. The original states were independent. They possessed all of the power to make war that inheres in any national sovereignty. But for the very purpose of insuring against war among themselves, they made a large surrender of that power to a super-government in terms prescribed in the constitution as follows (Article one, section ten, paragraph two): "No state shall without the consent of congress . . . keep troops or ships of war in time of peace, . . . or engage in war unless actually invaded, or in such imminent danger as will not admit of delay." This is far from a thoroughgoing outlawry of war. Under its provisions a state may make war lawfully. And if, without the consent of congress, a state should keep troops or ships of war, by what means short of war could it be prevented from doing so? Yet for all practical purposes war among the states is outlawed as effectively as if there were a definite penal code covering all possible phases of the case.

Ultimately law in some form must be substituted for war in any form. Just what form such law will take and by what sanctions it is to be supported, can be discovered only by free and brave experiment. The scientific and true attitude is one of hospitality to all the light that can come from experiments in the past or from earnest and thoughtful proposals for experimentation in the future. Any of the proposals before the public has promise in it. None of them is demonstrably the true and final one. Only experience can tell. Social evolution advances by trial and error. Any reasonable experiment tried puts the public in the way of discovery and progress. To rid the world of war the assembled virtues of all reasonable proposals will be required. One may consistently favor several or all of them at once. At any rate the best course is not yet so clearly ascertained as to justify closed minds and controversy.

It is time to try something, and the program of the Federal Council of Churches offers a practical opportunity. It represents a careful assessment of the facts up to date, a mature judgment based upon those facts and the prestige

of a sane and responsible leadership, to a degree that warrants the acceptance of its proposals unless there are clear and conclusive reasons to the contrary. In considering one need not close his eyes or "make his judgment blind," but it deserves friendly consideration as a proposal for a practical approach toward the outlawry of war.

The Kitchenette Apartment and the Family Altar

HAVING married the young couple with due solemnity the minister in a final word urged them to set up a family altar in their new home. The bride, sketching in her mind the cramped space in the kitchenette apartment, exclaimed: "But, pastor, I don't see how we are going to lug another piece of furniture into our apartment." In order to meet this situation and with a view to providing both an altar and ritual of convenient size and brevity to fit the diminutive dimensions of the modern apartment, the Board of Missionary Cooperation of the Northern Baptist Convention has issued a handbook of prayer which is called "The 1927 Book of Remembrance."

A concrete case will best illustrate how this handbook of prayer may be used as a guide in family prayers or private devotions. Let us begin with the first day of 1927. We open the book to page six and at the top of the page find printed in capital letters, "NANKING UNIVERSITY," East China. Imagination is aroused and we have an impulse to get the atlas and find the exact location of Nanking in China, but we refrain and proceed with the ritual of worship. We read aloud to the family seated around the dinner table, which is usually the best time for the family to get together, "Interdenominational. Baptists cooperate in language school for new missionaries and department of agriculture and forestry." That is an interesting fact which leads us to inquire about our folk who are connected with this university. Here is the information we seek. "Mr. and Mrs. C. S. Gibbs, Coll. of Agriculture and Forestry (F), Mrs. C. S. Keen (F), Bertha C. Smith (F)." The abbreviations are obvious and the bracketed letter is explained in the glossary on page four. Then we learn from the request for prayer that these four people are new missionaries studying the Chinese language at Nanking university, and we are asked to "pray for new missionaries as they learn the language and adjust themselves to their work and colleagues." This is followed by the scripture for the day, Luke 1:1-25. The names of ten foreign missionaries whose birthdays fall on January 1 follow; if one cares to look up their location and learn about their work, he may do so by turning to the appropriate date printed after the name and appearing on another page. The ritual for the day closes with the historical fact that in 1867 John E. Clough, herald of a new Pentecost, organized the church at Ongole with eight members.

This bit of spiritual ritual may be read in a few minutes each day of the 365 days which constitute the year. No extra furniture in the form of an altar is necessary; no priest is required; no ecclesiastical sanctions are imperative. Any Baptist household or any individual may follow this cycle of prayer with increasing interest and with growing profit to intelligence and devotion. The book costs twenty-five cents and may be ordered from the Board of Cooperation of the Northern Baptist Convention, 276 Fifth Ave., New York.

The World in Transit

An interpretation of significant events in the light of Christian ideals.

Will American Liberty Be Taken Upon the Philippines?

No people can permanently enslave another and retain their own liberty. This maxim gives point to a pamphlet compiled by Moorfield Story and Marcial P. Lichauco, giving in brief form the story of the conquest of the Philippines by the United States. The pamphlet proposes an investigation by a committee of congress with a view to the independence of the Philippines. It bears the endorsement of sixty-six American citizens, including such honored Baptist names as W. H. P. Faunce, Helen B. Montgomery and William Green. Its indictment of the course of this government in dealing with the people of the Philippines is crushing. Every Baptist pastor in the United States ought to send ten cents for a copy to Mr. Kirby Page, 147 Madison Ave., New York. Maybe the American people will listen; maybe they will not. But the future of liberty in the United States depends largely upon their decision. The maxims of the Declaration of Independence cannot be nullified by us there and retain their validity here.

American Democracy Tangled in Its Own Clothes

Millions of citizens of the United States have performed with such patience as they might the ritual of another election. Some other millions of them omitted the performance. The season has arrived for biennial moralizing over the lightness of the vote and the decline of democracy. At some attention is due to the insufferably bungling method provided by law for the exercise of suffrage. We smothering democracy in its own clothes. Instead of exhorting the citizen to vote a circus-poster filled with things that he has no way of finding out, the time is ripe for a study of efficient democracy. The problem is to reorganize government by the people unimpaired and at the same time to secure efficient administration, to reduce the official turnover, to cut down the frequency and expense of elections, to simplify the process of voting, to extend actively the civil service and to prohibit utterly the use of corporate and corporate funds to influence elections or promote the interest of any candidate. The existing election system might serve a simple rural community but it is hopelessly inadequate amid the complexities of modern life. Democracy is a new technique.

Queen Marie Might Have Desired a Happier Parting

A bolt fell just as the Roumanian queen was leaving the United States. The restlessness of our people about the oppression of minorities in her country, long restrained by a desire to show due courtesy to a guest, broke the bonds at last. Sixty eminent Americans signed a petition for presentation to her before her departure, calling attention to the flagrant violation of the guaranteed rights of religious and racial minorities under her government, and calling for redress. The temper of the petition is expressed in the words of President Mullins of the Baptist World Alliance, who spent some time in Roumania about the date of the queen's setting out for America. He said, "Conditions for the Baptists in Roumania are as bad as they can be. Promises have been made without fulfillment, and no improvement has taken place. I should like to see the queen rather have Soviet Russia for the treatment of minorities." Upon the understanding that one object of her visit was to secure a loan, the protest was

carried to leading American bankers and seems to have been effective in that quarter. By hurrying away before the date originally set for her departure she escaped the humiliation of receiving such a petition from the people whose hospitality she was enjoying. Probably, after all, not Queen Marie but Roumanian bureaucrats are responsible for conditions in Roumania.

Equality Cannot Halt At the Economic Boundary

A word for which the world has been waiting is said. Gustavus Myers in the *Century Magazine* develops the thesis that having achieved a substantial measure of religious and political equality, civilized peoples are now ready for the next stage, namely, economic equality. Of course the doctrine is not new. But hitherto its advocates have been those pestiferous pioneers of human progress called radicals, and what respectable person would listen to a radical? Now, however, it has found respectable utterance, and by and by it will be orthodox. There seems to be nothing explosive in his statement. Specifically he would limit inheritances. But suppose that in spite of such a safeguard economic inequality should still persist, what is to be done next? Is there any stopping place short of industrial democracy?

Spare Us, Professor Shotwell! Are We Both Simple and Sinful?

That Miss Columbia is regarded in Europe as a haughty and headstrong sister is increasingly manifest. In fact, she finds a certain zest in an occasional display of hoydenish manners by way of asserting her self-sufficiency, her inevitability and her preemption of a place at the head of the receiving line. She is the new and free woman. She is the pioneer of progress. She wears a star on her brow. She can muster the forces of empire. But comes now Prof. James H. Shotwell, who is a connoisseur in the ways of nations, and says that Americans seem naughty merely because they are naive. They do not know the world. They are a generation behind the times and are not aware of the fact. They have collectively a nineteenth century mind. This is dreadful. It wounds our unsophisticated pride of sophistication. It compels us to see ourselves as—well, as we are.

Americanism Is One Thing Americanisms Are Another

Americanism is a definable cult. At its heart is a cluster of political maxims concerning human rights. These maxims are embodied in the Declaration of Independence and the constitution of the United States. They are America's great charter of democracy, her contribution to the doctrine of civil society, the chart of all of her legitimate processes of government. They are that symbolism in the stars and stripes to which the true American lifts his hat; he scorns and refuses to salute the perversion of the flag to baser meanings and uses. But Americanisms are those maxims or habits of prejudice, ignorance or crafty and unscrupulous self-interest which Americans have superimposed upon or substituted for true Americanism. They usurp the functions of social control, set up false standards of right, assume a tone of authority, wear the robes of patriotism and wave the flag. In them rather than in true Americanism originates the tide of displeasure which rises against the United States among other nations. The great task of Americanization is to convert and confirm Americans themselves in the spirit and teaching of true Americanism.

A Canticle of Sunshine

By F. W. BOREHAM

The World Pulpit begins a unique ministry with this issue of "The Baptist." From a remote part of the earth's surface and yet from one of the most progressive nations, comes the first sermon from the heart of that prince of essayists, Rev. F. W. Boreham. Other sermons will appear frequently until we have completed the series which represents the preaching and teaching ministry of pastors and missionaries in all parts of the world where Baptists are organized for Christian service.

I LIKE to think that, included in his rich and varied repertoire, David has a Canticle of Sunshine. In the heavens, he says, God has set a tabernacle for the sun which is as a bridegroom coming out of his chamber and rejoiceth as a hero about to run a race. His going forth is from the end of the heaven and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

A thousand astronomers have taken our breath away as they have expatiated upon the size and splendor of the sun—a ball of fire more than a million times the size of this planet, shooting forth flames fifty thousand miles in length.

A thousand poets have struck their lyres in praise of sunshine, and have extolled the pageant of lovely light and somber shade which it leads forth.

A thousand tribes have gazed in reverential wonder at the sun shining in his strength, and, falling on their knees, have hailed him as a god.

The sun is *terrible*! cry the astronomers.

The sun is *beautiful*! sing the poets.

The sun is *divine*! exclaim these pagan devotees.

In exquisite imagery, David sums up all that they have said. The sun, he says, is like a bridegroom coming out of his chamber: he is like a champion about to run a race. And then, with a startling flash of spiritual insight, he reveals a truth that all the others missed. We have a ponderous literature penned in praise of the *light* of the sun—the violet and purple and gold that tint the hills at sunrise; the dazzling effulgence that bathes the earth in brightness at high noon; the riot of radiance that makes the sunset a gorgeous festival of color.

But David says nothing about the *light* of the sun. He extols its *heat*. And for three reasons.

1. When, under the guidance of the astronomers, I contemplate the sun—a furnace of fire a million times the size of the earth—I see that *heat* is its essential output: *light* is a mere by-product, valuable but distinctly incidental.

2. *Light* is superficial; *heat* is profound. *Light* glances on the surface: *heat* is all-diffusive, all-persuasive all-penetrating. The *light* is easily evaded. The photographer knows that. Darken the window or descend a mine, and you are beyond the sovereignty of the sunlight. But the *heat*! A mile beneath my feet at this moment there reposes a huge unshapely mass of rock that, from the foundation of the world, has been enswathed in impenetrable darkness. Never for a second has it beheld the *light* of the sun; yet never for a second has it been hidden from the *heat* thereof. From the core of the earth to its crust, there is nowhere a grain of sand or a speck of dust or a drop of water, or an atom of matter of any kind, that is beyond the influence of the sun's all-searching heat. But for the *heat* of the sun, the poles would be a thousand times more frigid than they are, and the tropics would be as icy as the poles. Everything and everybody is affected. His going forth is from the end of the heaven, and his circuit unto the ends of it and there is nothing



FRANK W. BOREHAM

WHOSE LATEST BOOK IS "A TUFT OF COMET'S HAIR" (ABINGDON PRESS).

hid from the heat thereof.

3. The *light* represents the things that we *see*, the *heat* represents the things that we *feel*: and it is by the things that we *feel* that life is dominated and controlled.

That principle governs every department of human experience. The entire history of mankind goes to show that men are more easily reached and more powerfully affected by the things that they *feel* than by the things that they *see*. In one of the finest passages in "Coningsby," Lord Beaconsfield shows that, without an exception all the great epoch-making movements that have convulsed mankind—the siege of Troy, the rise of the Saracens, the Crusades, the French Revolution, and so on—have been inspired not by the *reason*, but by the *emotions*. It was not that men's minds were illuminated by a new *light* it was that their hearts suddenly glowed with a new *passion*.

It is the heat that tells. *There is nothing hid from the heat thereof*. That is why the priceless evangel of the New Testament is not a system of philosophy, appealing to the intellect, but a love-letter, making its appeal direct to the heart. Let us open it and see!

II.

And, as soon as we open it, we discover on the very first pages an apocalyptic vision of rare significance and value. Here are the Prince of Darkness and the Prince of Light engaged, not in mortal, but immortal, combat. The weird struggle partakes of three distinct phases. The scene shifts from the solitude of the desert to a pinnacle of the temple, and again from the pinnacle of the temple to a mountain overlooking all the kingdoms of the world and the glory of them. Here, then, are three crucial tests—the test of *solitude*, the test of the *temple*, the test of the

world. We may fairly assume that these three scenes are intended to be representative, and that, in this threefold crucible, any hypothesis may be tried. How, I wonder, will David's law—the law that he stresses in his "Canticle of Sunshine"—appear if we view it from these three angles? Let us see!

III.

And, most certainly, in the solitude of the individual soul, the principle holds.

The heat thereof! The things that we *feel* rather than the things that we *see*! Of all the lords that bear rule over us, none sway us with a sovereignty so regnant, so absolute, so supreme as do our emotions. Confronted by the most vital issues that life presents to us, we follow our feelings in scorn of consequence. And, even in the realm of faith, it is *the heat thereof* rather than *the light thereof* that, in the last resort, proves most convincing.

"How do you know that there is any Christ? You never saw him!" demands Augustine St. Clare, taking his stand on the *light-principle*.

"I feel him in my soul, massa!" replies poor Uncle Tom, taking his stand on the *heat-principle*.

And every reader of "Uncle Tom's Cabin" knows how Tom's testimony triumphed. As Doctor Angus and Doctor Hile have so convincingly demonstrated, there is no evidence of the truth of Christianity so portable and so conclusive as an actual experience—a vivid, palpitating, personal experience—of Christ's rich grace. There is nothing but the *heat thereof*. "If," says Tennyson,

*"If e'er when faith had fall'n asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;*

*A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd 'I have felt.'"*

A warmth within the breast! The heart stands up and answers, *I have felt!* Let a man keep that fire burning at the altars of his soul and he will need no other argument.

Those who have read "Robert Elsmere" will never forget the tug at the heart with which they witnessed the terrible scene when Robert, having stated his abstract and academic doubts to his simple-hearted and bewildered wife, stuns her by announcing his intention of leaving the ministry. Bursting into tears, she flings herself at his feet, her arms thrown passionately around him.

"Robert, my husband, my darling," she cries, in an agony of entreaty, "it cannot be! It is a madness, a delusion! Come away with me, away from books and work, to some quiet place where he can make himself heard! We are overdone, overdriven! Be patient a little and he will give you back *himself*! What can books and arguments matter to you and me? Have we not *known* and *loved* him as he is, Robert? Have we not? Come!" That is precisely!

"I feel him in my soul, massa!" exclaims poor Uncle Tom; and his polished young master realizes that the old man has taken an impregnable position.

"I have felt!" cries Tennyson: that is "the warmth within the breast that melts the freezing reason's colder part." Have we not felt, Robert? Have we not *known* and *loved* him as he is? What can books and arguments matter to you or me?"

Happy the soul that is in such a case! The *light* is not despised. Truly the *light* is sweet and a pleasant thing for the eyes to behold the sun. It is, of course, good

for the mind to be illuminated with a clear and comprehensive perception of the entire landscape of truth. It is good to stand with Bunyan's pilgrims on the sunlit heights of the Delectable mountains and to see the gates of the Celestial city glittering in the distance. But such ecstatic experiences must of necessity be rare and fitful. *Light* is fickle. But *the heat thereof!* The soul that cries out, *I have felt!* the soul that shares the strong, sweet certainty of Uncle Tom and the simple unwavering confidence of Catherine Elsmere; that soul faces the world, the flesh and the devil like a knight in shining armor.

IV.

Our *second* adventure is the natural sequel to our *first*. It follows logically and inevitably upon it. For, coming to the pinnacle of the temple and gazing down upon the ecclesiastical architecture, the ecclesiastical equipment and the ecclesiastical activities below us, one conclusion becomes irresistible. Human nature being what it is—a thing of quivering emotions—the church must take things as it finds them and must discover some way of appealing to men on the ground on which they are most susceptible.

It may be fancy; but as I stand here on the heights of the temple, looking down on the courts and altars below, it occurs to me that the accents that come up to me are strongly tinged by ecclesiastical dogmatism, a little overcharged with theological technique. It is a thousand pities. Men's hearts are not melted in that atmosphere. Even in the Old Testament, the prophet was commanded to speak to the heart of Jerusalem. The Hebrew words indicate, Sir George Adam Smith tells us, that Isaiah is to stir the soul of the people as a lover stirs the soul of a lass when he makes his passionate appeal and, sweeping all before him, claims her as his own.

And surely the church's message—the story of the cross—is calculated to produce exactly that effect. Like David, Isaac Watts has a "Canticle of Sunshine;" but it is set in a slightly different key.

*Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, his creature's sin.*

*Thus might I hide my blushing face,
While his dear cross appears:
Dissolve my heart in thankfulness,
And melt my eyes to tears.*

In preparing my volumes on "Texts that Made History," it was my duty and delight to examine carefully the classic records of hundreds of the great historic conversions. And the thing that impressed me more than anything else was the fact that the great majority of these men—many of them hard-headed, cold-blooded, unemotional men—were overwhelmed, not by some unanswerable argument, but by a sudden realization of the wonder of the divine love.

The astronomers say that the sun is *terrible*. The poets say that it is *beautiful*. It is both. The cross makes the same twofold appeal. Viewed in *one* aspect, it terrifies me: I stand astounded, bewildered, dismayed. It seems to search my soul. Viewed in the *other* aspect, it unmans me. It dissolves my heart in thankfulness and melts my eyes to tears. And in either aspect, it is a stupendous message. There is all the difference in the world between being touched to tears by the tender pathos of a thousand love stories and—*falling in love yourself!* The same immeasurable gulf yawns between emotion with which a man hears, as a mere historical recital, the moving story of the crucifixion, and the emotion with which he suddenly recognizes, as his own personal redeemer, the Saviour who dies upon the cross. And it is the supreme

prerogative of the church to lead him to that sublime discovery.

It may be fancy; but as I stand here on the heights of the temple, looking down on the courts and altars below, the whole thing strikes me as a trifle cold. It is a thousand pities. If the human soul is more vitally affected by the thing that it *feels* than by the things that it *sees*, the church like the sun, must radiate *heat* as well as *light*. "I felt my heart *strangely warmed!*" says John Wesley, in his immortal record of conversion at Aldergate street, "I felt my heart *strangely warmed*, and did trust in Christ, Christ alone, for salvation." And, that very day, he set out to produce that revival—the greatest in our history—which saved England from the horrors of revolution and changed the face of the world. If the church could warm a few more hearts as it warmed Wesley's, it might easily repeat in the twentieth century its earlier triumph.

To be the faithful vehicle of the divine passion for the souls of men, the visible and audible interpretation of the flaming heart of Christ, the church must throb with human sympathy, it must be warm with sacred fervor, it must learn to love. Its atmosphere must be so saturated with sunshine that *there shall be nothing hid from the heat thereof*. Its services, however stately, reverent and ornate, must be like a sea of glass mingled with fire. The first men who walked with their risen Lord felt their hearts burning within them. His identity was concealed, but his intensity was felt: *nothing was hid from the heat thereof*.

It may be fancy; but as I stand here on the heights of the temple, straining my ears to catch the sounds that arise from the courts below, I seem to hear a superabundance of argument, of debate, of controversy. Again I say, it is a thousand pities. But the remedy is simple. Let me add an extract from the second volume of Mr. Wesley's "Journal":

July 5, 1748. We rode to Coningsby, on the edge of the Fens. Mr. B., a Baptist minister, had written to me at London to lodge with him. I was scarce set down in his house before he fell upon the point of baptism. We came close to the question and kept to it for about an hour and a half. From that time we let the matter rest and confirmed our love towards each other.

That strikes me as exquisitely beautiful. "We confirmed our love toward each other." *There is nothing hid from the heat thereof*. Heat is God's great melting, fusing, welding power. There is none like it. *Light* can be resisted by prejudice. I may argue with a man till the sands of the desert grow cold, and yet fail to convince him. The *light* does not penetrate. But if I can learn to love him, and to make him feel that I love him, my victory is assured. *There is nothing hid from the heat thereof*.

V.

Standing on this exceeding high mountain, and surveying all the kingdoms of the world and the glory of them, I beheld the principle in operation again.

For upon many of these nations—Africa, China, India, South America—the *light* of the divine love has never shone; but there is nothing hid from the *heat* thereof. The *knowledge* may not have reached them: but the *love* encircles them all.

That was the thought that sent Adoniram Judson across the seas. His conversion had been brought about by a studious but wondering contemplation of the Saviour's love. During the early days of his newly-found faith, one text was in his mind all the time: *the breadth and length and depth and height of the love of Christ*.

The depth and height—he knew something of the *depth* from which it could rescue and the *height* to which it could raise.

But *the breadth and length*—here was a new conception. It seemed to embrace the whole wide world. And yet the world knew nothing of it! The idea took such a hold upon his mind that he could think of nothing else. He was haunted by the vision of nations—nations that God love—dying in the dark. He started in his sleep at the thought of India, of Africa and of China. The situation so appalled him that he became incapable of study. Then, on never-to-be-forgotten day, in the course of a solitary walk in the woods, he reached his decision. His course was clear. Come wind, come weather, he must go! And, although there was no missionary society to send him, and no organization to equip him, he found his way across the seas and did a work that has been a rebuke and an inspiration to every subsequent generation.

The length and breadth of the love of Christ!

His going forth is from the end of the heaven and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

VI.

I was in the garden the other day when my companion suddenly bent down and laid her hand on the flower bed beside the path.

"It is quite *hot*," she observed, "the bulbs will soon be through!"

It is the *warmth* that brings back the beauty of the spring-time. That is the secret that we most need to learn. The husband and wife whose felicity has become clouded must, at any cost, recapture the ardor of their courtship. Argument is worse than useless; it is not *light* that is wanted. The minister who has lost his vision and his rapture must get back to the emotions amidst which he was ordained. If only the church can recapture the warmth, the glow, the fervor, the all-penetrating passion of early devotion, it will soon find itself singing with radiance its ancient hymn of fruitfulness, its sweetest Canticle of Sunshine: *For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come. And there shall be a new heaven and a new earth, and the former things—things pertaining to the chill and barrenness of winter shall all have passed away.*

Patience

SOMETIMES I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.

But such is not thy way, O God.

Not such is thy decree;

But deed by deed, and tear by tear,

Our souls must climb to thee,
As climbed the only Son of God

From manger unto cross,

Who learned through tears and bloody sweat.

To count this world but loss;

Who left the virgin mother's arms

To seek those arms of shame,

Outstretched upon the lonely hill

To which the darkness came.

As deed by deed, and tear by tear,

He climbed up to the height,

Each deed a splendid deed, each tear
A jewel shining bright.

So grant us, Lord, the patient heart,

To climb the upward way,

Until we stand upon the height,

And see the perfect day.

—G. A. Studdert-Kennedy in the Canadian Baptist

Catholic Toleration

Religious liberty is a God-given right for every human being.

BY JOHN CROSBY

THE article by Dr. J. S. Kirtley entitled "Catholic Contribution to Religious Liberty in America," which appeared in THE BAPTIST of Aug. 14, appears to have been the cause of considerable heart burning in Catholic controversial circles. I have had forwarded to me a letter from Robert R. Hull, secretary of the national Catholic Bureau of information, in which he states that he considers an apology is due to him for the remarks of Doctor Kirtley. I have also before me a copy of the *Sunday Visitor* in which he deals at considerable length with the alleged misstatements in THE BAPTIST article." I hold in brief for Doctor Kirtley and I do not know from whence he derived his information or to what works of Catholic reference he had access. I do, however, know this much, that Mr. Hull in his reply is using the recognized method of diverting attention from the main object, in making the statement that "all this is so well known you must express our surprise that even a Baptist should be ignorant of it," he is guilty of a breach of good manners.

Doctor Kirtley's thesis, as stated in his last paragraph, is perfectly plain. He states that whatever the present pretences of the church, the Roman Catholic body has not abandoned its claim to control the religious life of every human being and that it has never in a single instance recognized the right of any one or group to religious liberty unless it ever bestowed toleration upon any one.

No Compromise

Now, in the first place, it is impossible for the Catholic Church by its very nature to allow "toleration." It professes, and has a perfect right to profess, to be the infallible church, the divinely appointed guide to salvation, the repository of all ecclesiastical authority and the interpreter of all scripture. The creed of Pope Pius IV is as binding upon Catholics today as on the day in which it was promulgated—"Hanc veram Catholicam fidem, extra quam nemo salvus esse potest," which translated is, "This true Catholic faith without which no salvation is possible." It is clearly understood that I am not blaming the Catholic Church for its position. With its theological attitude it takes the only possible logical stand. There can be no compromise. Two positions only are logically possible, an infallible church with one infallible head, or the absolute individual liberty in Christ of congregational churches. I must confess that I for one would feel considerably more respect for the mouthpieces of the Catholic Church in both America and England if they did not attempt to throw dust in the eyes of the non-Catholic world by assuming a love for freedom of religious thought and teaching which by the very tenets of their church they are unable conscientiously to believe. If Mr. Hull can produce an example of a Catholic country which the church controls in which the open practice of any other religion is tolerated, I shall unconditionally withdraw any or every allegation I have made in this article. The first part of Doctor Kirtley's article deals with the "Toleration Act" of Maryland and the constitution of the Island. It is not a question of priority of dates or a question of the "undoubted authority" of Matthew 18:18, Andrews, "an undoubted authority" of whom I cannot now hear for the first time. The essential point is the conflict that lies between toleration and liberty, between the right to be allowed to approach Almighty God according to

one's own conscience and the inherent God-given right to practice one's own individual belief. No Baptist has stated yet that "outside a Baptist church there is no salvation." If he did, he ceased to be a Baptist.

It may interest Mr. Hull to know, on the authority of his own Catholic encyclopedia, that together with the twenty Catholic gentlemen constituting the first colonists, there were 250 artisans, mechanics and laborers, the greater part of whom it is said were Protestants. I do not know whether Mr. Hull has studied the psychology of the English people during the Stuart period, but it would be interesting to speculate on the probable fate of the twenty gentlemen in the event of their not granting toleration to the 250. In any case it was impossible for the crown of England to grant a charter to a purely Catholic colony, but the charter was granted on the clear condition that if toleration were granted to Catholics, the same privilege must be granted to Protestants. This toleration, therefore, limited as it was to Trinitarians, was the result of a charter granted by a Protestant king acting on authority from a Protestant parliament and is no more to be attributed to Lord Baltimore than the passing of the Catholic emancipation act was to be attributed to the bishops and clergy of the church of England.

Contrast this so-called toleration with soul liberty as preached and practiced by Roger Williams and incorporated in the constitution of his state. Hear his appeal to parliament: "At last to proclaim an absolute soul freedom to all people of the land to pray impartially so that no person be forced to pray or pay otherwise than as his soul believeth or consenteth," and his plea that the Jews be allowed to live "freely and peaceably among them."

Fellow Martyrs

Every Baptist student of history knows and feels that, in spite of former Catholic persecutions and intolerance, the persecution of the Roman church in England and her colonies during the penal days was an example of intolerance and cruelty only equalled by the darkest days before the reformation. We deplore this as a blot upon the Christian religion and we do not forget that Baptists suffered equally with them, but we cannot shut our eyes to the fact so ably brought out by Doctor Kirtley, that whereas Baptists suffered and bled for the principle of soul liberty, Catholics, to their honor, suffered equally martyrdom and the rack for their principles and for the reestablishment of an infallible church whose very existence depends on authority and the controlling and moulding of human thought into the unchangeable structure of the Catholic church.

Mr. Hull states also with perfect truth that there is no such ceremony as "cursing Protestants in Rome on Maunday Thursday." I am unable to find that Doctor Kirtley stated that there was. The bull "In Coena Domini," to which Doctor Kirtley refers, was, according to the Catholic encyclopedia, "A papal bull, so-called from the feast on which it was annually published in Rome: viz. the feast of the Lord's Supper or Maunday Thursday. The ceremony took place in the loggia of St. Peters in the presence of the pope, the college of cardinals and the Roman court . . . The main heads of the offences struck with excommunication in the bull are as follows: (1) apostasy, heresy and schism." I give an extract from the bull in order to show the extreme tolerance of its

promulgators. As Mr. Hull is extremely severe on Doctor Kirtley's translation of some Latin passages and for fear that we should not be scrupulously accurate I give it in the original Latin as well as in the English translation.

"Excommunicamus et anathematizamus ex parte Dei omnipotentis, Patris et Filii et Spiritus Sancti, auctoritate quoque B. Apost. Petri et Pauli, ac nostra, quoscunque Hussitas, Wicklephistas, Luteranos, Zuinglianos, Calvinistas, Ugonottas, Anabaptistas, Trinitarios, et a Christi fide Apostatas, ac omnes et singulos alios hereticos, quocunque nomine censeatur, et cujuscunque sectas existant; ac eis credentes eorumque receptatores, fautores, et generaliter quoslibet illorum defensores; ac eorumdem libros haerisin continentes, vel de religione tractantes sine auctoritate nostra et sedis Apostolicae scienter legentes aut imprimentes, seu quomodolibet defendentes."

"We do on the part of Almighty God, Father, Son and Holy Spirit and also by the authority of the blessed apostles Peter and Paul and of our own, excommunicate and curse all Hussites, Wicliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians and Apostates from the faith of Christ, and all and sundry other heretics by whatsoever name they may be reckoned, and of whatsoever sect they may be; and all those who believe in them or their receivers, abettors, and in general all their defenders whatsoever; and those who without our authority and that of the Apostolic See knowingly read or retain or print or in any way defend the books containing their heresy or treating of religion."

I am not endeavoring to assert that this bull has the force of an infallible utterance, and, to their honor, it was vigorously attacked by eminent members of the Roman church, but at the same time it was with various additions and emendations published annually for over 400 years in the presence of the sovereign pontiff, and can presumably be taken as the considered opinion of the church that issued and sanctioned it. It would be interesting to know how Mr. Hull explains it away. The glory of the church of Rome is its unchangeable attitude. If this bull was the expression of Catholic doctrine in 1870, and the benevolent doctrine of universal toleration

enunciated at the Chicago eucharistic conference is the opinion of the same church in 1926, where is the immutable authority of the Rock of Peter? As Mr. Hull doubtless remembers, this bull was not abrogated but superseded by the constitution of Pius IX, "Apostolica Sedis." I suspect that any non-Catholic who reads the current literature and past history of the Catholic church is forced to the opinion that on this point the Catholic church has not materially changed.

Mr. Hull expresses his surprise that "even a Baptist should be ignorant of the fact that Papini is a layman and as such does not speak with authority. It does not require a trained intellect to know, however, that he quotes from a papal utterance which it is to be presumed bears the necessary imprimatur. He states, and quite correctly, that the translation should read, "Moreover we declare, affirm, define and pronounce it necessary to salvation for every human being to be subject to the Roman pontiff," and goes on to explain that the circumstances of the time rendered this bull necessary. Here you have a definite statement by an infallible pope, Boniface VII, in his bull "Unam Sanctam," and no quibbling about dates or circumstances can alter the sense of this amazing utterance.

Again Mr. Hull says that Pope Pius IX in his allocution "Singularem quidem," expressly states that "non Catholics, who may be in good faith and incorrigibly ignorant of the claims of the Catholic church, will be saved." While deeply appreciating this generous statement on the part of the deceased pontiff, I should be glad to know as an uninformed Baptist if this is "tolerance."

To appeal from an infallible pope to another infallible pope, may possibly be sound Catholic controversy, but appears to the non-Catholic investigator as quibbling of an extremely unconvincing sort. The whole question resolves itself into the fact that religious liberty is a God-given right for every human being, Christian or heathen, Jew or Gentile, Catholic or non-Catholic, and the very fact that any church, Roman or non-Roman, presumes to "tolerate" other forms of worship is an intolerable and arrogant assumption of the power of Almighty God.

Evangelism Essential to the Life of the Church

By J. WESLEY ESVELD

A GREAT revival is coming because it is needed. Revival follows spiritual decline and sterility as spring follows winter. In every age when religion has come to its lowest ebb, there is always a saving remnant who long and pray for "times of refreshing." The revival of the soul always precedes the revival of the church and inevitably leads to it. But many who are desirous to see the church revived are unwilling to pay the price of soul revival that the church may be revived. The colored brother said, "I want full salvation but I dreads the process." Before inward renewal is reached, there must be much searching of heart.

The future grows out of the past, and any forecast that we may make touching the next great revival will be determined largely by the outcome of the forces now at work. Studying the present day trend of things, we may safely say that any revival movement in the future will be characterized by a deeper spirituality in every sphere of Christian service. It will give to material things a new evaluation by regarding them as means rather than ends. Just as science is coming to regard the final forces of the universe as spiritual, so religion will come to regard the final ends as spiritual. Judged by this standard, outward activities will be estimated by their spiritual values. Un-

der present conditions, churches are in great danger of losing their dependence upon spiritual essentials, thus disregarding the divine admonition, "Not by might or power, but by my spirit." It cannot be gainsaid that sometimes when an appraisal of what constitutes church success is made, spiritual values are left out. Is a church successful if it has a stately edifice, artistic music, an attractive liturgy, an eloquent and drawing preacher, large and admiring crowds and above all a well-filled treasury? Mere bigness is often mistaken for greatness, outward prosperity for spiritual power.

Dr. Charles R. Goodell, evangelistic secretary of the Federal Council of Churches, says that in traveling over the country he finds the churches, spiritually considered in a moribund condition. They are often bristling with outward social activities, having a name which lives while they are dead; he maintains that the only way that the churches can hope to be revitalized is by getting in touch with the Founder of the church religion. To be detached from Christ is to be separated from the source of spiritual essential and power. Many are putting a hope of the return of Christ in the place of returning to Christ. The movement needed is not a movement on the part of Christ toward us, but a movement on our part toward him. F

is the Lord longs and waits, and until this step is taken the superabundant essentials which our parched hearts so sorely need cannot be found.

The second essential is the endeavor to maintain the balance between the outward and the inward sides of evangelism. The religious revival whose passing many deplore and for whose return many long, was too introspective. It sought "it" when it should have sought "Him." The emotion of the soul was the object sought. Carlyle spoke with biting sarcasm of the early church, "With its face forever turned on its own state of mind, asking itself with torturing anxiety of hope and fear, 'Am I right? Am I wrong? Shall I be saved? Shall I not be damned?' What is this at bottom but a new phase of egotism stretched out into the infinite, not always the heavier for its infinitude." Never was there a grosser caricature. Carlyle had nothing to draw with and the well was deep. He simply did not understand the early Christians. It is true that they may have sometimes tarried too long in the confessional and have taken themselves too seriously, but that was not their prevailing mood. They emerged out of the darkness of self-inspection into the sunshine of faith. Their sense of sin was the background upon which was reflected the abounding mercy of God. From the contemplation of self they looked to Jesus and experienced the change which an Old Testament writer describes in these words: "They looked unto Him and were radiant" (V. Isa. 60:1). The prevailing mood of mind and heart was that of spiritual hilarity.

The thing which we must seek to avoid is the idea of complete experience, for we know well that such an idea hinders arresting progress. We must distinguish between adolescence and maturity, which many followers of Christ fail to do, with the result that a finished experience has often been put in the place of a progressive realization of the saving power of Christ. The advocates of the doctrine of the higher life have often caused unnecessary confusion by failing to see what modern psychology strongly emphasizes, namely, that the soul is a unit and that it remains intact through every change of experience. Until the close of the struggle is the sword exchanged for the crown. There can be no finality in religious experience. We follow a flying goal. The watchword of every struggling soul should be: "Not that I have already attained, or am already made perfect; but I press on, if perchance that I may lay hold on that which also I was laid hold on by Christ Jesus" (Phil. 3:12). Nothing tends more to the stultification of the religious life than resting in some rich and blessed experience of the past, instead of making experience a living reality in the present. Religion is life; it is a fluid, not a solid; it is plastic, not stereotyped; it is ever enlarging because it is ever growing.

Sometimes it advances by leaps and bounds, but more generally it advances by slow and sometimes painful steps. Its normal course is, "First the blade, then the ear, after that the full corn in the ear." But its progress is never uniform. There are times of decay as well as times of growth and in development there often occur "seasons" from which date new beginnings. But the one thing that is never reached is a stopping place. Until quite recently, the pendulum of religious interest swung decidedly to the side of personal salvation; but now swinging quite as decidedly in the direction of social salvation. We are coming to think of man not as an individual unit, but as an interrelated social being, tied up in the same bundle and possessing community interests that overlap all barriers of rank or race. This has given a new world view to our religious thinking. We are using the old words, "The Whole Wide World for Jesus," but we put into these old words a new content

of meaning. We think of the world intensively as well as extensively and desire that every part and particle of its varied life be brought under the sway of Jesus. This implies that the new essential of evangelism will put itself behind every movement of social welfare. But in doing this it will give equal emphasis to the personal side of religion. It will follow Christ's order of world redemption, working from center to circumference, from saved souls to a saved world.

The new evangelism will also be characterized by emotional expression. In some quarters much harm doubtless has been wrought by emotional overstrain. But an icy intellectualism has taken the place of emotion, and we have become ashamed or afraid to show our hearts. Evangelistic enthusiasm is at a discount, and we have become decorous and dull. But Christianity is a religion of the heart, and the heart must be allowed to speak. Deep devotion always stirs the emotions, and the emotions, as the word indicates, are the things that move. They are the power behind the ball that send it singing to its mark. The right attitude to be maintained is expressed in the words of Paul: "Be not drunken with wine, wherein is riot; but be filled with the spirit." And God knows that is the supreme need of the hour, though some of the laity think we need other things more. Religious emotion should be something "too deep for sound or foam," yet so impelling in its power as to carry the soul forward into consecrated paths of sacrificial service.

The new evangelism will have regard for the union of human and divine action in personal and social salvation. This may be illustrated by the first miracle of Christ, the changing of water into wine, in which the whole of his earthly work was foreshadowed. Jesus ordered that the waterpots be filled with water, and when this was done the miracle was wrought; so when we do our part in filling to the brim the vessel of moral obligation, the power of Christ, which transmutes the water into the sweet rich wine of the heavenly kingdom, is exercised. In the light of this principle the doctrine of sanctification as presented in the New Testament needs to be reinterpreted. It is set forth under two aspects as the act of God, and as the act of man. "The God of peace sanctify you wholly" is the way in which it is put under the first of these aspects. These words evidently mean that God accepts the surrendered life and sets it apart in its entirety for his service. He uses the whole man, body and soul. Under the second aspect the man consecrates himself to the service of God by giving his entire life, yielding his body as a living sacrifice, which is spiritual service. By this consecration of the entire man he becomes a chosen vessel for the Master's use. Holiness is wholeness. A holy man is not one who gives to the Lord fragments of his life but one who gives him all he has. This wholeness is realized in Christ. We are "complete in him."

Finally and chiefly, the new evangelistic movement, which is surely coming, will have its center and source in a first-hand experience of Christ. It will not attempt to live upon the stale manna of a past experience but will gather its manna fresh every morning. The thought of men must be fixed on Christ alone. We must not make less of him as an example of faith but we must make more of him as the object of faith. We shall not make less of him as a revealer of the Father, but more of him as the revelation of the Father; we shall not make less of "Jesus' way" but more of him as the Way; we shall not make less of his philosophy of life, but more of him as the Lord and giver of life, the one who has said, "I am come that ye may have life, and that ye may have it abundantly." In a word, Christ must be made central and sufficient.



The Devotional Life



The Anchor of the Soul

"Lay hold of the hope set before us; which we have as an anchor of the soul."—Hebrews 6:18-19

BY CHARLES FOSTER WEEDEN

RELIGION is a rudder, sail and star.

Have you ever been aboard a ship when the steering gear has broken? You know the feeling of helplessness, the uncertainty, the drifting with the wind and tide.

Carlyle puts the thought thus: "Let a night be never so dark or tempestuous yet the hope of the morning is a mercy and a light. How sick then they who are helpless. Everlastingness is the sting and poison of all miseries. Heaven is a day that shall never see any approaches of night. Hell is a night that shall never see any dawning of day."

A woman, with burning houses around her, fleeing for refuge carried the big family Bible close in her arms. That book had births, deaths, marriages recorded in its pages. Its teaching was the hope of that woman. Her earthly chattels were consumed but the truth, the instruction of that book anchored her soul to God. The book gave impressions of her Saviour, of a power that quenched the fires of sin in her soul. A Bible at Wayside Inn printed in German and Swedish is one of the valued souvenirs and curios. We get impressions of a desk, a coin, a flower, by touch; of color and shape by eyesight.

The Written Impression

So we get images of Christ upon our heart by continued impressions of him. The Bible is the written impression, a hope both sure and steadfast, and entering into that which is within the veil. What has steadied President Coolidge? Thoroughness, courageous fidelity to duty and a sense of spiritual values.

A broken-down Boston banker wearied unto death, facing a thirty days' lease of life has confessed that the loss of spiritual sensations appalled him. He had not prayed for ten years. He now declares that his only escape was through a dominant faith in God. Wall street, Downing street, State street



call for the faith of their childhood, a faith which has its basis in religion. Only confidence in God will reestablish political life, personal character and saneness in the business world.

To be without food means gnawing hunger; without raiment, coldness and shame; without money, worry; without friends, a lonely and forlorn life; without hope, insanity; without God, the loss of everything worth having.

You have noticed in some humble homes a picture you could hardly dignify by the name of painting, yet it expresses a great idea, a Father's love.

The Soul's Anchor

The picture portrays an angry sea and leaping waves; in the midst of the storm is a rock, and a cross is imbedded in the rock; a figure is seen clinging with both hands to the arms of the cross—Calvary as an anchor to the soul.

General Armstrong once said that this creed was enough for him: "Simply to thy cross I cling."

Every man is driven to that sometime in his life. It has been said that no great work or character of literature was ever created without sin at the center, from the "Prometheus Bound," by Aeschylus, to Dante's *Inferno*, Macbeth, Othello, Faust, *Les Misérables*, *Romola*, David Copperfield, *The Dawn of a Tomorrow*,

The Blue Window. The twistiest thing in the world is human nature; the most awful fact of the universe is human sin. The most glorious hope in time and eternity is Jesus, Saviour of Men.

But there is always manifest the uplift of human love. That love is the strongest, the truest, the most beautiful, the most enduring when supported by the divine love, and that divine Father's love is best portrayed by the suffering in Gethsemane and on Calvary.

But a second picture is more suggestive still. It represents the same idea. I saw it in white marble in a Scotch home at Edinburgh. There is the same sweeping billow and perilous sea; the same cross imbedded in a rock; the figure now is holding to the cross with one hand and reaching down with the other to rescue a sinking form. It represents service as an anchor to the soul. Satan's craft is to lure you into discouragement. Whenever you are helping others you are never in despair. Coming to the Lord's table is our clinging to the Christ; this is the soul's anchor. The church needs to be held to its moorings, the nation to its Christian ideals. If only we were deeply interested, every church would be crowded.

The Autocracy of Service


Let us be thoughtful to stretch out our hands and draw others to the shelter, safety, forgiveness and love of the Father.

President Harding said, "I would rejoice to acclaim the era of the Golden Rule and crown it with the autocracy of service."


Hope in God, service, through sacrifice if you will, are anchors to the soul of the nation, the home and the church.

"How is it, shipmate?" was asked of a Christian sailor as he faced the last dark adventure. With a smile the answer came, "The anchor holds."

"Therefore, my brethren, so stand fast in the Lord, my dearly beloved."



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

Meeting Helps" on Devotional Topic for December 12 SEEING THE OTHER FELLOW'S SIDE

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "for all Baptist young people." Subscriptions to the "Leader" may be made through the B. Y. P. U. of A., at \$1 per year.)

The suggestions for the topic presentation in *Leader* are good and need not be amplified. However, if you do not care to use the "Three Episodes" as given, you may want to vary them slightly.

Have a blackboard at the front of the room. After the leader and perhaps one or two group members have presented the material under "For the Leader" and "How to Use the Golden Rule," someone else may go to the board and write a few harsh criticisms of one of the characters suggested in *Leader*—possibly "the Country Jake" which is given first. While he is writing, some one else may be writing the true story (briefly, of course) of the character criticized. Then the leader may read the criticism. When it finishes, the person at the back of the board may turn the board around to show the other side. The leader may, somewhat in surprise, read this also.

If you care to go to a little trouble, three large cardboard placards may be made, one side of each containing a criticism of one of the characters mentioned in *Leader*, the other side containing the true story. These placards may be displayed, first one side, then the other, as suggested with the board above.

The leader or a group member may make a few concluding comments about the days looking on the other side of a situation before making condemnatory remarks about a person, or passing judgment upon his actions.

"Listen, World!"

Some time ago Warren Avenue church, Detroit, Mich., had a combined meeting of the B. Y. P. U. and church. The topic was "Youth and Its Critics." It was a helpful meeting. Here is the speech which Emily Case, a seventeen-year-old girl, gave. It is worth reading and heeding.

When I heard my topic for tonight, "Facing Youth," I had several queer sensations. The first was surprise that I should be allowed to discuss such a topic before a church congregation. The second was joy and relief that at last I was going to be faced without

fear—because only when we face a state of affairs squarely can we hope to untangle it. Hundreds of articles and books have been written recently about modern youth. It would be impossible to review all of these. So I have taken a few and added the opinions of some of the young people whom I know personally.

The best way to get at the heart of matters is to list specific charges and try—being one of those queer and unexplainable creatures, a modern youth—to justify or explain these charges.

I have a big task before me, a task that has made me think, for I must try to give you older people the slant on life that we younger people have.

We are supposed to pet, drink, smoke, read literature that is not particularly uplifting, dance in a way that makes our mothers and fathers raise their hands in holy terror, and otherwise be as wicked as we can possibly be.

Let's begin with the first—petting. Modern youth is being raised under the wing of science. Naturally the contagion of science is spreading through its ranks. And young people, truly intelligent young people, with a scientific and rational view of life, decidedly do not pet. They recognize its dangers, its absolute unintelligence. I am not saying that petting does not exist; it does, but cannot you older people see that it is merely a gesture of defiance as is all the rest of the list?

Young people have been talked about until they are heartily sick of it. And there are some who think that they might as well have the name as the reputation. But intelligent young people whose energies are directed in the right channels are growing more numerous and are spreading the new doctrine that petting is really *declassé*. And if a certain class of young people cannot be reached by a more intelligent point of view, they can be reached through the channels of "fad." When they recognize that a "fad" is going out they immediately turn to the new ones. Unstable, I admit, but, thank goodness, most of our young people are

intelligent and wise enough to establish intelligent fads, which will in time cease to be fads, but will become established institutions.

We can dispose of the rest of the list in exactly this same way. These things are gestures of defiance, and as such I do not think we need to be worried about them. I do not mean that we should take them lightly, but I shall tell you why they should not worry us. Youth at the present time is drunk with freedom. Youth has always been rebellious. In the mid-Victorian period there was a new woman and people wondered what the world was coming to, but then youth couldn't get away with it simply because youth did not have economic independence. Today we have this independence, and as it is a new thing, some of us have not learned to distinguish between liberty and license. People say (perhaps your own mother has said), "Young people are so cock-sure." And they get impatient about it. But let me tell you a secret: The cock-sureness of youth is nothing but an effort to cover up its own doubts and weaknesses from a non-understanding and non-sympathetic adult world. Did any of you older people ever repeat a thing desperately to yourself to convince yourself of its rightness or wrongness?

The world has undoubtedly progressed. We have evidence of that in the auto, motion picture, radio and airplane. Naturally, trying to bring this generation up by the standards of fifty years ago, by ancient precept instead of modern practice, is sure to cause trouble. Youth has progressed with the world, and age does not approve. With abundant vitality youth experiments with new social forms which the adult world has not the courage to assay. Often the experiments are miserable failures, but they are experiments nevertheless. And how shall we learn except by the well-known method of trial and error?

I am not trying to condone the faults of youth; they are glaringly self-evident. What is not so apparent is the need for a fresh approach to the age-old problem of human association.

Perhaps I am very young in my thinking when I say that I cannot be terribly concerned over the whole situation. It seems to me to be a natural phase of a big scheme that is being worked out. I should like to live about 200 years more and watch the continuation of this plan. It ought to be interesting if we are to judge by this part of it. Judge Lindsay ends his book, "The Revolt of

(Continued on page 1285)

November 28 topic
FOLLOWING THE FRONTIER

December 5 Topic
THE UNIVERSAL SYMPATHY
OF CHRIST

For a full treatment of these topics
see *Young People's Leader*.



The Chimney Corner



Sandoe's Pocket*

BY ELSIE SINGMASTER

BY nine o'clock the November sun shone brightly into Sandoe's Pocket. The Pocket lay so deep in the high hills that it was late before the last long shadow shrank into nothingness. The first sunbeam was reflected from the windows of old Mrs. Gates' house, high on the western rim; the last set ablaze the windows of Miss Tinley's house and the schoolhouse, high in the east.

Mrs. Gates, whom the other inhabitants of the Pocket called "The Madam," had traveled; once she had lived in Hagerstown and several times she visited her sister in Gettysburg. Moreover Mrs. Gates had MONEY—that was the way Sandoe's Pocket thought of her fortune. Twice a year she received a paper which entitled her to draw \$20 from the post-office. Now, having moved from her house to a more lowly abode, far down in the very bottom of the Pocket, she was still to be distinguished; she had directed that her estate be devoted to the purchase of a MONUMENT—that was the way Sandoe's Pocket thought of Mrs. Gates' tombstone. The daughter of an itinerant preacher, she had proud ideas; it was natural that she should hate the thought of lying forgotten under masses of nettle and burdock.

HALF the inhabitants of the Pocket stood around Miss Tinley's little car, parked before her door. Miss Tinley was the teacher and a mysterious person. More often than not there was no teacher at all, because the Pocket could furnish none and no outsider would stay through the long winter. There was little pay and no companionship and when one was in, one stayed in. A few of the men could read, but none of the women in any of the twenty-five families knew A from B.

Mrs. Gates, it was true, was able to read and write both, but she was an exception to everything. She knew about the affairs of the world and about modern invention. Her neighbors knew nothing; they had no books, no papers. There was no telephone, there were no phonographs. It was 1925, but no woman had seen a train, though there were trains within fifteen miles, and none would venture to look upon a train. Only a few of the boys would ride in Miss Tinley's car and none would go far away. It seemed incredible, but even the spirit of adventure was dead. Miss Tinley had hoped to help them all; now she was afraid she could help no one. She had a favorite, young George Wolf, who

learned rapidly and who, she believed, had an exceptional mind, but he would not hear of going away outside the Pocket to school.

Why Miss Tinley had come, no one knew. She was no longer young—the mothers of five or six children reckoned her to be their own age, at least twenty-five—but she was still agile and good-looking enough to find some sort of husband. She was really capable. She could handle even a saw and plane, which was more than many of the men of the Pocket could do. Surely she could not expect to find a husband in the Pocket! In all its speculations in the tiny store and the cabins, the Pocket came nowhere near the truth, which was that it was the subject of an experiment. The state department of education was looking aghast at some of its rural communities and Miss Tinley was sent not only to teach but also to live. The Pocket showed plainly what would happen when God was forgotten and law was not kept. Miss Tinley lived with economy and simplicity, but in comfort and decency, as any of her neighbors might live if they possessed ambition and made a little exertion. Her windows were washed, her tablecloth was clean, and she let it be known that she bathed her body daily. When she shampooed her hair, she let it fly in the summer breeze and all the Pocket expected her immediate demise.

The discussion of her was general and continuous, but it was not taken part in at one time by all. The Pocket was divided by a feud, whose beginning no one remembered, but whose duration seemed likely to be eternal. The residents did not shoot one another at sight or from ambush, but they talked about one another with scandalous tongues. Occasionally a garden was destroyed, occasionally windows were broken, but no damage was done to life. The children of the Stoughs and Wambaughs and Starks sat on one side of the schoolroom, the children of the Saxs and the Yeatts and the Wolfs on the other. Miss Tinley was wise; she took things as they were and made no radical changes. When the women of the Wambaughs and the Starks and the Stoughs came to visit her the others stayed away. Then the Wambaughs and the Starks and the Stoughs stayed away because they were accused of toadying. Then no one came. In vain Miss Tinley planned entertainment and meetings; in vain she heated the schoolhouse. Gradually she gave up hope of reconciliation; she had, she believed, tried everything.

THIS morning the Saxs and the Wolfs and the Yeatts reached Miss Tinley's door first. They were a poor look-

ing crew, the untidy women were wrapped in old shawls, the unshaven men wore ancient suits of corduroy and dark woolen shirts. A few of the women had babies in their arms, but the proportion of the children was small; physically, well as in every other way, the dwellers in the Pocket were degenerating. They stood about open-mouthed waiting for Miss Tinley to come out. The occasion was notable: it was a month since Mrs. Gates died, and today Miss Tinley, her executor, was going to Hagerstown to settle her affairs and to buy the monument about which Mrs. Gates had talked all her later years.

"It'll be twenty feet high," prophesied old man Yeatts. Stretching up his head he seemed to reach almost twenty feet himself, giant that he was. He looked able for Herculean tasks but he could do nothing but shoot a few squirrels and occasionally and surreptitiously a deer.

"She can't bring no twenty-foot monument up the road in her car!" said her son-in-law, George Wolf, scornful. George was almost as large and even more able-looking than old man Yeatts and he did even less.

Suddenly an amazing statement was made in a clear voice. The Pocket had never heard its like.

"You oughtn't to say, 'You can't bring no.' That isn't grammar!"

"Grammar!" George looked threateningly at his mentor, who was also a son. "I'll grammar you!"

Miss Tinley came out the door. Blue-eyed, erect, wiry, the essence of energy and ability, she looked around smiling and at the same time wondering in her heart whether any one, even those to whom she had done the most, would care if she never returned.

"You're coming back tonight?"

"I hope to, before dark."

Miss Tinley stepped into her car. The older people feared it and crowded each other hurriedly aside.

"We'll have falling weather," prophesied old Yeatts.

Miss Tinley nodded without hearing what was said. She looked up sadly at Mrs. Gates' house across the Pocket. Mrs. Gates had been her understanding friend; now she had no one. But she could still do one thing for Mrs. Gates: she could obey her directions exactly. A glow came into her eyes. After the hope of helping the Pocket with thanks to Mrs. Gates, not quite extinct.

(To be continued)

"They's allus talkin' 'bout doin' nothin' but," said an old negro. "Well I see right to hold my haid up—I just do my two bits. I gib em twenty-f cents!"

*This story appeared in the October issue of the Woman's Home Companion, and is reprinted here by special permission of that publication and also of the author.



BOYS and Girls



Two and Two Make—What?

TIMMY said they made four. "Of course they do!" said he. Peggy decided they didn't have to—at least not when they were stamps.

Timmy said stamps and potatoes and elephants and needles and engines and eggs and balls and pansies and airplanes and steamboats and shovels and feathers and—and pins "and everything" were all-a-piece; they were just—things. And everybody everywhere knew that two and two made four. Timmy got quite red in the face about it. It was lovely to see him so desperately in earnest!

But Peggy was just as much in earnest. She said two and two made something else, ever and ever so often. And with that she sallied forth, down the front walk, along the street, and into a neighbor's house. Timmy watched her carefully: sisters were certainly the dearest and queerest persons. Almost, you hated them, sometimes. But down underneath you knew it was just because they were older and wiser and put on airs, as if a few years made all the difference in the world.

Timmy decided to go to the one really important person whom all sorts of important people in town came to consult. So he hurried quickly to Uncletim's office in the bank.

"Uncletim," said he, as man to man, almost as banker to banker, "can two and two ever equal anything but four?"

Uncletim placed the tips of the fingers of his left hand against the tips of the fingers of his right hand, which is quite the correct way for all bankers and important people to act when thinking, the result of course inclined slightly to the left or right, which ever seems more convenient. He hemmed and hawed a little, and also, so that Timmy was impressed that this was indeed a proper and dignified interview.

"Yes," said Uncletim, "two and two do make more than four. What do you ask?"

"Peggy," he sighed. "She's acting too queer. She's going from house to house, looking at the front door, almost as if she was an agent or something like that. And she says it's stamps—stamps that make the difference, I mean. But I said, 'I guess I ought to know, that stamps and elephants and thimbles and twogs and buttons and pansies and parines and pins are all-of-a-piece, 'things.' I guess I mentioned a lot of other words to her, but you see what I mean, don't you? How are stamps any different?"

Uncletim was mystified. But a banker never admits that he is baffled by anything financial, so Uncletim shook his head wisely. "One should not give away

The Explorers' Club

CONDUCTED BY MARGARET T. APPELGARTH

state secrets, my dear young nephew. I shall invite myself to dinner at your house and we shall see what we shall see, Peggy permitting. *Stamps? Well! Well!*

Timmy departed. He decided to see what he could see first, for himself. And as an experiment he wrote down two, then another two beside it. Instantly he chuckled loudly.

"Ah ha!" cried Timmy. "Of course! *Twenty-two!*" And feeling very clever, he decided to play detective with Peggy for the rest of the afternoon. And sure enough, he found her still going from neighbor's house to neighbor's house. She had a little book; it looked like a blankbook. And the neighbors always smiled at her. They went away from the door; they came back with something they seemed to enjoy giving her. It was all a great mystery! You can hardly blame Timmy-the-detective for hiding in a nearby bush at the house, where, as plain as day, he could hear Peggy saying:

"Oh, Mrs. Pelham, have you a book in the house?"

"A book? *What* book, Peggy Hatha-way?" and Mrs. Pelham laughed.

"Oh, just any book! You have one then?"

"*One?* Why, I have hundreds of them, dear child, maybe thousands, I don't know."

"Oh! I see!"

Mrs. Pelham looked mystified.

"What's it all about, anyhow?"

"Well, I'm trying to get you surprised and perplexed and interested, as good agents should. Er-er-er—do you think you are a bit perplexed and interested already?"

Mrs. Pelham laughed heartily: "I'm mystified completely!"

"That's just lovely," Peggy sighed. "You see, first I had to be sure you had a book. And next I'd like to know if you have even one book you think I'd be interested in reading?"

"Indeed, I have! Do you want to borrow one, dear?"

"Oh, no," said Peggy. "I'm just asking questions! You see, over in India and China and all those places in the Orient there aren't books for children, and it doesn't seem fair. So in every house where American friends of mine have even one book for children to read I'm asking if they'll please give me one red postage stamp, a *new* one, of course, because if enough of these stamps get collected, then a book—just *one* book—can be translated for the children of that nation. You wouldn't mind giving

me just one stamp, would you, Mrs. Pelham? For a Christmas present for a bookless nation of children?"

"*I should say not!*" said Mrs. Pelham, smilingly, "I think it's a splendid idea! Just wait a minute." And away she rushed to her desk. When she came back she had more than one stamp.

"Peggy dear, you'd be thrilled to have all these, wouldn't you?"

Peggy gasped. There was so much redness that she was indeed thrilled.

"Oh, I never dreamed you'd catch on about it so nicely," she said, in her quaint little way. Then she took her notebook and opened at a page. "This is your page. I'll write your name here, and I won't paste in the stamps because, you see, I've got to mail them unpasted to Miss Applegarth . . . oh well, you wouldn't know her name. But I certainly do thank you just lots and lots."

"And I thank *you*," said Mrs. Pelham.

Now of course Timmy was beginning to understand Peggy's mysterious reference to stamps. He had a sudden notion.

"I'll start in making two and two equal twenty-two myself," he decided. He dashed through backyards to the next street, where he began just as Peggy had begun, continued just as Peggy had continued, and ended just as Peggy had ended, except for the fact that he had no notebook. And people gave him stamps just as they had given them to Peggy. It was amazing! It was amusing! It was delightful! And of course it was so absolutely worth while.

By the time Uncletim came to dinner he found two eager children waiting for him.

"How much do two and two make?" they shouted.

"Twenty-two, if they're stamps all sitting in a row!" he smiled.

And it occurs to me that what Peggy did, and what Timmy did, you can do. Just read our boys' and girls' pages for Nov. 13, 20 and then mail your stamps loose in a sealed envelope with your name and address to:

MISS MARGARET APPELGARTH,
14 Arnold Park, Rochester, N. Y.

(Continued from page 1283)

Modern Youth," by saying: "It is hard to look at a thing that is near and yet see afar; it is hard to draw ones breath in mortal pain here in the valley of the shadow and yet remember the hills from whence cometh our help. It is hard to believe in God more and man less, and yet, paradoxical as it may seem, we find that believing in God more gives us unbounded faith in youth, modern youth." At any rate, it is a wonderful experiment."



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

WE SAIL SOON

In about a month Northern Baptists will be embarking on a tour around the world. There is no age limit and children are looking forward to the sailing date, Jan. 1, 1927, as eagerly as their elders. No Baptist family can afford to miss this opportunity of circling the world by the same route our missionaries have taken. Do not fail to get a ticket if you have not already done so.

A CHURCH AT WORK

IN PORTO RICO

Miss Alice L. Ryder, missionary at Puerta de Tierra, Porto Rico, writes: "At the conference of Baptist people in the spring, it was decided to begin a campaign to raise funds for the evangelizing of our island with the special motive of building a chapel in a much-needed section of the island. The plan accepted was on the basis that each Baptist was to put aside each day a certain amount toward this endeavor. Because our church is interested in a special district near us, we decided to double that amount and divide the results between the two fields. Great interest was manifested throughout the campaign which came to a close in May. At this time the offerings were brought in at a special meeting and scenes of the advancement of the work in Porto Rico were shown. While the pictures were being exhibited, behind the screen a chapel was built of the receptacles, small barrel banks, which had held the money. Needless to say, our people rejoiced in this privilege that was theirs."

A BIT FROM THE WEST

Miss Mildred Cummings, missionary supervisor of the western district who has just returned from a trip, tells us of the Mexican work in Phoenix, Ariz.: "When we arrived in the city we were glad our summer clothes were in our suitcases because even so early in the morning we realized that it was going to be much hotter than we were used to."

"We went directly to the mission and saw an attractive, light-colored building, built in true Spanish style. Regular Christian-center activities are carried on each day of the week. Bath tubs in the building have proved a welcome convenience. We enjoyed worshiping with the good people on the Sabbath day. How joyfully the gospel songs were sung, but their prayers touched us more

than anything else. Their hearts' joys and sorrows were poured into the ears of a Father who knows and understands.

"Fourteen of the Mexicans and the missionaries held a service in the jail in the afternoon. A more reverent, interested, attentive group than those prisoners, as they listened to the story of salvation, I have never seen."

WORTH-WHILE BOYS

"The Chinese boys' home and orphanage in Berkeley is the only place in America where the neglected Chinese boy can find a home. Often the juvenile court sends boys there. We have fifty there now and have had to refuse four boys because we had no funds for their support. It is really preparing missionaries for the foreign field. When ten of the boys were baptized I asked each to write a letter expressing his hopes and desires. Every one of these boys, whom we are educating both in English and Chinese, expressed a desire to go back home and carry the gospel."—C. E. Tingley.

CHRISTMAS SUGGESTIONS

All churches are reminded that state offices are supplying special envelopes of decorative design for the Christmas offering. This offering is being promoted again by the women of the denomination and every member of every Baptist church, congregation, Sunday school and young people's society is urged to help make the 1926 Christmas collection a record one. It is a good plan for each church to decide on a definite date for collection of the envelopes, whether it be on Sunday, Dec. 26, or at the time when the Sunday-school Christmas program is presented. Be sure that all envelopes given out are accounted for.

The Christmas offering will count on the church's quota for 1926-1927 for the missionary work of the denomination. Special mention will be made in the denominational press of the state and district which report the largest contribution.

One successful method of using the special envelope is to go through the church membership list, write down the names of those who make no regular missionary gift and follow with a personal call upon such non-contributing members, leaving the envelope with an explanation of its purpose.

A UNIQUE PLAN

First church, Phoenix, Ariz., used novel method to stimulate interest in meetings of its young people's union known as the Hi-B. Y. P. U. The members of the church were told that there was doubt about continuing the union and that a decision would be made the next week. The next Sunday morning in Sunday school and church, a summons to a trial for that evening was read. said that the Hi-B. Y. P. U. had been accused—supposedly by the trustees of the church—of not living up to all its purposes and of not having done enough to make up for what the church was giving the union.

That night the trial was held and judge heard the charges presented by prosecuting attorney and the replies of the attorney for the defense. The witnesses were the officers of the union and the chairmen of committees. After cross-examination, it was discovered that there were many points in which the members had fallen short, but also many points in favor of the B. Y. P. U. Evidence was submitted to the jury and it was announced that the decision of the jury would be given in six months depending upon the work done and the enthusiasm shown during that time.

The members report much more interest in the union since the trial and many agreeable events have occurred. There has been an increase in members willing to take part in the meetings and many are giving more in the collections.

The Baptist literature bureaus and department of missionary education are announcing a new Christmas service—Baptist Sunday schools, entitled "Christmas Wise Men," by Rev. and Mr. Wilbur Nelson. It is free to Baptist Sunday schools.

Want Ads

Chaplain Frank M. Wells, "The Sole Evangelist", National Military Home, Leavenworth, Kan. Twenty-fifth season. T. open for fall and winter meetings. Pastor wanting Bible evangelist. Ter. Entertainment and \$50 up weekly according to financial strength of church.

For Sale by Judson Press. 1107 Mc St., Kansas City, Mo. "Christmas Joy" a new forty-minute play for children. eighteen to twenty-five characters. A humorous, full of teaching.



Among Ourselves



Regional Conferences in Europe—Significant Meetings in Spain, Hungary and Poland

By J. H. RUSHBROOKE

HALF of our time on the continent lies behind; and notwithstanding the great disappointment of finding ourselves unable to enter Russia the conspicuous success of the "regional conference" plan already appears. The World Alliance has become a reality in the homes of thousands of Baptists to whom it had been but a name. They appreciate the American Baptists near, and appreciate more fully the interest which foreign mission boards are displaying to their fellow believers throughout Europe. The action of the British Union in appointing Mr. Aubrey as its special representative has also been valuable. The fact that my countrymen have elected him their president and that this tour takes place during my presidential year, coupled with the designation of Mr. Aubrey to accompany me, has spoken eloquently of the rising interest of English Baptists in the continent.

President Mullins

One distinctive feature of this journey is the course that it represents—a presidential visitation of our communities by President Mullins. His devotion to the world-wide interests of the denomination has never been more conspicuously displayed than in his willing response to the request of the alliance executive to undertake such a visitation. It is an immense gain to our people—a minority in every country of Europe and in some small minority—to be brought into contact with one who represents both the world-wide fellowship and the large convention in existence. He invites in his own person the greatness of Baptists—their strength alike in people and in numbers. I rejoice that this eminent theologian and leader has made it possible to visit Europe and am sure that if next year he is able to do this hopes of touring the southern hemisphere—New Zealand, Australia, and Africa—on behalf of the alliance, will add to the glories of a historic journey and—what will appeal more to himself—to its inspirational force for our great community. That winning all hearts goes without saying and those who are privileged to travel with him find the fellowship a pure

are a party of six—Doctor Mullins representing himself directly representing the World Alliance; Doctors Gill and the American Baptist Foreign Boards; and Mr. Aubrey, the English Baptists. We have been fortunate in having also George W. Norton, Jr.,

a young American lawyer who has just completed his legal studies at Harvard and promises to render large service to the denomination. His grandfather and his father have been treasurers of the Southern Baptist Convention, and he has now been elected to the same position. His family is conspicuous for its support of good causes, especially of the Louisville seminary on whose governing body he serves. He is a charming companion and a man of great ability, though he restricts his public utterances to the minimum insisting, against all available evidence, that he is no speaker.

A Protestant Congress in Spain.

The *Baptist Times* which reached me a few hours ago contained Mr. Towne's compact but comprehensive account of the Barcelona meetings. It is to be hoped that their significance will be appreciated. Spain is not a Baptist country and its dominant Romanism shows no extravagant tendencies toward toleration. Yet the spirit of the age has so far asserted itself that in the greatest commercial city of that land an international Baptist conference has been permitted, not a large gathering, perhaps 500 at the most. There are few of our people in Spain, the cost of travel reduced to a minimum the attendance from Portugal, and Signor Mussolini's regulations, that from Italy. Nevertheless, those countries with France and Belgium, were represented. The tone of the meetings was eminently satisfactory. The secular press was apparently instructed to ignore the gathering; but I doubt if anything since the reformation has been

more significant for Spain than that this congress has taken place. Doctor Mullins' address on "A Self-Consistent Baptist Message" will live and bear fruit. He and I spoke three or four times; the absence of an Italian (detained by Signor Mussolini) threw upon me, at the request of the local committee, the responsibility of dealing with "The Centrality of Christ." Doctor Gill, whose board is doing so much for Spain, read a fine paper following the general line of his address at Leeds on "The World Significance of European Christianity."

Budapest: Crowds and Enthusiasm.

Barcelona moved me deeply, as it would any one who looks below the surface. Probably we shall find nothing more significant. But Budapest needed no effort of understanding. Here, in an atmosphere of liberty, with the cultus-minister represented at the welcome meeting by one of his leading officials, the Hungarian Baptists had organized to purpose. The big opening meeting in one of the largest halls of the city gave the keynote of enthusiasm and unity and I had the privilege of introducing there the visiting deputation, now enlarged by Mr. Aubrey's arrival. He will probably tell of the wonderful music at that meeting and at the still bigger closing demonstration with nearly 3000 people present, and of the remarkable services on Sunday. The conferences proper took place in the German church, and an interested attendant throughout was the widow of Heinrich Meyer, the pioneer of Baptist work in the country, a gifted expositor of the scriptures as well as a great evangelist.

Impressions of Budapest are vivid and varied. In the beautiful Hungarian capital strong deputations attended from Roumania, Jugo-Slavia, and Czecho-Slovakia as well as from Austria and Hungary itself. The Roumanians have still a bad time; recent changes at the cultus ministry in Bukarest are of sinister significance, and we listened to stories which leave little room for hope that the new government will declare a policy calculated to satisfy lovers of freedom. But the fine courage and the confident good cheer with which the brethren are facing their situation compel unqualified admiration. They have baptized 2300 converts this year, and hundreds are awaiting baptism. In Jugo-Slavia advance is most encouraging. The women are splendid; in Roumania and Hungary they are doing great things and it was good to hear their voices in the conference. Doctor Prochazka, and others represented Czecho-Slovakia, and Mr. Joseph Novotny who could not attend sent a letter of greeting. Need I say that Doctor Mullins had a huge welcome and a warm

The Golden Day

(Dec. 5, 1926, International Golden Rule Sunday)

By ARTHUR WALLACE PEACH

**THE guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill,
To join all lands and nations
In trust that shall not cease,
To make one day the golden day—
The golden day of peace!**

**No more do homes burn redly
In battle's afterglow,
But little children wait in vain
A mother's greeting low.
The world's great heart must succor
Frail hands that blindly grope,
And make of childhood's darkened day
A golden day of hope!**

**The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A golden day of love!**

response as he discoursed on the mission of Baptists and other themes? I had a glorious time at the huge closing assembly, and, speaking in German, was particularly fortunate in my interpreter, Mr. Adler, who translated my words into Hungarian. In meetings like these almost everything turns at times upon the competence of interpreters. Doctor Mullins and Mr. Aubrey were happy in having as their translator Mr. Baranyay, formerly a student of Regents Park and of Louisville.

The opening of the new session of the Hungarian preachers' school (now, through the liberality of a Southern Baptist woman, finely housed on the banks of the Danube just opposite the beautiful parliament house) took place on the day following the close of the conference. Doctor Mullins gave a great address; Doctor Gill and I were reminiscent; Mr. Aubrey, always happy with students, was much at home.

Baptist stock stands high in southeastern Europe, and it will rise after this conference. The secular press gave considerable space to descriptions of the larger meetings and interviews with Doctor Mullins and myself.

Extra Meetings: Vienna, Warsaw.

A few hours of waiting in Vienna enabled us all to attend a meeting at the new church building there. The building was by no means filled. For some reason our work is not prospering in this historic and beautiful city. The right leadership has not been found, and the advantages of a center teeming with students are not seized. Our meeting had been called, it is true, with only one Sunday's notice; as things stand at present in Vienna it was locally regarded as a good meeting—therein lies the disappointment.

In contrast to this—if I may depart from chronological order—stands the Warsaw meeting held at equally short notice. Vienna has a beautiful church building; Warsaw two inadequate and unattractive sets of premises. The larger building was overcrowded by a congregation of Germans, Poles, and Russians. Here I represented the alliance in Doctor Mullins' absence; Doctor Lewis, whose board generously assists the Polish work, and Mr. Aubrey also spoke.

Poland and Religious Freedom.

For some months past reports from Poland had disturbed my mind; it appeared as if a policy of repression was to be adopted. I am glad to record that the conditions are far better than I had anticipated. Careful inquiry elicited the fact that official interference was confined to a single district. A preacher was some months ago imprisoned for a day; meetings had been interrupted by the police and Bibles and hymn books seized. Elsewhere fanatical local outbreaks had occasioned anxiety, but these were neither numerous nor organized. By the good offices of the British minister, I was enabled in company with Mr. Aubrey to visit the ministry of cultus and to speak with the deputy minister. He received us courteously, and assured me that such interference as had taken

place was due to the indiscretion of a local officer and would at once be stopped. Baptist liberty of worship and preaching in Poland is complete. The only restriction is that if any general conference is called a few days' notice has to be given to the authorities. Their approval is not needed, but they have to be informed of the nature of the gathering—a not unreasonable condition in this part of the world.

Third Regional Conference: Lodz.

The least attractive of all great industrial centers of the world is Lodz, a city of 600,000 inhabitants, where only now are there the beginnings of a system of sewerage. Here German-speaking Baptists are strong, and we met in their chief building. The overflowing enthusiasm of Budapest was not at once evident. The absence of hand clapping during the meetings gives to American and British visitors the mistaken impression of lack of response. In addition, however, there was at the outset a real

difficulty. White Russians, Ukrainians, Czechs, Polish nationals, Germans from "Congress Poland" and from Posen (many respects different types), we gathered together. It was the first time that all these groups had met in unit conference and the coming together of these people, all dwelling in Poland but largely strangers to each other, was a definite achievement and a justification of the "regional conference." But various sections had to "find" one another, and as the program was carried through under the guiding motto of these conferences, conspicuously displayed in the church: "Giving diligence to keep the unity of the Spirit in the bond of peace," they did find one another. The process went on steadily from the "roll call" and Doctor Mullins' opening speech to the end. No hand clapping was needed to express the warmth of the closing meeting; the steadily strengthening sense of oneness and the growing enthusiasm found

The New Glory Song

ROBERT WHITAKER
IN THE "BAPTIST"

THE NEW GLORY SONG
Dedicated to my friend, John A. Eayl

ERNEST O. SELLERS

1 LO THE FIELD IS THE WORLD, AND THE SEED IS THE WORD, AND AS LARGE AS GOD'S
2 FOR THE WORLD, ALL THE WORLD; AND THE WORD, ALL THE WORD, AND WITH NO MAN AN-
3 THEN ALL OUT FOR THE WORLD, AND ALL ON FOR THE WORD; EVERY MAN TO HIS

LOVE IS THE CALL (IS THE CALL) LET NONE EVER DEBAR ANY HEART THAT IS STRIB-
OTHER MAN'S THRALL (OTHERS' HEAL) BUT WITH EACH ONE TO ANSWER AS EACH ONE HAS HEAR-
PLACE ON THE WALL (ON THE WALL) WITH A WILL TO THE WORK WHERE HIS TASK HAS OCCUR-

REFRAIN -
THERE IS GLORY ENOUGH FOR US ALL - THERE IS

GLORY ENOUGH FOR US ALL, (US ALL) FOR PETER APPOL -

- LOS AND PAUL - FOR THE FAMED AND THE PURE, FOR THE WEAK AND OBSCURE,
(APOLLAS AND PAUL)

D.S.

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max there, and radiant faces and happy
ces told of the joyful experiences of
four days spent together.

There was one shadow: after his open-
address Doctor Mullins contracted a
and I had to take his place on the
gram. It was easy enough, with Mr.
Abrey, Doctors Lewis and Gill and
Norton available, to provide all the
taking needed, but we were sorry to
s our chief. Happily, there is a fine
tish hospital in Lodz, and we made
comfortable in a private ward. He
mending and will probably be well
in a day or two, but we are all in-
ing that he shall not take risks. We
t keep him well for London on Oct.
22.

he secular press in Lodz has noted
conference and printed our pictures.
I brethren have organized everything
ressfully. Beyond doubt this "region-
conference" idea was inspired of God.
means much to the brethren; for us,
it has brought an enrichment of
ia. "We thank God and take courage."
Warsaw, Sept. 28.

Letter from Japan

By O. B. SARBER

INSPIRED with a keen desire to share
with our big Baptist family at home
e of the rare pleasures of our
ney from Gary, Indiana, to join our
ghter in Madras, India, permit me to
to tell the story of a Sunday in Japan
oute.

ur Baptist party on shipboard, con-
ng of Dr. and Mrs. Tilbe of Kalaw,
una, Rev. and Mrs. C. L. Conrad and
Charles, of Bassien, Burma, and
Vida Post of Himegi, Japan, Mrs.
er and myself, arrived at Yoko-
Saturday morning, Sept. 25, and
met by Dr. Tenney, Mrs. Bickel,
Willard Topping of Tokyo, Miss
fired Acock of Yokohama and Miss
Jesse of Sendai.

ter greetings and passing the cus-
officials, Miss Jesse escorted us to
ai, whence she had made the trip
that purpose. Another and most
welcome awaited us at Sendai, by
and Mrs. C. H. Ross and their son,
rt, and the foreign members of the
of the Sendai Baptist Girls' School,
Misses Allen, Haven, Newbury and
re, and "royal" is the mildest word
ig the courtesies and kindnesses
on Mrs. Sarber and myself during
e four wonderful days we spent at
ai.

we were delightfully domiciled in the
of Mr. and Mrs. Ross, on the same
ground with the school buildings.
ht and early next morning I accom-
ed Mr. Ross on one of his visits of
thes under his supervision. Our
ydown to the Sendai station, partly
gh the quaint, narrow, shop-lined
es of this characteristic northern
ese city, was crowded with new
trange sights, bewildering to such
ederfoot.

ur destination was Morioka, and our
ey northward by the comfortable
quite rapid railroad train lay up a
ing valley bordered on both sides

by green hills that assumed mountain
proportions part of the way. The wider
portion of the valley, miles wide in some
parts, was devoted almost entirely to
rice growing. For mile after mile the
paddy fields stretched on both sides to
the foothills, till one felt that here was
enough rice to feed the world, and yet
Japan imports great quantities of rice.

The methods of agriculture are primi-
tive and laborious, almost every phase
of it being hand labor. Brother Ross
exercised beautiful patience with the
running fire of "What's that?" "What's
he doing?" "What does that mean?"
but I was tucking away a lot of informa-
tion while the tucking was good.

Our first stop was at Hanamaka,
where we have a thriving young church,
with a native, unordained pastor, and
where nine candidates were awaiting the
coming of the missionary to baptize
four fine young men and five as fine
young women. We arrived just as the
pastor started his sermon, took off our
shoes at the entrance and sat on our
feet (or attempted to do so, the stranger
being permitted to substitute sitting
"tailor fashion") till the close of the
service. The time of our train on to
Morioka made it necessary to adjourn
at once to the river, about a mile away,
for the ordinance, as another service
was to follow the baptism.

The decorum and reverence of that
congregation of about forty, going to
the river, throughout the service there,
the return and at both services in the

Promotion

*(Written by Adelaide DeLong Huntley,
mother of Ralph DeLong who died, July
10, 1926, in Spokane, Wash., where he was
a deacon of Grace church. He was a young
man of tremendous spiritual power. The
author of the verses was assistant to Doc-
tor Hinson while he was pastor of the
White Temple, Portland, Ore., and for five
years assistant in Grace church, Spokane,
Wash.)*

OLAD OF MINE, the Master's hand
has placed
Upon your brow the shining heavenly
crown
Ere time had marred your radiant, manly
face,
Nor your free spirit years had broken
down.
When we have wiser grown and closer
live
To that great source of love and life and
light,
We shall not count our age by days and
years,
But by our heart throbs and our deeds of
might.

Counted that way, your life was long,
Each day a kindly deed, a soul help given,
That lifted up the sin-sick world to God,
And drew the erring sons of men to heaven.

Now life is thine, the more abundant
grace
Throughout eternities that never cease,
No obstacles to stay your onward course,
For all your toil at last is perfect peace.

church profoundly impressed the writer.
The service upon our return to the
church building was in the nature of a
welcome into church fellowship of these
nine new members by a similar group
baptized three years ago.

There is no furniture except the organ
and the thick mat, upon which the
people kneel, sitting back upon their
feet, a posture impossible to some of us
foreigners. First a committee of the
young people spread sheets of white
paper around the room in a rectangle,
spacing them for close sitting together.
Next food and fruit were placed upon
these sheets of paper, and we were all
invited to "sit up." The Japanese are
great for serving their food in exquisitely
neat packages done up in containers
made of very thin wood, like our berry
boxes, and consisting chiefly of rice
wrapped in edible seaweed, of pats and
moulded forms of food made from
ground beans and other materials, of
relishes such as salt pickle, raw or
smoked fish, raw cabbage, bamboo root
and ginger. Men cry these packages,
called "bento," on the station platforms
along the car windows, along with other
forms of food and drink.

A Love Feast

So, upon each sheet of white paper
here in the little Japanese Baptist
church at Hanamaka that Sunday after
the baptismal service, were placed a
"bento," an apple and a banana, and
after grace and a hymn we proceeded
with what might well be called a love
feast. The eating was interspersed with
short addresses by the young people
giving the feast, each in turn speaking
of his or her joy in the Christian life,
and giving words of welcome and
counsel to the new members.

On the way from the river Mr. Ross
suggested that possibly I would like
some buckwheat for lunch. Well that
sounded like home and I said I would
try some buckwheat, for I hadn't been
so very partial to "bento"; but imagine
my surprise when they brought to both
Mr. Ross and myself steaming bowls of
a brownish spaghetti, smothered in a
very savory sort of soup, and each a
pair of chopsticks. After a try or two
at the chopsticks I turned appealingly
toward Ross, amid the painfully sup-
pressed merriment of the company, and
he appealed to the pastor's wife, who
went out and soon returned with a
spoon, so I did get my buckwheat spa-
ghetti after all, and it was mighty good
too.

The pastor had asked Mr. Ross a
good many questions about me on the
way to and from the river, and so gave
me a gracious, and, from the length of
it I should judge, a rather complete
introduction, and assured me of their
interest in America, and their prayers
for a safe journey. We were compelled
to leave before the service was over, as
Japanese trains are never late.

Arriving at Morioka early in the af-
ternoon, we went around to a Japanese
hotel to secure our room and have the
inevitable cup of tea, and then we took
a stroll about the town. There was, of

course, no suggestion of Sunday, for Japan has no Sabbath; so we saw the city in its everyday life: shops out flush with the street, and no sidewalks, one-horse carts, the man leading the horse, only sometimes it was a cow pulling the cart instead of a horse, coolies with two baskets slung on the ends of a pole across the shoulder, streets ten to fourteen feet wide, walled-in homes with a garden in the rear, roofs of thick thatch or of tile, costumes with styles unchanged in centuries, and practically everybody walking on clogs—to keep them out of the mud—for there is no pavement except in the large cities.

Our wanderings ended at the home of the pastor of our Baptist church in Morioka, where we paid our respects and made quite a visit while the missionary talked over matters pertaining to the work of that field. By that time this sitting business had come to be simple torture to this scribe, and the pastor's wife noticed it and very graciously produced a chair from another room, and I hailed it as a life preserver.

We had time for supper at the hotel, and we had it in true Japanese style. Would I could describe it! It was an "eight mat" room, beautiful, but bare of furniture except a few fine Japanese pictures and framed sentiments of former distinguished guests, and the god-shelf in the "position-of-honor" corner.

A Japanese Dinner

The serving man came, and with much bowing, kneeling and with hands on the mat and face bowed almost to the mat, asked for our dinner order. Ross said we could have foreign food but I wanted it straight, so he ordered a full Japanese dinner. Again, would I could describe it! The brazier with its charcoal fire was already placed before us, with the "makings" of a smoke if we had so desired. Presently in came two serving girls with trays of exquisite lacquer, loaded with a bewildering array of Japanese food, in dishes and bowls both porcelain and lacquer. There were curry and rice, various forms of meat and fish, some of the last in thin slices delicate and tempting though raw, cakes and rolls of food past a westerner's finding out the composition of, relishes of bamboo root, cucumber, radish, ginger, etc., and the ever-present tea set. The girls served daintily and deferentially, but they did enjoy my attempts at the use of chopsticks. This time there was no pastor's wife to appeal to, and it was struggle through with them or go hungry, so along with what I could manage with the sticks, and by accepting a license of Japanese etiquette, i. e., lifting the bowl very close to the lips and gently inhaling the softer parts, I made out a good dinner.

Then at seven we went to the evening service at the church, which was followed by a lengthy conference between the missionary and officials of the church over their budget for the coming year. Privilege was given to ask the visitor questions which resulted in a happy conversation carried on with Mr. Ross as

interpreter. Of course we had to have tea and cakes again, so that it was near eleven when we returned to the hotel. Here we found our beds, thick, comfortable affairs made up on the floor. For the seventh time that day I had removed my shoes and left them at the house entrance, to proceed in toe slippers. Bed was most welcome, for my leg and back bones and muscles were crying for rest. Careful orders had been given to call us at 3 o'clock for the train back to Sendai, and prompt to the minute the serving man appeared and was "very sorry" to have to disturb us. The ride back to Sendai in the early morning when Japan was awaking to a new day made one pray that the "Son of Righteousness" might arise indeed in all his glory on this physically beautiful country. If our Baptist people at home could see and feel the needs of our work here as we are being privileged to do, this heart-breaking retrenchment, so blighting of late, would stop, and "forward" would become our rallying cry all along the home front.

District of Columbia

BY HENRY W. O. MILLINGTON

BAPTIST churches of the District of Columbia are cooperating heartily in the support of the evangelistic program of the denomination. A conference was held, Nov. 2-3, at First church with Dr. W. H. Geistweitz and Dr. W. H. Main as the principal speakers. The conference brought together a large number of people and constantly gained in spiritual power. The addresses given were timely and appropriate and there was a general expression of regret when the conference came to an end. The day following the conference was observed as a day of prayer by the different churches and, Dec. 3, all our churches will come together in a day of prayer to be observed at Calvary church. These evangelistic activities will continue through the coming months and will culminate in a co-operative campaign, Feb. 20-Mar. 6, each church having its own evangelist and doing its work in its own way, but coming together every morning at Calvary church in a united service of evangelism.

Second church has started a branch Sunday school at the corner of Seventeenth and East Capitol streets. A temporary building has been erected on a lot which was purchased a year and a half ago. Much of the labor on the building was contributed by members and friends of the congregation. The building is large enough to care for a good sized Sunday school. The building was dedicated Sunday afternoon, Oct. 17, at three o'clock. Rev. W. S. Abernethy of Calvary church preached the sermon of dedication. The Bible school was organized the following Sunday with a large attendance and the promise of constant increase in membership.

The Sunday school of Congress Heights church of which Dr. E. E. Richardson is pastor, recently held its annual meeting at which time the election of officers took place and plans were made for aggressive work for the com-

ing year. The attendance was large and the spirit was admirable in every way. The reports were of the best and the outlook for the future is better yet. Doctor Richardson has made an enviable record in Sunday-school work in not having missed a Sunday in twenty-three years.

Chevy Chase church held its annual banquet, Nov. 4. A turkey dinner was served. Reports of all the churches and organizations indicated unusual progress in every direction. This church is now three years old and under the leadership of Rev. E. O. Clark the membership is now 135. It has raised over \$12,000 in the last twelve months for all purposes.

Calvary church is making extensive repairs on its property. For several months a large part of the building has been torn up and is not yet ready for use. This church is adding to the comforts and conveniences of a plant already famous in that direction. On a recent Sunday Doctor Abernethy's subjects were "The Voice Out of the Cloud" and "The Lucky Fellow."

Dr. Mordecai W. Johnson, new president of Howard university and the first negro to hold that office, is already making his presence felt in the national capital. He is a Baptist who has had distinguished record in pastoral service and is being welcomed heartily by the negro Baptists of Washington.

Mexican Baptists in Convention

BY F. L. MEADOWS

THE seventeenth annual convention of Baptists in Mexico has closed and every member of the Puebla church feels that he has attended a spiritual feast. As Doctor Trevino of our seminary informed the delegates during his speech setting forth the enormity of the task before Baptists of Mexico, this was our first convention without the presence of a director and advisor from among the Baptists of the United States of North.

Until this meeting the writer had known Rev. Ernesto Barocio, pastor of the Monterrey church, but wishes to assure the churches in the states that they may have no fears that the work will lag under his direction. Doctor Ru could hardly have chosen from among American pastors another more able and more industrious for the kingdom's advancement, and surely none so well acquainted with the tasks before him. Not once did a motion during business meetings pass without his attention though he spoke only when interest waned or when others failed to press with enough force the importance of the proposition before us. The earnestness of his evangelical sermon on the closing Sunday night of the convention brought nearly a dozen forward asking that the prayers of the Christians present help them to find the light.

Credentials were received from six hundred and three delegates representing almost 700,000 Baptists in this republic. The work of both northern and southern boards

come together, so there is no north or south among Baptists of Mexico and no record was seen. In one of our cities, hardly able to support one church, there had been a division and a second church had been started, but delegates from both congregations returned united to renew their work.

Our convention is carrying on missionary work among two tribes of Indians in the southern part of the republic and plans to employ (with the Mexican Baptist Convention of Texas paying half salary) a missionary to go to the Indian settlements of the state of Chihuahua; so Mexican Baptists are missionary at heart.

Many of our visitors had never seen a hospital in Puebla so on the third afternoon the writer was given an opportunity to put our work before the convention. I asked how many would prefer having a God-fearing young man lead them into the land of unconsciousness when a surgical operation is necessary, urging the need of a trained nurse in every town so that the people might be taught how to preserve the physical temples of our souls. I did not get the convention to take over the maintenance of the student nurses training. For this work the woman's board is paying freshmen, juniors and seniors ten, twelve and a half, and fifteen pesos monthly for their books, clothing and necessities. The hospital provides room and board as well as uniforms. My suggestion was supported by Alfredo Cavazos, pastor at Mexico City, as well as by our local pastor, Francisco Correa; but Puebla is a long distance from our churches in the southern part of the republic which send girls to the Methodist hospital in Monterrey for training. Many of the pastors favored getting their churches on a basis of self support before accepting larger obligations to the convention budget, so the matter was not pressed in the form of a motion.

At the whole convention all agreed a Sunday morning was worth every sacrifice that may have been necessary to achieve. Our pastor had eight candidates from our mission at Papalotla (twenty miles distant from Puebla) to be baptized. We do not accept members as easily as you do in the states; we are questioned rigidly and then sent to the room while the vote is taken; before that some one must recommend the candidate personally and any opposing may speak. Two of the applicants were Indians who spoke no English, so had to be questioned through an interpreter. We did not have to the translation of their answers into English to understand that a genuine

change of heart had taken place—their faces were aglow with happiness. When the little old Indian man was asked who first spoke to him about the "evangelio," he began to cry, and the young woman interpreting also had to cry because it was her husband, who had recently gone to "the home over there," who first talked to him.

Many of the delegates stayed over two days to go out to Papalotla where, Oct. 11, a new Baptist church was organized with twenty-four members, one of whom, Isidro Flores, is acting as pastor. After the services "mole poblano" a chili gravy with turkey, like that used at weddings and other important feasts, was served to all by the members of the new church.

The convention meets next year with the Monterrey church and Mateo Gurrola, pastor at Chihuahua, is president.

La Bar of the Adirondacks

By FRED E. DEAN

HE NAMED this story himself, unconsciously, at the telephone. The long-distance connection was poor. "Hello, this is La Bar speaking. Can't you hear me? This is La Bar of the Adirondacks." He was recognized at once.

When any one thinks of La Bar, he thinks also of the Adirondacks; when New York Baptists think of the Adirondacks, many of them think also of La Bar. Twenty-five years ago last June he came to the little churches of Minerva and North Chester as pastor. Doctors had ordered him to the mountains, hinting that if he wished to live he had better obey. Evidently they guessed wisely, for La Bar is alive, vigorously alive, today at fifty-seven, and his schedule makes many younger men wonder how he does it.

His title is "special missionary of the Home Mission Society," working under the New York State Convention in the great Adirondack section, but few know his title, and fewer still, care. The unique

characteristic of La Bar's work is that it depends not in the slightest degree upon his title. He is friend and adviser to individuals, pastors and Baptist churches from Glens Falls to Plattsburg. Anywhere in the north country an acquaintance with La Bar will give you standing with some one in every community. In a village far removed from his home I ventured to offer a check. I was a stranger, but the check bore La Bar's name and was cashed without question.

At Minerva they tell you of Alice Jones, a student in Syracuse university. During the holiday season a friend, having forgotten her address, mailed a greeting to her in care of Rev. Mr. La Bar, Adirondack mountains. It was delivered promptly.

It was not ever thus. In the beginning La Bar found the people hungry for leadership and pleasant to know, but a great loneliness seized his soul. Other ministers were few and soon moved on. Many churches were closed, or had services only on rare occasions. As health returned, he faced a temptation to join the happy company who were going back to the country of more business, more people and more money. But he stayed, and in staying, found his life opportunity.

I wanted to know what La Bar himself thinks is his greatest contribution. When after a moment he raised his head to reply, his keen eyes glistened with moisture. "Dean, if these mountain churches and folk feel that I have been a real friend, I am satisfied."

I wonder if in this ambition we do not find the secret of the true missionary, not so much to build up statistics and institutions for some society back home, as to be a friend in the name of Jesus Christ to those in need of God's gospel of love.

During my stay a young man drove in from the other side of the Hudson. His baby was dead and he had passed four churches and three ministers in his long drive to find La Bar, whom he had not seen in years. I went with La Bar to the funeral. In a rough, unpainted cabin on the mountain slope the friends were gathered. No undertaker! Three rifles on the wall! The little casket rested on an old sewing machine frame. There were chairs for not more than six or eight; the rest of us stood, as did La Bar, cap in hand, during the brief service. Simply he spoke of God's gift of the baby, and of how their lives would ever be richer because of it, and prayed "for Hugh and his wife," that they might find comfort in God and a new anchor in the angel life of their baby. I watched the mountain friends, and I knew why "Hugh" had driven so many miles for



LA BAR OF THE ADIRONDACKS

CHUMMY TALKS BETWEEN FATHER AND SON
By Wallace Dunbar Vincent
Talks between father and son on games, sports, duties, habits, qualities and aims. Sixty chapters of instruction—interesting, helpful, informing.
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La Bar. They felt that this man understood them, and cared.

He likes to tell about Deacon McCane of Indian lake, who gave all he had to his church and trusted God for a pastor. But La Bar did not tell me that the deacon had fitted up a little room which he kept for the missionary. When I learned of this I questioned him. "Yes, that was a unique home," he said. "The logs overhead were papered with *Watchman-Examiners*. On the walls were pictures of former summer pastors, Martin S. Bryant, Milton Brelsford, Arthur C. Baldwin, Sam Bawden, and Harold Pattison." Can you imagine my eyes opening as he called this roll?

Several years ago the opportunity came providentially for La Bar to buy a farm near Minerva with a large boarding-house. Here he has lived since, happy with his family in the opportunity to be friends by the side of the road. Mountain pastors, hungry for fellowship or on business bent, drive in at this hospitable gate and stay as long as they will. Friends from other parts of the state are lodged for vacations. It was while "summering" in a part of his great house that I came to know La Bar. He never advertises himself. If you know him, it is because you have happened to find him.

Remembering his own loneliness of early days, he holds frequent conferences of the north country pastors. Often he entertains them in his own

home—a ministerial house party. The one which I attended was held in a little country church nestling half hidden on the mountain side. It was no hurried affair. There is time to live in the mountains. The closing session was held on the hilltop back of the church. There, overlooking the Hudson valley, with God's message beautifully eloquent in every view, each pastor told of his work, his problems, his hopes and aspirations. Then they prayed.

La Bar kept himself in the background as he put the pastors forward. Yet many of them were in the mountain pastorate at his solicitation, and some of them were sticking to baffling jobs largely because of their love for him.

These pastors are great men. I have fished, climbed mountains and lived with them, and I know. New York Baptists can be proud of their standing in the Adirondack section. With supreme missionary zeal these men fight sin, discouragement and loneliness in the back roads and mountain slopes and villages. And the central personality binding them to the north country and uniting them in a wonderful fellowship, is the Christ who lives and serves in La Bar.

Let us leave him there, where he likes best to be, on the mountain, in the midst of these pastors, praying through problems, seeing visions, radiating assurance, hope and love—La Bar of the Adirondacks.

Pacific Coast Letter

BY LEONARD W. RILEY

The Queen and the Elections

INTEREST in the northwest during the past week has been divided between Queen Marie and the elections as reflected in the big city dailies. It is amazing and amusing to see democratic Americans worshiping at the shrine of royalty. Several men of national reputation have actually been developing hard feeling over the question of dancing attendance on her royal highness, thus marring her pleasure and risking international good-will. The desire for "rank" is not confined to royalty. The injunctions of Jesus in regard to seeking high places for oneself and counting others better than oneself, touch a main spring of human relationships. Measuring up to his requirements is no small task.

The elections this year developed greater interest than usual. In Oregon there was more "mud-slinging" than in recent years. The results, however, testify again to the good judgment of the rank and file of our citizens. This is noticeable especially in the case of the measures submitted by the initiative and the referendum. The doubtful measures were defeated. Eastern Oregon is given a normal school and a tuberculosis sanitarium. This makes the third normal school in the state, there being one at Monmouth and another at Ashland. The exact location of the new one is not yet determined.

George L. White.

For the past fifteen years George L.

White has been identified with Baptist work on the Pacific coast. He was superintendent of the work of the Publication Society, 1911-1919. For the next four years he represented the Publication Society and the Home Mission Society. For the following three years he devoted himself to the interests of the Publication Society and the correspondence work of the Northern Baptist Convention. Recently he has become the western secretary of the Ministers' and Missionaries' Board and in such capacity will be welcome to the churches and conventions of the Pacific coast. Secretary White holds three degrees from the University of Chicago and a Doctor of Divinity from Grand Island college. His service has been of a uniformly high character, and the Ministers' and Missionaries' Board is to be congratulated.

Items of Interest.

Since the death of Walter B. Hinsdale, the associate pastor, H. L. Kempton, has carried on the work of the East Side church of Portland, Ore. Mr. Kempton resigned recently and it is reported that his relation to the church will cease Dec. 1, though his salary will continue until Jan. 1.

The church at New Plymouth, Idaho, erecting a new building. The Junior B. Y. P. U. has raised over 300 of the sum thus invested. The pastor is Herbert Jacobs.

First church, Bremerton, Wash., F. Leach, pastor, will hold special meetings in November and January under the leadership of John Currie, convention evangelist. In October the pastor preached a series of Sunday evening sermons on "Habits and Traits Character a Young Woman Desires, the Young Man Who Is to Be Her Husband," "Qualities a Young Man Desires in the Young Lady Who Is to Be His Wife," "Little Problems of the Married Life," "Home Makers and Brethren," "The Child and the Home." Another series ran in the mornings "Problems that Perplex."

The fiscal year of First church, McMinnville, Ore., W. E. Henry, pastor, ends with October. The treasurer's report showed a total raised for current expenses of \$4635 and for benevolence \$4237. This church has for many years maintained a fair balance between the two funds. "As much for others as ourselves" is a desirable motto for Christian church. The fact that this church is erecting a new building meanwhile holding its services in the college buildings, has not interfered with its usual ministrations.

Baby Chicks For Sale

Barron strain large type purebred White Leghorn baby chicks, \$10.50 hundred. Chicks are very strong and stand cool weather better than hot weather.

Everlay strain Brown Leghorns, \$11.50 hundred.

Sheppard strain single comb Anconas, \$14 hundred.

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Harmonious Statesmanship

By HOWARD B. GROSE
 SOMETHING happened in the life of the Young Men's Christian Association during the recent national council meeting at Chicago—something intangible, but full of hopeful prospect. One did not lay his finger on it; it was evidenced merely in the earnestness of the quiet listening attitude of the members, the corner chats in the lobbies, the rooms of the Edgewater Beach Hotel, the air of congenial assurance that pervaded group meetings. It was a feeling of satisfaction in the successful ending and humanizing of a huge ma-

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 14 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padel, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and wills addressed to any officer named will be held as confidential and will receive prompt attention.

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"Transylvania" sailing Jan. 29

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chine, designed to encourage and help young men and boys throughout the world.

Two years before at Buffalo, the national council, inheriting some of the functions of the old international committee, was an infant, kicking in its cradle. At Washington a year later, the council seemed to be passing through the period of adolescence; none knew quite what to expect, and many displayed symptoms of uneasiness, of suspicion perhaps, and of doubt.

But adolescence is past; the creature, born for a purpose, has matured. At Chicago, the national council functioned as an adult, every one of its component parts being in perfect harmony with every other; and when the session adjourned, Oct. 29, after four days' intensive work, there was a feeling on the part of the nearly 300 members assembled that something definite had been accomplished. More, each seemed to possess anew a proprietary interest in the council, and to have gained satisfaction from a complete knowledge and faith in what was being done and planned.

As John S. Tichenor, associate general secretary, said: "The council has at last proved itself a workable unit." Certainly that means progress.

The conference sessions were free from wrangling. A piece of statesmanship derived from the World's Conference at Helsingfors, and set in action by Dr. John R. Mott, accomplished wonders in that direction. Shortly after convening, the conference was broken up into groups. In secluded corners these bodies dug into their work, and dug into it so hard and so thoroughly that when the budget finally came onto the floor of the council meeting, pared to provide for expenditures of \$4,084,715 during 1927, there was no hesitation about accepting it.

The men knew what that budget contained; they knew it item by item as they perhaps had never known a national budget before, and they willingly lent it their support, with the understanding that if any portion of the \$2,950,577 required contributions should prove unavailable, the general board should have the power to make reductions where reductions seemed most feasible without endangering the work. Specifically, the budget calls for general board expenditures of \$288,203; home division, \$1,449,-

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663; foreign division, \$2,248,170; personnel, \$98,677.

The conference did not make a pronouncement on military training, holding that "in the absence of information as to the opinion of the local associations, who are autonomous, self-governing units, reserving to themselves the right to represent their own views on matters of this kind," the national council "considers that it cannot with propriety pass judgment for them on this question." While not included in the resolution, a feeling was evident among some members of the council that espousal of military training is not, as applied to any society or individual, a test of patriotism or of devotion to the highest interests of boys and young men. They recognized the question as one on which, among thoughtful people, there is a wide divergence of opinion.

David W. Teachout, a Cleveland lumberman, a devout religious worker and since 1920 a member of the international committee, was elected president of the council, succeeding Fred W. Ramsey, also of Cleveland.

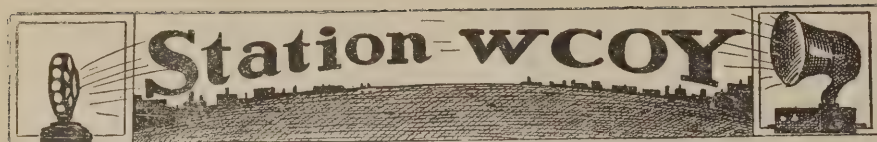
Here, There and Everywhere

MURAYAMA-SAN of Hakodate, Japan, spoke to the young women of First church, Mount Vernon, N. Y., Nov. 8, on "Factory Girls in Japan." She is a graduate of Wellesley college and is at present attending the national school of the Y. W. C. A.; she plans to work among the industrial girls in Japan.

FIRST CHURCH, Jamestown, N. Y., Robert L. Wilson, pastor, voted, Nov. 3, to build a Sunday-school plant adequate for

the needs of its young people. The church gave its Thanksgiving offering to the building fund of Emmanuel church (negro), Jamestown.

ROLLA E. BROWN closed his work as pastor of Sunnyside church, Los Angeles, Oct. 3. During his pastorate of twenty-one months, fifty-four members were received, contributions to missions were increased, the Bible school reached an average attendance of 350 with an enrolment of 600



"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Greetings to our radio friends. The editors and other workers on THE BAPTIST send best wishes to our helpers everywhere and thank them for their continued interest and helpful cooperation in extending the usefulness of the paper.

"Pastor J. W. Esveld of Omaha has a fine way of enlisting his people as subscribers to the paper. Last summer he chose several young men and women and had them review interesting articles from the paper. They appeared with him in the pulpit and made short addresses on these articles. This was followed, after six weeks of presentation, by a campaign for new subscriptions that gave satisfactory results. Pastor Esveld says that he will repeat the program this autumn.

"First church, Oak Park, Ill., Harold Stanley Stewart, pastor, continues to maintain the largest single list in the state. Rev. W. H. Beebe is the church agent for denominational literature and he has few equals in this line of Christian service. He is on the job twelve months a year. With a list almost equal to 20 per cent of its total membership taking THE BAPTIST or Missions or both, he adds new names and collects for renewals in a business-like manner that spells sustained success. Members of the Oak Park church last year put more than \$100 into gift subscriptions for Baptist men in prisons.

"North Shore church, Chicago, Herbert W. Virgin, pastor, has an increasing list of subscriptions for our paper. Oct. 18, this church sent in a list of new names together with one gift subscription for some aged minister and \$75 to be used to send the paper to Baptist men in prisons. This gift money came principally from the business men's Bible class and the Philatheas. This church will send in another offering of \$100 in the near future for gift subscriptions. What is your church doing to increase the circulation of your denominational paper? Have you learned that in this phase of activity it is more blessed to give than to receive? Try it.

"Pastor G. C. Brenneman of Saulte Ste. Marie, Mich., has found a new method of using THE BAPTIST. Recently when the monthly meeting of his brotherhood found itself without a leader, he took the paper and read item after item from "The World in Transit." Here on the seventh page of the paper every week are six or eight significant events interpreted in the light of Christian ideals. The greatest interest was aroused at once as he read these items and opened the way for discussion. So keen was the interest aroused that the meeting did not adjourn until midnight. If you have a discussion group in your church, here is a treasury of current events of unusual significance, treated in a thought-provoking manner. Use them. Report results to us from time to time. It is good news.

"THE BAPTIST will carry full information concerning the annual meeting of the Northern Baptist Convention in Chicago, May 31-June 5. Read the article, "Twenty Thousand or Twenty-five Thousand—Which Shall it Be?" by Dr. Herbert W. Virgin, chairman of the publicity committee for this meeting, in the Oct. 30 issue of the paper. There can be no doubt that this is going to be the biggest and most outstanding convention Baptists have held on the American continent. If you miss this meeting you will have a life-long regret. What about your friends? If they can be informed of the preparations and objectives of this Chicago meeting, they will be there. You could do nothing better than to put THE BAPTIST into their mail at once. \$2.50 a year will bring fifty-two copies to any address in the U. S. A. Get busy at once.

"The office boy says that his teacher once asked him to write a sentence including the word 'imbibe.' She told him that the word meant 'to absorb,' or 'to take in.' And he wrote: 'My aunt imbibes gossip.' He says that he is now convinced that it were better to 'imbibe' THE BAPTIST instead of soaking up a lot of wordy bohunkus.

"WCOY now signs off. Booster or buckler—which? Good night."

and church improvements amounting to \$1700 were made of which all but \$568 has been paid.

SEVENTEEN PERSONS have recently been received into membership by First church, Akron, Ohio, Frank Wallace Stanton, pastor.

THE CHURCH BULLETIN of Marcy Avenue church, John M. Moore, pastor, urges members to subscribe to Missions, THE BAPTIST and the Watchman-Examiner.

AFTER FIRST CHURCH, South Bend, Wash., closes its revival meetings, it will send Pastor Hugh P. Andrews to conduct a meeting in the Camas church.

LAYMEN OF THE CHURCHES at Centralia, Chehalis, Raymond and South Bend, Wash., provide services for the Lebam church, each group taking its turn every fourth Sunday.

THE THIRD ANNUAL reunion of the fourteen missions of La Salle Street church, Chicago, was held, Nov. 18. Flags were presented to the three churches or schools having the largest attendance.

STEPHEN A. HAMOUSH, the "shepherd boy from Galilee" spoke at First church, Battle Creek, Mich., Nov. 14.

A. LONGFIELD closed a three years' pastorate with Nashville, Mich., church to begin

work with the Rives Junction church, Mich.

PASTORS OF THE Washington-Union Association (New York) exchanged pulpits Nov. 14, in the interest of evangelism. The pulpit of First church, Glens Falls, N. Y., was occupied by Edgar C. Smith, Greenwich, while P. H. McDowell, pastor of First church, preached at Hudson Falls.

JOHN LOSH was ordained at Grace church, Denver, Colo., on recommendation of a council composed of forty members from seventeen churches. B. Miller was moderator; W. C. Garber, clerk. Sermon was given by C. B. Miller, charge to the candidate, W. C. Garber, charge to the church, Aaron Schlesinger, ordaining prayer, Joshua Gravett; hand fellowship, Rev. Mr. South. Mr. and Mrs. Losh have charge of the Publication Society colporteur auto in Arizona.

MR. AND MRS. WILLIAM MCKERCHER of First church, Sioux City, Iowa, celebrated their fiftieth wedding anniversary, Nov. 14. Mr. McKercher has conducted a Sunday school class for nine years, has been deacon of the church for six years and has served as president of the state convention.

FIRST CHURCH, Glens Falls, N. Y., I



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es H. McDowell, pastor, prints in its letin the financial statement for October, owing total receipts of \$1853 with disbursements of \$1021, a balance from the holding fund of \$288 and total receipts of missions amounting to \$306.

EDWIN H. PRESCOTT of the Newburyport, Mass., church is preaching a series of sermons on questions asked by Jesus. They include: "What Will Ye that I Shall Do to You?" "Where Are the Nine?" "Whom Say Ye that I Am?" "Wouldst Thou Be Made Whole?" "What is Writing in the Law? How Readest Thou?"

AFTER AN ADDRESS by Secy. W. H. Bowler of the Springfield college the entire student body by unanimous standing vote agreed to join a world tour of missions.

AVERAGE ATTENDANCE at the school of missions conducted by Pastor Chas. F. Banning at Delaware Street church, Syracuse, N. Y., was 153. Classes were taught by Miss Elsa Oberg, Dr. Anna Otto and Dr. Banning. A dinner was given to foreign students at Syracuse university by the church which twenty-three students attended. Doctor Otto sailed for India as a medical missionary, Nov. 20.

J. P. BOYNTON of Woodlawn, Chicago, in his sermon prelude Sunday evening, Nov. 27, in "Lying for a Living," said: "Commercialized lying is done by men and women who have sold themselves to perpetuate a colossal fraud and perpetuate a colossal misrepresentation of American civilization. These special writers, both men and women, cartoonists and editors, are fully conscious of the fact that they have sold themselves and their talents. Every time they write an article, draw a picture or build an editorial, they know they are lying, and are lying for a living."

At SANGSVILLE, Mo., George L. Newkirk, pastor, W. S. Dixon, evangelist, held religious services resulting in sixteen additions to the church, thirteen by baptism. Mr. Dixon is conducting meetings with London Baptist church, Kansas City, Mo., G. W. Merrifield, pastor.

J. BURRAS was ordained, Nov. 9, at the Calouse, Wash., church. J. V. McCall, moderator; Mrs. J. M. Risley, clerk; J. Burton, examiner; sermon, by J. L. Tiger; charge to the candidate, Edker; charge to the church, A. H. Bailey; singing prayer, A. H. Bailey, who was assisted in the laying on of hands by all ministers present.

At DANISH BAPTIST churches of Iowa conducted conferences on evangelism in October and November preparatory to religious meetings during the winter months. The people have shown unusual interest in the conferences which closed with the church, Nov. 12.

FRY EDWARD TRALLE of New York

City, delivered five addresses in Keuka college, Keuka Park, N. Y. Pres. A. H. Norton reports that students and faculty were enthusiastic over his work there.

IVARS ELLSON has been called from his three years' pastorate with the Baldwinville church, N. Y., to become pastor of Memorial church, Philadelphia. He is a graduate of Colgate university. P. S. Hensen preached the first sermon in the main auditorium of Memorial church fifty years ago.

ARTHUR C. BALDWIN, Chestnut Street church, Philadelphia, has begun a series of fireside sermons. He preached the first on "Lovers' Lane," Nov. 7.

TWENTY-FIVE MEMBERS, twenty by baptism, were received into the membership of the Pratt, Kan., church as a result of a three weeks' revival meeting conducted by W. Sherman Moore, pastor, assisted by Walter Schodield, Ft. Scott.

PARK STREET CHURCH, Pittsfield, N. H., John A. Swetnam, pastor, held a budget Sunday, Nov. 7, with an every-member canvass in the afternoon. This canvass proved more successful than in any previous year.

FIRST CHURCH, OELWEIN, IOWA, increased the salary of its pastor, C. E. Hillis, Nov.

Obituary

Mrs. Ermina C. Lamb, widow of the late Rev. M. T. Lamb of Trenton, N. J., died at her home on Sunday morning, Nov. 7.

Born in Leroy, N. Y., in 1842, she lived a long and useful life. After her marriage, for twenty-two years she led the active life of a pastor's wife in the Middle West. Later in Montana, Idaho and Utah she assisted her husband in pioneer mission work. In 1894 they came to Trenton where the beautiful "Receiving Home for Homeless Children" is a lasting monument to their labors.

Mrs. Lamb is survived by three daughters, Mrs. E. A. Sharp of Urbana, Ill.; Mrs. S. A. Perrine of Montclair, N. J.; and Mrs. J. M. Minar of Washington, D. C.; also six grandchildren and six great-grandchildren.

1, \$400. Sunday-school attendance on rally day was the largest in the history of the church.

JUDSON CHURCH of Oak Park, Ill., celebrated its fifth anniversary, Nov. 10; 300 members and a few friends sat down to a fellowship supper. The members responded to the roll call by Bible verses. Musical

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God bless our dear Societies and all connected with them.

Sincerely, L. M. & A. T. W.

The above letter was received by The American Baptist Home Mission Society from two of its satisfied annuitants.

Many annuitants have been so well satisfied with this method of investing to advance the work of the Kingdom, that they have returned again and again with additional contributions representing savings which might have been otherwise invested.

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numbers were given by three ladies of the choir and the brotherhood quartet. Dr. Benjamin Otto gave an inspirational address. The church was organized five years ago with fifty-six members. Its present membership is 350. It started in a small portable building; now it has property worth \$100,000. It subscribed \$1000 a year to missions of the Northern Baptist Convention before it called a pastor. Offerings to missions have increased in proportion to the membership. Rev. Joseph Croft Dent has been the only pastor of the church

after the Chicago Baptist Executive Council gave it a start under the ministry of Rev. Albert H. Gage. Fourteen new members received the hand of fellowship; Nov. 7, and five more united with the church in the evening.

G. ARVID HAGSTROM, president of Bethel Institute, St. Paul, spent Nov. 3-13 with the churches of South Dakota in the interest of the diamond jubilee fund of the Swedish Baptist General Conference. Nov. 13, he attended the Minnesota young people's convention at Stanchfield, Minn., and gave a

lecture on the history of Swedish Baptists. Nov. 15, he returned to St. Paul where the Bethel institute was host at a luncheon for the Twin City Baptist ministers' association. Following this he visited Chicago and other places in Illinois.

AMONG THE OTTAWA UNIVERSITY graduates who are serving the denomination are Kansas pastors Cyrus E. Hanes, Elkhart; Oliver Potter, '19, Girard; Pennington, '23, Salina; Guy Wimmer, Hutchinson; W. L. Bledsoe, '26, worth; and State Secretary J. T. Crawford, '92, Topeka.

MRS. W. L. GEORGE, negro, a missionary from Liberia, spoke in the Ottawa university chapel Oct. 20. She brought with her Maude, a little Bantu girl, as an evidence of the quality of work which is being done among the negroes in Africa by the graduates of America. Maude recited a poem in English, with almost perfect expression.

CROZER SEMINARY, Chester, Pa., is sponsoring a non-sectarian week-day school of religious education under the leadership of Stewart G. Cole, professor of religious education, held at two-thirty every Thursday afternoon during the school year, beginning, Oct. 7. Children from the fifth to the eighth grades are eligible; individual textbooks are supplied. The budget for the school is \$1000; attendance, 150.

DR. JOHN F. VINES, formerly of church, Roanoke, Va., began his work as pastor of Calvary church, Kansas City, Mo., Nov. 7. During his pastoral work at Roanoke over 2000 members were received into the church; the debt on the Sunday school building was paid; and a new parsonage built.

DR. VERNON H. COWSERT has resigned as pastor of First church, Clovis, Calif., after five years of his leadership. During the five years 161 members were added to the church; \$9500 was paid out for expenses and for benevolences, and the church property was improved.

C. F. LUSK conducted a two weeks' evangelistic campaign at Mt. Moriah, Ohio, during which four persons were baptized on the last evening.

AT FIRST CHURCH, Akron, Ohio, F. W. Stanton is preaching a series of seven Sunday morning sermons on the Lord's Prayer.

THE LONE SCOUT division of the scouts at Rogers Park church, Chicago, won first and third places in the 1926 Illinois all-around championship contests. This is the third consecutive year that the division has won first place. Last year the division was merged with troops sponsored by the B. Y. P. U.

C. H. STULL spent Oct. 24-Oct. 31 in an intensive evangelistic effort with the church, Canton, Ohio.

DR. W. EDWARD RAFFETY, editor of the International Journal of Religious Education, is giving the courses in religious education at the Chicago Baptist Mission Training school.



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THE CORNERSTONE of the new million-dollar First church, Los Angeles, Calif., was laid, Oct. 31. Among the speakers were J. James A. Francis, pastor; Dr. Remsen Bird, president of Occidental college; Henry M. Robinson, president of the First National bank; Dr. A. J. Smith, Dr. O. E. Gifford and Dr. E. P. Ryland. It is expected that the new church will be completed, June 1.

EAST MAHONING CHURCH near Purchase, Pa., Indiana Association, Pa., celebrated its seventy-fifth anniversary, Oct. 30-31. Speakers included M. L. Rowland, Kittanning, Pa., oldest former pastor, who preached at the old-fashioned meeting Saturday evening; C. F. Cornman, Valois, N. Y.; Thomas Lambert, Tidioute; and James Donaldson of Altoona. At the Sunday communion service Pastor M. M. Smith was assisted by former pastors and deacons were assisted by those from nearby churches.

AT FIRST CHURCH, Ansley, Neb., Herbert M. Richmond, pastor, the attendance was so grown that the pews are supplemented by chairs. Two persons were baptized, Oct. 31. Mr. Richmond plans to conduct his own evangelistic campaign this winter with the aid of a singer.

TEN COMMANDMENTS FOR MARRIED LIFE" was the theme of the sermon by Harry Ada at the Church of the Master, Cleveland, Ohio, Oct. 10.

AT IMMANUEL CHURCH, Edwardsville, Pa., A. Metz, pastor, 200 persons attended the annual fellowship night, and more than that number, the evening service on "Go to Church" Sunday. Statements of the financial standing of church members to the end of September were sent to every member resulting in a banner month for collections.

WEST MANSFIELD, OHIO, has transferred its membership from Mad River to Marion Association.

CECIL T. AXWORTH closed his work with this church, San Pablo, Calif.; Oct. 31, in order to be available for full-time work. Seven persons were baptized into the church at the farewell service, and seven received by letter or experience. Mr. Axworthy held the San Pablo pastorate while doing post-graduate work at Berkeley University school.

ARTHUR D. HILTON concluded his ministry at Marietta, Ohio, Oct. 31.

BETHEL INSTITUTE, St. Paul, Minn., registrar discovers that 26 per cent of the girls, 23 per cent of the boys, 47 per cent of the seniors, 22 per cent of the juniors, 15 per cent of the sophomores and 10 per cent of the freshmen are honor students. Of this number, 84 per cent are fully or entirely earning their way through school.

WILLOWS, CALIF., church people pre-

sented their pastor, J. C. Garth, with a Hudson sedan in appreciation of his thirteen years of service there.

SIX WERE BAPTIZED, Oct. 31, at La Grange church, Illinois, Eaton B. Freeman, pastor. The B. Y. P. U. held a "Drawcab Ytrap" (backward party), Nov. 5.

ALLISON AVENUE CHURCH, Washington Pa., John E. Arblaster, pastor, held father and son meetings, Nov. 14, 16 and 17. The church is now engaged in a loyalty campaign and reports increased attendance.

FIRST CHURCH, Lebanon, Ind., Arthur E. Cowley, pastor, will conduct revival meetings, Nov. 21-Dec. 3. The pastor will be assisted by Russell Kauffman, evangelistic singer.



JUDSON CHURCH, OAK PARK, ILL.

THE ANNUAL Older Boys' and Girls' Conference of New York City was held Nov. 13-14 at Madison Avenue Methodist and Park Avenue Baptist churches. Miss Laura Krahe of Creston Avenue church, New York City, is chairman for the Bronx district.

FIRST CHURCH, Downers Grove, Ill., celebrated its diamond jubilee, Oct. 23-24; 300 attended the fellowship banquet held Saturday evening. Jubilee speakers included C. G. Dixon, Oak Park; E. R. Dow, Wheaton; J. W. Hoyt, Chicago; and the pastor, Arnold H. Kehrl.

CHESTER TUULGA, formerly pastor at La Grange, Ohio, has been called to the pastorate at Niles, Ohio.

JAMES M. STIFLER, pastor of First church, Evanston, Ill., addressed the Methodist ministers' conference, Nov. 1, on "The Religion of Benjamin Franklin." Mr. Stifler conducted the devotional hour four evenings at the Evanston school of religious education, Nov. 1-Nov. 5.

JOHN C. FORD is serving as interim pastor at Dorset, Ohio, Ashtabula Association.

FIRST CHURCH, Ottawa, Kan., W. A. Elliott, pastor, is cooperating with the union

evangelistic meetings held in Ottawa during November.

A RECOGNITION DAY for missionaries on furlough was held in Lorimer hall, Tremont temple, Boston, Nov. 12, with Mrs. Henry Peabody presiding.

"IF WE PROMISED to give you a ten-dollar bill on Wednesday evening, Nov. 10, would you come?"—this, on a unique folder that piques the curiosity, accompanies the attractive bulletin of Logan Square church, Chicago. Also there are promised some special features for that Wednesday meeting.

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THE BULLETIN of Ashland Avenue church, Toledo, Ohio, J. S. Kirtley, minister-in-charge, boosts THE BAPTIST among other denominational papers; also the annual meeting of the Northern Baptist Convention with its "Twenty-five Thousand for Chicago" slogan.

ON Nov. 7 Dr. H. O. Rowlands closed his

work with the church at Quincy, Ill., where he has been minister-in-charge for a number of weeks. The church bulletin gives an eloquent testimony as to the work Doctor Rowlands has done in the Quincy church and the place that he has found in the hearts of the people. Dr. Carl D. Case began his pastorate with the Quincy church, Nov. 14.

"WHAT HAS BECOME OF THE DEVIL?" was Herbert W. Hines', Central church, Springfield, Ill., Sunday evening topic for Nov. 14.

PASTOR CHARLES H. HEIMSATH, First church, Bridgeport, Conn., gives an exposition of Philippians at the Wednesday evening prayer meeting, and the report is "the program for Wednesday evening is becoming increasingly interesting." This church school has on a campaign for an average attendance of 300.

FOR THE SHUT-INS comes a message through the bulletin of Emmanuel church, Brooklyn, Avery A. Shaw, pastor: "In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed."

A store in Havana carries this sign in its window: "Broken English Spoken."

Notes on the Lesson for December 5

RUTH AND NAOMI
Lesson Text: Ruth 1:14-22. Golden Text: Ruth 1:16

This drama of love takes a high place in the world's great literature.

Half-Way

Orpah loved Naomi sincerely and earnestly. The friendship of the two women for each other was pure and sweet, a great test had ever come to prove stability and permanence of that friendship, and so long as things ran along an even path the friendship was shaken. But one day a decisive moment arrived when Naomi started back to people on the west side of the Jordan. Ruth and Orpah accompanied her, three women being widows and sharers of a common sorrow. At a certain place on the road they stopped. Naomi urged her two young widowed daughters-in-law to go back home to Moab. Her arguments were cogent, her plea was rational. Orpah yielded to the plea and returned. There was no breaking of the friendship, no abandoning of the love which Orpah cherished for Naomi; but there was a turning back half-way on the road, thereby an irreparable loss to Orpah, a share in the destiny of a people were chosen to bless the world with the highest spiritual inheritance. Not a word can be said against the character of Orpah, and her love for Naomi so far as it went was irreproachable; but she stopped short of the high adventure which comes only to those who go the way. She is the type of many who go only half-way with their education or with their profession or business with their church, or with their Christianity.

All the Way

"All the world loves a lover" is the plea of Naomi which gave an opportunity for Orpah to go back to her people was the occasion for her to reaffirm her love and to express her purpose to go all the way with the woman for whom she had come to have dominating affection. Steadfastness and devotion was the controlling virtue in the life of Ruth. There are many examples of such devotion in the history of the world, but none is so beautiful and unselfish as the love of Ruth to Naomi. The best model replica of Ruth's devotion is found in the Christian missionaries who expatiate themselves, die to the comforts of life in their own country, sincerely adopt alien people as their people, serve with an abandon of love through years of sacrificial toil, and at last ask for burial place in the land which has come native to them through long residence. When the spirit and devotion of Ruth dies out in society, when Orpahs with their expediency become the heroines of society, and when there is a stronger hold on the affection of men and women than Judah, then shall it profit if the gain in worldly comfort is immense, since the soul is lost.

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Hundred Projects for the Church School, by Milton Carsley Towner. New York: Doran. \$1.60.

Following an introductory chapter on theory of the project method in religious education, there are a number of projects, each devoted to a great object, with project material suitable for objective grouped according to departments in the church school. A general helpful handbook which will help a perplexed church school worker find the way.

—FRED E. DEAN.

Sunday-school Teacher and the Book, by William Francis Berger, A.M. New York: Revell. \$1.25.

The growth of religious education has been laid on the lesson material to the extent that the Bible has been neglected both by the pupils and the teachers. This has brought a crisis in churches. In fourteen chapters Mr. Berger shows how this crisis can be turned into a glorious victory for God. The teacher must be literally saturated with the book, bringing knowledge, faith, hope, power and a passion for results resulting in a great harvest. The chapters are: "The Real Sunday-school Teacher"; "The Teacher and the Book"; "The Teacher's Plan of Work"; "The Teacher in the Old Testament"; "The Teacher and the Church"; "The Teacher's Real Empire"; "The Teacher and Tomorrow's Sheaves."

—O. P. LOVICK.

Introduction to Social Statistics, by Clarence G. Dittmer. Chicago: A. W. Shaw.

Social statistics deals with the measurement of social forces. It is the scientific method applied to the study of human relationships and is fast changing the language of the social sciences. As a science its method is far more difficult than the scientific method applied to the field of the natural sciences. So, the author, who is assistant professor of sociology in the University of Wisconsin, gives the reader an idea of what it is all about. The business is not rather than sentimental, of the yet Professor Dittmer is of the opinion that the practice of accuracy and precise dealing with facts, figures and

graphs tends to honesty in treating social topics. If it can do anything toward moralizing arguments about the tariff, socialism, public ownership, bolshevism and the trouble in China, it should be welcome. Be that as it may, to the

student who wishes a tried method for gathering social data, for assembling and tabulating them and for graphic representation of social forces and trends, here is a valuable manual.

—U. M. McGUIRE.

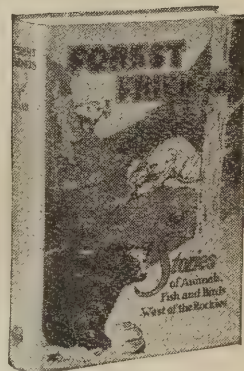
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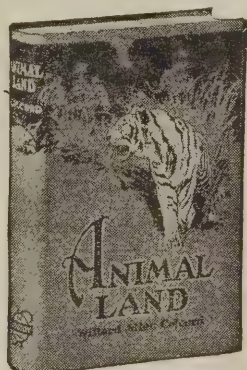
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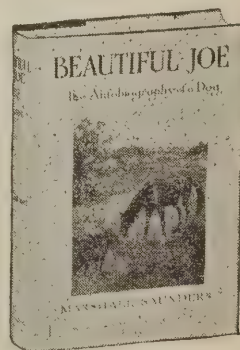
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You're Young but Once, by Louise Breitenbach. Boston: L. C. Page. \$2.

This wholesome novel is realistic without reeking with gutter vermin. It makes no sacrifice to the abnormal sex problem, but deals with normal and natural people who have a conscience that still functions. The author holds the interest of the reader from beginning to the end. Ann Warren, the heroine of the story, an orphan, heiress to millions, pampered and guarded by designing relatives, has never known the joys that belong to youth. On her twenty-first birthday she leaves her home and goes out into the

The Saving Sense

A Rolls-Royce drove up to the football field of a private school, and a self-important-looking woman called out to a little fellow in uniform: "Will you please call my son, Master Algernon?"

In a moment there was a shout, "Hey Skinny, your ma's here!"—*Congregationalist*.

"I don't believe in operations," objected the woman. "Even the scriptures are agin' operations. Don't they come right out and say plain as the nose on your face, 'What God hath joined together let no man put asunder?'"

A young dramatist was reading one of his plays to a critic. After a half hour of the reading the critic began to snore. The playwright woke up the critic with the complaint that he was reading his play so that the critic might give an opinion of it and demanded how he could give his opinion if he was asleep during the reading. "But," objected the critic, "sleep is an opinion."

William was so naughty during the day that twice his mother was forced to punish him. He took his punishment quietly enough, but at night when he said his prayers he asked for a blessing on every member of the family and on distant relatives who were not usually included in his evening prayer, and even on the cat, but no mention was made of his mother. When he rose from his knees he looked at her and said, "I guess you noticed you wasn't in it, didn't you?"

"Everything about this place is old," said the hotelkeeper. "You won't be able to find anything lately bought around here."

"That explains," said the guest who was eating the sandwiches the host had brought him. "I thought this ham had an ancient taste—but under the circumstances, what else could be expected?"

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world to find what she has been denied. Her quest, however, is for the normal, natural and honorable joys of life. She renounces luxury and selfishness and attention for service, friendship and love.

—HAL E. NORTON.

International Golden Rule Sunday, by Charles V. Vickrey. New York: Doran. \$2.

Mr. Vickrey, general secretary of Near East Relief, stresses the Golden Rule as the accepted ideal in human relationships. The work of the Near East Relief is presented in picture and story. Specific suggestions are given for the observance of Golden Rule Sunday in the home, the church, the community, amplified by accounts of how it has been done.

—FERN M. BARNETT.

Snowden's Sunday School Lessons, New York: Macmillan. \$1.25.

In his usual suggestive mood the author has published another volume of interpretations of the international lessons for 1926. Snowden's lessons are different from the general run of such notes. They are not sermons, neither are they an ambitious attempt to go into detail on the geographical and exegetical points of the lesson text. These lessons drive straight to the practical application of the truth to the men and women of today. The headings or paragraphs are original, the illustrations are fresh, the whole treatment is stimulating to thought and action. The teacher and pupil who are not looking for something already made to wear will find in this book the wool out of which they may spin and weave and make their own garments.

—JOHN A. EARL.

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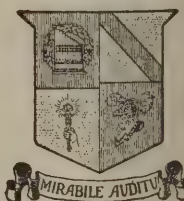
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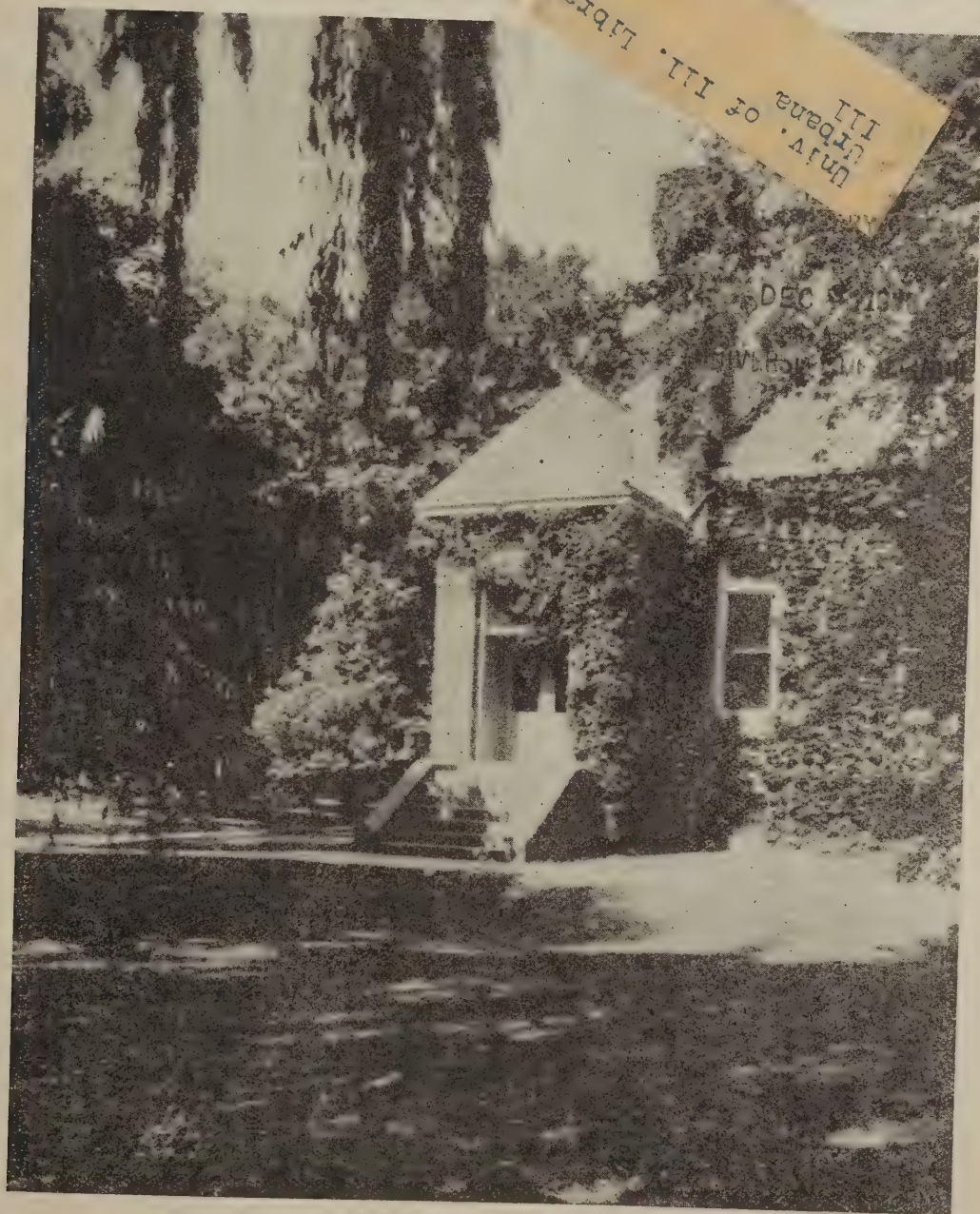
Volume VII

December 4, 1926

No. 44

The Baptist

Published Every Week by the Northern Baptist Convention



THE CHAPEL, BUCKNELL UNIVERSITY



Folks, Facts and Opinion



A colony of Porto Ricans is settling in Arizona. The first group of 500 agricultural laborers has already arrived in the Salt River valley.

Dr. Elmer C. Griffith of Kalamazoo, Mich., has an old letter bearing date of July 15, 1837, addressed from Jeremiah Hall, secretary of Kalamazoo institute (now Kalamazoo college), to Rev. John Alden, jr., of Shelburn Falls, Mass., notifying the latter of his appointment as principal of the school at a salary of \$600 a year.

The foreign mission board of the Southern Convention offers a prize of \$1000 for the best manuscript treating of evangelical Christianity as an alternative for a lost or decaying religious faith. Manuscripts must be submitted on or before Jan. 1. Address for particulars J. F. Love, Cor. Secy. Foreign Mission Board, S. B. C., Richmond, Va.

A curious and unique honor has come to Julian Harris, editor of the *Enquirer-Sun* of Atlanta, Ga., and son of Joel Chandler Harris. When the Ku Klux movement arose he denounced it as un-American and pleaded for justice to the negro and interracial justice and protested against incompetent and corrupt officials and against the anti-evolution law. At the opening of the fight, his subscriptions slumped 20 per cent. The mails brought threatening letters. The Klan paraded in front of his office. He stuck to his position. At the last election, the Klan ticket was beaten four to one. And Mr. Harris has received the Pulitzer gold medal for 1925 for "the most disinterested and distinguished public service."

Rev. John R. Brown, general secretary of the United Charities of St. Paul, Minn., died suddenly on the night of Oct. 29, in St. Louis, Mo. Having attended a general conference on family welfare, he retired to his room in the hotel for the night, and shortly afterward was stricken with heart failure and died before medical aid could be summoned. For the past three years Mr. Brown made his home in St. Paul, and in connection with his heavy work in administering the associated charities of the city, he found time to preach often. For more than six months he supplied the pulpit of First church, St. Paul, in an interim between pastors. First church, Duluth, was also the beneficiary of a similar service. But his greatest service in St. Paul was done in connection with his efficient administration of the city's organized welfare work. Mr. Brown was a graduate of Rochester university, and of the Rochester Theological seminary, N. Y. He did graduate work in Edin-

burgh university, Scotland, and was an accomplished scholar. His first pastorate was in Kansas City, Mo., and afterward he was pastor in Providence, R.

I., and Bridgeport, Conn. He went to St. Paul from a professorship in Rochester Theological seminary. His wife and two sons remain.

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"No book which we have read in recent months has interested us so greatly. Dr. Wieman is not obscure and is never dull. He gives us a most thoughtful and stimulating book. The chapter on 'Christianity and Love' in the first part is exceptionally well worth reading. It is a chapter to which we expect often to return, as we will to many another page in this fine book."—*Chicago Evening Post (Editorial Leader).* Price \$2.25

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The news of Dr. H. L. Stetson's death which appeared in the *Christian Century* last week is denied by Doctor Stetson himself in a telegram to THE BAPTIST which reads: "At last reports I was very much alive. I expect to be here some years."

In "The Baptist" of Nov. 13, page 1222, there appeared the report of the Board of Missionary Cooperation as to the contributions to the unified budget. As the report there appears, blank spaces follow the state of Utah, making it appear that Utah has made no contributions. This is not the case. The line that seems to belong to Arizona is the reading for Utah, the line above belongs to Arizona, and so on. There are thirty-three lines of figures crowded opposite thirty-two states. But with this explanation the interested reader can easily identify the contributions with their contributors.

J. F. Watson, executive secretary of the West Washington Convention, and E. B. McQueen, pastor of First church, Rochester, N. Y., have been appointed to the board of the Foreign Society to visit the mission fields of the Far East. The executive committee on the Woman's Foreign Society at the same time appointed Miss Mabelle R. McVeigh as a member of the special deputation. Secy. H. Franklin will accompany the deputation which will sail some time this month. A full official report of this important event arriving too late for inclusion in this week's paper will appear next week.

Dr. Henry van Dyke and his son, Terrence van Dyke, have collaborated in a new book under the title "Light My Candle" published by Revell. The introduction written by the father confesses that "the book is a harvest of youth and age" and that the "reflections are rays from the lanterns of two travelers through the mists seeking the same goal." The title of the book is so pronounced that, as noted by the preface and by the names of the two authors on the title page, the publisher would hardly suspect it to be the joint production of father and son. Here are short and suggestive reflections for each day in the year. For instance, under the heading "On Making Enemies," the gem appears: "It is by no means that the best Christian is he who has the fewest enemies. Indeed, a man can never do anything valuable in the world without making enemies. And the counsel of Jesus is not to avoid making enemies but to love even those who are our enemies—which is quite a different affair."

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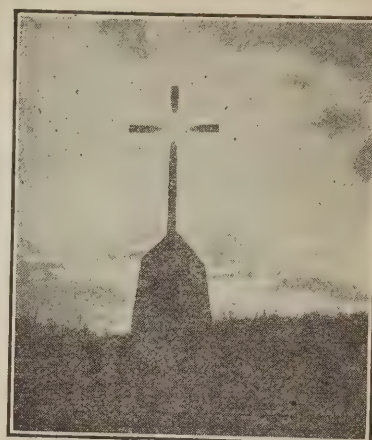
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ACCORDING to promise, the first sermon representative of "Youth in the Ministry," appears in this number. Albert G. Johnson, pastor of the Temple Baptist church, Detroit, Mich., is the preacher. An Englishman by birth, he came to America nineteen years ago after some years of technical education in his native land and entered the Moody institute where he took the full course of four years. Three years in the Northern Baptist seminary, Chicago, followed. For nine years he served the Albany Park Baptist church, Chicago, as pastor, taking extension courses in the University of Chicago at the same time. Mr. Johnson is a born preacher. The large and enthusiastic response to his ministry for the past two years in Detroit attests his popularity. When Pres. Geo. W. Taft of the Northern seminary was requested by "The Baptist" to nominate a young preacher for his school, Mr. Johnson was selected.

No service rendered by a religious paper is more valuable than the guidance given in connection with books. As the Christmas season approaches the editors seek to turn attention to what the publishers offer. U. M. McGuire, assistant editor, seeks to create a new interest in the Bible by telling in his own discriminating way how to approach and appraise "God's Library of the Faith." It is the opinion of York A. King, pastor of the First Baptist church, Austin, Chicago, that the publishers might have more of real value to offer in literature on evangelism. Perry J. Stackhouse, pastor of the First Baptist church, Chicago, has gleaned out of a mass of recent books what he considers the finest of the wheat, and treats these under the title, "Books as Christmas Gifts."

The leading editorial points out weaknesses in the process of ordination but awaits the coming of a wiser than Solomon to show a better way. Another good letter from the observing mind of W. L. Ferguson, missionary in Madras, India, will claim the interest and attention of people with more than a single township complex.



The Cross on Peace Hill

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CALIFORNIA

"God's Garden By the Sea"

The Northern Theological seminary announces that the seventh series of lectures upon the William Cleaver Wilkinsons Foundation will be delivered in the chapel of the seminary, Byrne Hall, 3040 West Washington Blvd., Chicago, by Earle V. Pierce, pastor of the Lake Harriet church, Minneapolis, Minn. The lectures are as follows: (1) "To Look, to Pray, to Go," Tuesday, Dec. 7, 7:45 p. m.; (2) "The Vastness and Viciousness of Heathenism," Wednesday, Dec. 8, 10:15 a. m.; and (3) "The Opportunity for the Gospel and Its Fruit in Foreign Lands," Thursday, Dec. 9. All lectures are open to the public and a cordial invitation is extended to be present. Recently Doctor Pierce made a world tour with special reference to our Baptist missions and in this series of lectures observations and lessons from that trip will be given.

Madras college reports the largest student body, the largest fourth year class and the largest faculty in its history. Among student activities are included the enlistment of a considerable number of its students in religious education work and evangelism among the people outside of the college.

Utah is a trying field for missionary work. For twenty-nine years Miss Frieda A. Dressel has served as missionary among the Mormons of that state under appointment of the Women's Home Mission Society. At Burlington church in Salt Lake City, the officers of the state convention, delegates from ev-



FRIEDA A. DRESSEL

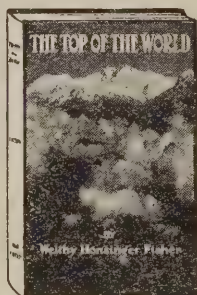
ery white Baptist church in Utah but one, and a host of friends that overflowed the auditorium, assembled on Sunday evening, Oct. 24, for a surprise reception in her honor. Pastor T. M. Atkinson preached an appropriate sermon. Other Baptist leaders followed in appreciation of the life and work of Miss Dressel. Miss Doris Conley, Mrs. Madge Creedon and Mr. Elmo Hall rendered special music. Two little girls conveyed to the platform a box of roses in the name of the church. Mrs. H. J. Fitzgerald of Immanuel church presented a purse that had been contributed by the various churches. Miss Dressel is a graduate of the Baptist Missionary Training school at Chicago.

The investigation of political gifts from utility magnates to promote the election of friendly officials seems to have moved from Illinois to Indiana. The charge is that Samuel Insull and Edward Jackson, candidate for governor of the state, entered into a conspiracy whereby the former should contribute to the campaign expenses of the latter, and in case of Mr. Jackson's election should be rewarded by the appointment of a public utilities commission favorable to Mr. Insull's interests. So say the papers. The facts are matters for the court. Meanwhile, the innocent public is supposed to register surprise.

A good many years ago Bishop Taylor of the M. E. church undertook the establishment of a line of self-supporting missions across central Africa. In the *Congo News Letter*, for October C. H. Harvey, in a gentle and human story and with

high appreciation of Bishop Taylor, told how the bishop's enterprise failed. Incidentally he points out the difficulties the way of achieving practical self-support in Africa.

(Continued on page 1330)



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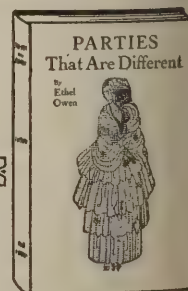
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The Baptist

EDITOR: JOHN A. EARL
FIELD EDITOR: G. CLIFFORD CRESS

ASSISTANT EDITOR: U. M. McGUIRE
OFFICE EDITOR: JANET T. VAN OSDEL

Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879 Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

The Troublesome Question of Ordination

WHEN BAPTISTS began to ordain men to the gospel ministry by ecclesiastical procedure they set in motion a train of troubles that nothing seems to stop. In communions which regard the church as a divine institution established by our Lord, and by his command and precedent provided with a regular succession of priests, ordination is not burdened with the inherent weaknesses which exist in communions based upon congregational polity. Even the Methodist and Presbyterian churches have no such difficulties in ordaining men to the Christian ministry as hamper the Baptist denomination. They have standards which the candidates for the ministry must reach before they are qualified for ordination, and the organization is so well geared that no looseness is permitted in the processes by which ordination is secured. But Baptist churches are so independent and so free that any one of them may ordain a candidate for the ministry without the ordinary practice of calling together a council composed of the pastors and delegates from neighboring Baptist churches to advise the local church about the wisdom of action in seeking to set aside a man for the special service of the gospel ministry. This, however, is seldom done, but none the less it is within the rights of any local Baptist church to do so. That is only one of the inherent weaknesses of the democracy upon which Baptist churches are supposed to function in ordaining men to carry the "Reverend."

There are other weaknesses. On account of the fact that Baptists repudiate fixed formula in the form of a standard creed and insist on the freedom and right of the individual to interpret the truth for himself, there is really no established body of doctrines upon which the candidate may be examined. If he thinks that the New Testament is a sufficient guide of faith and practice for Baptists and if

he undertakes to interpret the New Testament in the light of his own experience and knowledge, he may run against serious difficulty in discovering that the council which examines him does not agree with his interpretation. If, on the other hand, he follows slavishly the articles of faith which most local Baptist churches have adopted as their declaration and gives his statement of Christian doctrine in the words of these historic articles, he may be suspected of the questionable diplomacy of a certain schoolteacher in the old days who, asked by the school board if she taught the geography of a round or a flat world, replied that she could teach it either way according to the wishes of the board. There always will be trouble in Baptist ordination examinations until either fixed standards of doctrine are set, or until the necessary, common-sense freedom is exercised in permitting the candidate to state the fundamental doctrines of the New Testament in his own language.

But probably more annoying than either of the troublesome matters mentioned is the almost utter lack of any educational requirements or ethical standards for the man who asks some local church to make him a Baptist minister. This is written with the fullest appreciation of the men who, entering the ministry handicapped by inadequate educational training, have done a worthy piece of work in the fields to which they have been called. Yet even in their case a certain level of educational standards should have been required. In late years attempts have been made, with some degree of success, to raise the educational standards for ordination; but because there still persists among many Baptists the idea that the Holy Spirit can overcome the handicap of insufficient educational preparation on the part of the candidate, the efforts to lift educational requirements to a higher level have been largely blocked. As to ethical standards, definite and recorded, we do not know of any

such being required. Conversion, divine call to the ministry and views of Christian doctrine are the three basic lines upon which all examinations proceed. The fundamental principles of Christian ethics are seldom if ever mentioned to the candidate. The emphasis upon his correctness in doctrine seems to shut out any chance for an expression of the candidate on honesty, purity, courtesy, temperance and all the other virtues and graces which constitute and vitalize Christian ethics.

Some time ago we were asked for information about a certain preacher by the pulpit committee of a church which had him in mind as a prospective pastor. The questions were altogether doctrinal. After answering the questions of the committee, we turned to the chairman and suggested that we might ask a few questions. On being assured that it would be wholly agreeable to do so, we asked if the committee had inquired from reliable sources about the home life of the man they had in mind, if they knew that he was true to his wife, that he paid his honest debts, that he was respected as a true gentleman in his community, that he cherished high ethical and social ideals and demonstrated these ideals in his daily conduct. There was silence. The committee had taken these things for granted in a minister and were anxious only about his doctrinal orthodoxy. The man about whom they inquired fortunately measured up to all the standards, doctrinal, educational and ethical; but the pity of it was that a basic thing in any minister was wholly overlooked.

Possibly it is this attitude of mind on the part of some of the people who constitute the councils of ordination which permits laxity in the morals of some men admitted to the high calling of being ordained ministers of Christ. We cannot dogmatize on this, but we are sure that the troublesome question of ordination will continue to vex us as a people so long as we permit these weaknesses to exist.

Page Thomas Jefferson

THE CYCLE of the American revolution seems to have come almost to completion. And, curiously, it is culminating in the British empire rather than in the United States. The imperial conference just closed in London has effected an understanding among the various members of the empire which amounts to one of the great revolutions of history. It is now definitely settled that the British parliament can no longer govern the dominions. Except India, in which experiments in the direction of autonomy are in progress, every dominion will now have not merely its own local parliament, but will have all of the power of a self-governing state. The governor general, appointed by the king, will have no more power in the dominion government than that of a titular and merely formal representative of the king himself. No international agreement reached by the London government can bind South Africa or Canada. Great Britain has no more power in the government of a dominion than the dominion has in the government of Great Britain. The empire has become in fact and in good faith a commonwealth of independent but permanently associated and cooperating nations, all of them governed under the constitutional forms of democracy. Thus is brought to reality one of the world's most cheering hopes forecast by THE BAPTIST more than a year ago.

What Do You Want for Christmas?

THE QUESTION which forms the heading of this editorial is the leading question of thousands of households at this season of the year. The answers, of course, vary with the age of the respondent and with the financial ability of the interrogator. But the value of the answer in any case lies in both necessity and taste. Many of us anticipating Christmas postpone the buying of certain things we need in the hope of receiving them as gifts and so place them in the family list of things we want. For men the list is familiar: neckties, hose, muffler, fountain pen, pocketbook, stickpin, hair brushes and other toilet articles. The list for women is too formidable to print here, but it is as familiar as the list for men. The getting together and the exchanging of lists among the members of the family is almost as much fun as the actual distribution of the presents on Christmas eve or morning.

We are wondering how many books will be found on the lists as they are made up. With the popularity of public libraries which are now found everywhere and from whose ample shelves books on every subject and for every age may be drawn free of charge, with both private and public libraries giving out the latest books of fiction at a nominal rental, with democratic newsstands and ubiquitous drugstores on every corner flaunting all the magazines constantly, with movie theaters catering to the acquired taste of the people for news, fiction and drama in tableaux and in cinema, the publishers of the best in literature find it increasingly difficult to market their product among the buying public. Why should we buy books when we can get them from the public library? Why should we wade through interminable pages of romance or history when a celluloid film will throw it all on the screen for us in dramatic movement at reasonable cost and in an atmosphere of music and art? These are questions which persist as long as no answer offered seems to convince the mass of people that the public library and the commercial cinema are adequate substitutes for literature, the bookseller and publisher suffer.

And yet every person who thinks consecutively for a few minutes and who has some background of culture knows that nothing can take the place of a good book. It is sometimes said that travel is an education in itself. But the value of travel depends upon the amount of reading a traveler has done and the measure of culture he enjoys. The size and character of a man's private library, other things being equal, are a pretty fair index to his culture. Eliot's five-foot shelf is famous, but probably thousands of people have read the advertisement who have never read the books. Never was there a time so rich in literature as today. The presses are turning out a daily production unprecedented in both volume and value and at a price within the limits of the purse of the poorest. Put on the list of things you want for Christmas a good book or two. THE BAPTIST every week is serving both the publishers and readers with reliable information about the best religious books in its review pages. The publishers are seeking to reach our readers with attractive advertisements of the books they have to offer. This is the time of the year when a new book of genuine worth is a real friend.

The World in Transit

An interpretation of significant events in the light of Christian ideals.

How Percolates the Truth About the Farmer's Problem

Bankers of the southern states, cooperating with the Federal reserve system, are now raising a fund to stake the cotton growers so that they may hold part of their great crop of cotton over for next year's market. The purpose of the plan is to prevent the dumping of the crop and to hold up the price. Thus business will take one more step toward the inevitable goal of community price insurance for the producer. Gradually the farmers and even the bankers are discovering the folly of subjecting agriculture to the exigencies of a competitive and speculative market, especially when that market is rigged to operate against the farmer. Experience will continue to drive home the truth that some form of cooperative insurance must be developed whereby the community shall cease to penalize production.

Will the Red Tide Be Controlled or Harnessed?

History ought to have taught mankind something about the way to deal with those great, infrequent tidal waves of social impulse that rise from the depths of the common mind. Every careful student of society knows that one of these waves is rising upon the shores of present civilization. It is the creative force beneath the major change that is going on in the world. It has already engulfed the whole Soviet area. It is sweeping across China. It nears the top of the dikes in northern Europe. It is pressing steadily into Latin America. Those who fear it most are dealing with the futile program of King Knut for the control of the sea. It laughs at dams, and where it breaks it carries havoc. The best way to strengthen it is to resist it by force. There is one untried method to rob it of its terrors, that is, to canalize it. Study it. Inquire if there may be in it of value that can be utilized to irrigate and fertilize existing arid and sterile social areas. Call in the social engineer to tell how to distribute the values where the need is greatest. Wisely used, the tide may be tamed and made to contribute social enlightenment. Left to the wisdom of those whose engineering is limited to the building of dams, its accumulating force may become irresistible.

Do Powers Propose, Can China Dispose?

In Washington it was learned that the United States and eleven other powers are about to make public their decision not to abandon their extraterritorial rights in China. So ran a news dispatch of Nov. 22. In the wake of events official announcement of the decision would appear before this copy of THE BAPTIST reaches the reader. But what does China say about the matter? Here is a statement of Gen. Chang Kai Shek, leader of the Chinese army, supported also by the attitude of Gen. Yu Hsiang: "The present revolution will not end extraterritoriality rights and concessions and unequal treaties have all been abolished." The attitude of the revolutionary government toward the missionaries has a great interest for many of us. It is this, as stated by Mr. Chang Kai Shek: "The new government will not interfere with the activity of missionaries in China. We have no quarrel with Christianity and no antipathy toward the missionaries." It is a ticklish situation, to be handled with great care. But by what authority does the United

States come to be involved in a "foreign entanglement" with eleven other powers unnamed on terms unnamed and implying possible war, without the knowledge of either the congress or the people of the United States? A bit of careful inquiry into this secret diplomacy before the shooting begins would become a people having the average intellectual maturity of a youth of fourteen years.

Who Owns the Prayers, Clergyman or Congregation?

It is an echo of the Detroit question about the invitations to American Federation of Labor men to occupy church pulpits. A daily paper comments in these words: "Morning worship in any church is not the property of the clergyman in charge, but of the parish members. They pay for and have a moral right to receive a Christian message from the pastor or a message of similar import from some clergyman in good standing." There is one element that vitiates the argument. Contributing to a church gives no moral right to control it. One may refuse to pay, if he sees fit, but when he pays, the money belongs no longer to him but to the church. The transaction is a gift, not a purchase. The moral right to control both worship and the pulpit inheres not in any individual or faction but in the membership acting collectively. The clergyman is its servant to carry out its collective will. If the congregation is wise, it will encourage the largest possible freedom in the pulpit. If the pastor is wise, he will not abuse that freedom.

May a College Man Think? What a Preposterous Ideal!

Mr. C. W. Barron, publisher of *Barron's*, who recently lectured to the Baptist brotherhood of Battle Creek, Mich., gave to the press on that occasion or about that time an interview in which he said, "I regret to note that most of our colleges are socialistic and undemocratic, as well as irreligious in their teachings." The answer would seem to be easy—fire them. In fact, that is what Maj. Gen. Amos A. Fries is trying to do at the moment. Dr. Henry Flury, world war veteran, graduate of the University of Pennsylvania and instructor in a Washington high school, wrote in the *Forum*, in competition with other contestants, a definition of socialism. He won the prize. General Fries demands his dismissal. But there is a hitch. The school board and influential friends support the teacher. Moreover, college and university educators have formed an association to maintain the freedom of teaching. Whether they stand for socialistic, undemocratic and irreligious teaching is a matter easily ascertained. Perhaps they have merely done some thinking. It is a dangerous practice.

Can Religious Education Survive This Incubus?

One of the latest essays of H. L. Mencken releases from his prolific vocabulary of scorn and ridicule a severe indictment of religious education, especially as its method is applied in the current practice of the Sunday school. By way of conclusive example he says that the blighting influence of the Sunday school to which he was subjected in his youth is largely responsible for the cynical attitude he holds now toward human life generally, including religion. The indictment seems to be decisive. One can hardly imagine a more unanswerable arraignment of any system of education than a complaint from Mr. Mencken that he is a sample of its normal product.

Youth in the Ministry

This message as well as all the messages to follow are typical of the regular preaching of the young men who have contributed manuscripts for publication at the request of the editor. A careful and sympathetic reading of the sermons as they appear from time to time will reveal a cross section of the Baptist pulpits of the North so far as they are filled by young ministers.

Vital Christianity

BY ALBERT G. JOHNSON

VITAL Christianity is a tripod of combination. It is a trinity of expression. It is a *belief to hold*.

The agnostic says, "I do not know"; the Christian affirms positively his belief. He is not necessarily a dogmatist. However, he holds definite beliefs concerning the Christian faith, especially in relation to the central object of his belief, the person and work of the Lord Jesus Christ. To him Christianity is a religion of the living Christ himself. He stands out in bold contrast to the too flexible and uncertain tendencies of much of the modern religious thought and expression. He is a convictionist. He says; "I believe."

Vital Christianity is also a *practice to sustain*.

There is a close connection between belief and life. "As a man thinketh in his heart, so is he." The scriptural appeal to Christian living is Christian doctrine. Paul's masterful argument throughout his writings bears this out. First he names a Christian doctrine—something to believe—and upon this foundation makes a powerful appeal for Christian living. Let me illustrate. In the early chapters of Romans the apostle elaborates upon the great doctrines, justification by faith and kindred truths. But in chapter twelve listen to his plea for Christian practice: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God"—an impassioned appeal to Christian living. The apostle's characteristic word "therefore" carries you back to the argument that the powerful motive for Christian living is Christian doctrine. Important as Christian doctrine is, Christian living is of vital importance. Our beliefs shape our conduct. It is wrong to say, "It matters not what a man believes as long as he lives all right." As food determines the condition of the body, so our beliefs determine our character and conduct.

In Relation to the World

Again, vital Christianity is a *propaganda to perpetuate*.

On the resurrection side of the tomb the Lord Christ, speaking to a group of his disciples, the nucleus of a new society, the invincible church, issued the church's orders. "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you all the days, even unto the consummation of the age." The propaganda is international in scope, specific in detail, unchanging in character for all time. The history of the Christian church is a history of the propagation of the gospel. And the Baptist contribution in the propagation of Christianity is a thrilling story, demonstrating this fact

that needs emphasis in our age. History demonstrates that the success of the propaganda of the gospel in the world depends upon absolute obedience to the orders in the Great Commission. The gospel has no propagating power in itself but moves only as the propagandist is himself moved by the Holy Spirit in obedience to Jesus Christ.

Christianity as a belief is Christianity in relation to the Lord Jesus himself. Christianity as a practice is Christianity in relation to our fellows, the society we touch. Christianity as a propaganda is Christianity in relation to the world.

Center and Circumference

Therefore we are confronted with three concentric cycles of thought and activity. Let us move inward from our thinking from the outer circle of the international sphere of the Christian propaganda; penetrate the second circle of the sphere of Christian practice, into the inner circle, to the supreme object of our belief, into the presence of Christ himself, the very hub of this larger circumference; and here let us be quiet and "listen in." There are moral and spiritual principles involved which I want you to understand. The center is always greater than the circumference, just as a positive is always greater than negative, for without the center there can be no circumference. Again, there is a principle of equilibrium involved. Some people are ever seeking Christian experience. It is paramount; but unless that experience produces life, character, and culminates in service, we should be to say the least, eccentric.

Vital Christianity is a combination of heart and mind and hands; it is a trinity of devotion, intelligence and service. At the hub is Christ—God's great heart—the Son of his love. He is the source and inspiration of our life, the supreme object of our belief, the soul of devotion and the devotion of the soul. I am speaking of the Christ of the New Testament, the Christ of the cross, the Christ of Christian experience. There is a vast difference between a cold intellectual knowledge about Jesus and the warmth of an experimental knowledge of Jesus. Jesus is the most known about, and yet the most unknown of men. Jesus is lost in the labyrinths of fantastic theorizing. Some have placed him in ill equipped laboratories of final analysis, and theories have run wild over him. His head has failed to beat, his mind to function. His personality is gone; and the analysis chart reads: "Jesus is principle and impersonal." Mr. Gladstone, once asked, "What is Christianity?" replied, "Christ."

*"What think ye of Christ is the test,
To try both your state and your scheme.
You cannot be right in the rest,
Unless you think rightly of him."*

In an earnest quest to discover the secret of those fruitful lives and consequent refreshing Christian movement

rough the ages that have blessed a world of men, the crystal stream of their inspiration and power has been traced to one great impelling and propelling principle, an answering allegiance to the lordship and mastery of Jesus Christ in their lives. Some one has said, "Until a man is crowned Jesus Lord of all, he has not crowned Jesus Lord at all."

"We are saved to serve." True, but remember, we are saved to worship, and we can only serve aright as we worship aright. Here is that vital principle again—we must be right at the center. In the cathedral of Copenhagen, a place where the lovers of beauty and the devout heart gather, stands the figure of Thorwaldsen's Christ. It is recorded of a traveler who came from afar to see the masterpiece, that he looked upon the framed production with a critical eye and from every angle possible. Eventually he turned away in disappointment, when a little girl ran by, who sensed his disappointment as she watched his face, said: "Ah, sir, you can't see him that way; you must get very close and fall on your knees and look up!" There must come first the unveiling of that manifested City. This is the place where all the great souls began, where we must begin. It was Zinzendorf who exclaimed after his ardent gaze upon the "Christ of Calvary," "I have only one passion and that is himself—himself."

Jesus, Lord and Master

To call Jesus Lord and Master implies a personal relationship to him that touches the whole man. A study of the term and its usage in the New Testament is richly suggestive. The word "master" occurs over and over again in the New Testament, but the original significance of the word reveals a varied meaning. "Master" means "teacher," the word used by the pupil when addressing his teacher. It is derived from the old Hebrew word *rabbi*, "teacher." This is the word used by Peter when addressing Jesus on the Mount of Transfiguration; "Master (teacher), it is good for us to be here." Judas used the word twice; once at the table—"Master (teacher), is this?"—once in the garden, "'Hail Master (teacher)', and he kissed him." It reveals the depth of his sin. It is an endearing term, the Aramaic form as used by Mary, "my teacher." The emphasis is upon the personal relation between the pupil and teacher. In this relationship the word is used in another sense; it also implies the thing he teaches. This is the word used by the young ruler when asking the burning question, "Master, what shall I do to inherit eternal life?" It is the word Jesus used when addressing Nicodemus, "Art thou a master of Israel and knowest not these things?" If we would call Jesus Lord and Master, we must acknowledge him as our authority, "my Teacher," and the authoritativeness of which he teaches. I wonder if in this day of ad-

vanced methods of religious education, we are not facing a danger. Any method of teaching that minimizes the presence of the great Teacher with the pupil, or his absolute authority as Teacher and in the thing he teaches may be religious education, but not necessarily Christian.

This word "master" yields another meaning. It conveys the idea of subordination to a superior. This is seen in the use of the word by Peter on the morning after the night of fruitless toil. You recall how Jesus gave an order to "launch out, and cast the nets for a draught," to which Peter replied, "Master, we have toiled all night and have taken nothing; nevertheless, at thy word, I will let down the net." You remember with what success they did it. Now, this word "master" as used by Peter is the word "superintendent," one who stands over. How richly suggestive! A relationship that recognizes that he is the Superintendent of our lives, it is ours to obey his orders implicitly, a relationship that should exist between Christ and us if we would call him Lord and Master.

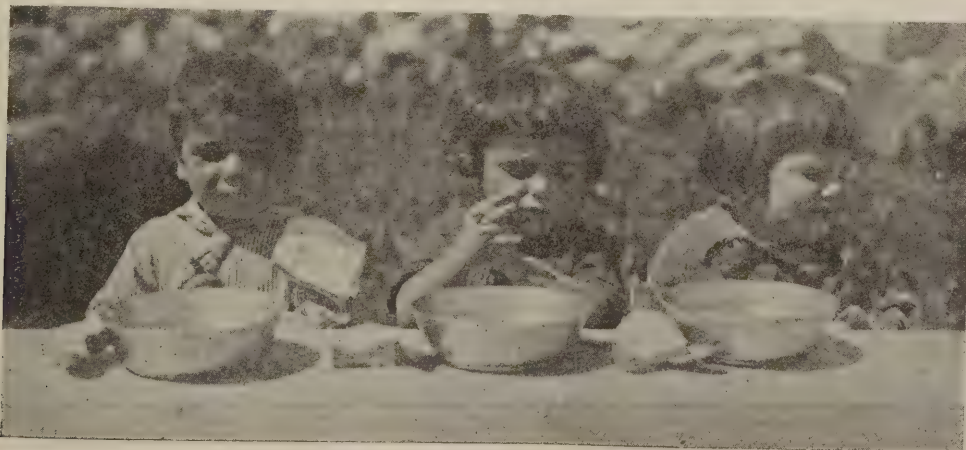
Again, this word "master" implies the relationship which exists between the slave and his owner. What! Slavery! It sounds repulsive. Paul speaks to Timothy after giving final instructions concerning his walk and warfare, of being "meet for the Master's use." The phraseology of the Roman slave enters in; his person, property and all belonged to his master. The word "master" here is the word *despotes*—the sovereign master—a despot. Paul reveals the secret of his own life in relation to Jesus Christ and its impact upon society. He speaks of himself as "the bond servant of Jesus Christ." This is the climax of Christian life and experience; it means, if we would accept the Lordship of Jesus Christ over our lives, that we enter into the happy bondage of slavery to him, wherein we find our emancipation complete. This is the vital thing. It is more or less of a crisis in an individual life.

Charles, Kingsley wrote on entering his twenty-second year: "My birth night. I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and eternity. Before the sleeping earth and the sleepless sea and stars, I have devoted myself to God—a vow never (if he gives me the faith I pray for) to be recalled."

The chivalric service of Christ is beautifully set forth in the devotion of the mediaeval knight to his earthly king. He knelt bare-headed, without war arms, and placing his hands between those of his superior, swore:

"Hear, my Lord! I now become liegeman of yours for life and limb and earthly regard; and I will keep faith and loyalty to you for life and death. God help me!"

"Who then this day is willing to consecrate himself to the Lord?"



Near East Relief.

God's Library of the Faith

God's Library of the Faith sings through all the years, "See the Christ stand!"

BY U. M. McGUIRE

ALEXANDER CAMPBELL is credited with the advice that the Bible should be read as if one had never seen it before. To a good many people the advice would be superfluous, because they are not sufficiently familiar with the Bible to wear off the edge of novelty. But the advantage of such an approach is that one dismisses a mass of inherited presuppositions about the Bible, and thus gives to its literary material a chance for fresh and sincere self-expression.

When the study is so approached, one of the first and most vital discoveries is that only in the most superficial and artificial sense is the Bible a book. Not only does it never call itself the Bible or designate itself as a book, but in all sorts of ways it tries to tell the reader that it is something other than a book. For the uses of pious rhetoric one may speak of it as "God's Holy Word," or as "the Book." But originally it was spoken of as *ta biblia*, "the books," and since all books of that early age before the invention of printing were written by hand, the contents of the Bible were called also the scriptures. In brief, it is a collection of pamphlets, a library in a single cover. Until one gets this peculiarity of the volume in mind he is not prepared to begin any intelligent study of the collection as a whole.

The Principle of Selection

But as soon as one begins to consider the several pamphlets, he makes some thrilling discoveries. He finds that they were written at different places remote from one another, by persons in vastly different situations and with different experiences, in different historical conditions, and in times that were centuries apart. They have come out of strenuous human lives; express human thought, feeling, purpose, struggles, joy, sorrow, love, hate, success, failure, victory, defeat, hope and despair. They were written, copied, selected, preserved, collected, revised, edited, translated, printed, bound, distributed and interpreted by human hands and minds, and all of these processes except the original writing are still going on. The original writings are lost and it is interesting to inquire just what there is in these books as we have them today that remains exactly as it was in the copies that came from the hands of the original authors.

It is not hard to discover the principle of selection that culled these pamphlets out of the innumerable writings given to the world through the long ages and assembled them as belonging properly together and as worth preserving. That principle is their connection with the Christian religion. They are as nearly as possible the original sources of our knowledge of the facts and principles of this religion. This is the obvious and sufficient reason for selecting, collecting, preserving, treasuring and studying them through successive generations of Christians age after age. For the purposes of Christian faith and teaching it sets them apart from the mass of the world's literature. Their singular value as sources of information about our Saviour and our salvation associates them inseparably with the whole range of the religious experience of the Christian, makes them precious beyond all other writings in the world and gives to them an authority for the guidance of Christian faith and life that is unique and irrevocable.

One does not read far in these books before he begins

to sense the Eternal. They are charged with eternal meaning. They shine with a radiance of eternal truth. They are warm with the impulses of the eternal Spirit. They sketch the purposes and portray the character of God. They express the urgency of both his holiness and his grace. In them his call to righteousness and the best life becomes unmistakable. They awaken, inspire, impel and guide the soul to its highest quest for God. They set all human life both personal and social in the presence of God, and over it all they proclaim the reign of God.

Inspiration Undebatable

Any dogma of inspiration is superfluous. The method of inspiration is as inscrutable as the most deeply hidden things of the human spirit. To mince phrases about the way God managed to secure in this collection of pamphlets a revelation of himself is to trifle with the merest superficialities of religion. What is evident is that he does. Their inspiration is a present fact of experience, self-evident and undebatable. It can be set aside only by the unscientific denial that the existence of God can find a possible registration in the field of human consciousness. As surely as the Bible is permitted to tell its story it delivers a message from God to men. And taking the collection of pamphlets as a whole, it is unique among the world's libraries in this power to reveal God. If words are used with reference to essential spiritual values rather than to formal pronouncements, truth is not strained by calling the Bible the word of God, for as such it operates within human experience. Probably Paul was thinking within the limits of the Old Testament collection of books when he had in mind such of them as were then in existence when he said, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good work." At least the Bible does for human life what he conceived to be the normal object of all scripture given by inspiration of God.

Since every one of these sixty-six pamphlets is historically conditioned in its origin, transmission and present form, only historical study can bring out their full meaning and value. Of course a mere study of the geographical history and literary characteristics of the scriptures would be an academic exercise and would miss the great essentials of their message. But a mere study of those subjects is not suggested. Indeed, can there be a mere study of the Bible on those lines? If once the student gets the historical setting of such a book as Jeremiah, for instance, that the drama of human experience therein described passes before him, so that he can feel the passionate anxiety of the men and nations involved, and so that he catches the very swing and flash of their rhetoric, he will find himself drawn irresistibly into the presence of God and will feel himself fairly driven to repent, to worship God and to devote himself to the cause of righteousness. And the more critically exacting the historical quest, the more richly is it rewarded by spiritual discovery. After all, is not the historical Christ the real Christ, and the historical Bible the real Bible?

Among the uses of a library one of the highest is that of putting the reader in communication with the master spirits of the race. For this purpose again the Bible

unique. For that portion of its material which lies within the field of human history introduces the reader to a mountain range of religious experience and of moral and social idealism crowned by a line of majestic personalities that runs through twenty centuries and towers in unequalled spiritual sublimity. What a list of names: Abraham, Moses, Samuel, Elijah, Amos, Isaiah, Jeremiah, John the Baptist, and Paul! A world that strews flowers on the grave of the Unknown Soldier ought to be able to appreciate the great unknown geniuses or known geniuses so lost in their message that they did not care to be known, who out of their consuming spiritual stress gave the world such stories as those of Noah, Joseph, Ruth and Daniel; such a promethean epic as Job; such an appeal to international good-will and missionary endeavor as Isaiah; such songs of exalted worship and serene trust as the nineteenth and the twenty-third psalms; such an inspiring portrait of Jesus as the Gospel of Luke; such a eloquent tribute to the Christ as the book of Hebrews; and an overwhelming photo-drama and oratorio of the

conflicts and the victories of faith as the Revelation.

But the chief value of this library lies not in the scattered masses of moral, spiritual and social wealth buried like golden ore in its ranges. It lies in the person of Christ therein presented to human faith. There is a ritual in the Bible that symbolizes, however imperfectly, his saving work. There is an idealism in the Bible which can find its realization only in him. The validity of the moral and religious truth of the Bible lies only in its Christly implications. There are hopes in the Bible that only he can fulfil. There is a vast human hunger revealed in the Bible that only he can satisfy. There is a world's sickness of sin exhibited in the Bible which only he can cure. There is a wilderness of human darkness and error spread out to view in the Bible into which only he can bring light, order and beauty. As in Browning's poem the young harper David sang to the demented and bedeviled King Saul, so to a perplexed, distressed and bedeviled world, God's Library of the Faith sings through all the years "See the Christ stand!"

Just Use Me

BY E. C. BAIRD

I am the Bible.

I am God's wonderful library.

I am always—and above all—the truth.

To the weary pilgrim, I am a good strong staff.

To the one who sits in black gloom, I am a glorious light.

To those who stoop beneath heavy burdens, I am a sweet rest.

To him who has lost his way, I am a safe guide.

To those who have been hurt by sin, I am a healing balm.

To the discouraged I whisper a glad message of hope.

To those who are distressed by the storms of life, I am an anchor sure and steadfast.

To those who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow.

Oh child of man, to best defend me, just use me.

Evangelism and the Publishers

BY YORK A. KING

Some time ago I heard a distinguished Episcopal bishop say, "The revival for which we have been praying is just here. I think I hear the sound of the going in the top of the mulberry trees." And after a few moments' reflection he added, "God has done all he can do. The revival I never needed a great work of grace more than it is now. The church alone seems to be hesitating. When she is ready the revival will be here."

Recently one of our daily papers editorially observed, "The revival of religion for which the churches have been praying is almost here. The statesmen are calling for it. There was there a time when so much space was given to religious matters in the daily press as at the present. The church alone seems to hold the key to the situation. When she wants it, we believe the revival will come."

Of the recently published books on evangelism which I have read, I am impressed with the prominence some of the publishers give to this important subject. Although there is a sameness in them all, there is enough variety to make them readable, and each makes a substantial contribution to the great cause.

"Christ in Man-Making" by Herman Harrell Horne (Dodd Press), a book of 100 pages, covers three lectures: "Christ in Heredity," "Christ in Environment" and "Christ in the Individual Will," and is a philosophic study of genetics, eugenics and good-will employed by God in directing his work in bringing all the race up to the

standard of Jesus Christ, the complete man. Mr. Horne claims that by putting Christ in control of all the forces known to science which shape life, and by the use of our good-will, we shall cooperate with God in his effort to redeem man.

In striking contrast to the above is "Harnessing God" by Paul Rader (Doran). While these nine sermons cannot claim homiletical greatness, they burn with a zeal for God and a passion for the souls of men. Mr. Rader magnifies the place of prayer and "the fullness of the Spirit" as essential to the coming revival. One chapter is devoted to "How and What to Believe to Be Saved." By "Harnessing God" Mr. Rader means that there is a power, not his own, which man may utilize in his effort to save the world.

A book by Charles N. Pace entitled "Bring Him to Me" (Methodist Book Concern) claims to be a short study of modern methods in the redemption of men. Mr. Pace begins with the impression made by Raphael's "Transfiguration" and holds up the spirit of that as the great magnet. Then, transposing the picture to the twentieth century, he shows what Christ can do for the wicked man where all corrective efforts, such as surgery, social betterment, sociological and other corrective laws have failed. The church says frankly, "I cannot help you but I know One who can," and points the sinner to the Lamb of God who transforms the man within and without. This book

sounds a note for which one looks in vain in many writings on modern evangelism.

"The Unguarded Gate" (Abingdon Press) by Floyd W. Lambertson, gives the result of the author's psychological study of youth. The book contains forty exquisite junior sermons in story form. Several of these are set forth in pantomime, calculated to catch the attention of the older members of the congregation as well as the children for whom they are especially written. The material is carefully prepared, and the teachings are attractive and convincing. Using the gateway to the castle to arouse interest, Mr. Lambertson points out the gateways to the soul with an appeal that only those things which are true, honest, just, pure and lovely be admitted. The chapters on "Making the Great Decision" and "Living the Christian Life," are of special evangelistic value.

"Many Mansions"

A book of sermons preached by John MacNeill of Toronto on "Many Mansions" (Doran) was blessed of God in awakening slumbering saints, comforting longing souls, establishing in the faith uncertain Christians and bringing many men and women to accept Christ as Saviour and apply for membership in the church. Mr. MacNeill takes the reality of eternal life as a starting point and without departing from the scripture, reasons concerning the future existence of man. His frequent reference to science and philosophy holds one's interest. Brief stories and poems illustrate his points. The subject matter—heaven, hell, judgment, recognition of loved ones and kindred topics—guarantees a hearing. The results confirm our conviction that sermons on great Biblical themes should characterize all preaching in these days of promised refreshings from the presence of the Lord.

Leonard M. Edwards' "Every Church Its Own Evangelist" (Methodist Book Concern) has seven addresses in which the author discusses evangelism from the present-day point of view. He majors the opportunity of the "evangelistic pastor," giving workable plans which can be adjusted easily to the average church. "Climatic Essentials" is the term he uses to describe certain prerequisites to successful soul-winning. He deals with the common fallacies—(1) Evangelism is difficult therefore we should import expert help, and (2) evangelism is so easy that we need give it no special attention—by magnifying the special power which has been provided for this difficult but only worth-while task. The volume is helpful in suggestions, rich in illustrative material and sound evangelistically.

It is difficult to write a great deal upon the same general topic without repetition. L. R. Scarborough's book "How Jesus Won Men" (Doran) has many suggestions, differently expressed, that we find in his "With Christ after the Lost." But this is a real contribution to the cause of evangelism and sets forth the sane methods our Lord used in the real object of his mission. This writer, like his Lord, has definite convictions of man's need of a Saviour. And by a careful study of the Master's methods in dealing with all sorts of people, he gives us a constructive program which might well be followed by present-day churches.

Charles L. Goodell's book on "Motives and Methods in Modern Evangelism" (Revell) has two especially interesting chapters. "Evangelism of the Modern Mind" sets forth the real message of successful evangelism of all time, which is the story of Jesus presented so that men of today can understand and feel the presence of him who always subdues, masters and conquers his hearers. "Pente-

cost and Power" reveals the secret of the dynamic necessary for all successful Christian work.

"Evangelism" by F. Watson Hannan (Methodist Book Concern) gives methods used successfully by a pastor several years ago and still workable. This author majors with I should call "church evangelism." While he recognizes the value of union meetings of all the churches in community, he is frank to say that far less harm is done and more permanent good results from individual church persistently pursuing the cause of evangelism through regular avenues of the church's normal activities. This calls "continuous evangelism." He discusses "personal evangelism" under "The Conduct of Periodic Revivals" and "Practical Evangelism Conserving Results" using the Master of Soul-Winner's methods in accomplishing results.

"Evangelism in the Remaking of the World" by A. Wright Leonard (Methodist Book Concern) has six interesting chapters covering practically all the principal phases of this subject. Beginning with the evangelistic pastor he discusses evangelism among the young people, the Bible school, in the social services of the church and closes with a splendid chapter on "Safeguards of Evangelism." This book throbs with soul-winning passion. It is well balanced with ripened experience and rich in illustration.

"The Evangelism of Jesus"

Ernest Clyde Waring's "The Evangelism of Jesus" (Abingdon Press), a well-arranged handbook that might well be used in class work, contains six studies in the personal evangelism of our Lord. Each chapter opens with a devout prayer and closes with a series of questions which add to its value as a textbook. The doctrinal point of view of this writer is interesting. His statement of religious beliefs is modern, the spirit of the book is splendid, the scripture passages are well selected, the arrangement of facts logical and the tone of the book is helpful. It is different enough from all the others to make it attractive and contains a message for sinner and saint in all the essential phases of Christian development.

One can hardly conclude this little study without query: Is it not singular that such a time as this, when the whole Christian world is thinking and talking evangelism, has not brought forth some great soul stirring treatise on that subject?

God Is With Us

GOD IS with us in our sorrows. There is no pang that rends the heart, I might almost say none which disturbs the body, but Jesus Christ has been with us in it. Feel you the sorrows of poverty? He "had nowhere to lay his head". Do you endure the griefs of bereavement? Jesus "wept" at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken mine heart." Have you been betrayed? Do not forget that he, too, had a familiar friend, who sold him for the price of a silver penny. On what stormy seas have you been tossed which have not also roared around his boat? Never gloomed of adversity so dark, so deep, apparently so pathless, but where you stooping, you may discover the footprints of the Crucified One. In the fires and in the rivers, in the cold night under the burning sun, he cries, "I am with thee; be not dismayed; for I am both thy Companion and thy God."

—SPURGEON

Books as Christmas Gifts

Some things to make the pomp of kings ridiculous

BY PERRY J. STACKHOUSE

"GIVE ME a book, health and a June day and I will make the pomp of kings ridiculous," declared Emerson. In our northern latitude there are no June days during the Christmas season, but when the blustering, freezing winds of winter are raging and the air and earth are white with snow, give me a book, health, and a radiant replacement, and I will make the pomp of kings not merely ridiculous, but imbecile.

This is the time of year when the problem of Christmas gifts becomes acute. Christmas suggestions for *her* and *him* leap at us in headlines of the advertisements in our daily papers. Let us note the suggestion made years ago by Amos Bronson Alcott, "Of gifts there seems no more becoming to offer a friend than a beautiful book." Here are three books that may help to solve the problem of Christmas gifts.

Among the "Other Essays" in "My Gray Gull and Other Essays" by William Valentine Kelley are "The Religion of Life," "An Orchid in the Garden of Human Sentiments," "Minetta Brook," "The Water Mark in Human Nature," "A Physician in Wonderland," "A Business Man's Philosophy," and "The Ethics of Ridicule." These essays deal with problems of religion and philosophy. They are rich with literary allusions, and the preacher will find an illustration for a sermon on almost every page. A possible criticism of the book is the many pages that the author devotes to a study of the ethics of auburn locks. No famous person in ancient or modern times with a head that gleamed with scarlet flame has escaped the scrutiny of the author of this book. Like the unknown writer of the epistle to the Hebrews who called the roll of the illustrious patriots and martyrs and warriors in Hebrew history, Doctor Kelley summons the eminent men and women with anset in their hair and recounts their mighty achievements in God and home and country. People who are sensitive concerning the Titian tint of their hair will be comforted, satisfied, and may perhaps develop a superiority complex as a result of reading this book.

The book will be like the shadow of a great rock in a weary land to preachers who have been influenced by the older theory of life—that there is only the chimney corner for the man who has counted his seventieth birthday. Here is a volume of essays that reveals a keen and penetrating mind with a modern outlook upon life and its problems, optimistic and as fresh as a flower with the morning dew upon it, and written by a man who has passed his eighty-third birthday. Doctor Kelley, at eighty-three years of age, still looking for new worlds to conquer, is a fine illustration of the statement of Washington Gladden, "When we have learned how to live, men will be at their prime at seventy and men 100 years old will be found in every block."

Some of the new challenges to faith, as set forth by Sherwood Eddy in his "New Challenges to Faith" are evolution, relativity, behaviorism, psychoanalysis, the historical method, and the new discovery of the influence of the mental mystery religions upon early Christianity. In the chapters of the book he deals with "The New Science," "The New Psychology," "A New Discovery of God," "The New View of the Bible," "What Is Christianity?" and "A New Reformation."

Mr. Eddy is not an authority in the realm of science, psychology, or theology, but he has made a close study

of the results reached by men who are experts in these fields of thought and has written a book that contributes toward the solution of some of our modern religious and social problems. Mr. Eddy declares: "Science and religion need each other. If divorced, a materialistic science and an unscientific reactionary religion are positive menaces. Acting together a humanized science and a scientific spiritual religion can lead mankind to the enrichment, organization and integration of life in a developing, cooperative process."

The problem of God is the most important that confronts the human race, and the greatest contribution that any philosopher, scientist, theologian can make to human happiness and progress is to teach us what he knows about God. The mechanistic philosophy as it is being taught in some of our schools and colleges and popularized for the masses by such men as Clarence Darrow, is that there is no God, no salvation, no immortality, nothing but cosmic collapse at the end. It is the idea that man is little more than an animated clod and that the universe is a mere machine without sympathy or purpose.

Mr. Eddy finds God in nature, in men, in a world of values, in persons of spiritual genius, and finally, in personal experience. He writes: "Let us seek God in nature and we shall find him there—not merely things, or matter, or mechanism, but the God whom all nature reveals. Let us seek him in man. For if at the center of the universe there is this principle of love, then only those who look with the eyes of love will see the truth of things and will see him at work in his world. Let us seek him in the inner values of life, in whatsoever things are true, whatsoever things are good. We shall find the source, sum and end of all the values united in a God who is love. Let us seek him as he has spoken in times past, through the prophets and men of spiritual genius. But especially, if we may judge by results, we may discover him in Jesus and in following his way of life. Finally, in our own hearts, if they be pure, if they be humble, if they hunger and thirst for God, we shall find him within."

Probably the most important chapter in the book is on the new reformation. Here speaks the prophet, and like all true prophets he has no comfortable words to utter concerning our present economic and religious order. Mr. Babbitt after reading this chapter will be confirmed in his opinion that the captains of industry were justified in using the financial thumbscrews to prevent Sherwood Eddy from appearing on the platform of the Y. M. C. A.

It is a dark picture that the author paints of the life of today. There is the menace of lawlessness and crime. There is the breakup of the home, the weakening of the institution of marriage and the rapid increase of divorces. There are the extremes of unshared wealth and unrelieved poverty. "The results are written in the lives of crushed humanity—crowded tenements, unsanitary surroundings, congested and demoralized family life, sickness, child labor, mothers forced into industry, ignorance and low mentality, untrained and undesirable citizenship, growing class hatred of masses sodden with misery and despair." There is the materialism of our age. Material things, instead of being the simple means of life, have become its end, its standard of measurement, its God—Mammon. He writes: "Our present social order in times of peace is causing more poverty, more wounds and crippled lives and more deaths than the world war ever did." God knows our social

order is bad enough, but with all due respect to Sherwood Eddy, it is hardly as bad as that.

There is surely need of reformation, and Mr. Eddy next raises the question whether the forces of organized religion are prepared to be the chief agency of such a reformation, or whether they are themselves in need of reformation. The fact that he finds lack of growth and absence of power in the church, denominational divisions with party strife and factions, would seem to indicate that the physician of the souls of men must first heal himself. The new reformation, according to the author, will have at least three characteristics. It will be true to the scientific spirit and genius of the age. It will combine vital, personal religion and social application. It will have the dynamic of spiritual passion.

An editor of one of our religious magazines recently was mourning over the fact that since the passing of



Abingdon Press

Rauschenbusch no great prophet of the social gospel had emerged. Sherwood Eddy, as revealed in the pages of this book, seems to have some of the marks of such a prophet.

In his recent book, "Religious Perplexities," Dr. L. P. Jacks, principal of Manchester college, Oxford, perhaps better known to Americans as the editor of the *Hibbard Journal*, has no infallible answer to the perplexing questions of our times. He does not attempt to sidestep these questions. He faces them squarely and suggests as a solution not any intellectual formulae, but what might be called a sort of spiritual adventure. He thinks that "when ever the truths of religion are too much defended they are cheapened and when cheapened they become uncredit-able." For this reason religion has suffered as much from its would-be friends as from its avowed enemies. He quotes with some approval the suggestion made by extremists that "there would be more believers in God if all the theologians would take themselves off."

According to the author, the first and greatest religious perplexity—the source of all the rest—arises in the mysterious fact of our existence as individual souls. Why are we here? Doctor Jacks writes: "Did we but know the purpose for which we are present in the world, should we not have in our hands the key to all the questions we raise about God, freedom, duty and immortality? But if we know not why we are here, how can we hope to answer the other questions?"

Religion, according to Doctor Jacks, must rest upon a psychological basis. It is determined by man's needs and desires; by the aspirations and failures of the human spirit. Here he introduces his Doctor Jekyll and Mr. Hyde, the coward and the hero found in the breast of every man.

The two are perpetually at variance. The reason of the one is the unreason of the other, and the truth of the one is the falsehood of the other. Religion is a power which develops the hero in the man at the expense of the coward in him. As the change progresses there comes a moment when the cowardly method of reasoning ceases to dominate the soul. At the same moment the heroic element awakens and looks with longing toward the dangerous mountain tops. Thenceforth the man's reason becomes the origin of the new spirit that is in him, no longer fettered to the self-center, but mounting up with wings as an eagle.

His conclusion is that in a world where no reason can give why the soul should exist, this soul, nevertheless, resolves to create a reason for its own valor in the sun and certain faith that the universe, indifferent to the coward, will be friendly to the hero; will respond to his effort; will lend him his own creative energy and bring him at last into fellowship with the divine spirit which first prompted his attempt to the heroic. This life of the heroic spirit he defines as "religion in being."

Doctor Jacks thinks that "one of the fruitful sources of religious perplexity is over-anxiety about the defense of religion. We have cooped up the faith in theological fortresses, surrounding it with an immense array of our works, creeds, dogmas, apologetics, institutions, and have used up our resources in holding to our position against one another when we ought to have been attacking the common enemy on the open field."

He contends that Christianity does not begin with the idea of God as moral governor. It allows us to arrive at it perhaps at the end of a long pilgrimage in experience but if we never get there, it makes no lamentation, pulls no long face and does not treat us as lost souls. He believes that the religion of Jesus is the spirit of comradeship of man with nature raised to its highest power, a spirit which perceives itself to be not alone, but loving, befriended and supported. In its essence the gospel is a call to make the same experiment, the experiment of comradeship, the experiment of fellowship, the experiment of trusting the heart of things, throwing self-care to the wind in the sure and certain faith we shall not be deserted, forsaken, betrayed and that our ultimate interests are secured in the hand of the Great Companion.

The power and beauty of Doctor Jacks' book will be recognized by any reader, but its appeal will be limited to a comparatively small group of strong, choice, courageous spirits. The man who starts out on such a spiritual adventure as is advocated by the author must be willing to take all the hazards. He must have the spirit of Tennyson's Ulysses.

"Strong in will,
To strive, to seek, to find and not to yield,
For my purpose holds
To sail beyond the sunset and the paths
Of all the western stars until I die.
It may be that the gulfs will wash me down.
It may be we shall touch the happy isles

But the great mass of mankind wants to touch the happy isles and is not ready for an adventure that may wash down into the gulfs. The universe that he is asked to trust often seems harsh and forbidding to the average man. It has nothing but evasive answers to the problems which his soul propounds. In Christ he finds a God who satisfies his needs, and in the church with its ordinances, its worship, its confession of faith and fellowship with Christian people there comes to him a sense of salvation and security and he would disagree emphatically with the statement of the author that there is no place on earth where a man's soul is less safe than in one of these masterpieces of military architecture.



The Devotional Life



The Indwelling Word

"Let the word of Christ dwell in you richly."—Col. 3:16.

By J. H. JOWETT

FIRST of all, let us literally carry out the apostle's counsel. Let us go among the words of the Lord Jesus exploring for the word. For the treasure which we are seeking is described in the singular number, "the word"; and the hiding-place of the word is described in the plural number, "the words." The words offer us a varied field for exploration, and the object of our quest is the essential word which is hidden in their depth. To be an explorer in this field is not merely to be busy with the words, reading them with diligence, or committing them to memory. That would be as if I were to bury myself among a gathered pile of purses, feeling their material, tracing their patterns, observing the grace and novelty of their designs, and yet never opening them to find the treasure which may be hiding in the secret pocket. It would be as if I were to handle a pile of oyster shells, turning them over and over, noting their shapes and their individual lines and features, and yet never to open them in quest of a possible pearl. I am to go among the words of Christ looking for the word which is the pearl of great price.

The Quiet Quest

And this cannot be done hurriedly. We cannot rush through a chapter of words and come out of it laden with the word. It is the reward of patient and leisurely movement. I well remember Dr. Joseph Parker advising me in my early ministry never to "gallop" through the scriptures. "Go slowly and look around!" What do motorists see of the wayside flowers when they are scorching along at thirty or forty miles an hour? What do they hear of the songs of birds, or what do they see of the movements of the shy, graceful things which only venture out when everything is quiet and still? The "word" is the surprise which



is given to the soul which moves with reverent and unhasty steps. If we rush along, we shall miss it.

Sometimes the word is hidden in a parable, and I am to find the living thing cradled in folds and garments of deftest imagery. Sometimes the word is concealed in words which the Master spoke to another, and I am to listen with a sort of over-listening, a kind of eager eavesdropping, to see if there is anything meant for me. Sometimes the word is veiled in a work. Some deed of the Master's is a medium of revelation. Or it may be only a look or an attitude or a gesture, and the word I am seeking is to be found in their inner significance. Sometimes the word is conveyed in a disciple's letter, a letter written to the Romans or to the Ephesians, or to a few folk at Colossae or at Philippi, and I am to read it carefully, reading also between the lines, if perchance I may find the abiding truth which is the light of the ages, and which is the lamp for the doings and goings of our day. In all these many fields the treasure is hid, and if I am to find it, the Master says I must have all my wits about me. I am to be as alert as a merchant. I am to be as wakeful and busy as a speculator who

has found a treasure in a field and who gives himself no rest until he has made the purchase and the land is his. It is in this spirit and with this passion I am to go in search of the "word of Christ."

And I am to let the word of Christ dwell in me. The word is not to be a transient thing, going in at one ear and out of the other, like a caller who stays for an hour and then continues his journey. This word is to dwell with us, to settle down with us to make its home in the inner room of the soul. It is to live with us in the privacies of our being where our own word is born, and where our own words take life and shape and quality. The word of Christ is to dwell there as a mentor, as a monitor, nay, as a creator, determining my word, my words and my work, and so fashioning their virtue and expression that they will incarnate the life and spirit of the Lord. The divine word is to dwell within me to make the tenant divine.

Like a Royal Presence

And the word is to dwell within me *richly*. It is not to be on the same level with other things, one of a fellowship of commoners who belong to the same rank. It is to be of an altogether different degree and quality. It is to be like some superb and royal presence, moving with authority and grace. The word of the Lord is to dwell in the soul with rich and rare distinction. And because the word is so exalted, because it is so rich and glorious, it enriches everything it touches with something of its own distinction. This is the real philosopher's stone; it transforms everything into spiritual gold. It endows everything with divine quality—our thoughts, our wishes, our affections, our purposes, our actions. It touches everything into gold.

—From "Life in the Heights," published by Doran.



The Chimney Corner



Sandoe's Pocket*

BY ELSIE SINGMASTER

(Continued from last week)

AT THE exit from the Pocket the Wambaughs and Stoughs and Starks waited, curiosity having got the better of hatred.

"Are you going to bring it along?"

Miss Tinley called, "Yes." Her car climbed the little rise, dipped over and was seen no more.

"It's my belief she'll never come back," said some one. "She's gone and the money's gone. All them hundreds."

Mrs. Gates' residuary estate amounted to \$300, but in the Pocket three hundred was equal to three million in some other quarters.

As if Miss Tinley had taken the sun with her, the light changed suddenly and the Pocket took on the gray color of dawn and twilight. Almost at once, before the Saxes and Yeatts and Wolfs began to descend from their vantage point at the schoolhouse, or the Wambaughs and Starks and Stoughs turned from the exit to the Pocket, snowflakes began to fall. They were small but they lay for an astonishing long time without melting.

THE Wolf cabin stood nearest the schoolhouse, and at her door Mrs. Wolf paused with open mouth and dismayed eyes.

"Do you think she ain't comin' back no more, Pop?"

"I'll bet any money she ain't," said old man Yeatts.

Mrs. Wolf opened her door and stood with her hand on the latch looking backward at her departing menfolk. Forlorn, untidy, toothless as she was, she took immense pride in the ability of her son to correct her husband.

Indoors it was as cold as out. The woodbox contained a few sticks, the rest of the supply was uncut in a pile on which the snow was gathering. Mrs. Wolf stepped out and lifted the unwieldy saw. Once a woman in the Pocket refused to prepare dinner until her husband provided wood, but that was in summer. In winter such boldness meant cutting off one's nose to spite one's face. Mrs. Wolf wrapped her apron more closely round her head and set to work.

Then Mrs. Wolf did what all the Pocket women did, she built a fire and sat before it. When she saw by the old clock that it was time, she put potatoes on to boil, enough to serve warm for

dinner and cold for supper. Often sitting thus, she looked up the hill toward the schoolhouse where George was learning, or toward Miss Tinley's house where Miss Tinley moved about doing such strange, interesting and unnecessary things. This morning she did not lift her head. There was presently an unbroken sheet of white between her house and Miss Tinley's.

Wolf and young Wolf came home at noon. From his surliness Wolf volunteered a single remark. This was the twenty-eighth of November—that meant there would be twenty-eight snows during the winter.

"This ain't going to lay," he prophesied. "But the rest'll lay."

Young George looked up suddenly, then down—he had lost interest in grammar. As though he read his son's thoughts, Wolf made one more remark. "She went while the goin' was good."

It was Saturday, and somehow even in Sandoe's Pocket there was a vague conviction that something pleasant should happen on Saturday. Something pleasant always did when Miss Tinley was here. But now Miss Tinley was gone. It was hardly reasonable to suppose that she who had worked so hard in their service would abandon them in this fashion, but they had had experience of other desertions.

At half past nine every candle and dim kerosene light was out and the Pocket lay dark under the gray sky. It was strange that having rested so much and done so little the Pocket should be able to sleep profoundly, but no one waked or turned.

THE first snowflakes drifted down in front of Miss Tinley's windshield before she had gone a mile. The first flake startled Miss Tinley—suppose she should not be able to get back! But that was foolishness, no November snow would block the roads. The woods thickened, the vistas to right and left grew gray; a timid person who meant to be in Sandoe's Pocket that night would have returned at once. But Miss Tinley drove on.

Miss Tinley knew Hagerstown well, even the store where she could buy the sort of monument she wished. She had been in correspondence with the proprietor—naturally one could not buy a monument offhand! Mrs. Gates' was ready, but it was not a shaft twenty feet high; it was no more than three feet high. By the time Miss Tinley had had her lunch and had bought enough peppermint drops to treat all the Pocket, and some simple books for the school library, it was late afternoon.

The monument was not so heavy that it could not be loaded into the back of the car. The proprietor and his assistant packed it in carefully and Miss Tinley started away.

The concrete was clear, but on the macadam there was a coating of snow which grew deeper. The snow still fell and when the macadam gave place to dirt, darkness had fallen. Here again a timid person would have stopped. There were only a half dozen houses in the first five miles; beyond the road would be unbroken and probably hard to find. But Miss Tinley drove on.

At the last house a door opened and a voice shouted an invitation to spend the night, but she did not hear. It was now six o'clock and she had eight miles to go. There was little to distinguish the road from the aisles of the forest. But here was the bridge over the creek she was still right. Beyond were farms. Presently she saw a pile of logs left by woodcutters, then a tall pine—she was still in the right way. After a long time she took her flashlight and looked at her watch. It was seven o'clock and she had come two miles.

In the next two miles she lost the road twice and had to back. It was now eight o'clock. A realization of her foolish hardness came over her with the deepening snow. But it was too late to repent; turning would be impossible and the distance to the nearest house equal to that to the Pocket.

At nine o'clock she passed another pile of cordwood—she was still in the right road; at half past she started to climb the last hill. Her engine throbbed, but the car moved on its way. Her head stood still at the last steep rise; it seemed that she would never reach the top, but finally the engine ceased to labor, the road dipped downward and she was in the Pocket. Turning off the light she looked about. All was dark; neither curiosity about Mrs. Gates' monument nor interest in their teacher's safety could keep the Pocket awake. Miss Tinley sighed.

She drew up before the schoolhouse close to the door, and there she was busied for a long time. She seemed to be dragging something in across a board which she laid from the floor of the car to the step. Having finished, she drove into the little garage, then went into her house. In a few seconds a fire blazed on the hearth; in a few minutes she made herself a cup of tea and ate some bread and butter, then she went to bed. She set her alarm for six o'clock. Clearly she had some unusual Sunday morning work!

(To Be continued)

*This story appeared in the October issue of the Woman's Home Companion, and is reprinted here by special permission of that publication and also of the author.



BOYS and Girls



More About Stamps

Our Boys and Girls:

Only one week has passed since you read the first notice of how this beggarman was begging for stamps to get a book translated into some Oriental language as our especial Christmas present to the bookless children of the Orient; and yet in these seven days the following receipts have come to me:

Willing Workers (class of boys)	
Marion, Kan.	\$.50
C. of Janesville, Wis.	5.00
Smith, Brooklyn, N. Y. ....	.24
J. Erwood, Chicago, Ill. ....	.24
Timmerman, Milwaukee, Wis.	1.00
E. S. Carlin, Camden, N. J.	5.00
Friend, Melrose, Mass. ....	.50
Friend ("Panama Limited" envelope) ....	.04
Memory of a father, for Christmas	25.00
Memory of a mother, for Christmas	25.00

\$62.52

It seems to me that for one week's this is doing remarkably well; but hope that next week a great many boys and girls will wake up and send in stamps. My dears, do you realize that it is only because you live in a Christian land that you have books and magazines to read? In lands where Christ is not worshiped the children are bookless; and I can't imagine a finer gift for us to make to the King, for 25 this year, then our own rightful share in the translation of a book for the bookless.

If you honestly and truly can't afford to send even one stamp (just one little red stamp will help a lot, you know), read what Tim and Peggy did last week's story in this column and do likewise." For anybody will give you a stamp, gladly, for a gift; and anybody may even give two stamps, or three, or six, or ten stamps—who knows? So, if you don't do anything, I shall be forced to think because you are one (or all!) of the living list of words: *ungrateful! impatient! lazy! forgetful! procrastinating!* (in case this is too big a word, here's a longer way of saying it more understandably: "putting it off till the next minute.")

Do you any of the above? Of course

There are some of the things the letters last week said: "Enclosed find fifty cents worth of stamps for your stamp book. The money is from my class box. We wish you success in your grade!" ("Willing Workers" class box: Marion German Baptist Sunday School, Mrs. Draewell, teacher.)

"I have read your request for stamps on the boys and girls page of THE BAPTIST and enclose a book of stamps which we think is a good way to send them. A dear lady has given me the stamps to send, for we think your plan of helping boys and girls to get books in their own language by a shower of stamps is just a fine plan. Hoping it will be a great success, with love, Olive Timmerman, nine years of age."

If Olive, aged nine, can do this lovely deed of interesting a "dear lady," how about some one else aged nine? Or you, Mr. Ten-years-old or Miss Eleven?

"I saw your request for a shower of postage stamps. Although I am seventy-three years old I should like to help in this good work, and shall send a money order for five dollars but should rather not have my name given. I hope many will help you in your new endeavor."

"Enclosed is my check for five dollars.

I know it will do good."

"Every year in December there used to be two dear persons for whom it was the greatest fun to plan surprises; but now that they are never to be here for Christmas again, I want to cover some of the sadness of the lonely day by putting a sudden merry light into the eyes of little unseen children somewhere in the world, who will be overjoyed when they handle for the first time a book which actually speaks their own language! Books have always meant so much in our home. There are memories upon memories of the evenings that used to be when we all sat by the fireside, each reading contentedly. It will be new for some one left so alone to be joined in imagination by that throng of little unseen new readers, loving every single word because it will be the only book they have, dear things!"

Perhaps many of you who read these words also are going to be missing someone for whom you bought books—little books in big type, with jolly pictures, or fat books with deep, wise titles and long, wise words. Here is your chance to heal part of that ache in a beautiful way.

Please Send Stamps:

1. to Miss Margaret T. Applegarth, 14 Arnold Park, Rochester, N. Y.,
2. without attaching them to the paper; each envelope will be opened carefully so that none will be lost.
3. Please give name and address. All acknowledgements will be made on this page from time to time.
4. Read back members of this page for Nov. 13, 20, 27 for suggestions.

"**B**OOKS are keys to wisdom's treasure,
Books are gates to lands of pleasure,
Books are paths that upward lead,
Books are friends; come let us read!"

In Regard to "Friends on the Shelf"

During children's book week a story appeared here called "Friends on the Shelf," which used the titles of many well-known and a few less known books in the text. A prize was offered for the best list of these books, with their authors. Only two lists, sent by Theodora Louise Hubbard of Cambridge, Mass., and Gwendolyn Erb, Malden, Mass., qualified for a prize, although honorable mention belongs to Mary MacNeill of Omaha, Neb., and to Shirley Corbeau of Detroit, Mich., whose lists were good, but incomplete, both as to titles discovered and authors. The full list is given herewith: 1. David Copperfield—Dickens. 2. Oliver Twist—Dickens. 3. Little Dorrit—Dickens. 4. Little Women—Alcott. 5. Under The Lilacs—Alcott. 6. Hans Brinker and the Silver Skates—Dodge. 7. Robinson Crusoe—Defoe. 8. Gulliver's Travels—Swift. 9. Treasure Island—Stevenson. 10. Arabian Nights—Many ancient authors. 11. Great Expectations—Dickens. 12. Pride and Prejudice—Austen. 13. Autocrat of the Breakfast Table—Holmes. 14. As You Like It—Shakespeare. 15. The Pirate—Scott. 16. The Talisman—Scott. 17. The Bow of Orange Ribbon—Barr. 18. Water Babies—Kingsley. 19. Childe Harold—Byron. 20. Kidnapped—Stevenson. 21. All Sorts and Conditions of Men—Besant. 22. Cloister and the Hearth—Reade. 23. The Spy—Cooper. 24. Last of the Mohicans—Cooper. 25. Bleak House—Dickens. 26. The Black Dwarf—Scott. 27. The Lightning Conductor—Williamson. 28. The Promised Land—Antin. 29. Our Mutual Friend—Dickens. 30. Sense and Sensibility—Austen. 31. Measure for Measure—Shakespeare. 32. Hard Times—Dickens. 33. Helen's Babies—Habberton. 34. Midsummer Night's Dream—Shakespeare. 35. Beside the Bonnie Briar Bush—Ian MacLaren. 36. Days of Auld Lang Syne—Ian MacLaren. 37. Pickwick—Dickens. 38. An Egyptian Princess—Ebers. 39. Seats of the Mighty—Parker. 40. The Princess—Tennyson. 41. Far from the Madding Crowd—Hardy. 42. The Light that Failed—Kipling. 43. When We Were Very Young—Milne. 44. Through the Looking Glass—Carroll. 45. The Marble Faun—Hawthorne. 46. Comedy of Errors—Shakespeare. 47. Friends on the Shelf—Bradford Torrey. 48. All's Well that Ends Well—Shakespeare.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for December 19

THE HEART OF CHRISTMAS

(Note: These "helps" are built around the material given in "Young People's Leader" the official magazine "for all Baptist young people." Subscriptions to the "Leader" may be made through the B. Y. P. U. of A. at \$1 per year.)

After reading the material as given in *Leader*, read if possible the first four chapters of "The Children's Master" by Scutt. This is one of the books on the national missionary reading contest list and is written for children, but every one will enjoy reading it. If some member of your church does not have it, you may get it from the Publication Society for \$1.25.

Perhaps you are not in a position to send out the suggested "investigating squads." If you cannot, perhaps you can get several of the young people to help you "remember" about last Christmas. Have your own private confab and discuss freely what things in the community helped the Christmas spirit along. For instance, did the school promote the sending out of Christmas cards to people in far-off lands? Did the church sponsor the sending of baskets to the poor? Did the families who had reunions meet in the spirit of Christ and think and pray for others? Did the Sunday-school class decide to do something "Christmasy" for some one? Or was it just the attitude of individuals in the family that helped? Take as many as possible of the institutions, customs and practices of your own community and see how these helped, hindered or "closed" the feeling of good-will at Christmas.

In your meeting, you might gather around the Christmas tree, or a temporary fireplace made of crepe paper, and talk informally about the heart of Christmas. If the leader does not wish to volunteer all the information, those who helped gather the "remembrances" about last year could tell of one or more instances. The meeting might close with the telling of the stories given in "The Children's Master," stressing the fact that although we may not do any more than smile cheerily at some one, we are helping to make the heart of Christmas—Christ—a living, throbbing reality for ourselves and others.

And Still Another

Student conferences—they have been talked about, thought about and written about. And here is another that is not "just another conference." It is to be an assembly drawn from all the colleges

of the nation to explore new territory.

The colleges and universities of the United States are asked to send delegates in December (during the holidays) to a national student conference at Milwaukee. It is called after overwhelming pressure from student groups in every part of the country. The leaders are convinced that the time has come to face, not in a fragmentary and sectional but in a thoroughgoing and national way, the futility and impoverishment of our spiritual resources as we face unparalleled world confusion and disharmony. The aim will be to discover the resources of Jesus and the way in which they may be made available in the present student generation. When the question is thoughtfully raised whether civilization as we know it is to endure or perish, it is not surprising that there is a longing for such an opportunity to share whatever God may have given to any of us of insight, vision or conviction.

Those who will go to Milwaukee have tried to solve questions of race, of war, of campus standards and of economic, political or personal adjustment. These attempts have revealed our spiritual impotency to meet adequately our immediate social needs to say nothing of helping a world which holds out its hand to us.

Some are haunted by the question whether we are not really made for defeat; perhaps it is futile to go on. Some, however, have faced the difficulties, finding a new, deeper experience of life. These have dared to inquire into and test the resources of religion. For some the laying hold of the resources that are our heritage as Christians has been easy; for others it has been impossible. Some are perplexed in their attempts because of apparently conflicting experiences and interpretations. It is not easy for many students to believe in the kind of God they once trusted. It is still harder to lay hold of power that is near but for some reason inaccessible. For that reason they are asking those who have found life in Christ to point out the way by which they came to their experience.

December 5 Topic
THE UNIVERSAL SYMPATHY
OF CHRIST

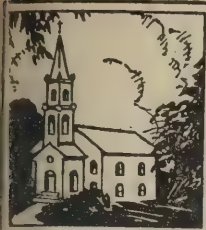
December 12 Topic
SEEING THE OTHER
FELLOW'S SIDE

For a full treatment of these topics,
see *Young People's Leader*.

The program will be designed, therefore, to reveal relentlessly the contrast between the kind of people we are and the kind of madhouse world we have made for ourselves, and the dream we share with One, the first in his line, "who absolutely trusted the Unseen, had utter confidence that love was at the heart of all things, utter confidence in the absolute power of that absolute love and in the liberty of that love to help him."

The conference will open in December before the official opening. Begin now all student groups are studying a syllabus prepared for special use. What are the criticisms of the campus life in each particular group? What about individual students—what are they doing, and what seems to be the reason for this lack? What things, any, do students do that help them come the people they want to be? What ways have they failed to find satisfaction from such things as meditation, reading, thinking, prayer? Why have they failed? What forces the world are making it hard for men to live up to their best? How far are the social forces the result of the individual's personal conduct? How far are they due to the nature of civilized life? How far due to innate human nature? What were the real causes of your interest or your experience at five years in your life when your mind has turned definitely to religion? What man or person of whom you think a great one and who is regarded as a follower of Christ especially attractive to you? What difficulties are you facing when you try to give religion an essential place in your life? These are a few of the questions which the students are facing. The trying to answer them through investigation and observation. In addition, these student groups are reading many of the books dealing with present-day problems.

And the results of this conference. Watch your papers for the details. Most denominational papers as well as the daily newspapers, will have news about this great gathering. For lasting results: "If 3000 students be found who will dare to think things and act upon what is involved in the contrast between what we are and what Jesus intended us to be, no one can tell what may come of it. One thing seems sure: it will lead us to a new penitence and perhaps to great deeds and adventure. Such experiences have ever been the necessary precursors of enhanced spiritual life and power."



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

TAKE A GUIDE BOOK.

Every traveler wants to start around the world without some preliminary knowledge of the route. It is recommended that every prospective passenger booked on the World Tour provide himself with the following:

The Missionary Quiz Book (free).

The Guide Book of the Foreign Mission Society (new edition), twenty-five cents.

World Work in the Orient, twenty-five cents.

Baptist Guide Book of Europe (free).

Altogether, thirty-four different leaflets, including the Book of Remembrance, are recommended for side-trips. A packet of all these leaflets may be obtained for \$2.25 from any of the literature bureaus of the Board of Missionary Cooperation. The value of the leaflets included is \$2.70. The addresses of the bureaus are: 276 Fifth Ave., New York City; 703 Ford Bldg., Boston, Mass.; 2328 South Michigan Ave., Chicago, Ill.; 504 Columbia Bldg., Los Angeles, Calif.

World Tour Developments.

Many states report deep interest in the coming World Tour which is to be held by Northern Baptists during the month of January. Plans are being formulated and the activity shown indicates a large participation. Many good suggestions have been made. One is to have a large world map in the church to trace the route of the World Tour.

A poster contest in the Sunday school would interest the children in the tour. In the midweek meeting, or in a gathering of the church members, they could appear with their luggage and, ready to embark on the airship, discuss the tour. Pastors might devote a Sunday evening in January to a lecture. The *Baptist Observer* announces that it will supply for thirty-five cents an outline map of the world that is large enough to be hung on the wall in the meeting room and studied by the family each day. It will also supply small maps of the world for two cents.

These might be used by the children who could fill in in color the countries where Baptists are at work. The Board of Missionary Cooperation, 276 Fifth Ave., New York City, will supply the maps or churches desiring wall maps for forty-four inches, for twenty-

five cents, and a map of the world in colors, twenty by twenty-eight inches, for thirty-five cents.

Dr. P. H. McDowell, Glens Falls, N. Y., is using the slogan, "A station a day is the January way" on his church calendar. Without doubt other churches will also adopt slogans.

A SUCCESSFUL HOUSE PARTY.

Under the auspices of the Woman's State Society, Pennsylvania, sixty-seven women representing seven associations and twenty-nine churches, attended a house party at Bucknell college, Lewisburg, Pa. The women were welcomed by the Lewisburg hospitality committee and a full program followed. Miss Ina Burton, women's national promotional secretary, presented the denominational program and led discussions on the various phases of women's work. A missionary play, "A Dream with a Mission," and stereopticon views of Bucknell and China were interesting features. The conference was voted a success by all who attended.

MORE ABOUT THE BAPTIST DOLLAR

Dr. F. A. Agar, who recently made the statement that in 1918 the Baptist dollar produced by the members of our churches was divided seventy-seven and a half cents for local church maintenance and twenty-two and a half cents for beneficence and world missions while today eighty-five cents is spent for local church maintenance and fifteen cents for beneficence, explains the situation by saying: "Perhaps 52 percent of our membership attends the services of worship some time during the year, while 48 per cent practically never comes inside the door from one year's end to the other, unless it be for a wedding or a funeral. Also, while 51 per cent gives of record for current expense and local maintenance, only 32 per cent is known to give anything for our denominational enterprises at home and abroad. The per capita giving for current expense and local maintenance is \$17.93 per annum, while for missions it is \$3.92. After all, a person and his or her money are one and the same. They must both tell the same story of love and life. If there is any discrepancy between the story told by a person's confession and that revealed by his expenditures, the average onlooker usually will pass judgment on the basis of the use made of the money in the individual's life."

ANOTHER EVERY-

MEMBER CANVASS

Trinity church, Omaha, Neb., reports fine results from a thorough every-member canvass. Every member of the church was mailed a letter telling how the next Sunday's service would be conducted and giving an itemized statement of the budget for the year. With this letter were four pledge cards to be signed and presented at the Sunday morning communion service.

The next Sunday the service was unusually impressive and the pledges were turned in. There has been an increase in attendance, a number who had not been present in months taking part. The number of pledges received, both for the support of the church and for missions, has increased.

GOOD REPORTS.

The First church of Stockton, Northern California, has voted unanimously to accept the goal suggested by the committee of the board, and to send in one-twelfth of the suggested amount each month. If the local treasurer does not have on hand a sufficient amount to justify this remittance, the trustees will borrow the money at the local bank and pay interest on the loan in order that the denomination may not be burdened with this extra obligation. Churches following this policy deserve commendation and we should be glad to hear from them.

The First church, Boise, Ida., reports a fine spirit of cooperation after an every-member canvass in which every resident member was visited.

There are three small churches on Cape Cod, Mass., yet last year each one of these churches met its missionary apportionment in full and two of them went beyond their goals.

Lesson Helps

The Gist of the Lesson, Torrey. New York: Revell.

This concise treatment of the international lessons for 1927 is the twenty-eighth vest pocket edition prepared by the author. The static and conservative interpretation which marks everything Doctor Torrey turns out will appeal to those teachers who must have a final word on the lessons. Here is the final word written with a dogmatic assurance which is comforting to all who must have the authority of the infallible and inerrant scriptures.

—JOHN A. EARL.



Among Ourselves



Letter from India

By W. L. FERGUSON

THE place of India in the British commonwealth of free states and the interests of India loom larger year by year. Here is a congeries of nations held together as a great empire with a population of more than 320,000,000, with potentialities vastly greater than many have hitherto supposed. Intrinsically India is not poor. She has great areas of fertile land, vast forests, iron in abundance, salt and coal mines, great seacoasts with valuable fisheries, a limited number of gold mines, hoards of gold melted into jewelry and probably much more hidden in the strong boxes of the wealthy. India's problem is to get this wealth into the open where it may produce for the prosperity of the multitudes. The heavy hand of a dead past is still upon the land and the people; because of this, development and progress move haltingly. I refer to caste customs and their blight upon almost every department of life and activity, for caste is designed to regulate living and acting down to the most minute detail.

Times Are Changing

But times are changing, slowly in some places, more rapidly in others, and reforms are being considered or are taking place. At present there is a royal commission investigating agricultural conditions. Since 85 per cent of the people of India are dependent upon agriculture for the whole or a part of their income, the subject of investigation is important. The head of the commission has taken pains to point out to his colleagues that they are face to face with an aged system of agriculture, indigenous to India, a system which has been built on experience through many centuries, and whose worth has been proved. It is not therefore to be criticized wholesale or lightly. The technical details in agriculture will not occupy the commission as much as the problem of aiding and advancing the well-being of the actual cultivators of the soil. A study of economic factors, such as landlordism, rents, loans, interest, markets, as well as the general organization and conduct of agriculture, is an important phase of the commission's work. It is not purposed to import western methods of cultivation with western farm implements, but to take the Indian cultivator as he is, and by suggesting better methods encourage him to reform his ways and to improve his unsatisfactory economic position. If some method can be devised to keep land owners and agriculturists out of the hands of the *sowcars*, who are professional money lenders and usurers, and if crops can be protected from the ravages

of thieves and wild beasts, to say nothing of neighbor's cattle, great good will come to the tillers of the soil. The obstacles are many and great; but it is hoped that this official investigation will point the way for the removal of some of them.

Mahatma Gandhi has come to the front in a new role. He promised some students that he would spend an hour a week reading to them, and he suggested certain of India's sacred books, expecting them to choose among them. They, however, asked him to read the New Testament to them. He consented. The orthodox Hindus and some Mohammedans have insinuated that this action of Mr. Gandhi indicates that he is a secret disciple of Christ, a Christian at heart; but he replies that no such conclusion is to be drawn; that if he had his own interpretation put on what he reads in the Vedas, the Koran, and the Bible, and was allowed to become what that interpretation would move him to be, he would be a composite of all religions. Mr. Gandhi is devoting himself more and more to social reforms. He has declined to resume the leadership in politics although he has been requested to take up that burden recently. He has had his disillusionment in the political realm, and he now sees that the process of liberating India must be slow, and that India's women must play a prominent part in this liberation. His latest utterance was in regard to the cruelties of child marriage. Two shocking cases, one in Madras and another in Calcutta, where these little ten-year-old brides lost their lives at the hands of their hus-

bands, served to call forth a strong rebuke of the Hindu social system and summons for reform.

In Madras there is an Indian Lac Samajam (society) working for amelioration of the lot of the *devad* commonly known as dancing girls. There are large numbers of them in the city, and their lot is deplorable. In ancient days, it is said, the *devadasis* were women devoted to renunciation of marriage and the home and were dedicated to sacred service in the temples; religious music, painting, and other fine arts were their sphere. During the centuries they have fallen from their high position and their name has become connected with dishonor. The Indian Ladies' Samajam has established a rescue home for members of the *devadasi* class where a living number can be cared for and helped to learn some useful and remunerative employment. Eight young girls, who otherwise might drift into a life of shame, are being cared for and educated by these women. This is one of the new movements among Hindu women and progress will be watched with interest.

The Widow Remarriage Association

A few days ago I saw the report of the Widow Remarriage Association. It is an arresting document, for it shows that remarriage of child widows is becoming popular, especially in northwestern India. Such marriages in the Punjab province have passed the thousand mark, but Hindu orthodoxy is not so much in evidence there as in Madras where there have been but seven remarriages during the year. In education Madras is ahead of many other provinces, but in reform where caste and religion are concerned is far behind. Perhaps that is the reason Madras is commonly called the benighted presidency."

The triennial election hubbub is throughout the country. Numerous candidates are speech-making and vote-basking; billboards flame with appeals to voters to remember such-and-such a candidate and to vote for him. In this respect at least, Madras is not benighted, for the hustle of the candidates is modern and up-to-date as things go in the East.

Mission work proceeds with regularity in spite of the drastic reduction in funds and forces under which we all labor. Missions must be of the Lord; if they were not, they never could survive the treatment they receive, such as misrepresentation among the churches at home and among the peoples abroad by word of their spirit, aims and methods are not understood, and the starvation ration upon which they are often maintained. At present the Methodist Episcopal

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Peter, James,
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Proclaiming Christ, the Babe of Bethlehem.**

—CHARLES NEVERS HOLMES,
in *Boston Transcript*.

church of America (North) has a commission touring India to observe, investigate and report concerning the work of at body's missionaries and institutions in this land. Word also has arrived fromurma of the coming of Dr. George B. Huntington, treasurer of the American Baptist Foreign Mission Society, who is on a tour of all the fields of the society for the sake of becoming cognizant of the work of the mission treasuries and the business side of the missions. His trip will be devoted largely to the offices of the treasurers and to conferences with the missionaries. May great and lasting good come to him and to us as the result!

Bishopville, Vepery, Madras

Nebraska Notes

By R. R. COON

THE B. Y. P. U. state council met for a two day's retreat at Grand Island, Nov. 6-7. Edwin Phelps of Chicago, general secretary of the national B. Y. P. U., and Ezra Duncan of Omaha, director of religious education for Nebraska, were present. Much of the time was spent discussing the problem of strengthening the work of the society in the state. Young people of Nebraska plan to cooperate with the other forces of the denomination in promoting evangelism. The world tour, the stewardship essay contest and the special Easter offering received attention.

The evangelistic committee of the Grand Island Association met in Grand Island, Nov. 10, with State Secretary Arton in charge. Franklin Day of Chicago was present and laid emphasis on the importance of churches and individual meeting budget requirements. Records show that a large increase is necessary to "balance accounts." Delegates were present from seven churches of the association. This gathering was also preparatory to the evangelistic campaign. The first regular program in the new Grand Island college auditorium-gymnasium took place on Home-coming day in music and a banquet. The college compliment seems to equal that of last year with many freshmen enrolled from the city. It is a misfortune for the ministerial students registered that no Greek was taught at the college this year. Announcement is made that fellowships in the department of Zoology of Northwestern university have been awarded to E. Dickerman, Glen Beal and Joseph W. Dickerman of Grand Island college.

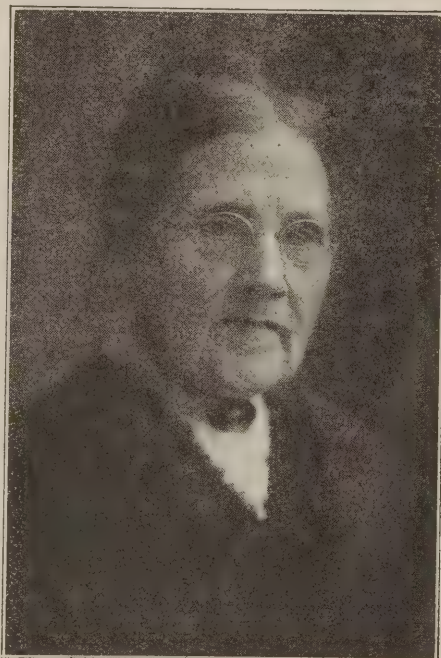
Edwin Phelps, speaking at the Grand Island church, presented practical suggestions in regard to the attitude of older people toward young people and their evangelism.—Evangelist R. Richards aided for W. B. Westover in a revival at Grand Island which resulted in eighteen conversions. Mr. Richards also aided Pastor V. Fry in a two weeks' campaign at Wymore where twelve were received into the church by baptism and two by profession.—Six persons have been baptized at Ansley, R. C. Richmond, pastor.—W. G. Pumphrey closed his pastorate at Wymore, Oct. 3, following a

two weeks' meeting.—W. T. Dodd has resigned as pastor at Arthur.—J. J. Bristow, minister for fifty-seven years, died in Lincoln, Oct. 4. He had not been in active service for many years; his last work was with prisoners in the state penitentiary.—Mrs. N. E. Axling, mother of William Axling, missionary to Japan, died recently at Gothenburg.—At a meeting held, Nov. 12, in Calvary church, Omaha, J. W. Brouger and W. H. Bowler gave addresses.—Johnston Myers, pastor emeritus of Immanuel church, Chicago, is arousing interest in the coming Northern Convention to be held in Chicago in May.

Mrs. Isabella Brande

By HERMAN C. RICE

THERE are a host of friends of Mrs. Isabella Brande of Grinnell, Iowa, who will regret to learn of her passing away, Oct. 23, at almost ninety years of age. Mrs. Brande had been a member



MRS. ISABELLA BRANDE

of the First church for fifty-eight years and had been associated with it from the year of its foundation in 1858. In that year she and her husband, Rev. Thomas Brande, came to Grinnell from Wisconsin. They traveled by railroad to the end of the line, which at that time was Iowa City, and came the rest of the way on a lumber wagon. Mr. Brande supplied the newly organized church for a time and then returned to Wisconsin, returning to the church as its pastor ten years later.

From that time until her death Mrs. Brande was a veritable mother to the church. The church was her life. Its problems were her problems and its victories, her victories. Whatever success the church has had and whatever contribution it has made to the life of the community and the broader reaches of kingdom service stand as a memorial to her good life.

Indianapolis News Letter

By FREDERIC ARTHUR HAYWARD

INDIANAPOLIS, like other cities in America, has been thrilled by the visit of a queen from overseas. The newspapers made much of the visit and many people felt that it was a matter of historic importance. Even the queen herself seemed to labor under that impression, because in her address (heard over the radio) she suggested that it would please her greatly if the fact of her being in the city were passed down to the children and the children's children. Many city officials and leading citizens arrayed themselves in evening clothes, paid \$8 for the privilege of eating in the same room until the midnight hour and considered the evening one of significance. However, some of us have not forgotten that report of Everett Gill on religious conditions in Roumania in which he said: "Though Roumania desires to be considered a modern nation, the government shows evidence of being still a medieval state. Nowhere in all Europe, not even in bolshevik Russia, have our Baptist people suffered such persecutions during the past five years as in Roumania. This unpardonable state of affairs cannot be

The Baptist

Chicago, December 4, 1926

Vol. VII

No. 44

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.

Want Ads

For Sale by Judson Press, 1107 McGee St., Kansas City, Mo., "Christmas Joys," a new forty-minute play for children, eighteen to twenty-five characters. Alive, humorous, full of teaching.

Chaplain Frank M. Wells, "The Soldier Evangelist", National Military Home, Leavenworth, Kan. Twenty-fifth season. Time open for fall and winter meetings with pastor wanting Bible evangelist. Terms: Entertainment and \$50 up weekly according to financial strength of church.

In Washington, D. C., Edith Kern maintains a delightful "Home Away From Home" for transient guests—individuals or groups. Running water, private baths. Excellent, inexpensive dining rooms near Garage. Quiet, convenient location near Auditorium and White House. Address: 1912 "G" St., Northwest.

Christmas Gift, "Mother", by Bennetts O. Miller, D. D., a 50-page book, beautifully printed and bound. 75,000 already published. Appropriate for old or young. Warmly commended by Dr. S. Parkes Cadman and many Christian leaders. Price 40cts., 3 for \$1, dozen \$3. Home Publishing Co., Kingston, N. Y.

ascribed to fanaticism and ignorance on the part of the local clergy and police, for the central government has manifested from the first its determination to crush, if possible, the Baptist movement. In the opinion of Baptist leaders of Roumania, only the sympathy and moral support of the Baptist World Alliance has kept the cause from being cruelly and utterly crushed. Unhappily the last chapter of the struggle for religious freedom has not been written. Though the new state of Roumania has had its boundaries enormously enlarged through the sacrifices of the allies and America and notwithstanding that the Roumanian government formally and solemnly promised under its seal and signature to grant full liberty to its minorities in matters of religion, languages and schools, in fact and deed, it has deliberately sought to evade its oath."

In Indianapolis we have a Roumanian Baptist church and the persecution of the past few years is well known to the members. It is only right that Baptist people should understand in the light of the inflated propaganda the facts in the case. Until Roumania shall give people within her borders the right of religious self-expression regardless of their religious thinking, the state should not be extolled or exalted by the people of our land. We think this information should have traveled ahead of the queen so that in each visited city statements of truth and fact could have been issued and Baptist organizations could have expressed their convictions at an opportune time.

Evangelism

A meeting held with the Woodruff Place church at which time Rev. Roy C. Deer of Terre Haute gave the address, is an indication of a series of services of various kinds stimulating the program of

soul winning. Rev. Guy C. Black comes to the city soon to begin a house-to-house visitation campaign. The men are warming up to this newer type of evangelism and it is hoped Baptist churches will enter into the plans (released by the Church Federation) with a large degree of enthusiasm. Among the later churches reporting special meetings are Temple church, Rev. W. H. Harris, pastor, after two weeks' meetings reporting twenty-three accessions; Calvary church, Rev. Clarence Wilhelm, pastor, reporting thirteen new members, and Lynnhurst church, Rev. C. H. Scheick, pastor, suggesting that more than thirty will come into the church. These are significant reports like many others constantly coming to our office. We feel that Indianapolis churches have never gotten under way with more enthusiasm and a sense of activity along distinctive spiritual lines is everywhere noticeable.

Churches without Pastors.

In a news letter a few weeks ago we mentioned several church vacancies, and the results have been marvelous. It certainly "pays to advertise." But we feel like the man did in our town who had advertised his house for sale. Within two hours he called the paper saying, "If I had owned twenty other houses I am sure I could have sold them. Please discontinue the ad." Unless we have been mistaken in the generous response from some of the finest men in the ministry, THE BAPTIST is taken in more ministers' homes than we dreamed. The letters coming to this office represent the spirit of our ministry. Sacrifices have been suggested, activity has been stressed and spirituality held high as our goal by the men who would like to come to Indianapolis with the possibility of location. We wish we had twenty other churches that we might welcome to this city many of the men who have written.

Ministers' Meeting.

Monday, Nov. 15, the regular monthly Baptist meeting was held at headquarters. The address of the morning on "New Testament Evangelism" was given by Rev. Harold L. Proppe, pastor at College avenue. Mr. Proppe brought a clear-cut statement of the early church and its attitude toward this important mission. Many strangers were present, including several outstanding evangelists, holding services in the churches. The interest was good. The addresses of last year on missionary achievements and of this year on evangelistic goals have been stimulating.

Notes from Southern California

By HOMER J. VOSBURGH

IN the spring of 1924 Rev. Frederick W. Hatch became pastor of First church, Santa Monica, one of the most attractive beach cities of this region. At that time there was another church, Emanuel, small in numbers, in the finest and most rapidly growing residential part of the city where many members of First church resided. In order to promote denominational efficiency, a large company

of members withdrew from First church and, with the members of Emanuel church, formed a new organization in that section of the city and took the name of Trinity church. Mr. Hatch became pastor of this church in the fall of 1924. This organization has had steady growth and bids fair to become one of our leading churches. Mr. Hatch is a minister whose wide reading and intimate contact with the best general and theological literature give richness and breadth to his preaching.

Rev. Thomas B. Frizelle became pastor of Emmanuel church, Long Beach, Sept. 1, 1924.

This was a small church, comparatively young, and was situated in a good type of residential community. It had built a house of worship but of this rested a debt of more than \$100,000, a heavy burden. During the past two years this debt has been reduced by about \$35,000. The assistance of First church, Long Beach, and of some generous friends in other parts of the state is appreciated. Mr. Frizelle is a industrious, indefatigable and resourceful worker.

Dr. George D. Knights has resigned as pastor of First church, Long Beach and has accepted the position of promotion secretary of Redlands university. Doctor Knights became professor of English literature in Redlands university in 1909 and held that position for three

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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years, although the last two years of that he was also vice-president of the institution. His pastorate at Long Beach began from March, 1912. The church has had continuous growth. When he came membership was 500; now it is 1500. Then it gave \$1800 annually for missions; now it gives \$30,000. Three colonies have been sent out to form other churches in the city. First church has been turned to these new interests not only hundreds of members but large sums of money. Recently \$10,000 was given toward the debt of one church and to the other church \$1000 is given annually toward the pastor's salary. In its budget for the current year \$10,000 is allotted for work in Long Beach. During some of these years Doctor Knights has been a member of the board of trustees of Redlands and an active worker in its affairs. He will bring to his new position the advantage of intimate and long contact with the work and of wide popularity in the state. Redlands already has become a great institution and the work of Doctor Knights will make it distinctly greater. No man among us is held in higher esteem.

A Word About Swedish Baptists

From an Address at the Scandinavian Baptist Congress in Copenhagen, Denmark.

By J. BYSTRÖM

SWEDISH BAPTISTS are specially indebted to the Baptist brotherhood in America, Germany, Denmark and Holland. Our pioneers, Captain Schröder and F. O. Nilsson, missionary among Swedes, came from America. Many of the excellent ideas which they had acquired in America were transplanted by them in our country during the fourth decade of the last century, and those ideas were fruitful. Then came the liberal support which was granted Baptist mission work in Sweden, at first from the American Baptist Publication Society in Philadelphia and later from the Baptist Missionary Union of Boston.

From Germany our brethren, C. M. Björkman in 1845, and F. O. Nilsson in 1848, were baptized by Rev. J. G. Oncken. Mr. Oncken was the first Baptist preacher in Sweden. The attendance of Rev. J. G. Oncken and Dr. Julius Kobner at the General Conference of Swedish Baptists in 1858 and their valuable contributions to the discussions, had a great influence on the development of the polity and the final standpoint of our denomination in Sweden.

From Denmark P. E. Ryding and A. Forster came in the early days to preach for Christ in our land. The latter was the founder of the first Baptist

church in Sweden in 1848. I wish to call attention to two other points. Here in Denmark F. O. Nilsson was granted a first place of refuge when on account of his Baptist faith, he was banished from his native land, Sweden, in 1852 and 1853. And you lent your baptistry for the baptism of Rev. Anders Wiberg when in 1852 he was baptized in the sea on one of the Danish shores.

From England also kindness has been shown to us. Dr. E. Steane and Rev. I. A. Hinton in an effectual way advocated the cause of the persecuted Swedish Baptists during the middle of the last century. The names of these brethren are, like many others, indelibly inscribed in Swedish Baptist history.

The Swedish Baptist church, organized at Borekulla, Halland, in 1848, counted six members. From those six the work has grown so that there are now more than 60,000 Baptists in Sweden. In America there are tens of thousands of Swedish Baptists; there are also thousands in Finland. Today there are about 100,000 Swedish-speaking Baptists.

Progress has been good, but it could have been better had we worked more eagerly for Jesus Christ and labored more zealously for the kingdom of God. As special reasons for our success, we may mention that (1) we early had good, gifted and well educated men as leaders in our denomination—Rev. Anders Wiberg, Dr. A. Drake and Editor Karl Möllersvard, three brothers Palmquist, Rev. Wilhelm Lindblom, Dr. T. Truvé, Prof. C. G. Lagergren and others. (2) Even in the sixties we had a good school for the education of ministers. Bethel seminary was founded in 1866. Col. K. O. Brady was its president for forty years. Its leader is now Dr. C. E. Benander.

Besides Bethel seminary, Örebro mission school has been at work for several years and many young men have been educated there.

From the beginning of our history we have had an extensive Sunday-school work, which in a high degree has contributed to our denominational progress.

Most of our churches have hopeful young people's societies and junior societies which are organized into one Swedish Baptist Young People's Union. In addition, we have the Baptist women's union and a society for social work.

Our Baptist Union is carrying on a considerable foreign mission work through which we strive to share in the evangelization of nations which do not know the gospel of Jesus Christ.

Evangelism in Our Schools

By ALLYN K. FOSTER

IN this year of evangelism which has just begun, a report from the colleges and schools as I have seen them this fall may be of interest. The work of the Board of Education has always been strongly evangelistic. Those who are carrying that work forward in the colleges differ from the ordinary evangelists only in that they often have to interpret knowledge in terms of religion. Students after acquiring new knowledge must learn how to piece this on to the old without loss of any essential value. There are many times, therefore, when those of us who work with students find that we must think their problems through with them, instead of exhorting them.

My first visit was to Wayland academy at Beaver Dam, Wis., a school with a fine intellectual and spiritual atmosphere. I cannot talk in terms of statistics because "drawing the net" is rarely possible, but E. P. Brown, the principal, I

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am sure will agree with me that there was a deep religious spirit during the days of my visit. Several individuals told me of their decision to join the church, and I have no doubt that if I had given an invitation, many would have responded. I felt, however, that with the staff of teachers that Wayland has, there would be little difficulty in bringing these out.

We have a fine group of Baptist students at Ann Arbor, led by Howard R. Chapman. I felt that the 100 or more students that gathered in the Baptist guild meant business for the kingdom this college year.

Perhaps we do not realize how important a college we have at Kalamazoo. Here 400 students are being intensively trained, not only in academic studies, but in the issues and purposes of life. Pres. Allan Hoben's brief statement of the ideals of education printed in his catalog is the finest short statement I have ever seen. Roughly paraphrasing, it means that the purpose of Kalamazoo college is fellowship in learning which issues in service to our age. That is our college evangelism, and it is universal among all our institutions. Here again I could not give an invitation, but I am trusting the statements of the faculty that the feeling was deep.

I spent almost a week at Hebron academy at Hebron, Me., where there are 200 as fine young men as I have ever met. For almost a week I lived among

them, and in every address sought to make the Christ life attractive to them. I wish some of our Baptist friends might plan to visit this remarkable school. Its campus and equipment are among the best of the secondary schools. R. L. Hunt, principal, has done a remarkable work of reorganization, and the school is offering first-class competition to the many other schools in this section of the country.

I am closing a visit of some days at Suffield school, founded in 1833, and now at the top of its prosperity. Many Baptist notables got their start in Suffield, and the names of McArthur, Phelps, and others are household words here. There has been a conspicuous figure connected with this school for the past twenty years, well known hereabouts, but not so well known over the country as he ought to be, Rev. Raymond Maplesden. Several trustees told me that had it not been for his efforts at a critical period, there would be no Suffield school. Mr. Maplesden was for fifteen years a missionary in India with a conspicuous record, and has lived most of his life since his return in Connecticut. Where is there a man more worthy to honor than such a man whose service has been so distinguished? If I may judge by the attention I receive in the classroom and in chapel as I bring forward the claims of Christ, there is a sound evangelistic spirit here, too. We must remind ourselves that we cannot measure great realities with the yardstick of statistics, but I believe that there has been a growing interest in religion throughout all the colleges and schools I have visited during the past six years.

Letter from Burma

BY O. HANSON

OVER a century ago Baptists began missionary operations in Burma. If ever providence gave a certain field to a certain church, Burma was given to us. Other fields have been added; the workers have wrought valiantly. We have laid foundations broad and strong. No denomination has had more efficient pioneers. As evangelists, educators, translators, authors, organizers and leaders among backward races no body of Christians holds a higher record than Baptists. At headquarters appeals are coming in constantly for the opening of new work, but little material is available for impressing our constituency with the importance and necessity of continuing and enlarging upon the old. The fact that we have been so successful in some of the world's most strategic centers compels us to continue and to consolidate our gains. Burma has today 269,000 Christians of whom 165,000 are Baptists. A new generation, with hopes, aspirations and ambitions beyond the imagination of even half a century ago, is confronting us.

The Indian empire is the second Baptist country in the world. The Bay of Bengal has sometimes been called the Baptist bay. From the time of Carey Baptists have had a large share in the spiritual and intellectual progress of this

mighty empire. We hear of the unrest and the changes that are taking place. We have done our share to inspire the backward, downtrodden millions with new hopes for a brighter future, and we must stand by them that they may realize their dream. If some people at home think of India and Burma as countries now able to take care of themselves, let them ponder the reports that have lately been broadcast all over the world. The recent riots in India show us to what extent we still are needed. There are many thoughtful Indians that see in Christianity the only solution of India's problem. There has been published lately at home and abroad the action taken recently by the government of Burma to put a stop to slavery and human sacrifices on the northern frontier. Our stations like Myitkyin, Bhamo, Namkham and Mong Lem on the China side are in touch with tribes and communities where the sacredness of human life is not yet known.

The future of our work should be more glorious than the past. In many respects it will be different and will make large demands on us. In the days gone by we did the work of the pioneers. We had to blaze the way, break the sod, lay the foundations with little help from the natives. Now we are working with a large indigenous constituency which some may regard as quite able to do the whole work. But this is not the case. We still need workers from home. Much of the work should be, and will be, turned over to the native people, but they are not able to carry the whole burden all at once. In some of the most important departments the guiding hand of the missionary is still needed. The ideal arrangement would be to turn over as much of the old work as possible to the nationals and leave the missionary free to open up unoccupied centers. An intensive policy that concentrates everything within a few stations with the missionary at the head, is not in accordance with the best Baptist tradition. The way of Paul has been our way and it should so continue. When we have established a church in one center we should move on to the next. The most disheartening part in the present situation is that we are not able to enter the doors flung open before us.

American money is still needed. We should regard it a privilege to have a share in the future glory of this world. Here too we are facing important changes in our policy. Many of our indigenous churches seem to have been under the impression that American money is inexhaustible and will forever increase rather than decrease. Now that they are facing the facts of reduced appropriations, they find it a difficult

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blem. The fact is that in many cases have been too slow in educating our churches to take care of themselves. We want to introduce some system placing some limit to appropriations from the church. If we had a uniform rule that would, say fifty years old, should require no more help from home, better results than now obtained would be coming. As it is, the question of a supporting, self-governing and self-sustaining church is left almost entirely to the individual missionary. In theory we all believe in it, but in practice it is evident that we have left it too much with the individual to enforce it or do as he thought best. This should be changed. A time limit should be fixed for each every field, gradually, naturally

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SHAILER MATHEWS
Dean of the Divinity School
The University of Chicago
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and automatically becomes self-supporting. The American money thus released should be used for new work in unoccupied territory. We should thus always be moving forward. There would be always the inspiration of new conquest and new territory annexed for our Master and King. We have begun building and we dare not lay down the work half finished. Burma and our other fields must belong wholly to Christ.

A New Translation of the Psalms

By HERBERT W. HINES

IN J. M. Powis Smith's translation of the Psalms, a sane and thoroughgoing scholarship checks up on the King James version of the Psalter and gives us its estimate in such a way as not only to avoid offense, but to beautify, dignify and glorify this marvelous mine of the world's best devotional literature. In a snappy preface of less than three pages the translator states his method of approach, and in four brief articles totaling twenty pages at the close of the book, he furnishes material about the Psalms that any one should know to appreciate them. These four are entitled: "The Date of the Psalter," "The Hymn-book of the Second Temple," "The Poetry of the Psalter," and "The Religion of the Psalter."

Professor Smith has given a title to each psalm, which in most cases is an expressive summary of its contents. He sets the psalms off in their original groupings of five books and indicates those which are acrostic, such as psalms nine and ten, which, by the way, were originally one. The judgment of the translator is supplemented by the work of the printer, and the book is one to delight the heart as well as the eye of all who love to see the permanent in human thinking and feeling enshrined in beautiful form.

The translator has a profound admiration for the classical renderings of the King James version and does not seek to depart from them merely for the sake of variety or novelty. But where they do not express the meaning of the original Hebrew, he translates differently, and in cases where the original text is obviously corrupt, he accepts changes carefully guarded by the rigid canons of textual criticism. Our judgment of his success as a translator will therefore be based on his renderings of some of these passages. A few from the more familiar psalms will suffice for examples. In the first psalm the traditional phrase, "Whatsoever he doeth shall prosper," is rendered, "Whatsoever he does he brings to success." The original Hebrew has a causative form for this verb, and it has the same subject as the "does." Therefore Professor Smith's translation is not only closer to the original, but more picturesque. The same is true in the second psalm where the Hebrew "goim" is rendered "nations" instead of "heathen" as in the authorized version. So in Psalm 100 "All ye lands" becomes

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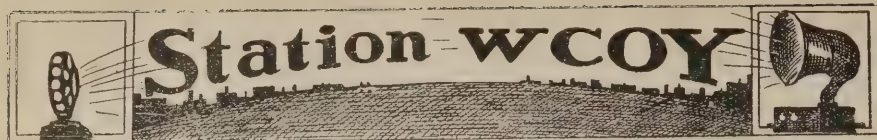
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we are to have the story of 'The Little Red Hen,' and its twin, 'The Wise Little Pastor.'

"Once there was a little red hen and she found a grain of wheat. She said, 'Who will help me plant this grain of wheat?' The rat said, 'I won't.' The cat said, 'I won't.' And the dog said, 'I won't.' The little red hen said, 'I will then.' And she did.

"When the harvest time came, the little red hen said, 'Who will help me harvest this wheat?' The rat said, 'I won't.' The cat said, 'I won't.' And the dog said, 'I won't.' The little red hen said, 'I will then.' And she did.

"Then the little red hen said, 'Who will help me thresh this wheat?' The rat said, 'I won't.' The cat said, 'I won't.' And the dog said, 'I won't.' 'I will do it myself then,' said the little red hen. And she did.

"When the wheat was threshed, the little red hen said, 'Who will help me grind this wheat into flour?' The rat said, 'I won't.' The cat said, 'I won't.' And the dog said, 'I won't.' 'Then I will do it myself,' said the little red hen. And she did.

"When the flour was ground, the little red hen said, 'Who will help me bake this flour into bread?' The rat said, 'I won't.' The cat said, 'I won't.' And the dog said, 'I won't.' 'Very well then,' said the little red hen, 'I will do it myself.' And she did.

"When the flour was baked into bread, the little red hen asked, 'Who will eat this bread?' The rat said, 'I will.' The cat said, 'I will.' And the dog said, 'I will.' 'No you will not,' said the little red hen, 'for I am going to do that myself.' AND SHE DID.

"Once upon a time there was a wise little pastor and he found the denominational paper called THE BAPTIST. He said, 'Who will help me plant this paper in the homes of our church?' Deacon Do-Nothing said, 'I won't.' Superintendent Go-Slow said, 'I won't.' And Mrs. So-Busy said, 'I won't.' 'Very well then,' said the wise little pastor, 'I will do it myself.' And he did.

"When the list of subscriptions had about expired, the wise little pastor said, 'Who will help me renew these subscriptions?' Deacon Do-Nothing said, 'I won't.' Superintendent Go-Slow said, 'I won't.' And Mrs. So-Busy said, 'I won't.' 'Very well then,' said the wise little pastor, 'I will do it myself.' And he did.

"When many members of the congregation, especially the young people, had become interested in the paper and were ready to use its contents helpfully, the wise little pastor said, 'Who will help me plan some winning programs wherein our youth may give expression to the ideas they have absorbed from its pages?' Deacon Do-Nothing said, 'I won't.' Superintendent Go-Slow said, 'I won't.' And Mrs. So-Busy said, 'I won't.' 'Very well then,' said the wise little pastor, 'I will do it myself.' And he did.

"At last there came a day when this whole congregation having finished its earthly stewardship, was called to its heavenly home. There it was discovered that the members who had read their fellowship journal during their earthly pilgrimage were wise and the rest of them were foolish. The readers of the fellowship paper had a world-wide, kingdom outlook, whereas the others were pitifully provincial. Then the angels inquired, 'Who achieved this heavenly development in these wise ones while down below?' Deacon Do-Nothing said, 'I did.' Superintendent Go-Slow said, 'I did.' And Mrs. So-Busy said, 'I did.' Then the angels answered and said, 'You are deceiving yourselves. The palm goes to the wise little pastor who saw that the field was the world and dared to use those means of creating world vision that were ready to his hand. He saw his task AND DID IT.' And from all those whom the wise little pastor had led to read THE BAPTIST, Missions, good books, and other literature which stimulated the consciousness of international Christian fellowship in sympathy, prayer and service, there arose a grand 'Amen.' FOR HE DID IT.

"WCOY now signs off. Wise or foolish leader? Good night."

"All the earth," in the interest of accurate translation.

In Psalm nineteen we read in the Smith version:

"There is no speech, nor are there words; Their voice is not heard."

This is quite a variation from the authorized version, indeed, the opposite of it, and yet an accurate rendering of the Hebrew text can hardly be other than Professor Smith has offered. The comforting section of the twenty-third psalm, "He restoreth my soul," is translated, "He gives me new life." This is a case where accuracy gives us a jolt, for the Hebrew "nephesh" does not mean "soul"

in our sense, but rather "life." Hence Professor Smith does not translate it by "soul," as note the following from Psalms 103 and forty-two:

"Let my whole being bless the Lord."

"As a deer longs for the water-courses, so my whole being longs for thee, O God."

In Psalm 119:18 the authorized version reads:

"Open thou mine eyes that I may behold wondrous things out of thy law."

The Smith version has it about the same, except that it uses for the opening word, "unveil." In the Hebrew the regular word for "open" is not used here, but

a word meaning "unroll" or "unfur," of which "unveil" is a felicitous and expressive rendering.

Accuracy and crispness of expression show up as a result of the Smith variations from the King James version compared with the Hebrew text, and these will make this new translation of abiding value.

The Saving Sense

The teacher had asked her class to give a sentence with the word "notwithstanding" in it.

After a reflection, a small boy answered, "Daddy's britches are all glazy at the back; notwithstanding."

—Presbyterian Advance.

"What was the result of the flood?" asked the Sunday-school teacher of her class of boys.

"I guess the principal result was mud," answered literal James.

The story is told of Mr. Gladstone whispering to his wife one morning in church during the delivery of a sermon, "I can't hear what that preacher's saying." "Well, never mind, dear," answered Mrs. Gladstone. "Just go to sleep. It will do you more good."

The minister answered the doorbell.

"Excuse me for interrupting you, sir," said the caller, "but I am collecting for the poor. Do you happen to have any old clothes?"

"Yes," answered the minister.

"Would you be willing to give them to me? I can assure you that they will be put to a worthy use."

"No, I cannot give them to you."

"What do you do with them?"

"Each night I brush them carefully, fold them and hang them over a chair. Each morning I put them on again."

The young man had just proposed and been accepted. He noticed a beautiful smile on the face of his beloved.

"Are you so happy, dear?" he asked.

"I'll say so!" replied the girl.

"Mother's been saying for two years that I'd never have a chance to marry, that I was so silly no man, not even a donkey, would propose to me, and now one has!"

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Here, There and Everywhere

NUMBER 1, VOLUME 1 of the *Budget* is a snappy eight-pager dated November, 1926," comes from "the home-church," otherwise known as the First Church, Beaumont, Tex.

ARE YOU A CHRISTIAN for service or for sport?" asks the Temple church bulletin in Los Angeles.

UNIVERSAL PEACE" is the goal of the young men's class of the West Hollywood church—peace among nations, among churches, within the church, in the individual heart. Each young man will write to a foreign country (China, England, Germany, India and France) declaring the purpose of the class to work for universal peace through the Prince of Peace, and inquiring what young men in that country are doing to secure this peace. Pastor J. S. Keyser teaches the class.

REPORTS RECEIVED from time to time from the press, field editor of THE BAPTIST, who has waged on behalf of the paper in a personal missionary campaign in California, state a most enjoyable fellowship of work with the Baptist leaders of the

SHERWOOD EDDY was the guest of Kalamazoo college, Kalamazoo, Mich., Nov. 8, and spoke on Russia's challenge to the Christian world at the regular morning service of the college. He was inducted to the faculty and students by the eminent Emeritus Herbert Lee Stetson.

CONCORDIA (Kan.) church, a union of American and Swedish churches in the community, W. G. Holmberg, pastor, dedicated its new building, Sept. 26. Ray W. Ark, Kansas City, Mo., was the speaker in the raising of \$27,000 in cash pledges, \$2000 more than the amount necessary to complete the building. The cost of construction, \$47,000, with the cash, gives the church property valued at \$50,000. The York evangelistic party reported a seventeen-day revival, closing Nov. 3, resulting in sixty conversions.

JAMES FRANCIS GOODMAN, pastor of First church, Imlay City, Mich., has been elected chairman of the recently formed interdenominational ministers' conference in that city. The conference, covering a district forty miles in diameter, is for the purpose of promoting a finer friendship, a deeper spirituality and a broader outlook.

HECTOR C. LELAND, minister-at-large, is filling a six weeks' engagement with the Hamburg (Iowa) church, but will be available as occasional supply or acting pastor about Dec. 15. His permanent address is DeWitt, Iowa.

FIRST CHURCH, Roodhouse, Ill., closed a two weeks' evangelistic campaign, Nov. 7, conducted by the pastor, G. W. Claxon. Delegations attended from the churches of Manchester and Barrow.

MISS ELIZABETH STUCKER, a senior in Ottawa university and daughter of Rev. and Mrs. E. S. Stucker, won first place for contraltos in the Kansas contest at Kansas City, first in the district contest at Tulsa and third in the national contest at the sesquicentennial at Philadelphia.

S. W. POWELL, pastor of First church, Anderson, Ind., assisted by two members of his church, conducted an evangelistic campaign at the Baptist Temple, Logansport, which resulted in eighty-five conversions.

CONVERSIONS TAKE PLACE weekly at Temple church, Detroit, Mich., Albert G. Johnson, pastor. Attendance at the church prayer meetings is so large they are held in the gymnasium. Home prayer meetings are held each week. The Sunday evening services are evangelistic and are well attended.

EVANGELIST L. D. LAMKIN has closed revival meetings at Harvard Park church, Springfield, Ill., and reports many conversions.

E. BOND GRIFFITH, for ten years pastor at Gilbert Memorial church, Mount Clemens, Mich., reenters the evangelistic field,

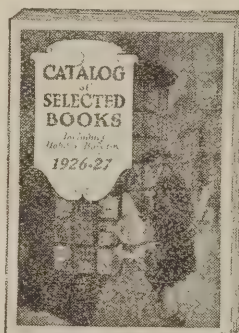
Jan. 1. Mr. Griffith spent eight years in evangelistic work before going to Mount Clemens; during his ministry he has held more than 100 evangelistic campaigns in Canada, in ten states and in England. He may be addressed at 15 Ferrin Place, Mount Clemens, Mich.

CONGRESSMAN HOOPER of Battle Creek, Mich., was the principal speaker at the Armistice day services at Kalamazoo college.

FIRST CHURCH, Oakland, Calif., J. Whitcomb Brounger, pastor, received 125 new

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members, Sept. 1-Nov. 7. A "G. O." club has been organized with 500 members, each pledged to "get one" during the year. Doctor Brougher left, Nov. 8, to attend the meeting of the executive council of the Northern Convention at Chicago and Baptist meetings as follows: Nov. 10, Portland; Nov. 11, Spokane, Wash.; Nov. 12, Butte, Mont.; Nov. 14, Minneapolis; Nov. 15, Chicago; Nov. 16, Des Moines, Iowa; Nov. 17-18, Chicago (executive committee); Nov. 19, Omaha, Neb.; Nov. 21, Colorado Springs, Colo.; Nov. 22, Denver; Nov. 25, Los Angeles; Nov. 26, San Diego; Nov. 28, at home.

MARION AVENUE CHURCH, Aurora, Ill., Henry Clay Miller, pastor, held open house in the social hall of its nearly completed new building, Nov. 7, in celebration of its silver jubilee. Nearly every department of the church and Sunday school took part in the program. Offerings received amounted to \$1015. The church was organized in

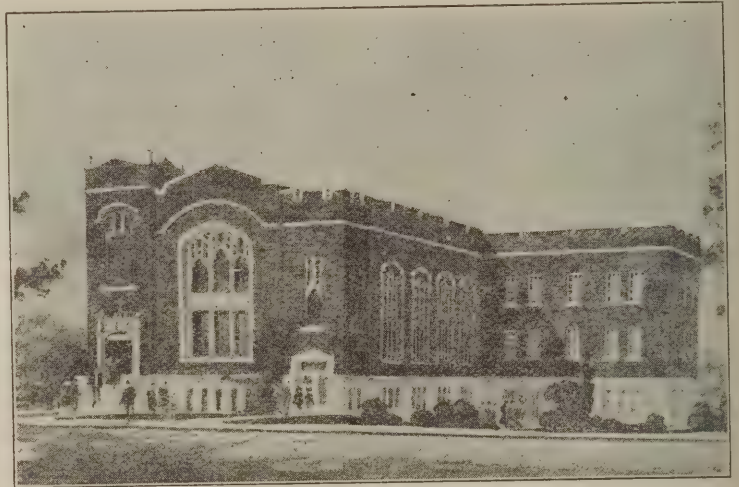
1901 by a group of forty-eight men and women under the leadership of Mr. and Mrs. E. M. Walker. Eight of the original charter members were present at the services. The pastor announced that the church, built at a cost of \$150,000 for a community place of worship and social center, will never be closed.

FIRST CHURCH, Yakima, Wash., Walter Ingram, pastor, has a program for next year with the objectives: Membership, 1000; organization of the man power of the

high-school course to one with a standard four-year college curriculum, which plan to confer its first B.A. degrees, June, 1928.

J. F. POUCHER spoke to 150 persons in attendance at the annual fathers' and sons banquet held, Nov. 15, at Immanuel church, Omaha, Neb., J. W. Esveld, pastor. T. Bruner was toastmaster; John Burke spoke for the sons; Prof. L. G. Kratz led in music.

LLOYD P. BLOODWORTH of Ft. Worth, Tex., has a two weeks' revival meeting beginning



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church in special work for men; completing plans for a new Christian education building; gospel team extension work; a week-day Bible study course open to the community.

DR. ELKHANAH HULLEY resigned the presidency of Broadus college, Philippi, W. Va., Nov. 4, resignation to become effective July 31, 1927. During the twenty years that Doctor Hulley has acted as president, the institution, originally located at Clarksburg, was moved to Phillippi, and has grown from a school offering a three-year

Oct. 31, at East Park church, Decatur, John B. Bell, pastor, resulting in 102 admissions. On the last night, Evangelist Bloodworth raised enough money to buy pastor a car. Clinton, Iowa, and the First church, Portland, Ore., follow Decatur. Mr. Bloodworth's schedule.

W. A. STEINKRAUS resigned his pastorate at Logansport, Ind., Nov. 21, and will begin work with First church, Moline, Jan. 1. In his three years' pastorate at Logansport 300 people were received into membership. Forty people received hand of fellowship, Nov. 7, twenty by baptism.

FIRST CHURCH, Monmouth, Ill., R. Theodore Gasaway, pastor, has redecorated building at a cost of \$2300. Forty-three members have been received into church since Oct. 1, twenty-seven by baptism.

DR. FRANK PETERSON was the principal speaker at the Armistice day program at Bethel institute, St. Paul, Minn.

THE NEW AUDITORIUM and church parlor of the Federated church (Baptist and Congregational), Grass Lake, Mich., will be ready for occupancy soon. Six young people were baptized Nov. 28. Edgar Enman began his pastorate there, Oct. 1.

N. J. PETERSON begins his third year as pastor of the Fort Bragg, Calif., church. During his pastorate 102 persons have been received into the church; last year Sunday-school attendance reached its highest average.

ROCHESTER, PA., church observed its second annual homecoming, Nov. 7, with 100 persons present. Five adults were received by baptism and 260 joined in the communion service. In the morning W. F. E.

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The University of Chicago Press

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preached on "The Church of My People," and in the evening on "A Five Dollar Prize Sermon." The speaker participated in an evangelistic visit under the laymen's league. Contributions for both current expenses and benevolences made a new record.

THOMAS G. HULL corrects an erroneous impression in this wise: "When a Doctor of Philosophy philosophizes in a field in which he is not preeminently recognized he is bound to get into trouble. When I read the short article on 'Malnutrition' appearing in the Nov. 20 issue of THE JOURNAL, I, of course, expected to hear from a D.D., in defending their prerogatives as a rank outsider. But now I fear the vicinity of my M.D. friends also. All I merely to inform you that I am not a physician but a bacteriologist with a few attached sometimes to my name.—Sincerely, Thomas G. Hull."

R. COON, who keeps our readers informed of Nebraska matters, writes that in the report of the Nebraska State Convention our issue of Nov. 6, page 1196, the editor has made him say that the address of the University of Chicago Press was "informing, partial and personal," whereas his report complained that Mr. Cress's address as being "informing, personal and impartial."

3 EARLE MURRAY HAND, a recent graduate of Gordon college, was ordained to the ministry by the church at

Franklin, Mass., of which he has become pastor.

REV. E. L. LOOMIS, four years pastor of the South Boston church, began his new pastorate at the Maplewood church of Malden, Dec. 1, succeeding Rev. H. C. Abbott, now of the Fifth church, Philadelphia.

REV. A. W. WARREN closes his eight year ministry at the First church, Gloucester, to begin his pastorate with the church at Torrington, Conn. This takes an excellent minister out of one state to enrich another.

DR. C. H. MOSS, long time pastor of the great church at Malden, has been engaged as stated supply of the Winchester church. Dr. Moss is in his vigorous maturity, and will bless that church.

THE RUGGLES STREET CHURCH, Boston, has called Rev. J. T. Rider, Jr., associate pastor at Tremont Temple, and leader of the great Brotherhood there. It is expected that the call will be accepted.

ON THE TUESDAY of "President's Week" at King's Chapel noon service, President C. D. Gray of Bates college, was the preacher.

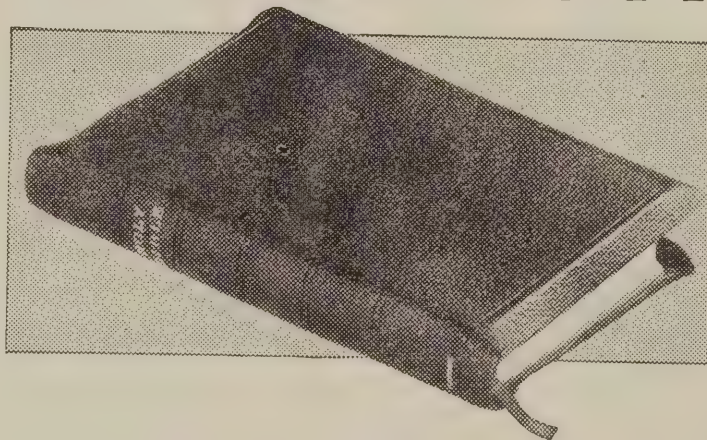
Obituary

Charles F. Hackett, Sr. died at his home at Parker, S. D., Oct. 20, at the age of seventy-three years. He was a native of Mannington county, N. J. As a young man he worked for four years with the American Baptist Publication Society at Philadelphia. In 1874 he came to Dakota territory and a few years later became editor and publisher of the *New Era*, which newspaper he edited forty-eight years.

In boyhood Mr. Hackett united with the Woodstown, (N. J.) Baptist church. He took his membership to the Parker Baptist church and was for many years a church deacon and member of the mens' Bible class. In THE BAPTIST of the issue of Nov. 28, 1925, a pre-mortum account was published of Mr. Hackett's long and useful life.

Mrs. Mary French Alger, widow of Rev. Nathan W. Alger, a pastor beloved in Lunenburg, Passumpsic and Bellows Falls, Vt., and East Santa Cruz, Calif., and for two years state convention secretary of Vermont, entered the "land that is fairer than day" from her home in Albuquerque, N. M., Nov. 1, 1926, after a year's illness. Although her home had been in Albuquerque since 1892, she had made long visits in New England, Pasadena, Topeka and Denver. Besides her husband a son who died at four years of age and a daughter, Mrs. Edgar A. Field, had preceded her. The other children are Dr. John L. Alger, Providence, R. I.; Mrs. Susan A. Stubbs, Albuquerque, N. M.; Dr. Edmund J. Alger, Pasadena, Calif.; and Mrs. Bruce Kinney, Denver, Colo. Over eighty-six years filled with faith and hope and love form a long trail of beautiful memories and inspiration to all who knew her.

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Folks, Facts and Opinion

(Continued from page 1330)

The building of the new Baptist hospital at Ningpo, East China, toward the completion of which Chinese people have contributed over \$50,000, is under way. The hospital will commemorate the service of Dr. J. S. Grant and other Baptist physicians.

At a recent dinner in Boston, Pres. H. C. Herrick of Newton Theological Seminary deprecated the controversy between fundamentalists and modernists in the face of the inroads upon natural religion now being made by scientific and mechanical philosophy. He exhorted upon Christians to unite for the defense of the common faith against materialism.

An event of unusual importance in the annals of the Chicago Baptist ministry conference was the privilege enjoyed by it, Nov. 22, of hearing Prof. A. A. Newman of Mercer university in an address on "The Position of the Baptist Church." With remarkable conciseness and lucidity he developed the subject historically and brought to light a body of thought with which most Baptists are unacquainted. THE BAPTIST will endeavor to publish the near future to discuss the vital significance of his message.

On Oct. 24 P. C. Wright of New York City, his brother, Charles A. Wright, M. D., of Melavan, Wis., returned to Merton, Wis., their birthplace, to conduct a medical service in the Baptist church for their parents and others who had been members of the church during the youth of the Wright brothers. Both united with the church in boyhood. P. C. Wright was ordained there in 1895. The family moved from the place about thirty-five years ago and neither of the sons had returned for years. Friends were present from Milwaukee, West Allis, Wauwatosa, Waukesha, Pewaukee, Madison. The pastor, Rev. J. H. Holland, and the people of the church gave the visitors a most right royal welcome. Former teachers and friends in the public school were greeted.

At the Detroit Council of Churches ought to be heard in its final session concerning the tangle about labor contracts in that city. The executive committee of the council passed October 28, in response to the public, a statement in which the story is briefly retold of the attempt of some business men to prevent representatives of the American Federation of Labor from speaking in some of the churches. The document concludes with the significant paragraph: "We must in the gravest and most serious manner protest against this whole attempt to dominate the pulpits of Detroit by a part of men many of whom are unrepentant professing Christians; . . . insist with the greatest possible emphasis that the existence of a free and independent pulpit is essential to its life and witness, and that any influence which would interfere with the complete independence of the pulpit is of the most pernicious character."

The golden anniversary was the subject of a special celebration at the Baptist Missionary Training school in Chicago, Nov. 15. Miss Jeannette Wright favors THE BAPTIST with a racy account of the occasion. There was a golden anniversary dinner at which gold was the characteristic color from the sweet potatoes on the table to the streamers and the toy balloons used for decorations. Reminiscent addresses from Misses Alice Brimson, Margaret Erbe, Florence Gastman, Eleanor Carman, Florence Carman and Misses Dowell and Spencer, were

followed by a suggestion from Miss Brimson that the faculty and students make a special contribution to the golden anniversary fund. The suggestion was carried out hilariously.

A day of prayer has been designated for 10,000 cities and towns in the United States to be observed, Jan. 6, by locals and members of the W. C. T. U. It is designed to be preliminary to a nationwide campaign for the enforcement of prohibition and for the election of a dry president.

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SPECIMEN OF TYPE

and of Ar'pad? where are the go
Séph-ar-vá'im, Hé'ná, and I
have they delivered Sâ-mâ'ri-á
mine hand?

35 Who are they among all the
of the countries, that have deli

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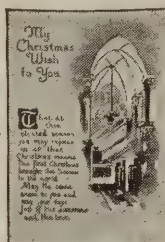
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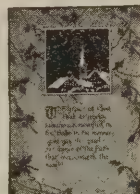
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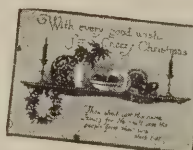
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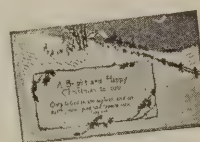


No. 1239



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Series 1205. A set of four cards, size $2\frac{1}{4} \times 4$ inches. Gold bordered edge containing Christmas Greetings together with a Bible text that is very appropriate. Packed ten cards assorted with envelopes at 30 cents.



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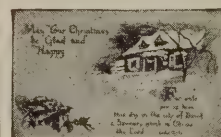
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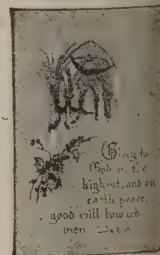


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"Pleath, thir, I want thom more!"

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Folks, Facts and Opinion



From Jan. 1-Nov. 10 the Baptist churches of the western provinces of Canada, as reported in the *Western Baptist*, gave for the regular benevolences of the denomination as follows: Manitoba, \$9878.20; Saskatchewan, \$7044; Alberta, \$14,204.46; British Columbia, \$12,967.20.

A catechism for the special use of inquirers and converts at rescue missions comes from the hand of Twiford E. Hughes, president of the Union City mission, Minneapolis. It is brief, simple, scriptural and serviceable. Something of its kind ought to be useful in the hands of pastors for instructing inquirers and converts. Mr. Hughes is a member of Calvary church, Minneapolis.

Prof. James R. Boise, one of the foremost Greek scholars of his time and author of Greek grammars, had three daughters who shared in their father's culture, traveled with him abroad and were conversant with several European languages. One of them, wife of Dr. Nathan Wood, died several years ago. Another, Mrs. Reuben Bush, is still living. The third, widow of Julius Arthur Johnson, died in Chicago, Nov. 2. Her life was spent in Christian work, first in Morgan Park Baptist church and in later years at Englewood. She belonged to a notable group of Baptist women conspicuous in national Christian leadership.

In pursuance of the recent congress on world friendship held in Pittsburgh, follow-up conferences will be held in seventy cities of the United States. Chicago took occasion of the movement to hold world friendship field days, Nov. 28-29, under the auspices of the commission on world friendship of the Chicago church federation. The team of visiting speakers included Dr. Frederick Lynch and Dr. Henry A. Atkinson; Miss Lucy Gardner, and Messrs. Linley V. Gordon, Harry N. Holmes, Carlton M. Sherwood and Fred B. Smith. Miss Gardner is visiting the United States as a special messenger of the British churches. The Chicago campaign was impressive in its intensity and its magnitude. Large audiences greeted the visitors in the several churches occupied by them on Sunday morning. Orchestra hall had 2000 people Sunday evening. On Monday, assembled Protestant ministers packed the Y. M. C. A. auditorium, scores of ministers standing by the walls. A Monday luncheon filled the red room of the La Salle hotel, and on Monday evening the big auditorium of the First Congregational church was filled with young people interested in the peace movement.

Reports from both the Southern Baptist Convention field and the M. E. church indicate that the financial slump in denominational treasuries has reached its lowest limit and that signs of recovery are apparent.

Brown university has put out a new leaflet packed with just the things one wishes to know about the school. One of its features is a map of the university section of the city of Providence, showing the location of the ground and buildings of the institution.

WILLIAM Axling, whose name graces the leading article this week, is a Nebraska boy who went to Japan as a missionary immediately after completing his college and seminary work. For nearly a quarter of a century he has been the outstanding leader of the Baptist forces in Tokyo, a Christian statesman respected and honored by the Japanese government, a man of penetrating mind and of cosmopolitan sympathy, a powerful preacher of the old gospel and a humble follower of Jesus. The travelogue from his descriptive pen is one of the best ever published in this paper.

Charles T. Holman, who will be recognized as the writer of the interesting Chicago letters which appear in "The Baptist" from time to time, is a Canadian-American, formerly a pastor in Chicago and now connected with the faculty of the divinity school of the University of Chicago. His discriminating message on "Is the Church Indispensable?" is timely in view of the present tendency on the part of many people to regard churches with skeptical indifference.

Philip W. Crannell in the quiet of his home under the shadow of the Rockies in Denver, Colo., and after years of strenuous labor in bringing Kansas Theological seminary to its present laudable development, writes suggestively about ideas and their origin.

The devotional program for the Week of Prayer for the churches, which will be circulated through all English-speaking lands and has been translated for use in more than fifty countries, will be of service to many of our churches.

The British communication from Mr. Spurr of Birmingham, England, is of more than ordinary value.

The leading editorial emphasizes a fact often lost sight of, namely, that the Baptist movement historically considered has come up through regrettable controversy and division bearing a unified testimony to the paramount importance of spiritual freedom, Christian experience and the inestimable worth of the individual.

Rev. F. W. Gracey, Irish Baptist known and loved in the United States writes that the Baptist cause is looking up in Ireland. The union received three new churches at its last meeting and expecting three more. Baptist propaganda in that country is awakening hostility from the Roman Catholic priests.

"It has been charged that business men generally have manifested neither a broad understanding of nor a substantial interest in the agricultural situation," says late "release." But a change is coming. The national industrial conference board and the chamber of commerce of the United States have created a joint business men's commission on agriculture "to make an intensive study" of the whole subject with a view to effecting cooperation in the common interest. Chas. Nagel, former United States secretary of commerce and labor, is chairman.

Legal disabilities imposed upon Baptists in Roumania are stated by I. George W. McDaniel in the *Religious Herald* as including the following restrictions: Preachers must be Roumanian citizens; their names must be furnished to the local administrative authorities; their services must be only in houses designated for that purpose and announced as such to the local administrative authority; conventions shall be held only with the consent of the minister of internal affairs; preachers shall function only in their local churches; religious services are not permitted after 6 p.m. and attendance of people from other towns is forbidden. And Doctor McDaniel states that Baptists fare better than some other religious minorities in that country.

Sarah E. Owen, one of the pioneers of Mather school, died, Nov. 5. Miss Owen's service dates back to 1898 when she was called to assist Mrs. Rachel Crane Mather at the school for negro girls at Beaufort, S. C. She assisted Mrs. Mather for five years and then became the principal of the school. Her previous experience in a school at Chattanooga, Tenn., where she gained an insight into the way barrels of clothing were turned into institutional buildings, made Mather famous as the "barrel school." One of the first buildings erected from the proceeds of barrel sales was Owen hall. In 1913, Miss Owen's health began to fail although she stayed on at the school until this fall when she came North. Miss Owen was in her eightieth year. She had lived a life of great usefulness and purpose and Christian service. Hundreds will mourn the loss of her inspiration and encouragement.

The Yellow Cab Co., of La Crosse, Wis., advertises free service to all churches for the aged, the sick, the poor, the infirm and for children. One may guess that the company will do a lot of good and lose no money by such a program.

W. C. Bitting, corresponding secretary of the Northern Baptist Convention, with Mrs. Bitting has spent the summer and autumn in Europe. The long stay was occasioned in part by the serious illness of Mrs. Bitting. She has so far improved however as to be able to return to their home in St. Louis, but is not yet able to take up the regular duties of her home.

John A. Ryan, the American leader of the Roman Catholic church in the field of industrial relations, calls attention to the fact that organized labor, having achieved satisfactory wages, hours and conditions of labor, has accepted for itself and for labor in general a condition of benevolent serfdom, has ceased to strive for the ideals of liberty, equality and fraternity, and is in danger of developing "the slave mind."

Rev. R. L. Van Deman of Yankton, S.D., raises a question that may be in the minds of many readers of THE BAPTIST. In the issue of Nov. 27, THE BAPTIST stated on page 1275 that the address of Kirby Page is 147 Madison Ave., New York. Mr. Van Deman wishes to know whether the address is correct. No document at hand supplies the personal address of Mr. Page, but the address of THE World Tomorrow of which he is editor is 52 Vanderbilt Ave., New York.

The Mexican federal government has sent a large force of men touring the United States for the past six months studying the living conditions of their citizens in the U. S. A., to find out what they have gained by their time spent in this country. Do they come back more prosperous? Are their homes equipped with more conveniences? Do they now feel anxious to have their children in school? Do they have a desire to save for the "rainy day"? And do they fall under the influence of the evangelical message?

A notable example of unselfish devotion to the missionary enterprise of the denomination on the part of a church is that of the First Baptist church of Richmond, Va., as narrated editorially in the Western Recorder. For many years the church has been hampered by an inadequate building. Finally it decided to move to a new location and build a house worth perhaps \$800,000. But in consideration of the scanty receipts of the treasury, treasuries of the Southern Baptist Convention, the church revised its plans, reduced its building budget to \$100,000 and appropriated an extra \$350,000 to the benevolence budget of the denomination. This church has been giving twice as much money for denominational purposes as for its local budget. The pastor is George W. McDaniel, president of the Southern Baptist Convention.

Christmas in Your Church

ought to be

a Day of Great Joy

Make the Sunday before Christmas a time of acceptance by men and women, boys and girls, of Christ as Saviour and Lord.

Let the pastor preach, and let the Sunday School plan for a great decision day.

There is no joy like that of Christ in the heart.

Make Christmas a season of glad evangelism.

Cooperative Committee of Evangelism

Room 1006

23 East 26th Street

New York City

Members of the masonic order in Illinois are forbidden to patronize or encourage in any way lotteries and raffles.

W. P. Throgmorton, editor of the Illinois Baptist, takes pardonable pride in the fact that the paper under his management has attained the age of twenty-one years. To have served as a trusted interpreter, teacher and defender of the faith for so long a time would be an achievement worth grateful celebration. But Mr. Throgmorton's career as a Baptist editor began in 1877. Next year he will have completed fifty years of such service.

Why should not every able-bodied undergraduate student be required to earn a reasonable part of the expenses of an education? At Princeton alone, according to a late report, 335 students earned an average of \$562.15 each.

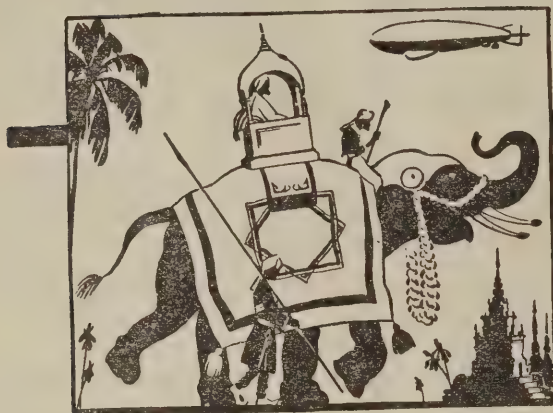
What is fascism? John A. Ryan of the Catholic university of America defines it as the philosophy of the "omnipotent state." The individual exists for the state and not the state for the individual. Fascism proposes to intrust the normal control of the commonwealth to a selected and self-determined elite through the methods of the strong arm. All classes and class organizations must be controlled, disciplined and subordinated by the state. And the state is strictly the national state. Nationalism is a fascist religion. But this philosophy did not produce fascism. The strong arm came first. Now they are trying to find a theory to fit it.

The editor of Baptist Times, London says, "There is one man in our town who always makes me thoroughly uneasy and unhappy. He is a complete and thorough-going atheist. He neither believes in God nor devil, heaven nor hell. He has no use for churches or sacraments, and thinks the Christian religion is a pious myth. But he believes in men, and women, and little children and unwanted babies, and every hour of every day he is devoted to their service and the amelioration of their lot. It is too terrible to thing what his opinion is of the multitudes of professing Christians who seem to live for themselves alone." If this interesting atheist thinks about the matter at all, he knows the difference between Christians and mere partisans of the church, and he thinks of the latter just as Jesus did. There is only one way to think of them.

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AMAZING AIRSHIP FOR BAPTIST CRUISE



Northern Baptists are all astir over an aerial world tour scheduled for January. When the denomination was first invited to circle the globe in an airship and visit all Northern Baptist mission fields en route, the announcement was received by all church members with interest, not unmixed, in some cases, with alarming visions of the perils of navigating the air. However, since it has become known that imagination built and equipped the Baptist aircraft and will propel it around the world, the most cautious of travelers are booking passage.

The airship invented for the occasion has been christened the Evangel. It is of a design unknown to the science of aeronautics and will certainly stagger the engineering profession, for it is described as a dirigible of elastic frame, whose expansive cabins can be made "to reach out and enfold you and your

family and friends and the house in which you dwell." In preparation for the cruise everything is done in due form, with booking agents in the churches, a passenger list and an official looking ticket.

That the imaginative appeal is strong with people of all ages is shown by an extraordinary manifestation of interest. It is doubtful if so many Baptists were ever before enrolled for a denominational affair—enrollment being the only condition necessary to be met in order to obtain first-class passage.

The world tour is in fact a novel plan to induce a wider study of Baptist tasks and to do this, not by offering dry facts and statistics, but by letting typical examples of work done under the denomination's co-operative program speak for themselves. This is to be accomplished by the daily reading of the Log of the Evangel, an illustrated publica-

tion in form and size like a travel guide. It is a complete departure from former methods of presenting missionary information, as the Log consists of a succession of brief word pictures, throwing into high light striking aspects of Baptist missionary activity, but making no attempt to cover the mission fields in detail.

As an experiment in fixing attention upon church problems in their broader aspect, the Baptist plan will be observed with attention by other denominations. It is not to be denied that there is an attraction to anyone with a spark of imagination, in the thought of planning a world cruise absolutely devoid of material obstacles, with a ship which in its details each passenger contrives for himself, a course that permits of unlimited side trips, company of one's own choosing and all the comforts of home thrown in!



Baptists in Great Britain and the United States are taking concerted steps to bring moral pressure upon the government of Roumania in the interest of religious liberty. Through the agency of the Baptist World Alliance they will seek to represent to the League of Nations that Roumania is violating its covenant with the League by engaging in religious persecution.

Episcopalian Catholicism, as interpreted by the *Living Church*, involves "absolute repudiation of the whole Protestant idea of the church as simply a voluntary association of believers who have united themselves together for mutual comfort, instruction, worship, and service to the world, but who possess no divinely given and inherent authority to speak for Christ more than any other society, or individual for that matter, may possess. This whole Protestant conception of the church with its priesthood of all believers, and with its ministers possessing no priesthood other

than that conferred by the congregations themselves and differing in no wise from laymen except that they have been set apart, is utterly repugnant to the Catholic minded Episcopalian." When some Protestant denomination shall declare that a church of Christ has no more inherent and divinely given authority to speak for Christ than any other society or person has, or shall say that the only Christian priesthood is that conferred by a congregation, then the statement of the *Living Church* will become interesting. Until that time—"It is a fine day."

Col. John T. Axton, chief of chaplains of the United States army, reports total units of attendance at religious services in the last year as a little more than 1,800,000. The attendance at Sunday services was greater than during the preceding year, but at prayer meetings it was only half as great. During the year the number of services held was 19,864; marriages, 520; baptisms, 947; funerals, 1273.

On the subject of prohibition Canadian Baptist Convention declared itself in favor of "government control of the manufacture of liquor for scientific and medicinal purposes and the prohibition of the sale of liquor for beverage purposes."

Here is a language that despotic governments can understand. The Roumanian government sought in London a loan of thirty million pounds. Its representatives sought the support of Jewish financiers. According to *Jewish Telegraph*, "it is understood the reply given by these leaders was as long as the anti-Jewish persecutions in Roumania continue, they will be able to assist the Roumanian government in floating a loan in Great Britain. Furthermore, they will oppose such a move. As long as governments exist by the aid of financiers, it is gratifying to find holders of such power using it occasionally in the cause of freedom."

(Continued on page 1362)

The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Unity through Struggle

PROF. A. H. NEWMAN, who for a generation has held a position of primacy among church historians, is unwittingly responsible for this editorial. A survey of Baptist history given by him before the Chicago Baptist Ministers' conference with a view to defining the position of the Baptists among religious groups, led to a review of standard books on church history. The address and the books, taken together, supply the inspiration and the material for the present sketch, our purpose being to indicate the lines of continuity by which throughout its history the Baptist movement may be identified. And perhaps no Baptist will object to going back to primitive Christianity for the germ if not for the full norm of the movement.

What then, are the character marks common to all these groups of people whenever and wherever found, through which, if at all, the rise and progress of the Baptist movement can be traced from the beginning of its existence to the present time?

They have no common creed, and most of them have been hostile to creeds. They have no uniform type of church organization, for their churches have varied all the way from the pure congregationalism of many English and American Baptists of the last century to a more or less close connectional system such as those of the Paulists, of the Mennonites and of the General Baptists. They have no uniform body of standard scripture because the movement itself began before the New Testament existed. Centuries before the scripture canon was settled, and the New Testament contains only a portion of the primitive writings produced and accepted as standard by different groups participating in the movement. They have differed greatly in fundamental theology. Many members of the earlier groups were adoptionists, holding that Jesus was the Son of God by adoption at his baptism. There have been keen controversies among them about millennial views. Some have been Socinian, some Antinomian, some Arminian, some Calvinistic and some have run into fanaticism like the Anabaptists of Munster. The practice of baptism has not been uniform. Balthasar Hubmaier and several of his associates, reckoned among the most representative and honored martyrs of Baptist history,

practiced pouring for baptism. The Dunkards practice trine immersion. They have differed in regard to the relations of church and state, some of them, such as the Mennonites, refusing to take oaths, to hold public office or to perform military service. In fact, the catalogue of differences and even of internal controversies among Baptists, beginning with the trouble between Paul and James (Acts 15) runs on almost indefinitely. The movement never has attained a complete connectional or co-operative organization among its various groups. It is not properly speaking a denomination, for denominations have been merely phases of its development appearing from time to time. It is more correctly conceived as a movement, a distinct and strong current of religious faith and life flowing across the centuries and determined in its form and course to a large extent by the rough contour of the historical landscape. But if one looks for distinctive marks of identification that appear continuously in all times, forms and places, he will find them in unity of faith in the personal lordship of Jesus, in the universal priesthood of believers and in soul liberty. All Baptists have not understood the full implications of these principles, nor always consistently carried them into practice, but the principles themselves have been fairly continuous in Baptist thinking and the test of final reference in the controversies between Baptists and other Christian groups.

The personal lordship of Christ implies, of course, personal faith in Christ as a personal Saviour and loyalty to his teaching and will. Such faith and loyalty reject all forms of proxy or compulsory religion. As the New Testament writings came into existence and began to acquire a canonical significance, the acceptance of them as the authorized standard record of the life and teaching of Jesus came about naturally as a matter of course. Opposition to infant baptism, a demand for a church composed of real believers, and the recognition of baptism as an expression of personal faith in Jesus and as a pledge of loyalty to him are easy corollaries of the acceptance of the fundamental principle of his personal lordship.

Closely associated with the personal lordship of Christ in both logic and history is that of the priesthood of believers. The access to God into which the believer in

Jesus is admitted and the effectual communion with God which he enjoys are of the most intimate and personal kind. No special privilege or official prerogative can bring anybody nearer to God than the simple believer in Jesus may come. God receives and hears nobody more readily or certainly. He answers nobody more richly. The whole range of worship, intercession, testimony and teaching, is open alike to every child of God.

The third item in this trinity of Baptist principles is hardly separable in thought, spirit or practice from the other two. When did any group of Baptists ever advocate the imposition by the state of restraints upon the faith, conscience or religious teaching or association of any person or group? When did Baptists ever fail to stand for the equal right of all of the people, within the limits of common decency and order, to create and maintain their own forms of religious expression? When and where did they ever fail to protest to the extent of their opportunity against religious persecution by the government? There have been occasions in the field of religious fellowship when Baptists were intolerant in the extreme toward what they conceived to be error, and intolerance with regard to heresy has sometimes passed beyond the degree of a courteous disclaimer, and has taken a form of harrying which is little less effective than actual persecution. But in such pursuit, except in the Munster fanaticism, the arm of the state has not been invoked, nor have Baptists ever granted the right of the state to intervene.

A movement so largely characterized by the freedom of the spirit and growing so spontaneously out of a personal faith could not achieve uniformity of either doctrine or organization. Its adherents could not all and at all times understand alike its fundamental principles and their natural implications. And the movement could not be static. Its very spontaneity insures perpetual variety. In different times and places its development will be influenced by its existing environment. But as long as there is the experience of personal faith in Jesus left among men, the Christian consciousness of multitudes will respond to the ideals of the personal lordship of Jesus, of the priesthood of believers and of the freedom of faith.

In fact, a peculiar development in these times is a tendency in all denominations toward the acceptance of these ideals. Once it was difficult to persuade others to accept them, but now others claim them as their own. This is a clear gain. Only because the dissemination of these ideals was prevented by ecclesiastical obstruction in other directions was there a reason for Baptist separatism. Nothing is more congenial to any intelligent Baptist group than to find that the historical and denominational emphasis on the ideals of spiritual religion as expressed in the personal lordship of Christ, the priesthood of all believers and liberty of conscience, has been taken up by other communions so that they are no longer exclusively Baptist. As a matter of fact, these ideals have so deeply and widely permeated the thinking and practice of other Christian bodies that Professor Newman, in answer to a question at the close of his address to the Chicago Baptist ministers' conference, replied characteristically with the keen regard for truth which marks the Christian scholar, that the distinguishing principle of the Baptist denomination today is insistence upon a regenerate church membership. Such a situation raises anew the whole question of denominationalism which may be taken up constructively in future editorials.

An Aerial Tour of the World

WE do not know who originated the idea of a world tour in thirty-one days by way of the Froebel method, but we have a lingering suspicion that it was some creative woman who, having seen the avidity of children absorbing education when the process is made enjoyable by playing the part, conceived the idea of having men and women return to the kindergarten and become children again in order that they might enter into the kingdom of knowledge with regard to the thrilling romance of missions. Airplanes are the latest and quickest means of transportation. Therefore everybody is eager to learn more and more about these miraculous machines which make the magic carpet of Arabian legend artificial and unreal. Playing upon this natural interest, those having charge of imparting missionary information and of creating missionary enthusiasm among the rank and file of the preoccupied thousands of Baptists in the North who know virtually nothing of what is going on in Christendom planned an aerial world tour to be taken by means of a kind of Baedeker, called a "Log."

In connection with the "Log," a ticket for the journey has been printed in regular ticket form with a coupon attached. When the family or the individual is booked for the tour the coupon is detached and filed by the committee in each local church having charge of the tour. The ticket and the coupon are a record of the number of people taking the tour. When the actual journey begins on the first day of January the "Log" is opened at the first page and the paragraph for the day is read aloud by one member of the family in the hearing of all the other members, or it is read in silence by each member of the family or by the individual without family connections. In this way, beginning with Europe and passing across the Mediterranean to Africa and thence to Asia and then across the Pacific to South America and North America, the whole world traversed in the allotted time without discomfort, weariness or accident. Side trips are provided for those who wish to take them, in the form of supplemental material to which reference is made in the "Log."

The "Log" is the official guide for the journey. The supplemental material furnished with the "Log" is equally valuable and interesting. Here is a sample: "1776 there were 10,000 Baptists in the United States, one to every 264 of the population. In 1926 there were 8,327,262, or one to every thirteen of our population. The growth of Baptists in connection with our foreign mission work is even more phenomenal. 'In 1812 we had but two missionaries in the foreign field (Adoniram and Ann Hasseltine Judson); today we have 800.' And converts on the foreign field have grown from none 100 years ago to 258,352 today. Last year alone the number of baptisms reached the high mark of 23,047 on all foreign mission fields. And all this in the face of a slump in giving to missions unprecedented in our history."

Here is an unusual opportunity for every Baptist church to rise out of its township provincialism and to take on world consciousness. If our missionary giving has suffered in the past few years from pernicious anemia due to malnutrition, the regular diet of spiritual vitamins prescribed each week by THE BAPTIST taken regularly, this vitalizing trip around the world taken as a special stimulant, will enrich the blood and lift the patient up to radiant health and happy vigor.

The World in Transit

An interpretation of significant events in the light of Christian ideals

Chicago to Calcutta, a

Twenty-Four Hour Schedule

Commander Richard E. Byrd, the first man to fly across the North Pole, is reported to have said that within forty years, Chicago will be the center of a world system of aviation, and that flights between the United States and India will be made regularly within forty hours. The statement does not even surprise the public. In fact, the public will be surprised if a world tour air service is not established within twenty years. When that time comes the national jealousies that now afflict the world will seem as archaic as the outworn feuds among the old Scottish clans.

Mexico Continues to
Embarrass Our Empire

If Mexico would permit citizens of the United States to dictate her land laws, her oil regulations, her attitude toward the Roman Catholic church, her international loans, her army, her navy, and her foreign relations with Japan, China, Russia and Central America, she would be an admirable neighbor. She not only declines to do so, but she is further embarrassing in the fact that she refuses so to act as to give jingoes in the United States some provocative occasion to stir up a demand in this country for intervention. If only she would do some foolish thing the problem would be greatly simplified. Maybe she has done it. The papers say, in the cryptic style appropriate to cases where something is concealed in the woodpile, that Mexico is interfering in Nicaragua, and that her interference is a red menace. She is even said to be selling guns to Nicaraguans to be used by "liberals" against a good, "conservative" president of Nicaragua who is picked, backed and supplied with guns by American business men. Possibly she is doing so. Possibly she has less right than the United States to participate in Nicaragua politics. Possibly this incident can be twisted into an ultimatum. Possibly it will prove to be bunkum.

When Did the Church Become
A National Institution?

The Most Rev. F. E. J. Lloyd, D.D., primate of the American Catholic church, Chicago, pleads for an American Catholic church. He proposes his own organization as a candidate for the position, because it has a valid ministry derived in regular succession from St. Peter, "Patriarch of Antioch," it holds the Nicene Creed in exact terms, "the dogmatic decrees of the seven ecumenical councils" as fundamental to unity, and "the seven sacraments." He asks pertinently, "If the Mozarabic church of Spain, the Gallican church of France, the English church of England and the Roman church of Rome, why not the American church?" The question is referred to those whose religion follows national boundaries and seeks political support.

Political Test for
Exclusion Is Abandoned

Ever since the war the department of justice of the United States has been afflicted with the "jumps" about political opinions of aliens, especially communists. But recently the case of a young Englishman, excluded by the immigration officials for his communist opinions, was set for a rehearing, and it was decided in his favor. This decision is such a remarkable evidence of a return to sanity in the government that it is worth quoting just as it appeared in the *United States Daily*. It is this: "Briefly

the alien's political belief may be stated as follows: If the right of suffrage be denied a citizen, it is justifiable to overthrow the existing form of government even if violence be necessary. On the other hand, if a citizen has the right to vote, use of violence is not warranted. According to the alien, the purpose of good government is granting an opportunity to every citizen or subject to earn a living. Only when this right is denied does the alien believe in violence and only then if the right of suffrage is also withheld. Alien does not believe in the abolition of all forms of government. As a matter of fact, the communist party disapproves of all forms of government except its own, but nevertheless does believe in organized government. Neither is the alien affiliated with an organization entertaining or teaching disbelief in organized government. Even were he now a member of the communist party he would not be inadmissible on this ground."

Confer, Prohibitionists,
Controversy Is Suicide

Whether fortunately or not, the question of purity in elections has been superimposed upon the question of prohibition, and it is embarrassing the cause of prohibition. The difficulty became especially acute in the last senatorial election in Illinois, leading to the withdrawal of support from the candidate of the Anti-Saloon League on the part of nearly 150,000 prohibition voters, and to an irritating controversy between two influential groups of prohibitionists. This controversy has continued with increasing bitterness since the election. It ought to stop. Such a course means defeat for prohibition. Friends of both prohibition and honest elections must unite. And they can do so. At this juncture no man is fit for leadership who is not ready to strive for good understanding, for good-will and for united endeavor among prohibition voters who were divided by issues of the last election. Only the most grievous blundering can permanently divide them on the issue of political honesty. Nothing but division among its friends can overthrow prohibition. But unless prohibition stands for clean politics its friends are bound to divide. Get together, ladies and gentlemen, and talk it over. Bury the past, build for the future.

Is No Man Able to Bridge
This Wide International Gap?

Atheism is the religion of communism in Russia. But according to Kirby Page, speaking at the Chicago forum, Russian communism has a system of ethics, the Golden Rule which is service for the common good. Where did communists get the idea that there is antagonism between devotion to God and devotion to the common good? That question holds a vast quantity of meat, and its exploration requires Christian courage and self-examination. Consider this: American Christianity stands presumably for a God of good-will, of love, of the Golden Rule, of devotion to human welfare, of brotherhood, of a cooperative community life, of the Jesus spirit; but it seems not to be able to understand, nor to be understood by, a people who are trying to build a nation on those virtues without God. Why? Is it conceivable that a people whose principle of ethics is devotion to the common good would reject a religion that breeds that very principle—if they knew it? Has Christianity no living interpreter who can make it intelligible to Russia?

From Tokyo through Lenin's Land

By WILLIAM AXLING

BISHOP UZAKI, chairman of the Japan National Christian Council, having been drafted by the Japanese government for service in connection with the re-drafting of the law governing religious bodies, the writer was called upon to represent that organization at an enlarged meeting of the executive committee of the International Missionary Council which convened at Rattvik, Sweden, July 17-26. Fifteen swift days in a railway coach across the Trans-Siberian Route and one day cruising among the islands of the Baltic completed the journey from Tokyo to Stockholm.

Korea

Korea presents a thought provoking picture. The squatting houses huddled against the hillsides look like turtles seeking shelter from the summer sun and the winter winds. The white robed people working on the hillsides or knee-deep in the mud of the paddy patches appear like priests ministering to the God of the fields. The bleak, bare mountains tell a tale of continuous despoliation without any thought for the future, or any attempt to conserve nature's accumulated work of centuries. A treeless land, in mourning, like its people who have lost their heritage and come under an alien rule. A thirsty land where the rain often falls short of the actual needs, resulting in suffering to the soil and to the sower.

Here are primitive folk who still use the wooden plow and the hand sickle and irrigate their fields by lifting water from lower to higher levels by man power. Here are people in the early morn of their consciousness of the tides of new life that are sweeping across both the eastern and western world, but a people with a genius for religion. The path of pain which they have been compelled to travel has heightened the powers of their soul. In the numbers it has won to the Christian faith and in its simple whole-hearted devotion, the Christian church of Korea has set a pace which has left other mission fields far in the rear; 300,000 Christians and thousands of self-supporting churches in a little less than half a century of work is a record unique in the annals of Christian missions.

Manchuria

Manchuria is a land of far flung fertile plains skirted by rugged mountains. These plains are covered with fields that stretch out as far as the eye can see. Endless acres of waving corn give color and life to the landscape. Is it a dream? Over night has the scene shifted from Asia to America, and is the train rushing through the Middle West of one's childhood or is this really Manchuria? However, the thatched roofed clay houses gathered in clusters here and there tell of a civilization far removed from the place of one's birth.

The steel plow and the cultivator have pioneered across this ancient land and are introducing a new epoch. The oxen, the donkey and the pony have taken the place of man power in the fields. Often an ox and a donkey are yoke fellows at the plow. This does not mean speed but it does mean an epoch-making advance over the man-shoved wooden plow. Herds of cattle are peacefully grazing on the hillsides and pigs are much in evidence.

Was man made to conform? Are our friends of the one-standard-for-all persuasion unconsciously voicing a universal law? Are we flying in the face of fixed inborn



THE RESTORED TOKYO TABERNACLE REDECORATED FOR ITS DEDICATION

traits when we yearn for individual freedom and expression? Or is dead level conformity the sign of a mind that is asleep, the evidence of an individuality that blindly follows the crowd?

In Korea it is the turtle shaped houses that prevail. From this there is no departure except in the cities. Across Manchuria it is the thatched roofed, clay walled houses on the farms and the brick structures in the cities but in each case there is a fixed type of architecture. In Korea the picturesque white robe is omnipresent. In Manchuria the conventional Chinese gown has the right of way, the only variation being the coolie's garb which is also of uniform cut and color.

Harbin

Far out on the edge of the world lies Harbin, a city of 500,000 people. Here are White Russians, Red Russians, Chinese, Mongolians, Tartars, Japanese, Koreans, Indians and Europeans, a veritable cross section of the world's population. Poverty and wealth jostle each other at every turn. Beggars leap out at you from every corner and wealth parades the streets day and night. Motor busses, the Russian one horse shay, rikishas, Fords by the thousand and high priced cars crowd the streets with their rush and roar.

Sunday morning at the Russian Greek cathedral was benediction. What reverence, what an atmosphere of worship, what pouring out of the soul in song! Shall I ever forget it? We Protestants know not even the *abc* of reverence or worship or soul singing. Our service is crude and noisy and lacking in soul.

Two evenings out under the Oriental stars listening to symphony music by Russian artists will never be forgotten. The Russian takes with him the soul of music wherever he roams. What harmonies, what passionate storming to the heights, what tender pathos, what revelations of the soul in all its changing moods!

Mongolia

For long hours after leaving Harbin we swept across the silent stretches of the never ending Mongolian plain. These great level reaches are still untouched by the hand of man. On and on we sped without seeing a sign of the existence of man or beast, wild or tame. These millions of acres of virgin land are said to be held by Mongolian chiefs and lie as they have lain for centuries. A great

ernment to give protection from bandits and the brain and the brawn of the pioneer will some day turn this vast area into one of the world's garden spots. A wood burning engine—the tender piled high with firewood—one of the left-overs of a civilization of an older order, pulled our train across these plains.

Siberia

Siberia in July is a dreamland. Great fertile valleys, wooded rolling hills, tree covered mountains, rushing rivers, acres and acres of wild flowers—yellow daisies, towering purple phlox, pink primroses—present a scenic panorama of beauty. Except for a herd of cattle here and there at long intervals, there is little indication of human life. This region also is waiting for the coming of the pioneer. When he comes this will become one of the granaries of the world and furnish food for many millions.

Fabulous mineral wealth is said to be hidden in the mountains of this region. In these millions of undeveloped acres and in these mineral deposits Russia has the possibility of becoming one of the most powerful and wealthy nations of the world. For twelve hours we skirted the shore of Lake Baikal, reputed to be the largest lake in the world. With the exception of a lone fisherman here and there, we saw no sign that man had arrived on the scene. Some day great cities will arise along the shores of this vast expanse of water.

That an express train with diner and sleeping cars should be speeding across these 6000 miles from Manchuria to Moscow on scheduled time is a modern miracle. Especially so when one remembers that during the past ten years this whole area has been the scene of contending forces and constant turmoil. This achievement speaks well for the efficiency of the Soviet regime.

Eight Americans, four Englishmen, four Germans, a group of Japanese students on their way to Europe for



RUSSIAN PEASANTS

sidy, another group of Chinese students enroute to the International Y. M. C. A. Convention in Finland, many Russians and Chinese made the train true to its name—the Trans-Siberian international train. The spirit of friendliness and comradeship was contagious, and the passengers were in truth comrades of the road.

Siberia itself has an area almost equal to that of the whole of the United States. Yet its population numbers only 4,500,000 people and these are scattered so thinly over its far flung stretches that you can scarcely find them. For days we traveled through a territory with cultivated fields of rich black soil occasionally darting into view but

widely scattered and far apart. This is a truly wonderful country with a wonderful future. What potentiality is stored away in these plains, mountains and valleys! The conviction grew on me that Russia has a future beyond the power of prophetic words to express. If she can develop the vast resources hidden away in these plains and mountains, no nation on earth will be able to match her wealth and material power. We received nothing but courtesy and good-will from the Russian people. The train crew was rough in appearance but kind at heart. Democracy was the big word. The secretary of the Soviet department of railways was on board but he rode in a compartment like the rest of us and received no preferential treatment from the crew. The people who gathered at the stations were a simple and good-hearted folk.

The pioneers of these Siberian plains seem to be having a fierce fight with poverty. They bear on their faces the scars of many a battle, evidently battles in which they lost and hope died. But some day these plains will resound with the song and laughter of a happy and prosperous people. The only *new* things visible on the landscape are rail fences evidently indicating the redistribution of the land by the Soviet government giving the peasants a right to the soil.

I was told that the Russian people are still a God-fearing folk. In every city, town and village the church and the cathedral of the Greek Russian faith is the most beautiful, the largest and the most conspicuously located building. Now that Russia again has religious liberty the peasants flock to these churches and render a simple heartfelt worship. Superstition, however, is rife and the priests are said to be ignorant.

Poverty is written in glaring letters across every sign of life. One's heart aches at the hopelessness and listlessness written in the faces of the people who flock to the stations. They look at you out of eyes that tell a sad story of generations of fighting a losing fight with poverty and want. The faces of the children reflect the forlorn faces of their fathers. This hopelessness is clearly rooted far back in the past and is not a new development since the revolution.

Russia

When you cross the Ural mountains into Russia proper you are conscious of having passed out of one period of history into another, from the period of the pioneer into one where man has been on the ground for centuries. But little progress has marked these centuries. The far stretching plains have been transformed into fields. Yet it is a civilization of the most primitive kind. The hand sickle, the scythe and the hand rake still hold sway in the fields. The towns are of the most primitive type. The women are bare-footed and brawny. The men are whiskered and work-worn. The young people are unschooled and uncouth. Hut homes, mush mud streets and the coal oil lamp mark the towns.

Soon after entering Russia we reached the city of Yekaterinbourg. On a hill overlooking the city towered the palace where the line of the royal rulers of Russia came to its abrupt and tragic end. One cannot get away from the feeling that something had to happen in Russia. Something deep-going and upheaving enough to introduce a new order. Something that would give the people a new chance and the nation a new start. Things could not go on in the old centuries-long, dead-level, get-no-where way.

Moscow

The change came. It came like a battering ram shattering not only the structure but tearing up the foundations and plowing great gaping furrows through every phase of Russia's national life. Over night Moscow became the paradise of the proletariat. They live in her

palaces, ride in her high priced autos and parade her streets with the air and attitude of victors in the first flush of victory.

The cap has ousted the hat, the shirt has shed its collar and the faded suit sets the style. The white collar has been banished from the land. Men and women seem to vie with each other in eschewing everything that smacks of style and in presenting an undressed appearance. Never have I seen such masses of roughly dressed people. A hat, a collar, a tailored suit are so rare that their appearance causes a sensation on the streets of Moscow.

Moscow seems to have four classes of people: Soviet office holders, working folk, street venders, and beggars. It is difficult for a stranger to tell which of these four classes predominates. The streets are packed with people of these types.

There is a restless, turbulent feeling in the atmosphere. The spirit of adventure is in the air. Yet the people are like people anywhere, good, bad and indifferent. During my brief stay I experienced many a courtesy that touched my heart.

The Kremlin, at the center of which is the czar's palace with its 3000 rooms, flies the red flag and is the headquarters of the Soviet regime. It is worth a trip to Moscow just to see this marvelous mass of architecture. Its gilded towers and turrets, its sky-sweeping spires and its fortress-like walls make a picture on the mind which never fades. Into the palace and all these stately structures have moved Russia's proletariat.

Lenin is the great, green god of Moscow. Pictures,

busts and statues of him look out at you wherever you go. In a modest wood-built mausoleum he lies embalmed, realistically lifelike and encased in a glass case. Every night from eight to nine o'clock thousands of people march past his mortal remains and pay him homage. I took my place in this long line of people and made the pilgrimage with these worshippers of a dead hero.

Leningrad

Leningrad's glory is in the past. Before the war it had three million people. During the war its population dropped to 600,000. It now stands at about one million. On every hand are signs of decay and decline. Splendid buildings stand empty and dilapidated. The Duma buildings and all government buildings lost their glory when the Soviet moved the capital to Moscow. The thousands of Leningrad's citizens who were connected with the old regime have fled the city and the land.

It is a city of fine streets and magnificent structures. The winter palace, the Issac cathedral, the admiralty and a host of other buildings are without their equal anywhere. I walked up the street on which the people marched in 1905 intent on presenting a petition to the czar. Before they reached the winter palace or had a chance to speak they were answered with the stinging steel of the machine guns. Then came the Cossacks galloping down the beautiful Nevskaya Prospect slaying men, women and children until this magnificent avenue ran with blood. Then and there the revolution was born in the hearts of masses of the Russian people. No ruler could long survive so tragic and colossal a blunder.

Recompense

WE are quite sure
That he will give them back—bright, pure
and beautiful.

We know he will but keep
Our own and his until we fall asleep.
We know he does not mean
To break the strands reaching between
The here and there.

He does not mean—though heaven be fair—
To change the spirits entering there, that they
forget

The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

He will not take
The spirits which he gave, and make
The glorified so new
That they are lost to me and you.

I do believe
They will receive
Us—you and me—and be so glad
To meet us that when most I would grow sad,
I just begin to think about that gladness and the
day

When they shall tell us all about the way
That they have learned to go—
Heaven's pathways show,
My lost, my own, and I
Shall have so much to see together by and by.

I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I

*Am counted worthy in that by and by.
I do believe that God will give a sweet surprise*

To tear-stained saddened eyes
And that his heaven will be
Most glad, most tided with joy for you and me,
As we have suffered most. God never made
Spirit for spirit, answering shade for shade.
And placed them side by side—
So wrought in one, though separate, mystified—
And meant to break
The quivering threads between. When we shall
wake

I am quite sure, we shall be very glad,
Though for a little while we may be sad.

—GEORGE KRINGEL.

The Open Door

Behold I have set before thee an open door.—Rev. 3:7

WHEN we come to the end of our pilgrimage,
And waiting, we stand at the door;
When the Father bids us lay down the load
We have carried—forevermore—

We shall come sustained by a steadfast faith
Where fear has no power nor place,
If daily we live in his presence here
Walking humbly before his face;

And what men call death we shall find to be
A glad home-coming at night;
In our ears the sound of a welcoming voice,
A door opening up to the Light.
—GERTRUDE B. WALKER in *Boston Transcript*.

Is the Church Indispensable?

Can a man consistently say, "I revere Abraham Lincoln, but I detest America"?

By C. T. HOLMAN

DR. E. STANLEY JONES, in that striking book, "The Christ of the Indian Road," makes this challenging statement: "The Indian is making an amazing and remarkable discovery, namely, that Christianity and Jesus are not the same—that he may have Jesus without the system that has been built up around him in the West." He tells of a friend who was talking to a Brahman gentleman when the Brahman turned to him and said, "I don't like the Christ of your creeds and the Christ of your churches." Doctor Jones' friend quietly replied, "Then how would you like the Christ of the Indian road?" The Brahman, Doctor Jones tells us, thought for a moment, mentally picturing the Christ of the Indian road—dressed in Sadhu garments, seated by the wayside with the crowd about him, healing blind men who felt their way to him, putting his hands upon the heads of poor, unclean lepers who fell at his feet, announcing the good tidings of the kingdom to sickened folk, staggering with a broken heart up a long hill and dying upon a wayside cross for men, but rising triumphantly and walking on that road again. He suddenly turned to his friend and said, "I could love and follow the Christ of the Indian road!"

Since his return from India where he delivered the famous lectures Dr. C. W. Gilkey has said on more than one occasion that the discovery on the part of India of the difference between Jesus and organized Christianity is nothing less than a discovery of the first magnitude. This distinction between Christ and the church is being made not only in India. It came out clearly at the International Student Conference last winter in Evansville, the report of which has been published under the significant title, "Youth Looks at the Church." It is being made in numerous articles in the religious and secular press—indeed, the current religious press is full of it. Many prominent labor leaders and workers in social enterprises have been quoted as making this distinction. Multitudes of people have lost all faith in the church while their belief in and love for the Master have been deepened and strengthened.

What I want to suggest is, that if we consent to this distinction, if we accept this distinction, acquiesce in it, desire it perhaps, but feel that nothing can be done about it, perhaps give up the church on account of it, the result will be nothing short of disastrous. And I get the impression that that is about the feeling that many people have about it. Such a course would be disastrous because the only way in which we possibly can make progress is to hold fast our gains in suitable institutions. It is a sort of sentimentality to talk about loving and revering Jesus while at the same time we hold aloof from the one institution which tries to discover and do his will, because, in the end, that institution comes short of fully achieving its end. That is the inevitable lot of institutions made up of fallible humans; yet the building of our ideals into institutions is essential to their preservation.

It is as if a man should say, "I revere Abraham Lincoln for the ideals and motives of his life, but I detest America." In fact, a good many people do say something like that. The most patriotic man must recognize that the political state, America, comes far short of expressing the best ideals of its noblest sons. There are many menacings and tendencies. But the good citizen does not say, "It is a failure; I'll leave it alone." He recognizes that the political state is inevitable; certain of our interests must be expressed through such organization. And his task as a loyal American,

as one who believes in the ideals of Abraham Lincoln, let us say, is to bring the political state as nearly as possible to embody and express the finest ideals and noblest attitudes of Abraham Lincoln and all others who represent the best in American life.

It is so with the church. The fact is, that if we really care about Christian ideals, we dare not ignore or depart from the church. The organization of our religious interest in an institution, the church, is inevitable and essential—inevitable simply because human life works that way, essential because only in that way can our gains be conserved. It is essential, further, because it is through the institutions, in interaction with which personal life develops, that one gets his attitudes, ideals, and moral standards. If the church, therefore, loses its finest minds and choicest spirits—themselves largely the product of the church—progress toward achieving the ideals of Jesus in social life is disastrously hindered.

What we need in our day is a new emphasis upon the necessity of the church. There is a too general feeling among Protestants that the church does not matter. It matters tremendously. Religion inevitably finds institutional expression. Our task is to keep this inevitable institutionalization of the religious interest—which is the church—expressive of the finest idealism of the religion of Jesus. It will involve a constant appeal for the recognition of new values and loftier ideals; it will require a constant revolt against the rigidities which swiftly develop and tend to hinder progress. Simply to acquiesce in the statement that Jesus and organized Christianity are different, and consequently to turn from the church is futile and will prove disastrous. For, after all, the church has organized and made that Christian idealism which it has found practicable a very part of our social structure; but it has not gone far enough; it has always dragged behind its prophetic spirits. It does so today. No doubt it always will. But our task is to institutionalize in the church the insights of our most prophetic spirits, to say, even as Jesus did, "It hath been said by men of old times . . . But I say unto you!" And such insistence on the part of those who see, if they are willing to pay the price which is involved in standing against the established order in the interest of progressive idealism, will inevitably modify and transform the church itself. The church, in days to come, will not only erect monuments, to the prophets which it may stone today, but it will become more like them in spirit. And unless the ideals and values which these prophetic souls represent are so institutionalized, little permanent good will be accomplished.

After all, the insistence of the Apostle Paul that the church is "the body of Christ" is good social psychology. It recognizes the organic nature of human life and institutions. Without such a body the purposes of the Master never can be accomplished in the world. It is true that that body, like our bodies, is full of wayward, discordant impulses which must be brought into unity and harmony by organization about some great, dominant, worth-while purpose. Our responsibility, then, is not simply to recognize that the church—the body of Christ—fails adequately to express the thoughts, motives, attitudes and purposes of Jesus, but, by our words and deeds, our sacrificial living and service, to bring it nearer to obedience to the mind of the Master so that he may have a real body through which to accomplish his purposes in the world.

Where Do You Get Your Ideas?

Have you ideas or "notions"? Do they come from real sources, or from just anywhere?

BY PHILIP WENDELL CRANNELL

PROBABLY you think that you just *had* them, they were spontaneously "evolved," as a friend of mine used to say, "out of your own inner consciousness;" or, like Topsy, whether from inner consciousness or not, they "just growed," about which statement there is "more truth than poetry;" or, you may imagine, you yourself really discovered them or originated them. And you say of them, with one of Shakespeare's characters, "A poor thing, but mine own." But that is camouflage; you no more feel that they are poor than the Chinese does when he answers your inquiry about his family: "Your servant's miserable wife and wretched children are enjoying better health than they deserve." But *you* call them wretched and contemptible, and see how he takes it! You really think these ideas of yours are "the finest ever"; they *are* so because they are yours; and, being yours, they are so.

Very likely they are not ideas at all. An idea is clear-cut, definite, standing for some fact, principle, truth, which it exactly, "humanly speaking," expresses. These of yours (of course mine are not like that) are just notions, vague conceptions that have no real shape and still less foundation. You could not possibly make a drawing of them, or put them into a real, intelligible sentence. Some of them are still less than that; they are streaks of mist floating over the hills and lowlands of your mind, mere "impressions" without form or substance. But the ideas you have, real ideas, though imperfect and often incorrect—where did you get them, your ideas of right and wrong, of political truth, of social meanings, of history, of religion?

You will be astonished when you trace them to their sources. And yet their source in many cases indicates their real value. To be sure, a statement or "principle" is true or not true in itself, regardless of where it came from. But, on the other hand, if it came from some cloudy source, some incompetent source, some source that clearly had not all the facts before it, or did not have the will and the ability to get their actual meaning, your so-called "idea," like a badly born child, is "queered in the get-away;" you will have to subject it to the acid test before you accept it. Perhaps it is right, for all that, but it must "show cause."

First Contacts

A great many of our ideas were imbibed in the family circle, from father, mother, brothers, sisters, relatives. That is the first, natural, normal source. That is principally why the family was instituted, to pass on the heritage of fact, knowledge, thought, attitude. This is where a friend of mine showed his wisdom. He said: "It was my good pleasure to be born in a Christian family", like the hero of "Pinafore": "For he himself has said it, and 'tis greatly to his credit, that he is an Englishman. For he might have been a Rooshian, or French or Turk or Proosh-an, or perhaps Eye-tal-eye-an. But in spite of all temptation to belong to another nation, he is an Englishman!" Timothy had a fine start: "Knowing of *whom* thou hast learned them." But even the ideas you got in that best family should be studied, examined, verified by obedience and real experience, till they are yours and you can say, "Now I believe, not because of your word, but because I have seen and do know." Pending that more personal knowledge, the word of a wise, good, loving Christian father or mother makes a "mighty good" "working hy-

pothesis" to proceed on till proved different or proved correct. Fine sources, of course, are the church and the Sunday school, which are really only a larger family. But these, good as they are or ought to be, "get in their work" only a fraction of the time. Their influence must be indefinitely enlarged.

You will find that a still larger part of your alleged ideas come from associates, in store, school, "parlor," street. You are, for the most part, a looking-glass or echoing gallery. I do not need to look around to know who surrounds me. I look at you, listen to you. You are a hash of what is going on. That also is natural; you would not be a human being if it were not. The world could not move forward together were it not for this associative influence. But these sources are usually superficial, ignorant, inept, mostly of your own age, standing and view-point. It is a pity when "flaming youth" with ideas caught from these sources opposes the loving, experienced, matured ideas of the divinely appointed guides, father and mother.

Jumble Results from Some Reading

Many of your ideas come from the books you read. That is by no means a bad thing if the books are right, really authoritative, truly acquainted with their subjects candidly dealing with them. But the majority of people do not read that kind of books, even if they "know them when they see them." The average book reader's ideas of morals, political principles, social ideals and of religion come from the latest novel or story. I must not be understood as specifically condemning or disapproving all the hereinafter mentioned authors; some of them are irreproachable. But nobody should go for first-hand thought on morals, history, politics, economics or religion, say, to Scott, Thackeray, Dickens, George Eliot, Marie Corell, Balzac, Booth Tarkington, Arnold Bennett, H. G. Wells, Mrs. Humphrey Ward, or Joseph Hergesheimer. That is a purposely "curious jumble," but not more curious than the jumble which furnishes the ideas floating through most book readers' minds. The mind, like the diver's hand, is inevitably "subdued to what it works in." Feed a cow on madder and it will have red bones.

In almost none of these cases has the author made a serious study of the subjects he touches, or if so, he has often done it from a biased view-point. Some of them are warped by inveterate prejudice, or wrong early training, or an unfortunate life experience. No man or woman, to be plain, who is divorced for any of the frivolous modern reasons, can give a fair judgment upon Christ's law of divorce, or can possibly understand the sanctity of marriage. Opinions of such people on marriage and divorce are worth precisely as much as those of the prisoner at the bar upon the heinousness of the crime he has committed. But the fascinating style, the ingenious argument, the clever innuendo, the general attractiveness of the novel or story writer insinuate these things into the popular mind and there is a widespread lowering of ideals.

The average modern individual does not read many books. He gets most of his ideas from the stage, the "silver screen" and the magazine or newspaper. The latest heavyweight fistic champion was described in the paper as a "bookworm" immersed in the "best" modern fiction. If that constitutes "bookworminess", how little guilty "the real thing" is the usual reader today! Those who

urnish material for the stage and the screen are largely the writers of our fiction, and where they are not, they are assuredly no better equipped to impart authoritative ideas than any of the great subjects of human thought and action. And the newspapers? Indiscriminate condemnation would be as unjust as indiscreet, but it is no secret that reporters are not sociological, political, ethical, or religious experts." As a rule, too, they are looking not for ideas, but for "stories." And as never before in the world's history, especially beginning with the world war, our newspapers have become the instruments of widespread, systematic, ingenious, in some cases, especially in regard to prohibition, utterly conscienceless propaganda. And their editors, mostly "off their beat" in the deeper regions of morals, economics, politics, and religion, are not always the best judges of what is really authoritative in these

fields. They seek for what is new and up-to-date, and often introduce into their columns, under the guise of broadmindedness and tolerance, subtle and dangerous attacks at the very foundations.

Where *should* we get our ideas? From the real sources, from the men who know—ideas of science from real scientists, not from newspaper squibs, or from some high school or even college teachers, ideas of morality from a godly home, ideas of economics from real teachers, ideas of religion from those who know religion best, the men whose life and work have been most effective in the salvation and upbuilding of men. But beyond all human sources of religion, the Bible, interpreted by the Spirit of Truth to the soul that has surrendered to Jesus as Saviour and Lord, is the one unfailing source.

But where *do* you get your ideas?

Week of Prayer for the Churches

Sunday, January 2, to Saturday, January 8, 1927

TO the Churches of Christ in America:

The Federal Council of the Churches of Christ in America joins with the world's Evangelical Alliance in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

Our age is full of unrest. In spite of all efforts toward peace and good-will the spirit of lawlessness, of international suspicion and of actual warfare seems to be increasing. We need not linger over the details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord who orders the ages (Heb. 1:2) is on the throne. All glory in heaven and on earth is in his hands. He is aware of all the present events. Through the changing years he himself remains unchanged; and he is able to do exceeding abundantly above all we can think in meeting the needs of his people and the heart-hunger of all mankind. "Jesus Christ is the same . . . today," (Heb. 13:8). As we gather in his name let us remember, concerning prayer, three outstanding facts for our encouragement: I. *It is God's will*; II. *Christ has set us the example*; III. *Christ promises his presence.*

During the week of prayer from Sunday, January 2, to Saturday, Jan. 8, let us all unite our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and of Jesus Christ our Lord.

Faithfully and fraternally yours,
WILLIAM HORACE DAY, chairman,
CHARLES L. GOODELL, executive secretary
Mission on evangelism and life service.

Sunday, January 2, 1927
SUGGESTED FOR SERMONS
AND ADDRESSES

have considered the days of old the

years of ancient times . . . I will remember the years of the right hand of the most High" (Psalm 77:5, 10).

"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jer. 17:12).

"The fear of the Lord is thy treasure" (Isa. 33:6).

"Be of good cheer" (Matt. 9:2, 14:27, Acts 23:11).

"Behold I have set before Thee an open door, and no man can shut it" (Rev. 3:8).

Monday, January 3, 1927

THANKSGIVING AND HUMILIATION

"Let us come before his presence with thanksgiving. Let us kneel before the Lord our Maker." (Psalm 95:2, 6.)

Thanksgiving:

For the goodness and mercy of the past year, for the long suffering of God toward us; that now is our salvation nearer than when we first believed; that despite our past failures and unfaithfulness God still sets before us an open door for service.

Confession:

Our unbelief, our half-hearted service, our secret sins, our sins remembered and forgotten, our love of ease, our neglect of prayer and of the Word of God.

Prayer and Rededication:

"Wilt thou not revive us again that thy people may rejoice in thee?" (Psalm 85:6.)

Scripture Readings:

Psalm 95. Psalm 103. Acts 1:1-8. Gal. 5:16-26.

Tuesday, January 4, 1927

THE UNIVERSAL CHURCH—"THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD" (Acts 20:28)

Thanksgiving:

For Christ's love to his church and for the gracious purposes for which he called it into being, for the quickened desire after unity among the members of his body, for the increase of brotherhood and for an awakened social conscience among believers.

Confession:

Our need of greater personal holiness that Christ may be magnified in our bodies, our lack of love for souls, our unreadiness to serve and to bear witness, our unworthy timidity and pride.

Prayer:

For all ministers, preachers, church workers and members, for all who are discouraged and joyless in their work, for lapsed members that they may be restored, for a fresh renewal by the Holy Ghost. "Restore unto us the joy of thy salvation."

Scripture Readings:

Psalm 133. John 3:25-36. 2 Cor. 5:14-21. Eph. 2:13-22. Rev. 1:10-20.

Wednesday, January 5, 1927

NATIONS AND GOVERNMENTS—"HE MADE OF ONE EVERY NATION . . . THAT THEY SHOULD SEEK GOD" (Acts 17:26-27)

Let us in a few moments of silence seek definitely to realize the presence of the Lord Jesus who makes us one in him with our brethren of every nation.

Let us give Thanks:

For all efforts to promote better understanding and more kindly relationships between nations, for a quickened sense of international brotherhood, for that measure of success which the League of Nations has met with in promoting peace and good-will.

Let us Pray:

For peace in our time, national, international and industrial; that the nations may be delivered from materialism and defective moral standards by their recognition of Christ and his teaching; that rulers and governments may submit themselves to the guidance of God as they seek to discharge their great tasks and responsibilities; that the present spirit of lawlessness may be restrained and replaced by the heavenly wisdom which is pure and peaceable; that the evils of impurity, intemperance and gambling may be overcome through the preaching of the gospel; that especially in lands long privileged with the knowl-

edge of Christ the Lord's day may be rightly regarded and observed.

Scripture Readings:

Deut. 6:1-15. Psalm 87. 1 Tim. 2:1-6. Rev. 7:9-17.

Thursday, January 6, 1927

MISSIONS—"ALL THE WORLD . . . EVERY CREATURE" (Mark. 16:15)

Thanksgiving:

That there are no frontiers in the Redeemer's kingdom, no "home" and "foreign" fields, for "the field is the world"; that God so loved the world that he gave his only Son to save it, and calls upon his church to bear witness to Jesus and his great salvation; for the response to that call made by the church during the past year, for all devoted missionary service, and for the blessing with which God has sealed it.

Prayer:

That the gospel may be fully preached to the ends of the earth; that the Lord of the harvest will send forth more laborers into the ripened fields; that the church may ever keep in mind that its first duty is to evangelize the world; that native converts may be faithful witnesses to their unevangelized neighbors; for the work of all Bible societies, for missionaries in special difficulty at this time of unrest in China and elsewhere.

Scripture Readings:

Psalm 145. Isaiah 60. Matt. 8:5-13. Acts 10:34-48. Rev. 21:1-4 and Rev. 21:22-22:5.

Friday, January 7, 1927

OUR YOUNG PEOPLE—"THE PROMISE IS UNTO YOU AND TO YOUR CHILDREN" (Acts 2:39)

Thanksgiving:

For the faithful work of Sunday-school teachers, Bible class leaders and Christian workers in all young people's organizations, for all young lives which have been yielded to the Saviour during the past year, for the work of all agencies that promote the habit of daily Bible reading among the young.

Prayer:

For parents, that they may realize their opportunities and responsibilities in training their children for God, for all who influence the young people of our land, teachers, professors, writers, for a blessing upon our homes, and for an increase in the habit of family worship, for all Christian work and witness in schools, colleges and universities.

Scripture Readings:

Psalm 119:1-16. Matt. 19:13-22. John 14:46-54. 2 Tim. 3:10-17.

Saturday, January 8, 1927

THE HOME BASE

Let us give Thanks:

For the ever-growing realization that Jesus Christ is the moral judge of the world, and that nothing is right which he would disapprove, for the response of men and the leadership of the church in all appeals for help for human need, for the work of the church in all its agencies to establish Christianity as the supreme power in the life of the nations.

Let us Confess:

Our want of brotherly love and of inter-racial and industrial good-will, our prejudice against other races and our negligence in seeking to win them to Christ.

Let us Pray:

That the church at home may be so pure in faith, so rich in benevolence, so faithful in duty that none of its enterprises at home or abroad may suffer for want of men or support; that all races may realize that the solution of the race problem is in Christ; that Christians may be delivered from the love of rapidly growing wealth into a love like that of Jesus; that the Bible, the Lord's day and the sacraments, the gracious wealth of Christian worship, may be loved and preserved.

Scripture Readings:

Rom. 10; Psalm 94; 1 Cor. 16:1-9; 2 Cor. 9.

The Ao Naga Jubilee

BY MRS. R. B. LONGWELL

THE completion of fifty years since W. W. Clark came into the Naga hills of Assam was celebrated by the Christian Nagas at the mission station of Impur, Apr. 1-4, 1926. The open space in front of the school building was used to erect a tabernacle which accommodated 3000. The fifty-three village churches sent 2073 representatives.

The jubilee chapter in Leviticus had been translated for the occasion and was read at the first meeting by Rongsennuken of the second generation of Christians and a high school graduate from the village of Molung, the first Christian Naga village, fifty years old next October. Rev. R. B. Longwell gave an explanation of the Israelite jubilee. A special jubilee hymn was the contribution of the entire Impur school.

On the next day the morning program was largely reminiscent. Five years before Doctor Clark went into the hills he found an Assamese Christian, named Godula, who was willing to go ahead and make friends with these wild, head-hunting men. The first Naga convert, Subungmeren, was baptized with three others in Sibsagor fifty-three years ago. A short time later there were eight more baptisms. Mar. 2, 1876, Doctor Clark and his "one Assamese servant boy" arrived in the village where Subungmeren and his Christian brethren lived. Fourteen years were spent in the Naga hills that first term. Besides much touring among the villages, the language was mastered and written, a dictionary made, and a primer, a catechism, a "Life of Joseph," a hymn book and the Gospels of Matthew and John carried through the press. At the close of these reminiscences Samar, one of Doctor Clark's best preachers and a pastor for over thirty years, in a prayer said, "We have risen from the state of wild beasts to that of human beings who worship and praise their Maker." Mr. Subungwati gave the record of the number of churches and baptized believers since the first convert to Christianity. There have

been 8973 baptisms recorded and there are at present churches in fifty-three villages.

Saturday morning's program had three talks: "The Impur Boarding School," "In What Way the Ao Christians Can Increase the Kingdom of God" and "How the Christian Aos and the Government Work Together." The woman's meeting in the afternoon was led by Aiti, a teacher in Impur. She and Hattie, another teacher in the girls' school, were the first Ao Naga girls to study in Nowgong. Hattie is the granddaughter of the "Assamese servant boy" who accompanied Doctor Clark. Miss Vickland of Nowgong gave in Assamese an interesting report of their jubilee and Mrs. Longwell spoke on future plans for work for Ao women and girls. Saturday evening the Impur school boys gave a pageant which vividly portrayed times of war and some experiences Doctor Clark had when he first came into the Naga hills. Then came a candle and song drill by the Impur school girls, beautifully illustrating what Christianity brings.

Easter Sunday in Assam

Easter Sunday the flowers and ferns were a reminder of the resurrection morning. The early devotions were led by the head master of the Jorhat Bible school. The Sunday-school lesson was taught to one large class of over 2000. The lesson was followed by the offering, which was taken by procession, an innovation which had been explained the evening before. The congregation passed to the front, singing "Bringing in the Sheaves," deposited their gifts on a table and returned to their places. After church there was a baptismal service. Sixteen Semas and six Aos made public profession of their faith in Jesus Christ as their personal Saviour. The mid-day meal of rice and beef curry was partaken of by 3400 in the open on the school playground. After the feast all the girls were invited to the ladies' compound where Miss Vickland, through an interpreter, explained the World Wide Guild. The idea of a W. W. G. chapter among the Ao girls was favorably received. In the afternoon Rev. V. H. Sword addressed the audience. There were greetings from several former missionaries now in the United States, and also from a few Assamese Christians of the Assamese Christian pioneer families. The evening devotional meeting was led by Pastor Wai-kaba, of Songrachi church. Then followed group singing.

Samar of Molung "gathered up the fragments" in an inspiring way. He warned of the danger of falling into the trap of pride because of the achievements of the past and urged the people to be humble before God, and to earnestly endeavor to win for Christ the whole Ao tribe and the bordering tribes, that the centennial might be even more glorious. The benediction was pronounced by Rev. R. B. Longwell near midnight and the Ao jubilee closed.



The Devotional Life

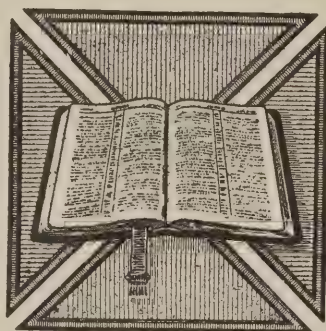


A Prayer of Thanksgiving

BY RABBI LOUIS J. KOPALD OF THE DELAWARE AVENUE TEMPLE, BUFFALO

The following prayer is clipped from the "American Israelite" and republished here with a view to revealing the heart of Israel at its best. All it lacks to make it an orthodox Christian prayer is the acknowledgment of Jesus as the Name above every name. But though the name of Jesus is omitted the spirit of Jesus breathes through the immensities of its thought and the sweep of its brotherhood.

O GOD, on this day of thanksgiving we would chasten our thought of Thee. Through Thee chastened within us would we achieve, ere Thou be lost to us, our destiny. How can our struggling word, our eager thought reach and move Thy great heart? Oh! that somehow we might discover the substance and the manner of a thanksgiving acceptable to Thee!



LORD, give us to know the fringe of the mind of Thee as *Thou knowest Thyself*. Give us to know the seven-sealed secrets shut out to our dulled senses. Give us to know distances not of earth but of the universe so that seeing we shall more than see. Give us to fathom the mystery of the myriad moons that lift as bubbles in the noonday sun. Give us to know the road, royal yet closed to kings, which no philosopher or scientist or any man born of man yet has found. Give us to know life as Thou hast conceived it; to know the fabric of truth as Thou hast spun it; to know the unknowable of our hereafter, if hereafter there be for us, as it is hidden in Thy impenetrable heart. Yea, give us to know, as Moses never knew, how to look into Thy face and live! *Then will man know how to give thanks unto Thee with all his mind.*

the garment with which he girds his loins or the house his body habits is the open sesame to man's soul. Give us to see with courage, with patience, with sympathy, with hope. Yea, give us to see visions and hear Thy voice as Elijah never saw or Samuel heard, so that our souls mount with eagle's wings to Thee. *Then will man see how to give thanks unto Thee with all his soul.*

The Vision of Christ

BY WILLIAM OLNEY

*"It is to earnest devotion and strong desire Christ will manifest himself."
—The late Andrew Murray, D.D.*

NOT to these fleshly eyes
Be thou, dear Lord, revealed;
From their gaze is concealed
That which with glad surprise,
Comes to the soul intent to see
Thy condescending Majesty.

Come then, dear Lord, possess
Our hungry hearts, which now
Low at thy footstool bow;
Waiting for thee to bless;
Through thy word and thy Spirit,
Lord!
The satisfying sight afford.

FATHER, give us to feel Thy understanding heart as *Thou feelest Thyself*. Give us to feel heroically—not pettily or selfishly, not hastily or blindly, but as though all men were gods and all women goddesses. Give us to feel on the heights—so that, at least for one hour, we be lifted above our meager and murky horizons, above the limitations of our perishable bodies. Give us to feel our kinship with Thee so overwhelmingly that the walls fall between rich and poor, brawn and brain, the far and the near, and all men and all things merge into one. Give us to feel for one another so sympathetically that our hearts go out to all men, not merely in calamity but perennially, because we are brothers. Give us to feel at our highest and sweetest and kindest, antithetic only to sin but never to sinners. Yea, give us to feel the strength and the weakness, the bigness and the smallness, the hope and the despair, the godhood and the manhood in all Thy children, more convincingly than even Amos and Hosea felt them, so that our hearts melt through love of Thee and our fellow men! *Then will man feel how to give thanks unto Thee with all his heart.*

O GOD, LORD, FATHER, Thou Mind of Mind, Soul of Soul, Heart of Heart, is there a name with which fittingly we may address Thee? What difference maketh it, what availeth it the word we use in seeking Thee? Reveal Thyself unto us, O Thou Unnameable, so that we cease to name Thee and begin to know Thee! Reveal Thyself unto us as never Thou hast revealed Thyself unto dervish or fakir, prophet or priest, bishop or rabbi! Reveal Thyself unto us so that man stands at last, revealed unto himself. Reveal Thyself unto us so that our thanksgiving be not for full fleshpots, but for a free spirit; not for ourselves, but for others; not for today, but for our achieved destiny. Amen.

LORD GOD, give us to see into the immensities, the depths of Thy endless soul as *Thou seest Thyself*. Give us to see the soul stirring in all that "is and breathes and takes its being" from Thee—yes, stirring in inanimate life too silently for the ear of man. Give us to see that no church or mosque or temple or synagogue was made by Thee or is Thy dwelling place. Give us to see that no praise or prayer or anthem or litany or cantillation, aloud or in the heart, means aught to Thee when man's soul is not there. Give us to see the soul of Thee in all men, white or black, brown or yellow, that not



The Chimney Corner



Sandoe's Pocket*

By ELSIE SINGMASTER
(Concluded)

SANDOE'S POCKET slept late. It was half past eight when the first person looked out and saw the track of Miss Tinley's car in the snow. This was Mrs. Wolf, who announced the fact in loud tones to her husband and son.

"The woman's back!"

In her voice there was a tone of joy, pathetic in its intensity. Young George rose at once from his miserable bed in the inner room and came and looked up at the hill. A thin wraith of smoke rose from Miss Tinley's chimney and another from the schoolhouse.

"I wonder if she'll have church." Mrs. Wolf determined to be the first to arrive and thus to hold the fort for the Wolfs and the Yeatts and the Saxes. She prepared breakfast quickly, indifferent to the weakness of the coffee.

At nine o'clock Alice and Bessie Wambaugh looked out. They were fourteen and fifteen years old, irresponsible and slovenly, the despair of Miss Tinley.

"Teacher's back," cried Alice. "I guess she'll have church. Hurry up!"

In his cabin old Yeatts stretched his arms and yawned.

"I wonder did she fetch the monument," he said, feeling old and tired. "I wish I had a monument."

Then suddenly old Yeatts became absolutely immobile as though he were paralyzed. He heard a strange, wonderful and beautiful sound, such as he had never heard in his life. Forgetting that his days, or most of them, had been evil, he believed that he was going to die and that angels were coming for him. He felt his arms; they were not numb. He stood up; he could still walk. He rose and opened the door. No Sandoe's Pocket window was ever opened in winter.

The wonderful sound continued; it was louder and more distinct. Then abruptly it ceased.

"Gettin' simple-minded," said he, despairingly. "Simple-minded."

Alice and Bessie Wambaugh heard the sound also and said, "What is that?" But by the time they reached the door there was only the gray Pocket and the gray sky and no beautiful sound. Mrs. Wolf heard and grew pale; she too thought of angels.

At ten o'clock the schoolhouse bell rang. Mrs. Wolf was already on the road; she looked back and there was

some one emerging from most of the doors in the Pocket. When it was evident that she would reach the schoolhouse first, some of the figures withdrew from sight. Then Mrs. Wolf stopped short in the road, and so did every one else who was outside. Those who had stepped inside opened their doors again. The marvelous singing came without mistake from the schoolhouse. Miss Tinley was not singing. She stood in the doorway as though she were looking to see who was coming to church. The music was a stirring hymn, "Onward Christian Soldiers." Miss Tinley had taught it to those who came to church and some remembered it from long ago when an itinerant preacher visited the Pocket.

Miss Tinley saw the Wolfs and Yeatts and Saxes advancing, then she saw a more interesting sight. Behind them the Wambaughs and Stoughs and Starks were advancing also. Her eyes shone and her lips parted. They came in slowly and sat down. They filled the schoolroom to overflowing, their eyes fixed, not suspiciously on one another, but with profound curiosity on a black case at the front of the room from which the strange and beautiful sounds issued.

When the music ended, Miss Tinley turned a little wheel, and then stood facing them.

"Friends," said she, slowly, her hand on the black case, "this is Mrs. Gates' monument."

"Monument!" repeated old man Yeatts. "Is it to go in the cemetery?"

"No," smiled Miss Tinley. "It's to stay here. It's a radio machine."

"I know what that is!" cried young Wolf. He was pale and his dark eyes glowed. "Mrs. Gates told me. You can hear on it from anywhere in the world."

One of the Starks laughed.

"George is right," said Miss Tinley quickly. "You can hear all the way across the continent. 'Onward Christian Soldiers' was sung in New York and we shall hear a sermon from New York. This evening we'll experiment with other places and I'll try to explain how it's done."

"Did it cost three hundred dollars?" asked old Yeatts in awe.

"Three hundred dollars. Mrs. Gates used to sit up there and think of us all listening together." Suddenly to the amazement of everybody, Miss Tinley began to cry. She saw little Mrs. Gates, tiny, bright-eyed, almost always in pain, making plans for her monument. The residents of the Pocket saw her also, as through the medium of Miss Tinley's tears.

"And there ain't goin' to be no marble over her?" asked old Yeatts.

Miss Tinley dried her eyes.

"You don't think Mrs. Gates herself is down there under the ground, do you?" she asked, her bright gaze holding one after the other. Miss Tinley seemed to be amused that any one could hold such an absurd idea.

She turned the little wheel again and a voice began to preach a simple sermon. The choir sang "Rock of Ages."

"Let's sing," said Miss Tinley. "Let's all sing together."

But Miss Tinley did not sing; again Miss Tinley wept, and watching her and remembering Mrs. Gates, the residents of the Pocket felt strange emotions stirring in their breasts. Ignorant and dull of heart, they contemplated for the first time a miracle of science and the greater miracle of love. Their minds were overwhelmed and their hearts ached, and both sensations were good for them.

WHEN the hymn was ended, Miss Tinley lowered a map on the front wall.

"See, here's where we live, but even Hagerstown isn't big enough to have a tiny dot. The singing comes from here in New York. This evening we'll see whether we can hear from Chicago or Washington or Montreal. All the winter we can meet together and be happy."

Miss Tinley's voice had a pleading note as though it left a question in the air.

Old man Yeatts rose slowly and looked about, his face red.

"I think we ought to all come," said he. "On account of Madam."

Old man Wambaugh rose on his side a giant like Yeatts. His face also was red.

"I think the same."

"This evening, then, at seven o'clock," said Miss Tinley.

Mrs. Wolf came up to the desk, the tears streaming down her cheeks.

"I thought you was gone," she wailed. "Gone forever. I thought the light was gone out of the Pocket."

Bessie and Alice Wambaugh approached together giggling.

"We thought you'd help us make neat dress for each. Pappy bought the stuff."

Last of all came George Wolf. He was still pale and his beautiful eyes shone. He looked at Mrs. Gates' monument although it were a beckoning hand, or a lode-star of irresistible power.

"I'll go out and get learning," he promised. "I'm not afraid. I'll do whatever you say."

"Hi! Don't you know bathing is allowed in this pond?"

"I'm not b-bathing—I'm d-drowning!"
Epworth Herald.

*This story appeared in the October issue of the *Woman's Home Companion*, and is reprinted here by special permission of that publication and also of the author.



BOYS and Girls



You Are Sending Those Stamps!

Dear Boys and Girls,

Mail time is really the greatest fun now-a-days, with letters in so many unknown handwritings from so many places. I catch myself thinking: "But I know anybody in Kansas?" "Or in Missouri?" and then on through Detroit, Brooklyn, Washington, Boston, and so forth. Acknowledgment is made to the following donors:

Friend, St. Louis, Mo.....	.24
Ms. S. E. Johnson, Canton, Kan...	.26
Ms. Albert C. Hale, Brooklyn, N. Y.	1.00
Friend, Whittier, Calif.....	1.00
Friend, Stanley Tenny, Jr., Washington, D. C.	2.00
Ms. Class Intermediate Dep't., First church, Detroit, Mich.....	.75
Friend, Boston, Mass.....	.25

Received from Nov. 20-27: \$5.50
You will be interested in the letters, I am sure.

Mr. Carey, who teaches the intermediate boys in Detroit who sent a regular show of stamps (brown and blue and red), writes: "The boys in 'our class' at the intermediate department were much interested in the red stamp shower in the story which appears in THE BAPTIST for Nov. 13. As all of the boys are not present today we have only a small amount to send, but we hope to have others interested in our department and we trust many will respond so that it will be possible for you to accomplish what you ask and send a story book to the red-skinned boys and girls in India." Another writes: "A belated reading of THE BAPTIST for Nov. 13 tells me of a delightful plan for a stamp shower. As a lover of children and of books, I am enclosing check to furnish a few stamps with best wishes for the complete success of your undertaking."

From Mrs. Amy Gunn Warn comes the following: "You surely have started something! I am glad you thought of reading what you wrote about stamps to my grandson, Lloyd Stanley Tenny, Jr., of seven. It was his own idea to raise the money. He spent the entire Saturday pasting pictures on an unwindow shade, then he tacked it to the door of a room. He placed chairs in front of it for mother, father, brother and his grandparents. At dinner he announced that there would be a 'show' of stamps in grandma's room and a charge of five cents or more would be made, the proceeds going into stamps for Miss Applegarth's fund to buy books for children in Japan and China. He was happy

The Explorers' Club

CONDUCTED BY MARGARET T. APPEGARTH

when he found he had one dollar! Grandma told him she would give him as much as he spent for stamps, so he was able to buy 100 of them which you will please find enclosed in this letter.

"May God bless you to secure books that will be a great blessing to the children in other lands. It is more blessed to give than to receive. Our little boy is happy to send these stamps. With best wishes for wonderful success."

"I counted the books which had been my childhood favorites and had helped to make me. There were at least ten of them, so I am charging myself two cents apiece for the fun of the thing—one cent for my own past enjoyment, one cent for some other child's enjoyment some time and somewhere, when your lovely plan reaches fulfilment, as I know it will. Surely all the children of the world have reason to look to us."

The Bookworm

By "PEGGY"

WHEN Miss Applegarth told us what fun a little Washington boy had had in getting up a play to earn money for the bookless children of the Orient, Bill and Timmy and I decided we must get up a play too. So we asked Miss Applegarth what we had better call it. I guess she was in a big hurry or something, for she just mumbled at us, "The Bookworm. How's that?" At first it didn't seem much good to me, for I don't like worms a bit. But Timothy is the thinker of our family.



From "Mr. Possum Visits the Zoo," Abingdon Press.

("The Thinker," by Rodin," is Uncle-tim's remark whenever he sees Timmy with his chin propped on his hand and his arm propped on his knee.)

And when Timmy had put on his thinking-cap he looked at Bill and me saying: "What title could be more sensible, anyhow? What's the matter with you two? The bookworm needs something to eat; and what *can* he eat in the Orient where there aren't books? I'd like to be the bookworm in this play. In fact, if I can't be the bookworm, I won't be in it at all."

All of a sudden, of course, both Bill and I wanted to be bookworms too. I saw myself all rolled round and round in something, crawling on my stomach along the floor, wriggling and writhing and having a lovely time coiling! But, of course, one has to play fair in the family, and Timmy had thought of it first, so we let him be the worm. "Although," I said, hopefully, "I'd make a much *longer* worm than you!"

Timmy grinned: "I can stretch longer, easily enough. What's the matter with me and a tail? I could be as long as I wanted to."

Now, of course, this began to be so much fun for Timmy that Bill and I felt quite out of it.

"What shall we be?" we asked one another dismally.

Bill looked at me. I looked at Bill. We needed an idea.

Suddenly Bill had it. He smote his chest with a marvelous gesture: "I," said he, grandly, "will be Santa Claus!"

Did you ever hear of anything so sensible, with Christmas coming near? Almost, poor Timmy wavered! Was Santa Claus more fun than a bookworm? Had he made a mistake? But he decided sofa cushions stuffed in front for a tummy, with white whiskers, and a pack, weren't to be compared with a tail to slither this way and that.

But you can see how this left me high and dry, without any gay job.

"You might be an angel," said Bill, kindly.

"Yes, I might; but angels are invisible and I'd like to be seen. Oh, I know! I know! I'm going to be a rain-dear."

"A reindeer? But you'd need horns and bells and a sleigh!"

"Of course; only I shall spell it R-A-I-N-D-E-A-R, and I shall be in my slicker with an umbrella. Oh, I shall be the dearest thing you ever saw!"

And then Bill and Timmy each began to wish that he could be a rain-dear, too. So next week we will give you our play, for you will surely want to give it too. It's called: "The Christmas Bookworm." Watch for it!



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for December 26

ASSOCIATIONS OF YOUTH

(Note: These "helps" are built around the material given in "Young People's Leader" the official magazine "for all Baptist young people." Subscriptions to the "Leader" may be made through the B. Y. P. U. of America at \$1 per year.)

As *Leader* suggests, the meeting may be held around a campfire (made by crossing branches or sticks over red tissue paper under which has been placed an electric light bulb), since around the campfire many companionships are formed. The idea of the out-of-doors may be enhanced if a ukelele or other portable musical instrument were used as the accompaniment to songs. These songs may be suggested informally by those sitting around the campfire. For example, the leader may suggest that they sing "Day Is Dying in the West"; when this is finished some one else may start singing "What a Friend," with the rest joining in; some one may suggest another song, or the leader may ask some one to play.

The talk should be informal, even though some may ask questions or take part who are not counted on in the original program. The thoughts of the group should center, as *Leader* suggests, around the associations with ourselves, with books, with our surroundings, with those whom we need—our friends, with those who need us—our neighbors, with Christ, in the out-of-doors, in prayer and bible study, and in church worship. If any of those seated around the fire knows of some apt quotation on these, let him "pipe up" and give them without fear of censure.

After these talks, you may want the young people to write on a slip of paper provided for the purpose some of the associations which they have had in the past year that have not been beneficial to them. For example, some might write: "Reading ——— which had a bad effect on my thoughts and habits"; "Going with ——— whose companionship is not of the best"; "Not going to young people's meeting or church"; "Thinking mean things about those with whom I come in contact." When these things have been written, the young people may be asked to gather closely around the fire and cast in their slips, saying as they do so, "Let the dead past be burned and let my life become as new."

The symbolic ceremony suggested in *Leader*, "The purifying Flames of True Friendship," may follow this "burning of the past." However, if you do not

use this, it would be well to have some other simple ceremony follow the "burning of the past." Other slips, 3 by 2½ inches (the 3 being used as the length and the 2½ as the width), should be passed out and on these the young people may write or print any resolutions honestly made for the new year. These slips should not be signed, for these resolutions are to be between the individual and God. The slips should be collected, placed in a colored cover and clipped together with a paper fastener, staple or brad. This little book may be labelled "The New Year's Book of the Members of the ——— Society for 1927." Perhaps in a month or two the president may read these all through and then call for a showing of hands for those who have kept their resolutions. The young people should be impressed with the fact that these resolutions are made, not to be broken, but to be kept.

Election Time

Election time is always exciting, isn't it—when we vote for our mayors, or senators, or judges, or congressmen, or aldermen, or sheriff, or governors, or president. Then the energetic citizen scans the papers, digs into the life of the candidate, attends political meetings—and almost holds his breath. But what about our young people's elections? Are they usually accompanied by that almost breath-taking suspense which characterizes civic elections, or do the young people feel that "here is another boring time"?

The Huntington, W. Va., B. Y. P. U. has solved the problem. Two parties are nominated for the positions of city officers—the progressive and home rule. Each society is divided into two parts, one of which is for one party and the other for the other party. Each party has a slogan and a platform. For example, the progressive's slogan is, "Hasn't Scratched Yet." Its platform is as follows:

1. Department of devotional life: A regular schedule by which a city officer will visit each local union at least once each month in the interest of better wor-

ship programs. A systematic effort to list all members in daily devotions.

2. Department of stewardship titling: A vigorous promotion of World Tour in January, as a means educating the young people in Baptist missions and mission fields. Promotion of "Three Months Adventure in Tithing" project, and following it up in the effort to secure and establish tithing on a permanent basis. Promotion of the stewardship essay contest with all our missionaries undertaking the Easter missionary offering in the interests of the denominational program.

3. Department of life service: Assisting the state chairman of the department of life service in every way, particularly in connection with the annual roll call of life service volunteers. Presentation of life service appeal, and pointing out recruits such opportunities for service training as may be available.

4. Department of evangelism: Promotion of evangelism on the "Lowell" plan, development of evangelistic teams; presentation of Christ as the center of religion.

5. Department of organization: Evolving affiliated organization enlisted in the Christian Life Program and scoring in at least twenty of the suggested goals; monthly meetings of the city board; promotion of city training school in B. Y. P. U. method new ideas passed around.

6. Intermediate department: An enlarged program seeking to reach the intermediate in every church; intermediates at rallies; unions organized and assisted.

7. Junior department: Spring rallies for juniors; junior methods in training school; junior unions organized and assisted.

8. Publicity department: The "Skyrock" published on a sound financial basis. Put out on time—current local news item specialty. Promotion of the Publicity Course. Publicity suggestions to locals.

9. Social and recreational department: Course in recreational leadership in training school; live social features at rallies.

10. City rallies every two months vital programs. Start on time, stop time.

11. Full and hearty cooperation B. Y. P. U. of West Virginia and B. Y. P. U. of America.

12. A delegation of 100 representing city union at the Philadelphia convention.

The "planks" of the platforms have been mimeographed and passed out to the voters, so that by Dec. 16—election day—they may have some idea about candidates and what they stand for. Interesting, isn't it?

How about your local society? If your members absent themselves on election day? Then try this stunt. Form one or two nominating committees select the candidates for two parties. Permit to carry out the idea further, badge handbills could be printed or mimeographed, boosting one or the other of these parties. The candidates of each party should outline their platform, publish it, so that the society members may know what is to be done in the following year. Thus a lively but friendly competition will spring up, resulting in a keener interest in all activities of society. Incidentally, the complete program for the year will be outlined in advance, a fact which indicates that society will begin working immediately after the election.

December 12 Topic
SEEING THE OTHER FELLOW'S SIDE

December 19 Topic
THE HEART OF CHRISTMAS

For a full treatment of these topics, see "Young People's Leader."



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to give an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

HAVE YOU ENROLLED?

It needs to be explained carefully in churches while enrolment for the World Tour is in progress that the Log to the airship Evangel is to be distributed on the basis of one copy to a family, or one to the individual living singly. Attention is directed to this because in view of the great enthusiasm caused by the World Tour plan, there is the danger of an overwhelming mass of orders for the Log. A large supply is provided, but it will not be possible to furnish a copy for every member of every denomination and it has been assumed that reading of the Log would, as far as possible, take place in family groups. With this idea given effect, there will be enough copies of the Log to go around.

All of which shows that it is desirable to enroll early for the World Tour and be certain that the Log is received in time. The distribution is planned for the last week of December, so do not be alarmed if you enroll and then do not receive your copy within the week. The main thing is to get your name on the list as early as possible and obtain the receipt that insures the delivery of the Log to you at the scheduled time.

WOMAN'S PART IN THE WORLD TOUR.

Women are serving on local, association and state committees, and in that capacity are assuming, with the men, responsibility for seeing that every Baptist church has full information on the tour and that each church tour committee is functioning. It is possible that some churches little is known about the tour and probably no participation can be made unless the women take the initiative and see that interest is created so that families and individuals are actually booked for the trip.

One of the greatest benefits to be derived from reading the Log each day in the family group is the establishment of a family altar for the one month. It can be that the family will be so attracted by the plan of reading and praying together (at the breakfast table or at other more convenient time), that they will desire to continue the same kind of communion with God and fellowship with each other throughout the year. The father of the family is the organized head and will in many instances lead his family in its devotions, but it will be necessary for the mother to

assume this leadership. The world needs Christian women who are willing to follow their Lord in worship in the place where they live, the most blessed spot on earth to both parents and children—the home.

Women will also be helpful in thinking out and putting into effect the "welcome home" parties, the side trips and other interesting world missionary ideas which can be planned for this period.

WANTED—SUGGESTIONS AND IDEAS

We should be glad to hear from churches which can offer any interesting facts, ideas, methods or suggestions for making the World Tour as effective as possible. Details of novel and original plans, reports of large church enrolments or any news of interest to other churches which are also taking the tour, will be welcome. Write to the Publicity Department, Board of Missionary Cooperation, 276 Fifth Ave., New York City.

DESERVING OF MENTION.

Special mention should be made of the little church at Powell, Wyo., H. N. Johnson, pastor. The church members, who have worshiped for some years in the basement because they were unable to complete their church building, decided to increase their missionary quota from \$200 to \$300 and to pay monthly. Nov. 8 they were paid up to date, and had sent in their November check. The pastor finds his salary in his letter box the first day of every month and for the first time in the history of the church, there is a surplus in the bank and members are beginning to plan at last for the completion of their church.

The churches at Worland and Basin, Wyo., also have paid their quotas up to date because they voted at the beginning of the year to pay monthly.

Reports from the churches at the Fall Associations in Montana revealed that the church at Belgrade had increased in membership from nineteen members to sixty-five, with a Sunday-school enrolment of more than 100 members. The banner church in missionary giving was the one at Wyola, W. E. Shanum, pastor, which contributed last year to missions \$6.72 per capita and raised \$1300 toward a church building. This church also won both state and district prizes for the highest number of points per member in the reading contest.

READY FOR THE TOUR.

The Fifth Avenue church, Huntington, W. Va., which under Dr. M. L. Wood is always a pace setter in the state, has completed plans for the World Tour. A visitation in the entire parish in sixteen districts and for 2100 members will shortly be made as tickets are presented and signed. In the auditorium a gigantic map of the world will be featured and the airship will contain, as the journey starts, the number of Fifth Avenue church members who are taking the voyage. These numerals will be changed as new travelers sign up, even after Jan. 1.

NEW JERSEY REPORTS.

Fifty New Jersey pastors report that in September and October of this year the services of their churches have surpassed the records in attendance and spirit of the last few years. Sunday schools report splendid rallies and the missionary societies have started well. The receipts for denominational missions are ahead of last year.

INTERESTING CHURCH CALENDAR

A church calendar of unusual interest is published by the Immanuel church, Rangoon, India. All the work of Immanuel church is in English and its bulletin, "Good Cheer," is a worthy effort.

The Baptist

Chicago, December 11, 1926

Vol. VII

No. 45

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

Change of address: Old and new addresses should be in our hand two weeks before a change goes into effect. Give key number as it appears on label.

Remittances: Should be made payable to THE BAPTIST. Acknowledgment is through change of label date. If check on local bank is sent, add exchange.

Renewal notice will be sent previous to date to which subscription is paid. Subscriber should send in renewal promptly or, if paper is not desired send discontinuance order.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill.

No manuscripts returned unless accompanied by full return postage.



Among Ourselves



An Announcement Regarding a Special Deputation to the Far East

CONDITIONS in the Far East where startling changes, well known to the American public, have been taking place in recent years, are creating both serious problems and unusual opportunities for Christian missions. While this is true in all lands of the non-Christian world, it is especially true in China where the present critical situation will have profound bearing on the missionary enterprise of Northern Baptists. Other denominations, notably the Disciples of Christ, the Congregationalists, and during the current year, the Presbyterians and the Methodists, have found it imperative to send special deputations to their mission fields to make careful study of conditions as they affect their respective missionary undertakings.

Accordingly, the board of managers of the American Baptist Foreign Mission Society at a largely attended meeting, Nov. 9, after long consideration of information and advice received by letter and cable from the mission fields in the Far East, came to the unanimous conclusion that conditions required the sending of a special deputation. Two well known denominational leaders have been invited by the board to serve on this deputation. J. F. Watson, secretary of the West Washington State Convention, has been released by his convention, while the First church of Rochester, N. Y., has released its pastor, D. B. MacQueen, for similar service. The wide and successful experience of the former in home mission administration and in the development of Oriental churches on the Pacific coast, and the active and interested service rendered by the latter as a member of the foreign mission board qualify both men in a peculiar degree to serve on such an important deputation.

The executive and finance committees of the woman's foreign mission board, meeting during the following week, felt the same need for a deputation and voted to send their foreign secretary, Miss Mabelle R. McVeigh, and, if possible, another board member, as members of the deputation.

This special deputation, including Foreign Secretary J. H. Franklin, is expected to sail early in December. In South China the party will join George B. Huntington, treasurer of the society, returning from his visit to the British India fields. Dr. and Mrs. A. W. Beaven of Rochester, N. Y., are expected to join the deputation later and to serve as added representatives at the China Inter-

mission Conference in Shanghai in March, Doctor Beaven from the general board and Mrs. Beaven from the woman's board. Doctor and Mrs. Beaven and Miss McVeigh will make the trip without expense to their respective societies.

Probably no deputation ever sent by the Foreign Mission Societies to their mission fields in the Far East has faced larger responsibility. The South China field with its spectacular movement toward independence on the part of the churches and the problems which this movement presents in itself would justify a special visit. In East China problems affecting the administration of the Shanghai Baptist college, in which Northern and Southern Baptists cooperate, have led the trustees to request both northern and southern boards to send representatives to Shanghai early in 1927 to consider the future policy of the institution. In China in general the situation calls so urgently for fresh study of problems and policies that a conference is being called by our three China missions to be held at Shanghai in March which Chinese and missionaries from these three missions are expected to attend. In Japan the seriously depleted stations and unsolved reconstruction problems left by the earthquake, and in China the proposed governmental registration of mission schools, the increasing demands for freedom from foreign control, and other important and difficult questions are to be studied by the depu-

utation in order to advise the board in their direction of the work. In the Philippine Islands also there are critical conditions affecting our work which call for prompt attention.

The members of the deputation anticipate their task with a solemn consciousness of the responsibility involved. They know that more than human wisdom must be given them or they shall miss the way. They unite with the boards in requesting the entire denomination to give them the support of its earnest prayers. It is their hope that the Spirit of Christ shall so dominate the deputation and the groups with whom they confer that all concerned shall be sure of the presence and blessing of God, that the Spirit may be poured out afresh upon our missionaries, our native churches and these lands, and that a new passion for winning men to Christ may be generated by divine power in the hearts of all the followers of our Lord in the Orient.

On behalf of the board of managers Frederick L. Anderson, chairman of the board of the American Baptist Foreign Mission Society; Isabelle Warwick Wood, vice-chairman of the board of the Woman's American Baptist Foreign Mission Society.

A British Causerie

BY FREDERIC C. SPURR
Sir Oliver Lodge.

ONE of the most significant signs of our time is the new role of prophet and apostle which is assumed by some of our leading men of science. No voice of consequence is raised today on behalf of that crass materialism which terrifies our fathers. The whole outlook of science is changing, and strong spiritual notes are creeping into the utterances of scientific men. The *doyen* of these is, of course, Sir Oliver Lodge whose public grows daily. He speaks once a week over the radio to millions of people who eagerly listen to him. Of late years he has become a popular Christian apologist setting forth fundamental truths in profound yet simple language. At the present time he is delivering weekly lectures on the Halley Stewart foundation which are producing a profound impression. In his last lecture he pleaded for a return to a childlike attitude toward the mystery of the universe. "I cannot envy a man his common sense," he said, "who believes that nothing higher than mankind exists in the universe. The universe is shoutingly full of design, plan, intention, purpose, reason." Then he went on to show that we must put our



B. T. LIVINGSTON, WHO SUCCEEDS H. F. STILWELL AS SUPERINTENDENT OF EVANGELISM.

selves in rapport with that Whole, which desires to guide us and which will hear our prayer. The most striking part of the lecture was that which dealt with the ways in which we get at reality. In a brilliant series of illustrations he proved that we never reach reality by means of the senses or even the mind alone. "The reality lies in the unseen. The seen and the sensed are dim, imperfect representations of it. Interpretation is the function of the poet, the seer, the philosopher, the saint. We must not discard reason but we must transcend it. It is in the region of faith that we reach the real things." . . . This is high evangelical teaching set in a scientific framework. It compels thought and it must drive men into the arms of God. We cannot be too thankful for Sir Oliver Lodge and his compelling words. Surely he is one of the forerunners of the new day and of that religious revival for which our hearts ache.

A Challenging Book.

Speaking of scientific men who are de-out Christians, I have received a remarkable book by Morris Morris M.Sc., a research scholar in geology in the University of Melbourne. It bears the title "Man Created during Descent," and is a direct challenge in the name of geology to that doctrine of evolution which rules God out of the process and reduces man to a product of blind forces. Mr. Morris has nothing to say against descent, which he fully accepts, but he sternly refuses to accept the "ancestors" of man as in any sense human. He considers that the habit of labeling as "man" the savage creatures who for half a million years preceded him is bad science and entirely contrary to the findings of geology. Children ought not to be taught in the schools that the tools of the ice age were made and left by our own species, called "men" quite improperly. Mr. Morris accepts wholeheartedly the thesis of Dr. Alfred Russel Wallace (as great a man as Darwin) that man became man by the direct act of God and that the story of Genesis is the true account of the matter although it is cast in poetic form. He holds that the age of man proper is quite recent, not more than 8000 years. He calls upon scientific men to be more precise in their use of language and to cease to employ words in an equivocal way. The whole argument is finely woven and is supported by a wealth of scientific facts which cannot be gainsaid. There are one or two secondary matters upon which I should join issue with Mr. Morris, but with his main contention I am in full sympathy. He has a right to be heard respectfully, for he is a competent man in his own subject. He had a great career at the university where he is lecturer. He is out to break the juggernaut of atheism which supports itself on science, which it misinterprets. His book will change the thinking of many people and compel them to reconsider a matter which not a few assume to be finally settled. I may add that it is well written in a style that ordinary people can understand.

French Protestantism.

One of the brightest weekly papers entering our home is the organ of French Protestantism, *Le Christianisme*. It contains excellent articles by such men as Dean Doumergue, brother of the president of the republic, Benjamin Couve and other distinguished writers. But I like it chiefly for the information it gives about the state of the French churches. It will be interesting to many to know that the churches in the northeast of the department of the Aisne which were all destroyed by the enemy in the great war, have been rebuilt and the families which were exiled have returned. A touching ceremony was held recently when a deaconess evangelist was set apart for the work of evangelization. This marks the beginning of a new and more intense period of spiritual life, a real day of Christ, for our brethren in that part of France. It is remarkable how the distressed folk in that region, so devastated by the war, have held together and have now returned with renewed enthusiasm to continue their interrupted work. I have observed during recent months the great struggle in France to maintain home mission work in the midst of a Catholic and indifferent people. France is close to us, yet we know little of the noble work that is being done by our Protestant kinsmen to keep burning the holy torch of truth. Another movement also merits attention. A commission of evangelization has been sitting for some time, and a campaign has been prepared in which a number of pastors will take part.

Divine Favor

BY M. P. TREAT

(M. P. Treat is in his ninetieth year and lives in Freeport, Ill.)

**WHY was I born in this good land,
Where plenty rains such bounteous
store,
Freedom assured on either hand,
"Old Glory" guarding shore to shore?**

**The gospel with effulgent ray
Floating its banner over all,
Leading unerringly the way
To life all those who heed the call?**

**Why blest as son of Christian sire?
Of mother trusting in the Lord?
My heart warmed by the altar fire,
Of prayer and reading of the Word?**

**Why early led by grace divine
To trust Christ's sacrifice and love,
And gain a hope which still is mine,
That I shall reign with him above?**

**The answer is but one. It is
The one that there can be—
"God's wondrous love." The work was
his,**

The favor thus bestowed on me.

**Why spared for four score years and
nine,
While thousands fall each passing day,
Save that through me the light may
shine,
To help some other in the way?**

**If aught of good thou mayest see,
Dear Lord, in this weak life of mine,
Oh bless it Lord, that there may be
Some fruit thereof. The praise be thine.**

Permanent evangelists are rare, hence these pastors have been released by their churches for the special work of missions. More than this the agents of the central evangelical society are now required to pass an examination before receiving the diploma of evangelist. This strikes me as being a good thing to do.

I should like to see something similar elsewhere. We in this country have been harmed by the vagaries of unauthorized evangelists who afflict the churches, inviting them with weird doctrines and questionable methods. They leave behind them a trail of mischief which takes long to erase. A few men will back a man who has some mesmeric gift and recommend him to the churches with disastrous results in many cases. One particular scoundrel who was a born hypnotist had such backing despite the protests of many leading pastors. He had great success until his real character was revealed and then he suddenly disappeared. Cases like this do infinite harm, and it is little wonder that many churches are shy of all evangelists, believing them to be suspects in one way or another. As the ministry is being tightened to prevent undesirable and untrained men from making havoc of congregations, so the work of the evangelist should be protected by a demand for efficiency, tact and a real vocation. We need evangelists badly, but we need the right sort.

A Great Day.

On Armistice Sunday an experiment was made in Birmingham which may have important consequences for the religious life of this country. Thirty churches took part in a pulpit exchange between Anglican and Free church ministers in the interests of the World Alliance for the Promotion of International Friendship through the Churches. Despite typically unpleasant November weather all the churches were crowded. Of course there was no intrusion upon each other's doctrines; the sole objective was the promotion of the peace movement. An immense impression has been made by this effort which is worthy of imitation elsewhere. Non-churchgoers have been as keenly interested as others. Men have said, "So the churches can agree after all when it comes to a living issue!" Many who do not usually attend church were present at these memorable services. There was one fly in the ointment: the Anglo Catholics to a man refused to have anything to do with the exchange. The exclusiveness and bitterness of these people is most marked. They carry their aloofness to the extent of refusing all cooperative work with their brethren who do not think as they do. It can only harm them. One of our public men said openly, "They have now shown that they care less for the kingdom of God and the interests of humanity than for their own sect." This is an extreme criticism, but it is easy to understand it. The so-called "Catholic" movement is in reality anti-Catholic; it is a sectarian movement aiming only at the establishment

of a party. How paltry it all seems in view of the clamant cry for a world peace! And to think that any in the name of Christ refrain from helping this peace movement.

Dr. William Ashmore and His Life Task

BY RANDALL T. CAPEN

ON the afternoon of Sept. 28 fifty Chinese men and women, teachers and workers, with missionaries met on Doctor Ashmore's hilltop veranda overlooking the busy harbor of Swatow. We met to celebrate the completion of a remarkably well rounded life task. On that day, his seventy-fifth birthday, Doctor Ashmore finished the revision of the last chapter of Malachi, which puts in final form the whole Swatow colloquial Bible. Thus he leaves a monumental endowment to the Ling Tong churches of South China.

Although the event was freighted with deep significance, every one who knows the consecrated humility of this heroic missionary will appreciate his characteristic remark on the occasion, that it was his wife who planned the commemoration service and not he. With all his greatness he will never let himself be called great. Like the translators, Luther and Wycliff, he, too, is a life trained scholar. He studied under the highest linguistic authorities of America and of Germany, and followed up their instruction with persistent personal study. Yet all his ripe knowledge of Hebrew and Greek fed the fire of one ambition, to put God's written word in such form for the Swatow people that the man who runs may read. Perfected in the knowledge of the language of the region, he has succeeded in making the glad message of old ring clear to the ears of the people of 1926. He held fast the missionary ideal of making it possible for the ordinary man to understand. He believes that the Bible speaks for itself and so has given his life that the printed word may bring God's gospel in simple language to the man of the street and to the woman of the obscure home as well as to the scholars and the great in the land. We have the classical Chinese versions, which perhaps one-tenth of one per cent of the people can read. We also have the Mandarin Chinese Bible for those who speak that official language. But the purpose of Doctor Ashmore's work is to bring soul food to the needy illiterate millions of far eastern Kwantung.

Feeling that his health might not permit him to remain in China much longer, he delved through the specially trying tropical heat of this last summer. For years he systematically shut out many pleasures and alluring congenial work from his daily program that he might give his undivided attention to this translation. Through heat and cold, typhoon and cloudburst, his faithful Chinese assistant, Rev. I. S. Chen, was expected to keep morning and afternoon appointments with Doctor Ashmore six days in every

week. Doctor Ashmore put his own money into his labor of love. He told how his wife put her own health also on the altar for this translation of the Word of God. His hair is gray. Yet he stood before us erect as an arrow, and as if in the full vigor of youth. Holding high a copy of his vernacular version in triumphant grasp, from the depths of his heart he begged the assemblage to lay aside all scholastic conceit and to read God's Word in the language the people can understand. His task is done—a contribution most timely! For, as Principal Fu of the academy pointed out, newspapers and present-day books are discarding the ancient, so-called "Wen Li" style and are adopting a way of writing approaching modern Chinese speech.

So when, after Doctor Groesbeck's dedicatory prayer, the meeting was dismissed and we stood gazing over the whitecaps of the turbulent autumn bay into the glory of the evening's setting sun, as we watched that brightness sink over the hills to carry its life giving light to other waiting lands, we saw, in anticipative vision, Doctor Ashmore's life-work accomplishment carrying its glory colored blessing of divine light also on to the unborn millions down beyond the evening mountains of his full spent yet still undying day.

Swatow, China.
Sept. 28, 1926.

John R. Brown An Appreciation.

BY A BOYHOOD CHUM AND COLLEGE CLASSMATE

THROUGH all the years I knew him, his loyalty to God the Father and to Jesus Christ his Saviour and Friend was unquestioned. His faith was unfaltering, his research unbounded, his breadth of reading extensive, his mind most discriminating. Even in death a book was found by his bedside where it had dropped when his heart stopped. He arrived at the period in many of his experiences when some things reached finality, but there were times when a dash had to be written in to indicate a hiatus in his conclusions. But all through his life he was asking questions that demanded an answer based upon fact, and if ever given a brief respite from his own questions, the hours were filled with the attempt to answer the honest questions of others. This habit of questioning everything never fell into a settled mood of doubt, but rather became a stimulus to his own eagerness to know things by first-hand study and investigation. Nor did he permit himself to be a mere savant gathering knowledge for the sheer thrill of having it in encyclopedic measure. His knowledge was put to work in practical service, as the last three years of his life especially demonstrated in a marked degree. Into what he called practical Christianity John R. Brown poured the fullness of his mature experience and the wealth of his great mind and heart as general secretary of the United Charities of St. Paul. He was

erudite but humble, aristocratic in mind but democratic in spirit, a lover of books but never bookish, old-fashioned in his ethical conservatism but thoroughly modern in his social and scientific outlook, never a back-slapper but always a true friend.

I cannot do better than quote the words of another with whom my friend and classmate was associated in St. Paul in the work with which he was officially connected.

"For the last three years the city of St. Paul had the good fortune to have among its citizens a man of practical idealism, and now that he has been taken away from us, the loss to the community is incalculably great. In John R. Brown the executive secretary of the United Charities, this city had much more than a skillful social worker. Mr. Brown had a mind that ranged freely over the large fields of human interest and welfare, and he had also that rare combination of vision and leadership which made him a 'pointer-out' of the path to fuller and happier community life. He not only saw much more than most of us can see, he also made us share his vision. The task of the idealist in a modern American city is not an easy one. Sometimes he must be tempted to withdraw from the conflict with sordid and mercenary forces, despairing of the possibility of persuading practical men that his ideas are more practical than any purely selfish schemes. The standards of success which prevail—or seem to prevail—in the actual world are slow to yield to the high standards which idealism sets up. But once in a long while there appears an idealist who not only refuses to surrender but has the power to win over his side the very forces which seem to be most in opposition. That is the kind of idealist Mr. Brown was. How much he could have accomplished for St. Paul if he had lived, we can only imagine. What he had already accomplished in the few years of his life among us is known to all who are acquainted with the civic and social aspects of our community life. He has left behind him a legacy of practical idealism which will mean more to this city as the years go by and generations not yet born will have reason to be profoundly grateful for such a man lived and worked and pointed out the way to better and happier living conditions in their city. To his personal friends, his life will remain an inspiration and incentive all their days."

Texas Baptists

BY J. M. DAWSON

THE RECENT convention of Texas Baptists in San Antonio was marked by unity, purpose and consecration. From the moment of the election of Governor Pat M. Neff as president until the concluding sermon by Dr. George W. Truett, the gathering gave evidence of a sense of responsibility and determination never excelled by these aggressive Baptists.

There were many high hours but the most significant was that in which

convention voted to sustain the regular denominational budget for the current work and at the same time, through a special campaign, undertake to retire a debt of \$6,000,000 against its ten colleges and six hospitals, which have total assets in excess of \$12,000,000. Dr. George W. Truett was chosen general director of the campaign which will be waged for \$2,000,000 from Jan. 15-Mar. 15, 1927, payable Mar. 15 and Sept. 1, 1927, and a similar campaign waged each year thereafter on a like basis until the entire amount is retired. H. L. Kokerot, cattle-king and leading layman, was chosen chairman of an executive committee of ten outstanding brethren and a special commission of 100 members. Dr. R. Scarborough was made state organizer and J. M. Dawson, director of publicity. Pres. Pat M. Neff, General secretary F. S. Groner, Editor E. C. South, of the *Baptist Standard* and the departmental state secretaries were made ex-officio members of the committee which will have charge of the special campaign.

The spirit of heroism in this endeavor may be judged by Doctor Truett's declaration that in addition to the tenth of his income to local and denominational current budgets he meant to give a fourth of his income toward the retirement of this debt. In this he has been joined already by hundreds of others. It is believed that some large gifts will be secured in the special campaign.

Finding that the interest item on the indebtedness was large and that the inclusion of the principal and interest included in the annual budget would absorb practically all the budget subscriptions, the Baptists of Texas in an unparalleled spirit have determined to clean up the slate and at the same time carry their full share in the current support of the missions and South-wide causes. They ask the prayers and sympathetic good-will of the brotherhood everywhere. There are now 450,000 white Baptists in Texas; they have assets exceeding \$12,000,000 in institutions and with hearty cooperation in laying themselves and their vast resources on God's altar they may bring in a new era for a Baptist denomination within their borders.

Wisconsin News and Notes

By ROLLO SPEER

Evangelism in Focus of Attention

THE evangelistic conference held in the Tabernacle church, Milwaukee, Nov. 17, was attended by pastors and workers from all parts of the state. C. M. Moore of the Indiana State Convention was the inspirational speaker and starred at his best. His soul-stirring messages brought the conference repeatedly to high moments of inspiration. The Young of Kankakee, Ill., brought series of practical addresses on visitation, evangelism and personal work. About several echo conferences are being held at such strategic points as Green Bay, Neenah, Appleton and Albany. G. Mitchell as head of this department of

work in Wisconsin gives his time and strength constantly to this work. He is ably assisted by members of the state force. C. C. Browne has given special help recently at Albany and Woodlawn, West Allis, with good results. Secy. A. LeGrand has been making evangelism the central emphasis of his work during the fall months.

Some Methods Used by Churches.

First church, Racine, E. R. Hyde, pastor, is in the fourth year of what is perhaps the best organized teacher training course found in any church in the state. Supper is followed by a devotional period and Bible study. The church school workers are getting a grounding in the scriptures which cannot be acquired by the occasional conference or school of methods. This is worthy of emulation in every church desirous of building up a strong church school.

W. S. Stewart, pastor, First church, LaCrosse, makes use of automobile phraseology to announce a series of Sunday evening sermons which is attracting wide interest. Among his subjects are "No Parking Here," "No Left Turn," and "Arterial Highway—Stop." These familiar slogans, the guide of motorists, are readily adapted to the rules of the road of life.

Strict use of the chart showing the white and black steps toward the missionary goal has been made by members of Tabernacle church, Milwaukee. The first month of the fiscal year it overstepped the schedule. For one or two summer months it stepped a little short but with October it was a slight margin over half-way up.

Waukesha Baptists are in the midst of a building project which will give them a \$22,000 educational plant. Under the direction of A. L. Drake, pastor, who is a state leader in religious education, this church bids fair to take a leading place in that field.

Milwaukee churches had the pleasure of hearing at various services on Nov. 14 a message from Ingram E. Bill, pastor at Rochester, Minn., on the work he is doing there in the hospitals.

Blue Mound, Milwaukee.

At a recent meeting of the county committee of the Milwaukee Council of Churches Baptists were granted the allocation of territory in a rapidly growing section of the city on the Blue Mound road, a leading highway west from the city. The Milwaukee Baptist Union is taking up the challenge and the work is starting under the leadership of Tabernacle church. This community is growing rapidly and with a free hand ought to make a productive field for Baptist work. A civic club has offered temporary quarters for the work until a structure can be erected.

E. A. Spees who was ordained this fall at the Mauston church has accepted a call to the church at Berlin. He began his work, Dec. 1.

Wisconsin Baptists unite in prayer for the recovery of Mrs. A. LeGrand, wife of our superintendent, who is ill at Northwestern hospital, St. Paul. Mrs. W. S. Lincoln of our state force who has

been confined to that hospital for some weeks is now convalescing at her home. The Northwestern hospital is filling an ever widening place in the life of Wisconsin people.

The "Pioneers" of Tabernacle church, Milwaukee, were recently hosts to 200 boys at a banquet. These boys came from churches of all kinds from all Milwaukee. This group, under the leadership of Mr. S. W. Bjorklund, holds a first place among such groups in the city. The members have been organized since they were small boys and they are now the age to shave, wear bell-bottomed trousers and occasionally escort the ladies home, but they are still pioneers and leaders in their field. Athletic banners adorn their walls. They are taking turns assisting the adult leader of a younger group of boys.

Official Report of Executive Committee

By W. C. BITTING

THE executive committee of the Northwestern Baptist Convention met in Chicago, Ill., Nov. 18. All the members of the executive committee were present, or regrets were received from those who were absent.

Mr. Ernest Ridgeway of Chicago was appointed to membership in the finance committee to fill the vacancy caused by the resignation of Mr. J. D. Day. Rev. C. Wallace Petty, Pittsburgh, Pa., was appointed a delegate to the World Alliance for International Friendship through the Churches. Rev. K. C. MacArthur, Sterling, Mass., Rev. Clarence Bleakney, Newark, N. J., Rev. R. A. Ashworth, Yonkers, N. Y., were appointed messengers to the World Conference on Faith and Order to be held in Lausanne, Switzerland, in August, 1927. Pres. C. A. Barbour, Rochester, N. Y., and Rev. A. T. Fowler, Lawrence, Mass., are messengers ex officio.

Messrs. J. N. Lackey, George Earl, D. B. Purinton, Miss Ruth Richardson and Rev. C. H. Sears were appointed a special committee to consider the advisability of establishing a board of homes and hospitals in accordance with the resolution adopted at Washington.

Messrs. Ray L. Hudson, R. H. Ismon and Orrin R. Judd were appointed a committee on investments.

Messrs. H. N. Spear, M. F. Sanborn and Mrs. MacLeish were appointed to prepare the convention budget for the year 1927-1928.

Messrs. E. H. Rhoades, Jr., John F. Herget, M. P. Boynton, F. E. Taylor and Mrs. C. D. Eulette were appointed a committee on program for the Chicago convention.

The president was requested to preside at all sessions of the Chicago convention, unless he choose to yield the chair to one of the vice-presidents, except during the business sessions of convention boards and cooperating organizations.

The Stevens hotel was designated official headquarters for the Chicago convention.

Rev. J. C. Massee, Boston, Mass., was elected convention preacher and Rev. A. M. Bailey, Seattle, Wash., alternate.

Rev. C. M. Gallup, Providence, R. I., was appointed a member of the committee of nine on the report of the advisory committee to fill the vacancy created by the resignation of Mr. A. M. Harris.

The president was authorized to fill the vacancy created by the resignation of Mrs. W. A. Montgomery as a delegate to the Federal Council.

The president and Rev. J. C. Massee were appointed fraternal delegates to the Southern Baptist Convention to meet in Louisville, Ky., May 4, 1927.

Rev. W. S. Abernethy, W. W. Everett and R. L. Hudson were appointed a committee to confer with a like committee

from the Southern Baptist Convention relative to the advisability of establishing national Baptist headquarters in Washington, D. C.

Secy. W. H. Bowler of the Board of Missionary Cooperation was present and addressed the executive committee upon denominational matters.

The executive committee recommended and urged the finance committee to set aside in the convention budget sufficient funds to provide for a bureau of denominational publicity, the selection of a director of publicity to be referred to the president and Doctor Bowler.

The next meeting of the executive committee will be held in Chicago, Thursday, Mar. 10, 1927, at ten a. m.

with the church, was assisted in the campaign by T. Knudson, state convention missionary, and O. Sivertsteen, La Crosse, Wis.

NOTICE HAS BEEN TAKEN occasionally of a remarkable piece of work being done by Rev. and Mrs. Guy Wimmer at Hutchinson, Kan. In May, 1925, the building was almost completely destroyed



MR. AND MRS. GUY A. WIMMER AND DAUGHTER

Here, There and Everywhere

SEVENTY PEOPLE attended the men's banquet and get-together held Nov. 9, at First church, Spokane, Wash. The women of the church prepared the dinner and the men washed the dishes.

CALVARY CHURCH, Syracuse, N. Y., William S. Terrell, pastor, observed November as missions month. At a special service during this time in commemoration of the ministers and missionaries, laymen presented the claims of the Ministers' and Missionaries' Benefit Board.

EVANGELIST E. S. STUCKER reports that in spite of the six months' campaign of evangelism among Northern Baptists the number of calls for special meetings has not exceeded those of any of the past three years.

REV. AND MRS. RALPH W. LEISHER of Lapeer, Mich., were ordained, Oct. 17, at the Lapeer church. J. F. Goodman of Imlay City presided. Parts were taken by O. D. Shay, Flushing; H. E. McGrath, Atlas; T. B. Frary, Lapeer; G. A. Peterson, Grand Blanc; Fred W. Smith, Flint; C. E. Scott, Oxford.

THIRD AVENUE CHURCH, Flint, Mich., has finished a month of intensive evangelistic

work. Pastor A. A. Trembert was assisted by P. H. Cady, cartoonist-evangelist of Port Huron.

NORTH CHURCH, Flint, Mich., has concluded successful revival meetings with Miss Daisy Hudson as preacher.

THE EDITORIAL ON "The Kitchenette Apartment and the Family Altar" in the issue of Nov. 27, was in error in the statement that Mr. and Mrs. C. S. Gibbs, Mr. C. S. Keen and Miss Bertha C.



NEW HOME OF FIRST CHURCH, HUTCHINSON, KAN.

Smith are new missionaries. Dr. Geo. A. Huntley is authority for the correction that Mrs. Keen has been a missionary in China since 1902, Doctor and Mrs. Gibbs went to China in 1921 and Miss Smith in 1922. All are filling important positions in the work of Nanking university.

REVIVAL MEETINGS BEGAN at the Kendall (Wis.) church, Nov. 28. Pastor James Mac Owen Wilson, who is in his fifth year

later. The building is located on one of the most prominent corners and is the center of population of this city of 27,000 people. Mr. Wimmer's father, and Mrs. Wimmer's father, Rev. I. Bailey, still is, active in the Baptist ministry in Kansas.

THE LAPEER (Mich.) church has completed a successful evangelistic meeting under the leadership of Evangelist R. Leisher.

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Want Ads

Chaplain Frank M. Wells, "The Soldier's Evangelist," National Military Hospital, Leavenworth, Kan. Twenty-fifth session open for winter and spring meetings with pastor wanting Bible evangelists. Terms: Entertainment and \$100 and up for a two weeks' meeting, according to financial strength of church.

THIRTY-ONE NEW members were enrolled in the Bible school at Central church, Bloomfield, N. J., Harry H. Upton, pastor, during September and October, bringing membership to 279. The school reports excellent financial condition. Six persons were received into the membership of the church during October.

MISS MARY JONES, eighty-five years old, has been a teacher in the Sunday school of First church, Paterson, N. J., for sixty-seven years. Miss Jones was a member of the first choir of the church and was a featured singer at the centennial anniversary held by the church two years ago.

FIRST CHURCH, Aberdeen, S. D., publishes its bulletin for Nov. 14 a resolution in recognition of the five years' service of its pastor, Ansley B. Claypoole, and pledges renewed cooperation in his future work with the church.

LEWIS S. BOWERMAN resigned his pastorate of First church, Casper, Wyo., Nov. 7. His resignation became effective Dec. 1. He has served in Seattle, Salt Lake City and Kansas City, Kan.

C. F. MOFFIT WAS ordained to the gospel ministry at the Addyston (Ohio) church, Oct. 31, on recommendation of a council from the Miami Association.

C. S. TREADWELL has returned as pastor to Kettle Falls, Wash., where he organized the present church eighteen years ago. His first pastorate there lasted two years, after which he served for four years in other fields, then became pastor of the Pleasant Valley church, twelve miles from Kettle Falls. The two churches have been united and Pastor Treadwell is the only Baptist minister within 100 miles.

J. VRADENBURG resigned as pastor of the East Pembroke (N. Y.) church, Nov. 14. He is eighty-two years of age and is in the fifty-eighth year of his ministry. During this time he has held six pastorates, although between pastorates he served as pastoral supply and evangelist. He served the East Pembroke church fifteen years.

WM. P. PEARCE of Bay City, Mich., conducted an impressive two weeks' Bible and prayer institute with First church, Conneaut, Ohio, pastor, P. M. MacKay.

LEON B. SHOREY, until recently director of religious education for the Publication Society's work in North Dakota, began work with the Baptist Temple, Charleston, W. Va., in October as minister of education.

DEAN FOWLER of the Denver Biblical institute and Jesse R. Jones, trombonist, closed a successful two weeks' meeting, Nov. 21, at Freeport, Ill. Pastor I. A. Fox, in addition to his regular work, is conducting community Bible classes in Freeport and in Rockford.

E. V. GOAD, pastor of Berwick (Ill.) church, reports a revival spirit there. Twenty-two members have been received into the church since the close of the Billy Sunday meetings at Monmouth, making a total of thirty-six, sixteen by baptism, during the present pastorate which began Mar. 1.

THE BOARD OF TRUSTEES of Cook academy held a special meeting, Nov. 17, to greet Frank W. Padelford, executive secretary of the Board of Education of the Northern Convention, on his official visit to the

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Pres. F. J. White of Shanghai Baptist college wrote as of Oct. 20, encouraging news of the school. It has not suffered as some institutions have from the agitation in China. The total enrolment this year is 745, which is actually in excess of the capacity of the school. The chief visible effect of the anti-foreign agitation is the deepening of the religious life among faculty and students.

Prof. Willis A. Chamberlin of the department of modern languages in Denison university, Granville, Ohio, calls attention to the fact that the college authorities of Ohio in those schools of that state which have R. O. T. C. units in military training, strongly express their belief that such training in colleges does not breed militarism, but on the contrary the training has great value as an educational feature. Only recently the Ohio state university and Ohio agricultural experiment station, members of the Ohio Association of Land Grant Colleges have gone on record with other members of the association in strenuous opposition to all efforts to strike down the courses in military instruction. They base their attitude on the reasonableness of the national defense act now in force, on the value of military training in the educational process, on the conviction that the safety of the country must be conserved, on the fact that experience proves the falsity of the claims that military training makes for Prussianism, and on the ground that without certain colleges and universities offering military training as a part of the requirements the republic would be helpless in the event of an unprovoked attack.

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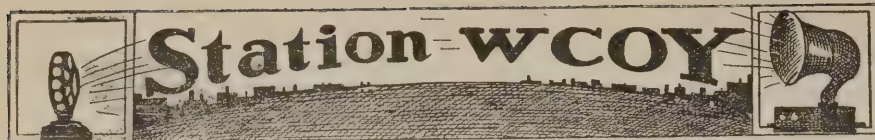
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we are to have the field editor in a brief sketch entitled, 'A week in Northern California.' This is Mr. Cress:

"Good evening friends. Greetings from the Golden Gate through which tonight I saw the sun sink into the hazy depths of the Pacific—ocean of peace. I am a guest for the evening in the home of Dr. J. W. Johnson of Berkeley Baptist Divinity school. His residence is on the hills back of Berkeley overlooking San Francisco bay. The panorama of city, mountains and sea is one of the finest in America.

"At the invitation of Dr. C. W. Brinstad I am in Northern California for an intensive tour of sixteen days. Every detail has been carefully arranged in advance. Conferences and inspirational meetings in every association will bring together pastors and delegates from most of our churches. The direct objective is to add 1000 new subscriptions to THE BAPTIST and incidentally to stress the reading of *Missions* and the State Convention bulletin. Our team consists of Dr. Clarke Bancroft, convention superintendent of rural work, Rev. P. A. McDiarmid of Sona Bata, Congo Belge, Africa, and myself.

"We began on Monday, Nov. 1, at Sacramento. There was a supper conference in Calvary church of which Rev. A. W. Brown is pastor. Rev. Bryant Wilson of First church and two other pastors and their people were present. The initial meeting was one of happy enthusiasm and a whole-hearted approval of the campaign and its objectives in actual new subscriptions.

"Tuesday we were at Chico where our church has passed through deep waters but now moves forward under the inspiring leadership of Pastor Morony. There was an afternoon regional conference, dinner and inspirational evening meeting. The church adopted a worthy goal for all three periodicals, doubled its list the same evening and voted to canvass its entire membership at once.

"Wednesday we were at Willows. Here Pastor J. C. Garth is in his fourteenth year and going strong. He is greatly loved by his people. Three other churches with their pastors united in the afternoon and evening program. All heartily voted to cooperate in the suggested goals. The shifting population in this part of the state has made it hard for our churches to carry on. But a better day is at hand.

"Thursday we were at Napa. Several churches were represented, among them Santa Rosa of which Rev. J. F. Blodgett, for many years secretary of Wyoming, is pastor. Santa Rosa has one of the largest lists of readers of THE BAPTIST in all the churches north of San Francisco. Pastor Blodgett has added 100 new members to his church during the past year.

"Friday found us in Oakland with the honored president of the Northern Baptist Convention, Dr. J. W. Brougher. In the afternoon conference, supper fellowship and evening meeting, nearly all the pastors of the San Francisco bay region were present. The tide of enthusiasm rose to its highest level as these men and women voted unanimously to express their allegiance to THE BAPTIST and to enlist a reading constituency larger than has ever been realized. Dr. C. E. Tingley, Doctor Brougher, Dr. E. A. Hanley, Doctor West of First church, San Francisco, and many others added the weight of their endorsement to Doctor Brinstad's ideals and practical aims for the three denominational periodicals. The fellowship in this conference was inspiring. Doctor Brougher is a tower of strength in Oakland and loved by his fellows. He suggested the goal for THE BAPTIST in his own church far above the goal set for the convention. He is a generator of contagious faith.

"Our first week closed on Sunday, Nov. 7, with special services in four of the bay city churches. These were with Pastors Hanley in Berkeley, West in San Francisco, Gould in Oakland and Hansen in Alameda. Thus closed the first lap of the tour with results to which our faith had not carried us. One church set as its goal an objective equal to one-fourth our goal for the entire convention and this church and pastor have the reputation of getting their program across.

"Special mention should be made of the part taken by Rev. P. A. McDiarmid from the Congo. Coming as he does direct from Sona Bata where during the past five years over 10,000 have been baptized into that one church alone, he has fired the imagination of his hearers, brought them afresh into the presence of the wonder-working Christ and lifted the whole denominational program into the realm of spiritual triumph.

"Secretary Brinstad has set a new ideal for kingdom work. In this snappy campaign, covering sixteen days of intense missionary and spiritual power, he has planned to present the denominational periodicals, all of them together, not as a luxury to be enjoyed by a favored few but as a vitalizing source of information and inspiration which all require if the maximum is to be given to the Master."

"WCOY now signs off. Get the booster spirit of California. Good night."

school. It was voted at this meeting to formulate plans for the enlargement of the school plant, including the construction of a gymnasium and the rehabilitation of the entire plant. A committee of five was appointed to study the question and to report facts to a meeting, Dec. 14. At this time a definite drive will be planned for raising money.

LOYD P. BLOODWORTH closed a two weeks' revival meeting with East Park church, Decatur, Ill., Nov. 14, John B. Bell, pastor, which resulted in 102 conversions. Since Jan. 1 325 new members have been received into the church.

WILLIAM S. DIXON conducted a meeting at the London Heights church, Kansas City, Kan., which resulted, Nov. 14, in fifty-five persons coming forward for consecration and sixteen to confess Christ. Norwich, Kan., followed the Kansas City meeting.

FIRST CHURCH, Bridgewater, Mass., E. C. Prime, pastor, reports the largest prayer meetings in years, and record attendance at both Sunday services, Nov. 7. Pastor Prime preached at Warren, R. I., Oct. 31.

AFTER A SHORT pastorate at North church, Brockton, Mass., Neil MacLean left in November for Florenceville, N. B., Canada. The change was occasioned by the illness of Mr. MacLean's eldest son.

WARREN AVE. CHURCH, Brockton, Mass., dedicated, Nov. 7, a new beacon light in the tower of the church, carrying a 500 watt light. An alternating motor flashes the light on and off at regular intervals. Evangelist and Mrs. Mills assisted Pastor V. Broderick in a ten days' evangelistic campaign in November.

H. H. POWELL of Kingston, Mass., is the stated supply at Central church, Middleboro, Mass., while that church is pastorless.

F. T. LITTORIN, pastor at Whitman, Mass., has become editor of "Old Colony Folks" succeeding F. T. Bailey of North Scituate.

MR. AND MRS. JOHN IMRIE, evangelistic singers, report a successful revival in November with First church, Pierce City, Mo., resulting in fifty conversions.

OCT. 14 A COUNCIL was called jointly by the Rose Hill church (American) and the Rose Hill Mexican church of Los Angeles, Calif., for the purpose of ordaining the Mexican pastor, Jose Alamanza, a student in the Spanish-American Baptist seminary of Los Angeles, and of recognizing the Mexican church as a regular Baptist church. Dr. James A. Francis was moderator and Rev. Wm. E. Appleberry, clerk. Fifty-six delegates from twenty-six churches participated. The ordination sermon was preached by Rev. A. F. Cordova, pastor of First Mexican church, Los Angeles.

PASTOR AND MRS. JOHN G. BRIGGS, Woodland Park church, St. Paul, announce the marriage of their only daughter, Helen Willard, to Keith R. Fawcett. Both young people are graduates of the University of Minnesota and will make their home in St. Paul.

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Correspondence with candidates is considered strictly confidential.

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American Baptist Foreign Mission Society

276 Fifth Avenue, New York, N. Y.

Riley A. Vose

An Appreciation

By R. E. FARRIER, SECRETARY '85

UR college classmate and dear friend, Riley A. Vose, D.D., was called from earthly service, Friday, Nov. 11. For 9 years in Colgate academy, and four years in Colgate university we were together in studies, sports and fellowship. It was my privilege to know him as an earnest student, a loyal college fellow, a Christian gentleman.

He was graduated from Colgate in 1885 and Hamilton Theological seminary in 1888. He married Miss Florence Davis of Syracuse, N. Y., whom he leaves loved with their four children, three sons and a daughter. During commencement of 1910 Colgate conferred upon him an honorary degree of doctor of divinity.

Doctor Vose rendered a large service to the denomination. While in the ministry he supplied Emmanuel church,

Syracuse, N. Y. He served faithfully Kingston Tabernacle, Utica, and the Owego churches in New York State; North Church, Cambridge, Mass., and Clinton Avenue church, Newark, N. J. In all of these churches he was recognized as a strong and virile preacher of the gospel, a wise counsellor and a devoted and loving pastor.

While in Newark his health began to fail. Like all of us, when sickness comes upon us, he yearned for the home where he enjoyed health and boyhood vigor. Therefore he turned to his birthplace, Spencer, N. Y., and there preached as permanent supply, making a long, patient and heroic struggle against weakening physical powers, while his mental and spiritual powers were unabated till the end came.

The members of the class of 1885, Colgate university, join in expressing their appreciation of his noble fellowship and devoted life.

The Saving Sense

The reason that women have cleaner minds than men, volunteers the *New York Sun*, is because they change them more often.

Mr. Stepalloverherfeet: "May I have the last dance with you?"

Miss Lightfoot: "You've just had it."

A young and nervous curate was announcing that the rector would return on the following Sunday. He did so in the following flowery but rather confusing words: "I am happy to announce that your 'shoving leopard' will be with you next

Sunday and will occupy the pulpit at both services."—Churchman.

"Henry," said the teacher of the geography class, "you may tell us about the Caucasian race."

"I can't. I didn't see it. I went to the ball game," replied Henry.

Deacon Brown is not always fortunate in expressing himself—or is he? The other day as our pulpit supply for two weeks was about to leave, Deacon Brown, thanking him for his services, concluded with: "A worse preacher would have done all right for us, sir, if we'd known where to find him."

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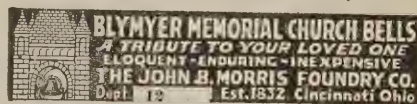
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New Books

There's a Land that Is Fairer than Day, Fred H. McCulloch. New York: Doran. \$1.

Suitable for a gift to one passing through the shadows of a great bereavement. It is an appealing attempt to express the hope of personal immortality in story form. The story is brief, well told and so homelike in its conception that one feels after reading it that the whole universe is one and death is but a transition from a land of separations to a land of eternal reunion.

—JOHN EARL.

fiber either of body or spirit. Wisconsin soil where they didn't "have to sharpen sheep's noses so'st they can git at the grass between the stuns" won over the promise of gold.

Primitive Wisconsin as pictured by Mr. Garland shows up strong pioneer characters, charming in their simplicity and strength of character. Here Richard finds the girl of his heart and marries her.

The second section of the "Trail-

trations and a panoramic jacket picture that depicts the waiting passengers at a railroad station, then, about 1850, still much of a novelty. These cuts are all in black and white and suggest the pleasing old-style woodcut.

—J. D. BRENTON.

The Holy Bible, Illustrated; The New Testament, Illustrated. New York: Oxford University Press.

The teacher's anxious thought of what to give as a Christmas present to the members of a Sunday-school class of boys or of girls or of young people is relieved by the publication of the Holy Bible illustrated and the New Testament, the Oxford University Press, New York, or may be purchased through the American Baptist Publication Society, Philadelphia, Pa., or at any of its branch houses. If one orders by number, the Bible is 03311 and costs \$1.65; the New Testament for young people's is 01200, \$1.25, and the New Testament for boys and girls is 081, sixty-five cents. These books are handsomely bound in cloth, of a convenient size and enriched with pictures, some of which are in colors. The type is legible, the text is the authorized version and the illustrations are works of art.

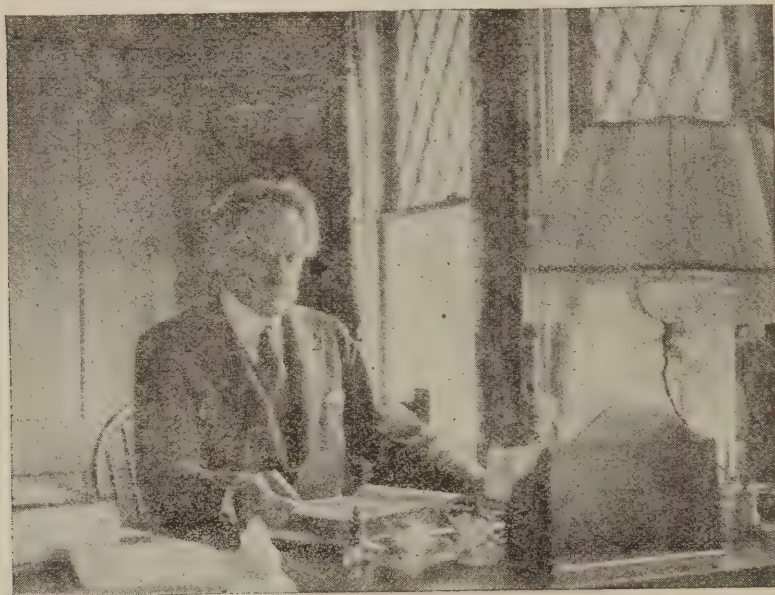
—JOHN A. EARL.

The Achievement of the Master, by Herbert R. Purinton and Sadie Brackett Costello. New York: Charles Scribner's Sons. \$1.25.

Professor Purinton of Bates college is the author of two books on Biblical literature, designed for college classes and for personal study, and dealing with the Old and New Testaments from the standpoint of English literature.

In collaboration with a church school teacher of long experience, he now publishes this study of the life of Jesus, the product of years of work with high school and college students. "Having discovered the historical facts, the students have been led to realize their spiritual meaning by a study of the best pictures and books, and to apply the principles thus discovered to actual cases in modern social and individual life."

The sources used are chiefly Mark, the Sermon on the Mount, and the letters of Paul, "the three documents that present



HAMLIN GARLAND AT HIS SUMMER HOME.

Trail-makers of the Middle Border, by Hamlin Garland. New York: Macmillan. \$2.50.

"Trail-Makers of the Middle Border," narrated in the clear simple style that has placed Hamlin Garland's work in the class of "real" literature, is, in Part One, the story of a family living in Oxford county, Me., ("An austere place for children in 1837. Laughter had small place in many of its homes") "close under the shoulders of the White mountains," who migrated to the new state of Wisconsin. The lure of this fertile, many-acred Middle West discounted for Richard Graham and his parents even the gold lure of California which was drawing many of their neighbors. Richard himself was of the type that might have encountered equally well the hardships of the gold quest or the wrestling of a farm from the fertile timbered lands of the Middle Border, for he was the driver of a span of oxen when he was but nine years of age. Being reared in a community where the chief diversions of the year are "General Training Day and protracted meetings in the church," does not tend to softness of

makers" is given over to Richard's part in the Civil war, and presents General Grant realistically and lovably, as the author of "Ulysses Grant, His Life and Character" could not fail to do.

Perhaps the feature of this book that at first sight focuses the attention is the sympathy manifested between the author of the text and the illustrator, who is Constance Garland. Each chapter has its headpiece and its tailpiece, in each case suggestive of the contents of that chapter. There are also full-page illus-



From "Trail-makers of the Middle Border" by Hamlin Garland

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earliest information" concerning him. It is obvious that any study of Daviour's life which excludes Luke John has a limited value and presents a complete picture of the Lord of the Church. Nevertheless, "The Achievement of a Master" is a good piece of work and one deserving the attention of the student and college teachers of the New Testament.

—GEO. E. BURLINGAME.

Amusements, by Phipps, Roberts
Phipps. Nashville, Tenn.: Cokesbury Press. \$1.50.

"Amusements" is a challenging book, especially so because it is conversative, comparatively few of its twenty chapters being devoted to de-votee amusements. The author drops into the midst of a familiar world—that is amusement mad, and pays his tribute in passing to such frivolities as modern dance, the race track, card playing, and the theater. In discussing the subject he uses a quotation from Bishop Doane to make his point: "But for the fashion, the fear of society and the lack of taste for intellectual and spiritual occupations no Christian would be patronizing or defending the theater." He minces no words in discussing the dance.

The author's contention is that the church should educate its people as to what

are wholesome and helpful amusements, see that such amusements are supplied, and have a definite doctrine or opinion, taking a positive stand on the subject of amusements. The hours of relaxation are the times of great temptation. The church must face the problem of claiming and controlling one of the greatest of human interests—that of amusement.

The book takes up the matter of organizing and supervising athletic activities and recreational features for boys and girls, young people and adults. It stimulates thought on a pressing modern problem, but does not say the last word, by any means. Its brief chapter on "The Home as a Center of Recreation" is a good one.

—HERBERT W. HINES.

The Baptist Home Library No. 1. Nashville, Tenn.: Baptist Sunday-School Board. \$2.95.

Something out of the ordinary is this "Home Library," published by the Sunday-school board of the Southern Convention, in that for about the price usually paid for a single volume may be had a complete library—or seven books in five attractive, cloth-bound volumes, printed in clear type on a good grade of paper. The library is planned to meet the needs of the various members of the home. It consists of "The Baptist Spirit," by I. J. Van Ness and "Fundamentals of Faith," by W. D. Nowlin, bound in one volume; "A Missionary Adventure," by S. L. Ginsburg; "Mabel Clement," a story, by J. M. Sallee; "Gospel Messages," which contains "The Tears of Jesus" and "Prepare to Meet God," by L. R. Scarborough; and "The Home Story Book," containing fifty-five stories for children. The library is an unusually interesting collection of the works of some of our best writers and it is being issued at an opportune time of

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A SPECIAL SERVICE

During the month of January THE BAPTIST will publish special matter in connection with the aerial world tour described in our editorial columns this week. Bundles of the paper will be mailed to one address each week of the tour on receipt of money accompanying the order at the rate of five cents a copy.

Your Own Paper

THE BAPTIST

Your Own Paper

2320 S. Michigan Ave. Chicago, Illinois

Folks, Facts and Opinion

(Continued from page 1336)

For many years Mrs. Florence Christopher Thomas had been active in Christian work. She served fifteen years as state director of eastern Massachusetts, and then as president of New England district. 1914-1915 she devoted to missionary work among the Italians of East Boston. In 1924 she accepted service as Christian Americanization missionary. In carrying out the work of enlisting volunteers, Mrs. Thomas slipped and fractured her hip. Her death, Nov. 16, at Brockton, Mass., came as a shock to friends who believed she was making a slow recovery. Mrs. Thomas' death is a distinct loss to Christian work, particularly in New England district.

An item appearing recently in Folks, Facts and Opinion questioning the strictures on the abbreviated skirt now in fashion evidently stirred up a protest on the part of some of the good friends of THE BAPTIST. One of these "protestants" voices the real situation when he writes in a courteous letter his reaction to the aforesaid news item and says in closing: "In the matter of dress as well as habits, the editor of a religious paper is well within his rights," and then suggests that the length of the skirt should be governed not by extreme fashion but by due regard for that modesty which has always been the chief element in the charm of a true lady.

Disciples of Christ have been engaged in a keen controversy among themselves, somewhat similar to the fundamentalist-modernist controversy in other denominations. After years of maneuvering between parties, the matter seemed to come to a clear and decisive issue at the recent national convention of the Disciples at Memphis. Reports from two such extreme points of view as those of the *Christian Century*, liberal, and the *Christian Standard*, conservative, indicate that the party which has been criticising the alleged liberal policy of the boards, demanding official resignations and threatening revolt, was decisively defeated when the questions at issue came to a test vote.

(Continued on page 1363)

Notes on the Lesson for
Dec. 19CHRISTMAS LESSON: THE SAVIOUR'S
BIRTHLesson Text: Luke 2:8-20. Golden Text:
Luke 2:10

The lesson in course is "Samuel the Just Judge," but an alternate lesson suggested. We take the alternate. The birth of Jesus is the greatest natal event in the world's history. Bethlehem is mortal. Luke lingers over the story the nativity with genuine human interest, and it is not without significance that to a Christian physician we owe a large part the gospel of the infancy and boyhood of Jesus.

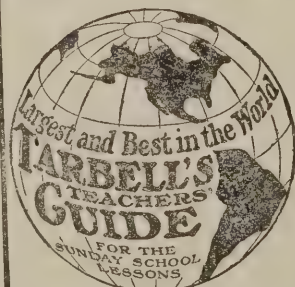
The Gray

On the gray background of the commonplace Luke paints the glory of a new dawn. Matthew, who had kings in mind when he wrote his gospel, steers away from the commonplace to an atmosphere laden with the fragrance of frankincense and radiant with the presence of princes. But Luke is the evangelist of the neglected poor, the enslaved woman and the defenseless child. It is therefore natural to read in the words of this literary physician: "There were shepherds in the same country abiding in the field and keeping watch by night over their flock." Little did they think as they gazed under the stars on that eventful night peering out into the semi-darkness, that heavenly messengers were close awaiting the signal to sing: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." The shepherds were seeking nothing, expecting nothing out of the ordinary. They were types of the masses of people throughout the ages who, content to their duty without the thrills of romance and discovery, have been visited at times by the seeking God and have been given a heavenly vision of more than ordinary significance.

The Glory

It is the high value of the Bible that it brings the glory into the gray of human life. The Eternal walks along the common footpaths of time and turns them into royal highways. The supernatural rises above the natural, enriches the natural and reveals what is logically natural on a plane far above our present understanding or practice. In the sentence that we read of an angel of the Lord standing by the shepherds, are words, "And the glory of the Lord shone round about them." The angel of the Lord and the glory of the Lord are as the sun and the sunbeam. In the light of the glory the shepherds sought for the meaning of the heavenly vision and found it in the commonplace of a stable and a manger. Thus the gray followed the glory as the glory followed the gray. Only as we come to the nativity and walk with Jesus from his birth in Bethlehem to his birth from the tomb can we glorify the gray of human life with the radiance of the Eternal.

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CHARLES SCRIBNER'S SONS, FIFTH AVENUE, NEW YORK

ols, Facts and Opinion

(Continued from page 1362)

The great tulip trees of the original forests of the Ohio valley have disappeared, but one giant tree of the species is reported still in Illinois which measures twenty-three feet in girth and 100 feet in height.

The *Northwestern Christian Advocate* reports that with one exception every fall conference of the M. E. church reported unanimous and universal subsidence in service giving. "World service" at that church is something like "misery cooperation" among Baptists. The single exception was the Southwestern mission, scattered and weak, in every charge and the mission as a whole showed gains. Score a victory for the Spanish Methodists.

The League of Evangelical Students began the publication of a quarterly journal under the title, "The Evangelicalist." It is devoted largely to a review of "modernism." It states the minimum qualifications for membership in the league: "Faith in the Bible as the inspired word of God and acceptance of the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Christ, his divine and human nature, his substitutionary atonement, his resurrection from the dead and his coming again."

The Burma Missionary Convention, an annual indigenous Christian gathering, was held at Toungoo for five days beginning Oct. 20. The local Christians entertained sixty missionaries and more than 2500 native Christians and other guests.

A jolt under the ribs to awaken the Baptists of Tennessee comes from the fist of the *Baptist and Reflector*. It reminds them that on the basis of comparative ability they are not doing one-fifth as well toward supporting their Baptist state paper as their fathers did, and warns them that meanwhile "Russellites, holy rollers, seventh-day adventists, Campbellites, mormons, Christian scientists and Catholics are sowing our state down with their literature." The crop from that sowing will presently give Baptists plenty of food for reflection.

Ford hall forum still holds the place of priority and preeminence among the forums of the country. Ability has always been a *sine qua non* for a place on its platform. But this might be true while losing every trace of the spirit of the forum. What Ford hall has preserved inviolate is the principle of a fair, open and democratic consideration of all points of view upon any and all subjects that have vital interest. Think of welcoming to the platform such representatives of antagonistic and extreme views as Roger Baldwin, Noel Sargent, Morris Hilquitt and Dhan Gopal Mukerji.

Among the audible voices calling for real and practical disarmament is that of the *Alabama Baptist*. "Why may not civilized nations disarm themselves and arm a kind of international police force?" it inquires, and continues to express the hope that the world will "come to it after awhile, as there is no other course to pursue apart from destruction."

From Paris comes the news through the Jewish telegraphic agency that Messrs. Claude and Boucheret, French scientists, have discovered a process of producing from the sun's rays illimitable sources of energy at small cost. If now they will devise a process for producing enough common sense among men to enable human beings to utilize such energy without killing off a few millions, the new process may be an untold blessing to the world. But it is dangerous to commit power to devils and dolts.

Gordon Hurlbutt points out in the *Baptist Advance* a curious Baptist inconsistency. Baptism and the Lord's Supper he says have equally the sanction of positive injunctions of Jesus. Many Baptist churches require baptism in order to membership but leave the communion optional. Mr. Hurlbutt reasons that the church which requires its members to be baptized ought also for the sake of consistency to require their participation in the Lord's Supper. His logic is "respectfully submitted."

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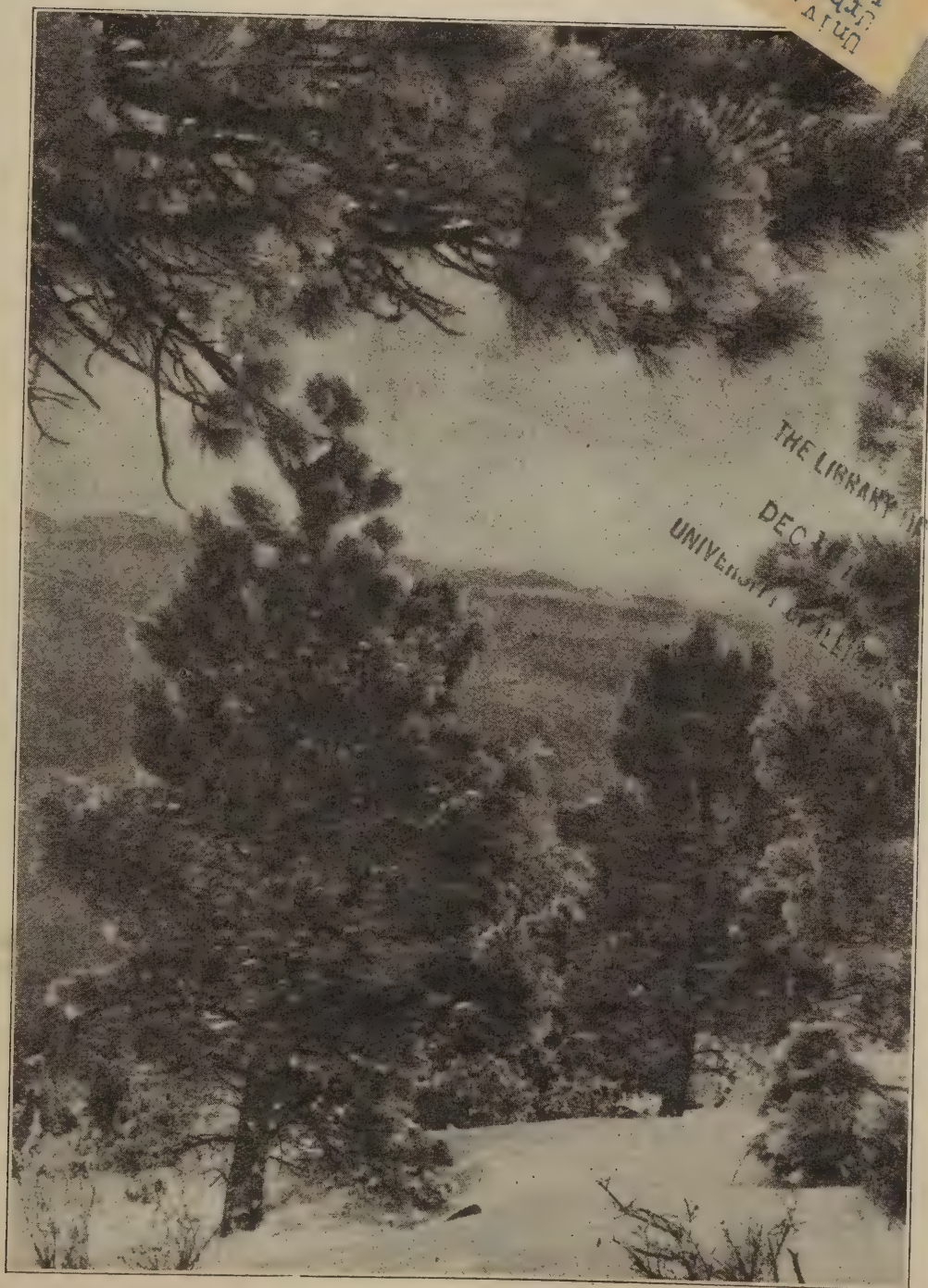
Volume VII

December 18, 1926

No. 46

The Baptist

Published Every Week by the Northern Baptist Convention



Courtesy Mrs. Marie Grove



Folks, Facts and Opinion



Bloor Street Baptist church, Toronto, is no more. The old building has been sold and a new house will be erected on a new site, the whole to cost \$600,000. The new church will bear the name of Yorkminster Baptist church. Rev. W. A. Cameron, well known in the United States, will continue to serve as pastor.

A telegram announcing the acceptance of the unanimous call extended to Dr. M. E. Dodd of Shreveport, La., by the Temple church of Los Angeles to succeed Dr. J. Whitcomb Brouger as pastor, was received by THE BAPTIST, Dec. 9. J. F. Elwell, a member of the pulpit committee which negotiated with Doctor Dodd to bring about this happy consummation, signed the telegram and added that a largely attended prayer meeting on Dec. 8 in the Temple received the announcement with great joy and satisfaction. The church feels that God is leading and all concerned are looking forward to a happy ministry.

Dedicating infants as a practice has several angles of interest. A. C. Hanna, pastor of Immanuel church, Insein, tells of going to a home to dedicate a child, and finding both parents absent. It leads him to inquire what the dedication does to or for a child. Who dedicates? He thinks that the act is performed not by the church or the minister, but by the parents, who thereby acknowledge their parental responsibility for the right training of the child and promise to fulfill it. And that is all, he thinks. It might be helpful to ascertain somewhat definitely what the dedication of infants in those Baptist churches that practice it actually means.

The organized effort of the local committee of arrangements for the Northern Convention to bring 25,000 delegates and visitors to Chicago to the convention from May 30-June 5, 1927, is meeting with such a universal response that all who plan to attend the convention are urged to make their reservations as early as possible. The new Stevens hotel has made a special rate for the period of the convention. It is the largest hotel in the world, having 3000 rooms, each with a bath. Two in a room is the rule at the reduced rates. Reservations are recorded by the hotel management as they are received, and already more than 1500 reservations have been registered. There are many other good hotels in Chicago and a full list will be published officially later. But all who plan to make the Stevens hotel their stopping place during the days of the convention are requested by Dr. Johnston Myers, executive secretary of the Greater Northern Convention, to make their reservations now.

The next convocation orator at the University of Chicago, Dec. 21, will be Hon. Katherine Hancock Goode, a member of the Illinois legislature from the city of Chicago, whose subject will be "Woman's Stake in Government."

Rev. J. Stuart Holden, D.D., vicar of St. Paul's church, London, will be one of the speakers at the annual founder's week conference, conducted by the Moody Bible institute of Chicago, Feb. 1-5.

Chicago church federation is actively promoting its different departments of work by organizing field days and special weeks. World friendship field days, Nov. 28-29, brought a team of speakers of international reputation and reached many thousands of people. The second annual industrial week conference will occur Jan. 16-23, 1927.

ON ACCOUNT of the mails being clogged with an excess of seasonal business thereby causing delay in delivery, the Christmas number is dated Dec. 18 instead of Dec. 25. Robert A. Ashworth, pastor of the Baptist church of the Redeemer, Yonkers, N. Y., has given a new turn to an appealing incident in the story of the birth of Jesus. "No room in the inn" has been the inspiration of art, poetry and sermons in abundance; but "The Housing Problem in Bethlehem" is unique. The preoccupations which shut Christ out of the lives of so many people are brought close home by the practical and timely words of the leading article. Thomas Jefferson Villers, pastor of the White Temple, Portland, Ore., is seen in every line of the descriptive and discriminating sermon which bears his name. The best type of evangelical and evangelistic preaching finds a model here. An angel and a preacher, both messengers of God, are never heard to better advantage than when proclaiming the good news. Linfield college and the town of McMinnville, Ore., are to be congratulated in having as pastor of the Baptist church the author of the trenchant article on "Shall We Kill Our Fighting Spirit?" Joe Taylor, shut off from the rest of the world in far-away West China, writes with the authority of personal experience and with the fighting sense of a British-American about the significance of the present revolution going on along the Yangste river. An editorial suitable to the season and describing the long quest of God for a response in the heart of man, makes Bethlehem the end of the trail. The different departments of the paper in this issue are filled with material of the usual current interest.

After a long search for a president to succeed Dr. Clark L. Chamberlain who resigned more than a year ago, the Board of Denison university, Granville, Ohio, has unanimously elected Dr. Avery A. Shaw. On Sunday, Dec. 5, Doctor Shaw announced his resignation as pastor of Emmanuel church, Brooklyn, N. Y., in order to accept the presidency of Denison university.

While Queen Marie was touring America, a small group of influential Baptists sought an interview with her concerning the treatment of Baptists in Roumania. She declined to meet them. Baptists and representatives of other minority groups suffering persecution in Roumania will probably carry the matter to the League of Nations.

Many people do not know that the prohibition law, when it was enacted, left 60,000,000 gallons of whiskey in the hands of private owners to be sold to druggists for medicinal purposes, and thus gave a tremendous opportunity and inducement for bootlegging. It is questionable whether prohibition can ever fully succeed while the right of private property in alcohol and its products is maintained.

Dr. John S. Stump has been appointed secretary of the department of church edifice work of the American Baptist Home Mission Society. He has faithfully served the society in many capacities and his experience in church edifice work in recent years made him the natural choice of the board at this time when new foundations are being laid in contemplation of a larger service to the denomination along church edifice lines.

In accepting the pastorate of First church, Boston, Mass., Harold Major, formerly of Dallas, Texas, presented to his people in his letter of acceptance a formal declaration of his conception of the evangelical faith, of the mission of a Baptist church, and of the value of co-operative Christianity. His statement of the evangelical faith covered the usual ground of belief in the Bible as the Word of God, in Jesus as the Son of God, in the cross as the sacrifice of God for the sins of the world, in the resurrection of Jesus as the seal of God upon the claims and character of Christ, and in the gospel as the power of God unto salvation. Baptists have a distinct mission in preserving and proclaiming a unique interpretation of Christianity which involves the things usually emphasized by Baptists. And as to Christian unity, Baptists ought always to manifest a spirit of sympathy and cooperation with all God's people in every good work for human uplift.

After a period of service of more than thirteen years, Mr. J. Spencer Dickerson has resigned his position as secretary of the board of trustees of the University of Chicago, to take editorial charge of the *University Record*.

By way of correction there are three Baptist mission schools in Toungoo, Burma: the Paku Karen, where Doctor Cross spent many years; the Bwe Karen, where Rev. J. Lee Lewis is superintendent; and Bixby Memorial, for Burmans and others, in charge of Rev. L. B. Rogers. The total enrolment of these schools is more than 1000. Baptist churches in Burma now number 903, with nearly 65,000 members and reporting last year 3835 baptisms.

Whatever THE BAPTIST may say, Gordon Poteat is not a plagiarist. He has no need of such arts. He has a head of his own and knows how to put on paper and in the most perfect English the results of his thinking. In the issue of Oct. 9, page 1047, THE BAPTIST quoted from an article by Mr. Poteat in the *Baptist Courier*. But THE BAPTIST failed to observe that Mr. Poteat was also quoting it from J. Paterson Smyth. We have become so accustomed to fine paragraphs from Gordon Poteat that his use of quotation marks in this instance escaped notice.

The Southern Baptists have been holding state conventions. Reports in the southern papers are highly encouraging and inspiring. Good attendance, harmony, enthusiasm were combined with a courageous facing of financial difficulties and a good prospect of overcoming them. Certain states which had accumulated threatening debts have undertaken debt-paying campaigns. Oklahoma flies the flag of victory and announces that she is free from debt. As either a coincidence or a consequence of the coming of Secretary Barton to take charge of the co-operative work of the Southern Baptist convention, the financial support of that work seems to be taking an upward turn.

The aerial world tour which all Baptist churches will be taking during January catching the enthusiasm and imagination of the people everywhere. In order to enrich the itinerary of the tourists and provide a few side trips in connection with the regular tour, THE BAPTIST, in conjunction with the Board of Missionary Cooperation, will publish in the four issues of January, supplemental material of real value. Both new and old subscribers will get the benefit of this extra service, and in order to reach those who are not subscribers, bundles of THE BAPTIST mailed to one address will be sent out each week of January from the office at 2320 S. Michigan Ave., Chicago, for five cents a copy, money accompanying order. Here is an opportunity for every pastor to serve his people by means of a competent assistant at a small cost. A church wishing ten extra copies of the paper for the four issues of January will simply write THE BAPTIST at the above address and enclose a check or money order for \$2.

FOR CHRISTMAS

Have You Thought of This?

At the last moment there will be someone—your father, your mother, a child, a dependent, or a friend—for whom you have not found the Christmas gift that is just right.

What could be more appropriate or more highly appreciated than a gift which will bring a regular income every year throughout the remainder of life? This you can give through an Annuity Agreement.

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Have you made your will? Read it again and see that the full corporate name of the Society is written as above.

A new Baptist university is announced. It is to be located in Philadelphia and to be known as the Eastern university. The by-laws fix a definite doctrinal basis of ten articles, to which every person having to do with the control or teaching shall annually subscribe. The organization at present is simply a board of trustees of which the president is Chas. T. Ball, 864 North 22nd St., Philadelphia.

Here is modern journalism. Arturo Elias, consul general of Mexico, located in New York, calls attention to a picture printed in the magazine *Liberty*, showing a great crowd of "Catholics withdrawing deposits from the Bank of Mexico in protest against the seizure of church property." Mr. Elias sends a copy of the original picture which he says was taken eleven months before the Catholic boycott began, and says that it is actually a picture of a crowd of people waiting to put their deposits into the bank.

Missions for December is one of the best numbers of this peerless magazine. The new madonna on the cover page showing the little mother at Ellis Island is a masterpiece in keeping with the Christmas season which is signalized by "The Adoration of the Shepherds," a great work of art by Murillo, reproduced on one of the opening pages of the magazine. The contents are just as rich as the many illustrations which adorn the more than sixty pages of this issue. Dr. Howard B. Grose and William B. Lippard are giving the denomination in *Missions* a service of inestimable value.

The sixth annual International Conference of Vacation Bible and Church-School Workers under the joint auspices of the International Council of Religious Education, and the International Association of Daily Vacation Bible Schools, will be held in the Sherman hotel, Chicago, Wednesday, Feb. 9, 1927, beginning at ten a. m. The program in detail will be issued by Jan. 1, and may be obtained upon application to 1516 Mallers Bldg., Chicago, or Room 1119, 381 Fourth Ave., New York City. This program will include discussions of standards, curricula and the permanent place of the vacation school in the program of the churches.

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What is the educational function of the state? The next meeting of the Religious Educational Association, to be held in Chicago, April 26-29, will specialize on this and connate questions.

Among awakeners in the interest of prohibition, the *Life-Line*, published by the Burma W. C. T. U. and edited by Rev. and Mrs. Lee Lewis, Baptist missionaries, makes a whacking bid for first place. It lays on as vigorously as Mrs. Socrates Snooks, using largely material from the experience of the United States. Among other excellences it prints from THE BAPTIST recipes for summer drinks.

Churches wishing to build houses and seeking some novel way to raise money are invited to read this item of news credited to Mrs. Heptonstall, who with her husband labored nearly thirty years among the Bghai Karens at Toungoo. It is taken from the *Burma Baptist Bulletin*. "Several of the churches across the Dalo river are built with tiger claws," she says. "A firm in Providence, R. I., offered to buy well matched pairs of tigers' claws for Rs. 15, or \$5 a pair. With this money we bought tiger traps for the villagers. The first skin paid for the trap. The proceeds enabled the villagers to buy cross-cut saws. This was the beginning of wooden chapels in this region."

Long Island and New York associations held a missionary education conference at the end of September under the oversight of the Metropolitan Board of Missionary Cooperation. Nearly 500 people were at supper and enrolled in the various study groups. Rev. I. A. Hotaling was dean of the conference and Dr. E. C. Kunkle is director of the Metropolitan Board. Miss Mary L. Noble, Mrs. H. N. Hatch, Mrs. Perry Allen Beck, Rev. Robert V. Russell, Rev. Evan J. Shearman, Miss Edna Umstot, Miss B. Almyra Whitaker, Rev. William A. Hill, Mrs. Edwin H. Kinney, Miss Ida M. Cheesbrough, Miss Alice E. Jones, Miss May Huston, Dr. Arthur E. Harriman and Dr. Herbert J. White were the active leaders of the work within the conference.

A great life insurance company of New York is planning to make the week of Dec. 13-18 of this year "bequest week," during which time their agents are to specialize in promoting gifts through life insurance trusts for educational, missionary, religious and philanthropic organizations connected with the church. This is to be in cooperation with the Association of American Colleges, the Council of Church Boards of Education and the Federal Council of the Churches through the committee on financial and fiduciary matters, of which Dr. Alfred Williams Anthony is chairman. Last year this company devoted one day to this purpose, calling it "bequest day." On that day 335 representatives of the company interviewed 1370 prospects in the interests of 545 charitable organizations and secured fifty-seven applications for policies totaling \$169,500.

The University of Redlands rejoices that it has been placed on the approved list of the Association of American Universities, thus entitling its graduates to enter upon their Redlands credits any of the universities of the country for graduate work. The school has now twelve buildings and an enrolment of 550 students.

Waterbury, Conn., tried the experiment of a mission in which about 100 students and graduates of colleges and seminaries enlisted and served for two weeks without pay in a cooperative evangelistic campaign with the churches. Some of the prominent religious leaders of the country were brought in for special addresses. The purpose of the effort was to permeate the community with the spirit and message of the gospel rather than to secure additions to the churches. Fourteen pastors of evangelical churches in the city unite in a public letter of high and discriminating appreciation for the work of the campaign.

In a recent issue of THE BAPTIST occurs this sentence: "Arguments for tithing may be drawn from many sources, but the urge for it comes from the treasury of the church." A good reader challenges the statement as being in the nature of "a slur upon the practice." That it was not so intended may be understood from the fact that the writer of the sentence quoted is a habitual tither. But he has observed somewhat extensively that a church deficit, actual or threatened, is the stimulus to which appeal is often made for tithing. There is danger of being side-tracked from the fundamental principle to the temporary and utilitarian expedient. This danger confronts us in all kinds of Christian work. The sentence above quoted is apparently true in many cases, but of course not universally true.

Frank Watson Rogers, seventeen-year-old son of Rev. and Mrs. L. B. Rogers, Baptist missionaries of Toungoo, Burma, was accidentally killed in a game of football at Granville, Ohio, Nov. 19. He was a fine, positive and active Christian student in the Granville high school and a resident in the Fannie Doane Home for Missionaries' Children.

Greet the Yosemite Park church, perhaps the first of its kind. It is regularly incorporated with a board of directors composed of the following members: the executive secretary of the California State Church Federation, ex-officio; one Roman Catholic, who is appointed by the bishop of the diocese in which Yosemite is located; five Protestants from five different denominations represented in the California State Church Federation and approved by the federation. Any person may become a member of the church without affecting his membership in any other church. A plan is on foot to build and endow an edifice for the institution at a cost of \$500,000. Baptists are co-operating.

In the meeting to welcome the Baptist World Alliance leaders held in Westminster Chapel, London, Mr. Lloyd George was in his old form. The *London Chronicle*, reporting the meeting, said, "He is never so happy, so intimate, so free in his oratory as when he speaks to his fellow Baptists." In the course of his address, as reported, is this significant passage: "He hoped to see America a member of the league soon. When she came in it would make a vast difference in the league's power. It would be quite irresistible. As Baptists they knew the blessing of freedom, and they ought to insure it for men of the same faith in other lands." The hint opens a whole volume which may be profitably studied by those Americans to whom it is intelligible.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Bethlehem the End of the Trail

THE human mind is incapable of compassing the eternity through which the love of God has yearned. But while the countless ages of Love's quest baffle human apprehension, the fact that God has been and is searching for communion with man captures the imagination and stirs the emotions. What is this quest of Love? What has God been seeking through all the processes of the eternal love? Is there something in man that answers the divine quest, like deep calling unto deep? What is the final purpose of the search of God? These and other questions of similar import force themselves to the front as we think and write of the seeking God who through interminable ages has been and still is expressing an eternal determination toward the human.

There is wonderful romance in the thought that the material universe is but the embodiment of the immanent God who conducts his quest for communion with man. This quest is to be the purpose to which the whole creation turns. The universe with its creative energy always at work in the world, with its indivisible atom broken up into organized electrons, and with all the bulkheads between particular points of development removed, gives a vision of God as he becomes immanent in his own universe which is at the same time inspires with its thrilling spiritual implications. Looking at the material world in this light the inspired words of Genesis, "In the beginning God created the heavens and the earth," are enriched with a new significance.

But the quest of God is not only a movement of the Divine Will expressed through creation; it is also a movement of the Divine Grace coming down to the level of

every human heart and conscience. This is the only philosophy of history which will justify the Christian view as set forth by Paul in his memorable speech on Mar's hill. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life and breath and all things. And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live and move and have our being." God in his grace comes to man in creation and in history and meets him face to face whenever and wherever man "feels after him and finds him." If one nation among all the nations was specifically inspired to "feel after God and find him," it was not that that nation should have a monopoly of privilege, but rather that it should be the particular channel through which the searching God might reveal his inmost character to the whole world as he moved among men towards that focal point of human history in Bethlehem of Judea.

Bethlehem, to which God came in the person of Jesus, is the terminus of the quest of the Eternal in his search for communion with man, and at the same time it is the starting-point of a new revelation which shines forth with growing radiance throughout the earthly life of Jesus and beyond the earthly life of Jesus. As terminus and starting-point Bethlehem is the junction between the old and the new. As a grand stage in the quest of Love we cannot

make too much of the little town of Bethlehem. It was at this point that the great mystery—God manifest in the flesh—became a historical fact. The incarnation foreshadowed in so many ways in the Old Testament ultimately reached its full realization in Jesus of Nazareth. In him the Word became flesh, and God who had expressed himself in divers portions and in divers manners as he revealed himself to men in his search for that communion for which Eternal Love hungers, now spoke his message with fullness and finality. At last the Infinite Personality was incarnated in the sinless One who is the perfect flowering out of all creation and the ultimate coronation of all revelation. In Christ the self-revealing and world-redeeming Father found an incarnation complete, final and sufficient.

But Bethlehem is also a starting-point as well as an end. God's heart-hunger will never be satisfied and his quest will never cease until his eternal search for communion with man finds a universal response in the quest of men in search of communion with God. And communion with God is not a mystical experience only but also a social fellowship which expresses itself through the spiritual body of Christ, called the church. The church as described ideally in the New Testament is the model for all human society. It is through the church that the incarnation begun at Bethlehem must be extended until all the world shall feel the regenerating power of the Spirit, and the cross shall be acknowledged in life as well as in doctrine as the supreme symbol of the loving quest of God for communion with man.

Obtaining and Attaining

THE caption of this editorial is borrowed from a recent leading article in the *British Weekly* by the editor, John A. Hutton. He calls his message, "A Defence of Evangelical Psychology," and the heart of it is that the normal attitude of the soul according to evangelical standards is not the attitude of "intolerable strain," but rather the attitude of receptive calm. The purpose of the writer seems to be to place an exaggerated emphasis upon divine grace as contrasted with human effort in an attempt to account for the revival of interest in sacramentalism in England and the Christian science movement in America, and with a view to arousing a new enthusiasm for the traditional evangelical attitude of dependence upon God. The closing words of this unusual article summarize what the writer of it had in mind: "Attain—that suggests to me a man crossing the ocean with oars. Obtain—there you have a wind in your sails."

Doubtless it is necessary at times to call attention to the danger of losing the balance between faith and works. From the time that James in his epistle denounced faith without works to the hour when Hutton in his paper rebuked works without faith, the pendulum has oscillated between an emphasis on divine grace at one period and an emphasis on human effort at another. The happy medium seems to lie in a reasonable balancing of two forces which must be unified in action and experience if the highest results are to be secured. If the soul obtains the gifts of God by receptive attitudes in those hours of quietness and meditation which are so indispensable in vitalizing the devotional life, is it not that the soul may be energized to set the sails of the human craft to catch the favoring breezes

of divine grace and to manage the tiller so wisely in the exercise of human effort that the hope of attaining the ends for which the voyage of life should be charted shall not fail of full realization? If we obtain it in order that we may attain, and if we attain to any worthy goal in any worthy way it will be because we have obtained the necessary wisdom, power and love from the infinite source of every good and perfect gift. Paul's agricultural figure is illustrative here. He claimed to have planted the seed of the gospel in Corinth, and he acknowledged that Apollos had opened the irrigating sluice gates and watered the seed; but he was careful to enrich the picture by introducing the unseen force as "God who giveth the increase." The standard evangelical psychology for this day is the psychology of balanced action between "obtaining and attaining."

That Right Hand of Fellowship

THE right hand of fellowship is a beautiful and significant gesture. Like other customs of ancient origin it was early adopted by the Christian religion and lifted to the level of a formal ceremony expressive of admission to the richest fellowship to which a man may aspire. It was never placed on a level with baptism or the Lord's supper which have the direct sanction of the Master. But it appears to have scriptural warrant, for we read that James, Peter and John extended to Paul and Barnabas the right hand of fellowship as a token of their confidence and goodwill when there were grave doubts in the church at Jerusalem about the action of Paul in receiving into the brotherhood of the faith the Gentiles apart from the rite of circumcision (Gal. 2:1-10). From the beginning American Baptist churches seem to have observed this significant custom of giving the right hand of fellowship to new members formally received into the church, being the practice on the scripture reference already referred to. The observance is simple and almost informal. The word "gesture" expresses it better than any other word. It does not carry with it many of the rich associations or symbolical values expressed in the two New Testament ordinances, baptism and the communion. Indeed, it is regarded not as an ordinance but rather as a custom which churches are free to follow or not to follow, according to their own discretion.

However, if the custom is worthy of being perpetuated, why should it not be enriched by making the language of the soul which it is designed to speak more expressive than the often hurried and always brief greeting of a pastor to new members just before the communion? Since the right hand of fellowship is a sacred symbol of a community friendship in local church service is it not worthy of a better technique than it usually reveals? We do not here attempt to outline a program for the observance of this religious custom but we would make bold to suggest that a committee of competent pastors should get together with a definite aim of working out a technique of extending the right hand of fellowship which would enrich the custom without destroying its simplicity and which would invest it with a uniformity of grace and dignity not now in evidence in most Baptist churches.

The World in Transit

An interpretation of significant events in the light of Christian ideals

When Shall We Celebrate a Revolution Such as This?

The World Alliance for International Friendship through the Churches proposes a "Draft Treaty of Disarmament" by which governments shall reduce their armaments to the requirements of a national and an international police force, renounce the use of national armaments for any international purpose whatsoever, and substitute for the departments of war and navy a bureau of international cooperation. The draft is sufficiently elaborate to cover the practical points involved in such an arrangement. Its proposal is a thrillingly hopeful approach to a peace program. Something like this is coming fast. The sheer joy of such a prospect brings one's heart into his mouth.

The Brother Finds that the World in Transit Wobbles.

J. L. Snyder, an attentive and valued reader of THE CHRISTIAN, suggests two errors in the issue of Nov. 27. On page 1270 the statement is made that Rev. Ola Hanson has completed his translation of the Bible into Karen. His work has been done among the Kachins instead, and the translation is in their language. On page 1275 is a reference to a pamphlet indorsed by sixty-six American citizens dealing with the question of independence for the Philippines. Mr. Snyder has lived in the islands and he challenges the general sentiment of the paragraph. He thinks that American domination in the Philippines has conferred no benefits. The Filipinos would themselves probably prefer the same. The general question of the value of independence to the Philippines is referred to those who know the facts. But much more is involved. Why does the United States remain in the Philippines and what does our government propose to do there? The paragraph under review raised that question, and called attention to the reason upon American liberty involved in the answer. Is it government there to do the Filipinos good or to "do" them well? They may be able to survive the latter mission, but can we survive it? Mr. Snyder would oppose sending over the islands to exploitation for self and power. It is the danger and the whole point of our warning.

Christians Cannot Outlove Those They May as Well Quit

J. C. Hutchison suggests the idea. In the *Atlantic Monthly* he discusses the apparent failure of Christian missions to make headway among Mohammedans. And he tries to account for it. Such a phenomenon, he thinks, infers either that Christ has met his match in Mohammed or that the followers of Christ have done so. If Christ has failed, Christianity is already a passing mission. If Christians have failed, it is time for them to renew their message and their method. He reasons that in doctrine, ethics, religious experience and church life, Christianity has no such evident superiority over Islam as to convince and win the followers of Islam. The argument on these points has been tried out. There remains, in his opinion, one untried resource. It is Christly goodwill. The only hope of winning the Mohammedan lies in carrying into personal, community, industrial, national and international relations a real fellowship of brotherly love that Islam cannot match. The suggestion needs study. It may also have value for the determination of the whole missionary policy of Christianity. If the disciples of Jesus cannot outlove the disciples of Moham-

med, Islam may be pardoned for giving Christianity the cold stare.

Ford's New Army of Five Thousand Boys

Once more Henry Ford is in the news. It is said that he will employ 5000 boys between the ages of sixteen and twenty, put them at men's work and pay them "independence" wages. The reason assigned is that he wishes to prevent them from drifting into vicious ways by giving them employment. The project looks beneficent and commendable. But questions arise. Will the plan deprive 5000 men of jobs? Will it lure away from school hundreds of boys who ought to remain there? Will it forever condemn each of those boys for life to the single mechanical operation of screwing a particular nut on a particular bolt? Will the payment of an "independence" wage to these boys obviate the necessity of paying a "living" wage to an equal number of men? Perhaps Mr. Ford has already considered these matters. His experiment will invite study. But contemplate a system of industry in which there are thousands of boys whose employment has not been provided for already without waiting for the generosity of Mr. Ford. Perhaps he is pioneering an order in which there shall be no jobless boys or men.

Putting Heart into Men Aids in Putting a Hole into the Ground

Scientific management shows a new face in the experience of the Great Northern railroad, as told in the *Engineering News Record*. The company is engaged in boring a tunnel seven miles long through the Cascade range. Such work at its best is hardly the equivalent of a June picnic. But some man who understands people is in charge of the enterprise. The crews are organized so as to compete with one another in the quality and amount of work done, and by bonuses and other incentives they are so inspired with the idea that they go to the job much in the spirit of a game of football. They are not merely grubbing for wages, they are creating a great work of human genius. And they discover the joy of it. Pioneers of Ohio who with a whoop organized competing teams of log-rollers would be able to understand such an arrangement. When competitive work takes the place of competitive graft, industrial society will rediscover itself.

Will the Green International Fight the Red One, or Join It?

R. H. Markham in the *Christian Register* sketches the rise of a formidable agrarian movement organizing throughout Europe to improve the condition of the peasants. This movement has been in progress for only a few years, but it now practically dominates eastern Europe from Finland to the Aegean sea. It is aggressive, purposeful and growing. Its aims in general are political powers for the villagers, redistribution of land, supplanting private merchants with cooperative village organizations, adapting education to village needs, wholesale village improvements, state ownership of public institutions, republicanism, international peace, no standing army, separation of church and state, the popularization of culture and the spread of literature among the peasants. The movement has a regular international organization. This "Green International" is growing up side by side with the "Red International." What of the future? Will they fight each other, or will they join forces to rule Europe?

The Housing Problem in Bethlehem and Elsewhere

We must discover a solution for that spiritual housing problem that afflicts us all.

BY ROBERT A. ASHWORTH

IT IS evident that when the census of Cyrenius summoned the citizens of the Roman province of Syria to their home towns there was a serious shortage of room in Bethlehem of Judea. Too many people wished to find lodging there, and the accommodations were insufficient. The village inn, built for the usual and normal needs of a quiet community, was not adequate to meet this new influx. So, for those for whom above all, at this distance of time, we could wish that shelter might have been provided, no room could be found, and they took refuge in the barn. Joseph and Mary, the most important people there, were crowded out. Thus Jesus Christ was born in a stable, and the innkeeper failed to entertain the guest whose presence would have conferred eternal honor upon his house.

This is an aspect of a problem which has since recurred in one form or another over and over again, and which has never been more critical than at the present time.

We have become most acutely aware of the housing problem since the world war. Our cities are overcrowded. There is not room for the people who want to live and labor there. It is said that we must stop building skyscrapers because the streets, devised for carriage traffic, are not wide enough to provide for the new vehicles of the crowds who now do business in them. Houses and tenements are rising on every side but do not keep pace with the population. Thus many people, among them excellent people and potential good citizens, are crowded out.

Over-Crowded

But it is not only in the inns and hostels, office buildings and streets that room is lacking for the needs of modern life, but the capacities of men are overstrained in our day. The bodies and minds of men having developed for the most part through quiet millenniums, simple and unhurried, during which little happened, it is not remarkable that, being adapted to such comparative calm and inaction, both body and mind are sorely put to it in these days when so much is happening, and so fast.

The bodies of men are not fitted to endure the speeding-up processes that characterize the commercial life of our time. We are told that heart disease and nervous prostrations are increasing. The activities of men are overstrained. There is neither time nor strength to do all the things that are demanded: so much business to be done, so much running to and fro!

The world is too much with us, soon and late,

Getting and spending, we lay waste our powers.

The strain is even greater upon the intellect. The minds of men are overcrowded. From every direction impressions are seeking entrance—from the public press, books without number, the popular magazines, the radio, as well as from public speech and personal intercourse, the main sources of information in the past—and the minds of men cannot contain them all. Many ideas merely impinge upon the mind and bound off. The mind, like the inn at Bethlehem, is filled to capacity, even to standing room, and among the ideas that fail to gain an entrance and entertainment are sometimes those that are most significant and essential. When any house is overcrowded some things are crowd-

ed out, and they may be the things to which it would be supremely worth while to give place.

The sense of mystery is being crowded out of life. There are those ready to explain everything to us in a few, short, simple formulae—the supernatural in terms of the natural, the spiritual in terms of the material, all that is unknown in terms of the known, even the mystery of human personality in terms of mechanics—so it is suspected that mystery is only another name for ignorance.

The sense of dependence is being crowded out. Our generation has become competent, to its own way of thinking; every physical need has been so fully met that the power of the human hand has been so multiplied by machinery that many think men are quite able to take care of themselves without outside aid from any source.

The danger is, therefore, that God, whom we find in Jesus Christ, and who answers to this sense of mystery and dependence, will be crowded out of modern life.

Thus only the simple shepherds saw the Christ on the first Christmas day. The result of too much serving of tables, too much engrossing business and money making and too little watching and contemplation of the stars, for which the shepherds found leisure, was that the innkeeper of Bethlehem spent Christmas without Christ. There are doubtless thousands today, with less excuse, who will do the same. Their lives are too crowded with secular thoughts and interests, too well content with the abundance of things to enjoy, either to find room or to feel a need for the Christ child!

Some months ago President Coolidge discoursed upon what he called the "new materialism." What is this new materialism as distinguished from the old? The old materialism declared that there was but one reality, matter, and that the universe was composed of it, and that matter was made of atoms, irreducible, indivisible, impenetrable, unchangeable. But modern science, as Lord Balfour has said, has lately "knocked that theory into a cocked hat." The old atom, the final stronghold of the old materialism, has irrevocably gone and in its place we have—no one seems to know exactly what—centers of energy, perhaps. "When Berkeley said there was no matter," ran the old materialist's sneer, "it was no matter what he said." But today matter seems to be dissolving into what we have always thought to be the attribute of spirit.

Unworthy Guests

What is the "new materialism"? It is not a theory but a mode of practical conduct. It is a new way of estimating values, an undue emphasis upon things, the products of human ingenuity. It is excessive regard for money and what it will bring, fine houses and fine clothes, good dinners, eight cylinder automobiles, servants and all the ease and luxuries that life can furnish. Mr. Coolidge remarked that the only cure for the new materialism is religion. The new materialism is crowding religion out. The way to enjoy the presence of God in the home of the soul is to get rid of some of the guests that now occupy it and make room for him.

In my own city certain elements strenuously protest against the singing of Christmas carols in the schools. They want no mention of "Christ the Redeemer." They

want the good-will of the Christmas season, so they say, but not the Christ who inspires it, and from whom it flows. You cannot save the Christmas spirit if you exclude the Christ. There are multitudes who, throughout their lives, crowd the Lord Jesus out. They want peace in their own hearts and often lack it; they want good-will in the world about them and observe how scanty is the supply of it; but they will not make room for Jesus. But "peace and good-will" depend upon his presence.

We must not make this capital error. We are busy, or we think we are, which is much the same thing; our time and energy are fully occupied. Guests throng our

doors and clamor for admittance. The space available is strictly limited, only a fixed number of "units of attention" for any man as Herbert Spencer long ago reminded us; but we must find room for the Christ. We must discover a solution for that spiritual housing problem that afflicts us all. The happiest solution will be to make the whole edifice over to him. Let him have it all; there still will be room for you? He will take you in with him. Paul found it so. "I live," he said, "yet not I, but Christ liveth in me!"

*There is room in my heart, Lord Jesus,
There is room in my heart for thee!*

Where Angels Sang

"There is born unto you this day a Saviour."

BY THOMAS JEFFERSON VILLERS

THE story of the shepherds and the angels and the Christ Child never grows old. One memorable day started for the scenes of the first Christmas. It was only five miles south from Jerusalem to Bethlehem. On the road I met a picturesque train of laden camels, such as may have conveyed the wise men in the days of Jesus. Passing a large white tomb, where it is supposed that Rachel died and was buried in the way, I saw straight ahead, perched on the crest of a long ridge, a small city built of limestone, with flat roofs, the slopes of the ridge dotted with olive trees and terraced with vineyards, while here and there patches of pulse and field lilies, tulips and poppies, lighted the landscape with a blaze of scarlet and yellow, purple and white.

To the east lay the fields where Ruth gleaned in the barley harvest, and where later the shepherds were keeping watch over their flocks by night. The skies that bent above me were those that once glowed with a supernatural splendor when the angel choir struck its harps of gold. Built over the cave, which held the manger, stood the Church of the Nativity, perhaps the oldest Christian church in the world. Between monolithic pillars of reddish limestone veined with white, I walked from the entrance to a stairway leading down into a rock cavern, forty feet long, twelve feet wide, and ten feet high. There at the cradle of the world's hope I felt by a silver star sunk in the stone floor, where I read a Latin inscription: "Here of the Virgin Mary Jesus Christ was born."

Then in memory the centuries came thronging back, and I recalled that in the fulness of time there was a strange convergence of two worlds toward that little city. Far away in the East, certain students of astronomy saw a new star, betokening the advent of a new king. Loading their camels with gold and frankincense and myrrh, these magi (whose names, according to tradition, were Melchior, Balthazar and Caspar) began to follow the stellar messenger. About the same time, a husband with his wife was leaving his humble home in Galilee for the same destination. The wise men were attracted by the star; Joseph and Mary driven by an imperial decree. Before starting from Nazareth, Mary had been visited by an angel, who assured her of a child that should save his people from their sins, and of whose kingdom there should be no end. At the close of a three days' journey the travel-worn man and woman climbed at nightfall into crowded Bethlehem. Finding no room in the inn, they sought shelter in a stable. In the upland pastures nearby lay some shepherds, "nursed in devout and lonely thought," keeping

watch over the temple flocks. As the silence of the night deepened, another world was witnessing stranger sights than a stabled family, a group of shepherds and a gleaming star. Behind the curtain that veiled the spirit realm angels were preparing to sweep down the highway of stars and herald the birth of the long-expected Saviour. Suddenly the clock of the centuries struck the appointed hour. A dazzling effulgence such as never illumined the Bethlehem hills enswathed the shepherds. In their terror an angel, the one "mid bright ones doubly bright," appeared with a message which must have fallen like a sweet benediction on their quaking hearts: "Fear not; I bring you good tidings; there is born unto you this day a Saviour." And then a multitude of the heavenly host caught up the strain, singing that sublimest of all Christmas carols: "Glory to God in the highest, and on earth peace, good-will toward men."

The music ceased, the angels disappeared, and the unwonted radiance faded into the light of common day. But the anthem of glory and peace and good-will which the angels sang that night has never died from human hearts, and the gospel of great joy which the angelic evangelist brought is still charming and gladdening all peoples.

The angels brought more than tidings of joy. Theirs was good tidings of great joy. And this was the tidings, that Christ was born. That meant God and man united. That meant manhood redeemed. No wonder the heavenly multitude sang a new song. "Glory to God in the highest" was an old hymn. They had sung that at the creation. Now they beheld their Creator partaking of flesh and blood, that in all things he might be made like unto us; and they added this new strain, "on-earth peace, good-will toward men." No wonder the shepherds published the saying that was told them. This Child was a Saviour! No wonder they hastened from the fields to the manger, and thence returned, glorifying and praising God for all that they had heard and seen. They had heard angelic choirs. They had seen the incarnate Lord.

One day just before Christmas, Spurgeon was heavy in spirit. London's atmosphere had greatly depressed him. He felt that no lark could pipe to skies so dull and grey. But a thought struck him and filled him with gladness. It was this, that the joy of Christ's birth belongs to those who tell it, for the angels who spoke to men were exceedingly glad. He thought of this and whispered to his own heart: "As I shall repeat the story, I shall take the license to rejoice myself, rejoice

if for nothing else than that I have such a message to tell." Next morning as he stood before a vast throng and discoursed on the great birthday, he exclaimed: "Oh, joy, joy! There was born into this world a man who was also God." Let us tell the story as gladly as did the angels. Having seen him in his glory and now in his humiliation, they could not express themselves in dull prose. Their speech all flowed to music. It is a message worthy of praiseful and perpetual repetition. Let us publish it as joyfully as did the shepherds. They first got their ears open—they listened to the angels' song. Then they got their eyes open—they saw the Babe in the manger. Then they got their mouths open—they trumpeted abroad the good news.

This evangel of great joy was first given to shepherds, a few simple-minded men, engaged in a humble calling. The annunciation to these lowly watchers was entirely consonant with our Lord's whole earthly career. He was born not in a palace, but in a barn. No crown bedecked his forehead. No wardrobe of purple or fine linen awaited his advent. And yet the swathing bands of peasants could not conceal his royalty. Hallowing childhood, he then ennobled honest toil. Socrates taught that the hand hardened by toil was marked by disgrace. Cicero declared that the workshop could contain nothing befitting a gentleman. The Son of Man wrought at the carpenter's bench, and yet is recognized as "the first true gentleman that ever breathed." He associated with fishermen and was heard gladly by the common people. He had no place to lay his head either in life or in death. The cross had no pillow, and he was buried in a borrowed grave. He was no aristocratic Christ. He came to preach good tidings to the poor and to set at liberty them that are bruised.

The Guiding Star

The shepherds were about their ordinary work. They were in the place of duty; and while there they heard the angels sing. Heaven is always near the dutiful. The peril of this age is that men will not leave the sheep long enough to investigate the Christmas message. They will not quit their business long enough to test by experience the truth of the incarnation. They are like Babouscka, a woman whom, the Russian legend tells us, the three wise men on their way from the East found in a humble dwelling in a little oasis engaged in her household duties. They tried to persuade her to accompany them in their quest of the King. She pleaded her work as an excuse for delay, promising to follow them later. But alas! when her work was finished, not only had the magi disappeared, but the guiding star had faded from her sight. Let not the cares of the world and the deceitfulness of riches and the lust of other things prevent a visit to the manger. Come near, kneel and worship him who was born unto you a Saviour. Open your treasures and offer to him your gifts. The star again appears for you and hangs trembling over his birthplace. The angels again descend and sing their cradle-hymn of peace and good-will to you. Like the shepherds say, "I will go now and see this thing that is come to pass," and tomorrow you will return to your work, glorifying and praising God.

The song of the angels dissipates fear. Its first command is, "Fear not." Its keynote is "great joy." The shepherds were sore afraid when the glory of the Lord shone round them. The mysterious sighing of the night winds, the blood-curdling cry of the jackals, the creeping shadows that made the pastures a valley of death-shade, had no terrors for these men. But the sky

afire with God made them tremble. They did not love darkness, but they feared such light. From time to time memorial there seems to have been a conviction that any supernatural manifestation is to be dreaded, that it forebodes some ill. When, therefore, the herald angel, instead of unsheathing a sword bathed in heaven, let fall the comforting command, "Cease to be afraid," it sounded like the dropping of sweet-smelling myrror. "I bring you good tidings," he said, "the days of fear are over; the morning of joy has dawned; this the sign to you—a babe wrapped in swaddling clothes." They could not be afraid of a babe; and going with haste, they found the child, and their fear was changed to praise.

The first Christmas morning did more than dissipate fear. It brought salvation. "There is born to you this day," the angel declared, "a Saviour who is Christ the Lord." Russell Sage told us that thrift would save the world. Materialism rotted the Roman world. There is no salvation by character. The attempt to save man by culture ended in starless night. Philosophy and ethics sank back into despair, crying with Plato: "We shall wait for a divine man." That Divine Man came. It was not thrift or culture or philosophy or ethics that the shepherds found in the manger. It was God become flesh. It was Jesus, who saves his people from their sins. And there is no salvation in any other.

A Gospel of Great Joy

He is here called Christ, the anointed one. He was anointed as prophet, to interpret to us the mind and heart of God. He was anointed as priest, to offer on sacrifice for sins forever. He was anointed as king, that he might occupy the throne room of our life, and bring into blissful subjection our every thought and action. Being prophet, priest and king, he is the perfect Saviour who brings a perfect salvation. He is able to save unto the uttermost, unto every completeness, those who come to God through him. On his natal day when the angels sang, God came into humanity. Now humanity is in the Godhead—is there in the person of our Christ "who suffered our temptations, experienced the full pulse of our pain, sighed with the feeling of our sorrow, wept by a mortal grave, and at last felt upon his brow the night-dew of death." Is not this a gospel of great joy?

This perfect salvation is offered to all, the good tidings to all the people—to shepherds, engaged in the lowly toil; to the heavy-laden, with their restless hearts and their sweat-beaded brows; to the herd of narrow foreheads, who (the scribes declared) were accursed because they knew not the law; to Joseph, the rich counsellor; to Nicodemus, the learned Sanhedrist; Zacchaeus, the chief publican; to Matthew, sitting at his tollbooth; to Peter, mending his broken nets; Bartimaeus, his eyes rolling in irksome night; to the widow of Nain, looking through the blinding veil of her grief; to Jarius, when his only daughter lay dying; to Mary and Martha, listening to the voice of life calling their brother from the grave. He is the accessible Christ. He was so at his birth. No royal guards pushed back the shepherds and the magi from the stable door. He was so during his life. The hem of his garment was ever trailing where the needy might touch it. He was so in his death. On the cruel tree, his hands, extended wide as mercy's span, pointed his messengers to the uttermost part of the earth.

Mark well, however, that while the good tidings are offered unto all, the great joy becomes the possession of only those who believe. Christ's salvation is limited to believers. This natal day, which has transformed the life

f the world, may pass and leave in you no increment of faith, no deposit of spiritual blessing. The shepherds saw and believed; but the Bethlehemites went unconcerned about their work next morning as if nothing unusual had occurred. The magi, seeing the star over his cradle, rejoiced with exceeding great joy; but Herod was troubled by the tidings of a new-born king. We have our hope, Paul says, set on the living God, who is the Saviour of all men, especially of them that believe. This, then, is the practical question today. Do you believe? Is Jesus born unto you? Can you say with the Virgin-mother, "My spirit hath rejoiced in God my Saviour?" If so, you may strike the loud cymbals of

delight. If not, this joyous anniversary can mean little more to you than the hanging of a few holly wreaths, the trimming of a few evergreen trees, the eating of a few extra dishes, and the exchanging of a few perishable presents. Make the story true to yourself by experience. In your investigation of the nativity, go to the right place. The shepherds went to Bethlehem and were enlightened. Herod sent to Jerusalem and was mystified. You cannot find in the natural an explanation of the supernatural. Receive Christ with adoring faith, and sing with Tennyson:

"Thou and peace to earth were born,
Good-will to me as well as all."

A Modern Decalogue for Parishioners

By GROVE A. GRUMAN, A LAYMAN

THOU shalt not expect thy minister to be a perfect man. If he were perfect, he would not understand his parishioners well enough to minister to their needs.

Thou shalt not accuse thy minister of trying to run the church. If parishioners were capable of conducting a church, it would be foolish to employ an expert to do it.

Thou shalt not expect thy minister always to agree with thee. He is employed to teach thee and to correct any false ideas thou hast along spiritual lines.

Thou shalt not watch for mannerisms or errors of speech or style in the pulpit. Thy minister is not employed to teach Delsarte or rhetoric, but to preach the gospel to thee.

Thou shalt not fail to present to thy minister any bouquets thou hast in reserve for him. When he meets thy expectations, he deserves the comfort of knowing it.

Thou shalt go to all the church services prepared to be

pleased and blessed. Thus shalt thou help the minister and the service, and thyself carry away a blessing.

Thou shalt not fret thyself when thy brethren are chosen before thee for official honors. Office carries labor and responsibility, and a right attitude may make thee more useful than thy official brother.

Thou shalt always speak well, or not at all, of thy minister, thy church, and thy brethren. It is not always easy to speak favorably, but not to speak unfavorably requires only silence.

Thou shalt contribute as cheerfully of thy time and means to thy religious as to thy secular life. Thy joy of thy religious life will be in exact proportion to thy contribution thereto.

Thou shalt not demand of thy minister or thy brethren more exemplary conduct than thine own. It is as a leader in righteousness, rather than a follower, that thou shalt most honor thy Lord, and be most honored of him.

What If It Be True?

By ROBERT WHITAKER

AND what if it be true, this yuletide season
We make so much of now,
This feast of love, and of all kindly reason
Beside the gift-filled bough
Is older far than all our glad, sweet story
Of Jesus' lowly birth?
What if it comes from ages dark and gory,
When man first knew the earth?

What of it, if indeed our pagan fathers,
Teuton and Viking wild,
Gave us the rootage of this lore that gathers
Today around the Child?
Gave us the yule log, fir tree, friendly token,
Even our Santa Claus,
Before one word had ever yet been spoken
Of Jesus and his cause?

It may be Christmas is but the survival
Of early man's delight,
When winter's solstice marked the sun's arrival
At the storm season's height,
And so gave promise of the new creation
The springtime would bring forth;
What wonder theirs was such far-flung elation
Who came from out the north?

Pagan they were, and what are we but pagan,
Judged by life's common way?
Although we own not Thor, or Jove, or Dagon
Gods of this later day?
Since still the wildness of the winter rules us,
Coldness and death and storm,
Except that now this Christmas solstice schools us
To nobler, finer form?

We also greet with joy the season's turning,
And hail the coming spring;
But now we look with more than nature's yearning
For leaf and bud and wing.
We seek a world of humankind made over,
A spring that will not fade,
Shaped to the likeness of that heaven-born lover,
Mothered by Bethlehem's maid.

Aye, it is old, this wondrous Christmas story,
Old as the age of man:
Old as that moment when the dream of glory
First in his heart began.
And it has cultured from those fables olden,
From seedlings of the storm,
The dream that yet shall be, the city golden,
With Bethlehem's babe the norm.

Shall We Kill Our Fighting Spirit?

The demand of the hour is that man's fighting spirit be turned from the destruction of man to the destruction of things that harm man.

BY W. EVERETT HENRY

AUGUST, 1914, shattered the dream of many that a war between civilized nations had become improbable, if not impossible. The years 1914-1918 shattered other dreams of conquest and of power and brought into greater prominence the dream of a warless world. The United States flung itself into the war to make "the world safe for democracy." The feeling was that we entered the war "to end war." But the war, instead of making the world safe for democracy, brought forth a new brood of dictators. Instead of a war to end war it seems to have been a war to beget war. And yet we are assured that another such world war, with the still more deadly gases and guns which are ready to be loosed for man's destruction, will wreck civilization. Must we, then, in order to save civilization, kill our fighting spirit?

If we are in a strait betwixt these two, if we must either lose our civilization or kill our fighting spirit, then the probabilities are that we had better begin right now to prepare ourselves for savagery. The fighting spirit is too deep-seated in man to be removed easily or quickly. There is not time enough left to carry the process through. We should have begun three generations ago. Man's fighting spirit, if it can be killed at all, will certainly die hard.

Even if there were time to carry through a process of teaching that would destroy our fighting spirit before another great war came upon us, would that save civilization? What would happen to this fabric man has so laboriously built up, and which we call civilization, if man were deprived of his fighting spirit? Would not the destruction of man's fighting spirit just as inevitably, if more slowly, destroy civilization as another world war? What sort of a spineless, good-for-nothing species of animal would man be if he had no disposition to fight?

Destroying to Build

Is there, then, no way to preserve civilization? Must man again be thrust by fell circumstances of his own creating into another Dark Ages? Surely not. There is a way out if we will but walk therein. The demand of the hour is not that man's fighting spirit be killed, but that it be utilized; that it be turned from the destruction of man to the destruction of things that are harmful to man. The factors in human life that are harmful are numerous and terrific in their baneful effects. In combatting these factors man's fighting spirit can find full activity for many a year to come and always to the betterment of human life.

Poverty is still with us, even in the United States. Investigations made in 1920 led to the conclusion that sixteen million people in the United States lived in unfit homes. Authorities tell us that 5 per cent of our population—more than five million people—lives in real poverty year after year. The annual economic cost of poverty to the people of this country, the wealthiest in the world and probably with the least poverty per 100,000 population, is estimated at \$946,000,000. This is more than double the cost to this government of the Spanish-American war. But the economic cost of poverty is only a small part of its pernicious total. What shall be said of the physical suffering it entails annually

—the gnawing of hunger, the cruel clutch of cold, the throbbing pain of disease? Or the mental suffering of parents who must watch children grow up into impoverished youth, and of the youth who must sacrifice ambitious ability to care for prematurely broken-down parents? There should be no poverty at all in the United States, but it will require a display of fighting spirit on the part of a large number of American citizens to eliminate this curse from our national life.

Then there is the fight against disease. Much progress has been made, but much remains to be done. The average life expectancy has been raised to fifty-six, a gain of fifteen years in the last fifty-five. This gain, however, has been brought about for the most part through the preservation of baby and child life and the lowering of the tuberculosis death rate. Some diseases have been largely mastered, but cancer and the degenerative diseases of the heart, blood vessels and kidneys are greatly on the increase. The inroads of disease on human life, happiness and efficiency are gigantic.

An Aggressive Foe

According to the well-known figures of the American Public Health Association, of the population of this country only 19,500,000 are in full vigor of life; 37,500,000 are fairly well, while 45,000,000 are physically deficient. Of these last 1,500,000 are tubercular, 2,000,000 to 3,000,000 have malaria and hook worm, 3,000,000 are sick in bed daily, and 1,500,000 die annually. It is estimated that disease costs the people of the United States every twelve months \$4,105,954,930, a sum larger than the total cost of the civil war, and more than enough to meet all expenses of the government for the current fiscal year. Appalling as is this economic cost of disease, it becomes a minor consideration when we begin to value the human suffering caused by disease. The pain and the fever and the dull distress of those in the grip of disease, the constant anxiety in the minds of these and of those who love them, the dreadful penalties placed upon helpless children—who would venture to put a money value on these things?

Here indeed is a field for our fighting spirit. What has been accomplished makes us sure that further achievements are possible. And how urgent are some of the situations which confront us! Feeble-mindedness seems to be increasing in our midst. But why should not the 700,000 feeble-minded in this country be cared for so that in two generations feeble-mindedness would practically be eliminated from our national life? Again, venereal diseases kill 300,000 people in the United States every twelve months; that is, about one out of every five deaths in this country is due to these shameful diseases. Yet these diseases are not only entirely preventable but are unconscionably disgraceful—an unmitigated reproach not only upon our morality but also upon our intelligence. Kill our fighting spirit. Why not turn it into the fight against disease?

But the field for our fighting spirit is larger still. Vice is rampant. Like a mighty maelstrom it tugs at all classes of society and gathers at least a few victims from all quarters. It is like a great infection in the body politic from which all parts suffer. The economic drain from vice is almost unbelievable. According to

Bower's careful estimates in "The Economic Waste of Sin," narcotic drugs cost us annually in round numbers \$400,000,000, prostitution \$530,000,000, alcohol \$825,000,000, crime in general apart from these \$3,330,000,000. These total \$5,085,000,000. If to this total is added the annual cost of that greatest of national vices, war, the aggregate reaches the astounding total of \$8,939,000,000. The total cost of all the wars in which the United States engaged prior to the great war and including the revolution was only a little more than \$5,000,000,000. Vice, apart from expenditures on account of war, is costing us every year a sum larger than this by \$85,000,000. If we could save the present yearly cost of vice including war, in less than three years our whole national debt could be paid from this saving alone. Or take a still more concrete illustration. Every three years vice, including war, is costing us enough to build 1,072,680 miles of good road at \$25,000 per mile, more than enough to checker the whole land area of continental United States (including Alaska) with improved roads ten miles apart.

Here again we must think of the human suffering involved in this carnival of personal and collective vice. What words can adequately depict the living death of the inebriate and the drug addict, or the anguish of relatives and friends who must watch them thus die? And the horrors of war as they were unrolled before us in 1914-1918 and as they still exist in our midst to this day—what shall be said of these? Surely all this pain on human wealth and welfare is utterly without reason and thoroughly diabolical. Such a condition demands a fighting spirit of the first order and can be met by nothing short of it. For the sake of humanity, strong men must stand in the breach here and fight.

What, as a nation, might we not accomplish if we could save the \$13,568,000,000 which we annually waste! This sum is equal to one-sixth of the total production of this country. It is 150 per cent of our total annual increase in wealth. If it were not for this waste, instead of accumulating wealth at the rate of \$8,000,000,000 a year the rate would be over \$20,000,000,000. This yearly cost of sin would build over two million houses at \$6500 each, thus providing accommodations for ten million people. It would pay the entire national government budget for more than four years. It would carry all national, state, county and municipal expenditures for approximately one year and ten months. What educational institutions could be built, what public improvements effected, what alleviation of human suffering obtained, what uplift of humanity achieved, if we could stop this waste.

And if we do not stop it, what then? Can any nation endure such waste year after year and continue to exist? We stand with our backs to the wall. It is not a time to think of killing our fighting spirit but to find ways of utilizing it in the fight for righteousness and the possibility of continued existence as a civilized people.

Altar or Pulpit

By H. L. STETSON

BEFORE the Methodist ministers of Chicago Rev. George Craig Stewart, rector of St. Luke's Episcopal church, is reported to have said that "the Catholic movement, tending to one great united church, is sweeping Christianity like a veritable flood The intention of the Lord in history was that there should be one great, unifying church with one great teaching." Perhaps; but we have not noted any such flood toward Catholicism, or

toward one universal ecclesiastical organization. And the teaching of Jesus in its very nature prevents any "one great teaching" for every person, for it is the very essence of the Christian religion as taught by Christ to start people to asking questions. They cannot do that without differing in the conclusions which they reach. Christianity ceases to be vital when there is uniformity of teaching. There was "one great teaching" in the Middle Ages; then the religion which Jesus taught almost died. It was smothered by uniformity through one all-dominant church.

We are told by a high authority that "Protestantism emphasizes, in the main, preaching. The Catholic church emphasizes the altar, the sacramental character of life." Very true; but by preaching Protestantism has won its way. Luther, Calvin, Zwinglius, Knox, Wesley, Whitefield, Edwards, Beecher, Spurgeon, Moody, Phillips Brooks, with hundreds of others, taught the people through the spoken word and brought Christianity into vital relation with the lives of tens of thousands. They were like Jesus in that they taught the people. The name given to him in the Gospels is that of Teacher. Protestantism put the pulpit over against the altar. Has the time come to substitute the altar for the pulpit? Do people still need to be taught, or do they need, more than teaching, ritualistic ceremonies, such as are found in Catholic and some Episcopal churches? Here is the fundamental question which faces all churches today. If teaching is the great need, then the preaching in our Protestant pulpits ought to be made the strongest feature of public religious services. Much is lacking in the power and fervor which ought to characterize it. Which shall we emphasize, the pulpit, or the altar?

Christmas Chimes

By MARY P. DENNY

SOFTLY chime
The bells of time,
Bells of gladness,
Peace and light,
Ringing, ringing
Through the air
Chimes of light and gladness.

*Softly chime
The bells of life,
Through the dark they vibrate,
Tuned with raptures of the skies,
Borne through realms supernal.
Hear them ring through the air
Out of darkness into light.*

*Chiming, chiming through the air
Borne by notes celestial,
Tones vibrating with God's love
Peace and happiness to men,
Echoes of the far unseen
On a waft of angel wings,
Notes of life eternal.*

*Softly chime
The bells of life,
Out of darkness into light,
Radiance of eternal day,
Hope eternal, faith supernal.
Christ incarnate unto man,
Faith and love victorious.*



The Devotional Life



The Hearts that Cradled the Christ

BY DANIEL G. STEVENS

JESUS was cradled in a manger. Some recent writers seek to prove themselves realistic in description at this point in the narrative—not only prose writers such as the Italian Papini, who comes from the manger-side with the reek of the stable on the breath of his description, but even a poet, John Peale Bishop, in his verses on "Twelfth Night" (Scribner's December, 1923, p. 672), has these lines:

*I . . . came at last
On a low hutch propped in an alley-
way;
And stretched aside as one by one
they passed—
Those stilted mages mitred in stiff
blue—
Under the sagging beams, between
the stalls.
Stifled with stable smells and fug I
saw
(Nothing were clearer in the scrupu-
lous day)
The rigid drooping of their painted
palls
Over the crib, where on a toss of
straw,
Swaddled in rags, to their abasement,
lay,
Not the pedantic god whose name
they knew,*

*But a small child petulant with cries.
Doubtless one might find muck
and unpleasant odors about a stable
if one sought for such things.*

Sniffing for Taints.

But why turn aside to sniff for such taints in the air and to look for unpleasantness underfoot when our real guides, the Gospel writers, are pointing to surroundings much more significant? It is wholly unlike the Gospels to dwell much on the physical side, the material aspect, of things. It is the style of modern writers to use much of



their strength on such descriptions as significant.

Jesus was cradled, it may be on straw or hay, in a manger. But the greater fact is that he was cradled in love; about him were tenderness and reverence. Those who touched him were gentle, considerate, hopeful of great good he might do and be. When evil threatened him harm, love stood between to do its wisest and utmost. Not only Joseph and Mary, but visitors to the cradle from the neighborhood and from afar placed around him arms of reverential protection and of hopeful love.

Simple-hearted See Christ


The evangelists are at pains to describe those who came close to the Child—the simple-hearted shepherds who lived under the stars of God, and had ears for heaven's choirs, devout Simeon and Anna who waited for the consolation of Israel, and the wise men who came seeking the new-born King of the Jews.

What of those wise men? How much their coming seems to promise! How quickly they vanish into the obscurity out of which they appear! Of what consequence was their visit after all? Tradition avers knowledge of their very names and their homelands. This that hangs by so tenuous a thread helps not at all here. Much more substantial is the affirmation implied in the Gospel story that in the heathen world were men of learning and culture whose observations of the courses of things in the heavens above and on the earth beneath led them to look for the Star of humanity's hope arising out of Israel. Their science had its limitations, as they confessed. It needed to be supplemented by the word of a religion higher than they had known. Even so, they were not equipped for the fullest service. They came, bowed before the Child, gave royal gifts as to a king, and departed to their own places, out of the story, for they needed something none could yet obtain.


The Enlarged Knowledge.

But their science was not prostituted to evil. Their enlarging knowledge could not be commanded or bought by what they recognized as evil. They saw through the mask of jealous Herod and would not play into his hands of murder. Herod was a Hellenist. He used, as far as he could, the art and science of the Graeco-Roman world for his pleasure and power. But there was something that dared to refuse him fraternity and obedience though he offered reward or threatened penalty. And that something in men outside of Judaism was an element of protective good-will and nourishing hope in the surroundings of the Child Jesus.

—From the Crozer Quarterly.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for January 2

Churches on Wheels

(Note: These "helps" are built around the material given in "Young People's Leader," the official magazine "for all Baptist young people." Subscriptions to the "Leader" may be made through the B. Y. P. U. of A. at \$1 per year.)

You will note that *Leader* suggests sending for several leaflets which will help you with this topic. The material presented gives excerpts from these leaflets. If you want more details, send to the literature department of the Board of Missionary Cooperation (New York, Boston, Chicago, or Los Angeles) for "On the Rails with the Chapel Cars" (three cents); "The Romance of Missions"; "Chapel Car Auto No. 2"; and "The Story of the Colporter Missionary."

Read also the article beginning on page 461 of the September, 1926, issue of *Missions*. If you will "dig out" your copy of the "Quiz Book" (if you do not have this, you may get one copy free from the literature department, addresses given above) and look on page 16, you will see several questions and answers about this work.

This material is so interesting in itself that no unusual presentation will be required. The mere statement of the work, told, of course, in as many "picture phrases" as possible, will suffice. Perhaps you may want to arrange the chairs in your meeting room in rows so that the idea of a train may be carried out.

You may bring in, too, our newest "church on wheels"—the airship Evangel—which is taking Northern Baptists around the world during January. Since this is Jan. 2, it would be well to emphasize this "World Tour" project and interest more young people if possible. The reading of the day's log should be included as part of your program.

The Young People Try Their Hand

By L. L. HUTCHINSON

First church, Terre Haute, Ind., is building its program around the children and young people. It appreciates the fact that the child can no longer be placed on the fringe but must hold the center of the circle. When the pastor of the church, Rev. R. B. Deer, returned from his vacation he suggested to the assistant-pastor and young people's work-

er, Rev. Lewis L. Hutchinson, that the young people take entire charge of the church organization and all activities. The week of Oct. 25-31 was set for the program.

The first step in the program was the calling of a mass meeting at which time an entire church organization was constructed. The election included the pastor, assistant, deacons, deaconesses, trustees, Bible-school superintendent, church clerk, ushers, bulletin editor and manager, musical director, pianist and orchestra director. Donald Swanagan, a junior at Rose Polytechnic institute, was elected as pastor.

There was a big time in the old church that week! On Monday evening at a mass meeting of all the elected officers every detail of the program for the week was carefully worked out. Wednesday evening, church night, the pastor-elect with a number of the other young people, led the devotional service. Thursday evening, another group of young people under the leadership of the assistant pastor-elect, Ralph Tucker, had charge of the service at Rosemont mission (a mission sponsored by First church). The week's activities included a banquet on Friday evening, with Rev. L. C. Trent, Indianapolis, as speaker. The program included publishing the "Bulletin," the weekly church paper. The issue included expressions from a number of the young people under the caption "What the Church Means to Me."

The climax of the week was Sunday, Oct. 31. The church auditorium was filled to capacity that Sunday morning. The youthful but well trained ushers gave a fine touch. It gave one in the pew a peculiar thrill to see five young people backed with a young people's chorus occupying the platform. The speakers presented such themes as: "The Challenge of the Youth to the Church," "The Attitude of the High-School Boy and Girl," "What the Young People Expect of the Church." The morning worship program was so well done that it won the comment from Prof. E. M.

Bruce, chairman of the official board, "One of the best things since I've been connected with the church. It reveals that there are folk better qualified to take up the work than we were." The week's activities closed with the presentation of a pageant, "The Two Masters," on Sunday evening.

Young people's week is no longer an experiment in First church, Terre Haute, but a corporate part of the annual church program. As far as we know this is the first time an experiment has been tried in which the entire program for the week has been turned over to the young people. It has proved a real success.

A Burmese Life Service League

From Miss Marian Reifsneider of Mandalay, Burma, comes the following: "There were two religious gatherings at Maymyo during this term. The assembly was a gathering of Burman, Karen, and Indian students of about high school age. It is much like our young people's assemblies at home. Here the lectures had to be given in three languages—Burmese, Karen, and English. These were lectures on the life of Christ, the prophets, the psalms, Sunday-school methods, Christian Endeavor and inspirational addresses. There were sports, too, and a day trip to the beautiful Gotiek gorge. This year a life service league was organized among the young people. More than sixty signed the declaration card to allow the Holy Spirit to guide them in the choice of their life work. Most of those who come to the assembly are Christians; a few are still undecided. The assembly fosters a spirit of companionship and healthy competition which needs to be encouraged. It is a fine thing for our young people."

Twickenham, England, seems to be educationally up with the times. The headmistress of one of the schools holds the scholastic degrees of B. S. and Ph.D. She has been married three years and has a child seven months old. The baby was the straw that broke the back of the school committee. She was dismissed on the ground that the possession of the baby was incompatible with the duties of a schoolmistress. G. B. Shaw fell afoul of the incident. He advises the citizens to throw the school commission into the river. He thinks that, other qualifications being equal, a mother is specially qualified for the work of teaching. Why not? Of all professions, why should that of education bar motherhood?

December 19 Topic
THE HEART OF CHRISTMAS

December 26 Topic
ASSOCIATIONS OF YOUTH

For a full treatment of these topics, see *Young People's Leader*.



The Chimney Corner



The Christmas Story

BY KATHLEEN W. HYDE

IT WAS cold, that bitter cold that is so familiar to the eastern states about Christmas time. A high wind was blowing from the lake and snowflakes filled the air. The atmosphere gave little indication of the good-will and brotherly love of the season. Ladies in rich furs drew their coats closer about them as they stepped into their heated cars, full of wrapped bundles.

On a corner stood a small newsboy. His only wrap was a thin, well patched coat, but his friendly smile was that of a king.

"Paper, lady? Paper, mister? Thank you! One more nickel nearer Carl's Christmas."

At last all the papers were gone, and Dan buttoned his coat higher and started home. Home? Only a tiny room away up in the top of the "widders' house," but home. Dan had lived there for two years by himself since his mother had died, but yesterday he had found a small wisp of a boy covered with rags and crying with cold and hunger. Some one who was worse off than he was immediately appealed to Dan, so he took him home, warmed and fed him. Carl was a child small in body with large brown eyes that looked up with the wistful, fearful and hungry look which comes to such waifs in a large city. Around his pale face were clinging clusters of curls which made his face look smaller and thinner.

But the look in his eyes made you love him. This was what had captured Dan. Tonight on Christmas eve he was trying to get money enough to give Carl his first real Christmas. To make him better understand, he had promised to take him to the cathedral around the corner to see the candles and to hear the carols. Dan also felt nearer to his mother when he was there. So, tired as he was, he was as eager as Carl to be gone. When he reached home Carl had his ragged coat and cap down ready to put on and go at once.

"Are you ready? Kin we go now?"

"Yes. We'll eat when we git back."

The two boys caught their breath as they stepped inside of the warm candlelit church. It was like heaven to Dan, and Carl was bewildered. The children stood with glistening eyes and quick breath through the whole long service, for they had arrived late and the seats were filled.

The organ began to play, softly at first, like the quiet starlit valley, where the shepherds watched their flocks; then the tinkle of the sheep bells, the bleating

of the lambs; then louder—the appearance of the star, the shepherds' amazement. At last the organ pealed forth the grand Hallelujah chorus; then children's voices took up the refrain like that company of angels long ago. The music swept through the cathedral like a mighty wind gaining a volume of voices as it went on. At last it trembled away to silence, giving room to the voice of the rector, who stood and read those words which mean everything to the Christian, "Fear not: for I bring you good tidings of great joy, for unto you this day is born in the City of David a Saviour, who is Christ the Lord." Again the organ sounded and the children sang. At last it was over, and the two boys stumbled out into the street and back to their room. After the first spell had worn off, Carl began to question Dan.

"Chrismus! I ain't never heard th' word before. Is it nice? Kin I see it an' really touch it an' hold it in my hands?"

"Why no, Carl, it ain't nothin' yu kin feel except inside yu."

"Do yu mean like wantin' to cry an' like thet?"

"Yes, Carl, let me tell yu. Like the lady with th' big smile told me one time. Maw used t' tell it t' me too, but I can't remember it much, 'cause it was a long time ago when I was a kid. Well a long time ago, when the world was awful bad, God looked down an' saw how bad they was, an' how they needed somethin' t' make 'em good."

"Who's God? What's he? C'n I see him?"

"Naw, of course not. He's God. He's in heaven, up in tha sky, yu know. He made everthing, everthing, even you en me an' yu know yu can't see 'im. I tried. Now don't ask me any more questshums 'till I tell yu about it. Well as I said, he was sorry tha people was so bad. He saw tha people needed somepin to make 'em better; so he decided to send 'em a gift, yu know, a presunt. Anything anybody gives to somebody else an' like that. Well he decided to send his own

son, his boy y'know. But that was awful hard 'cause he loved him a lot, an awful lot even more'n my Maw did me. So one night he sent his own son, his boy, Jesus, down from heaven to a man named Joseph an' his wife. His mother was Mary, but I can't explain that tu yu, yu wouldn't understand. An' when he sent him it was to Be-the-l-hem of Ju-de-ah, that's way across the ocean in a country where men wear dresses an' they all act diffrent than us. Well, he, Jesus, was born in a manger, that is, in a barn yu know, where they keep cows an' horses and sheep, in th' country. He was born on the hay an' when he was born, there was a great, great big star come in th' sky, an' it shined brighter an' prettier than any star anybody ever saw, even brighter than tha big sign of the Rivoli, an' it moved along in tha sky, until it was right over tha barn where Jesus was, an' they was a lot of anguls comed an' sung."

"What's anguls, dead people?"

"No, good people that live in heaven an' have wings an' fly around. Well they sung, 'Glory, glory to God in th' highest an' peace on earth good-will t' men,' 'cause it made 'em so happy to know what a good presunt God sent th' people down here. Well, then the shepherds, the men who take care of the sheep, who was near by on th' hills was awful scared but th' anguls told 'em not to be, that God had sent 'em a good presunt. Then they wasn't afraid but they come and worshiped tha baby an' loved him 'cause God told 'em he was goin' to send 'em a presunt that would make people better. Then the wise men, teachers yu know, and preachers like Rabbi down the hall, come an' bowed an' brought gold an' perfumes an' lots of presunts to the baby. Then th' baby grew up an' did lots of things for people. He made the sick ones well an' made th' blind men see. Think of it Carl! Made 'em see. He taught 'em how to do good an' not be s' wicked an' how they cud be good an' go t' heaven and live with him when they died, an' that's what Chrismus is, his, Jesus', God's son's birthday."


Dan gave a sign as he finished his story and Carl's face was flushed, his eyes bright and his lips parted in breathlessness as the story came to an end.

"Oh ain't that wonderful! Does he love me and kin I live with 'im up there when I die if I'm good?"


"Yes of course, if you're good."

With that Carl fell asleep, happy with his first glimpse of the Christ child which had been given to him by a ragged newsboy not much bigger than himself





BOYS and Girls



The Christmas Bookworm A Christmas Play for Baptist Boys and Girls

Dear Boys and Girls,

Peggy thinks that if she and Bill and Timothy can get up this play in a quick last-minute way, then you can do it, too, in order to raise money for our fund to translate a book for the bookless children of the Orient, as a Christmas gift to them, for 1926. In case you want to know more about it all, read back numbers of THE BAPTIST for Nov. 13, 20, 27. Work out the play in your own way, using the following as suggestions. Send stamps, checks and money orders to Miss Margaret Applegarth, 14 Arnold Park, Rochester, N. Y. There is no room this week for acknowledging the many gifts which have come in, but watch for the list next week.

When the play opens have four or five boys and girls in costume. These can be simply made; in fact, you will have materials in your home. For instance:

1. The Japanese girl could wear a gay mono, with a wide sash tied in back.
2. The Chinese boy (or girl) could wear a pair of blue pajamas.
3. The Turkish girl could wear gay bloomers reaching all the way to her ankles and a sleeveless Eaton jacket of a different color. Use cheese-cloth.
4. The Hindu boy could wear short, white trousers, white shirt, and a colored turban on his head.
5. The Hindu girl could be draped in several yards of bright cheese-cloth, or any colored material.

When the curtain rises, these children are all seen with diplomas in their hands—sheets of white paper rolled into scrolls and tied with colored ribbons. It may make it easier for the children if their "parts" are written in the diplomas. They at once begin bowing to one another in proper style: the Hindus touching their foreheads with their hands and saying, "Salaam," the Chinese holding his hands and shaking them as he bows. Then one of them says: "We all have diplomas, isn't that wonderful?"

They all agree, and the Hindu girl tells how she is the only girl in her village who can read; how she rode miles and sat in a bullock cart to school. The Chinese boy tells how he was trundled in a wheelbarrow, up hill and down hill to his school. Each one tells a story of how rare thing an education seems to them, when so few of his neighbors are educated. Each opens his diploma and examines the other child's with interest. Then one of them says: "But now I know how to read and write, the better thing is there's nothing for me to learn—except a geography and an arith-

metic and my other schoolbooks. Of course there's the Bible and the hymn book, too. But I would love to have a story book!"

Another child: "That's just how it is with me, not a thing to read! Not a book!"

The others all say: "We haven't any, either! It doesn't seem right, does it?" They all can make up their own regrets about this enormous need of theirs, and while they are discussing it, in wriggles the bookworm.

(A bookworm, of course, must have a long brown body, made from some kind of brown material, sewed into a regular sheath, tapering toward a long, thin tail. Into the front end a boy can be squeezed, his legs helping to fill the tail, the brown material brought over his face. Cut big eyes in front and a hole for a mouth. Use white chalk to make markings. His brown "body" should also previously be stuffed with books—children's books, the well-known ones, such as "Little Women," "Little Men," "Hans Brinker and the Silver Skates," etc.)

The minute the children see the bookworm they are much startled, and back away as he wriggles toward them.

"Did I hear somebody mentioning books? I'm simply starved for them! I can't digest anything but children's books, unfortunately, but although I've wriggled through India and through China, through Turkey and Japan, I simply can't find a book. And I ask you, what can a bookworm eat but books? Oh, I'm in a sad way, but what can I do about it, anyway?"

"What indeed?" ask all the children of one another, wagging their heads as if here were a new problem.

Then the Hindu boy asks:—"What are you going to do about it?"

"Do?" says the worm. "There's only one thing to do, and that is to crawl straight through the earth to America. But it's a long trip and a hard trip. I don't suppose any of you feel like digging part of my way through for me, do you? I might bring something back for you, who knows?"

"Of course we'll help you!" all the little Orientals cry, and the boys scamper off for shovels.

At the back of the platform is a table with ironing boards or blackboards forming incline planes from the floor to the table top, covered with green material (perhaps crepe paper, although something heavier would be better). Numerous palms, ferns and pine boughs apparently are growing in this "Oriental" country. At the back, two old chairs hold buckets of earth. The two Oriental boys take their shovels, run up the inclined planes, and standing on the table, rapidly dig the earth from the buckets,

piling it up on the table (to the amusement of the audience, of course!).

"Come on!" the boys say. "We've made a fine deep hole!" The worm crawls up the incline to inspect. "Fine!" he cries. Then: "Well, good-by! Good-by!" And (with the help of two unseen persons concealed under the table) he seems to crawl through the earth. The two boys will need to help his tail to disappear quietly. The children stand waving down at him: "Good-by bookworm, good-by! My, look how far through he's crawled already."

They stand watching wistfully, stooping over: "I can hardly see him now." "He's just a dot!" Then: "I must go home, it's so late." They all realize they must go home; they bow in their own especial fashions to one another and disappear.

Curtains are drawn on Scene I.

Place screens bearing a large calendar for December, 1926, with Christmas wreath hung above it in front of table.

Scene II shows Santa Claus asleep in a chair, his enormous pack on the floor beside him. Dolls and horns and sleds project from the top of the pack. Santa Claus wakes with a start, stretches, looks at his wrist-watch: "Time for forty more winks!" and promptly goes to sleep again.

The bookworm enters, crawls up to pack. He stretches one brown-draped arm from his sheath and begins unpacking sack. Everything after the first layer of toys is a book. He pretends to "devour" these, but really manages to conceal them after "devouring" in a big basket hidden behind Santa Claus' chair. When the pack is empty worm replaces toys at the top of the pack just as Santa Claus awakes, picks up pack and starts to leave the platform, reading his list aloud: "Books for Mary Smith, Tom Brown, Sally Black, Lucy Snow, Charlie Thompson, Eddie Jones—I must get to work if I'm ever to get through tonight." When he reaches the back of the room he begins calling his reindeer: "Rain-Deer! Rain-Deer! My pack has been robbed! My pack has been robbed!"

The "rain-deers" are two girls dressed in colored rain coats, carrying umbrellas with tiny bells hung on the rib-ends. They run to him. There is much explanation of his loss—no book now for Mary Smith, Tom Brown, Sally Black. The rain-deers promise to find the books.

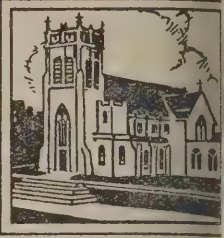
The curtain is drawn on scene II. For scene III the screens in front of table used in scene I are withdrawn. Oriental children come back to find worm on the table, his tail still partly concealed.

Children: "Well, here you are! How do you feel? Did you get something to eat?"

(Continued on page 1391)



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to have an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

THE NEW HONOR ROLL

Only fifteen states have contributed more to the unified budget during the first six months of the present fiscal year than they did for the same period last year. When one considers that twenty-three states have contributed less than they did last year, it is evident that there is great room for improvement. Fifteen falls far short of our aim of every one of the thirty-eight states in the Northern Baptist Convention on the honor roll. West Washington heads the list of fifteen; Indiana, New York metropolitan board, Oregon, Rhode Island, Delaware, Michigan, Missouri, New Jersey, Connecticut, Kansas, Northern California, Nebraska, Pennsylvania, and Wisconsin complete this group. The order of the states is based on the percentage relation of amounts paid up to Oct. 31 of this year to amounts paid to the same date last year.

In respect to the total sum donated by the churches, the statement to the end of October still shows a gain as compared with last year, but the margin is small. Every church that exerts itself from this time forward to bring missionary contributions up to date and keep them there will aid materially in bringing to a successful issue a year which promises wonderful results in every field where our missionaries labor.

HELP WANTED

We are grateful to the few pastors who keep us informed regarding the important activities of their churches. However, we find that this number is too small. If your church is doing something worthy we want to give it credit. Write to the publicity office of the Board of Missionary Cooperation, 276 Fifth Ave., New York City.

GOOD REPORTS FROM MICHIGAN

Secy. John E. Smith of Michigan reports that eighty churches in Michigan have paid one-half or more of their quota during the first six months of the year. Eight of these churches have paid their entire quota for the year and are still going strong. There is good response from churches asking for the Christmas offering envelopes. With one exception, all Michigan associations are now organized for the World Tour. Many churches have ordered already more tickets for the tour than were sent to them.

EVERY PASTOR

A PASSENGER

Rev. J. T. Crawford, general secretary of the Kansas State Convention, is urging all pastors of Kansas to be among the first to book passage for the World Tour. It is hoped that 100 per cent of the Kansas pastors will have made reservations on the good ship Evangel by Jan. 1.

PORTO RICAN CHURCH AT WORK

The church in Santurce, Porto Rico, is in the midst of an every-member campaign which will last for six weeks. This is something new for native churches but the people have taken hold of the idea well. We shall be interested in the results of this canvass.

MAKING THE MOST OF AN OPPORTUNITY

Many churches have availed themselves of the opportunity presented by the Board of Missionary Cooperation to use a variety of cuts in church calendars free of charge. Many attractive calendars have resulted from the use of these cuts. Cuts of suitable World Tour subjects are now available. Also, more than 900 stereopticon lectures picturing 100 different subjects that are referred to in the Log of the airship Evangel may be obtained from any of the twenty-eight depositories which the denomination has established. There is one in almost every state convention office.

ANOTHER FINE PLAN

Secy. Frank Anderson, Iowa, writes of the following interesting plan: An honor roll is to be printed in the *Iowa Record* of all churches booking at least 85 per cent of their families for the World Tour. This idea is "catching fire" among the pastors and a large enrolment is expected. Also, at Le Mars, Iowa, an active member of the Baptist church who is a station agent will dress in his uniform and take charge of the sale of tickets. The matter will be presented at the services of the first Sunday of the ticket canvass, and the people will be urged to get their tickets from the station agent at once.

"RALLY DAY PLANS"

We should be glad to hear from churches which can offer novel suggestions for rally day. The exchange of plans between the churches cannot but be helpful.

"BAPTIST WORK DAY"

First church, Kearney, Neb., has instituted an annual event, "Baptist work day," which has proved interesting and helpful. Some weeks before this anniversary affair takes place a committee is appointed to create a favorable atmosphere for the celebration. "Minute men" present the matter publicly; a letter of explanation, with offering envelopes enclosed, is sent to each family; the daily papers give the matter publicity and a conspicuous placard announces the coming event.

All who can, gather at the church building on the specified day to do certain work which has been laid out by the committee. Aside from this, each individual is asked to give, as a special offering, the value of a day's work, whatever line he may be engaged. A supper is served to all and the offering is presented as a climax to the festivities.

Encouraging results have been reported by this church. Aside from the generous offering and a fine spirit of social fellowship, a spirit of working together has been created. It is this cooperative spirit that so many churches lack and find hard to cultivate. The spirit of the day is carried over and often some who could not arrange to be free on the specified "work day," have volunteered to give some other time for special tasks. After three years, "Baptist work day" has been conceded a success.

GOOD WORK

First church, Marion, Iowa, Rev. W. Robinson, pastor, reports all financial obligations met in full including one-twelfth of the benevolence budget each month. An every-member canvass undertaken recently by Calvary church, Davenport, Iowa, resulted in greatly increased returns. The church had a budget of \$1500 for missions and has subscribed \$1800.

A GOOD INTRODUCTION

Rev. Roy D. Wood, pastor of First church, New Kensington, Pa., is promoting the use of the Book of Remembrance in his church by an interesting method. He plans to preach on the Book of Remembrance and then introduce the book into as many homes as possible. We heartily endorse this idea and hope that other pastors will make use of the suggestion.



Among Ourselves



West China Letter

By JOE TAYLOR

WHEN one realizes that he is practically bottled up in Szechuan and cut off from the outside world, he hesitates to attempt to give any news or to express any opinion as to what is going on in the rest of China, and really knows nothing of what is taking place in the eastern half of the world. This is a fairly accurate description of the lot of missionaries here in western Szechuan. Last week I received a Shanghai letter three weeks old that gave me some news of the outside world. Since that time I have had no word either through press or by letter of what you folk "out west" are doing.

This does not apply to rumor—for the lady is ever busy. She keeps us filled up with hopes and fears in about equal proportion. One hears that Great Britain has really "interfered" in China by cleaning up old scores that have been piling up for years. The "strike" against Hongkong is said to be settled. A belated newspaper hinted that the Northern army under the leadership of Feng Kai Shek had captured the Wun-chang center (Wuchang, Hankow and Yangtze) but that Sun Chuan-Fang had won in his lot with Wu Pei Fu and was attacking Jiang on his flank near to Changsha, the capital of Hunnan. Later reports say that the "Reds" have been driven back from the Yangtze and that they will have a rough trip back to Chungtung.

Strife Among Students.

Here in Chengtu we are kept awake by trouble among the students at the West China Union university. For nearly a year they held meetings to decide whether the university should "rise or fall" according to the circular calling the meeting. It is not clear that they decided that momentous question; but they managed to quarrel among themselves and finally some of their number left the institution. This is all proper, being the custom for the defeated party to retire, on the theory that he lost so much "face" that it is not in his manners for him to stay.

What does all this surface action mean? Is it mere opera bouffe? Or is there, underneath these actions, some meaning? It is certainly true that there has to be so much pretence before one can expect anything definite to result. But there are underlying causes. Perhaps the actors do not appreciate. If one can dig deep enough to find the causes, he may come to understand the present state of China, and he

may build up his faith in her future. There is so much good in this people that the observer of current events should not lose his faith in China's ultimate redemption. There is much to redeem.

It is trite to say that China is changing, for that might have been said for the last 100 years, and could be said of any nation that is throbbing with life and action. Yet, one gets a better point of view if he will constantly keep in mind that this Oriental people is undergoing a most drastic change and is rushing the process. Politically, the country is changing from an autocracy, superimposed upon an essential democracy, by way of a military feudalism to a republic. It has had the name of republic for fifteen years; yet it is not overstating the matter to say that it never seemed farther away from that goal than at the present time. Friends can help their faith in the ultimate triumph of the democracy by remembering that even when ruled by an alien monarchy, China was, in some respects, a democratic people. Hold on to that fact, for it is fundamental.

Intellectually the country is changing from an antiquated process of thought to a modern critical spirit. And, because for real speed there is nothing to beat a converted conservative, China is outdistancing even its big neighbor to the north in adopting all manner of ideas before taking the time and the trouble to

think them through and make them their own. This leads to repudiation of all religious values. In fact, religion, of any kind or quality, is to be dispensed with because it is outworn and never was anything better than superstition. Moral sanctions are brushed aside as being more or less of a hindrance to people who wish to follow their own wishes and passions. This leads to moral chaos and social confusion. That is where China is at present, *but is not going to stay there.*

From Credulity to Skepticism.

Religiously, China is moving rapidly from credulity to alert skepticism. This also can readily be understood, and should not be the ground of any undue alarm. When one remembers that gross superstition held sway over the greater part of the people for milleniums, and that their religious forms only served to deepen this superstition, he should not be surprised at some of the results that have grown out of the discarding of these old forms of faith. It used to be matter for suspicion on the part of the Chinese to be told that a thing or an idea was new; now it is cause for refusal if one tells them that anything is old. Old people used to be revered and well cared for; but this is the day of the young man in this country and his father and grandfather are kindly but firmly placed on the shelf.

Progress in the industrial world has been considerably accelerated by contact with western peoples. From the individual shop, where the whole family worked as soon as they could, they have gotten to the stage of mass production in the large cities near the coast. This calls for organization, not only of the manufacturers but also of the workmen; and this has brought the modern trades union to take the place of the old-time guilds. All this unsettles the workman and makes him look about him for means of bettering his condition. The farm laborer leaves the land for the factory. Women go out to a long twelve-hour day at the mill. Children who ought to be in the primary school are cooped up in stuffy, ill-ventilated buildings. Some of them get so weary that they fall asleep as they stand at the machine.

This is but the briefest sketch of what is taking place in China today. No wonder those interested in the welfare of this people are beginning to ask themselves: Can it be done? It is the biggest thing in national redemption left on the face of the earth. Even those most enthusiastic about its accomplishment hold their breath at times when they see this country making some stupendous

Madonna

**WHEN Mary held her Baby close,
And bent her head above him,
Did she dream of the lonely years,
Swept with a thousand doubts and fears,
With bitterness and want and tears?
Or did she only love him?**

**Did she, whose agony was past,
Think of a cross against the sky,
That would loom blackly, at the last,
Or did an angel's lullaby
Fill all her soul with melody?**

**Her shadowed eyes, what did they see,
As she gazed out, beyond his head,
Toward hilltops where white flocks
were fed?**

**Oh, did she see another hill
Of utter pain?
Or did she vision with delight,
A silver star that swept the night
With radiance as softly bright
As April rain?**

**The wise men came, the wise men knelt
Beside her baby's resting place;
Who knows what Mary's spirit felt
There was a smile upon her face!**
—MARGARET SANGSTER in *Children, the Magazine for Parents.*

blunder. Cynics nod and say, "I told you so." Christians are driven afresh to prayer. And the whole Christian world, East and West, is challenged to throw the best it has into this movement in order to save it from failure. The tragedy of it all is that just when the force of Christianity is most needed as a steadying force, the Chinese are refusing its aid, and the church in the West is hanging back in half-hearted fashion. So the world's supreme tragedy is being worked out.

Boston Letter

By CHARLES H. WATSON

The Inauguration of President Herrick

NOV. 30 was a notable day at Newton. Although gloomy, rainy weather greeted us there were other skies too bright to be darkened. And there was the Newton atmosphere, made up of rich memory and confident expectation. It made all the voices accordant, because the memories were of men consecrated to the truth, and the predominant expectation was of a continuance of the same enrichment.

It was a day of marked agreement in hymn, scripture, prayer, solemn charge and ringing note of gospel faithfulness in the inaugural message of President Herrick. The full church attested this agreement. Remembering the dark day and the continuous rain, the surprise was evident at the fulness of the spacious

meeting-house. The personality of Doctor Herrick was the attraction, and the pervasive influence that made us weather-proof for the time and dominated an uplifting program.

Mr. Albert L. Scott, beloved president of the trustees, was the presiding officer at the various functions, presenting the keys of the institution and showing intimate touch with all its affairs. In his charge to the new president, Dr. H. A. Heath, state convention secretary, was really the voice of the churches, uttering their expectations of the seminary for ministers who shall proclaim to them the "victorious life"—a most impressive message with a welcome hint of spiritual intimacy.

The Inaugural Address and Luncheon

The address of President Herrick was in his own manner, simple, sweet and plain, handling without gloves or affectation the conditions and materials of present-day ministry. Common sense was spiced with humor, and the serious intent of leading an expanding school for modern men of God in the ministry was unmistakable. His appreciative tribute to his own teachers was generous, and his affectionate reference to ex-President Horr as the man who lived "in the house of the interpreter" touched our hearts. The impressive inaugural prayer was given by ex-Pres. Nathan E. Wood, now a lecturer in Gordon college.

The varying beauty of scholars' and

doctors' gowns was much in evidence, adding to the academic picture. It showed Newton's standing in the general scholastic fraternity.

The day before, the Boston ministers' conference had adjourned to Newton to hear, with the students, President Evans of Crozer on "The Minister as an Interpreter." It was an inspiration to hear some of the best thinking of a man so deservedly held in honor among Baptist people.

At the inaugural luncheon which followed the church program there were addresses by President Evans, Dean W. L. Sperry of Harvard and President Marsh of Boston university. After the luncheon the large company relaxed in a chapel reception at the church, given to Doctor and Mrs. Herrick, and heard happy congratulatory speeches from Dr. C. N. Arbuckle and Rev. Frank B. Fagerburg of Springfield. So closed a notable day that seemed to create a weather of its own and become luminous in spite of "old probabilities." It was good to greet President Cutten of Colgate among the scholastic chieftains.

Dr. George A. Gordon

Surprise, widespread regret and sense of approaching loss accompanies the resignation of Doctor Gordon. It betrays his strong hold upon the community beyond the immediate constituency that he serves. So fresh and vigorous has been his later ministry that, forget-

THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION

CONTRIBUTIONS TO UNIFIED BUDGET

Rank	States	1	2	3	4
		Amount paid to Oct. 31 Last Year	Amount paid to Oct. 31 This Year	Quota for This Year	Amount of Quota due to Oct. 31
1.	Washington, W.	\$ 15,743.68	\$ 23,015.49	\$ 55,000.00	\$ 27,500.00
2.	Indiana	42,855.84	55,926.42	165,000.00	82,500.00
3.	N. Y. Metro.	61,308.19	77,495.60	290,744.00	145,372.00
4.	Oregon	9,804.61	11,835.04	60,000.00	30,000.00
5.	Rhode Island	32,749.18	37,651.40	115,000.00	67,500.00
6.	Delaware	2,936.02	3,324.76	9,500.00	4,750.00
7.	Michigan	61,375.76	67,526.89	200,000.00	100,000.00
8.	Missouri	9,628.74	10,582.01	35,136.00	17,568.00
9.	New Jersey	105,575.61	115,525.97	303,000.00	151,500.00
10.	Connecticut	45,147.25	48,379.61	161,000.00	80,500.00
11.	Kansas	33,969.53	36,281.25	175,000.00	87,500.00
12.	Calif., N.	35,358.99	37,539.66	121,000.00	60,500.00
13.	Nebraska	17,703.73	18,283.86	80,500.00	40,250.00
14.	Pennsylvania	161,968.73	163,852.76	527,000.00	263,500.00
15.	Wisconsin	20,834.39	20,927.70	72,000.00	36,000.00
16.	Ohio	95,772.90	94,782.85	355,500.00	177,750.00
17.	Colorado	21,067.10	20,833.54	95,000.00	47,500.00
18.	N. Y. State	191,931.90	189,692.33	609,000.00	304,500.00
19.	Massachusetts	114,825.01	110,482.89	480,500.00	240,250.00
20.	New Hampshire	16,139.47	15,435.13	45,000.00	22,500.00
21.	Minnesota	30,852.13	29,143.12	125,000.00	62,500.00
22.	West Virginia	35,904.04	33,671.19	140,000.00	70,000.00
23.	Illinois	97,590.97	90,971.49	320,500.00	160,250.00
24.	Calif., S.	127,334.02	117,396.23	330,756.00	165,378.00
25.	Maine	24,750.29	22,942.53	110,000.00	55,000.00
26.	Vermont	14,544.38	13,338.32	45,000.00	22,500.00
27.	Idaho	7,894.87	7,209.34	18,000.00	9,000.00
28.	Iowa	27,637.48	25,020.94	90,000.00	45,000.00
29.	North Dakota	5,027.02	4,400.96	21,500.00	10,750.00
30.	Montana	4,115.51	3,547.81	15,500.00	7,750.00
31.	Washington, E.	8,168.70	6,540.27	34,000.00	17,000.00
32.	Dist. of Col.	19,357.57	15,149.15	30,000.00	15,000.00
33.	Nevada	1,395.65	1,082.26	3,800.00	1,900.00
34.	Arizona	7,400.98	5,255.71	19,500.00	9,750.00
35.	Utah	2,230.42	937.78	5,000.00	2,500.00
	Not ranked on account of delayed reports.*				
	South Dakota	6,298.42	7,569.39	31,500.00	15,750.00
	Wyoming	1,978.48	1,456.61	8,700.00	4,350.00
	Individual and Miscellaneous	45,265.27	201,619.77	.....	.....
Total		\$1,564,540.83	\$1,746,628.03	\$5,303,636.00	\$2,651,818.00

* Delayed reports either last year or this year make comparison with previous year impracticable. The order in which the states are listed is determined by the percentage relation of amounts paid this year (Column 2) to amounts paid last year (Column 1).

ing his age and protracted strain of service, we listened for his authoritative word upon any great concern of life or policy. He seemed to breathe the sanest and most intelligent religion and to give us confidence when we needed it. His forty-two years of ministry in a great historic church was so sustained and luminous that we assumed it could go on indefinitely. But it will close Oct. 1, 1927, when he will be seventy-five years old.

In a certain type of Christian preaching, to many, this resignation seems to ring us to the end of an era. Doctor Jordan was the product of conditions other than those now producing ministers, and preeminently represented the former scholarly and intellectual ministry that made a book-man, and maker of books, and poured rich accumulations of years of study into compelling pulpit utterance. Such a minister has no competition even in an age of brilliant and surprising wonders.

An Anniversary in Charlestown

Historically the old First church, Charlestown, is one of the richest in Greater Boston. It has been celebrating its 125th anniversary. It is really entitled to many more years than that, for it was entangled in the roots of the old first church, Boston, which goes back to 1665. However, a good historian on the program reached back capably into the times of persecution and romance which the first Charlestown Baptists shared with early heroes of the faith in Boston. Rev. W. J. Cloues, librarian of Newton seminary, and one of the church members, gave us a scholarly historical sketch that did the church justice and will be cherished. The inspiring celebration included Prof. Woodman Bradbury of Newton, Dr. E. C. Herrick president of Newton and former pastor, Doctors Heath, Forshee and Swaffield. During the last thirty years of the Charlestown pastorate the H's have had it. Horr, Herrick and Hanson. Two presidents of Newton served the church in succession. Now Rev. H. L. Hanson, one of the solidest of our ministers, strongly holds his leadership there in his twelfth year.

West Somerville

One of the largest and most interesting of our greater Boston churches is that at West Somerville, Rev. Frank M. Swaffield, pastor. It is charged with life and activity and, like a lusty youth, is always outgrowing its clothes. Long as this energetic people should have been housed in a great Somerville Temple, accommodating its throngs of worshippers and workers. The church is strategically planted at Davis square where all the lines of traffic converge. It is a place of congregating, just where a church should be. Singularly enough, it is but a quarter of a mile from the North Avenue church of Cambridge. The two cities are virtually one, and the two churches are on the same field and working together. Perhaps Baptists may come wise on that point. The West

Somerville church has the people, the expanded and up-to-date organization, a pastoral leader with a vision, and power and energy in planning and achieving. Nov. 7, there happened to be 272 in his men's class, but one feature in a great work that everywhere feels his firm grip in the seventh year of his leadership. The church has 1650 members and 2000 in the Bible school departments. There were fifty-nine baptisms last year. Mrs. Swaffield is president of the Woman's Baptist Social Union of Boston, an organization of 500 women from all of Eastern Massachusetts sisterhood.

Hotel Expansion in Boston

The new Parker House on the site of the old one, is practically finished. It stretches up with a slender giraffe-like beauty, and by comparison, makes the solid King's chapel on the opposite corner look like the largest tomb in the "old burial ground." Already the New Bellevue, standing on the site of the former Unitarian building on Beacon street, has its windows polished, the curtains hung, and the bloom tested on its big banqueting hall. Surely modern building construction has reached the acme of scientific energy and precision. With the mammoth New Statler, in Park Square, and the tower-like new Ritz-Carlton facing the public garden, there will come such a deluge of hotels to Boston as to start the query whether the supply has exceeded the demand. But the attractive hostelrys will beckon more and bigger conventions to Boston. Besides, the "Hub" is a great city where much history has been made and all sorts of ructions started and continued.

Rev. Clyde W. Robbins, nearly two years pastor at Roslindale, has resigned to accept the call of the Plymouth Congregational church of Brooklyn, N. Y., to be assistant pastor to Dr. J. Stanley Durkee, who formerly was also a Baptist minister.

District of Columbia

BY HENRY W. O. MILLINGTON

THE forty-ninth annual meeting of the Columbia Association of Baptist Churches was held, Nov. 15-18, with the National Baptist Memorial church of Washington, Gove G. Johnson, pastor. All the sessions were largely attended and an excellent spirit prevailed. In fact, it was announced by Dr. J. J. Muir, who has been a pastor here for thirty-seven years, that this was the greatest associational gathering he had attended. The new National Memorial church building was comfortable and convenient in every way. Aside from our own pastors, addresses were made by Harold C. Phillips, Mrs. George Caleb Moor, W. C. Newton of China, F. A. Agar, David Lawrence, editor of the *United States Daily*, J. W. O'Hara, P. H. J. Lerrigo, J. C. Masee and Floyd H. Adams. All brought timely and stirring messages, and all contributed toward our evangelistic campaign. The address of Doctor Masee made a profound impression upon all our people. The annual sermon

was preached by Edward O. Clark, pastor of the Chevy Chase church, and the doctrinal sermon by Henry J. Smith, pastor of the Petworth church. Officers reelected for the ensuing year are James W. Many, moderator; Edward H. De Groot, Jr., vice-moderator; S. G. Nottingham, clerk; E. B. Shaver, assistant clerk, and George B. Bryan, treasurer. Reports for the year showed progress. There has been a net gain in the members of our churches of 273; Baptists in the District of Columbia now number 14,096. The changing conditions in Washington life will be appreciated when it is remembered that there have been 448 baptisms, and a total of 1140 additions, yet the net gain in membership is only 273. Our churches have contributed \$120,121 for benevolent objects of all kinds. Baptist Sunday schools have a total membership of 14,347, which is the largest enrolment of any denomination in the District of Columbia.

New Churches.

In the last four years we have organized churches in four new fields. In this period these churches have produced the following results: Membership, 322; property values, \$103,750; home expenditures for current year, \$18,451.97; benevolences, \$3,819.32. The only discount that can be made to these figures is in the value of properties, where the values are offset by certain debt obligations. However, the debts are not oppressively large and are being constantly liquidated by the churches with the aid of the association. The current gifts of these churches represent an average of \$391 per member, a remarkable record, representing consecration and sacrifice of an unusual order. It is interesting to note that the total annual income represents about 5 per cent on the property investment. If we should go back a little farther and consider the development at Immanuel and Petworth and Takoma Park, we should have a still more startling illustration of the value and importance of our promotional activities. Our hope of denominational strength lies in just such outreaching endeavor. The strategic value of such projects is seen in the peculiar location of these fields, the quality of the membership, and the prospect of eventual independent development.

Grace church celebrated the twentieth anniversary of the pastorate of F. W. Johnson with a reception, Nov. 10, and appropriate Sunday services, Nov. 14. At the reception the church presented Mrs. Johnson with a bouquet of roses, and Mr. Johnson with a box containing twenty five-dollar gold pieces. During Mr. Johnson's pastorate Grace church property has increased in value from \$26,000 to \$125,000, and there is no debt; 1240 new members have been welcomed, 796 by baptism. The amount of money raised in this period is \$197,500. These figures indicate the type of work which Mr. Johnson has done as pastor of Grace church. Fifth church, John E. Briggs, pastor, has sustained a loss in the death

of Mr. E. I. Gessford. He was present at the session of the Sunday school, Nov. 14, apparently in his usual health, and died on his way home from the services of the church. He will be greatly missed, both in the church and in our denominational activities.

Montana News and Notes

BY ROBERT W. SHAW
Evangelistic Conference

THE joint evangelistic conference of Baptists of Montana and Wyoming was held Nov. 16-17. The attendance was good, especially in view of the fact that a number of ministers were engaged in evangelistic meetings and so could not come. The program was in charge of the secretaries of the two states, E. R. Curry and J. P. Jacobs. Dr. A. M. Petty as the outside speaker gave addresses of a high order and regeneration and redemption were stressed in such a way as to challenge the younger men to want to preach as he demonstrated it could be done. Many of the local ministers participated in the program, and taking the conference as a whole it was one of the best. First church, Billings, was gracious and considerate in hospitality extended.

Among the Churches

Last spring there was an avalanche of resignations, but now practically all the churches have pastors or have called men who will soon settle with them. Among the latest arrivals were Pastor and Mrs. Derbyshire from Marietta, Ohio, who are now located at Roundup, the center of much coal mining. G. Elton Harris has made his bow in Billings and the work is beginning to prosper. The church is completing its educational plant which was begun several years ago, but which was interfered with when a bank failure wiped out the funds.

The Assembly

It seems early to begin to think about the assembly, but already the commission has set the dates as Aug. 2-11, and has put the goal of attendance at 150. This is a modest number, but since the population in this state is small and some young people must drive two days to reach the grounds, though they are centrally located, it seems to be a worthwhile one. R. W. Shaw is president; E. Clutterbuck, dean; T. L. Huxley, business manager, and Miss Berna Brown, secretary-treasurer of the commission.

Other Notes

E. Lagerstrom, field secretary of the Northwestern Baptist Hospital Association, has been spending a few weeks in the state making friends for the Baptist hospitals in St. Paul, Minn. Mr. Lagerstrom is a brother beloved. The pastors admire his work because he does not minimize the task of the convention and the churches. He has met a cordial reception and made friends for the hospital.

The church at Hamilton is engaged in an evangelistic service, with State Evangelist W. F. Frazier leading. This is

one of the smaller churches located in a strategic field.

Pres. J. W. Brougher and Secy. W. H. Bowler visited First church, Butte, on the evening of Nov. 12. An encouraging audience greeted the two men. Their visit will prove beneficial to the church in days to come.

Dry forces of the state are endeavoring to explain how it was that all prohibition enforcement laws were wiped off the statutes in the recent election by over 10,000 majority. The consensus of opinion is that the dries were asleep at the switch, for one thing, and that the kind of enforcement which we have had and the type of enforcement officers has helped to some extent. But already the wets and the dries are beginning to plan for another contest two years hence.

Baptist South-Wide Student Conference

BY ERNEST O. SELLERS

LAST January one student representative from each of the seventeen southern states met at Memphis to plan a program for a South-wide Baptist student conference. Their suggestions, modified in no essential regard, were approved by the inter-board commission, which fosters the work among Baptist students of the South. There are 117 schools and colleges owned and operated by Baptists of the South with 45,000 students, and a total enrolment of between 90,000 and 100,000 Baptist students in all southern colleges, state, denominational and otherwise.

Nearly 2000 of these students, representing every southern state (Texas sent nearly 300), met in Birmingham, Oct. 29-31, to carry out this program.

Their gathering, viewed from any angle, was an unqualified success. The representative attendance of denominational leaders and of students, the frank discussions, the high spiritual tone, all combined to make it perhaps the superior of any young people's gathering in America in recent years. Youth brought its enthusiasm, ideals and spirit of service, while maturity presented counsel and sympathy based upon its years of experience.

The conferences led by student presentations gave ample opportunity for self-expression and the idealistic note was prominent, practicability predominated, revealing an honest and fearless facing of student problems, campus purity, world questions, missions, race relations, industry and war.

Prominent leaders, newspaper reporters and others combined in stating that the so-called "rebellion of youth" is unknown in the South and that, so far as Baptist students are concerned, all are local adherents and supporters of the local church as the only organization established by Christ and the one through which they will be able to work out effectively the great advancing kingdom program.

"Christ, the Master of My Generation" was more than a happy slogan. No

point was more emphasized than that the student who wants to make his life count for God can find abundant opportunity both at home and abroad, but the place to begin is on the campus, in the local church and the home.

In addition to such speakers as Truett, Hulley, Scarborough, Carter Helm Jones, Cammack, Van Ness and others, Miss Jessie Burrall and S. D. Gordon of "Quiet Talks" fame, were also present. The time was almost equally divided between students and speakers who have reached the period of mature leadership.

Student Secretary Frank H. Leavell has created a Baptist student solidarity, aroused the denomination to a sense of its responsibility for students and caused states and many of the larger institutions to appoint Baptist student secretaries. In giving his brief report he said, "You can make Christ Master of your generation by crowning Christ Master of your wills, thought life and conduct; and through personal purity, loyalty to the local church, personal soul-winning and a missionary passion dwell in close contact with Jesus." His words met with universal student approval.

Next year the plan of individual state rallies will be resumed and probably gatherings in larger areas will be held the following year. Students presided and conducted all of the sessions successfully. After spending a few hours in such a gathering we are convinced that the youth of our land are at heart sound and capable of assuming the burdens we shall lay down.

Detroit Baptist Doings

BY ALBERT H. FINN

DETROIT and Michigan Baptists are keenly interested in the new day for Baptists. They are glad that the Northern Baptist Convention is to meet in Chicago in May and that an attendance of 20,000 is envisioned. With a program that will include the many enterprises of the denomination presented in comprehensive review, we are certain that 20,000 loyal Baptists will be in Chicago. Stimulated with the cheering facts then presented, the entire denomination will rise to new heights of consecration in facing its problems. Detroit and Michigan can be counted on for their quota.

This year Detroit entertains the National Baptist Convention (negro), and an attendance of 20,000 enthusiastic Baptists is expected. This is the first time that this convention has come so far north. The rapid shifting of negro population northward has warranted this rather radical change. Our more than sixty negro churches are alive to their tremendous responsibility and several building operations are in progress that they may be better prepared to entertain their brethren. The old Second church, now in its ninetieth year, will be the center of the convention's activities. A large addition to the present building is almost completed. Doctor Bradby, wide-awake pastor of Second church, is dean of the Baptist pastors. He has built up a strong church.

Detroit, like many other great cities, is developing a suburban district that makes up the metropolitan area. Many of these are separate, city or village corporations. At present, our so-called metropolitan district is comprehended in the fifteen mile circle beyond the present city limits. In reality the metropolitan area extends far beyond that line. The same influences that are pushing Detroit onward and outward are at work in these smaller cities and communities.

Industrially, Detroit and these aggressive neighbors are closely related. This means that socially and financially they are closely allied. It also develops that these suburban centers are face to face with changing religious conditions that call for careful study, wise leadership, and generous investment in the interest of kingdom advance. The calm complacency of fifty or twenty-five years ago must give place to real anxiety and Christian statesmanship if the problems of our great cities and rapidly growing suburban districts are worthily met. The psychology of the village church will not do. We are living in different times and under different conditions. We must meet today's problems in a more intensive way.

Founders' day was observed recently by a dinner at the Woodward Avenue church, when the children's home was the central theme. The program was informing and nearly 400 representatives from the various churches were present. This new Baptist enterprise is only two years old, but has taken its place among such agencies of Detroit, and is firmly implanted in the hearts and lives of our Baptist folk. The money for the needed new building has not yet been raised, but it will come. This month the churches, Bible schools, B. Y. P. U.'s and women's unions are gathering a Christmas offering as the maintenance fund for the coming year. Both founders' day and the Christmas offering for the children's home are annual features of the denominational program.

Evangelism has been in the fore for weeks in the Detroit area. Pastors and people have been deeply interested in his vital function of the Christian life. The tide of selfishness is running strong in modern life. Personal luxury, the keen desire to be entertained, the shirking of responsibility and unwillingness to accede to discipline are influences that kill the spirit of Jesus Christ. He came to minister, not to be ministered unto. Service is a hard word until the Master's motif is adopted as our deepest purpose, when soul winning becomes a passion and we sense the world's highest objective.

Registrations for the ship Evangel in a trip around the world are coming in numbers. Results should follow the study of our various mission stations. God is moving in a mighty way upon the nations. The difficulty is to get a comprehensive idea of what is happening to the hearts and minds of our constituency.

The Detroit city B. Y. P. U. is arranging for its annual banquet which will be held, Jan. 21. Doctor Abernethy

of Washington, D. C., will be the speaker. We have an effective organization in Detroit of young people of vision and consecration, training for the larger tasks that mature years will bring.

Mr. Floyd Carr of New York, representing the Department of Missionary Education of the N. B. C., and especially charged with the propagation of the new boys' organization known as the Royal Ambassadors, has been in Detroit visiting the churches and organizing the boys into this new movement. He has re-

An Incident

BY ALLYN K. FOSTER

OUR Board of Education in its work among the students of the country has always been mainly concerned with winning to or holding to the Christian church our boys and girls in the most sensitive stretch of their lives. Our student pastors, as I have had every opportunity to know, are among the most devoted of all evangelists. They and their wives literally give their lives, including their home life, for these young people. In this year of evangelism their interest in their students is keener than ever. That interest has been made clear to me recently in the excellent preparation these men and women have made for my coming. It was in one of those colleges, fertilized by these earnest workers, that occurred the incident of which I wish our people to know.

At that university there is a radical club where many students question everything in the heavens above and the earth beneath. Their thinking for the most part is destructive. Nothing is accepted on authority, and unless you understood, your heart might contract at hearing their unbeliefs. Some of them see no need of God, question all received ethics, calling morals "conventionalities" with high scorn, scoff at orthodox views of the Bible, of prayer, of miracle, smile patronizingly when one speaks of conversion, and rail much at the church. I was invited to the club to stand inquisition. I had been in such places before. The finest minds among our students are often radicals like these, and I was not wholly unprepared for the grilling I got. For a couple of hours it was a set-to, all trying to speak at once. There was no vote taken on any of the issues, so nobody was convinced so far as I could see. My part was to widen their premises, to suggest new items for consideration, to admit just criticisms, and especially to bring a spirit of sympathy and understanding into the discussion. I think I understood them better and I suspect that they saw what I was after more clearly when we parted toward midnight.

Now comes the incident. After my last talk on "The Quest for God," three of the ringleaders of that club—one, the ringmaster of it—came to me to say that they had come to see the way out, not by solution of intellectual tangles but by following Jesus in his way of life. Was that worth while? Do you see any statistics here? Well, that's what we call evangelism by interpretation.

ceived a cordial welcome everywhere.

January will be an outstanding month for Detroit Baptists. In addition to the B. Y. P. U. annual dinner a mass meeting will be held, Jan. 14, to greet Doctor Brougher, president of the Northern Baptist Convention, and Doctor Bowler of the Board of Missionary Cooperation. This will be one of the largest gatherings of Baptists ever held here. The social service committee of which W. P. Lovett is chairman, has the preparations in hand.

Among the Churches

The new house of worship for the Halsey church will be dedicated, Dec. 19. Rev. Earl D. Sims has done a remarkable piece of work with this suburban church, both in the erection of the new meeting house and in the upbuilding of the church itself. He is truly a church invigorator.

A new church has been organized in Fordson, formerly known as Springwells, with Rev. F. E. Cary as the organizing pastor. It is within this incorporation that the River Rouge plant of the Ford Motor Co. is situated.

Nearly a half dozen new mission churches and Sunday schools have been established by Baptist workers to care for newer residential sections, and still the needs of this great city are not met.

The Christmas party given for our women missionaries every December was held this year in the Dexter Boulevard church. This is always a happy event when "our girls" are made to feel that their fruitful lives are really appreciated here in Detroit.

Miss Mildred Davidson was a recent Detroit visitor. She was one of the guests of honor and speaker at the women's conference at the Woodward Avenue church, Dec. 7.

Contracts have been awarded for the construction of the new Grand River Avenue church. This will be a fine example of church architecture and will meet the growing needs of one of the newer residential districts. The building will face on Wells street, with an entrance to Grand River Avenue. The new building will be the auditorium; the Bible-school unit will be built later.

Nebraska Notes

BY R. R. COON

DR. ALLYN K. FOSTER, who is making a tour of Baptist colleges as the representative of the Board of Education, with the purpose, we understand, of holding student conferences and giving chapel and evening addresses, spent a week with Grand Island college. His chapel talks were to the point, and his meetings with the different classes were encouraging. "He set us to thinking," was the general opinion—a service in this fast, modern age. This was not Doctor Foster's first visit to the college; we hope it will not be his last.

We have short records of evangelistic work now since the "six months' truce" of the Northern Convention has hardly begun. Evangelist R. R. Richards conducted a strong meeting at Polk and actually "snatched victory out of defeat;"

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A SPECIAL SERVICE

During the month of January THE BAPTIST will publish special matter in connection with the aerial world tour described in our editorial columns this week. Bundles of the paper will be mailed to one address each week of the tour on receipt of money accompanying the order at the rate of five cents a copy.

Your Own Paper

THE BAPTIST

Your Own Paper

2320 S. Michigan Ave. Chicago, Illinois

thirty-five were converted, twenty-five joining the church by baptism. Others joined at Stromsberg, the twenty-five-year-old daughter of Polk, then Laclede. Mr. Richards is holding revival services at Alliance. Thanksgiving day he was the preacher at the union meeting.

A B. Y. P. U. rally of 100 young people of the Northwestern Association was held at Alliance, Nov. 27. Churches represented were Kilgore, Chadron, Scottsbluff and Bridgeport. Rev. Ezra Duncan, B. Y. P. U. state director, R. R. Richards

Here, There and Everywhere

THE MEN OF Marion Avenue church, Aurora, Ill., have formed a men's club for social and church activities with George W. Baxter as president; John J. Maloney, secretary; Fred W. Council, treasurer.

MINISTERS AND TEACHERS who find themselves in need of apt illustrations for sermons and lesson talks will delight in a book by H. M. Tyndall, pastor of the People's Tabernacle, New York City, entitled "Illustrative Anecdotes." The book has more than 600 pages and contains 1200 anecdotes.

THE CHURCH AT ROCHESTER, Pa., W. F. Bostick, pastor, observed its second annual homecoming day, Nov. 7, with 400 present. Five adults were received into the church by baptism and 260 persons joined in the communion service. Bouquets of flowers given by relatives represented shut-ins. The pastor's morning sermon was on "The Church of My Dreams"; the evening, "A \$500 Prize Sermon."

CALVARY CHURCH, Norristown, Pa., Henry G. Weston Smith, pastor, is reviving the "family communion service." On Nov. 14 it had a communion service at which it aimed to have every family in the church present and sitting together as a family. The pastor's sermon was on "The Family and the Church." The report is "it proved to be a great occasion."

DEDICATION SERVICES for the new building of the West Park church, St. Louis, Mo., P. G. Van Zandt, pastor, were held, Nov. 21-26. W. H. Geistweit of Dayton, Ohio, former pastor of Third church, St. Louis, preached the dedication sermon Sunday morning, Nov. 21. The dedication offering resulted in \$5000 in addition to pledges. The first twelve days of November were given to special meetings in this church, with Charles Durden as speaker and the pastor as singer.

RECENTLY RETURNED FROM Europe, Egypt, Palestine and Syria, E. A. Fridell, pastor of First church, Fresno, Calif., has been taking his people on a "pilgrimage through Bible lands" at the Sunday evening service. The pastor calls for decisions every evening, and for several Sundays adults have walked down the aisles to unite with the church.

THE FIRST CHURCH, Charlestown, Mass., has issued in attractive form a historical sketch in commemoration of its 125th anniversary. It is prepared by Rev. Wil-

and W. W. Crabtree were the chief speakers.

A full list of evangelists is given in the last state bulletin. But it is not infrequently asked, "What is the matter with the old-fashioned revival when the pastor remembered Paul's suggestion, 'Do the work of an evangelist?'" The agony of a free-will offering would not then face a burdened church and as much permanent good might result. Try it; perhaps so many young pastors would not then be leaving the regular pastorate.

liam J. Cloues, librarian of the Newton Theological institution.

Nov. 7, Rev. Roy E. Williamson began his pastorate with the Warren Avenue church, Detroit, Mich.

LA GRANGE (ILL.) church, Eaton B. Freeman, pastor, held special services, Nov. 15-19, with Rev. and Mrs. R. B. Favoright of Maywood as speakers.

FIFTY PERSONS were given the hand of fellowship, five baptized and three converted and approved for baptism at Temple

The Baptist

Chicago, December 18, 1926

Vol. VII

No. 46

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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church, Chicago, Nov. 14. J. H. Hughes is the pastor.

It's SMALL, it's mimeographed, but it's live and suggests a church actively at work—the bulletin of the First church, Barton, Ill., Carl A. Nissen, pastor.

THE ROYERSFORD (PA.), CHURCH, H. S. Crossan, pastor, has begun very definitely the months of evangelism. A personal workers' class meets every Sunday after the evening service. Oct. 31, four persons were baptized and on Nov. 7 ten were received into the church. Mr. Crossan has been with the church five years and is doing an effective work with the appreciation of the people substantially expressed.

THE NOV. 6 ISSUE OF THE BAPTIST reported twenty-five members received into the first church, Oakland, Calif., during the month of September, when the total should have been about fifty. Sixty-four members were received during the month of October. The present membership is 1351. J. Whitcomb Brougner is the pastor.

ENTERING UPON THE third year of his pastorate Rev. I. Fredmund of Calvary church, Albert Lea, Minn., gave a review of the work of the church and its various activities, using several interesting maps. One of these showed the membership with an increase of about fifty during the present pastorate. The membership is now 300. Another map revealed the attendance of the Bible school for the years 1923-1926. There has been a growth of the average attendance of 143 in 1923 to 186 for the first nine months of this year. The financial report showed that during the year 1922 \$545 was contributed (not including money raised by the different organizations). Last year it reached \$18,029 (including a gift of \$5000) and during the first nine months of this year \$18,263 has been added. A new brick building has been constructed, valued at \$37,500 and the parsonage, valued at \$5000 has been remodeled. During the last few months the senior B.Y.P.U. has been reorganized, and an intermediate B.Y.P.U. organized (with big play and banquet). About twenty-five teams were used on a recent Sunday in a "day of devotion". A boy scout troop was organized and an impressive installation service held. A Bible conference was conducted by Dr. Howland Hanson of Des Moines university and plans are being made for future activities and accomplishments.

Rev. A. P. Witt, who was associated in evangelistic work with Chaplain Frank Wells of the National Military Home, Owenworth, Kan., died, Oct. 30. A man of wealth, at the time of his death he was clothing, feeding and educating twenty-eight orphans. Chaplain Wells' words of him: "Mr. Witt was one of the most loyal and most consecrated men to whom I ever knew."

THE BULLETIN OF THIRD church, St. Louis, Henry Alford Porter, pastor, reports that during the three years of the present pastorate there have been 1240

additions to the church and \$279,814 contributed, of which \$123,103 was given to missions, education and beneficence. The celebration of Mr. and Mrs. Porter's third anniversary with the church was an occasion of happiness and thankfulness on the part of both pastor and people. A radio was presented to Mr. Porter.

HARRY BECKMAN, PASTOR at Dugger, Ind., and Mrs. Beckman are swinging into the evangelistic field with unusual promise. At Newcastle, Linton, Evansville and elsewhere in Indiana, in Louisville and other places in Kentucky, in city-wide,



HARRY BECKMAN

associational or county campaigns, as well as their local pastoral charges, they have developed a high degree of efficiency in evangelism and are winning local praise wherever they go. They are locating at Ownesboro, Ky., where they may be addressed for dates.

CHAPLAIN FRANK M. WELLS, "the soldier evangelist," has no open dates until after the new year. Mr. Wells was a seminary classmate, '96-'98, at Louisville, Ky., with James H. Franklin and J. C. Massee.

REV. R. W. STEINKRAUS of Logansport, Ind., has accepted a unanimous call to First church, Moline, Ill. John W. Weddell has been the adequate acting pastor at First church.

REV. J. G. LITTLE, PASTOR of the Baptist church at Sterling, Ill., preached the sermon at the union service on Thanksgiving morning. His text was: "But one of them came back and thanked him."

TENTH AVENUE CHURCH, Columbus, Ohio, Thomas J. Hopkins, pastor, is redecorating church and parish house, laying new walks and doing some remodeling as well as installing a new lighting system. The budget for this work, \$6500, was subscribed at a supper and social. This extra obligation is not to interfere with the record of the church for benevolences. Many of the students of the Ohio state university affiliate with Tenth church in its services, its church school and its young people's work. The church

needs, in addition to its present equipment, an educational building.

A UNIQUE SERMON WAS preached by Rev. C. L. Doyle, pastor of the Baptist church at Tiffin, Ohio, at the union Thanksgiving services, in that the sermon was an original poem. Printed in the *Daily Advertiser* of Tiffin, it occupies the best part of a newspaper page.


DURING THE FIRST SEVEN months of his pastorate at First church, Selma, Calif., Claude L. Neal has given the hand of fellowship to forty-two members. He has conducted a school of missions with an average attendance of 131 people. A special Sunday thank-offering amounted to \$506. A strong missionary and evangelistic spirit prevails. Harry O. Anderson will conduct evangelistic meetings beginning, Jan. 23.

AT UNION THANKSGIVING services of the churches of Wayne, Mich., Rev. James W. Johnson, pastor of the Baptist church, preached the sermon.


EIGHTY-FIVE PER CENT OF THE honor students at Bethel institute, St. Paul, Minn., are partly or wholly self-supporting.

JOHN W. MILLION, formerly connected with Des Moines university as president, is now a member of the staff of a bond house in Kansas City, Mo.

ON THE EVENING OF Nov. 8, Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation, was guest of honor at a banquet at First church, Boise, Ida. It was a representative gathering of 200 Baptists who welcomed Doctor Bowler on his first visit to his home town since election to his present office. Members of the state board attended as well as people from churches in the far eastern and western sections of the state. All but two of the churches in the First Association were represented. Doctor Bowler's mother, a brother and two sisters were also present and it was an occasion made happy by the greetings of old friends. Rev. A. F. Colver, the toastmaster, led a discussion concerning the progress made by the committees on the World Tour and much enthusiasm was created by these reports. Then followed the address of the evening by Doctor Bowler. He spoke for almost an



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hour on the development and scope of Baptist denominational organizations, closing with several human interest stories from the life and work of our missionaries which gripped the hearts of the listeners. An informal reception in the auditorium followed the banquet.

FIRST CHURCH, WHEATLAND, Wyo., R. L. Stratton, pastor, dedicated its new church building, Oct. 31. Oliver Reed, pastor of First church, preached at the morning service, and State Secretary J. P. Jacobs in the afternoon. The three other churches of the town joined in the Sunday morning dedication service. Four evening services were held preceding dedication Sunday; in these ministers of the town took part and also L. S. Bowerman, pastor of First church, Casper, Wyo., and Henry Moorman, pastor of First church, Cheyenne, Wyo. A deficit

of \$2600 was pledged at the services. One person was received into the church membership by relation making approximately 132 members received during the past two years. The building is modern with full basement and Sunday-school rooms. Seating capacity, when Sunday-school rooms are thrown open, is 450. There is a loan on the building by the Home Mission Society of \$3000 for five years without interest.

THE NEW BAPTIST CHURCH building, John H. Skeen, pastor, at Boulder, Colo., is near the campus of the state university, which has an enrolment of 2800. In the neighborhood of 500 students attended a "class mixer" in the church on Nov. 12 and 500 students attended a banquet at the church on Nov. 9. R. Fred Chambers, pastor's assistant, has a "way with him" with the students. The Boulder church has a membership of 700. Mr. Skeen has been with the church for seven years.

"TO NURSE A GROUCH AGAINST the minister while investing time and money in the church services is like setting the dog on the delivery boy when he brings the groceries you have paid for," says John A. Holmes in the *Tiffin Baptist*, First church, Tiffin, Ohio, C. L. Boyle, pastor.

THE CORNER-STONE OF the new building of the First church of Kenton, Ohio, was recently laid with interesting ceremonies.

Make World Tour a Family Affair

NOT least among the advantages of January World Tour is the opportunity afforded for the entire family to share the interest and pleasure of this excursion to Northern Baptist mission fields. The Log of the airship Evangel is no dry recital of facts, but a succession of word pictures touching life in many parts of the world; if a regular time is fixed for the daily reading, perhaps at mealtime, it will be an event looked forward to by the household. It is even hoped that the reading may be an incentive to the revival of the good old-fashioned practice of family worship in homes where that practice has been allowed to lapse.

All is now in readiness for the World Tour and the indispensable Log of the Evangel will be distributed in ample time to permit all who have enrolled to start promptly, Jan. 1. However, at this point the only hazard connected with the World Tour arises—the risk that delay in applying for passage may find the supply of copies of the Log exhausted. To make certain that you do not incur this misfortune, apply at the earliest possible moment for a ticket which you will exchange later for the Log. You will not need a passport for this journey. Indeed, it is likely that voyagers never experienced so few formalities in preparing to circle the globe, for to obtain first-class passage you have only to ask for a ticket which can be had without money. If you do not know the names of the tour committee and booking agents in your church, ask your pastor.

The sermon was delivered by T. F. Chambers of Granville, secretary of the Ohio State Convention. Rev. A. W. Snow, pastor of the church, has been tireless in his efforts to raise funds and get the building enterprise started.

"A GOOD BOOST HANDETH a strong wallop to a grouch and sendeth pessimism to the boneyard," is one of the planks of "the boosters' creed" of Englewood church, Chicago.

FIRST CHURCH, BRADFORD, PA., closed evangelistic services, Dec. 12, with J. W. Ham of Atlanta, Ga., bringing the gospel message. Preceding Mr. Ham's coming, the pastor, J. S. Brownlee, preached a series of Sunday morning sermons on the Holy Spirit.

IT WOULD BE A TASK OF delight and profit if THE BAPTIST could quote all the good things of gratitude and praise that the church bulletins coming to this office carry at the season of national thanksgiving. "It is good to give thanks."

JOHN T. FENNELL, who for nearly twenty years has been a teacher in the Sunday school of North church, Camden, N. J., James Dalton Morrison, minister, has the noble record of attending Sunday school for 1000 successive Sundays without once being absent.

REV. ARTHUR R. MERCER of First church, Niagara Falls, N. Y., has accepted a call to Fourth church, Providence, R. I.

REV. E. R. ALLEN, recently pastor of Broadway church, Bay City, Mich., has accepted a call to First church, Mystic, Conn.

THE *Community Builder* of the Greece (N. Y.) church quotes Maltie D. Babcock: "Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Say, 'Bless the Lord, O my soul, and forget not all his benefits.' Better lose count in enumerating your blessings than lose your blessings in telling over your troubles."

THE *Englewood Economist*, with a circulation of 61,000, publishes each week a sermonette by Milton M. McGorrell, pastor of the Normal Park church, Chicago. In a sermon vote in the Normal Park church, Mr. McGorrell discovered that every person voting except one asked for a series of sermons on prayer. A visitation campaign is a regular feature of this church three times a year. The duplex envelope system installed in the Sunday school about a year ago has doubled and in some cases trebled the offerings. The distribution of offerings show a three to two division between current expense and benevolence.

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The Christmas Bookworm

(Continued from page 1381)

Worm: "I got so much I have a dreadful attack of indigestion. I think I'm dying of it, but look what I brought up." He begins pulling out books.

The children grab them eagerly, then say in high disappointment: "I can't read mine!" "Let me see yours!" "What language is this, anyhow?" Then rain-dears also come popping up from under the table: "Ah, we've found the thieves; you've got the books that belong to Mary Smith and Tom Brown." Oriental children explain their bookless state (see THE BAPTIST for Nov. 13, 20, 27) and rain-dears begin to cry: "It's too bad! We must get you some books, indeed we must!" They then hurry down to the audience and beg for a shower of money for books. They hold their open umbrellas upside down, so that money and stamps may be collected inside.

*"If I could make the laws
For dear old Santa Claus
I wouldn't let him pass
A single lad or lass."*

A Christian Cruise

By J. J. WICKER

THE charm of a Christian cruise is beyond words. The friendships made in a Christian company on a cruise to the Holy Land are in themselves large compensation. Lectures, sermons, addresses, entertainments, fervent prayers and hymns of joy make a great program for daily life on shipboard.

A week from New York we got our first glimpse of land, the Azores—nine islands, stretching along 400 miles. Our first view was of Fayal and old Pico, the highest mountain in the range (7600 feet) rising out of the sea, with white clouds hovering around the summit, making the mountain look like a mighty monarch, presiding with dignity over fortune. These mountains are all volcanic. The soil is rich and produces in manner of fruits and vegetation, and the ever green hills coming down abruptly into the sea form a picturesque view of verdant beauty. The islands are owned by Portugal. The people are poor, but the products are luxuriant and delicious, and the extreme friendliness of the populace lends a charm that makes one almost forget its poverty.

Our next stop was Lisbon. Democracy now reigns in the republic of Portugal and the revolutions taking place in the new freedom will work out a higher life for these fascinating people. A day more carried us through the Gates of Hercules, past the great Gibraltar and into the mysterious Mediterranean.

There is perhaps no more interesting city in all the world than Algiers. Half

of the city is the old Mohammedan quarter and the other half is the new French, or European, quarter. If you had gone to the most modern city of the West, taken up half of it and joined it to one-half of the most distant eastern Oriental city of the world, the line of demarkation could not be more clearly drawn than in Algiers, divided by the Arabs and the French. This can be seen in the distance far out at sea, and on land it is still more emphasized. Like the Azores, Algiers is on the side of a mountain coming down into the sea and is surpassingly beautiful. The first street as you land is the Boulevard de la Republique, about 1200 yards long. This street cost more than a million dollars for each 100 yards. An automobile ride through the luxuriant parks and an ascent around the mountain overlooking the city and the sea, passing numerous monuments and points of historic lore, gives a rare thrill. For centuries, and until less than 100 years ago, pirates in Algiers ruled the Mediterranean.

As our ship steamed away we were in sight of awe-inspiring mountainous seashore all the way to Athens except for the time we were crossing the Adriatic. We dropped anchor at the Piraeus five miles from the classic city of Athens. Our automobiles were waiting, and in a few minutes we are in the midst of the bygone splendor of art and architecture, millenniums old. The Thesion is perhaps the best preserved of any building in the world—2500 years old. As we stood on top of the Acropolis we were lost in wonder as we thought of the art, architecture, oratory, philosophy, virtues and vices of the ancient Athenian. But to some of us Mars hill had the greatest charm, for from its summit Paul preached with power, unmoved by the

works of men's hands save to pity their very genius in its failure to get men up to God. One of our number stood in Paul's pulpit and read the sermon of

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Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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276 Fifth Avenue, New York, N. Y.

The Local Church

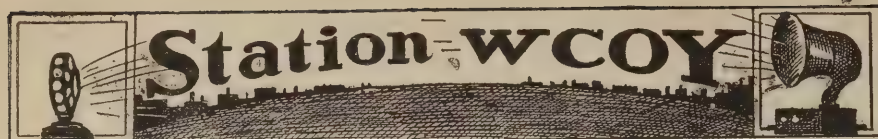
ITS PRESENT AND FUTURE

By F. A. AGAR

"We know Dr. Agar personally and consider him one of the greatest church builders in the land."—Alabama Baptist.

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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we are to have the field editor in another brief sketch entitled, 'A second week in Northern California.' This is Mr. Cress:

"On Monday, Nov. 8, Rev. P. A. MacDiarmid of Sona Bata, Africa, and I continued our tour of Northern California under the direction of Secretary Brinstad. In our talk on Dec. 11 we gave the high points of our first week. That was a great beginning.

"Monday found us at Fresno. We were guests of the district monthly meeting of Baptist ministers and missionaries. There were about fifteen pastors present and several workers from the Indian mission. There were morning, afternoon and evening meetings. At all of these THE BAPTIST, *Missions* and the state bulletin were presented. There was an almost unanimous vote by the pastors present to attempt at once a subscription effort for a list for THE BAPTIST and *Missions* equal to 10 per cent of the resident membership and to attempt to make the list for the bulletin cover every local church family.

"Nov. 9, we were at Madera for a supper conference and evening meeting. Rev. Sidney B. Cooper is pastor here. We shall close this sketch with the story of what he did after we were gone. It is worth telling.

"Nov. 10, we were joined again by Doctor Bancroft of the convention office and spent the afternoon and evening with the church at Turlock. Rev. C. C. Eastman, minister. Around a supper table this church and pastor rose to the ideals of the campaign and endorsed these ideals with a unanimous vote to go over the top. They will.

"Nov. 11 was armistice day. As no public meeting was arranged, we took to the woods. We turned into Sequoia national park, 6000 feet above the level valley of the San Joaquin. That night a big bear smashed one of our auto windows and raided our food supplies. A gentle snow fell all night and put a mantle on the General Sherman tree, oldest and largest tree in the world, thirty-seven feet in diameter and 280 feet tall.

"On the 12th we were guests of the church at Porterville for afternoon and evening sessions. Pastor F. C. Stannard entertained us royally and his people entered into the spirit of the enterprise with genuine interest.

"Sunday, Nov. 14, found us in San Jose. Pastor C. S. Knight of Light House church and Pastor Towner of First church gave us great audiences and genuine and sympathetic welcome. At First church the service was broadcast by the new radio station recently installed by the church. At Palo Alto, Pastor Paul L. Offenheiser and his people entered heartily into the plans for a greatly increased periodical circulation. Sunday was a great day.

"The Northern California campaign closed on the evening of Nov. 16 at Salinas. Pastor Gibson, his people and workers from other nearby points provided a supper conference and an enthusiastic closing evening audience. Over forty pastors and as many churches were definitely reached in sixteen days. There was an almost unanimous approval and adoption of the ideals set up by Secretary Brinstad by all the pastors and delegates present in this series of conferences. Indeed, so happy were the results that another tour has been agreed upon for the same dates, 1927, when it is believed still greater cooperation and tangible results may be obtained.

"The first church to complete its quota in this effort was at Madera. Let Pastor Coopes tell how it worked out: 'My people were deeply stirred by the messages, especially the people whom you met around the supper table in the manse. At the Sunday morning service following your visit, I preached on the theme, "A Matter of Values." At the close of the service cards were passed for subscriptions, when lo and behold, twenty-two subscriptions for THE BAPTIST came in. When you know that there are only fifty-three families in our congregation I think you will say this was splendid. They were not just paper pledges, either. The money accompanied them and I am sending them in today.' Hurrah for Madera and its pastor. May their tribe increase. They more than realized their 10 per cent goal.

"The office boy says that he saw by the papers that a great storm of rain fell on California from Eureka to San Diego following this tour. He says the papers stated that it was worth millions to California. He says that in common gratitude for this, California ought to hurry and get the rest of those 1000 new subscriptions for THE BAPTIST and add a few extras for good measure."

"WCOY now signs off. California is setting the pace. Hurry, 'Night."

the powerful apostle; 50,000 persons could easily have heard every word. As the last rays of the dying day played upon the summit of the Acropolis and the remains of the once glorious Parthenon, we felt as though we were being torn away from centuries of architectural beauty and glory.

The next morning we entered the Dardanelles. We passed the scene of the great world war slaughter and our steamer blew a solemn salute to the hundreds of thousands of dead; there was not a dry eye among all the passengers.

In the early dawn of the next morning we saw the light of the new day breaking over the eastern horizon upon the countless minarets of Constantinople. No harbor in all the world presents greater beauty. When I was in Constantinople for the first time twenty years ago, the streets were full of dogs. Now there is not a dog to be seen. The women were all veiled and rode in separate compartments in the street cars. Today the sultan is dead, the harem is empty, and the capitol is miles away at Angora. The young Turk is anxious to redeem the name "Turk." These handsome young men do all in their power to please the tourist; they are trying to catch up with western civilization and are well informed of our progress.

Steaming through the Bosphorus to the Black sea, we passed the American school for girls and Robert college. The alumni, scattered all over the country stand for the highest things. It is of interest to know that when Mr. Robert went into bankruptcy for a large amount of money, he wrote on the bankruptcy papers, "Legally absolved, but morally bound with 6 per cent interest." Later he paid every dollar with interest and afterwards founded Robert college. Born in such high honor, the school must grow in the highest ideals.

Back into the Mediterranean, passing near to Patmos, we sailed for Beirut. Less than 100 years ago a sailboat of 400 tons (ours was a steamer of 10,000 tons) took four months to reach Beirut from

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New York. The conditions of degradation when Doctor Bliss started his school on a beautiful plateau at Beirut cannot even be imagined. Today this school is a university with scores of splendid buildings and is teaching all branches in academic work, medicine, trained nursing, and law—a real university with more than a 1000 students. The founder is in heaven but his work is going on with increasing power, and I think the American Protestant college at Beirut will do more to solve the problems of the Near East than all other agencies combined.

Our automobiles carried us 6000 feet at midsummer up the Lebanon mountains. As we looked back upon a panorama of colorful tile roofs in a city of 300,000 persons, surrounded by orange and lemon groves, together with orchards of every kind of tropical fruit and flower, the scenery of land and sea was declared by all to be the most awe-inspiring ever seen. We wrapped ourselves in overcoats as we turned about and viewed the eternal snows on Mount Hermon and the Lebanon.

Two weeks before, the Druises had snatched the hotel proprietor's son, and arrived in Baalbek the night after he reached home, upon payment by his father of \$1000 in gold. The boy told us a thrilling story.

The League of Nations gave France a mandate over Syria. French soldiers are everywhere, and somehow we did not seem afraid as we visited the most wonderful ruins in all the world, barring the pyramids of Egypt. We were advised not to go to Damascus, but we went. As a state of war existed (and still exists), French soldiers were all along the railway line. We boarded the train at Rayach and rode for four hours to Damascus. The next day the track over which we had passed was cut, and three days later, when we left Damascus, our train carrying an armored car with a number of French soldiers and machine guns, the tracks behind us were cut again.

Damascus was completely surrounded by barbed wire. Firing was going on all the time, and airplanes were dropping bombs on the outside of the city, which took our hotel to the foundation. The remainder of the French gave us permission to go on top of the walls around the citadel, from which we could see all the city and the destruction which had been wrought. Nearly half the city is a mass of ruins, with many dead bodies lying in the debris.

Palestine

There is a country less than 150 miles long by about fifty miles wide that holds the vital history for the church of

Christ than all the rest of the world. A range of mountains from Mount Hermon in the north extends through the whole country toward the south, dropping down on the one side into the Jordan valley, and on the other into the Mediterranean, with many charming valleys and plains.

The Sea of Galilee is 700 feet below the level of the Mediterranean. I do not wonder that Jesus loved this lake. It is thirteen miles long by about seven miles wide, and is in the shape of a heart, with Capernaum, the home of Jesus, at the top. The mountains surrounding it stand like guardian angels and behold their own beauty reflected in the face of this sacred water.

So crooked is the Jordan, known as "the way down" because of its fall to the Dead sea, that it is 225 miles long, running north, east, south and west in its course; it is only sixty-nine miles from the Sea of Galilee to the Dead sea by straight line. The Dead sea, 1300 feet below the Mediterranean and 4000 feet below Jerusalem, is the lowest place on the face of the earth. It is a beautiful body of water, forty miles long by about fifteen miles wide, but has not within it a living thing. Like a grave, it has no outlet and so is dead.

One would write a book of many pages to tell a little of the land of the Lord. I can only say that to pass by the Horns of Hattin, where Jesus made his great inaugural address, via Cana to Nazareth, where Jesus grew up and announced his call to the ministry, is a day that stirs every emotion of the soul.

Leaving Nazareth we crossed the Plain of Jezreel in full view of Carmel, Gilboa, Tabor, and the towns of Nain, Endor, Shunem, and by the Plain of Dothan, on down to Samaria and Shechem. What a wealth of Old Testament history! Jacob and his sons, Saul and his suicide, the northern kingdom, and the prophets! We were in the midst of "the land and the Book" in every place in Palestine.

Between Ebal (the tallest mountain in Palestine) and Gerizim in old Shechem, we had our lunch. An hour later we were in holy meditation as we sat down at Jacob's well and looked beyond the tomb of Joseph to the town of Sychar, whence the woman came and talked with Jesus.

All the afternoon we were winding our way through a country forever made sacred by Jesus' footsteps as he climbed the mountains and crossed the valleys, for "he must needs go through Samaria." We passed through Shiloah, Bethel, the birthplace and home of Samuel, in full view of Mizpah, where Saul was anoint-

ed, and just before sunset our eyes feasted on the Holy City. Memories of sacred history poured like a Niagara into our souls as we lay down to sleep so near to Olivet, Gethsemane and Calvary.

Eight days in and around the Holy City, visiting Bethlehem, the home of Boaz, Ruth, and David, and the birthplace of our Lord; then by Solomon's pool to Hebron, where Abraham and Sarah are buried. It seems a tragic punishment that the people who rejected our Lord are not permitted to visit the grave of the father of the Hebrew people. Just here, let me call attention to the fact that near to the wailing place of the Jews in Palestine is the temple

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area, on which no Jew ever puts his foot.

We can stand on the Mount of Olives, from which our Lord ascended, and, looking to the north on a clear day can nearly see Mount Hermon. The Jordan winds its way like a silver thread down through the valley. The Dead sea lies before us, while Nebo and Pizgah, twenty-five miles beyond Jordan, lift their lofty peaks to our admiring gaze as we think of Moses, who climbed to the summit and leaped into the arms of God.

The people may change, railroads may be built, and electric lights installed, but the sky above, the mountains and hills about, and the valleys below, as we gaze over these sacred lands, never change. I have been to Palestine many times, and each visit brings an increasing interest in the word of God and makes the revelation of the Book more real as the years come and go.

Of course we visited Jericho and the Jordan valley, Joppa and the Plain of Sharon, and in the twenty days spent in Palestine and Egypt we had a visit worth-while for a Christian cruise to Bible lands. It is impossible to dash in and dash out and have time to digest in any sense the Holy Land.

A number of our pilgrims returned to America, while others went on up through Europe after visiting Egypt and beholding the great pyramids on which Moses himself gazed.

Richmond, Va.

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The Saving Sense

Auntie (reading): "Satan trembles when he sees the feeblest saint upon his knees" . . .

Roy: "Auntie, but why does Satan let the saint sit on his knees if it makes him tremble?"—*Sydney Bulletin*.

Pat, who was always punctual, arranged to meet Mike at the postoffice at ten o'clock. Arriving a few minutes before time, Pat decided to walk down the street in the direction from which he knew Mike would come. Before he had gone far he observed Mike across the street hurrying toward the meeting-place.

"Hi, there, Mike!" he called. "Here Oi am. Come over."

"Arrah," answered the tardy Irishman, "don't be after detainin' me. Oi've only foive minutes to meet yez at the post-office."—*Young Folks*.

SOLOMON PEASE

Facetious story-tellers proverbially like to place the scene of their anecdotes in some region where they are personally interested. Your epitaph of "Solomon Pease" of Alabama quoted from the *Baptist and Reflector*:

"Here lies the body of Solomon Pease,
Under the daisies and under the trees,
Pease is not here, only the pod—

Pease shelled out and went home to
God"

furnishes a fresh instance of this sort. Many years ago a friend who had been pastor of a Baptist church in Martha's Vineyard, Mass., assured me that the following epitaph of "Solomon Pease" could be found on a tombstone in that island:

"Under the sod
Here lies the bod-
y of Solomon Pease.
He opened his pod
And shelled out his soul
And went up to God."

The quaint device of splitting the word "body" into parts at the end of the line in order to have a rhyme for "sod" is a peculiarity that marks the Martha's Vineyard epitaph as the work of a hard-pressed genius. I have seen this epitaph quoted somewhere with additions, including, I believe, the rhyme of "trees" with "Pease"; but the epitaph I have given is the one my elderly friend (now dead) was willing to vouch for although he had not seen it. It would be interesting to discover whether any such epitaph actually exists in Martha's Vineyard, or in Alabama or anywhere else.

—WINFIELD G. HUBBARD.

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Notes on the Lesson for December 26

REVIEW: MOSES TO SAMUEL

Devotional Reading: Psa. 85:1-13. Golden
Text: Psa. 85:9

The lessons of the past quarter have covered considerable time and have canvassed some outstanding personalities. Beginning with the departure of the Israelites from Horeb to Canaan under the leadership of Moses the quarter closed with Samuel the judge closing a distinctive period in the history of Israel just prior to the emergence of monarchy.

Biography

Biography is history at its best. Indeed, without biography and geography history would be colorless. Personality and environment bulk largely in the lessons under review. What stalwart leaders pass in review as the lessons of the quarter are recalled! At the head of the column is Moses, the incomparable emancipator, organizer, law-giver, and priest of God. Space will not permit the naming of all the rest. But a few of them cannot be passed by in silence. The doughty Caleb, the man of unquenchable courage and indomitable purpose; Joshua, a born general and a leader who knew how to use military tactics to the best advantage in whipping his undisciplined mass of followers into unquestioning obedience, and in quickly punishing infractions of his orders; Gideon, made immortal by such qualitative tests of his small force of men as reduced their fighting strength to zero so far as numbers were concerned, but raised it to omnipotence by his significant war-cry, "The Sword of the Lord and of Gideon." And what shall be said of Naomi and Ruth that hasn't been said? Samuel's biography is full of vital interest from his birth to his death, and even after his death, he comes back to pronounce the doom of a king who had failed in the great trust committed to him. Here is an opportunity for the teacher to analyze, compare, contrast and illustrate in a way that will hold the attention of the youngest pupils as well as the more mature.

Romance

"The Crossing" is the title of at least one great novel, and it has been the inspiration of much in literature as the progress of mankind has been traced from the first crossing of the Euphrates to the last crossing of the Mississippi, the Missouri and the Colorado on trek of men to the end of the trail westward. In these lessons we have two great crossings recorded. The crossing of the Jordan is one, and the crossing of the borders of Moab by Ruth is another. Both crossings were freighted with momentous potentialities for humanity. The first gave Jesus a home in Palestine, the highway of the nations; the second gave him a composite ancestry, the prophecy of his universal relationship with all mankind. The following of these romances of geography and of anthropology will enrich the review in the hands of a teacher with brains and imagination.

New Books

Song of Meditation, Robert MacGowan. New York: Revell. \$1.25.

The author combines in these meditations the gift of preaching, the art of poetry and the meditation of a priest. The book contains sixty-two brief meditations, each consisting of a short excerpt of a scripture passage, an original poem and a prayer, all designed for guidance and help in private or family devotions. As such publications go, this is one of the best.

—JOHN EARL.

Experiences of Adolescent Experience, by E. High Mudge. New York: Century. \$1.75. A study of the early years of adolescent life, based upon biographical studies written by college students in which they describe certain types of experiences. Inasmuch as it does with the experiences of girls, it seems incomplete. If the author follows it with a similar one on the experiences of boys, he will have made a worth-while contribution to the study of early adolescent life.

—RAYMOND W. SETTLE.

Christian Shackles, by Libbie Travers. New York: Macmillan. \$1.50.

An intimate and personal story of a young soul with a definite religious experience, but whose mental birth came late in life. With the mental awakening comes the inevitable upheaval of the old anchors and an alarming drift upon a fog covered sea. As a record of religious experiences and conflicts of the soul which is illustrative of many of others, it is well worth reading. A contribution to the solution of the problem its title suggests, it is a million miles from nowhere.

—A. H. BAILEY.

Life of the Bowery, by Charles Stelzle. New York: Doran Co. \$3.50, net.

For the reader who for many years has known Charles Stelzle for what he is, noted labor commissioner and evangelist of the Presbyterian church, it is pleasant to say that the son of the Bowery finds a thrilling expression of his experience in this autobiography no other than Mr. Stelzle himself. This is far more than an autobiography. Stelzle's work has thrown him into contact with the big men and big movements of his generation, and he has been able enough to meet them. Consequently the series of his contacts with Theodore Roosevelt, John Mitchell, D. L. Moody,

Wm. J. Bryan and others throws a new light on those men. Further, there is wealth of what may be called "findings" in the course of the narrative. Mr. Stelzle is a preacher, trained in Moody institute. He is a preacher of the prophetic type and holds himself charged with a message of Christianity in industry. The story is mottled with the message throughout, yet the message is never preachment and is never tiresome. It is vital. It is a contribution to both religion and social science. The last chapter on "The Religion of the New Democracy" ought to be read by 200,000 preachers in the United States.

—U. M. MCGUIRE.

A Curriculum of Worship for the Junior Church School, Vol. II., by Edna M. Crandall. New York: Century. \$2.

The aim of the author in preparing this book was to introduce a more systematic and educational worship into the junior department of the church school. The material offered was first used by the author in her own work. It will prove an invaluable aid to those engaged in junior work.

—RAYMOND W. SETTLE.

The United States Senate and the International Court, by Frances Kellor and Antonia Hatvany. New York: Thomas Seltzer. Probable price, \$3.50.

It is an interesting fact that one of the most careful and analytical studies of the history, principles and consequences of the problem of adherence to the World Court of International Justice as it is presented to the senate of the United States in its legal aspects is produced by the collaboration of two women. The analytical statement of the problem is formulated in 300 propositions, each expanded by concise comment. This is followed by a conclusion favoring adherence to the court in terms that will involve a free but bona fide reference to the jurisdiction of the court, at the same time eliminating all possibility of involving the United States in the political activities and obligations of the League of Nations. This conclusion is based upon the assumption that the matter must be settled by the Republican party and that the party is pledged to such a course of action. Copious footnotes and references accompany the text. Annexes contain a summary of the opinions and judgments already issued by the court, the text of the statute of the court, the rules of the court, the proposal submitted by Mr. Harding, resolutions introduced by Senators Swanson, Lodge and Pepper, and a list of documents that define the jurisdiction of the court. The index is brief but carefully prepared and seems to be adequate.

—U. M. MCGUIRE.

The Women's Class in Action, by F. Harvey Morse. New York: Doran. \$1.75.

"The Women's Class in Action," is an extended and thoroughgoing discussion of that important branch of church school activity, from all angles and in all its phases. It takes up the matters of organization, equipment, service activities, teaching, holding members, getting new ones and advertising. In all of these it is very specific; for example, it even tells how to write letters to absentee and prospective members and how to conduct class papers. It has a tactful way of suggesting the removal of some of the crudities that often attend "booster" efforts to build a membership in an adult class. Its discussion of "contests" is particularly well balanced. Any one working at any angle of the adult class movement, whether it be for men or women, should have this book close at hand for detailed study. It is written in so dignified and simple a style that even a Baptist minister can read it!

—HERBERT W. HINES.

In Sunny Nigeria, by Albert D. Helser. New York: Revell. \$1.50.

We hear much about the spirit of youth and the various forms of adventure which attract youth today. Here is a thrilling account of the adventures of a college lad who desired to be a pioneer missionary in one of the most abandoned places in the world. Who knows anything about Buraland? It has no annals or history or literature and nothing can be found concerning it but what comes from the pen of this young man and his friend.

In this book Mr. Helser gives first-hand information about the Bura, primitive people who live in the interior of North Central Africa. Upon departure for this strange land, he expressed his convictions and the conditions under which he would go in the remark, "I go in the faith of the living God, believing he has called me to the field. But while God often buries his workmen, he carries on his work. If I fall, will you promise to carry on the work I am beginning?"

What could be more encouraging to the cause of Christ today than to see a young man going forth into such hardship but with absolute faith in God and in the work to which he has set himself? Such accounts as this should deepen our confidence in the rising generation, soften our love for a great body of long neglected people and draw from us that liberal support of prayer and material means that shall not only make the people of Buraland rejoice in the blessings of Jesus Christ but also serve to strengthen our support of the whole missionary program of the church.

—C. R. OSBORN.

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BRITISH PREACHERS
1926
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News Notes

Rev. and Mrs. Wm. Ashmore of Swatow, China, have arrived in the United States. They reached San Francisco about Dec. 1, and were welcomed first at the home of their son in Santa Ana, Calif. Before leaving China, the China Baptist Publication Society and other friends held a reception in their honor at Shanghai.

Nine hundred of the 1100 Baptist churches in Burma are self-supporting. The Burman pastors seem to deserve large credit for the achievement. They went to their churches with the proposal that they would live on the average income of their parishioners. The thing looks fair and Christian. How would it work in the United States?

Maggie Rattray was bought on a slave market on the Congo forty years ago. Mrs. Clark of the Baptist mission took her to Scotland. Later she was placed in Spelman college, Atlanta. At graduation she returned to Africa for mission work among her people. The government has conferred upon her a decoration in recognition of the value of her work in connection with the mission.

The recent death of Mr. Chu Pao San, veteran merchant of Shanghai, East China, means a loss to the Tanghai Baptist school of a member of its board of directors and one of its most enthusiastic promoters. His gift to the school of \$15,000 for the new classroom and dormitory building was one of many acts of generosity. He was not wealthy, but he gave liberally. It was he who interested leading men of Tanghai in the Baptist school and procured their backing for it.

More than 700 stereopticon lectures were used in Baptist churches in the field of the Northern Baptist Convention in the first six months of the current fiscal year. This is a gain of 30 per cent over the same period of last year. More than 900 sets of lectures, eight or ten moving picture films and many hymn sets are available for January, and all are related to some theme in "The Log." Orders should be placed early. Pastors in the same locality may well group their orders so as to arrange for circuits of their churches.

The department of the interior is collecting data relative to Indian missions. Including the membership of Indian Baptist churches in New York and Massachusetts, Indian Baptists affiliating with the Northern Baptist Convention now number approximately 3828; enrolment in the Sunday schools, 2786; membership of fifteen woman's societies, 684; eleven young people's societies, 569. Number of ordained ministers holding commissions under the Home Mission Society: white, nineteen; Indian, five. Workers under the Woman's Society number fifteen. The replacement value of buildings used for missionary and educational purposes exceeds half a million dollars.

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THE BAPTIST

2320 S. Michigan Ave., Chicago, Ill.

Volume VII

December 25, 1926


No. 47

The Baptist


Published Every Week by the Northern Baptist Convention



THE CHICAGO THEOLOGICAL SEMINARY



Folks, Facts and Opinion



Sensational news reports concerning certain college questionnaires into the personal and social habits of students seem to have been newspaper ballyhoo. A bulletin from Bucknell university states that the matter passed much as a piece of ordinary research work, that it caused no disturbance and scarcely a ripple of interest.

Fifty thousand Christian clergymen are to be requested to participate in the current effort to raise \$25,000,000 for the relief of five million Jewish people who face starvation and death in central and eastern Europe. In some localities 30 to 50 per cent of the children have tuberculosis. In Bessarabia the death rate among babies has reached almost 100 per cent.

Chicago is already the greatest center of theological education in America, and continues to increase its facilities for this purpose. The Congregationalists are now erecting beautiful seminary buildings in the area of the University of Chicago group on the Midway that will add greatly to the architectural splendor of that district. The tower that appears in the picture on the cover page is a memorial to the late Victor Lawson, founder of the *Chicago Daily News*, and a munificent supporter of the Chicago Theological seminary.

Charles A. Walker, pastor of the First church, Dover, Del., and editor of the Baptist Year Book, has again added to the debt of the denomination to him by the publication of the year book for 1926-1927. The table of contents reveals an array of itemized information which must have cost the editor many weary weeks of research and an endless amount of patience to gather and classify and prepare for the press. The proof-reading alone must have consumed days of the closest possible scanning of enough galley proof to make a book of 400 pages. It is published by the American Baptist Publication Society, not as a private enterprise for financial profit, but to furnish the denomination—even at a heavy annual loss—with such records and statistics as will correctly represent the progress of Baptist work and organization in America and in foreign lands so far as American Baptist missions are concerned. The year book is indispensable for every Baptist minister who wishes to be informed and have at his hand a ready reference to the name of every Baptist minister in America, to every Baptist missionary and to every Baptist organization North and South and in Canada. In paper covers it costs seventy-five cents and may be ordered from the Publication Society.

Week-day religious instruction under public school supervision by teachers who are paid for such work from the public funds is stoutly opposed by the *Illinois Baptist* on the ground that the state has no business to apply public funds for the support of sectarian teaching.

Howard hall, dormitory of the International Baptist seminary, East Orange, N. J., was dedicated, Nov. 23. Participants in the formal program were Frank A. Smith, Stephen G. Gaszi, R. A. Mikolon, A. K. de Blois, W. S. Booth, George R. Hovey, Martin K. Pawloski and Pres. Frank A. Anderson. The hall is named for the Howard family, prominent and active Baptists in Connecticut.

Secy. Charles L. White calls attention to the destruction wrought by storms in the Bahamas. Ten churches have been either destroyed or badly damaged. Most of the people on the islands are Baptists, generally poor and many of them now homeless. British Baptists cannot undertake their relief and relay the call to the Baptists of America. The American Baptist Home Mission Society appeals to prosperous American Baptists for help. Send gifts for the purpose to Dr. H. F. Stilwell, 418 S. 44th St., Philadelphia.

CONTRIBUTORS AND CONTENTS

DR. P. H. J. LERRIGO needs no introduction to readers of "The Baptist." After serving for some years as a medical missionary in the Philippine Islands he was called to assume the duties of home secretary of the American Baptist Foreign Mission Society, and for the past seven years he has filled the position with great ability. His graphic report of what took place at the international conference on Africa held last September in Le Zoute, Belgium, reads like a romance and reveals the many ramifications of foreign missions in the regions of physical health, industry and commerce. Foreign missions is not the simple thing it used to be. John Crosby, a late comer into the ranks of Baptist ministers and pastor at Glen Campbell, Pa., takes a peep into the unseen world and writes interestingly of "Guardian Angels." The questionnaire method so much in vogue these days is humorously treated by H. L. Williams who uses an alias to disguise his real name, possibly because he is a member of the editorial

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staff of another religious journal. Occasionally attention needs to be focused on the seamy side of life. James W. Graves, pastor of the First Baptist church, Binghamton, N. Y., raises the danger signal. "Emeritus," is the pretty Latin word used to dignify retirement from active service on account of long and meritorious service. But Joseph W. Mauck, for many years the honored and successful president of Hillsdale college, Hillsdale, Mich., refuses to "emerit" in the sense of going away back and sitting down. He is deeply interested in Christian unity and writes about it with the experience of age and the enthusiasm of youth. The continuous and organized attempt to break down respect for and submission to the eighteenth amendment is shown by the leading editorial to be in the direction of anarchy. The index which appears in this number indicates that the year of "The Baptist" will begin hereafter with January and not with February as has been the custom since the first number of the paper was issued on the first Saturday of February, 1920. This change brings the paper in line with the calendar year.

A movement is on foot to endow an American college in Athens, Greece, on the same general lines as Robert college Constantinople.

The first hospital to be built by negroes in Africa is projected by the foreign mission board of the National Baptist Convention. A Christmas offering on the dollar stocking plan is to be made by the constituency of the convention for this purpose.

Congressman Martin L. Davey of Ohio has hit upon the plan of taking out in honor of his father a life insurance policy of the five-year endowment sort for the benefit of the Memorial church of Christ at Kent, Ohio. The sum insured is \$50,000, which at maturity is to be added to an equal sum to be raised by the church for a new building.

Miss Meme Brockway, director of children's work for the American Baptist Publication Society, is giving a year of a special deputation trip under the auspices of the World's Sunday-School Association. She has been released by her board for this work and the expenses involved have been fully provided by a friend of the cause and the Baptist board. Miss Brockway sailed on the "Roma," Nov. 6.

How is a landsman to understand the mysteries of navigation in relation to the management of our merchant marine? The government owns a fleet of ships. It wants to sell, give away or otherwise dispose of those ships because government ownership is a failure. Yet T. V. Connor, chairman of the shipping board, announces that the fleet earned a profit from July to November, 1925, of \$2,000, and for the same period in 1926 of \$1,663,000.

W.C.T.U. members all over the world participate this week in celebrating the fact that fifty-four years ago a band of city women inaugurated a sidewalk praying campaign in front of the saloons of Hillsboro, Ohio, resulting in the extinction of the legalized liquor business in that village and eventually in national prohibition. From that episode developed the Woman's Christian Temperance Union, organized in fifty-three countries, and well on its way toward a million members in America.

It seems like ages since the time more than thirty-five years ago when Wayland Hoyt and F. L. Wilkins waged a friendly war of the giants over the question whether the Baptist young people should organize a denominational society of their own, apart from the Y. P. S. C. E. Wilkins favored such an organization, helped to form it and became its general secretary. Years have passed. Wayland Hoyt passed with them a few years ago. Frank L. Wilkins lived on through the years in manifold activities in the Christian ministry, until Dec. 10, when he also passed away in Providence, R. I., to join his old friend in a realm where the light is so clear that they need no debate questions of denominational policy.

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The American Bible Society announces that its current appropriations for this year will be kept within its estimated income of \$1,087,000.

Alabama Baptists seem to be a happy family. Their felicity is thus explained by the *Alabama Baptist*: "There are those in the state who believe that the fundamentals of our holy religion are susceptible of various implications and that these should be applied to a modern world. But if there is a Baptist in Alabama who denies the unchangeable fundamentals this writer does not know that person. The Alabama convention has never presumed to exercise any authority over the churches either in the matter of doctrine or practice."

Chicago Association has announced the appointment of its full committee of arrangements for the coming meeting of the Northern Baptist Convention in the city of Chicago next May. The committee is composed of J. L. Kraft, chairman; Benjamin Otto, secretary; Johnston Myers, executive secretary; other members: W. G. Brimson, Chas. T. Holman, Merle Lucas, James Haynes, George H. Horton, W. R. Hibbs, W. C. Matthews, Perry J. Stackhouse, George H. Critton, R. A. Jensen, H. W. Virgin, Lewis C. Walker, A. E. Peterson, M. C. Tunison, C. J. Howell, F. D. Whitesell, and Mesdames Eugene Massey, A. W. Charles, A. G. Lester, S. C. Jennings, W. P. Topping and Chas. H. Parkes.

Bells are not yet obsolete. The largest bell ever cast in England has been ordered to be placed on the Wanamaker store in Philadelphia. It weighs over seventeen tons and will be the greatest bell in America.

Dr. A. T. Robertson of the Southern Baptist Theological seminary gave the Stone lectures at Princeton Theological seminary in 1916. He has received the unusual honor of an invitation for a return engagement to deliver a series of lectures on the same foundation this year.

A "Church and Drama Association" in which Jews, Catholics and Protestants will cooperate is the latest reported step toward the uplift of the screen. The aim is "to work for a wider appreciation and support of dramatic art as a creative force and to seek its employment for educational ends and the pursuit of social and spiritual culture."

Southern Baptists are going after their debts with hammer and tongs. It is estimated by the *Christian Index* that the whole amount of denominational indebtedness, not including local church obligations, is \$42,000,000; and that by the time of the meeting of the Southern Baptist Convention next May, the two mission boards of the convention will owe \$5,000,000. But state after state is putting on a debt-paying campaign, and the next few years will tell a different story.

With this issue Volume VII of THE BAPTIST is concluded, and the index for the contents of Volume VII is given on the last pages of this issue. Volume VII contains only forty-seven numbers of THE BAPTIST instead of the usual fifty-two, for the reason that we are closing it a month earlier so that the new volume may begin with the first issue of January rather than with the first issue of February as in the previous volumes. Volume VIII will thus again be a complete year's issue from Jan. 1, 1927 to Jan. 1, 1928.



R. E. OLDS SCIENCE HALL, KALAMAZOO COLLEGE

Ransom E. Olds, president of the Reo Motor Car Co. and for many years a trustee of Kalamazoo college, authorized Pres. Allan Hoben to make known to the board of trustees of Kalamazoo college, Nov. 1, his gift of a new science hall. This building and complete equipment will cost about \$150,000. Plans and detailed specifications have been made and are in the hands of builders. Work of construction will begin at once and the building be ready for use in the fall of 1927. This building is a unit of a program of expansion for the college which is expected to be completed in 1933, the centennial year of the founding of the institution.

Pages would be required to give an adequate sketch of the great issue of the *British Weekly* celebrating the fortieth anniversary of that noble journal. During these tremendous forty years it has been throughout, as it describes itself, "a journal of social and Christian progress," a liberal, progressive and hopeful exponent of the Christian faith and of a Christian civilization. And it holds unimpaired the same character today. In addition to the usual features about fifty of the leading men and women of Great Britain recount through eighty pages the progress of thought and action among the British people in half a hundred different lines of development. The whole survey constitutes one of the most heartening outlooks for both the Christian faith and a Christian society that have come from the press in these troubled years.

Women and girls propose to girdle the earth with prayer for missions, Mar. 4, 1927. Special programs have been prepared and are now ready at two cents each or \$1.75 per hundred, with instructions for leaders free. Order through the regular denominational agencies.

Benefits of the Wunder-Darrow debate at the Temple, Rochester, N. Y., are summed up in *Wide Awake*, Mr. Wunder's church paper, as follows: "Money cleared for church and club, paying back bills of club, leaving balance to finance program independently for year; fur-

Mount Etna is to be useful as well as explosive. Plans are afoot to erect upon its summit a gigantic searchlight having a million candle power to serve as guide for aviators.

The American Association for the Advancement of Atheism gave a hint of the breadth of its strategy when it protested against the issuance of a Thanksgiving proclamation by President Coolidge. The method resembles that of a person who tries to prevent old age by pulling out an occasional gray hair.

Fifty thousand men who work in the shoe shining and repair shops in New York are trying to secure a law closing such shops on Sunday. When the bankers sought such a law, the cry of "blue laws" was raised against them, but they won. The same cry may be expected to greet the "shine" men in their effort to secure a day of rest. The bogey of "blue laws" is kept in store for use in all such cases, but it is becoming a badly shop-worn bogey.

Dr. J. Whitcomb Brougher, president of the Northern Baptist Convention, passed through Chicago, Dec. 14, on his way back to California, leaving Mr. Brougher to spend Christmas with his two boys, Russell, who is pastor of the First church, Paterson, N. J., and James, who is a student in Newton Theological institution. President Brougher is hopeful in regard to the coming Northern Convention to be held in Chicago next May. He anticipates the largest crowd of Baptists ever brought together in general convention and he wishes to assure all who come to the meetings that there will be provided a program of speakers and music and spiritual fellowship which will meet the highest expectations of the most fastidious delegate and harmonize with the demands of an audience which will tax the gigantic auditorium of the coliseum.

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The Baptist

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Entered as second-class matter, February 4, 1920, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

PUBLISHED EVERY SATURDAY BY THE NORTHERN BAPTIST CONVENTION AT 2320 MICHIGAN AVENUE, CHICAGO, ILLINOIS

Single Subscription, \$2.50 a year. Clubs equal to 10 per cent of church membership, \$2.00; single copies, 10 cents. In foreign countries, postage is \$1.04; in Canada, 52 cents.

Attacking the Integrity of Government

LAW, anarchy and dictatorship are the options open to modern peoples in the field of civil government. These principles are contrary to one another. No stable society can be built upon any scheme that tries to reconcile, harmonize or combine them, or that is partly legal and partly anarchistic or dictatorial. The people of the United States have solemnly exercised their option and chosen a government by law. They have formed a national constitution which is a compact in terms of law. They have set up complete machinery for government under that compact. They have carefully prescribed the lawmaking power, have attached to laws constitutionally made the highest national sanction, and have made obedience to all law the supreme test of patriotic virtue. If this doctrine is not true Americanism, the whole history of the republic has been a colossal hypocrisy.

Nor is American law an ironclad and changeless thing. It is as flexible as the people's needs, understanding and will. It provides ways by which they can change it at any time so as to serve more perfectly the purpose of an orderly, self-governed and growing society. Under these circumstances, the existing laws are the nearest approximation to common right that the nation acting collectively is able to express in terms of obligation. In consequence the citizen rests under the highest bond that a common compact of honor and interest can create to obey and support the law.

One item in that bond is the agreement that any citizen has the right to hold and express his own opinion concerning the merits of the law, and if dissatisfied, to seek its modification or repeal by lawful methods. There is no constitutional power in the republic that can prevent any citizen at any time from exercising that right. If there were such a power, that fact would justify revolution. But as long as this right is preserved, its very existence fastens the more tightly upon all citizens the political and moral obligation to obey and support faithfully all existing laws as rules of honor for common conduct. Any person, group or publication that accepts dissatisfaction with the law as sufficient reason for its violation, or that condones, encourages or incites its general violation or unlawful nullification, has invoked the prin-

ciple of anarchy, has insulted the flag and is self-branded as a foe to the republic.

These principles have specific application to the Volstead law. The general accusation that those who favor that law make it their special pet is simply slander. The Volstead law neither asks nor deserves special privileges. Anybody has the right to disapprove it, to argue against it, to advertise it as abominable, to urge its repeal, to organize a group pledged to work for its repeal, and if possible by the use of lawful methods to secure its repeal. Advocates of the Volstead law grant that right and expect its free and full exercise. But they stand upon the American principle of government by law. Through all the long years of saloon legislation, when they hated license laws with all of the intensity of moral detestation and did everything they could lawfully to change the laws, they nevertheless recognized the obligations of citizenship and counseled obedience to the law.

But what has been the attitude of the liquor interests? Even during that period when they were in the saddle, when they were the pets of the politicians and when laws were made for their special benefit and protection, they always acted upon the principle of anarchy and encouraged or practiced disobedience or nullification toward laws that imposed restrictions upon their business. As it was then so it is now, and it promises to be so forever. The liquor business is in its nature anti-social, predatory, lawless and a prolific breeder of anarchy. It must be abolished to clear the ground for enlightened modern government by law.

If the liquor interests had been alone in the attitude of nullification toward the Volstead law, few people would have been surprised or disappointed. Such an attitude is habitual with them and was expected. But there is another group whose course in reference to the law has been astounding. Certain influential newspapers, reflecting the attitude of an indefinite number of people of highly respectable standing, have joined to condone, encourage and incite violations of the Volstead law. Had they merely associated themselves together to create public sentiment against the law with a view to securing its repeal, their action, however unwise from the point of view of the public welfare, would have been clearly within their rights

under the law. But the indictment against them is far graver than that. The whole weight of their influence has been thrown in favor of violation and nullification.

Of course they have been too astute to advocate lawlessness in express and direct terms. But their argument runs in two items, namely: that because the law is unjust and oppressive it is and will be so resented by good citizens who do and inevitably will disregard it, evade it and nullify it; and that its extensive violation is a sufficient reason for its repeal. But when the issue is raised that good citizens do not violate the law and encourage its violation, these papers are silent. They even sneer at efforts to enforce the law, and so handle the news as to create the impression that lawlessness in this particular case is an expression of the spirit of American liberty. When and where has any paper that engages in this propaganda called upon citizens to honor the law by obedience until such time as its repeal can be achieved by lawful methods?

No more dangerous attack upon the integrity of the government has been made in the history of the country. Such propaganda is tearing out the foundations of the national edifice. In its presence prohibition becomes a secondary question, and we are confronted with the issue whether law or anarchy is to be the principle of social control in the United States. Are those who engage in such propaganda blind? Have they no concern for the possible consequences of an education of the people in lawlessness? They represent great property interests. The time may come sooner than they think when a sacred regard for law among the people will be the only protection of those interests against some storm of public indignation. What if, at such a time, the people whom they have educated in the principles of anarchy, should turn the practice of those principles against their teachers?

Wanted—A Gospel Message

A LITTLE more than a year ago the foreign mission board of the Southern Baptist Convention offered a prize of a thousand dollars for the best manuscript on "Evangelical Christianity an Alternative for a Lost or Decaying Religious Faith." The occasion for such an offer is stated in its own words: "Multitudes of intelligent men and women who once held the faith of Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these forms of religion, or have become aware that their faith is gradually decaying." Causes and consequences of this change are indicated, and an instance is given of the report that 8000 priests and monks in Italy have abandoned the Roman Catholic faith.

The Southern Baptists are a great people. They specialize on evangelism. If anybody knows the gospel in its adaptation to all human needs, they may be presumed to know it. And who in the world is more apt than they are in the art of reaching the people most winsomely with the gospel message? But here is a phenomenon for study: Of all the manuscripts received in response to that offer, not one was satisfactory, and the offer is renewed.

Such a fact arrests attention. Are these multitudes whose faith is in eclipse opposed to religion? On the contrary, the call of the board for manuscripts says plainly and at some length that they recognize and feel the need for an adequate religious faith to motivate personal and social morality and are looking for it. Is not an elementary acquaintance with our common Christianity available to them? It is. But just here is the difficulty: Our

common Christianity as we ourselves conceive and interpret it does not satisfy their demand for actuality, for spiritual dynamic and for moral guidance.

There is a note of desperation in the call. Referring to the specific need of these skeptical multitudes, it says: "If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations . . . Do you believe there is a religious faith that can meet these needs . . . ?" Addressed as it is to Christians, such a question is both incisive and alarming. It calls our easy profession of faith in Christ to the bar of a terrifying judgment. Are the facts of the gospel which we have been accustomed to allege so demonstrably certain that their evidence will convince honest skeptics who seek for truth through the methods of scientific investigation? Are the dogmas of evangelical Christianity, which we have accepted as fundamental, a help or a hindrance to an intelligent understanding of Christ on the part of people who are pioneering in a quest for a reasonable religious faith? Has practical Christianity as its followers actually practice it, shown such moral ideals and spiritual power as to warrant its acceptance by earnest thinkers who seek for a faith that will produce a universal type of brotherhood? Has the Christ, whose we are, and whom we serve, such moral and spiritual reserves of personality as to qualify him today for the supreme leadership of the world's best thought and life and to justify faith in him as the Saviour of the world?

Such questions define the task to which the foreign mission board of the Southern Baptist Convention is calling somebody who has not yet answered the call. - No mere sentimentalism, superficial thinking and rattling of old phrases will serve the purposes of such an hour. The Southern Baptists have done well to remind us of the magnitude of the task. It may be that we are called to a reinterpretation of our faith which will prove as difficult and as fateful as that of primitive Christianity when it faced Greek culture and Roman power.

Taking the Co out of Cooperation

COOPERATION is a fine art that requires such skill in team work as shall sink individual preference in the larger fellowship of community service. Denominational cooperation is comparatively a new thing. The gears do not always mesh noiselessly and the operators are not always cooperators; but on the whole the movement is a great improvement on the former method or lack of method. Recently, however, a district secretary violated the ethics of cooperation by trespassing upon the province of a state convention and without consultation with the executive secretary of that convention inducing an associate to leave that state and accept a more attractive and lucrative position in another field. Naturally the state convention secretary is hurt and asks if this is a sample of denominational cooperation. That is not cooperation, but it is an instance of what may happen where cooperation is free and personal initiative untrammelled. The human factor in this case was the brother who yielded to the inducements of another field so soon after giving assurance to the state executive that he would stay five years with him. No state executive secretary should mourn long over the loss of such an associate, because if an associate can be so easily transferred to another job he is more of a liability than an asset in the work by which he is so loosely held.

The World in Transit

An interpretation of significant events in the light of Christian ideals

This Ought to Hold Water and Possibly Several Other Things.

Amendment to the constitution of the United States is proposed in these terms: "No person shall be a citizen of the United States who acknowledges the authority or is subject to the law of any foreign government, prince, potentate or sovereignty which claims or exercises the right of active or passive legation; or which makes treaties, pacts, covenants or agreements with civil powers; or which engages in activities, functions or prerogatives belonging to sovereign states in virtue of their sovereignty; or which claims or exercises legislative, executive or judicial control of matters subject to legislative, executive or judicial control by the United States or by the states." It is aimed at the papacy of course, but it is a fine example of error by excess. The end could be achieved more succinctly by making the law provide that no person shall be a citizen of the United States who has any other interest in heaven or on earth.

Two Schools of Prophets Tell the World of China

When the prophets disagree how may the people know the truth? By investigating the interests represented by the prophets. Nicholas Roosevelt, writing in *Foreign Affairs*, calls attention to a typical situation in China which *The World in Transit* has repeatedly noted. He explains that conditions in China are receiving current interpretation from two groups of interpreters representing respectively the imperialist attitude and the missionary attitude. These two groups of prophets color their interpretations by their backgrounds of interest and connection. The imperialist looks on as a foreigner, sees a clash among selfish Chinese leaders, feels the interruption of trade, wonders how long American business will tolerate the conditions, contemplates the possibility of armed intervention to teach the Chinese good sense, and looks forward hopefully to the time when all China will be safely opened again for business. Silas Strawn, lately returned from unsuccessful negotiations in China, well represents that view. The missionary group, represented by frequent articles in *THE BAPTIST*, sees in China a great people stirred by new humanitarian impulses and striving hopefully through confusion, misunderstanding and foreign interference to create a new benign and mighty nation. Naturally those who live off the Chinese see things differently from those who live with and for the Chinese.

Opacity, Oil and Empire, Jail Fellows in Mexico.

Mexico refuses to stay out of the news. Knights of Columbus start a million-dollar propaganda to create in the United States a hatred of the Mexican government. Oil companies appeal to the government of the United States for aid in forcing the Mexican government to accept the terms of those companies in the settlement of conflicting claims. Diaz, president of Nicaragua, said to have been placed and sustained in his position by American dollars and American guns, raises an alarm that his political opponents are receiving aid from Mexico. Certain newspapers which specialize in jingoism begin to evoke faint screams from the eagle. Reports leak out that certain oil companies willing to accept the terms of the Mexican government are urged by the United States government not to do so; also that a subordinate in the United States government requested the representatives of

the leading news agencies to invent and circulate the report that the Mexican government has gone over to bolshevism and is conspiring with the Soviet Union against this country. Officials announce with moral assiduity that the people of the United States have no designs upon any other country and wish only to live in peace with all the world, and the statement is indeed true—of the people. Latest report is that the oil companies have decided to look to Mexico rather than to Washington for a settlement. Let the Catholic church follow their example.

The Danube Holds the Secret of a Scientific Experiment.

Some Hungarian boys wanted to know about the future life. To find out, they agreed that one of their number should enter it by dying and should report to the others what he might discover. The lot fell to Paul Nagy, and promising to report as soon as he should arrive in another world, he plunged into the Danube and was drowned. Paul Nagy is one of the world's heroes. As a martyr to science and to human service he ranks with the young men in Cuba who submitted to inoculation with yellow fever germs in order to find a cure for it. Had he been able to send back authentic word from the unseen world a monument to his memory would have been erected on the banks of the Danube. It ought to be erected anyhow, for he did his best. He gave his life to find light for mankind. And this much he achieved: he showed that the secret of the spirit world is not revealed to mankind by that method. For that purpose one such sacrifice is enough; let no other try it. The sacrifice that wins immortality and reveals the truth of eternal life is a living sacrifice of human service and suffering after the pattern of Jesus Christ.

How Long Shall We Keep Piddling About the Divorce Problem?

Canada has annually one divorce to every 163,300 people, as the report goes, and the United States has one to every 685 people. A religious exchange accounts for the difference on the ground that Canada has "just laws adequately enforced." But the explanation may be as superficial as it is easy. Does it go to the bottom of the difficulty? Is it certain that fifteen out of every sixteen separations of husband and wife in the United States could be prevented by adopting the divorce laws of Canada? There is another way to view the subject. Consider that in this country where divorce is easy the marriage bond holds through life in six cases out of seven. This is a basic fact on which to proceed in any thorough study of the American family. Whatever else it may mean it shows to a certainty that civil law is not the bond upon which the permanence of the family depends. Divorce is a secondary question. Study rather how to create and perpetuate a sound family life.

One More Way to Use Uncollectable Debts.

An editorial in the *Oriental Review* suggests that by an international arrangement a large part of the war debts be pooled to create an international foundation for public instruction to be administered by the League of Nations. The very magnitude of the proposal arrests attention. If wisely handled, such a foundation could stay the educational decline that now threatens Europe, could promote the intellectual development of backward peoples, could vastly encourage and aid scientific research and could contribute immeasurably to the cause of international peace.



THE INTERNATIONAL CONFERENCE ON AFRICA, HELD AT LE ZOUTE, BELGIUM

In Trust for Civilization

By P. H. J. LERRIGO

SIR Frederick Lugard, late governor general of Nigeria and now a member of the commission on mandates of the British government, stated to the International Conference on Africa held in Le Zoute, Belgium, in September that the British government had accepted the principle underlying the League of Nations mandate conception as the principle which should prevail in the government of every British colony. According to this conception, a mandatory should be accepted and governed as a trust for civilization. In line with this utterance it is stated that the Gold Coast government which a few years ago voted £40,000 a year for education now votes £100,000 and within a decade will give £350,000. The note here sounded was prevalent throughout the utterances of most of the government officials who assisted at the conference referred to. Among these were M. Louis Franc, colonial minister, Belgium; the Hon. E. B. Denham, C. M. G., colonial secretary, Kenya colony; Sir Edward C. F. Garraway, former resident commissioner, Bechuanaland Protectorate; Den. de Meulemeester, vice-governor Congo Belge, and others. Even Sr. Oliviera, ambassador of Portugal, pledged the cooperation of his government with the missionary societies in their Christianizing and civilizing work.

Never before has the continent of Africa been studied with such care from the standpoint of the effort completely to evangelize its one hundred and forty million peoples. Two hundred and fifty persons were brought together whose special relationship to the task and intimate knowledge of African conditions rendered them peculiarly fitted to grapple with the subject. Most of the 130 missionary organizations working in Africa were represented. In addition, leaders of negro education in America attended.

It is estimated that 800 languages and dialects are in use in Africa. It can readily be seen what a formidable barrier these place in the way of the spread of the gospel. The statistics regarding translation and the production of literature in native tongues, however, indicate an encouraging measure of progress. An encouraging achievement is the recent establishment of the International Institute of African Languages and Culture. This institute is prepared to help the missionaries in solving linguistic problems, remedying and preventing expensive mistakes in the choice of orthography, preparing school textbooks adapted to the needs and conditions of African life and in promot-

ing a better understanding of the distinctive character and contribution of African peoples.

The problems confronting the missionary to Africa are extremely perplexing, but the conference was able to make many valuable suggestions. The following may be quoted from its findings: "The life of the African is essentially social and based on tribal conditions and customs. Therefore everything that is good in the African's heritage should be conserved, enriched and ennobled by contact with the Spirit of Christ. In all questions regarding indigenous custom the counsel of mature well-instructed African Christians should be sought. It is our hope that African Christians will build up a body of Christian custom, true to their genius and covering the whole of their life. This conference is convinced that Christian society must be built on Christian family life, and that the ideal of the Christian family life can only be realized in monogamy."

In order to economize time and to set the conference on the road to constructive achievement as quickly as possible the main subjects of the conference were treated in a series of papers which were published in advance in the *International Review of Missions*, supplying the delegates with a mass of information on each topic.

One of the constantly recurring notes in the conference was the need for a more adequate provision for the health needs of the African peoples. Every line of inquiry seemed to lead to this vital issue. The substantial part which the evangelical missions are taking in providing for Africa's physical need was pointed out. Seventy missionary societies, of which twenty-five are American, are carrying on medical work in Africa. There are 142 men physicians, fifteen women physicians and 282 nurses at work in connection with these missions. A total of 554 trained African assistants are associated with the workers from other lands; 136 hospitals are listed and 387 dispensaries. Last year 60,247 patients were treated in the hospitals and the total number of dispensary treatments reached nearly two million.

But with all this effort, we are touching only the fringe of Africa's physical need. A suggestion was made which may prove fruitful in this direction. It was pointed out that through the educational work carried on by the various missions it would be possible to conduct a thorough-going campaign for the dissemination of health information in such a manner as has proved so successful in our own southern states. Thousands of small schools are

carried on by the missions all over Africa. For the most part they are elementary in character and poorly equipped. The term "bush schools" is descriptive, for they are located in little villages scattered throughout wild jungle areas. In spite of their primitive character and inadequate equipment they present the largest element of hope in the future of Africa. This ramifying system of small schools is already the means whereby the gospel message is brought to the interior villages. It is now planned to utilize it to bring to the people simple teaching on the more important principles of hygiene.

No matter how great the advance in the teaching of health principles, we must still cope with a vast amount of disease. The findings of the conference mention four scourges which menace the future of the continent: African sleeping sickness, venereal disease, tuberculosis and the various classes of worm infestation. The relatively small band of foreign medical workers may well be dismayed before the magnitude of the task of healing "the open sore of the world." Africa's own sons and daughters must more and more, in the days to come, take the leadership in sanitation and medicine. The production of strong native leadership in this line is imperative. Everywhere and in every line native African genius, ability, consecration and service are needed. But this is true in no line more than in medicine. Our own medical missionaries have already accomplished much in this direction. Drs. Catharine L. Mabie, Judson C. King, W. H. Leslie, and Hjalmar Ostrom have trained many assistants. Doctor King had six trained men working with him at one time. Doctor Mabie was able to turn over her dispensary work for a time to a trained helper. But the day is anticipated and it ought not to be placed too far in the future when our missions in Africa, working in cooperation with the government, will be able to turn out numbers of fully trained African physicians and nurses.

The work of the Le Zoute conference would have been incomplete without some attention being paid to the new and startling impact which commerce and industry are making upon Africa. Development along these lines is proceeding with astonishing rapidity. In every area there is a new influx of European enterprise and initiative. Profound changes are being brought about in the social organization of the native African tribe through these new

contacts. Many great projects are on foot under government or commercial leadership which require large numbers of native workers. These are brought often from long distances and are placed in concentration camps adjacent to the site of the new enterprise. It is said that on the sixty miles of gold-bearing reef which comprises the Witswatersrand 300,000 natives have thus been brought together from all over south and east Africa. This is one of the older types of commercial enterprises but the condition found on the Rand is being rapidly paralleled in other sections of Africa.

The moral and physical dangers attending the bringing together of such abnormal aggregations of workers are obvious. The problem is brought home to Northern Baptists emphatically by the rapidly augmenting settlement of native workers at Matadi, Congo's port of entry. From all over Congo men and women of every tribe join the company on the hill behind the city. Mr. C. E. Smith, who has been acting as treasurer for our mission at that point, finds a striking analogy between the human whirlpool thus produced and the *Chaudron d'Enfer* (hell's cauldron), a watery vortex of extreme danger found in the Congo river just below Matadi where the waters meet in such a way as to produce a focus of hydraulic suction menacing every approaching vessel.

Africa cannot and will not remain isolated from the onward sweep of the world's economic and industrial development. Already the situation may be described as little less than an industrial revolution. But the physical development of Africa cannot proceed without the use of man power. It is already recognized that the hundred and forty millions of Africa's native population are not sufficient to furnish an ample provision for the work required. Even from an economic standpoint it becomes a matter of the utmost importance to guard Africa's people from the physical and moral conditions which threaten the depopulation of certain parts of the continent. From a spiritual standpoint it becomes an imperative duty of the Christian churches in more favored parts of the world so to reinforce their efforts in Africa as to give these child races a moral and spiritual preparation which will help them to stand firm in the presence of new temptations and strange new contacts with influences and peoples from across the sea.

Withered Branches

THE torrid sun of worldly gains
And sensual pleasures fiercely beat
With burning rays upon our souls,
Nor may one hide from scorching heat—
And warmth in measure we may need,
"I pray not from the world to take,
But save," prayed Christ, "from worldly greed,
Preserve from withering, nor forsake."

"Abide in me—in me believe,
I'm the true Vine, its branches ye,
Truths which I held, humbly receive,
Or severed from me, withered be."
Yet his plain warnings, scarce we hear,
With half-faith questionings follow then,
While self-conceits thus bold appear,
Trusting ideals woven by men.

What Christ himself believed, must we
Or, withered, off the Vine we're pruned;
Unquestioning faith, like his should be,
To all he taught hearts well attuned—

Search then his life—his gospel clear—
Life founded on the truths he taught,
God's love—souls cross-redeemed—appear
In teachings none can set at naught.

"Many beliefs—which can one choose?"
Choose what believed the Christ divine,
All other teachings dare refuse
Lest, withered, drop ye from the Vine—
"Believest thou the Christ?" If not
Soon falling to the soil ye lie
Where doubts and unbelief rage hot
'Neath burning rays from worldly sky.

How many branches there are strewn
Wide scattered o'er the vineyard's ground!
No life—its semblance only shown—
Hearts dry, no fruits of love abound—
While rings Christ's challenge in our ears,
"In God ye trust, why not in me?"
And blest the soul who childlike hears
"Bide in the Vine, or withered be!"

—George G. Phipps in Boston Transcript.

Guardian Angels

Are we to teach, ignore or suppress a doctrine that seems to have the tacit sanction of almost the whole of the universal church?

BY JOHN R. CROSBY

A MEMBER of my congregation, a devout and consecrated Christian, came to me recently and inquired if there was anything in the Word of God that would hinder or prevent her belief in the existence of guardian angels appointed by Almighty God to watch over the welfare of human beings, or whether this belief came under the heading of the "vain superstitions" spoken of by Paul. It was the first time that the question had been brought to me. I gave her the only answer that in my opinion could be given, namely, that the existence of angel guardians is rendered needless by the watchful care of God and that it is apt to detract from the mediatory glory of our Lord and Saviour, Jesus Christ.

An "Angelic Cult"

On making inquiries among various members of different denominations, I was amazed to find how generally this belief was diffused among the Protestant sects. In some it appeared to be a mere tradition, in others an ingrained superstition, while in some it seemed to amount to an "angelic cult." I gave an actual prayer, or rather jargon, that a mother taught her child to repeat together with its evening prayer:

*"Two angels at my bed,
One at the feet and one at the head.
Matthew, Mark, Luke and John
Bless the bed that I lie on."*

This seemed to have been handed down as a family tradition and may be a survival of the Catholic practices of pre-reformation days. The belief seems to be too widely and generally diffused to be accounted for by this theory, although it is marvelous how many of the old Catholic beliefs and superstitions linger even in this work-a-day, modernistic age.

In view of the general and widespread diffusion of this doctrine, it occurred to me that a short paper dealing with the question might be of interest, not only to my fellow pastors, but to other church workers and to the denomination at large.

A Common Belief

The belief in the existence of superhuman, spiritual beings inferior to Almighty God but of a pure spiritual, noncorporeal nature, is common to all monotheistic religions of the world (Christian, Jewish and Mahomedan) as well as to the polytheistic Semitic and eastern faiths and the gnostic and other sects deriving their origin from one or more of these religions. That the belief in angels was common in the time of Paul may be deduced from his warning, in the second chapter of Colossians, "not to be beguiled into the worship of angels," and the passage in Hebrews, "Are they not all ministering spirits sent forth to do service by a higher power?" These various monotheistic beliefs all postulate a sharp distinction between these beings on the one hand and Almighty God on the other. According to our own Bible it is indubitably taught that angels not only exist but that they visit and influence both nations and individuals. This is clearly brought out in both the Old and New Testaments.

The word "angel" is a direct transcription of the Greek meaning "a messenger" and is also used for the Hebrew *mal'akh*—one sent—the latter being used indifferently to signify a human or divine messenger. The term angel is also used to represent the Hebrew term *B'ne Elohim*—

sons of God—and Sabaoth, in the phrase *Yahweh Sabaoth*—Lord of Hosts. The Septuagint or Latin version distinguishes between the divine and human messenger, rendering the one by the word *angelus* and the other by *regatus* or *nuntius*.

Professor Boyce in his "Abstract of Theology" states that "some have conceived that on each person in this life an angel attends to guard and protect from evil" but adds that although this was the belief of the early church, scriptural authority for it is wanting. His general attitude appears to be noncommittal. With the greatest respect for Professor Boyce, he seems to me to have mistaken the functions ascribed to the "guardian angels" by the early church, the fathers and the mediaeval theologians. This, however, can be dealt with later.

Superstitious Practice

It is sure that the primitive churches of the first few centuries held this doctrine without question or hesitation, basing their belief on the authority of the divine word. That this belief degenerated into superstitious practices we know from the warning of Paul cited above and from the fact that the council of Laodices, as late as the year 300, condemned the adoration paid to angels, although certain authorities claim an earlier date for this assembly.

In Genesis 17 and 19, the angels are personally sent to Lot not only to execute the vengeance of the Lord but actually to deliver him from danger. In Exodus 30:34, we read, "Behold mine angels shall be before thee." In Psalm 90:2, we have, "For he hath given his angels charge over thee, to keep thee in all thy ways," and in Psalm 34:7, "The angel of the Lord encampeth round about them that fear him and delivereth them." In the tenth chapter of Daniel angels are definitely appointed to the charge of certain countries while in Deuteronomy 32:8 we are told that "he established the company of the nations according to the number of the angels of God."

In the New Testament we meet with equally definite assurance, Matthew 17:10, "Their angels always see the face of my Father, which is in heaven." Here we have a definite assertion that these ministering angels do not lose the celestial vision even when fulfilling their mission upon earth. In Luke 27:43, we read, "And there appeared unto him an angel from heaven strengthening him." In Acts 10:7, 42 we are told of Cornelius and the vision of the angel, and above all in Acts 12 the emphatic words of Peter, "Now I know that the Lord hath sent his angel" and in Chapter 27:23, "For there stood by me the angel of the Lord."

Personal Guardianship

Among the early Christians and the various sects of the first few centuries one finds continual traces of this belief in the guardianship of angels over the individual Christian and I have been unable to find any expression showing that it was ever questioned. There were expressions against its abuse and against the belief degenerating into worship, but not against the belief as a belief. The idea of the function of the guardian angel appears to have been to warn in case of approaching temptation and in a passage of undoubted authenticity attributed to Hippolytus (c. 220) he refers to that "warning from within, the voice of the angel, which admonishes us to take heed to the commandments of God." Jerome, in his "Commentary on

Matthew" tells us, "How great was the dignity of the soul, since each one has from its birth an angel commissioned to guard it." (Comm. Matth. 18. Lib. 2.) A treatise doubtfully attributed to Epiphanius but probably of considerably earlier date, mentions that the "voice of our angel regarding the temptations of the flesh, should be listened to as the voice of God." The fact that the belief was universal may be deduced from the controversy in which Basil and Chrysostom took part as to whether a guardian angel was appointed to every human soul or only to baptized Christians. In a Syrian tract on baptism by Niclaus of Osroene, quoted in the *Tubinger Quartalschrift* for 1892 by Doctor Schind, the reason for the exorcism by the priest is given as "driving away the evil spirit and leaving the appointed angel in unopposed possession of the newly emancipated soul." It may be objected that the above quotations are from authorities of a later date than the first century after Christ, but that being admitted, the belief must have been universal in the early church or have been diffused so generally throughout all the countries of the world.

View of the Early Church

My own belief is that the early Christians recognized in the guardian angel the properties assigned by theologians to conscience. Indeed, the terms seem to be synonymous. A sermon by Clement, the disciple of Peter, refers to those who stifle the voice of the angel of God and plunge heedless of the interior warning into the abyss of sin (Clem. Hom. Lib. 2). Still more interesting is the passage in the second book of Hermas or Hermes, brother of Pius, bishop of Rome, about 150 A. D. This book, which we are told by Eusebius was publicly read in the churches, and is described by Athanasius as uncanonical but to be read by catechumens and of which the author is believed to be the Hermas mentioned by Paul in Romans 16:14, may be accepted as giving the authentic view of the early church upon this question: "There are two angels with man, one of righteousness and the other of iniquity. The angel of righteousness is mild and retiring and peaceful and still. When, therefore, he enters into thy spirit, he talks with thee of righteousness, of modesty, of purity, of charity, of forgiveness, of loving kindness, of piety. When all these things come into thy heart know that the angel of righteousness is with thee. Whereforearken to this angel and to his words. Here, therefore, thou hast the works of both these angels. Understand now and believe the angel of righteousness because his instruction is good."

Summing up the evidence, it seems conclusive that the general belief of the primitive church, indubitably founded on holy scripture, was that an angel was appointed to each human soul to warn him of the approach of evil and by exciting his conscious faculties to preserve him from the onset of sin. We are told by Hegesippus of Crete, writing about the end of the first century, that although the angel guardian can excite our imagination and our senses to turn us against sin, he cannot have control over our will, and that those who fall into sin do so knowingly having been warned by God through his messenger, the guardian angel.

Praying to Angels

It was not long before this simple evangelical belief in the beneficent messengers of God was corrupted into superstition and abuse. The practice of praying to the "holy angels" arose early in the Latin church and spread with alarming rapidity into the various eastern communities. Although in the Oriental churches the corruption probably had entrance through the various gnostic sects. Saint Ambrose (circa. 380) says, "We should pray to the angels who are given to us as guardians (De Viduis 9). The

early sacramentaries and liturgies are full of this practice. The seventh century *Sacramentarium Leonianum* has "*quae (oblatio) angelis tuis sanctisque precantibus et indulgentiam nobis referat et remedia procuret aeterna.*" In the *Horologium Magnum* of the Greek church the angel is addressed as follows, "Since thou hast the power to receive my soul, cease never to cover it with the shadow of thy wings." In the sacramentary of St. Leo the feast of St. Michael the archangel is celebrated, together with a reference to all angels, and in one prayer God is asked to sustain those laboring in this world through the protecting power of his holy angels. Various churches in different parts of the world had a special devotion to the angels, especially in Spain and the North of England and papal documents and local usages ascribe the rise of this cult to about the end of the third century or after the purity of the early church had been corrupted by the craze for theological and philosophical speculation which, passing under the name of theology, brought dismay and confusion to the church of God. It is interesting to note that the worship of angels and the belief in guardian angels has never been definitely formulated or declared a point of faith by the Roman church although in 1608 Pius V placed it among the regular feasts of the Catholic church.

Belief Widespread

After the reformation the belief in the ministry of the guardian angel seems to have persisted in those Protestant churches which sprang directly from the Roman church. In the larger catechism of the Presbyterian church question 29—we read, "What is God's providence toward the angels?" And the answer, "Employing them all, at his pleasure in the administration of his power, mercy and justice" seems to indicate that the belief in Almighty God sanctioning the employment of an angel as the guide and mentor of a human soul is not incompatible with the Protestant belief. I possess a tract by a Scotch divine, a Doctor Murdoch, published in Edinburgh in 1706 entitled *De Angelis* which states this belief as an accomplished and recognized article of faith without any argument or fear of contradiction whatever. Milton accepted it as is shown in passages too many to be quoted here. The Episcopal church received it as a heritage from the Roman church and clearly recognizes the mission of the angel guardians in the collect for the feast of St. Michael and all angels (which is lifted wholesale from the Roman breviary): "O everlasting God, mercifully grant that as thy holy angels, always do thee service in heaven, so, by thy appointment they may succor and defend us on earth." It is, therefore, easy to see how this belief has assumed widespread proportions among the Protestant sects, most of whom derive their origin from either Rome or Episcopalianism. As a theologian and a humble though ardent student of church history, I wonder what our attitude as Baptists should be on the subject. We are neither reformed nor Protestants and have no tradition from an older church. Are we then claiming as we do to represent the original apostolic practice and belief, to teach, ignore, or endeavor to suppress a doctrine which appears to have the tacit sanction of almost the whole of the universal church?

I LOVE to hear of those who, not contending
Nor summoned to contend for virtue's prize,
Miss not the humbler good at which they aim,
Blest with a kindly faculty to blunt
The edge of adverse circumstances, and turn
Into their contraries the petty plagues
And hindrances with which they stand beset.

—Wordsworth.

Lawlessness and the Law of Suggestion

Shall we give the world what we know it needs, or shall we give it what it thinks it wants?

By JAMES W. GRAVES

THE number of people who engage in real thinking is comparatively small. The thinking process is involved and difficult. Conversation, conclusions, decisions and actions generally follow the law of suggestion, and usually the course of least resistance. What is suggestion? Some one has defined it as "the entrance into the mind from without of an idea or image, which is accepted uncritically, and tends to produce muscular and volitional activity which ordinarily follows upon the presence of such idea or image". No one can boast immunity from suggestion, for all are subject to it except the feeble-minded.

Education, training, social custom, business, advertising, and even religion employ suggestion. The unthinking masses are often taken advantage of by unscrupulous people seeking personal profit.

One of the most needed reforms today is an ethical use of this power of suggestion. The old-time saloon keeper would give liquor to minors, treat the old toper and throw liquor on the floor or on the sidewalks that the fumes arising therefrom might stir the passion for drink—all to create a desire for drink in order that he might sell and get gain. We have overthrown the open saloon, but we have not gotten away entirely from the principle used by the dram-shop keeper.

One of the most momentous questions today is this: "Shall I give to the world what I know it needs, or shall I give it what it thinks it wants?" The way in which we answer that question determines whether we are good or bad, servers or suckers, honest men or robbers. And the one that attempts to create desires that are injurious, to arouse the appetites and passions that should lie dormant, in order that he may fatten his coffers on the weaknesses of his fellows is the most dangerous and detrimental of any class of citizens among us. He will not hesitate to commercialize sin and iniquity, and is not particular how he gets money, just so he gets it. But it is he who breaks down confidence in humanity, who engenders suspicion and distrust and destroys the work of schools and churches and other institutions that are trying to elevate the ideals of men. He and his kind make it difficult to carry on the world's work. They impede moral, social, intellectual and religious progress. Such men need reformation, or more particularly regeneration. They need new hearts, new motives, new ideals. With them dishonesty must give place to justice, and selfishness must be supplanted by righteousness.

Crime Age Changed

There is a decrease in certain crimes throughout the United States, and this decrease is most noticeable. According to recent figures from the police departments of 300 of the country's leading cities the actual decrease in arrests for drunkenness since the Volstead act went into effect is 42.3 per cent, or one million less cases each year. Where formerly drunk cases made up 32.5 per cent of the total arrests of the country, they have now been cut to 18.8 per cent. The greatest single factor in arrests today is the automobile. There are certain phases of crime that are giving students of social questions great concern. There are more crimes of major proportion, crimes of a terrible nature—terrifying, tragic, bloody, unusual, and brutal. Then, too, the age of the criminal is younger. A few years ago the average age committing capital offenses, was

about thirty. Now the majority of serious crimes are committed by mere children, boys and girls just out of their teens. I see at least two reasons for this. The first is that the young and thoughtless are more susceptible to suggestion; and the second is that the young are inexperienced, are unable to protect themselves from the unprincipled persons who will not hesitate to commercialize their very souls for their own personal profit.

To protect the young and unthinking we need a reformation along several lines to remove the suggestions to crime. Here I have first a word to our daily press. We have never had a better public press than today, neither have we ever had a worse one. Some of our newspapers, even those that have the largest circulation, are too nearly police blotters, sheets which record crime in all its gory detail: slander, marital disturbances, rapine, stabbings, lynchings, shootings, murder. These are the things which are considered news today and these are the things which are dished up for the American family to feed upon. The press will probably come back with the statement that this is what the people demand. I am challenging the managers to give to the world what it needs rather than what it wants. The press will probably say, "We could not sell our papers." Very well, you do not have to sell your papers. You ought to feel that you have to give the public what it ought to have, what it needs, that which will help it rather than curse it.

Ethics of Newspapers

Here you have the issue clearly stated. In order to sell their commodity, and make a success of their investment, the newspapers are ready and willing to give to the general public what it wants, what it demands rather than what it needs. I am challenging this standard of ethics in newspaper business. I am saying that here we need a reformation in order to check crime and remove the suggestions to crime.

Even though the youth of today does not read the daily paper, he can scarcely stick his head outside the door of his home without having some scene of crime thrust upon his impressionable mind. He must look upon some one meeting a terrible fate, falling down a steep cliff, leaping from a burning building, or being struck by a train, or some thrilling and terrifying death. He sees some man or woman with a dagger raised to murder, or a revolver thrust into another's face ready to shoot, or who has shot to death. It is fighting, strangling, killing. It is crime in some form that is constantly before his sensitive imagination. The billboards are covered and smeared with that sort of stuff and one cannot help seeing it, for they are placed right in one's path.

The motion picture is educating the young and unthinking by the law of suggestion that life should have its "thrill." It is exceedingly difficult, for the young and unthinking, for those who are moved by the law of suggestion, to keep from taking all these scenes, pictures and stories and reenacting them into real life. It is next to impossible to feed the public on crime and not breed a generation of criminals. All the schools, Sunday schools, churches and other institutions that are trying to maintain healthy ideals cannot counteract the influence of newspaper, billboard, and motion picture.

A few years ago in conference with a number of moving

picture proprietors, I suggested to them that they show only such pictures which, if enacted into real life, would not be a violation of statutory law. They replied: "We know that would be better for the public, but it would not do for us. We should go into bankruptcy inside of six months." It comes back to the same old story. "We stand ready to commercialize the weaknesses of the people if thereby we can get their money."

To the suggestion made for committing crime add that instruments for committing crime are easily secured, attractively offered for sale, and even death dealing and destructive weapons look as pleasing and harmless as toys and trinkets. I walked around a block in our city and stopped in front of three or four show windows in which were dirks, daggers, billies, revolvers and guns of every variety, shape, size, and description. I saw deadly weapons—revolvers in blue steel, nickel plated, carved handle pearl mounted and jewel bedecked, pocket editions of mammoth sizes.

When a person must have a permit from the court to carry a revolver, why should there be an open market for them? Why should not the disposal of them be left in the hands of the court? Why should not a careful record be kept of these instruments, and a watch also upon those who possess them? If we compel a pharmacist who has deadly drugs to sell to register and report sales, then why not use the same care regarding the weapons that drop into the hands of thinking, irresponsible people, who are likely to be involved in deeds of destruction by the power of suggestion?

Thomas Edison recently wrote to Henry Ford, "The serious agent in cigarets comes principally from the burning wrapper. The substance thereby formed is called 'nicotin.' It has a violent action on the nerve centers, reducing degeneration of the cells of the brain, which is very rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarets." Judge Ben Lindsay said, "I have had to deal with thousands of boys and girls who have

disgraced themselves and their parents, and who have brought woe and misery into their lives; and I do not know of any one habit that is more responsible for the trouble of these boys than the cigaret habit."

Permit me to suggest to the respectable press of the country that it cease dishing out to us the pictures of "fashionable" women with cigarets, and give to the people the actual helpful facts relative thereto. I believe it will be more appreciated by the thinking public than so much of the propaganda appearing from the tobacco trust.

When we bring our whole moral nature up in revolt against the base and the vile in the suggestions which are constantly presented to us, when we shall be more discriminating in our patronage of amusements, when we shall be more careful regarding the business and organizations which we support, then we shall have a cleaner and a better place in which to live. Let us make it clearly known to the public, to our public servants, to the press, to those who offer to amuse and entertain us, that we stand committed against the things which are suggestive of thoughts and actions which have a downward tendency, and changes will soon be brought about that will be wholesome and gratifying. There are plenty of people trying to give us what they think we want, not what they know we need, but these very people will be the first to change to what we demand when we make known our higher and nobler desires, lest they lose financially. They are after the mighty dollar. Withdraw that and they will change to get it.

The rest of the whole matter is in the natural tendency of human nature to drift downward. Reformation is an excellent thing, and we need it, but regeneration is infinitely better. Men need new hearts, hearts that will love the best, the noblest, the purest and the right. The regenerating grace of God in Christ Jesus can and does give that. Regeneration carries with it reformation. It corrects the inner motive and enables one to live from a desire that is pure and holy. Christ can change it all.

The Questionnairing Preacher

BY H. L. WILLIAMS

PERSONALLY, I think that the questionnaire method of selecting a pastor is a great thing. Some people object against it, but they haven't taken the thing in the right spirit. I am frank in saying that if it had not been for the questionnaire I probably should not have my present parish. It gave me the opportunity of my life. When the long list of questions came to me I sat down and wrote to myself, "Now just what do these men want?" Nothing impressed me. It was this, "We want only your candid opinion of yourself."

Some men have overlooked that. They have gone out and get figures and statistics to compile an important document. That isn't what is wanted. But if the average man will place modesty behind him and write his own opinion as asked he will find this an excellent way to a parish.

I might be well to study some of my answers. For instance there is the question, "How would you rate your preaching ability?" I gave an honest answer: "I rank somewhat below Henry Ward Beecher but am on a par with the best men of today. S. Parkes Cadman is somewhat more eloquent, but I am the more logical and profound and have more exhibition sermons."

I take the question about building up the church membership. It did not ask for figures but merely an opinion:

"How do you build up your membership? (a) Popular methods? (b) By parish work? (c) By evangelistic work? (d) By force of personality?"

Now notice the breadth of my answer: "My method of building up a congregation is by the popular, parish, evangelistic method which is always successful when I attempt it because of my own dynamic personality."

Take the question, "What is your attitude toward the prayer meeting?" My reply is significant: "The prayer meeting is the dynamo of the church. Within the hallowed hour of sacred prayer are born those impulses which have shaped empires."

These are the kind of answers which count. Recently one of the men on the pulpit committee happened to mention them. He said, "One thing I will say about you, Williams, is that you have a good opinion of yourself and aren't afraid to give it."

I chuckled. "All you asked was my own opinion," I told him. And that was what I gave him.

I am so much in favor of this method that when I got on the field I began to see if it could not be applied in other ways. One of the first things a man looks for when he goes into a new town is a dependable physician. There were three of them in my church. One of them had served on the pulpit committee. I decided to try the ques-

tionnaire to find the right one. I took a copy of the one which had been used in finding a minister and revamped it and sent one to each physician asking the courtesy of a reply if he desired the family patronage. Here are the questions which were used.

1. Name and address.
2. Do you pay rent?
3. Do you pay it regularly? If so, why? If not, why not?
4. Please give me the record of your education. (a) Grammar school; (b) High school; (c) College; (d) Medical school.
5. What were your final grades in osteology, materia medica, anatomy, biology, etiology? (This question is a humdinger and made the doctors sweat.)
6. How many patients of yours have died in the last twelve months? Do you think that some other method might have saved them? Give only your personal opinion.
7. How much do you pay your nurses, assistants, anaesthetists?
8. If I die on your hands, is their pay docked in any way or do they receive their full pay?

9. When operating do you wear: (a) Cap? (b) Mask? (c) Robe? (d) Rubber gloves?

10. Will you give me a list of your patients (living) with whom I might talk regarding your methods?

11. Submit a rough draft of what you would do with my case if I put it in your hands.

12. Do you allow a special discount to clergymen and their families?

These, of course, were searching questions; but selecting a physician is a serious business and I was thoroughly sold to this questionnaire method. All of the answers came in promptly as I knew that they would, for every reputable physician likes to have such questions asked. It gives him a chance to show his professionalism. But it was difficult to weed out the answers. On nearly every question the answers were different. Finally I decided to let the whole matter rest on question twelve. That is an important thing after all. It always cuts a big figure with pulpit committees when they are after preachers.

But, alas, on number twelve there was uniform agreement. Each one had written in in fine, bold characters unmistakable in meaning, "Never again."

What Is This?

BY JOSEPH W. MAUCK

"HUGHES leads church envoys.—It was formally announced today that the former secretary of state, Charles Evans Hughes, has accepted chairmanship of the American committee of the world conference on faith and order which meets at Lausanne, Switzerland, in August next year."

Above is a news item from New York in a recent issue of the *Chicago Journal of Commerce*. What is this movement of such import that it has brought into the vocabulary of a leading journal, devoted chiefly to our business life, the high words "church envoys" and enlists as its outstanding leader in America a man who was an extraordinarily able former secretary of state for this great republic and is now the distinguished chief justice of the federal supreme court?

The bulletin for Oct. 28 of the Commission on International Good-Will through the Churches (one of the several commissions of the Federal Council of Churches of Christ in America) says:

"The eyes of the world will once again be turned toward Europe during the summer of 1927. There will be convened in Lausanne, Switzerland, in August, the World Conference on Faith and Order. The forthcoming gathering was first contemplated in a resolution passed in 1910 by the General Convention of the Protestant Episcopal church (at Richmond, Va.), which called for the appointment of a commission to arrange for 'a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference.' We are now informed that eighty-seven nation-wide communions have signified their intention of cooperating in this conference. The call to unity summons every Christian throughout the world to remember the New Testament teachings that the church should reflect the unity of God; the impulse of the Holy Spirit within the church and in their own hearts, making toward unity; the purpose of the Lord, that through his church the non-Christian world should be converted and all human society purified and inspired, a purpose which cannot be fulfilled but by a united church; and the strength

and violence of the antagonistic forces of our day, which can be met only by a united church."

The action at Richmond contemplated years of preparation, appointing of commissions by the highest councils of the many communions of the churches in America and abroad, educating them up to world conception of their service, and sending of delegations to enlist the communions and ecclesiastic heads in the various lands. The considerable expense of these preparations were in the first years borne by men and women of liberal means in the Protestant Episcopal communion in America, and they are still the main force in the promotion and cost of the movement.

The Universal Christian Conference was held in Stockholm, Sweden, in August, 1925, and has freely been accepted as the greatest of its kind and general scope since that of Nicea 1600 years ago. It was initiated later than the Richmond proposal and did not require such an extended preparation. It was concerned chiefly with social, industrial, civic and other questions which intimately touch the present life of the world, but its speakers and committees paid high tributes to the Federal Council of Churches and the now approaching World Conference on Faith and Order which really is more fundamental in that it will stress a frank consideration of the points of difference in faith and practice which have given rise to and maintained the schisms in the universal church of the Christ. Time has been given for many communions to make searching self examinations and consider whether or not their several so-called "distinctive" creeds and practices are of such import as to impede a world-wide cooperation.

At this juncture, let two points be emphasized: First, that this conference of 1927 has gripped the active interest of statesmen and publicists of our country at large, as well as the no less able statesmen of the church; and second, that it is to be held in Switzerland, the most international in spirit of all lands of the earth, at Lausanne about an hour by train from Geneva, the home of the League of Nations and its secretariat. It is easily conceivable that the time of its sitting will be fixed with some reference to the annual meeting of the league, for which leading political statesmen of the world will gather.



The Devotional Life



Let Your Light Shine

"If the Lord lights our candle, shall we not hold out our little candlestick to other guests in the Great House before we all go up to bed?"—Henry van Dyke.

By DANIEL G. STEVENS

A New Heart for the New Year

There is no new thing under the sun.—Ecclesiastes 1:9.

He that sitteth on the throne said, "Behold I make all things new."—Revelation 21:5.

FROM the point of view of material circumstances there is nothing new under the sun. There is not even a New Year; there is only another year.

Our forefathers traveled by coach, or on horseback, on foot and by sailing ship. We travel by express trains, floating palaces, automobiles and flying-machines. But these are only new methods of doing the same old thing. Progress in material efficiency, increase of speed, implies nothing new in the elemental circumstances of life.

Yet John, standing on rocky Patmos, with the eternal heavens above him and the ancient ocean around him, heard him that sitteth on the throne saying, "Behold I make all things new."

How is this? Surely the meaning is plain: Christ makes all things new because he produces a change in us and in our relations to all things.

The only way to find a new heaven and a new earth is to obtain a new heart. When we become new creatures in Christ Jesus the old things are passed away; behold they are become new!

It is the folly of earthly wisdom that men limit the idea of newness to that which is novel—experienced for the first time. In truth, the familiar is also "new" if we approach it with a fresh heart.

The man who is renewed in Christ is like one returning to life from a desperate illness. To him the familiar trees and grass and sky are new—not because they are different from what they always were, but because he himself is made new by an inward transformation.

(These reflections are from "Light My Candle", by Henry Van Dyke and Tertius van Dyke, published by Fleming H. Revell.)



Inadequate Knowledge of God

If ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things . . . but with . . . the blood of Christ.—I Peter 1:17-19.

THERE are many people today whose conception of God is failing them because it is a cheap and superficial thing, lacking in depth and quality. They have been going along in the easy attitude of the careless young man who says to himself: "O well, if I get into trouble the old man will pull me out."

When trouble comes the prayer of such people to escape the consequences of their careless and sometimes evil conduct does not at all match with the purpose of God. Then they are surprised, even aggrieved and rebellious, and declare their unbelief.

And all the time the difficulty is that they have cherished an inadequate and petty conception of God.

I am not interested to try to apportion the blame for this tragic situation in which many find themselves. Undoubtedly the preachers are too much engaged with "popular topics." And equally truly are many church members avoiding serious consideration of the nature of God and the consequent duties of man.

It is well that we should realize Jesus' emphasis on the name of Father as revealing the nature of God. But it is assuredly not well that we should abuse that name by reducing it to its shoddy popular proportions.

We must turn from our stupid and unreal theories of an easy-going, good-natured God to the living God in nature, in history and in the heart of man.

I WONDER what he charged for chairs at Nazareth.

**And did men try to beat him down
And boast about it in the town
"I bought it cheap for half-a-crown
From that mad Carpenter"?**

**And did they promise and not pay
Put it off to another day;
O did they break his heart that way
My Lord, the Carpenter?**

**I wonder did he have bad debts,
And did he know my fears and frets?
The Gospel writer here forgets
To tell about the Carpenter.**

**But that's just what I want to know
Ah! Christ in glory, here below
Men cheat and lie to one another so
It's hard to be a carpenter.**

—G. A. Studdert-Kennedy in his new book of verse, "More Rhymes from a Padre."



The Chimney Corner



Monsoon in the Deccan

FOR the sound of the rain on the
distant hills

After the summer's drought,
For the tinkle of little rippling rills
Into the well's wide mouth,
We thank thee, Lord.

For the chill in the air as the dark draws
on,

For the restful night and the cool, damp
dawn,

For the call of the birds, they've been
gone so long,
We render thee thanks, O Lord.

For the magic of green on shrub and
tree,

Budding forth over night,
For the promise of grass that is to be,
Decked with flowers bright,
We thank thee, Lord.

Rain has come, rain has come, with
rejoicing we say,

And we praise where we knelt to pray.

—In Dnyanodaya.

Radiant Happiness

MOST of the lasting happiness which I have observed in this world is a reflected happiness. It is more often derived from a gift conferred than earned by any self-considering endeavor. I need hardly say that those happy folk who by the fragrance of their own lives dispel the musty humors and the sullen, melancholy broodings of the world, themselves lead happy lives. It is their own inward happiness that radiates about them as if it were the rising luster of a star. They are the givers, and therefore rightly are also the partakers of the joy. They are welcome everywhere and when they leave us we feel as if a cloud had drifted suddenly over the disk of the sun. And we forget too easily that they also must have shared earth's troubles and learned to overcome. It was of one of them that Lowell wrote:

Blessing she is, God made her so,
And deeds of week-day kindness
Fall from her noiseless as the snow.
Nor hath she ever chanced to know
That aught were easier than to bless.

We cannot be wrong in arguing from this contagious power of geniality that joy is a form of duty. We deprive the world of what is due to it by our sullen discontents. Joy is a gift that waits on our desire. We owe it to God and to our neighbor. We can make a good showing of the joy we have ourselves obtained by faith and overcoming. So we may help to dissipate the miasma of unfaith and set a fashion of genial smiling.

—From Saturday Night Thoughts, Boston Transcript.

Bridging Two Thousand Years

FOR over 1900 years the very situation of such an important Bible city as Capernaum has been in dispute. Until recently no one knew for certain where the city which Jesus made his home after the men of Nazareth rejected him really stood. Two sites have been pointed out—Minyeh, which lies about half-way up the western shore of the Sea of Galilee, and Tell Hum, near its northern end. At the former place there is a mass of ruins covering a space of several acres. At Tell Hum there are similar ruins nearly half a mile long and over a quarter of a mile wide. Authorities were divided as to which of these two places was Capernaum.

As a result of excavations carried out by the late Dr. Pere Orfali, archaeologists are agreed that Tell Hum is the site of ancient Capernaum. Doctor Orfali was rector of the Franciscan School of Archaeological Research and president of the Palestine Oriental Society. He not only laid bare a large portion of the ruins at Tell Hum but made an exhaustive study of the site. He found the remains of a first century building in the Roman-Corinthian style, which is now

accepted by many scholars as the synagogue built by the centurion of the Gospels and the one in which Christ preached. The position of the stones would indicate that the synagogue was destroyed by an earthquake.

It was largely composed of white limestone, resembling marble, and is about seventy-five feet long and fifty-four feet wide, the outer walls being built of large blocks of stone. On the south side, facing the lake, it had three entrances. The bases of the columns are still in contact, though the pillars have fallen. The latter were adorned with beautiful capitals, and the lintels were profusely ornamented. Among the ruins was discovered a large block of stone with a picture of manna carved on its face. Possibly this was the very picture that led Jesus to utter the words, "Your fathers did eat manna in the wilderness." On another stone there is a quaint design in relief of what is believed to be a representation of the Ark of the Covenant, while other distinctly Jewish emblems include a seven-branched candlestick, grapes and pomegranates. None of the stones which the synagogue was built with appear to have been removed, and it has now been decided to reconstruct it as originally stood. Doctor Orfali, in fact, undertook to carry out this task, but sudden death delayed the work. It has now been resumed.

The Great Procession

BY HARRIET PRESCOTT SPOFFORD

DID you ever happen to think, when
dark

Lights up the lamps outside the pane,
And you look through the glass on that
wonderland

Where the witches are making their tea
in the rain,

Of the great procession that says its
prayers

All the world over, and climbs the stairs,
And goes to a wonderland of dreams,
Where nothing at all is just what it
seems?

All the world over at eight o'clock,
Sad and sorrowful, glad and gay,
These with their eyes as bright as dawn,
Those almost asleep on the way,
This one capering, that one cross,
Plaited tresses, or curling floss,
Slowly the long procession streams
Up to the wonderland of dreams.

Far in the islands of the sea
The great procession takes up its way,
Where, throwing their faded flower
wreaths down,

Little savages tire of their play;
Though they have no stairs to climb at
all,

And go to sleep wherever they fall,
By the sea's soft song and the stars' soft
gleams,

They are off to the wonderland of
dreams.


Ears that Hear Not

OUT of 130,000 school children examined in Chicago this year 3000 deaf in varying degrees is the report of Dr. Herman N. Bundesen, health commissioner for the city of Chicago. According to specialists, three million of the twenty-one million school children in the United States are similarly afflicted.


"The sense of hearing is one of the most important channels of communication with the outer world, especially in account of its relation to language. It also has much to do with mental development; for this reason loss of hearing is recognized as an important cause of mental retardation. It prevents a child's advancement in his studies," says Doctor Bundesen.

"Deafness is a crippling defect, a mental misfortune. Seventy-five per cent of deafness is almost wholly preventable, especially in childhood.

"Diseased and enlarged tonsils, swollen adenoids, infections of the nose, such as colds, scarlet fever and measles, are largely responsible for ear troubles. Early attention to nose and throat defects in children and the prevention of communicable diseases save most of our youngsters from the serious handicap of deafness."



BOYS and Girls



Your Christmas Gift to the Orient

Dear Boys and Girls,

The mail is lots of fun for me these days, owing to the way in which you are responding to my appeal for stamps for the bookless children of the Orient, as our Baptist Christmas present to them this year—a book, translated! In case you have not read of our plan, read THE BAPTIST for Nov. 13, 20, 27 and for Dec. 4, 11; it would be a shame if any of you were left out of any plan so absolutely right!

Acknowledgment is made of stamps and checks from the following:

Cairo Sunday school, Cairo, Neb....	\$0.92
Luella Jackson, De Kalb, Ill.....	.10
A Friend, Atchison, Kan.....	.20
Junior Dep't, First church, Franklin, Ind.....	1.00
Helen Smith, Adams Basin, N. Y....	2.00
A Friend, La Jolla, Calif.....	.30
Margaret Louise Whiteaker, Maysville, Miss.	1.00
Junior Dep't, United church, Lewistown, Me.	1.00
Friend, New York, N. Y.....	.97
Primary department, Salina Sunday school, Salina, Kan.....	2.60
Wilbur Schweizerhof, Salina, Kan. ....	.40
Maurice Campbell (three years old!) Salina, Kan. ....	.25
Collected by Martha West and Harriet Callihan of Cambridge, Ohio.	9.00
Harry Howard Kruener, Flushing N. Y. ....	.10
Viola Catherine Kruener, Flushing, N. Y. ....	.10
Miss Lily Bryant, Flushing, N. Y....	.10
Miriam & Gladys Lockhart, Wheeling, W. Va.	1.00
George Stothers, Hilton, N. Y.....	.12
A Friend, Lansing, Mich.....	.26
Mrs. H. M. Cole, Sedgwick, Me....	.22
Elizabeth Hobart, Oakland, Calif....	.18
Betty Gillespie, Anoka, Minn.....	.02
Roberta Gillespie, Anoka, Minn....	.02
Virginia Gillespie, Anoka, Minn....	.02
Delbert Gillespie, Anoka, Minn....	.02
Miss Bertha Richardson, Brooklyn N. Y.	1.00
Lois Johnson, Volga, S. D.....	.20
A Friend, Chicago, Ill.....	1.00
Primary Class, Portageville church, Portageville, N. Y.....	.30
Miss R. L. Van Doren, Clarksville Ohio	1.04
A Friend, Brockport, N. Y.....	.20
Total	\$25.74
Acknowledged, Nov. 24.....	62.52
Total to date.....	\$88.26

You will be interested in some of the letters received with the stamps and the checks:

"We are a family of grown-up boys and girls but as I am much interested

The Explorers' Club

CONDUCTED BY MARGARET T. APPELEGARTH

in children, especially little girls, I am sending you a check for \$1 and trust it may help some children to get a book. I am also enclosing four cents for my brother."

Rev. Alonzo R. Stark, pastor of the First church of Cambridge, Ohio, should be proud of at least two members of his congregation! One expects them to grow up into regular "pillars" of that church, for consider the energy it takes to collect from so many different persons. May their tribe increase! Mr. Stark says: "I am enclosing a check for \$9 to apply on the work of translating a story for the foreign children. The stamp money was collected by two young girls, both members of the church. With best wishes for your success in such a fine work—"

From the Portageville church (N. Y.) primary class comes the following, signed by the treasurer, Master John Burgie: "We are sending you fifteen two-cent stamps to help you have a book translated for the boys and girls of some other country. We like to read books and we want other boys and girls to have them too."

"I am sending you ten two-cent stamps. Although you say nothing is too small, this amount seems little when one thinks of the money it costs for the books. However, you said that you wanted stamps by Christmas as a special present and I am sending them and wish there were many times more."—Lois Johnson.

"If two and two makes twenty-two, here goes—the stamps! Please do what you wish with them."

"Last Sunday the teachers and scholars of the primary department of the Salina Sunday school had a stamp shower for the printing of books for foreign children. Am sending you a draft for \$3; \$2.60 from the children and teachers, and forty cents from Wilbur Schweizerhof who is in the junior department."

"Am sending twenty-five cents from Maurice Campbell, three years old, from the Salina cradle roll. He failed to get his offering in last Sunday when we had a stamp shower in the primary."

"One dollar, sent to buy stamps as per THE BAPTIST; sent for the junior department of the church school, United Baptist church, Lewiston, Me. With

Send stamps, checks or money order for translating a story book as your Christmas gift to the bookless children of the Orient to Miss Margaret Applegarth, 14 Arnold Park, Rochester, N. Y.

many good wishes for the success of the book."

"I am sending \$2 which I hope will help you in your shower of postage stamps. I am much interested in it and hope to send more later."—Helen Smith, Adams Basin, N. Y.

"Enclosed please find \$1 from the junior department of our Sunday school (First church, Franklin, Ind.) for your stamp shower. May it be a great success and blessing."

"Ten drops for the shower, with prayer for your work."

"I am sending a few stamps. They are not as many as I would like to send, but I am hoping that many others will send what they can. I am interested in this move, for some day I want to go and teach these boys and girls to read the book we are going to translate for them."—Luella Jackson, De Kalb, Ill.

"Enclosed you will find ninety-two cents in stamps for your book fund. This has been given by boys and girls, mothers and fathers, of the Cairo Sunday school (Cairo, Neb.). May God bless your plan and a wonderful blessing to yourself for this far-reaching service."—Mertie Lowry.

You must acknowledge that these are all enthusiastic letters, and it is inspiring to know that our boys and girls are responding. But if you will glance over the list of acknowledgements, you will see a curious oversight. The western states, and the middle western states have done very well, and New York state has honorable mention, and Maine. But where are all the Baptist boys and girls who live in Pennsylvania, in New Jersey, in Massachusetts, in Connecticut? Surely you aren't going to let Kansas, South Dakota, West Virginia, Minnesota, California and Nebraska think the Baptist boys and girls of the East are sound asleep, or among those who meant well, but who put it off till tomorrow.

For tomorrow, my dears, will be Christmas! It will come much sooner than you think. And all the bookless children in the Orient will still be bookless unless some of you share in this Baptist Christmas gift to these unknown friends. Already your names are mentioned in next year's junior study book, called "Please Stand By," in chapter 5, telling how in December, 1926, the Baptist boys and girls gave enough money to get one book translated for the bookless. So won't you please stand by this week?

Switzerland has 3,880,000 people. Of these 57.5 per cent are Protestants and 39.9 per cent Roman Catholics. According to the United Presbyterian, census reports show rapid increase of Protestants and decline of Catholics.



Young People and the Kingdom



CONDUCTED BY EDWIN PHELPS, GENERAL SECRETARY, B. Y. P. U. OF A.

"Meeting Helps" on Devotional Topic for January 9

Christ the Way of Eternal Life.

(Note: These helps are built around the material given in "Young People's Leader," the official magazine "for all Baptist young people." Subscriptions to the "Leader" may be made through the B. Y. P. U. of A. at \$1 per year.)

This evening's topic lends itself acceptably to a devotional type of meeting. Consequently a regular worship service would be appropriate. If possible, mimeographed, typewritten, hectographed or printed programs of the service should be used. In order not to break into the atmosphere of the meeting, announcement could appear on the back of the program. If no written program is used, the announcements could be on slips of paper handed out to those present. If a society does not have facilities for reproducing copies, the materials may be sent to some nearby city where the work will be done at small cost.

The following is a suggested service of worship. This may be changed or adapted to meet your needs.

1. Piano or violin prelude: "Day Is Dying in the West." At the end of one verse, the leader should read impressively John 1:1-5, timing it so that it is finished at the end of the playing of the verse. Every one immediately joins in the singing of the chorus.

2. One or two short prayers, persons previously prepared.

3. Hymn: "This Is My Father's World," every one singing.

4. Scripture reading: John 13:31-35. (This should be read over several times before the meeting so that the reader will be familiar with it.)

5. Hymn: "There's a Wideness in God's Mercy," every one singing; or, special selection by quartet: "The King of Love My Shepherd Is."

6. Topic presentation:

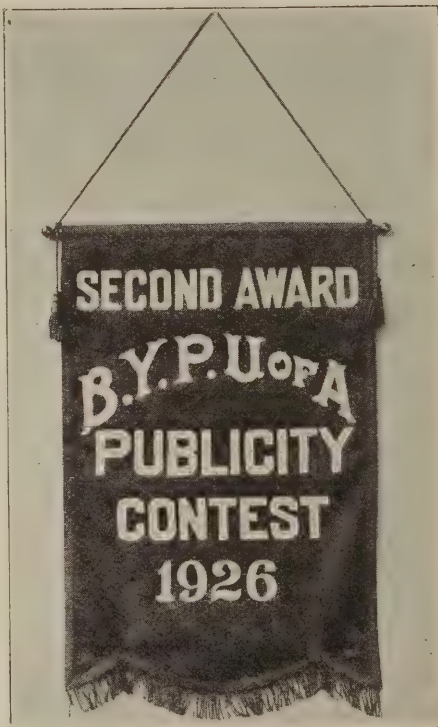
a. Talk on the aim of the Gospel of John, as presented in *Leader*.

b. Hymn (3 verses): "Jesus calls Us," every one singing.

c. Talk on the setting and "appreciation" of the gospel, as presented in *Leader*.

d. Volunteer quotations of favorite passages in the Gospel of John (announcement should be made at least the morning before this is presented that the favorite passages from John will be called for); or several persons might present the thoughts from "Quiet Talks With God Each Day" as given in *Leader*.

e. Talk on the application we should



make of the Gospel of John in our lives, bringing in as one application the reading of the "Log of the World Tour" for January 9.

7. Hymn: "O Love that Wilt not Let Me Go."

8. Benediction, preferably by pastor: John 14:27.

It Pays

"Advertising will ruin your business," said the signboard which stood accusingly alongside the railroad.

"Ruin it?" I thought, "and after all that has been said for advertising and its value." Then I looked again. "If it is all done by your competitor," finished the board. That was an entirely different matter—food for thought.

"Your business"—what is it? Why, the young people's society, of course. And it will be ruined by advertising if

your competitor does all the advertising. "Your competitor" means other young people's interests, amusements and so on. Are they advertising and are you getting along without it? Then "advertising will ruin your business."

It is needless to argue for the value of advertising, yet we cannot keep from quoting a poem (as WCOY would say, "The office boy will now recite for us"): The fish it never cackles 'bout Its million eggs or so.

The hen is quite a different bird, One egg—and hear her crow.

The fish we spurn, but crown the hen, Which leads me to surmise, Don't hide your light, just blow your horn;

It pays to advertise.

"How can we advertise our society?"

"Where can we advertise our society?"

"What shall we advertise about it?"

These and hundreds of other questions immediately rush to your minds, if not to your lips. These are problems, and we want to offer a solution. First, we'll give you a little history.

Last year the B. Y. P. U. of A. held a publicity contest. All Baptist young people's societies in the country were eligible. Samples of advertising were submitted, and at the end of the contest a group of competent judges awarded prizes. The first prize, a silver loving cup, was awarded to the B. Y. P. U. of First church, Rock Island, Ill., to be kept until won by another society. The second prize, the banner pictured on this page, was awarded to the B. Y. P. U. of First church, Lansing, Mich. The third prize was a set of books, awarded to the B. Y. P. U. of Bronson, Kan. A fourth prize, not originally provided, was awarded to the B. Y. P. U. of Valleyford, Wash., for meritorious work. So much for history.

This year there is to be another publicity contest, Jan. 15—Apr. 30, 1927. All societies are eligible. A neat booklet of materials and suggestions for advertising has been prepared and is ready for all who want to enter this contest. The first of each of the next three months additional suggestions will be sent to all who thus enter the contest.

The rules are designed to give the small or financially weak society the same chance as the large or financially strong society. No special talent is needed except the talent for neatness.

For a copy of the rules and materials, send at once to the Baptist Young People's Union of America, 2328 S. Michigan Ave., Chicago, Ill. Just a few more days are left before admission to the contest is closed.

December 26 Topic
THE HEART OF CHRISTMAS

January 2 Topic
CHURCHES ON WHEELS
For a full treatment of these topics
see *Young People's Leader*.



Churches at Work



If your church has developed interesting and effective methods of carrying on its work, we shall be glad to give an opportunity of telling other churches about them through the medium of this page. Material should be addressed to the Board of Missionary Cooperation, 276 Fifth Avenue, New York City

MORE WORLD

TOUR SUGGESTIONS

Many pastors have suggested novel ways in which to promote the World Tour. Among the best of these are: like every Sunday sermon in January travelogue, a plan which has been adopted by many. Have a church supper and make it a point to book every person who attends. Establish an honor roll in the states for all churches booked at least 85 per cent of their families for the tour. Print a facsimile of the calendar on the back of the church calendar to enable those not reached by the tour committee to enroll. Make use of circulars now available for use in connection with the World Tour. For the conclusion of the tour, home-coming parties which can be made both amusing and impressive, will from all accounts be highly popular. One enthusiastic Baptist asks for a supply of hotel labels from all countries mentioned in the Log that he may arrive with his baggage decorated in true tourist style. It is one request which could not be made for unfortunately the denomination's Log does not include hotel labels. However, old labels, if you have such specimens, would add an interesting touch.

TO HEAR

BAPTIST LEADERS

Baptists in fifteen of the principal cities in the eastern half of the convention territory will have an opportunity to hear during January two of the best known Northern Baptist leaders, Dr. Edwin Whitcomb Brougher, president of the Northern Convention and Dr. W. H. Bowler, chief administrative officer of the Board of Missionary Cooperation. Dr. Bowler will present the denominational plans and Doctor Brougher will give an address with a characteristic title, "Do Your Own Business." Numerous religious centers between Chicago and the Atlantic coast were included in a trip made by the two leaders in November, and were everywhere given an enthusiastic reception.

A TEST ON

THE TOUR

The department of missionary education of the Baptist Board of Education has prepared "The Test of the Tour" to be used in connection with the World Tour during January. The test is based on the Log and Elihu Norton's "Commentary on the World Tour" in the

January *Missions*. There will be four tests and they will be found useful among such groups as World Wide Guild, Baptist Young People's Union, Baptist Christian Endeavor, Royal Ambassadors, and organized Sunday-school classes. To stimulate interest in the test a contest among two or more organizations in the church is suggested.

A RALLY

DAY EVENT

The slogan for the annual rally day of the First church of Kearney, Neb., was "Take a Dare?" Placards bearing these words were placed conspicuously in the various rooms of the church school some weeks before the day set for the rally and aroused much curiosity. The following Sunday the committee announced that these words would constitute the slogan for the rally and that every one possible was to be greeted with them. If asked to explain their significance, the reply should be made, "Come rally day and you'll find out." Buttons bearing the words, "Talk about it", were worn by all church members during the week preceding the event. A systematic visitation campaign to every home in any way connected with the church was made. The local press accorded space in featuring this unique idea. The program opened with a bugle call from the front steps of the church building, followed by a processional of the whole school, with banners and class colors flying, marching in double column down the aisles of the auditorium, a national flag and a Christian flag leading the columns, and all singing, "Onward Christian Soldiers." The program was built around the story of Daniel, the climax coming when a group of boys dramatized a portion of the story and a group of girls followed immediately, bearing a large placard, "Dare to be a Daniel", and sang the old hymn of that title. The meaning of the mysterious slogan was at once manifest, as the impression left was that the one who will "take a dare" must be characterized by the Daniel spirit, courage for the right, loyalty to duty and devotion to truth. Some results were an awakening of new interest, added prestige in the community, the value of, and incentive for, originality in a program, a Bible truth presented in an impressive way and the largest attendance the school had ever had, surpassing by one-half the total local church membership.

GOOD REPORTS

Rev. Robert L. Kelly, field worker for the Board of Missionary Cooperation, cites four striking examples of the benefits derived from the every-member plan. Analysis of results of the canvass at the Fifth Avenue church, Huntington, W. Va., Dr. M. L. Wood, pastor, shows a large increase in funds received this year over amounts received last year. The increase for missions was \$3,587.96; for current expenses, \$4,146.68. The number giving to missions was increased by 201 subscribers and the number giving to current expenses by 185. Of those giving to missions, there were eighty-four increased pledges.

The Lake Harriet church, Minneapolis, Minn., Dr. Earle V. Pierce, pastor, reports that the number of subscribers for missions increased from twenty-five to 106; that \$900 more was subscribed for current expenses than the objective and that the number of subscribers for current expenses increased from forty to 140.

St. Albans church, (W. Va.) Mr. Meyers, pastor, reports sixty-nine more bona fide new subscribers of record than last year as a direct result of an every-member canvass.

Rev. D. B. Lloyd, Sisterville church, (W. Va.), reports \$826 more subscribed this year than last. The leaders of the church are encouraged and affairs are in better shape than they have been for ten years. "The every-member canvass pays a big dividend" writes Mr. Lloyd.

CREDIT FOR

READING LOG

It has been announced that the World Tour will be included in the national missionary reading contest with the following authorized credits:

Five points will be allowed each person who reads or hears the reading of the Log *daily*.

Since the January issue of *Missions* includes not only the Log but also Elihu Norton's "Commentary," those who follow both of these will be allowed ten points if read *daily*. For the reading of additional material in January *Missions*, five points may be credited.

Rev. F. B. Palmer, executive secretary for the Colorado State Convention, is recovering from a dangerous operation for appendicitis. The trouble has been of long standing and his friends will rejoice that he is on the way to perfect health.



Among Ourselves



Letter from Shanghai, China

By GORDON POTEAT

AMERICAN newspapers gave accounts of the fight between a British naval force and Chinese soldiers at the city of Wanh sien, far up on the Yangste river in the western province of Szechuen. This incident is considered by many to be more serious than the shooting in the streets of Shanghai in May, 1925. The May 30 incident was an affair of the police who used force to quell a mob. Those who fired were Chinese and Indian policemen under the direction of a British officer. But the affair at Wanh sien brought into action military forces of China and Great Britain and involved casualties on both sides, the Chinese losses including a large number of civilians, how many no one seems to know. The British admit that about 150 civilians were killed.

It is not my purpose in this article to try to balance the reports from different sources, to pass judgment or to place blame. I seek rather to report on the effect of this incident on the minds of certain Chinese and others whose expressions I have heard. I am interested primarily in the effect which such an affair has upon international relationships and especially upon the good-will which is the only foundation for the security of missionary work. Experience in the great war should have taught us that after such an incident occurs adjudication of the blame attached to either side does little to allay the storm of passion which bursts forth.

Protest

"Are we not human beings?" asks a Chinese student, "Shall British guns be turned on one of our cities and we not protest? Shall the British treat us like children, and after such an affair give us a bit of candy and tell us to stop our crying? Do they think they can make us forget like that? After all, there is no use arguing with them any more than with a tiger who has his mouth open to devour you. The only thing the tiger understands is superior force, and that is all the British understand. We must have student military training and prepare to meet their force with superior force."

"We should not discuss this question passionately, but from the standpoint of international law," declares a Chinese editor of the commercial press. "We should seek to investigate the causes which give rise to such a situation and do our best to remove those causes so that such things shall not occur in the future. We know that there are two kinds of rivers—national and international. Where a river passes through several countries,

as the Rhine, agreements are made between the several countries which permit the shipping of the different countries to use those rivers freely. Where a river is wholly within a given nation shipping on that river is naturally confined to vessels of that nation, as for example, the Mississippi river. Due to certain treaties formulated some years ago, our Chinese rivers have been opened to international traffic. In order to protect that traffic, the foreign nations have detailed gunboat patrols on our rivers. The treaty is not clear on this right to police the rivers, as it states that foreign naval powers have the right to *cooperate* with the Chinese government in the suppression of *pirates*. But at any rate the powers have construed it in such a way as to give them the right to have gunboats on our rivers. If the foreign gunboats were not on our rivers the Wanh sien affair could not have occurred. I am a man of peace. I do not think we should war over this matter if we can change the treaties so that these gunboats are barred from our rivers. I think that the foreign powers are stupid to hold to this right in this day when the psychology of the Chinese has changed so completely. Formerly the Chinese were indifferent to the abrogation of their national rights. Not so now. To use force as the British used it at Wanh sien will not help the British to maintain their trade; such a policy will eventually eliminate their trade. They must learn that trade and communication between nations must be founded on good-will and mutual satisfaction."

The Angels Rejoice

By MRS. J. H. CHAPMAN

Weary and sad I have pled today
With the souls of men in the world's
dark way;

I stood in the path where sin's hot
breath

Whispers the wooing that leads to death,
Where young life, beautiful, strong and
gay,

Followed in rapture the tempter's way.

They listened not—though my best was
given,

My heart cried out for the rest of heaven,
My steps were faltering. Shall I plead
When few so few my cry will heed?

Then I caught the sound of an angel's
song,

A burst of rapture both loud and long.
The joy of heaven was echoed here.

I ceased my murmur in holy fear.
Had a host repented? Nay, only one,
Yet the Master whispered to me, "Well
done!"

"The British naval men were careful even in the excitement of a bloody battle to keep as far as possible from injuring the civil population," declares a British newspaper correspondent. "This is important evidence to show the humanity of the sailors and that they carried on the battle in a spirit that was not un-Christian. Further this eyewitness estimates that only 150 civilians were killed. . . . The only alternative (after attempts to negotiate had failed) was for the British to act on the spot, and they did it in the only way possible—by the use of force. Reason had failed. The Chinese militarists understand only force; they appealed to that in the forceful seizure of the ships and they had to surrender them on the terms they chose and by the only means they understand. . . . No people can be accused of aggression or imperialism when they seek to support and defend their nationals in any part of the world. The consensus of the opinion of papers of the United States on the matter is overwhelmingly in favor of the British action. The American verdict is that the British could do nothing else."

The Legal Aspect

A Christian Chinese college professor discusses the legal aspects of the affair: "This incident could not have occurred in a western country, America for example, for coastal and river shipping are monopolized by the country for itself. Gunboats of foreign nations do not patrol the waters of those countries.

"The treaty on which the foreign powers base their justification of this patrol in the Yangste river reads as follows: (British ships of war coming for no hostile purpose, or being in the pursuit of pirates, shall be at liberty to visit all ports within the dominions of the emperor of China, and shall receive every facility for the purchase of provisions, procuring water, and, if occasion require, for the making of repairs. The commanders of such ships shall hold intercourse with the Chinese authorities on terms of equality and courtesy. In consideration of the inquiry sustained by native and foreign commerce from the prevalence of piracy in the seas of China, the high contracting parties agree to concert measures for its suppression).*

"According to the Chinese version of the affair," he continues, "the trouble arose from the capsizing of a junk which General Yang Sen claimed was the fault of the British mercantile steamer. In open ports this matter would be duly investigated by the harbor master, an official of the Chinese government. Wan Hsien has no harbor

*This is from the treaty of Tientsin dated 1860 negotiated between Queen Victoria and the Emperor of China.

master. Yang Sen tried to detain this vessel, but the boat got away. In reprisal he seized two other British boats belonging to the same company when they came into port. The British newspapers assert that this was an act of piracy on the part of General Yang Sen, who is one of the lieutenants of Gen. Wu Pei Fu, in order to justify this naval action under the treaty. But the treaty says that the contracting parties shall act in concert, and never intended that the British should act alone and against the Chinese authorities. If Yang Sen is a pirate, then Wu Pei Fu, his superior, is an arch pirate. Why had the British newspapers formerly supported Wu Pei Fu so heartily if he is a pirate? While the matter was under diplomatic negotiation in Peking the naval authorities of Britain took independent action.

"This shows that the treaties must be revised to eliminate these foreign gun-boats from our rivers. Four methods of dealing with the treaties have been advocated: (1) Abrogate the treaties. But this is not a solution of our trouble. It would render the international situation more acute and perhaps precipitate a clash. (2) Follow out the resolutions of the Washington conference. But this is not now satisfactory to the Chinese, nor conditions have changed since the Washington conference. (3) Declare the treaties null and void at the time of their expiration when they come up for renewal. This has been done with the Belgian treaty. (4) Negotiate with individual powers for revision instead of with the powers as a group."

He concludes: "I believe that the solution of our difficulties will not come through making demands on the British, or by asking for indemnities, or demanding a salute to the Chinese flag. The only fundamental solution is a revision of treaties which will make it impossible for such conflicts to occur in the interior of China."

Two Leaders Tour the West

THE recent tour of Dr. James Whitcomb Brougher, president of the Northern Baptist Convention, and Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation, was highly successful from the standpoint of interest manifested in the cities they visited. In some cases the two denominational leaders appeared together and on other occasions addressed separate meetings on the same day. They met on the Pacific coast and traveled eastward to Chicago. The first places where they appeared were Medford and Portland, Ore., with a good attendance in both places. At McMinnville, Nov. 10, Doctor Bowler spoke to the students of Linfield college, with the result that the entire student body enrolled for the Northern Baptist World Tour. In Spokane the Baptists of the city arranged a luncheon at the Davenport restaurant and in this noonday affair, attended by 250 people, Doctor Brougher and Doctor Bowler were received with enthusiasm. At night a meeting that packed Grace church was held. Butte, Mont., the travelers were again

entertained at a luncheon which brought together many Baptists of the city and in the evening a satisfactory meeting was held in the First church.

In Minneapolis an afternoon mass meeting was held in Calvary church, with a full attendance in spite of rain. On the evening of the same day, Nov. 14, Doctor Brougher spoke in the First church, St. Paul, and Doctor Bowler in one of the Minneapolis churches. From the Twin Cities Doctor Brougher went to Chicago to address the pastors' conference, while Doctor Bowler remained to speak to the pastors of Minneapolis and St. Paul. He also gave an address at Bethel institute, where the students followed the example of Linfield college and pledged unanimous participation in the World Tour. The two leaders met again in Des Moines, where Doctor Brougher gave a daytime address at Des Moines university and at night spoke in the First church. Doctor Bowler gave his attention that day to World Tour plans for the state of Iowa.

From Des Moines Doctor Brougher and Doctor Bowler went to Chicago where an afternoon conference with a state group was held to discuss the World Tour. An evening meeting was held in Immanuel church, with a good attendance. The next day was devoted to a meeting of the executive committee of the Northern Baptist Convention. Omaha was the next city visited and the program there included a luncheon at the Elk's club, attended by many business and professional men, and an afternoon conference and a fine mass meeting at night. This was on a Friday and from Omaha Doctor Bowler returned to New York. The following Sunday Doctor Brougher spent in Colorado Springs and on Monday morning he went to Denver to be greeted by the Baptists of that city. From Denver he went to San Diego to speak to the B. Y. P. U. In all of his addresses in this series the emphasis was on evangelism.

Beginning Jan. 14 at Detroit, Doctor Brougher and Doctor Bowler will again take the field together for a tour covering the states between the Great Lakes and the Atlantic.

Henry Clarke—A Tribute

By ROBERT A. ASHWORTH

DR. Henry Clarke, who passed away early in November, will long be remembered for the notable service that he rendered during thirty-one years in the pastorate. He served only three churches since leaving the Rochester seminary in 1891: ten years in Stonington, Conn., ten years in Bristol, Conn., and over eleven years in Racine, Wis.—in itself a remarkable record. Four years ago he retired from the active pastorate, making his home with his daughter, Louise, whose husband, Herbert W. Hansen, is pastor of the Baptist church in Benton Harbor, Mich. He left an impression upon each of his fields of service that will not fade.

Henry Clarke was a good friend for any man to have, as multitudes dis-

covered, gentle, self-effacing, witty and full of fun, with the soul of a poet and the conscience of a prophet. He stands out in my mind as within the circle of the truest Christians and the most useful ministers of Jesus Christ that it has been my privilege to know, the sort of man and minister upon whom the progress of the kingdom of God ultimately rests. Seldom in the limelight, never seeking publicity, he pursued his even way consistently year by year and sought his reward in lives transformed and brightened, youth inspired and trained for Christian service, and churches edified in the scripture sense and their foundations deepened and strengthened. The secret of his success is that he loved people, young and old, and all kinds. Naturally he won their love in return. I write this as the tribute of a sincere personal affection.

Belinda and the State Board

DEAR Ann,

You will not wonder that I have left your letter so long unanswered when I tell you that we have moved. You know that is a long-drawn-out operation, especially when you move from a "whole house" where you have lived a long time to an apartment where Ezra says "there isn't room to swing a cat in" and adds, "The word should be spelled 'apartment' for little people and not full grown men."

I want to tell you about the missionary meeting in our Philadelphia College club house. It was really a state board meeting—not the stiff, formal board, but a cushion-y board that wouldn't have wearied you if you had sat on it all day.

Do you remember Mrs. O'Harra? She was at the bottom of it. She is always planning something nice for somebody. You know she is the one who always asks after your Moses. Ezra says that's one reason why he likes her, because "she has always inquired after the husbands of the missionary women and goodness knows they don't get much attention these days." But that isn't the only reason. When I first came, a stranger to Philadelphia, her home was the first to receive the lonely woman, and her mother (for years president of the state society), was mother, sister, counsellor and friend until she went to her well-earned rest. Ezra has never forgotten that. Mrs. O'Harra's good works are known all the way from her church, the old First, through the city, state and country.

She planned this gathering to be combined with our state board, over which Mrs. Hodgins presides so efficiently, to welcome Mrs. Joseph Wilds, new president of the Atlantic district. I wish you had heard the good reports that show Pennsylvania is "on the job" and especially that of Mrs. Newcomb, who gave us such a vivid account of the state convention that those of us who couldn't go felt we had attended. We have some fine secretaries and chairmen, and our busy "father-director," Doctor Russell, of the board of promotion usually finds time to drop in to give our enthusiasm

a shove forward. Altogether we feel that this board is a worthy successor of the woman's foreign board, which began nearly forty years ago to work up missionary interest among Pennsylvania Baptist women and did it too, as many a church, many a pastor and many a woman can testify.

They had not some handicaps we have now. The women went ahead without saying "Ah, yes" or "no" to the brethren and they "got there."

Ezra has come in and, peeking over my shoulder, calls out, "Back to the woods, Belinda. You're getting off the track"; and I guess I am.

After we had heard the reports and business, and Mrs. Wilds had been praised and congratulated and had given us a talk on "Stewardship"—not only of time and money and influence, but of "smiles" if thereby a woman can be won—what do you think we did? You remember Harriet Newell Jones who used to make us all want to do as she said. Well, we made her honorary secretary for life in appreciation of her twenty-seven years as general secretary of Pennsylvania during which she worked, traveled, talked and wrote at least eighteen hours out of every twenty-four. How she did it and still keeps so "up and coming" is more than I can tell.

When we sat down to luncheon it was a love-feast as well. Mrs. Wilds divided honors with Mrs. Jones. When Mrs. Hodgins called upon every woman for a little speech each poured her appreciative words on the two surprised and modest women. And, of course, when it came their turn to speak they could do no less than to praise each other. Mrs. O'Harra came in for her share for arranging the luncheon. If you had been there, Ann, you would have said, "Behold how these missionary women love one another." We had a good time and are bound to work harder than ever to help bring in the Master's kingdom.

I almost forgot to say that we are all going to take the trip around the world in January, and are going to take a lot of others with us. I shall pin Ezra right down to watch the daily Log, and I hope you'll see that Moses is ready to start with the rest. I know you'll be ready.

I must stop now. I am enclosing the rally song written by Harriet Newell Jones, which was sung with enthusiasm at the state convention. It can be used at your meeting by changing the word "Pennsylvania" to the name of your state or city.

Don't think you will be excused from your usual New Year's visit because we are in a small apartment.

As ever,
Belinda.

Mrs. Joseph S. Adams

MRS. Joseph S. Adams, known to all the missionaries of Central and Eastern China as "Mother Adams," died at her home in Kuling, Central China, on Nov. 26, 1926. She was born in London, England, Dec. 7, 1856. Forty-nine years were given to foreign missionary service.

Miss Eleanor S. Tylar was engaged to Rev. Joseph S. Adams when he set out from England for Burma in 1875. After two years of study in the Mildmay Missionary college, London, she sailed for Rangoon to be married, Sept. 21, 1877. The young couple worked for the newly organized China Inland mission at Bhamo, near the Chinese border, and later in East China. In 1883 they became representatives of the American Baptist Missionary Union and settled at Kihwa as the first resident missionaries at that station. Loneliness, danger of riots and warfare, epidemics, fires and other discouragements had to be met as they did their work and cared for their growing family; but when they went home for their first furlough in 1892 they left behind them a strong church and a well-equipped station.

In 1893 Mr. Adams was designated to open a new mission in Central China. This meant the difficulties of pioneer work with no equipment and no helpers to start with; but before his death in 1912 he had seen the station become a thriving one, and the compound outside the east gate of Hanyang had become a center of successful evangelistic work.

Mrs. Adams continued to live and work in China after her husband's death, with the exception of two years in America given to student evangelistic work in connection with the Buchman evangelistic and personal work campaigns. In China also she assisted the Buchman party in its work among missionaries and foreign residents in China, Korea and Japan. Her experiences made her a special source of help and inspiration to missionary wives and mothers. She was the mother of nine children, eight of whom are living; five have seen active missionary service.

The grave of Mr. Adams is on the hill outside Hanyang city wall beside the Yangste river. Mrs. Adams had hoped to be buried there, but when she realized that she could never leave Kuling, her summer home, it became her will that her grave be made nearby on the hills near Kiukiang, also on the Yangste. Though she had to be separated from her children for many years at a time and could not be present at their college commencements or their weddings, Mrs. Adams wrote once to one of her sons: "The compensations of missionary work

for this wonderful people far outweigh all sacrifices."

North Pacific Coast Letter

BY LEONARD W. RILEY

Doctor J. F. Watson Honored

BAPTISTS of West Washington and the Pacific coast are delighted with the honor that has come to Dr. J. F. Watson, executive secretary of the West Washington Convention. The situation in our mission work in the Orient requires special consideration at this time, and the foreign secretary, J. H. Franklin, has asked one or two men of wisdom and judgment to accompany him on a four months' tour of foreign mission fields. He has made no mistake in his selection of Doctor Watson, whom he will find not only an agreeable traveling companion, but helpful in determining future policies. Upon his return Doctor Watson will give an account of himself in the report and the message which he brings back with him. Friends on the Pacific coast follow him with their prayers and wish him a pleasant voyage.

Conference of Colleges

The twenty-first annual conference of the Independent College Presidents' Association of Oregon was held with Willamette university, Salem, Ore., Nov. 26-27. Nine institutions make up the membership of this organization. The voting strength consists of the president and one member of each of the faculties. The discussions centered about such subjects as: "The Small versus the Extensive Curriculum in the College," "The Problem of the Backward Student," "Schoolastic Standards and Extra-curricula Activities," and "Religious Education Subjects in a College Course." The last subject was presented by Prof. William J. Sly of Linfield college. Statistics showed that Linfield college is offering more in the line of religious education than any other one of the institutions in the conference. The meeting next year will be held with Pacific college, Newberg, and Pres. J. W. Burkett of Philomath college will preside.

News Items

Nov. 21, J. J. Ross, pastor of First church, Vancouver, B. C., was the supply at First church, Seattle. A. M. Bailey, of this church, was the preacher at First church, Vancouver. On the same day other exchanges across the United States-Canadian line were made in an effort to promote good-will between these two friendly peoples.

The budget proposed for First church, Seattle, for next year calls for \$44,646. Of this amount \$15,000 is for missions. The salaries of the pastor, the pastor's assistant and the pastor's secretary call for \$10,600. These figures are indicative of the immense volume of business done by our churches in these modern days.

Oct. 31, First church, Colfax, Wash., celebrated its fiftieth anniversary. Secy. A. H. Bailey preached the sermon. The program centered around the history of these fifty years.

John Burris was ordained at the church at Palouse, Wash., Nov. 9. For many

As Lonely as a Tree

BY WILLIAM L. STIDGER

AS lonely as a tree
Along the tide-worn sea
My eager heart would be
Without the love of thee!

As lonely as its limbs
To chant thy heavenly hymns
Through wandering, wistful winds
Along the wide world's rims!

As lonely as the quest
Of twilight in the west
My weather-wrinkled breast
Shall turn to thee for rest!

—Zion's Herald.

years he has been an evangelist of the German Methodist church. The sermon was delivered by Rev. J. L. Përinger, charge to the church by Secy. A. H. Bailey, and the charge to the candidate by Rev. Edker Burton. R. V. McCall was moderator.

Rev. T. M. Marshall has closed his work with the church of Lynden, Wash., to give his full time to the church at Laurel. The subject of Mr. Marshall's last sermon at Lynden was "Rock or Sand Foundation."

In a recent bulletin, Ernest H. Shanks, pastor of First church, Salem, presents some pointed figures. He states that the membership of the church numbers 900. About 100 are non-resident and shut-ins. About 400 more have seldom attended the services of the church for years past, which leaves 400 who attend church regularly. These 400 are the backbone of the church, contributing to the local budget and to missions. This frank analysis of the membership probably would fit many another church. James W. Kramer, evangelist, begins a meeting with this church, Jan. 9.

W. W. Bustard, formerly of Cleveland, Ohio, will hold a meeting with First church, Tacoma, Wash., C. O. Johnson, pastor, Feb. 20-Mar. 6.

Dec. 6, Baptist ministers of Seattle were the guests of Baptist pastors of Tacoma; the Seattle brethren furnished the program and the Tacoma pastors the "eats." This meeting was held in the new building of the First church, Tacoma.

Pastor William T. Turner of Eagle, Ida., was ordained to the Baptist ministry, Nov. 28. He was converted in Wilmington, Del., under the ministry of Doctor John Snape. Rev. E. E. Cox was moderator, and Mr. W. S. Chipp of Boise, clerk. The examination was conducted by Rev. A. F. Colver of Boise. The sermon was by Rev. T. A. Leger of Shoshone, charge to the candidate by Rev. E. E. Cox and the charge to the church by Mr. Robert J. McMahon. Rev. J. E. Kanarr led in the prayer of ordination. On the morning of the same day a new addition to the church at Eagle, estimated at \$3000, was dedicated.

Thomas A. Leger of Shoshone, Ida., began service with First church, Dayton, Wash., Dec. 12. C. S. Treadwell of San Jacinto, Calif., has accepted a call to Kettle Falls and Pleasant Valley in the Eastern Washington Convention field. Both Mr. Leger and Mr. Treadwell have held former pastorates in this field. W. E. Monbeck, pastor at Pullman, Wash., since Nov. 27, has been assisted on a special meeting by Pastor J. Newton Garst of the First church, Spokane.

H. W. Vodra, religious education director of the East Washington Convention recently underwent a serious surgical operation. A letter from him indicates that he is making a good recovery. He expects soon to be back on the job in better health than ever.

The First church of Corvallis, Daniel Bryant, pastor, since May 1 has received thirty-six new members, nineteen of them by baptism. The total membership

is now 556, and the Sunday school enrolment is 795. On Sunday, Nov. 28, the church made a thank offering of \$852. The junior guild girls of this church are making a canvass of the membership for subscriptions to *Missions* and *THE BAPTIST*.

The Preparation of a Modern Prophet

By CHARLES L. WHITE

"EARTH'S dwellers speak many tongues; heaven has but one." So runs the classic proverb; in modern days Rudyard Kipling has brought the underlying thought a little nearer by declaring that even on earth the diviner qualities of human nature produce a unity in which the local distinctions of east and west are forgotten.

This unity finds an illustration in the growth of Baptist influence and sentiment in Norway, which has been intertwined with the development of the denomination in the United States. Back and forth, hither and thither, the Divine Weaver has thrown the shuttle of the loom of time, forming the firm fabric of truth and love as they are in Christ Jesus, our Lord.

Other nations have aided, for it was a Danish sailor, converted and baptized in America, who first lifted the Baptist standard in Norway. This man, Fredrik Rymker, went to Denmark and then, in 1857, to Norway. Baptisms followed his labors and a church was organized Apr. 22, 1860, near Skien. He returned to Denmark in 1863 and the little groups in Norway were left in comparative obscurity.

But America again held out her hand. This time a Norwegian, Godtfred Hubert, who served in the navy early in the civil war and who was baptized in the Boston Bethel, went back to Norway before the war was over and began preaching Baptist doctrines. For some

reason he was supported there for twenty years by English Baptists and thus another national thread was intertwined in the Norwegian weaving. Still others were mingled, for in 1863 two Swedes, Larsson and Hansson, entered Norway as Baptist missionaries and several churches were organized.

The Swedish influence in Norway appears also in the fact that several Norwegian missionaries studied in the Bethel seminary at Stockholm, Sweden. Here too the American influence has been great, especially through the work of two men, both of whom were trained at Colgate university. These were Knute Oscar Broady, D.D. LL.D (Colgate college, '61), founder and for forty years (1866-1906) president of Bethel seminary; and Charles Eric Benander, D.D. (Colgate seminary, '91), his successor, who after twenty years still holds that position. Doctor Broady continued to teach there till his death in 1922 at ninety years of age.

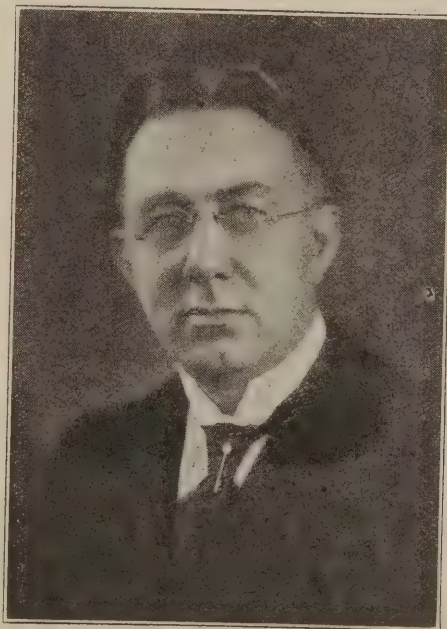
The influence of the United States Baptists has been exerted in Norway through the Dano-Norwegian Theological seminary of Chicago, although many of its students have remained in this country. With the establishment of a Baptist Theological seminary at Oslo, Norway, in 1910, the necessity of depending upon outside schools of theology has ceased.

America can claim its share of credit for the labors of Rev. P. Stiansen who was born in Risør, Norway, Sept. 15, 1879, and was graduated from the Dano-Norwegian Theological seminary then at Morgan Park, Chicago, in 1902, and did postgraduate work in the divinity school of the University of Chicago. He organized the first Norwegian Baptist church of greater New York of which he was pastor till November, 1909. Meanwhile he had done work among the Norwegians of Boston and had been graduated from the Union Theological seminary at New York in 1905.

Until 1914 he held Norwegian pastorates in this country and then went with his wife and children to Fredrikshald, Norway, where he became pastor. In 1920 he went to the Arctic region, becoming pastor at Troniso. In both Fredrikshald and Troniso he was a member of the city council; in Troniso he was elected chairman of the Board of Education—the first time a Baptist was elected to this position in Norway where ministers of the established Lutheran church are usually given preference.

But now the thread of Mr. Stiansen's life is back in America. In August, 1926, he returned to become dean of the Norwegian Theological seminary affiliated with the Northern Baptist Theological seminary of Chicago.

In connection with Baptist work in Norway, it is interesting to observe that the northernmost Baptist church in the world is in that country—the church at Vardor, which was formed in 1886. This church and ten others, all north of the Arctic circle, constitute the Northern Association of Norway. Together they have a membership of over 1000 people.



DR. P. STIANSEN

Here, There and Everywhere

REV. M. C. POWERS, PASTOR for three years of First church, Missouri Valley, Iowa, has accepted a unanimous call to First church, Waukon, Iowa.

EVERY MEMBER OF THE last graduating class of the Mounds-Midway School of Nursing, Saint Paul, Minn., who has taken the state board examination, has passed without a red mark. This record is the result of careful study and thorough training. The faculty and graduates can well feel proud of this accomplishment.

FIRST CHURCH, PLYMOUTH, Ida., Henry Jacobs, minister, has been conducting special evangelistic services under the direction of the Duff sisters' gospel trio.

TWO HUNDRED DELEGATES of the Hudson River Association met in the annual meeting, Oct. 12-13, at Calvary church, Warwick, N. Y., James Bristow, pastor. This was the sixty-eighth annual gathering. A. J. Coffey of Phoenicia was the moderator; Robert W. Doughty of Beacon, N. Y., succeeds him. At the ministers' conference R. B. Pattison, Ossining, and E. A. Snyder, Beacon, gave the principal addresses. Miss Hattie Rowe, Poughkeepsie, presided at the woman's hour, the principal speakers being Mrs. M. E. Van Nostrand, Albany, and Miss Stella Relyea, Kinwha, China. The asso-

ciational program stressed evangelism throughout; addresses were given by J. H. Cope, Haka, Burma, and C. H. Detweiler. Prof. B. C. Cape presented "Our Baptist Schools. Russell M. Brougner of Paterson, N. J., and Dean Thomas Waring of Hamilton, N. Y., gave the inspirational messages.

ON ACCOUNT of the health of his son, Lawrence, James Fisher has resigned at Wellington, Kan., to accept a pastorate at Mesa, Ariz.

IN EIGHTEEN MONTHS J. H. Hughes has welcomed into the fellowship of Temple church, Chicago, 174 new members.

GEORGE MCGINNIS of La Grange, Ill., for ten years district superintendent of the Anti-Saloon League of Illinois and during the last two years its state field secretary, severed his connection with the organization after the election and is now available for pastoral work. He has served as pastor of Baptist churches in Sandwich, Chicago, Aurora, Joliet and Waukegan, Ill.

GREECE COMMUNITY CHURCH, N. Y., made an average counted attendance of more than 200 during November.

STANTON PARK CHURCH, Detroit, had a Thanksgiving made glad by the presentation to Pastor L. D. Ballingall of a gold watch and gold knife by the congregation; to the church by the senior Philathea class

of twenty-two choir chairs; and to the church for the prayer meeting room by Mr. and Mrs. R. K. Smith of 100 chairs.

MISS LILLIAN PHILLIPS is the new director for young people's work in the church at Indiana Harbor. Pastor Rhoades received five candidates for membership in the church, Nov. 28.

WILFRED NOBLE is building up an enthusiastic "Get One" club at Logan Square, Chicago.

LA GRANGE CHURCH, Chicago, witnessed two baptisms at the hands of Pastor E. E. Freeman, Dec. 5.

THE MARRIAGE of Miss Isobel Herbert Virgin and Mr. Cecil Gillett Osborne was solemnized at North Shore church, Chicago, Dec. 3, by Dr. Herbert Whiting Virgin, father of the bride.

THE CONGREGATION of the Mariners' Temple in New York City is buying a plot in Valhalla Park cemetery, Staten Island, which to bury its dead, and it places the names on a memorial tablet in the church.

RANSOMVILLE CHURCH, N. Y., dedicated its reopened church building, Nov. 14-15. All of the organized activities of the church were represented on the program. Several neighboring ministers participated. A reception and banquet attended by 200 people concluded the festival.

CAVALRY CHURCH, Kansas City, Mo., began work in its present organization Nov. 1, 1921, with George E. Harris, pastor. In the intervening four years 200 persons have joined the church, and total contributions have been \$192,834. Overtaxed with the complex and pressing demands of the field, Mr. Harris has signed to accept a pastorate at Billings, Mont.

PARK MEMORIAL SUNDAY SCHOOL, Springfield, Mass., is nearing 400 in attendance and expects to go beyond that number before the end of the year.

NEGRO SINGERS with negro melodies introduced a pleasing variety into the service at First church, Sioux City, Iowa, on recent Sunday evening.

J. EARLE EDWARDS began work at Queens Village, New York City, a year ago with eighty-nine members. Now the church has 285 members including forty new members of the congregation. The Sunday school has grown from 200 to 457. A new building has become necessary and will be undertaken.

FRANCIS C. STIFLER of Wilmette, Ill., the speaker at the Baptist Social Union dinner at Hotel Astor, New York City, Dec. 1.

DR. JAMES S. KIRTLEY has raised the question of broadcasting the services at the land Avenue, Toledo, Ohio.

W. H. GEISTWEIT will open in his church at Dayton, Ohio, in January a college institute to run two months, employing regular teachers and providing for a series of lectures by specialists.

PRES. J. WHITCOMB BROUGHER has completed a speaking tour across the territory of the Northern Baptist Convention.

LEOPOLD H. R. HASS is conducting a school of evangelism in his church at Waterville, Me.

MOUNT PLEASANT CHURCH, Newark, N. J.,

Nurses Training

WITH facilities for training nurses such as are now offered by the Association through the specialized departments of the Mounds Park Sanitarium and the unexcelled equipment of the new Midway, the selection of student personnel for the Mounds-Midway School of Nursing will necessarily be on a high plane. High school training or its equivalent is prerequisite for entrance.

Along with the increased facilities, however, comes the increased number of students who can now be admitted to the training.

Over and above these added things the Mounds-Midway will continue on the high standard of excellence for training and spirit for which it has always been recognized.



Applications for the spring term are now being considered and should be made to the Superintendent of nurses.

The
NORTHWESTERN BAPTIST
HOSPITAL ASSOCIATION
SAINT PAUL

has sold its building for \$275,000 and will build a new house in a new location.

KENILWORTH CHURCH, Brooklyn, N. Y., has published a new elaborate and beautiful directory.

FIFTEEN CENTS for a substantial supper as the feature with which the ladies of the First church, Marion, Ind., closed a successful school of missions conducted by pastor James E. Bell and helpers.

DR. R. W. HOBBS of the First church, Lansing, Mich. had the misfortune to break his bones in his left leg between the knee and ankle while exercising in the Y.M.C.A. gymnasium, Friday, Nov. 5. He will be unable to continue work for two or three months. But the church rallied, went on with meetings under Dr. W. W. Bustard of Cleveland and received great spiritual blessing. Dr. J. F. Mills of Gloversville, N. Y., has been engaged as supply pastor and the trustees have told Doctor Hobbs to take the time necessary for complete recovery.

FIRST CHURCH, Decatur, Ill., T. Harley Marsh pastor, closed an evangelistic campaign of three weeks, with the assistance of Evangelist Carl Bassett. More than fifty donations have come to the church. In appreciation of his eleven years' service as pastor the church voted Doctor Marsh a substantial increase in salary, this being the second increase within the year.

ON SEPTEMBER, Rev. W. T. Carpenter was struck by an automobile and rendered unconscious. After lingering for eight weeks without regaining consciousness he passed away, Nov. 12, at his home in Lima, Ohio. Funeral services were held in the First church, of which he was a member, Pastor H. Deere conducting the service, assisted by Rev. Robert Hughes, Rev. L. A. Wood and Rev. A. W. Snow. Mr. Carpenter held pastorates at Westport, Ky.; Grand, Goodland, Morocco, Kewanna, Columbia City and Marion, Ind.; Sturgis, Mich.; Robinson and Greenville, Ill.; Chesapeake and Chesterville, St. Marys and Kenton, Mo. His last pastorate was at Kenton. Carpenter was "A brother beloved, and faithful minister in the Lord." Many

can testify to the blessing received through his ministry.

MEMBERS OF FIRST CHURCH, Hastings, Neb., Roy E. Barnett, pastor, found a surprise awaiting them at the close of a recent Sunday morning service, in the form of an electrically lighted bulletin board that was put in place during the service. It was unveiled following a dedicatory prayer before members of the congregation left for their homes.

THE FRIENDLY BIBLE CLASS of the Swedish Baptist church, Sioux City, Iowa, has the distinction of making the first donation to the nursing service of the new Midway hospital. The contribution is six dozen hot-water bag covers, made by the class of which Mrs. L. J. Slinkman is the leader. Our Baptist hospitals are always grateful for contributions of this kind. Those interested in hospital welfare service should address Superintendent of Nurses, 1700 University Ave., Saint Paul, Minn.

"A PICTURE OF TYPICAL MOTHERHOOD," is descriptive of the booklet "Mother" by Rennetts C. Miller. The eighth edition is now off the press; 75,000 copies have been sold. The price is 40 cents and the booklet may be had by addressing Mr. Miller, Box 304, Kingston, N. Y.

WILLIAM OWEN CARVER, JR., son of Prof. W. O. Carver of the Southern Baptist Theological seminary, has been critically ill, but is reported convalescent.

DR. C. P. STEALEY, editor of the *Baptist Messenger*, and Mrs. Stealey were called to Louisville to share sorrows with the family of their son, Mr. S. L. Stealey, over the death of his oldest son from the results of an accident.

"SCOTCH NIGHT" WAS A FEATURE of the week-end program at First church, Bridgeport, Conn., on the occasion of a visit from Samuel G. Neil.

A COUNCIL OF SPRINGFIELD ASSOCIATION, Ill., recognized Grand Avenue church, Decatur, and ordained its pastor, H. R. Applegate, Dec. 3. Ministers participating were Herbert Hines, Ernest N. Cox, T. Harley Marsh and N. J. Hilton.

STUDENTS FROM THE COLLEGE at Northampton, Mass., conduct junior church for the First church.

THE ACME FARM and the Fulghum Hatchery, which have advertised in papers throughout the country, are pronounced fraudulent.

IMMANUEL CHURCH, Salt Lake City, met in "committee of the whole," Dec. 5, for general conference and the observance of the Lord's supper, beginning at 4 o'clock.

CANDIED SWEET POTATOES, chicken pie, mashed potatoes, head lettuce salad, apple pie, honey, hot rolls and coffee composed the menu served by the ladies of First church, Topeka, Kan., at the last "church night." Let's all join that church.

DO YOU BELIEVE in universalism and in spiritism? Dr. Herbert Whiting Virgin invited his people at North Shore, Chicago, to a restudy of those subjects on two recent Sunday evenings.

MEN'S ORGANIZATION OF FIRST CHURCH, Ontario, Calif., has changed its name to

the "J. U. M. club." It has a lunch and a workout in the gymnasium every Monday evening.

TWENTY-TWO DELEGATES in council at Union, Mich., recommended the ordination of Albert H. Gibbons, pastor of Union and Mason churches. Besides L. D. Pettit and John E. Hopkins, officers of the council, other ministers participating in the ordination program were G. A. Miles, H. V. Gould, Jos. I. Lindsay and C. G. Morse. Luncheon was served to seventy-five people.

"GROWING OLD GRACEFULLY" was the subject of a recent sermon to his people at First church, Chicago, by Perry J. Stackhouse, who has a long way to go before he has occasion to put it into practice.

C. W. WEBB AT MADISON, ILL., held his own revival meetings with a fine spiritual interest and substantial gains in membership.

EARL RINEY IS BEGINNING his fifth year at Coffeyville, Kan. The parsonage has been given over to the growing Sunday school, and a new building is in prospect, with \$20,000 already subscribed.

AFTER SEVEN YEARS AT AKRON, Ohio, with 325 baptisms and 600 accessions, R. W. Edmondson goes to Alexandria, Ohio.

CALVARY CHURCH, Norristown, Pa., will post in the vestibule a "recognition list" carrying the names of all whose subscriptions to the church are paid in full.

PROSPECT AVENUE CHURCH, Buffalo, prints in its calendar its terms of membership as

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Gifts by the Annuity plan support world evangelization and assure you an income as long as you live.

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelord, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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follows: "This church receives members upon profession of their faith and baptism by immersion, or upon letters from churches of like faith and order."

A CONTEST IS ON FOR attendance and membership between the Baptist men of Salem and of Corvallis, Ore.

W. S. BOOTH, new executive secretary for the Newark Baptist city mission society, spoke recently at South church on the subject, "Business—Heavenly or Heathenish?"

ATTENDANCE AT THE men's Bible class of First church, Kansas City, Mo., is running above 1750.

FORTY-FOUR STUDENTS OF Ottawa university are members of the life service league. The student volunteer band has nine members.

MISS ISABEL CRAWFORD was the speaker at First church, Adrian, Mich., the last Thursday evening in November.

CHOIR OF THE FIRST church, Akron, Ohio, rendered "The Vision of Deborah" on Sunday evening, Dec. 5.

CALVARY CHURCH, Omaha, Neb., organized forty years ago with forty-nine members, is now the largest Baptist church in the state, with 950 members. The fortieth anniversary was observed in November. A month before, Pastor H. C. Whitcomb challenged the deacons to bring in as an anniversary offering forty new members. They brought forty-five.

TWO FIFTH AVENUE busses provide service for those members of Park Avenue church, New York, who wish to go to the upper west side.

PASTOR J. J. ALLEN of Sandusky Street church, Pittsburgh, is recovering from a serious illness.

HOMESTEAD, PA., FIRST CHURCH, made a "silent Thanksgiving" offering, Nov. 28. In silence the people filed by the communion table and left their offerings, amounting to \$700.

RARELY DOES A SUNDAY evening pass at Woodlawn church, Chicago, without several additions to the church.

YOUNG PEOPLE OF First church, Terre

Haute, Ind., are signing up to sing carols on Christmas eve to "shut-ins."

ARTHUR E. COWLEY has closed a fruitful revival at Lebanon, Ind.

HERMAN LANG AT BEULAH church, Detroit, is rejoicing to observe growth in many directions. For one item, his brotherhood has reached an attendance of more than 150 and aims at 300.

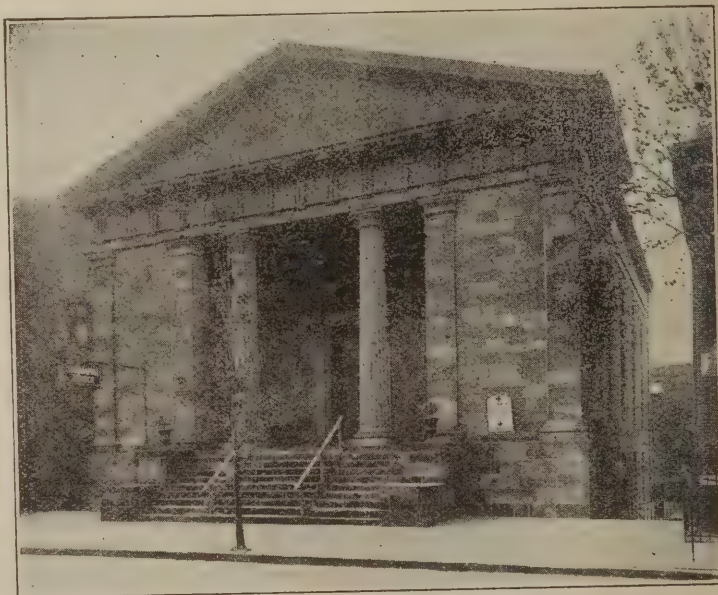
MRS. N. B. LESLIE, pastor at Noblesville, Ind., had the assistance of Rev. S. W. Powell of Anderson four evenings in meetings for the deepening of the spiritual life. Tudor Jones, Welsh tenor of Anderson, accompanied Mr. Powell. The meetings were stimulating to the church and fruitful in conversions. They are to be followed up by the local workers.

BETHEL INSTITUTE CONDUCTS Monday evening classes for twelve-to eighteen-year-old boys and girls of the neighborhood. Programs consist of athletic drills, talks on first aid, devotional periods of Bible study and brief addresses by invited speakers. Students have charge of the classes.

SEVEN PERSONS JOINED the Comanche (Iowa) church as a result of a two weeks' revival meeting. John T. Hall, pastor, was assisted by Rev. Frederick C. Codd of Davenport, Rev. George E. Dawkins of

and Dr. E. M. Lake, Portsmouth, N. H.—were invited to attend. Owing to the celebration of the 100th anniversary in his own church, Doctor Lake was unable to be present. The program included a history of the church; a woman's meeting at which a group of women dressed in appropriate costumes reenacted the organization of the Home Mission Society fifty years ago; a social and stunt night. The sermon Sunday morning was preached by Mr. Kemper on "They Kept the Faith." The open forum in the afternoon on "Does God Need the Church?" was conducted by Doctor Price. The three "daughters," South, Pennsylvania Avenue and Olivet churches, attended and participated in the Sunday evening service. Addresses were given by Pastors Dissette, Toy and Grey; also by Doctor Hobbs and the former pastors. Doctor Price remained for the twentieth annual banquet of the service guild class, Oct. 17, and spoke to a large gathering.

IN SEPTEMBER, 1925, Rev. Finley Keech, who had just completed his work at Rochester Theological seminary, assumed the pastorate of South church, Newark, N. J. Emphasis has centered around young people and the children. During the past summer a daily vacation Bible school was held



SOUTH CHURCH, NEWARK, N. J.

The Baptist

Chicago, December 25, 1926

Vol. VII

No. 47

THE BAPTIST is published every Saturday by the Northern Baptist Convention at 2320 S. Michigan Avenue, Chicago, Ill.

Rates: Single subscription \$2.50 a year; church clubs equal to 10 per cent of church membership. \$2.00; single copies, 10 cents. In foreign countries, postage \$1.04 extra; in Canada 52 cents.

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Correspondence should be addressed to THE BAPTIST, 2320 S. Michigan Avenue, Chicago, Ill. No manuscripts returned unless accompanied by full return postage.

Muscatine and Rev. Fred Madson of Clinton.

DR. JOHN ATCHESON of Macalester college spoke on "The Value of the Christian College" before a meeting of the Twin City Baptist Ministers' Association at Bethel institute, Nov. 15.

A THANK-OFFERING FOR current expenses was taken by White Temple church, Mitchell, S. D., Ray N. McCann, pastor, Nov. 21. Pledges were brought up to date. The offerings received totaled \$612. At the mid-week service, Nov. 17, seven people were baptized.

FIRST CHURCH, LANSING, Mich., R. W. Hobbs, pastor, celebrated its 175th anniversary, Oct. 14-17. The three living ex-pastors—Rev. C. W. Kemper, Charleston, W. Va.; Dr. Orlo J. Price, Rochester, N. Y.;

with almost 100 children in attendance. A troop of boy scouts has been organized under the direction of Henry Maxted, a graduate of Syracuse, and for the first time South church school is represented by a team in the Sunday-school basketball league of the city. The young people have organized a Sunday evening vesper club. Aside from its Sunday study hour, the men's Bible class has stood the expense of "Bibling"



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the Hotel Grant. This was accomplished through the Gideons. The church has made an increase of \$500 in its missionary pledge this year, and the women's missionary society has undertaken \$600 more for the golden anniversary. For a series of fire-side sermons a full-sized fireplace was erected on the platform and lighted each



FINLEY KEECH

Sunday evening. The auditorium was limmed during the prayer and sermon. There have been two baptisms and several candidates are now awaiting the ordinance. Rev. Howard Thurman of Oberlin, Ohio, will be the speaker during the week of prayer. Emphasis will be placed on personal evangelism during January, February and March.

H. C. MATTHEWS has resigned the pastorate of the church at Sawtelle, Calif., and has accepted a call to the church at Richmond, Calif. During his pastorate at Sawtelle there was erected at a cost of \$70,000 a house of worship which is one of the best equipped church buildings in the state. Mr. Matthews is a recent graduate of the Berkeley Divinity school.

RUFUS KEYSER has closed his work at West Hollywood after a year's pastorate. This is a new church and Mr. Keyser has been its only pastor. There is a membership of 100 people and a Sunday school of about 100. The field offers opportunities for exceptional growth.

FLOYD T. BECKWITH is in the fourth year of a prosperous pastorate with First church, Pomona, Calif. The house of worship of this church is an imposing one with elaborate equipment. The membership is nearly 100.

Conley Memorial church, Highland Park, Mich., has a charity fund of \$1500 to furnish food, clothing and fuel to any in the community, irrespective of color or creed, who may be suffering because of the industrial depression. The church has been or-

ganized into groups and the community will be canvassed for needy families. These groups will also aid in the evangelistic campaign which will begin, Jan. 2.

FOLLOWING HIS PASTORATE at Wheaton, Ill., Dr. Smith Thomas Ford was secured by First church, Penn Yan, N. Y., as stated supply during the illness of the pastor, W. H. Wheatley. Doctor Ford is now serving as interim pastor at First church, Fall River, Mass., where Dr. E. C. Herrick was formerly pastor.

FARMINGTON ASSOCIATION (Maine) held its December session with the Farmington church, Dec. 1-2, W. S. Boardman, pastor. The program included addresses by Secretary Pendleton, Doctor Hamlen, Rev. Walter Quarrington, Rev. F. H. Knollin and Pres. C. D. Gray of Bates.

NEARLY 200 PEOPLE attended the annual church dinner at First church, Sacramento, Calif., Dec. 3. A program of music was given by the junior college club. Building plans were presented by C. J. Hopkinson of the building committee and by Ivan Satterlee, church architect. Dr. S. L. Divine of Westminster Presbyterian church gave an address, "We Build a Church."

NEW YORK BAPTISTS plan to hold their summer assembly at Cook academy, Aug. 1-13, 1927, under the direction of the religious education commission of the state convention. Standard teachers' training courses in one week units will be offered. Prof. L. R. Loomis of Keuka college will be dean of the assembly.

MISS ELLEN HOLMES, who was born in China in 1894, daughter of Mr. and Mrs. T. D. Holmes, is now a medical missionary working in Foochow, China. Mrs. Holmes writes that her daughter is in need of bandages which could be made from old sheets and pillowcases. She would also like to have colored pictures—post cards, magazine covers, and any old envelopes that are discarded from letters. Mrs. T. D. Holmes may be addressed at Alfred, N. Y.

EUGENE NEUBAUER, after eight years of service in the Monongahela valley, has decided to take up evangelistic work. His last pastorate of four years at Fairmont, W. Va., has been unusually fruitful in conversions. He may be addressed either at Fairmont or at "Bluffside," Rockport, Ill.

ARTHUR T. FOWLER closes his first year at Calvary church, Lawrence, Mass., with a series of evangelistic meetings in which he is assisted by Samuel G. Neil. The meetings are in progress at the time of this writing.

MARCY AVENUE, BROOKLYN, was supplied two Sundays by Dr. David Bovington.

AT THE FIRST MONTHLY church supper of First church, Worcester, Mass., Dec. 7, a special program of song was provided by George Hernandez, negro tenor. On the evening of Dec. 10, Mrs. Harry Emerson Fosdick addressed a meeting under the sponsorship of the woman's educational department.

MR. GEORGE A. LAWSON, associate minister at the Church of the Master, Cleveland, has accepted as a part of his duties the leadership of the church school and young people's work.

EVANGELIST WM. S. DIXON has closed a successful campaign with Pastor Chas. B. McClellan at Norwich, Kan.

WE-WANT-U BIBLE CLASS of First church, Doylestown, Pa., sponsors a nursery for the convenience of mothers who wish to attend church or Sunday school.

CLARENCE HILL FRANK had the pleasure of welcoming into his church at Poughkeepsie, N. Y., Dr. and Mrs. Howard B. Grose, who came by letter from Mt. Vernon, N. Y.

FIRE OF DELIBERATE but not incendiary origin, to which Pastor C. D. Nutter was a party, burned up a note that had been standing for several years against the church at Ft. Fairfield, Me., Dec. 12. The people viewed the scene with pleasure.

AT THANKSGIVING TIME Rose Glen (N. D.) church, had a chicken dinner, with an address by Fred R. Stockton, state superintendent. Pastor C. F. Brown baptized six candidates, two of whom were his own children.

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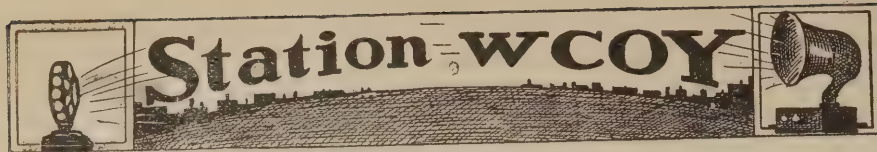
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"THIS is station WCOY (We Count On You), broadcasting from the office of THE BAPTIST, Immanuel Bldg., Chicago.

"Tonight we shall have a brief sketch from the field editor entitled 'Ten Days in Sunny Southern California.' This is Mr. Cress:

"Our first contact with Southern California Baptists was at Downey where a local association was in session. This church which entertained the annual meeting is the oldest Baptist organization in the state. Its new and beautiful edifice was overflowing with delegates. Generous time was given for the presentation of THE BAPTIST.

"On Sunday, Nov. 21, Temple church, Los Angeles, gave us two large audiences. The field editor spoke in the morning; the service was broadcast. Missionary MacDiarmid of Sona Bata, Congo Belge, spoke in the evening. Pastor Birney S. Hudson and his people were generous and THE BAPTIST circulation will not be less because of the day.

"During the ensuing week, Mr. MacDiarmid and I had happy fellowship in meetings specially arranged for us in Pomona, with Pastor F. I. Beckwith; the First church, Los Angeles, Dr. J. A. Francis, pastor; and in the First church, Pasadena, Dr. John Marvin Dean, minister.

"On Sunday, Nov. 28, Mr. MacDiarmid spoke in the morning at Santa Ana with Pastor Russell while the field editor spoke at Anaheim where Pastor Ledbetter is leading this young church in a constructive program. In the evening we both spoke at Fullerton. Here Pastor S. Fraser Langford was concluding a school of missions. In all these meetings our hearts were warmed by the cordiality and good-will extended and by the devotion to Christ manifested everywhere. The quota accepted for the cooperative missionary program by Southern California is an index of high devotion and leadership.

"Monday, Nov. 29, was our last day. We were the guest-speakers at the ministers' conference, Los Angeles. For this day, all the pastors in three associations were invited. The meeting was in Burdette hall in the Temple church. A resolution was unanimously passed at the close of the meeting, urging Southern California pastors to put on campaigns for our denominational periodicals with the goal set at not less than 10 per cent of the membership enrolled as subscribers for *Missions*, THE BAPTIST or the *Watchman-Examiner*. All our periodicals received favorable attention. The result can be nothing less than a greatly increased interest in the value of the denominational papers with a wider reading, a better informed membership and a more intelligent and joyful participation in the forward-looking program of the denomination.

"California as a state gave THE BAPTIST generous support last year. Only two states surpassed it in the percentage of their members taking the paper. With the November campaign and the unusual interest shown during the tour over the state, it will not be surprising if California leads the Baptist host during 1927 in subscriptions.

"WCOY now signs off. Good night."

KENILWORTH CHURCH, Brooklyn, celebrated, Dec. 5-12, the first anniversary of the dedication of the parish house and church house.

FIRST CHURCH, ARLINGTON, Mass., invited as guests of honor to its annual church supper, Dec. 8, all members received in the preceding twelve months.

HERBERT M. RICHMOND received from his church at Ansley, Neb., an addition of \$200 to his salary.

"THREE G" CLASS OF WOMEN of First church, San Francisco, celebrated its tenth anniversary with a reunion. The treasurer, who has served throughout its history, reported about \$2000 of class funds paid out to local church and Sunday-school support, to city, home and foreign missionary work. This class has furnished a number of home and foreign missionaries and five of the present church deaconesses are members of the class. Its present membership is twenty-

nine; about 150 women have been connected with it during its lifetime.

W. F. STRUTEVANT recently baptized five persons at Crisfield, Mo.

A DENOMINATIONAL CONFERENCE was recently held in First church, Cortland, N. Y., to which all the churches of the association were invited. The conference was held under the auspices of the promotion committee of the association. Rev. H. S. Myers of the Board of Missionary Cooperation was the speaker.

SUMMER HILL (N. Y.) CHURCH recently held three weeks of evangelistic meetings. There were a number of conversions and the church was much revived. The meetings were conducted by Mary Ross Danforth. Pastor W. T. Barnes commends her work.

THE ANNUAL FORMAL reception of First church, Philadelphia, to the pastor, Mr. Rose, and the assistant, Mr. Nichols, and

their wives was held, Nov. 18. A successful school of service with separate classes for men, women and young people has closed. Once a month Mr. Rose gives the people a Sunday night book talk. The last book treated was Lewis Browne's "The Believing World."

FIRST CHURCH, CHATSWORTH, Ill., Rev. Wm. H. Lucas, pastor, recently conducted two weeks of evangelistic meetings. Rev. S. Ashford Ogg of Battle Creek, Mich., did the preaching. There were twelve professions.

CENTRAL SQUARE CHURCH, Portland, Me., reports its missionary quota paid monthly and increased every year; all bills paid and a balance in both treasuries for November; an increase of 14 per cent over last fall in the Sunday school; the Christian Endeavor society doubled; and a larger audience room imperative.

FIRESIDE TALKS BY Pastor H. N. Geistweit have been drawing crowds at First church, Des Moines. For these evenings, the rostrum is arranged like a living room with a fireplace, and the pastor discusses under the general head "Growing People" such subjects as "Sans Apron Strings," "Climbing Fool's Hill," "The Evolution of a Girl's Ideal," "The Call of the World," and "When Winter Comes."

FIFTEEN PERSONS were baptized, Oct. 22 by W. O. Samuelson as he entered his fifth year as pastor of First church, Valley, Neb. The Wednesday evening following he gave the hand of fellowship to eighteen. Sunday evening congregations are growing; average attendance 300. The church conducts work in several outstations.

NEW MEMBERS ARE RECEIVED at every communion service by Pastor William H. Hurst at Baptist Tabernacle, Wilkes-Barre, Pa. The Sunday-school is crowding the new building erected three years ago. Nov. 1, the church began a campaign to liquidate the indebtedness of \$20,000 on its building. Church members pledged \$6000 to be paid in one year. An appeal will be made to friends of the church who are not church members to help in raising funds.

TWO COMMITTEES HAVE been appointed to Calvary church, Sacramento, Calif., by Watson Brown, pastor, one to investigate the ways and means of converting the church building into an office building, the other to devise ways of relieving immediately the crowded condition of the church.

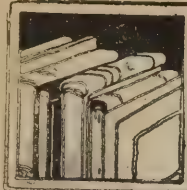
Obituary

Mrs. Charlotte S. Thomas widow of Rev. E. J. Thomas (for many years on the Illinois state board) died, Nov. 29, at her home in Atlanta, Ill. She was the mother of Dr. Judson Thomas, well known in Chicago churches and as a national worker. She was Atlanta's oldest resident, being nine-two years of age. She was a woman of stalwart character and brilliant intellect and has all through the years been a strong factor for good in the social, civic and spiritual life of the community.

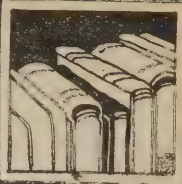
Charlotte Spinning was born at Middletown, Ohio, Mar. 17, 1834; was married to Rev. E. J. Thomas of Cardiganshire, South Wales. Together they served churches in Michigan and Central, Ill. Mr. Thomas died Apr. 13, 1916.

Two daughters, Mrs. Armada Bevan and Miss Mary L. Thomas, both of Atlanta, survive.

Funeral services were conducted by Pastor Fred R. Johnson. Interment was in the local cemetery.



New Books



Crannell's Pocket Lessons. Philadelphia: Judson Press. 35 cents.

Designed to carry in the vest pocket like a diary, contains the lesson text, daily Bible readings, the historical setting, an exposition, concluding notes and final questions of a practical nature. Crannell is a master of terse English, an extraordinary condenser, yet an orthodox inspirer. There is no better book of pocket lessons published.

—JOHN A. EARL.

Chimes and the Children, by W. R. Bowie, D.D. New York: Revell. \$1.25.

There is a growing conviction that if the children of today are to be greatly interested in the worship services of the church tomorrow, at least some of the present preaching from the pulpit must be within their scope of understanding. Doctor Bowie, rector of Grace church, New York City, and editor of the *Children's Year* gives in this collection of children's sermons a variety of subjects that appeal to the child's mind and heart, and demonstrates the fine art of finding great spiritual truths enfolded in the commonplace things of our every day life.

—C. R. OSBORN.

The Religion of an Electrical Engineer, by George D. Shephardson. New York: Revell. \$1.50.

The author has been engaged in scientific and engineering work for many years and during this time has also been a careful student in the field of religion. He has become thoroughly convinced that the God indicated by science is the same God as revealed through religion. He sees no great conflict between these two fields but says, "Science recognizes the existence of phenomena and of means of communication that are beyond its present scope, and that direct revelation from God to man is not impossible." You will enjoy the style of this author as he uses his accustomed method of dealing in hard facts, analyzing conditions to determine the exact nature of the problem and then seeking the solution.

—C. R. OSBORN.

The Church and Missions, by Robert E. Speer. New York: Doran. \$1.75.

Such recent interpretations of the new missionary situations as "The Christ of the Indian Road," by Stanley Jones have produced their natural conservative reaction. The result is a contrast between new and old attitudes among missionary workers and supporters that gives more promise of debate than of cooperation and conquest. At such a juncture it is important to find a new synthesis in which there will be room for everything Christian in both attitudes and which will eliminate partial views on either side by the substitution of balanced and common judgments. Perhaps no missionary

leader of the present generation is better qualified for such an undertaking than the secretary of foreign missions of the Presbyterian church in the United States, Dr. Robert E. Speer. Bravely and thoroughly he faces the problems involved, and he seeks their solution on fundamental and common ground. He accepts at their face and at their full value the most conservative and the most advanced interpretations of the New Testament, of church history, of modern experience in missionary work and of world conditions today, points the broad common basis they offer for cooperation in the evangelization of the world, and applies the result specifically to the solution of such problems as denominationalism, creeds, nationalism, native self-control, social service and the Christian attitude towards the non-Christian religions. The field surveyed by Doctor Speer promises to occupy a large place in Christian thinking within the next few years.

—U. M. MCGUIRE.

Day after Day, compiled by Harold M. Robinson. Philadelphia: Presbyterian Board of Christian Education. 75 cents.

This is the second series of "Day after Day," the first having been prepared by J. Wilbur Chapman in 1919. It provides for "day after day" devotionals in the family—scripture selections and a prayer to accompany the reading. Such a book

as this may be a help in maintaining family devotions, especially where the head of the house finds it a difficult matter to pray orally.

—DELLA ROBERTS.

The Identification Testament. New York: Oxford University Press. \$2.50.

The Oxford University Press is doing some unique work in printing the Testaments and the Bible in new forms. A short time ago notice was given of their beautifully illustrated Testaments and Bibles. Now comes the Identification Testament which is so named from the fact that any one carrying a copy of it, with the identification certificate filled out, is identified as a Christian American. The pledge, the prayer, the two hymns and the silk American flag inserted on the inside of the front cover, are distinctive features. It is printed on Oxford India paper with easily-read black-faced type and bound in flexible and long-wearing Persian morocco leather, antique grain.

—A. T. TULLY.

Jesus the Carpenter, by Walter Benwell Hinson. Published by Hinson Memorial Baptist church, Portland, Ore. \$1.25.

This volume of fifteen of Doctor Hinson's sermons glows with the personality of that warm-hearted, conservative preacher. One-third of them are straightway testimonies to the place and power of Christ; two-thirds are rebuttal arguments against modern tendencies in the church. They are the actual, spoken sermons of a preacher who dearly loves his Lord, who senses new currents of thought running through the religious life of our time, and who believes that the faith is thereby gravely endangered. They are not pulpit-pounding, arm-swinging efforts to shock a group of hearers. This man spoke from his heart. It is the man, not his tongue, that we hear. He is moved, therefore he is moving. The point of view is unreal to me, but the man himself, who appears plainly, I love. I cannot help wondering if, now that there is "no darkling veil between," he is still worried over the fears so prominently displayed in these sermons.

—FRED E. DEAN.

A Faith for a New Generation, by James Gordon Gilkey. New York: Macmillan. \$1.75.

Another attempt to meet the situation which has arisen in religion with the advent of the new scientific learning. The book is designed for college students in the main and looks toward a solution of those difficulties in personal religious belief which assail multitudes of young people who cannot reconcile the old statements of religious faith with the new knowledge of the universe. The author, a young man himself, who



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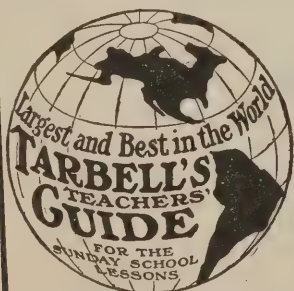
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SELECT NOTES

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has had ample opportunity to observe the trend of thinking among serious young people because of his ministry among the colleges, has put the new generation under debt to him for the frank and yet reverent way in which he has handled a situation which seems to grow more tense with the progress of events. The most difficult chapter in the book and the one to which strenuous objection will be raised is "The World's Debt to Jesus." Here Mr. Gilkey has granted entirely too much in his eagerness to meet the new generation on what he supposes to be its own ground. If large portions of the gospels are to be attributed to legend, it is almost impossible to save what remains. In my judgment, the weakness of this otherwise strong book is its tendency to leap over difficulties by too readily admitting hypotheses to be true when they are only theories. —JOHN EARL.

In His Way, by Len G. Broughton. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. \$1.50.

The sub-title, "A Love Story That Had to Be," explains satisfactorily the origin; for scarcely anything less than sheer necessity would be a sufficient motive for writing such a book. Given a rarely beautiful, brilliant, pure and pious southern girl; surround her with a sufficient number of rich and influential friends; create such situations as may be needed to bring the story to the desired conclusion; let her commit her way to God. Under such circumstances, after a considerable amount of difficulty and a little impossible heroism, she is sure to marry a rich and noble husband and to do a lot of good with his money. Such is the lesson, and such a girl so situated may profit by it. In the field of artistic expression, Doctor Broughton is a great preacher. He shines in the pulpit. —U. M. McGUIRE.

Religion in the Making, by Alfred North Whitehead. New York: Macmillan, \$1.50.

This book consists of four lectures delivered in King's chapel, Boston, in February, 1926. Doctor Whitehead applies the same train of thought to the field of religion which he applied a year ago in the Lowell lectures on "Science and the Modern World." He declares that the aim of this group of Lowell lectures is to give a concise analysis of the various factors in human nature which go to form a religion, to exhibit the inevitable transformation of religion with the transformation of knowledge, and more especially to make clear those permanent elements in the foundation of religion around which we may expect to find a more or less constant change.

The four themes covered are "Religion in History," "Religion and Dogma," "Body and Spirit" and "Truth and Criticism." Concerning this work John Dewey says, "There is news in the realm of mind. The mentality which has prevailed for three centuries is changing." The author says the change is not short of revolutionary. He gives his readers a sense of the nature of the change and what it imparts. —C. R. OSBORN.

Notes on the Lesson for January 1

**THE CHRISTIAN A FOLLOWER
OF JESUS**

Lesson Text: Mark 1:16-20; 2:13-17; 1 John 2:6. Golden Text: Mark: 2:14

For the next three months the lessons will stress the Christian life. This opening lesson begins with the initial act of becoming a Christian. The Christian life begins in personal decision to obey the call of Jesus.

Character

Two things are basic in the Christian life, namely, developing the character of Jesus and shaping personal conduct after the way of Jesus. The last verse in the lesson text points to the first of these as well as to the second: "He that saith he abideth in him." That is what is meant by character. The Christian life is more than following an example however high and holy that example may be. There is an inner experience of spiritual transformation which produces a likeness to Christ in spirit and character, balances conduct and gives the motive power necessary for the task of following Jesus in his way of life. This inner experience was in the mind of John when he referred to abiding in Christ. It is one of the many paradoxes of truth that abiding and following are possible at the same time in the life of the same person. The abiding begins as it did in the first disciples by the honest decision to follow Jesus. When the sons of Zebedee left their boats to follow Jesus they at once began to abide in Jesus. That is, their conduct in taking up Jesus' way of life forced them to seek a more intimate sharing of the spirit and character of Jesus than any mere outward activity in service could guarantee. "Teach us to pray," they said to Jesus after they had followed him for some time, and in that request they voiced their yearning for something more and deeper than any attempt in their own strength to follow Jesus could possibly bring.

Conduct

If Christian character is the foundation upon which Christian conduct rests and the force which gives Christian conduct its motive and grace, then Christian conduct is the unimpeachable evidence proving that behind the conduct are the beauty and goodness of a true Christian man whose whole life is moulded by the sweet and powerful influence of the indwelling Christ. It is not without exceptional significance that the first following of Jesus described in the lesson resulted in the social effort of seeking others. The sons of Zebedee were to become fishers of men; and Matthew actually became at once an evangelist inviting his friends to meet Jesus at a dinner given by him. No man can follow Jesus truly and be selfish. Loving altruism is the very core of following Christ. All else in following the Master is summed up in the social spirit of seeking others, sharing with others and saving others.

FIRST CHURCH, Glens Falls, N. Y., reports receipts of \$1,695.64 for current expenses in November.

The Saving Sense

A Scot applied for a position as patrolman on the London police force. In Scotland Yard they asked him: "Suppose you saw a crowd congregated at a certain point on your beat, how would you disperse it, quickly and with the least trouble?"

"I would pass the hat."

I never understood finance; I never understood even my own finances—Lord Birkenhead.

"Isn't Bessie pretty, Aunt Lucille!" exclaimed Paul admiringly of his little playmate.

"Bessie is pretty because she is good," answered Aunt Lucille primly.

"But, Aunt Lucille, you are good!" cried Paul in astonishment.

A countrified-looking man was sitting on a fence staring at the telegraph wires of a new line that was being constructed,

and a sophisticated old gentleman watched him with a smile.

"Waiting to see a message come over those wires?" asked the old gentleman.

The other smiled and answered, "Yes."

The old gentleman then proceeded to enlighten him concerning the mysteries of telegraphy and after a talk of some minutes said: "Now that I have taken all the trouble to explain this to you I hope you will explain it to the other farmers around here."

"I don't work on a farm though," said the other.

"You don't! What you doing around here then?"

"I'm foreman of this construction crew and we're testing out a new wire."

"Eat your rice pudding, dear."

"No, mummy, I don't like rice pudding."

"Well, dear, just pretend you like it."

"No, mummy, I'll pretend I'm eating it."—*Progressive Grocer.*

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